

# PEOPLE'S PULPIT... CHRISTMAS JOYS.



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Richmond, Va., Dec. 26.—Pastor Russell of the Brooklyn Tabernacle preached here today to a large and attentive audience from the above text. He said:

There is an appropriateness in the general joy of the Christmas season, even though some of it is not wisely expressed. The happy custom of giving tokens of love and friendship prevails everywhere the story of Jesus has gone. Even the alms-houses and prisons make special provision that the day which celebrates the Savior's birth may, so far as possible, be a happy one, a joyous one, to all mankind. The poorer of our citizens and the unfortunate of slender means are often kindly remembered by their more highly favored relatives and neighbors. Surely this is as it ought to be. Some may have been injured by receiving bounties, but few, if any, have ever been other than blessed in the giving of them. Herein we see corroborated the Savior's own words, "It is more blessed to give than to receive." It is Godlike to give.

Our text tells us of God's great Gift; and although it is evident that our Lord Jesus was born about October 1st, instead of December 25th, this makes no material difference, for it is the great fact that we commemorate, and not the particular day of its occurrence. Let us consider today, the great gift of God's love which the Apostle refers to as "the unspeakable gift" (II Corinthians ix, 15). As we discern something of its length and breadth and height and depth, our amazement is the more, our joy increases, and we have the more desire to be likewise generous with all with whom we have to do, especially with all who are less fortunately situated than ourselves, either in temporal or spiritual matters.

All men realize, to some extent at least, their imperfection—that all have sinned and come short of the glory of God. Men's thoughts toward God seem to run along the lines of fear; unworthy of Divine favor, they fear Divine wrath. So it was with the shepherds as related in our context. When the angel of the Lord appeared to them to announce Messiah's birth, they feared. For what purpose would an angel or messenger come to them, except to render some denunciation or to foretell some catastrophe? It was, therefore, that the first words of the messenger were, "Fear not." So in approaching mankind in general with God's message to sinners it is appropriate that we begin by saying, "Fear not! The God we preach unto you is not a demon seeking your injury and your torment. He is a God of Wisdom and Justice and Love with all Power to carry to successful conclusion his Wise, Just and Loving Program respecting our race, "which he purposed in himself from before the foundation of the world" (Ephesians i, 3, 4).

Satan has used this human tendency of fear as a lash wherewith to drive man away from God, and from the Bible, his Revelation. We are not, therefore, to accredit to our forefathers the viciousness of character which seems to be implied in the creeds of the "dark ages" handed down to us; rather we are to credit those vicious misrepresentations of our Heavenly Father to the great "Father of Lies." He it is who in the dark of the past planted the seeds of what the Apostle terms "doctrines of devils" (I Timothy iv, 1). We thank the Lord that gradually we are getting our eyes of understanding opened to recognize the true character of God and Jesus Christ whom he hath sent, and who is his express image.

Hark to the Lord's message through the prophet Isaiah. Foreseeing our estrangement from himself and our enslavement by the Adversary, he tells us in so many words, Their fear toward me is not of me, but is taught by the precepts of men—as inspired by our adversary, the devil (Isaiah xxix, 13).

God's Christmas Gift.

Intending from the first not to abandon his fallen human creatures to utter destruction, the Father purposed in himself, in advance, the great Plan of Salvation now in progress. From before the foundation of the world he purposed that Jesus should be the Lamb of God to take away the sin of the world and eventually to bring all the willing and obedient back to harmony with himself, so that only the wilfully wicked would experience the wages of sin, death—"Second Death." But God has a due time for every feature of his great Plan. Four thousand years sped by before it became "due time" to send the Only Begotten Son into the world to redeem it. "In the fulness of time God sent forth his Son, born of a woman" (Galatians iv, 4). "In due time Christ died for the ungodly"—forty years before, and sixty years after sin had entered (Romans v, 6). At first we are amazed at such a delay. "Not can we make any thing of it," and yet, when we learn how long it took to bring about the redemption of the world, we are covered by that application of

and death is a part of the great lesson which God designs all to have—learning the exceeding sinfulness of sin. Later when the second great lesson shall be given to mankind—the desirability and profitableness of righteousness—the schooling as a whole, will be the more effective.

