



Society

Mr. and Mrs. Julius Goldsmith entertained with a dinner party and watch party last Friday evening. The center piece of the dining table was a beautiful red flowering plant. The guests at dinner were Mr. and Mrs. Frank Page, Mr. and Mrs. George Nettie, Mr. and Mrs. J. W. Kays, Mr. and Mrs. J. Horn and Mrs. A. Lilly. Miss Meta Goldsmith assisted her mother in serving dinner.

On Wednesday evening Miss Alice Bullard was given a farewell party at the home of Miss Lucile Dunn on East 11th street. The girls of the K. K. K. club of which she was a prominent member were the charming hostesses on this occasion. The home was beautifully decorated in the club colors, gold and cream. Dancing was the evening's entertainment. Miss Bullard left Thursday evening for California, her future home and will be greatly missed here by her host of friends. The guests were Mr. and Mrs. S. S. Smith, Miss Alice Bullard, Miss Lucile Dunn, Miss Vera Aurn, Miss Minnie Chambers, Miss Mary Barker, Miss Ensil Barker, Miss Alisa Hawley, Miss Edith Moxley, Miss Orbie Natwick, Miss Bess Morrison, Miss Nancy Peterson, Miss Mr. Bean, Mr. Howard Bigler, Mr. Robert Bradshaw, Mr. Dow Moxley, Mr. Vern Dustin, Mr. Ersel Kay, Mr. Harold Bean, Mr. Ted Holmes, Mr. Harper Jamison, Mr. Gerald Preston and Mr. Lyle Brown.

The ladies of the Congregational Aid Society were entertained last Tuesday afternoon by Mrs. Fred Davis on West 10th street. Since last May the society has been divided into two parts the East and the West side for the purpose of securing new members and raising money. Last Tuesday the contest ended with a victory for the East side ladies, who were under the leadership of Mrs. David Link but both sides are to be congratulated for the large sums they have raised and the admirable work they have accomplished during the campaign. At the close of the afternoon dainty refreshments were served by Mrs. Davis, her daughter Miss Ruth Davis and Miss Lucile Yoran. There was a large number of ladies in attendance about forty-five being present.

The Presbyterian Aid Society met Tuesday afternoon in the church parlors with Mrs. J. W. Kays, Mrs. S. J. Wilson, Mrs. Wm. Polders and Mrs. Bushnell as joint hostesses. In serving Miss Myrtle Kays and Mrs. Curtis Harris assisted the hostesses.

The Sunshine Club spent the afternoon with Mrs. Flint at her home in the Allen Flats on East 9th street, Friday afternoon. The usual "sewing bee" prevailed after which a dainty luncheon was served by the hostess assisted by Mrs. Holmes. The guests of the club were Mrs. Holmes, Mrs. Hidden, Mrs. C. C. Page and Mrs. Fred Plisk. Mrs. David Link will be the hostess at the next meeting of the club.

Mrs. Frank Page entertained in a most delightful manner the Thimble club and guests Mrs. Fred Chambers, Mrs. A. Lilly, Mrs. Hidden, Miss Etten and Mrs. Nettie at her new home in the Flisk flats on East 11th street, Thursday afternoon. Several hours were spent which needled work after which the Misses Frieda and Meta Goldsmith assisted Mrs. Page in serving a delicious four-course luncheon. The club meets in two weeks with Mrs. R. M. Pratt on East 10th street.

The Tete-a-Tete club met yesterday afternoon with the Misses Adah and Eva Allen at their home on West 6th street. A delightful afternoon was spent with needled work and conversation after which delicious refreshments were served by Mrs. Allen and Miss Adah Allen. As guests of the club were Miss Jennie Fry, Miss Pauline Davis, Miss Greta Bristow and Miss Lulu Gilstrap.

The Women's Republican Patriotic League held their regular meeting at the beautiful new home of Mrs. F. J. Hard on Patterson street, this afternoon. The business meeting was followed by a short literary program and a social hour during which the guests were invited into the cozy porch where delightful refreshments were served by the hostess.

The Forty-two club which was recently organized, met on Wednesday evening with Mr. and Mrs. J. W. Woodruff on West 10th street. The members of the club are Mr. and Mrs. F. J. Hard, Mr. and Mrs. E. K. Wheeler, Mr. and Mrs. E. W. Hughes, Mr. and Mrs. Seth Laraway, Mr. and Mrs. W. G. Gilstrap and Mr. and Mrs. W. W. Calkins. Mr. and Mrs. John Buoy were the guests that evening. In serving Miss Ray Woodruff and Miss Blanche Hughes assisted.

