THREE NEWSPAPERS THAT LEAD

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"From the Country God Remembered and Man Doesn't Know"

THE YUMA DAILY EXAMINER

"A THINKING PAPER FOR THINKING PEOPLE"
By W. Harold Shorey

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LET CHRISTMAS BELLS RING OUT FOR JOY

No other man but a Christ could have uttered such words.

No man but a Christ did utter them.

And the man who uttered them was born on the day called Christmas.

What a combination of circumstances to impress the world of mankind—fitting every niche in the channels of humanity—touching every heart, regardless of belief, with the idea of inspiration.

If there was "peace on earth," in all that it means, earth would be a paradise.

If there was "good will," in all that it means, between every individual on earth, the world would need no other heaven.

And this is the thought of somebody, to say the least, toward the people of this earth. We believe it was the wish of a Christ who comprehended where mankind fails to comprehend—who knew of the wants of humanity, when mankind did not know—who came to the world to perform a mission for uplift and eternal blessedness.

It is for the man who disbelieves in a Christ to say who else uttered the words. It is for such an one to inform us who could have thought them out and so thoroughly grasped the needs of humanity and comprehended a policy which would heal and make perfect.

But aside from all this, Christmas is a children's day. It is a home-coming day, when all the Johns and Marys and Marthas gather from the four corners of the earth around the festal board at home and renew the "ties that bind." And if they do not do this, they send tokens of love and remembrance which speak louder than words that "I love you still"—words which soften the heart and melt stony dispositions into rivers of everlasting affection.

There are people who criticise the customs of Christmas— who say the country is "Christmas crazy," and all that. And, sometimes, in the mad rush and swirl of present-buying, one is inclined to think it is true.

But, after all, it is human nature to go to extremes, and if there is no worse extreme than that of Christmas the extremist is to be forever blessed.

To the wanderer on the face of the earth, it brings his thoughts toward "home and mother."

To the vagabond, it causes a halt in the rush or madness within him and makes him devote at least one thought to better things.

To the fugitive, it may bring regrets, but they are regrets which make for a better life and a broader conception.

There is no class of people on the face of the globe who celebrate Christmas, for whatever motive, who are not made better thereby.

All hail Christmas day.

All hail any day which makes this dreary old world better and twines a wreath of gladness for one moment about a forlorn heart.

The Examiner hopes that it may be a day refulgent in glory not only to every one of its readers in this God-blessed, glorious Arizona, but to all who read the paper—East, West, North, South.

And outside this family of our particular friends, we wish the whole round world

A MERRY CHRISTMAS!

AFTER 2000 YEARS

As Christmas is near, with its blessed message of peace on earth and good will to men, there ought to be a cessation of war and war feeling. But with few exceptions, in recent history, the season has always been marked by disturbances in various parts of the world, and disasters at home. Today, war talk in Europe is growing more bitter; other powers than the Balkan allies may be drawn in. Mexico is still upset, and along with the news of preparations for Christmas came the stories of hanging men, wholesale, to trees and telegraph poles, killing the peaceable inhabitants of villages, and burning men alive.

It is 20 centuries since the shepherds had their vision. Slowly, slowly, works the alchemy of civilization. It is still necessary to teach our baby boys the art of self-defense—and so it is with nations.

The highest ethics the world admits today is this: "Never start a fight, and never lose one." A peace that means non-resistance to unjust aggression is almost universally felt to be dishonorable; the perfect law, the perfect court, are yet to be devised. Arbitration always means a compromise downward, a degree of injustice to the party that holds the right of the case, a concession in some degree to an unworthy cause in the interest of quiet and the general order.

The net result of the last 2000 years of the world's progress is a little better defined sense of the rights of the community over the rights of the individual—the supremacy of the common good over the contentions of minor elements. Yet that sentiment is as yet only glimmering in the minds of the people. The collective man is far below the most highly developed individual man in point of morals and ethics. We still pattern our group motives rather too often after the beasts of the jungle.

TRAINING IN PUBLIC LIFE HERE AND IN ENGLAND

Our system is more complicated than it ought to be. Yet the machinery is not unworkable, and our fate as a nation is not dependent upon the survival of any one man nor any ten thousand men. In that regard we are more fortunate than most other countries, where a less complicated mechanism of government has advantages but has the defect of failing to train a large number of men.

The England, the national parliament (which also includes the cabinet and the larger ministerial body) furnishes the only opportunity for training in public life, excepting the municipal councils and the new county councils.