(2) We must also learn that our dear friends and neighbors who go down into death are as if only asleep, and have no consciousness in either joy or sorrow, waiting for the Millennium morning—the Resurrection morning. Their death would have been absolute, as in the case of the brute beast, had not God with his great love provided for their redemption and resurrection (Ecclesiastes v, 9; John xi, 11; iii, 13; Acts ii, 34). In view of this provision the whole world is said to sleep in Jesus—in the sense that their hopes rest in the great work which Jesus accomplished when he gave himself a "ransom for all to be testified in due time" (I Timothy ii, 6). There is a difference, therefore, between the world sleeping in Jesus and the Church who fall asleep in Christ. The Church is composed of those begotten of the holy Spirit during this Gospel Age, who maintain their relationship to Christ, the Head, as "members" in his Body, and whom God has promised, that as they share with Christ in his sacrificial death, they shall also share with him in his glorious resurrection to honor and immortality (Philippians ii, 8-11).

The Scriptures make very plain the fact that while Jesus was born of a woman, this was not the beginning of his existence, for "He was with the Father before the world was." He was the very "beginning of the Creation of God" (Revelation iii, 14). As St. John declares, "In the beginning was the Word (Logos) and the Logos was with The God and the Logos was a God. . . . By him were all things made that were made and without him was not one thing made." He was "made flesh and dwelt amongst us," "he came into his own and his own received him not, but to as many as received him, to them gave he privilege to become sons of God" (John i, 1-14).

The Scriptures make clear to us that the Father did not compel the Son to be our Redeemer—on the contrary, he invited him to do so, and set before him the great reward:

(1) The privilege of proving his loyalty to the Father (Hebrews x, 7; Psalm xi, 8).

(2) The privilege of serving the fallen race, as their Redeemer and Restorer (Matthew xx, 28).

(3) The honor of high exaltation to even greater dignities than he had before he left the Father—to honor, glory and immortality, far above angels and principalities and powers and every name that is named. St. Paul, in referring to the matter, tells us that our Lord, "for the joy that was set before him, endured the cross, despising the shame," and now, in consequence, is set down on the right hand of the Father on high (Hebrews xii, 2).

While the Savior was the Christmas gift to us in one sense of the word, yet the gift was more from another standpoint—although it was all contained in that primary gift. Our Lord first, by obedience to the Divine Law, demonstrated his right to eternal life; and, at the same time, by his consecration to death, he laid down the life he was privileged to have. No one did he ever take it back. He arose from the dead on the third day, perfected as a New Creature—as a spirit-being (II Corinthians iii, 17). He did indeed appear to the apostles during the subsequent forty days, but not as before. Although, after his resurrection, he appeared in the flesh, he was not flesh. He had taken the body of flesh "for the suffering of death," and not to keep eternally. When he had finished sacrificing it, the flesh had served his purpose. His high exaltation is on the spirit plane, far above angels. His appearances during the forty days were very brief and few, after the manner in which angels had previously appeared in the flesh. They were for the purpose of convincing the disciples that he was no longer dead, and to convince them also that he was no longer limited to earthly powers, as before his death. He was "put to death in the flesh, but quickened in spirit" (I Peter iii, 18).

"The Body of Christ."

Notice how God's gift expands, carrying blessings with each change. The glorified Jesus, when he ascended up on high, had to his credit, so to speak, the human, earthly rights which he had sacrificed. Those rights were sufficient for the whole world. Because all had been condemned through one man, all could be justified, atoned for, by the sacrifice of one perfect man—"the man Christ Jesus, who gave himself a ransom for all" (I Timothy ii, 6).