The Tuesday Evening Club met with Mr. and Mrs. Lee Travis on Olive street, this week. The guests of the club were Mr. and Mrs. R. S. Bryson and Mr. and Mrs. E. E. Mink. At cards the prizes were won by Mrs. Studley and Mr. J. W. Kays. Mrs. Travis was assisted in serving by Miss Nell Banfield.

On Tuesday afternoon Mrs. L. L. Whitson was hostess to the Aloha Club. At cards the prizes were won by Mrs. I. H. Bingham and Mrs. Frank Chambers. Mrs. E. E. Mink assisted Mrs. Whitson in serving refreshments. The guests of the club

were Mrs. Frank Hampton, Mrs. Frank Chambers, Mrs. E. E. Mink and Mrs. Wm. Preston.

Master Kenneth Cockerline celebrated his eleventh birthday today by inviting in about fifteen of his little friends for the afternoon, which was spent with games and juvenile sports. Those invited were Miss Beatrice Wetherbee, Miss Edith Elspass, Miss Helene Kuykendall, Master Warren Kays, Master Willis Kays, Master Willis Link, Hannah Northrop, Theron Northrup, Ledrick Northrup, Frederick Cilstrap, Henderson Stewart, Robert Mount, Ralph Mount.

The K. K. K. Club met this afternoon with Miss Ensil Barker. This is an organization of eight popular girls from the school.

The Westminster Guild of the Central Presbyterian church held their regular business and social meeting at the home of Mrs. Lloyd Bellman on East 7th street, this afternoon. The topic for discussion was Alaska. Miss Myrtle Kays assisted Mrs. Bellman in serving refreshments.

Mrs. Ida Bolton entertained a few friends at cards at her home on Patterson street last night. A very enjoyable evening was spent. Refreshments were served.

On Thursday evening the Knights of Pythias and Pythian Sisters held joint installation of officers followed by a social session and banquet. The officers of the Knights are as follows: C. C., John L. Dillard; V. C.,



MISS MARGERY CUNARD, WHO IS TO WED ROBERT V. HARCOURT

The great granddaughter of the founder of the Cunard line of steamships is to become the bride of Robert V. Harcourt, the grandson of the historian, Motley. The bride to be is one of the most popular young women in London society. Mr. Harcourt's family is a power in English politics. His father, Sir William Harcourt, was one of Gladstone's ablest lieutenants, and Mr. Harcourt himself is a member of parliament. The wedding will take place at New Year's in St. Margaret's, Westminster.

E. R. Mummey, prelate, C. N. Griswold; M. of W., R. S. Bryson; K. of R. and S., R. Claude Gray; M. of F., C. A. Wintermeier; M. of E., H. A. Dunbar; M. at A., Herbert Button; I. G., F. A. Anderson; O. G., B. A. Williams.

The officers of Helmetta Temple, Pythian Sisters, are as follows: Past clerk, Ella Henderson; most excellent chief, Samantha Dillard; excellent senior, Eugenia Griffin; excellent junior, Vera Harris; manager temple, Olive Greenman; mistress of records and correspondence, Edna Gray; mistress of finance, Frieda Griswold; protector of temple, Sarah Barringer; guard of outer temple, Pantha Coffman.

Evangeline chapter, Order of Eastern Star, installed officers Friday night as follows: Miss Ida Patterson, W. M., M. J. Duryea, W. P.; Mrs. Hattie Spencer, A. M.; Miss Elizabeth Yorap, secretary; Miss Ellen Loomis, treasurer; Mrs. Ella Edmunson, conductor; Mrs. Bertha Titus, associate conductor; Mrs. Agnes McLean, chaplain; Mrs. Vernita Bellman, marshal; Mrs. Mary Young, organist; Mrs. Blanche Tharston, A. M.; Miss Addie Baker, Ruth; Mrs. Kathryn Duryea, Esther; Miss Flora Ball, Martha; Mrs. Blanche Tromp, warden; Mr. D. L. Cartmell, sentinel.

Mr. and Mrs. M. S. Wallis entertained a few friends at their apartments at the corner of West Eighth and Charnelton streets Thursday evening in honor of Judge and Mrs. Krewe who are visiting here. The evening was spent at whist and musical selections by Mrs. Hollenbeck and Mrs. Hammond. Refreshments were served at 11. The guests were Mr. and Mrs. H. F. Hollenbeck,

Major and Mrs. Creed C. Hammond and Mrs. W. D. Pasley, of Portland.