In this country, on the other hand, we train executives in the governorships and other state offices of forty-eight commonwealths, and we train lawmakers in state legislatures that have, in the aggregate, at any given moment, fully seven thousand members.

In England they have the advantage of a system which takes men of the type of Theodore Roosevelt, Woodrow Wilson or William Howard Taft, and keeps them continuously in responsible public life, whether as members of the party in power or as almost equally influential figures on the front opposition bench.

MR. BRYCE AS AN AMERICAN OBSERVER

It might be reasonable to assert that no other observer has followed the recent course of our political affairs with so much of friendly and intelligent understanding as the British ambassador at Washington, D. C., Mr. James Bryce. He is about to retire from his post, after six years of fortunate service, in order to complete certain literary undertakings. He has just now given us an admirable book upon South America, with a Panama chapter that is especially readable and helpful. His "American Commonwealth" will stand permanently as the best account of our institutions in the half century following the Civil War.

He is not merely an ambassador from one government to another; but in the highest sense he represents the good will between the two great English-speaking nations, and the heritage of institutions, literature, beliefs and hopes that these nations have in common. Mr. Bryce at seventy-four is in the height of his intellectual power, and his forthcoming books will be eagerly awaited everywhere.

CHRIST'S GOSPEL MISREPRESENTED

Foolishness of Preaching to the Worldly-Wise.

HIGHER CRITICISM'S BLIGHT.

Why Should God's Ministers Preach and Entreat While Earthly Rulers Command?—In the Coming Age of Messiah's Kingdom It Will Be Different. The Law Shall Go Forth and the Transgressor Shall Receive Corrective Punishment, Says Pastor Russell.

PASTOR RUSSELL

Lancaster, Pa., Dec. 22. — Pastor Russell spoke here today. The text for the occasion was: "It pleased God by the foolishness of preaching to save them that believe." — I Corinthians, i. 21.

There is a wide difference between foolish preaching and "the foolishness of preaching" which our text declares is of Divine arrangement. The many topics of interest and profit to humanity all have their time and place. But the preaching of the Gospel has an exclusive right of way in the Church of Christ. If some claim that the people will no longer attend Divine service to hear Gospel preaching, we reply that there are three reasons for this.

(1) The Church lost the real Gospel during the Dark Ages, and few Christian people have yet recovered it. The word Gospel, as all agree, signifies *good tidings, a message of joy;* but the message handed down to humanity from the Dark Ages has been the reverse of this—bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds? Mankind have trials and difficulties enough in the present life, and need encouragement to hope for better things in the life to come.

(2) Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but "the very elect." Nearly all ministers, graduated within the last twenty years, lost all their faith in the Bible as the inspired Word of God, in the theological seminaries, where they were taught unbelief, under the name of Higher Criticism; where they also were taught to consider it honorable to stultify their manhood by accepting ordination and salary for serving a denomination whose published creed they disown and despise. In the same seminaries they acquired the thought that it is right and honorable to receive title, honor and salary from a church, ostensibly as a Christian minister and Bible exponent, and then to use the opportunity to undermine the faith of the church and to destroy confidence in the Bible as the inspired Word of God.

Under these conditions, what shall these ministers preach instead of the Gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things that they ought to preach? Not many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?

(3) Not content with undermining the faith of the people who trust and honor and obey them, these ministers mix their higher critical views and evolutionary views with diluted morality, and serve this as instead of the Gospel of Christ. He who thinks that such a message will convert a mind from sin to righteousness, from unbelief to faith in God, deceives himself. He who thinks that such messages will have a sanctifying power in the hearts of God's people, equally deludes himself.

No Gospel Without Redemption.

The essence of the Gospel of Christ is that He died for sinners, the Just for the unjust, that He might bring mankind back to God. But the false gospels deny that man ever fell from the likeness of God, and equally deny therefore that he needed a Redeemer and that he has a Redeemer. Such spurious gospels, which leave out the very core and essence of the Divine Message, are false, by whatever honorable channel they may have come. We may be sure that they are of the Adversary himself; for they make void the Word of God, the death of Jesus and His resurrection, and His coming again to give to mankind the glorious blessings and privileges bought with His precious blood.

The True Gospel, the "good tidings of great joy, which shall be unto all people," contains not a single word respecting an eternity of torture at the hands of fire-proof demons. It contains not a single word which would discredit the Wisdom, Justice and Love of the Father above, whose tender mercies are over all His works and whose salvation is yet to be extended to the ends of the earth.