But the ascended Savior, although he came into the world to be the Savior of the world, did not apply the merit of his sacrifice for the world, but, as the Scriptures show, he applied it for his Church and the entire household of faith. Unbelievers are covered by that application of

Christ's merit. In order to get under the merit of Christ now they must believe, renounce all and make a consecration of themselves to walk in the Redeemer's footsteps as living sacrifices. Under this provision the Gospel gift had been going forth for now eighteen centuries. The object of this, the Scriptures tell us, is to select primarily the Church of Christ, a "little flock," "the Bride, the Lamb's wife" and joint-heir with him in his Millennial Kingdom, which is to bless the world.

Throughout this Gospel Age a faithful "little flock" has gradually been gathered. Their test is their willingness to lay down their lives in the Lord's service—in the service of the Truth and in the service of the brethren. In doing this they are sacrificing with Jesus; as the Apostle suggests, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service" (Romans xii, 1). This sacrifice of Christ's "members" is counted in as part and parcel of the sacrifice of Christ. When this sacrificing shall be finished it will mean that the merit of Christ's sacrifice at Calvary appropriated to the Church will have been laid down again—returned to the credit of the Redeemer. Then, at the conclusion of this Age, when the last "member of the Body" has suffered with him and been glorified, the great High Priest will apply the blood afresh—not again for his members and the household of faith, however, but for the world, as the type clearly shows.

"The Riches of His Grace."

Glance backward now, and see the unfoldings of the Divine Plan: The Babe of Bethlehem; the Man of Sorrows; the Risen Lord; the Ascended High Priest and Advocate; the appropriation of his merit to the Church; the joy of forgiveness of sins and reconciliation to God experienced by all believers; their instruction in the School of Christ; their testing and proving by trials and difficulties; and finally, their glorification with their Lord in the Millennial Kingdom. In turn, the glorious Prophet, Priest, Mediator, King, Head and "members" complete, will institute the Millennial Kingdom reign of righteousness; for the blessing of the world. Applying his merit for the world and using it also to seal the New Covenant, he opens up the way whereby all then living may become reconciled to God—may be blessed with restitution to full perfection of mind and morals and physique—and have back again the Paradise, lost by sin but redeemed at Calvary.

The Savior purposes, in harmony with the Divine Program, that not merely the members of the race living at the time of his Second Coming and the establishment of his Kingdom shall be blessed by God's great Christmas Gift, but additionally, every member of Adam's race. Hence the arrangement is, as the Master tells us, "All that are in their graves shall hear the voice of the Son of man and come forth."

The "overcomers" of this time of evil, having passed their trial, will come forth perfected in life—the Church on the Spirit plane, being the "first fruits." The remainder of mankind, unapproved of God, shall come forth unto a resurrection of *crisis*, trial, judgment, testing. They will come forth that it may be testified to them—in that, their due time—that Christ died for their sins and that redemption through his blood has been provided for them and for all of Adam's race. During that thousand years of trial they must either accept God's grace and co-operate in their advance to perfection or be destroyed in the Second Death as unworthy of any further Divine favor and blessing.

"Great Joy Unto All People."

Truly, dear friends, we are beginning to understand the message sent us through the angel when our Savior was born. The message is not, "Fear greatly; I bring you bad tidings of eternal torment and misery for all people. It is the very reverse of this, namely, "Fear not; I bring you good tidings of great joy which shall be unto all people." The joy has not been to all people as yet. Even the knowledge of the Lord has reached only about one in ten of earth's population thus far. And what did reach them was generally a very unsatisfactory, unreasonable message of damnation and great misery. As we have just seen, however, the great Plan of the Ages is rolling onward towards completion, and its progress at every stage makes for fresh blessings and fresh revelations of the glorious things which God purposed in himself from before the foundation of the world. Truly the Scriptures say, As the heavens are higher than the earth, so are God's ways higher than man's ways and his thoughts higher than man's thoughts (Isaiah lv, 9).

Thankful and faithful we should be, for the further knowledge of God's great Plan, which now is streaming forth from his Word for the blessing of all whose eyes of understanding and ears of faith are open. We are truly thankful that our friends and neighbors are not in everlasting torture, but, on the contrary, waiting for the glorious Millennium morning and its blood-bought opportunity of restitution (Acts iii, 19-21). We are thankful, too, that in God's providence we have been called to be "members" of the Body of Christ, to share in his sufferings and in his glorious reign and work of the future. It is possible for those who thus see the real value of Christmas Day to be a thousand-fold more happy and more grateful to God than others could be. In turn they should seek to distribute the blessing and to glorify our Father in heaven, who has called us out of darkness into his marvelous light.