Miss Gertrude Horney entertained the T. G. C. Club, composed of High School girls, at a "hard times" party last night at her home, 868 Williamette street. The costumes worn by the members of the club and their gentlemen escorts were ludicrous in the extreme. The poverty idea was also carried out in the luncheon.

FADS AND FASHIONS

(By Catherine Mann-Payzant.)

New York, Jan. 8.—The school-girl has gone back to the halls of learning after the holidays and, of course, it is quite plain that she must have a few more gowns and such necessities.

There will be the first in consideration a few new school gowns for general wear, which should consist of a shirtwaist suit for the classroom and an outdoor suit having back skirts, and a shirtwaist. There might be two shirtwaist suits, one heavy and one of light material. One of the best materials for the classroom is serge and next to it comes mohair, both of which materials have splendid wearing qualities. The light-weight suit may be of poncee or cashmere or henrietta. For wear with these there should be some fine pretty neckwear, which will make these gowns of usefulness quite dressy enough.

The semi-princess and coat-dress have become very popular among women and misses and a smart coat-dress, semi-fitting, of brown serge consists of a seven-gored princess upper part lengthened by a plaited flounce at the bottom with a straight lower edge measuring about four and one-eighth with the plates drawn out. The model closes at the front with a slightly open neck filled in with a white tucked net chemisette. Velvet cuffs and collar might be added for a more dressy effect if liked with either a white or colored chemisette, and of the last it would be well to add several. Buttons and button-holes are used for fastening and three smaller buttons are used on the sleeve above the cuff. For such a heavy material as serge this would be

also. A party dress must of course be provided. Soft nets are liked for such gowns and one which is now being made for a returning student for wear during the holiday season had a foundation of silk that was almost a gown in itself and over this was laid a soft silk net gathered into the waist under a pink satin belt tied in front and hanging in long ends at the sides. A band of lace laid in vandykes at the knees covered the junction of a net flounce. The bodice that was laid on the foundation was topped with a shallow yoke of heavy lace, above which was the embroidered net chemisette. The skirt was short and laid in tucks finished with a band of the heavy lace with undersleeves of the embroidered net which came to the wrists.

A crape de chine gown was provided for this young woman for the theatre wear or concerts that would be given at the school when she returned. This gown was most simple, having a full skirt drawn in at the waist by gathers which formed a circle, decorated with a huge bow of velvet at the left side. The bottom of the skirt was laid in three tucks and two at the knees. The upper part of the bodice was gathered softly into a yoke of lace without a collar and the sleeves were of elbow length with a lace cuff.

A pretty gown for wear on Sundays was also provided for the same young woman and was of dark green poncee having a plain seven-gored skirt with two of the folds on the lower part. The round baby waist was finished with a yoke of silk covered with embroidered lace topped with a boned collar. Over the shoulder were pieces of silk laid on like revers and also covered with the lace. The sleeves were in three pieces, an undersleeve of lace and two partially covered the under-sleeve and laced together with a silk cord over the lace. A velvet girdle very narrow laid about the waist.

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CRESWELL TO HAVE A CITY LOCK-UP

Councilman Hager circulated a subscription paper among the citizens of Creswell Tuesday to secure funds with which to erect a town jail. While this is a peaceable community, it is thought advisable to have a place where train or bank robbers who might be captured while passing this way, could be put for safe-keeping. As it is at present the marshal would be forced to guard prisoners day and night. The town council will pay toward the building what is not raised by popular subscription. Nearly all business men subscribed and several men will donate work on the building.—Chronicle.

LOST VALLEY NOTES.

(Special Correspondence.)
Lost Valley, Jan. 5.—Times have quieted down after the vacations. Every one or nearly so, are now proceeding to break their New Year's resolutions. Everyone but the telephone company.

The stockholders of the several telephone lines met Monday morning at the Lost Creek bridge and proceeded to put all wires on a new set of poles. The new poles are all cedar and carry two cross arms of two wires each, which gives the high-way a very metropolitan look. Just keep it looking this way now and no one should kick.

Married, Jan. 2 at 4 p. m., at the home of the bride's sister, Mrs. Blanch Parker at Pleasant Hill, Miss Grace Keever was joined in holy wedlock to Mr. J. H. E. Holman of Dexter. The contracting parties are widely and favorably known throughout Lost Valley, and their many friends join in wishing them much happiness.

