

THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

What God Winked At

"The Times of This Ignorance God Winked at; but Now He Has Commanded All Men Everywhere to Repent; because He Hath Appointed a Day in the Which He Will Judge the World in Righteousness by That Man Whom He Hath Ordained" (Acts xv, 30, 31).

Toronto, Canada, January 15.—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 these 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 mainly 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; but 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 chastening, 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 several thousand more at the following Pentecost 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. These 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-

enant, but nevertheless he made it a great blessing to them—a means of instruction, which, as we have seen, ultimately prepared several thousand to be of so ripe a condition of heart as to be ready for the Savior and become his disciples. The Law then had this advantage over the Gentile up to that time: He had God's presence. 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 process 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.

"Now Commandeth 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 that this change in God's dealing which sent forth the message that the world should repent 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 become 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 fruit 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 or "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; and the provision for this has already been made in and through the death of the Redeemer. It is inquired what advantage 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 intentioned 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 merely re-animated. 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 has 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 individually 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 the 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 regain by resurrection processes a complete uplift from all weaknesses, imperfections, etc., which have resulted from our share in Adam's sin and our own weakness and ignorance. Sins to the extent that they were willful 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 to every member of Adam's race another trial, another judgment, to determine afresh and individually the worthiness or unworthiness of each 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 his knowledge of his future dealings? Did he not know what the past eighteen centuries had proven, namely, that few of mankind would have the "hearing ear," and that fewer 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, 16). God surely knew that the message of his grace would generally fall upon ears 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 those 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 the 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 seeking 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 Millennial day, 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 am glad to warn all men everywhere to repent, and glad also to give them the good reason 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, and 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 or 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 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, "shards of God, and joint-heirs with Christ our Lord; if so be that we suffer with him, that we may be also 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; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord" (Matthew xxv, 21).

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

INSURGENTS SADLY AWAIT AN ISSUE

Within Few Days Program Will Be Arranged and Then Fireworks Are to Be Expected.

WASHINGTON, Jan. 17.—Now the holiday recess is over and congress has gotten down to business with no further vacation periods in sight, one of the most interesting situations in the history of the house of representatives is gradually revealing itself.

Within a few days it will be known whether the insurgent Republicans in the lower house will make any serious effort to change the iron-clad rules of that body at this session.

Never before within the recollection of the oldest member has the floor of the house been so closely watched. There is not a word when two or more Republican leaders are not present to block any attempt to break through the rules or to precipitate a debate that might lead to unpleasant consequences for the regulars. Every minute of the time during each day's proceedings is accounted for in advance to Speaker Cannon and he knows before any member obtains the floor what his purpose is.

MOUNTAIN FARM ON EVANS CREEK BEING GOOD PRICE

George S. Cavanaugh, of Minneapolis has bought the Gardner ranch, formerly known as the Reynolds place, in the Anheuser district, at the head of Evans creek. The place consists of 200 acres, much of it cleared, with a fine orchard. There are 100 15-year-old King apple trees and about 250 other fruit trees, mostly apples, of a greater size. There is much fine timber on the land, both pine and fir, as well as giant black oak. Mr. Cavanaugh, who is a passenger engineer on the Milwaukee railway, running out of Minneapolis, made a special trip west last November to see the property, and despite the fact that he saw it at the most disadvantageous season, was so favorably impressed that he decided to buy at the bargain price offered by the owner, Mrs. Gardner, of Medford.

The new owner will not at once occupy his property, but purposes placing it in proper hands for improvement, pending the time when he shall decide to forsake the dangers and discomforts of a life as a railway engineer and become a citizen of Southern Oregon, where the grass grows green at New Year and an acre of ground properly handled returns an income equal to that of 40 in the blizzard-bitten west.

BROTHER OF GRANITE PASS MAN THINKS MOTIVE ROBBERY

Firman Crump, brother of Harvey Crump, who was shot in the head in Granite Pass last Sunday evening and is now in a precarious condition, in an interview Saturday said:

"I have no knowledge of the case outside of what I have seen for the newspapers. My brothers and I have been estranged for several years and have held no communication with each other. My sister informed me that Harvey had been held the evening before he was shot and should have had some money. No money was found on him when he was picked up after being shot.