The True Gospel, acknowledging that humanity has come justly under a penalty or curse of death, sets before the groaning creation a glorious hope. It proclaims, as Jesus did, that the time is coming when the curse shall be removed, and when God through the Messianic Kingdom "will wipe away all tears from off all faces." (Isaiah xxv, 8.) It proclaims, as Jesus did, a glorious prospect for all who desire to come into harmony with God; and a just penalty, or stripes, upon all those who sin wilfully against light and knowledge and opportunity. It proclaims that a New Day is dawning, in which the Lord will give "beauty for ashes, and the oil of joy for the spirit of heaviness."

The True Gospel includes the "Gospel of the Kingdom"—that the Divine arrangement now is for the selection of the Kingdom class from amongst men, to be heirs of God and joint-heirs with Jesus Christ in His Messianic Kingdom. It proclaims the honorable work of the Church as the Kingdom of God by and by, to judge, rule and bless all the families of the earth. It proclaims also that the number who will attain to this Kingdom glory is limited—a Little Flock, to whom it will be the Father's good pleasure to give the Kingdom. (Luke xii, 32.) It exhorts the making of "our calling and election sure" to a share in that Kingdom.

Is Gospel Preaching Logical?

Let us notice the world's viewpoint which causes the Gospel Message to appear foolish to them. To the worldly-wise it looked very foolish, indeed, for Jesus to go about Palestine with twelve disciples, performing some miracles and inviting chiefly the poor to become His followers, leaving business and other pursuits. "Ah," says the world, "how impractical was Jesus and how foolish was His message! A business man would have laid a good foundation for his work by making friends with the Scribes, the Pharisees and the Doctors of the Law, and utilizing their influence with their hold upon the people."

But, we ask, how then would the Scriptures have been fulfilled? Who would have crucified Christ, or have caused His death? There would have been no reconciliation possible for mankind. It is well for us that Jesus did not follow the suggestions of worldly wisdom. Truly "the wisdom of this world is foolishness with God" even as the Wisdom of God is foolishness with the children of this world.

It is because worldly wisdom got its hold in the Dark Ages that the Gospel has been perverted so greatly. Great human institutions have arisen mighty and powerful through man's cunning. Priestcraft and statecraft have made the professed Church of Christ one of the greatest business institutions on earth. Not more, nor less, of human wisdom is what we need; and not less, but more, of Divine Wisdom and instruction from the Bible.

Why It Seems Foolish.

From the world's standpoint it seems foolish that God should invite any to do right and to be His servants. It seems weak for a God of all power to entreat, where He could command and enforce obedience. Earth's kings, having the power, would enforce their commands; in fact, everybody, as a rule, executes his own will. How strange, therefore, it appears to the world, that it should be otherwise with the Almighty!

The Bible, however, gives the information. God wishes to select a special class of special servants. To test their loyalty, there must be opportunity for them to resist Him and to refuse obedience. God causes His Message or invitation to pass on to others also, that thus He may find the peculiar people who prefer to do good rather than evil to such an extent that they are willing to suffer for righteousness' sake. The special work which He designs the Church to accomplish requires such loyal, faithful souls as these—men and women glad to sacrifice their lives in the service of the Lord, His cause and His brethren. The class He seeks "counts not their lives dear unto themselves."

God carries the proposition still further, however, and puts this special class to peculiar and severe tests, that the trial of their faith and obedience, being more precious than that of gold, may be found acceptable unto His pleasement—eventually.

Persecutions, tribulations, attacks from the world, the flesh and the Adversary, are permitted to come against these to test their loyalty. None of these things are what the world would expect; and to tell the world of these is to relate what seems to them foolishness. They cannot see why consecrated people of God should suffer reproofs for righteousness' sake, for Truth's sake.

But all these matters are clear and plain to those who are taught of God—to those who have learned that the Church is being selected from amongst mankind for a very special work of God. This makes it appropriate that their loyalty be tested to the limit, in order that they may be counted worthy of the "glory, honor and immortality," which God has for those who love Him.

By and By It Will Be Different.