## UNCLE SAM'S WAY OF DOING IT.

How He Wishes All the World a Happy New Year.

At midnight Uncle Sam wishes all the world a happy New Year. The tick of the time signal instrument in the United States naval observatory at Washington flashes America's greeting to the nations of the world.

This sending forth of a New Year greeting is sentimental in its nature perhaps, but it is practical in its illustration of the accurate time service that has been adopted by the United States and the organization of a standard time schedule in this country, which it is hoped some day will extend throughout the world. So these New Year greetings of Uncle Sam's, which have become an annual feature of the national observatory, give an object lesson to the nations that may lead to as great a reform in a universal time system as Pope Gregory instituted in the correction of the Julian calendar. The first of these New Year messages was sent out in 1903, the telegraph companies entering into the project with great interest and energy. The signals were transmitted at midnight and 1, 2 and 3 a. m., so that each great section of the country received its own midnight signal direct from the naval observatory. So successfully was the plan carried out and so general was the interest in it that it was decided to make it a feature thereafter.

Some of the messages sent out on these occasions are received in an incredibly short time. For instance, the time signal last year was received at Sydney, Australia, in two and one-fourth seconds; at Madras, India, in a fraction more than fifty-three seconds; at Cape Town, Africa, in two minutes and thirty-five seconds; at Madrid, Spain, in two and one-half minutes; at Lick observatory, Mount Hamilton, California, in twenty-four one-hundredths of a second, and at Harvard observatory, Cambridge, in one-tenth of a second.

The importance of this time service is evidenced by the fact that it furnishes absolute standard time for not only navigators at all the chief seaports of the United States, but for the entire country except the Pacific coast, which receives a similar service from the naval observatory at the Mare Island yard. When it is understood that the service is rendered at no expense whatever to the government, being merely incidental to the work required for the rating of chronometers for naval vessels, the results attained will appear all the more acceptable. The time signal is sent out daily at noon on seventy-fifth meridian time, with an average error for the year of only fifteen hundredths of a second. The signal goes over the wires of the various telegraph and telephone companies, regulating eighteen government time balls and 40,000 public and private clocks throughout the country.

The accuracy required in the operation may be appreciated when it is known that the minutest fractions of seconds are shaved into infinitesimal quantities that almost rival the twinking of the hair splitting timekeeper of ancient India.—New York Times.

## DIPLOMATIC RECEPTION

The reception at the house of the secretary of state on New Year's day is by all odds the most spectacular function of the year in Washington. All the diplomats are in full uniform with much gold embroidery and glittering decorations, barring a few from the Latin American republics, who appear in plain evening dress, though it is the noon hour. It is a scene of brilliancy and glitter. One recognizes the members of the German embassy by their costumes of white broadcloth and silver. The Chinese, a numerous staff, are gaily in silk gowns. The British ambassador, Mr. Bruce, is easily identified by his coat of blue cloth and gold, with white knee breeches, white silk stockings and black buckles, silk shoulder belt, gold mounted sword and cocked hat of black beaver with a white ostrich feather.

Nobody is asked to sit down. When all the guests have arrived, Mr. Knox will offer his arm to Miss de Planches, Mrs. Knox will take the arm of the ambassador and they will lead the way into the dining room, where an elaborate luncheon or breakfast, if one prefers—is spread. There will be unlimited champagne, with sandwiches and whatever else may gratify the appetite.

When the luncheon is over, at about 1 p. m., the wives of the diplomats will go to their own homes and spend the rest of the day receiving. The ambassadors, ministers and single friends of male sex will call on the president, the members of the cabinet, the senators, the speaker of the house of representatives, the justices of the supreme court and the members of the committee of food relations of the house. They will also call on the wives of one another. It will be a tremendously busy day for them—a continual dashing about from place to place in a multitude of cabs—and the social task, which is to them as a necessary official duty, will not come to an end until nearly midnight, when they will be glad to crawl into bed, exhausted, but delighted that New Year's will not arrive again for another twelvemonth.