"In the matter of a woman in the case, I know nothing. Nor have I any idea as to what it could be, if there were any complications of that sort.

"I am inclined to believe that the boy was held up and shot for the purpose of robbing him of his wages."

No More Surety Bonds.

CHICAGO, Jan. 17.—Local surety companies that heretofore have done a lucrative bond business in the federal courts, are smarting today under the declaration of Judge K. M. Landis, who announced that hereafter he will refuse to recognize any surety company bond. Landis alleged that the surety companies combined to raise prices charged persons protected by the bonds.

FOR SALE

100 Acres of Good Fruit Land 4 miles west of Granite Pass.

Forty seven lots in Jacksonville, fine location.

I have also got a pair of fine Cougar Kittens, five months old, which can be bought at a reasonable price.

ENQUIRE

G.N. Lewis Jacksonville

F. N. CUMMINGS T. W. OSGOOD OSGOOD & CUMMINGS Civil Engineers THE BEST EQUIPPED ENGINEERING OFFICE IN SOUTHERN OREGON. Surveys, Maps, Plans, Specifications, Reports, Estimates, Etc., Water Powers and Water Works, Paving and Road Making, Sewerage, Railroads, Irrigation and Drainage. OFFICE: MEDFORD NATIONAL BANK BLDG.

RESOLVED The best resolution for you to make is to come to us for your next suit, if you want something out of the ordinary. We do the best work and charge the lowest prices. W. W. EIFERT THE PROGRESSIVE TAILOR

J. E. ENYART, President J. A. PERRY, Vice-President JOHN S. ORCH, Cashier W. B. JACKSON, Asst. Cashier THE MEDFORD NATIONAL BANK CAPITAL \$50,000 SURPLUS \$5,000 Safety boxes for rent. A general Banking Business transacted. We solicit your patronage.

THE ROADS ARE NEVER BAD, THE WEATHER IS ALWAYS GOOD, WHEN YOU WANT TO GO. CALL UP THE UNION LIVERY R. O. DUNCAN, Proprietor.

DRIVERS that know the country RIGS that cover the country QUICKLY AND WITH COMFORT TO YOU ARE ALWAYS TO BE FOUND AT THE FARLOW & DOWING, PROPRIETORS. WEST SIDE STABLES PHONE 2431 S. GRAPE STREET

BRIGHT WINDOWS have a dollar and cents' value. After the doors are locked and business is suspended for the day many possible customers are attracted to a brilliantly lighted show window. Test it. Watch the people as they accept the bright invitation extended to "just look." Listen and you will find that many contemplate buying on the morrow. Don't miss this chance for more profit. Phone us today to send our lighting expert to talk it over. THE ROGUE RIVER ELECTRIC CO.

Medford Iron Works E. G. TROWBRIDGE, Proprietor. Foundry and Machinist All kinds of Engines, Spraying Outfits, Pumps, Boilers and Machinery Agents in Southern Oregon for FAIRBANKS, MOPSE & CO.

PLUMBING STEAM AND HOT WATER HEATING All Work Guaranteed Prices Reasonable COFFEEN @ PRICE 11 North D St., Medford, Ore. Phone 303

WANTED Timber and Coal Lands ENGINEERING AND SURVEYING CONTRACTS TAKEN AND ESTIMATES FURNISHED. B. H. Harris & Co. MEDFORD - - - OREGON Office in Jackson County Bank Upstairs

GOLD RAY GRANITE CO. Office: 209 West Main St., Medford, Ore. Operating Quarry at Gold Ray, Oregon - DEALERS IN - BUILDING, MONUMENTAL AND CRUSHED GRANITE

SEE US FIRST When in need of Electric Wiring, or Fixtures, and save money by getting best workmanship. Dynamo Repairing a specialty. FLYNN BROS. MEDFORD'S PREMIER ELECTRICIANS. 72 WEST MAIN STREET.