The Divine Plan outlined in the Bible is different. The procedure under Messiah's Kingdom and dealing with the world will be exactly what the world will concede to be a wise program. In that time all darkness, ignorance and superstition will speedily pass away under the advancing light of the Sun of Righteousness. The way of righteousness will no longer be narrow, secluded and rugged, as at present. God describes it through the Prophet, saying, "A highway shall be there, and a way, and it shall be called the Way of Holiness; * * * the redeemed of the Lord shall walk there; no ravenous beast shall go up thereon."—Isaiah xxxv, 8, 9.

Faithfulness will bring the Divine reward of freedom from weakness, and of increase of strength—mental, moral and physical. Day by day the wellfoer, walking on the Highway of Holiness, will be coming nearer to Divine perfection. This will be finished through Christ, the great one promised, that "God shall wipe away all tears from all faces," and "there shall be no more curse, neither sorrow, nor sighing, nor crying; for the former things shall have passed away."

Many Stripes and Few Stripes.

The Bible clearly indicates that the Adamic condemnation against our race will be fully offset by the merit of Christ's sacrifice. But on the other hand, it tells us that every transgression which is not purely of inherited weakness is charged to the account of the transgressor and must be met by him. Jesus emphasizes this lesson, saying, "He that knew his Master's will and did it not, shall be beaten with many stripes; but he that knew it not and yet did things worthy of stripes, shall be beaten with few stripes." Some of these stripes, or punishments, may indeed come to the transgressor in the present life; and if so, he does well to profit by them.

But whether in the present life or in the future life, every wilful transgression will receive "a just recompense of reward." The difficulty with our theories of the Dark Ages on this subject has not been that they taught a punishment for sin; but that they taught an unjust penalty, dishonoring to the Creator and stultifying to the believer.

The Records of Wilful Sin.

It is a mistake to say that increasing sins would increase the pangs of conscience and that thus each would be punished. We know to the contrary that many, as they become steeped in sin, lose all sensibility. St. Paul corroborates this thought, saying of some that their consciences become "seared—calloused.

God provided that each individual shall keep a record in himself of his own moral obliquities. Each violation of conscience weakens the character. Character weakened, degraded, can be reconstructed only with proportionately great difficulty. Thus some, during the period of Messiah's Kingdom, will be struggling against weaknesses which they brought upon themselves, aside from those of Adamic heredity. The assistance from the Royal Priesthood will be proportionate to the Adamic weakness, contrary to the human will. Outside temptations will be gone. Full knowledge will be there; but character will be the thing of paramount importance as determining who will attain everlasting life.

Our Redeemer gave a suggestion along this line when He said to the Pharisees, "How can ye escape the condemnation of Gehenna?" (Matthew xxiii, 33.) The Valley of Hinnom (Gehenna) outside Jerusalem, where the offal was finally destroyed, symbolically represented the Second Death, as explained in Revelation xx, 14. Jesus did not condemn the Pharisees to the Second Death. His mission to the world was not to condemn men; for they were condemned already under the Adamic condemnation. The Son of Man came "not to condemn the world; but that the world through Him might be saved." (John iii, 17.) At the time He spoke these words respecting the Pharisees, He was laying down His life on behalf of all the children of Adam. They could not forfeit their share in His resurrection work until that work had been completed and they had enjoyed their share of the Redeemer's favor.

The import of the Redeemer's words, therefore, was that He perceived in them so much of dishonesty and hardness of heart that He prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. They had seen the Master, heard His teachings, witnessed His miracles, and must have been reasonably convinced that it was a holy power which operated in Him. When, therefore, in bitterness of spirit they declared that His miracles and teachings were inspirations of Satan, they were well nigh without excuse.

It could hardly be supposed that such perversity of spirit was the result either of ignorance or of Adamic weakness. Evidently there was great wilfulness associated with it. Hence the Master declared that persons who could thus attribute to Satan things which they recognized as good, pure and holy, must have greatly perverted their consciences. They will be obliged to suffer stripes accordingly, and will have proportionately great difficulty in bringing themselves into harmony with the requirements of the Messianic Kingdom.

"Preach the Word."

All of God's people are preachers. The begetting influence of the Holy Spirit is the only ordination necessary and without it no one has Divine authority to preach. Preaching, in its broad sense, means *to declare, to make known.* God's Book makes no division of His people into clergy and laity. "He that hath My Word, let him speak My Word faithfully," saith the Lord. Let us declare God's Message in its purity and simplicity, whoever hears and whoever refuses to hear. Let us not be disappointed that the worldly-wise will think it foolish, as in St. Paul's day; and let us not be surprised if the preaching of this Message should bring odium, as it did upon the Master and the Apostles. "The world knoweth us not, even as it knew Him not."