Mr. Lawrence Hunsaker has gone to San Francisco to spend a month visiting his parents and sister. We hope he doesn't decide to remain in California as he is greatly missed in Lost Valley circles.

Mr. H. M. Parvin made a trip to Eugene Monday.

Mr. Thompson of Cloverdale, was up Lost Creek Monday to secure a load of posts.

Mr. C. S. Pogue is spending the week at his ranch at Rush Island. We understand that there was a basket social at Trent, Friday evening. Queer we didn't hear of it until Sunday morning.

It is reported that Miss Parks has been re-employed to teach the winter term of school. This speaks well of her past services.

Mr. Blanche Berg, of Round Mountain, Nevada, who has been visiting her mother for the last month, has returned home.

It seems to us that a good live improvement club would be a very great step forward, for Lost Valley. What Lost Valley needs is a little advertising, and it would grow. Let us "wake up and walk." The telephone work shows what unity can do. We are only three miles from the new railroad. Let us organize such a club.

The tender leaves of a harmless, lung-healing mountain shrub give to Dr. Shoop's Cough Remedy its marvelous curative properties. Tight, tickling or distressing coughs quickly yield to the healing, soothing action of this splendid prescription—Dr. Shoop's Cough Remedy. And it is so safe and good for children, as well. Contains no opium, chloroform, or other harmful drugs. Mothers should in safety always demand Dr. Shoop's. If other remedies are offered, tell them no. Be your own judge. Sold by all dealers.

PEOPLE'S PULPIT...

What God Winked At

Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Toronto, Canada, January 9.—Pastor C. T. Russell of Brooklyn Tabernacle, New York, preached twice here today to large and very attentive audiences. We report one of his discourses from the above text, as follows:—

The word "winked" in our text is used in a figurative sense to signify that God took no notice of, paid no attention to, that long period of time from the flood to the First Advent of our Redeemer. During those twenty-five hundred years the world of mankind lay in ignorance and weakness and vice, but, as our text declares, God took no notice of it as a whole. He gave his attention entirely to the little nation of Israel, the descendants of Abraham, with whom he made a special Law Covenant. Israel entered upon a great schooling period; first in a condition of penance in Egypt; and later, under the command of Moses, passing from Egypt to Canaan, with a wandering of forty years in the wilderness; still later under judges, and then under kings, etc. God did not wink at sin amongst the Israelites, whom he adopted as his "peculiar people" under the Law Covenant mediated by Moses. We read that every disobedience received a "just recompense of reward" (Hebrews II, 2). Stripes, punishments, captivities, under Divine supervision and predicted through the prophets, was the portion of the chosen people of the Lord. Obedience on their part brought blessing and disobedience and idolatry brought chastisements—God winked at nothing as respects his chosen people.

At first glance this is perplexing. Not understanding the Divine Plan we would be inclined to expect that the favored nation would be excused more than others—that it would be the people whose imperfections would be winked at. But not so; Israel was chosen for a purpose. And in order to prepare them for their mission and to fit them to fill it, the Lord chastened and scourged them for their sins, and thus educated and assisted them more than others out of degradation. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging, instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented himself, some, "a remnant," were "Israelites indeed" and ready to receive him—five hundred during his earthly ministry and seven thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah, and consecrated fully to him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not a single heart nor head.

The Justice of the Wink.
The Almighty informs us that Justice is the very foundation of all of his dealings. He cannot be less than just, although through Christ he has provided to be more than just—that is, loving and merciful. There must have been a justice in this winking mentioned by the Apostle. What was it? The Apostle explains that owing to a death sentence that was upon the world in general, and no provision having yet been made for a redemption from that death penalty and a resurrection deliverance, it would have been illogical for God to give laws to the world of mankind commanding repentance, etc. Why? Because they were already condemned to death, the extreme penalty of the Divine Law. No more could be done to them than to destroy them, however badly they lived. And nothing that they could do would make them deserving of eternal life. So long as that death sentence rested upon them and no prospect was offered even of release from it, God let them alone, and justly enough "winked" at their imperfection and did not lay it specially to their charge.