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### NOTICE OF APPLICATION FOR LIQUOR LICENSE.

STATE OF MINNESOTA, County of Mower—ss.

Notice is hereby given, That applications have been made in writing to the County Board of said County of Mower and filed in my office, praying for license to sell intoxicating liquors for the term commencing on Jan. 9th, 1910, and terminating on Jan. 9th, 1911, by the following persons, and at the following places as stated in said applications respectively, to-wit:

The undersigned, John S. Freund, Nick J. Freund and Fred J. Freund, doing business under the firm name of Freund Brothers, hereby make application for a license to be granted to them to sell intoxicating liquors for one year from the 9th day of January, 1910, to the 8th day of January, 1911. The place where said business is to be carried on is designated as follows: In the front room of a frame building situated on three acres of land in the northeast quarter (NE 1/4) of the southeast quarter (SE 1/4) Section Number Thirty-two (32) in Township Number One Hundred and One (101), Range Number Sixteen (16) in the Borough known as Johnsburg, Township of Adams, Mower County, State of Minnesota. Said applicants pray that such license be granted to them pursuant to the statutes of said state of Minnesota, in such case made and provided, and submit herewith their bond for your approval.

Dated at Austin, Minn., this 11th day of Dec. A. D. 1909.

John S. Freund, Nick J. Freund, Fred J. Freund.

Said application will be heard and determined by said County Board of the County of Mower at the office of the County Auditor in Mower County, State of Minnesota, on Wednesday, the 5th day of Jan. A. D. 1910, at 3 o'clock p. m. of that day.

Witness my hand and the seal of said county the 14th day of Dec. A. D. 1909.

GEORGE ROBERTSON, (SEAL) Auditor for Mower County, Minn.

## NOTICE FOR BIDS.

Notice is hereby given That sealed bids will be received by the County Board of Mower County, Minnesota, at the office of the County Auditor, up to and including January 4th, 1910, for the County Physician and Surgeon as follows, viz: To do and perform all required, directed and necessary medical service, including operations for such poor and dependent people as the County Board or any member thereof may direct, whether in their own home or places of abode, at the Poor Farm, or in the Hospital; it being expected that the bid will cover the doing of all medical work and any assistance in doing such work of whatever name or character, in cases where the county may be legal, proper or under moral obligations to care for sick or injured persons for the year 1910 and up to and including Jan. 5th, 1911.

The territory to be embraced being the City and Township of Austin, the Village and Township of Lytle, Township of Windom, Village of Rose Creek and Township of Lansing.

The successful bidder will be required to enter into a contract for the performance of such work.

Dated Austin, Minnesota, December 15th, 1909.

GEORGE ROBERTSON, (SEAL) Auditor and Clerk.

### Citation for Hearing on Petition for Administration.

STATE OF MINNESOTA, County of Mower—ss:

In Probate Court.

In the matter of the estate of Phoebe J. Mooers, decedent.

The State of Minnesota to the heirs at law of said deceased and to all persons interested in the estate of said deceased, notice is hereby given that the granting of administration of the estate of said deceased; The petition of Nellie P. Mooers, representing the heirs at law of said deceased, praying that Phoebe J. Mooers, then a resident of the county of Mower, state of Minnesota, died intestate on the 18th day of March, 1907, and praying for the appointment of an administrator of her estate be granted to Nellie P. Mooers; and the court having fixed the time and place for hearing said petition, therefore, you and each of you, are hereby cited and required to show cause, if any you have, before this court at the probate court rooms in the court house, in the city of Austin, in the county of Mower, state of Minnesota, on the 20th day of December, 1909, at 10 o'clock a. m., why said petition should not be granted.

Witness the judge of said court, and the seal of said court, this 15th day of December, 1909.

By the Court, George Robertson, Clerk.

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