God's Message, for all that, will accomplish its purpose. He will find the "peculiar people" whom He seeks; not one member of the foreordained number will be lacking. They will all be blessed and holy. As Messiah's associates in the Kingdom, they will then "declare the decree." (Psalm ii, 7.) The Law will go forth, and chastisements will follow to enforce the Law, until all shall be brought to a knowledge of the Truth, the incorrigible destroyed, and every knee shall bow and every tongue confess, to the glory of God.

ASSESSMENT NOTICE
PAPAGO MINING COMPANY

Location of principal place of business: Los Angeles, California.

Location of works: Yuma county, state of Arizona.

Notice is hereby given, that, at a meeting of the board of directors, held on the 25th day of November, 1912, an assessment (No. 2) of two and one-half cents (2½c) per share was levied upon the capital stock of this corporation, payable immediately, in United States gold coin, to Federal Bank of Los Angeles, at 2201 North Broadway, in the city of Los Angeles county of Los Angeles, state of California.

Any stock upon which this assessment shall remain unpaid on Tuesday, the 31st day of December, 1912, will be delinquent, and advertised for sale at public auction; and, unless payment is made before, will be sold on Friday, the 24th day of January, 1913, to pay the delinquent assessment, together with cost of advertising and expenses of sale.

By order of the Board of Directors.

D. A. NEWCOMB,
Secretary.

Office Room: 262 Ballard Block, 157 North Spring St., Los Angeles, California.

Weekly.
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Last publication December 26.

013880
NOTICE FOR PUBLICATION

Department of the Interior, United States Land Office, Phoenix, Arizona, November 18, 1912.

Notice is hereby given that Sam Thompson, of Cibola, Arizona, who on March 28, 1911, made Homestead entry, No. 013880, for SW¼ NE¼ SE¼ NW¼, NE¼ SW¼, NW¼ SE¼, Section 1, Township 1 South Range 24 West, G. & S. R. Meridian has filed notice of intention to make Final Commutation Proof, to establish claim to the land above described, before D. L. DeVane, clerk of the Superior Court, at Yuma, Arizona, on the 26th day of December 1912.

Claimant names as witnesses: Ton Seeley, William Belford, Ralph Seeley and Karl Hopping, all of Cibola Arizona.

FRANK H. PARKER,
Register.

PUBLICATION

United States Land Office, Phoenix Arizona, November 26, 1912.

Serial No. 020696

Notice is hereby given that the Santa Fe Pacific Railroad Company by Mary E. Leverich, of Phoenix county of Maricopa, State of Arizona its attorney in fact, has filed in this office its application to select, under the provisions of the Act of June 4 1897, (30 Stats. 36), and amendments thereto, the following described land.

NE¼ SE¼, Section 7, Township 1 South, Range 22 West, G. & S. R. M. Arizona.

Any and all persons claiming adversely the land described, or desiring to object because of the mineral character of the land, or for any other reason, to the disposal to applicant should file their affidavits of protest in this office on or before the 30th day of December, 1912.

FRANK H. PARKER,
Register.

In Sentinel, weekly, five weeks.
First Publication, November 28.
Last Publication, December 26.

011695
NOTICE FOR PUBLICATION

zona, November 18, 1912.

Copies of this report may be obtained on application to the Director of U. S. Geological Survey, Washington, D. C.

Department of the Interior, United States Land Office, Phoenix, Ari-

Notice is hereby given that Karl Hopping, of Cibola, Yuma, county, Arizona, who, on July 8, 1910, made Homestead entry, No. 011695 for N½ SE¼, S½ NE¼, Section 31, Township 1 North, Range 23 West, G. & S. R. Meridian, has filed notice of intention to make Final Commutation Proof, to establish claim to the land above described, before D. L. DeVane, clerk of the Superior Court, at Yuma, Arizona, on the 26th day of December, 1912.

Claimant names as witnesses: Tony Seeley, Ralph Seeley, Sam Thompson, Wm. Belford, all of Cibola, Arizona.

FRANK H. PARKER,
Register.

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COLORADO RESULTS

DENVER, Dec. 22.—The official count of the November election shows that Colorado adopted the recall of judicial decisions and the recall of elective officers, including judges, the woman's eight-hour law and the headless ballot.

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