With the Jew it was different. God instructed that nation through the Law and the prophets and the chastenings for their wrong doings, and thus prepared in them a "little flock" of "Israelites indeed" ready for spiritual things. Additionally he wished to use them and their experiences as types or lessons for Spiritual Israel yet future. Those types, under the guidance of the holy Spirit through the New Testament, have constituted very helpful lessons to the Church of this Gospel Age—Spiritual Israel—"For the Law Covenant was a shadow of good things coming after it."

But before having this dealing with Israel, God made a Covenant with them, promising them life-eternal if they would obey. They gladly accepted the proposition and strove to live righteously, strove to keep the Law. They did not gain eternal life under the Law, because they could not keep it; not that the Law was defective, but that they, like all other members of Adam's fallen race, were imperfect. God knew of their weakness and allowed them to be disappointed in the outcome of their Cov-

erant, but nevertheless he made it a good blessing to them—a means of instruction, which, as we have seen, ultimately prepared several thousand to be so ripe a condition of heart as to be ready for the Savior and become his disciples. The Jew then had this advantage over the Gentile up to that time. He had God's promises. He knew the Law of God. He was profited by striving to do the impossible thing of keeping it perfectly. Had God not chosen the nation of Israel to bring them under the schooling processes of the Law Covenant (Galatians III, 24) he would have "winked" at their ignorance, etc., as he did with the transgressions of other nations up to that time.

"New Commandment All Men."
What is the secret of this change on God's part—from winking at the sins and imperfections of the world to commanding them to repent? If it was just to wink at their sins for thousands of years, why did not God continue to wink at them? The Apostle answers the question, telling us that this change in God's dealing which sent forth the message that the fact should repeat was based upon the fact that his eternal purposes had by that time reached the stage of development which justified such a message. The Son of God had left the glory of the Father which he had before the world was; he had humbled himself to be come a man. As the man Christ Jesus he had been obedient to the Heavenly Father's wish, and had laid down his life sacrificially—that it might first benefit consecrated believers during this Gospel Age; secondly that it might bless the world of mankind during the Millennial Age.

For a time these good tidings were confined to the Jewish nation, but three and a half years after the crucifixion the limit of Israel's favor respecting the message came to an end, and then the good tidings of great joy was permitted to go to all the Gentiles on the same terms that the Jews had enjoyed.

The Gospel of "good news" consists of the information that God in his mercy has provided that the death sentence upon Adam and his race shall not be perpetual; that there shall be a resurrection of the dead, both of the just and of the unjust; that the provision for this has already been made in and through the death of the Redeemer. It is inquired what resurrection would there be in a resurrection of the dead if thereafter all were to be placed back just where they are at present? The answer is that there would be no advantage in such a resurrection. If the Jew could not keep the Law, and if the very best intention of the Gentiles have found themselves to be imperfect, and their efforts to stand approved before God in the present life to be failures, what good could result from merely awakening them from the sleep of death? Would it not be wiser and better every way to let them perish like the brute beast?

We answer that God's Word reveals a very grand outcome to his Plan of Salvation. The word resurrection, as Scripturally used, signifies much more than to be thereby resurrected. It signifies awakening and more—uplifting out of all sin and death conditions, up, up, up to perfection—to all that was lost by Father Adam and redeemed in the Calvary sacrifice.

"God Hath Appointed a Day."
This, then, is the meaning of the Apostle's argument. By providing the Lord Jesus Christ as the Redeemer of the Church and the world God had made possible a fresh trial or judgment for Adam and his race. Adam's first judgment or trial day was in Eden. There he lost everything by his disobedience and brought upon himself and all of his race Divine sentence to death. Christ has appeared that he might redeem Adam and his race, for the very purpose of giving them in dividually another full, fair trial or judgment for life everlasting or death everlasting.

That general judgment day mentioned by St. Paul in our text is neither a damnation day nor a twenty-four hour day. It is the thousand-year day of Christ—the period of his mediatorial reign, in which Satan will be bound, all evil influences be removed and the light of the knowledge of the glory of God be made to fill the whole earth. St. Peter reminds us, "Beloved be not ignorant of this one thing, that one day with the Lord is as a thousand years" (I Peter III, 8). This is the key to the expressions, "The day of Christ," "The day of judgment," etc. The Millennial day will be a day of judgment or trial in the sense that all mankind, the living and the dead will then be brought to full knowledge of God and to full opportunity to be again uplifted from all weaknesses, imperfections, etc., which have resulted from our share in Adam's sin and our own weakness and ignorance. Since to the extent that they were willing will to the same extent be punishable and receive a "just recompense of reward" (Hebrews II, 2). Every good endeavor will be rewarded and every shortcoming will be punished.

From this standpoint we see the

force of the Apostle's argument, that it is the Divine intention to grant every member of Adam's race another trial, another judgment, to determine fresh and individually the worthiness or unworthiness of such to have eternal life. But why should this fact make any difference to the world in the present life? Why did not God wait until the Millennial Age and give them all a surprise? Why did he send them the message of his love and a revelation of this knowledge of his "future dealings"? Did he not know what the past eighteen centuries has wrought, namely, that few of mankind would have the "hearing ear," and would have still, after hearing, would so love righteousness and so hate iniquity, as to sacrifice the interests of the present life by espousing the Gospel message, repenting of sin, and seeking to live a saintly life, in opposition to all unrighteousness?

Yes, we answer, it is written, "Known unto God are all his works from the beginning of the world" (Acts XV, 18). God surely knew that few would have the "hearing ear" that were dull of hearing. That we might know this he caused it to be written in the prophecies in advance, that few would have the "hearing ear" for his message of love and mercy. Why, then, did he send the message? We answer that there were two reasons for his so doing.

(1) He intended that a witness should be given so that every comprehending would have an incentive to a reformation of life. He wished all to know that their responsibility in life would be proportionate to their knowledge of this fact of redemption. This principle is stated in the Scriptures by our Lord. He declares that he who knew not and was disobedient would be punished with fewer stripes and a lighter punishment for his transgressions, while those who knew better and sinned with deliberation would be punished with many stripes—in that Millennial day.

(2) Another reason for the promulgation of this good tidings of the Millennial Day of the Lord's Judgment is that God wishes to use this message as a primary lesson to do a "primary work of instruction for a special class of 'elect' characters, whom he is appointing in the present time before the inauguration of the Mediatorial Kingdom. He calls these his "jewels," the "Bride of Christ," his "members."

This class is specially called out of the world now, in advance of the Millennium, that they may eventually be God's Royal Priesthood, or priestly kings, in association with their Redeemer. These, according to the Scriptures, are to be associate judges of the world with Christ. St. Paul asks, "Know ye not that the saints shall judge the world?" (I Corinthians VI, 2). We do know it, thank God! And we know that they will be thoroughly competent for that work. Their experiences in the present life, in battling against the world and the flesh and the devil and coming off conquerors through the assistance of the great High Priest, will make them competent judges of the world, competent priests to assist and to bless the world, competent under-priests to govern the world from the Spirit plane.

"Building Up Yourselves."
To this special class I particularly address myself. I would like to warn all men everywhere to repent, and glad also to give them the good news why they should repent—to tell them of God's appointed time, the Millennial Epoch, in which all shall have a full opportunity of gaining eternal life through Christ. I am glad to assure them that every endeavor for righteousness put forth now will bring large returns of character development and better position then. I warn them that every willful transgression, all willful ignorance, will react upon them to their disadvantage and make for shame and lasting contempt on their part, under the glorious sunlight of that Millennial day. It will search out and expose to all humanity their weaknesses, their sins, to the extent that these have been accepted or approved or have not been resisted.

But as I said before, I trust that amongst the ten million readers reached by my sermons every week there are some who are of the saintly class, "called, chosen and faithful"—some of this jewel class, whose judgment of trial is in progress now. I trust that these are striving with might and main to make their calling and election sure through faith in the Redeemer's sacrifice and obedience to his Law of the Spirit of life—the Law of Love. Now is our judgment day, our day of testing or trial. We will not stand or fall as congregations and denominations or lodges or societies. Our testing is an individual one and nothing short of loyalty of heart to the Lord, to his Truth and to the brethren, will make us as the Lord's jewels, "beloved of God, and joint-heirs with Christ our Lord; if so be that we suffer with him; that we may also be glorified together" (Romans VIII, 17). Such have my special sympathy, my special endeavors, my special love and my special prayers. And the prayers of all such I solicit on my part that I may continue faithful to the end of the journey and with you all hear the Master's precious words, "Well done, thou good and faithful servant; the least have been faithful over a few things; I will make thee ruler over many things; enter thou into the joys of my Lord" (Matthew XXV, 21).

On next Sunday Pastor Russell will address a Mass Meeting of Christians at Brooklyn's largest auditorium on "Church Federation; Its Object to Congregationalists, Presbyterians and Methodists." Those desiring extra copies of this Journal for their friends should place orders at once.

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