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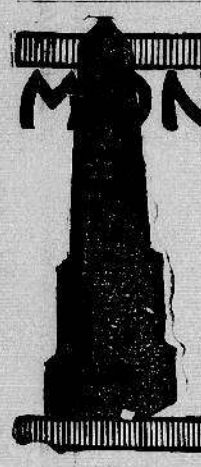

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TWICE-A-DAY CLASSIFIED WANT ADS BRING YOU QUICK RESULTS

Pastor Russell today depicts the beauties of Paradise, so well presented in his free photo-drama. His text is: "I will make the place of My feet glorious," Isaiah lx:13.

Paradise is another name for the Garden of Eden, the abode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re-established—not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is His footstool, and He assures us, "I will make the place of My feet glorious," in due time. How this will be done is the gospel message.

The Divine promise to Father Abraham, that all the families of the earth shall be blessed through His seed, includes the thought of man's full restoration to Divine favor—as before he sinned and fell, before Paradise was lost, before man came under the curse, or sentence, of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under His wise ministration, using their nation as His instruments, the Divine law would extend to all and, by bringing all people into harmony with God, would gradually bring all back to the Paradise state.

The Garden of the Lord.

It was in full harmony with this that the dying thief asked the Lord to remember him when He should come into His kingdom—the kingdom whose dominion would establish righteousness in the earth, and thus convert the world, under divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request should be granted—the thief would yet be with Him in Paradise. Paradise has not yet been established for God's kingdom has not yet come to earth; it delays until a certain work for the church shall be accomplished.

It is not the divine purpose to make of the nation of Israel God's kingdom in the highest sense of the word, though it will be actively identified with the Heavenly kingdom as its earthly representative. God is selecting during this gospel age a new nation, Spiritual Israel, from every nation, people, kindred, tongue. At our Lord's first advent and subsequently, He gathered from Israel such as were saintly and ready for the kingdom; since then He has been taking out from other nations enough to complete the foreordained number of the elect church. These will constitute the kingdom per se, and it cannot be set up or established in power until this election, or selection, shall have been completed and the elect "changed" or glorified on the spiritual plane, by the power of the first resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man—as the reward for his obedience to the rules of Immanuel's kingdom during the millennial age—but it also applies to the glorious and heavenly position which God has in reservation for the church. Thus we read in the Book of Revelation that God has promised to the overcomers of the church, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

The World's Regeneration.

This is a grandly beautiful and symbolic message and promise, assuring us of the happiness and Heavenly bliss in eternal-life conditions of all who are faithful followers of Christ in the present age—walking in His footsteps, in the narrow way. The Book of Revelation pictures the history of this gospel age down into the millennial age and shows us Paradise re-established, with the Heavenly city, the glorified church, as its center, or capital. The river of life is pictured as flowing from under the throne. On either bank of its crystal waters of truth and grace grow the trees of life, after the manner of Eden of old.

The future state will all be Paradise. The completeness of blessedness will first be manifested in the church on the spiritual plane; and secondly, it will be manifested in the ancient worthies on the earthly plane—Abraham, Isaac, Jacob and all the holy prophets perfected, the earthly representatives of the Heavenly kingdom. Gradually the Paradisaic condition shall fill the whole earth. The wilderness shall blossom as the rose, the solitary places shall be glad, and streams shall break forth in the deserts, as we read in Isaiah 35.

The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may see and hear the goodness, the mercy, the justice and the love of our God. "The willing and obedient shall eat the good of the land," but evil doers shall be cut off in the second death. Gradually the boundaries will be spread abroad until they will include the whole earth. Gradually the number enjoying Paradise will increase until, in the end of the millenium, the entire race of Adam shall experience the privilege of God's love and mercy through Christ.

St. Paul, like St. John the Revelator, was caught up to Paradise in a vision, and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was St. John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolical hints or sugestions respecting the glories of Paradise restored.

Redemption Through Christ.

We have already noticed that Paradise was lost through disobedience to the Heavenly command. Life, Eden bliss, divine favor and fellowship, were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us more than for the brute beast; for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death, we find many of the human family more degraded than the brute creation and apparently less worthy of divine favor. But God, rich in mercy in the great love wherewith He loves us, has provided for mankind a recovery from sin and death, while He has made no provision for the future life of the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned, the Redeemer must be a man. Because the penalty was human death, a perfect man must die for the sinner's release from the death sentence, to uplift the willing out of sin and death conditions—up, up, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But in the divine arrangement, as Adam involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great work of Messiah will, therefore, be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restitution, St. Peter tells us, has been spoken of "by the mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at His second coming, Acts iii:21. But the Divine plan changes not. Sin is still abhorrent to God and will always be so, and the Divine sentence is that no sinner shall have eternal life. Hence the offer of Divine grace is merely to all who may have a heart-desire for Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. These things will be accomplished only in those who are willing and obedient. Only such "shall eat the good of the land," the fruits of Paradise, Isaiah i:18-20; Acts, iii:23.

Furthermore, it is the Divine arrangement for mankind, and a just one, that every good and noble deed in the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up to full perfection of earthly life. Correspondingly, every wilful sin, every violation of conscience and principle, works a defilement and impairment of manhood, which likewise will have its effect upon the future life in the difficulty of rising out of degradation to the heights of human perfection, divine approval and everlasting life. If all mankind could appreciate these facts, what an influence it would have in restraining and governing self and in developing self control and true manhood, Galatians vi:7.

The Divine Program.

Does some one inquire why He who redeemed Adam, his Eden home, and all his race, and who proposes a restoration of all, has not begun this restitution work during the 1800 years since the sacrifice of Himself? The scriptures answer that during the interim another feature of the divine program is being carried out. The Lord is gathering the elect church from Israel and all the nations to be Messiah's assistants in His kingdom and in the gracious work of uplift—resurrection—restitution. This elect church class, first selected, is in the scriptures called "a first-fruits unto God of His creatures," James i:18; Revelation xiv:4. The world of restored humanity will be the after-fruits.

The scriptures exhort such as in the present time are blessed with the hearing ear, to give heed to the special invitation to the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship with Christ that is now being tendered to a very select class. "He that hath an ear, let him hear." He that hath an eye, let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice in the blessed opportunity. Let us seek indeed to make our calling and election sure to this Heavenly estate of glory, honor, immortality and joint-heirship with our Lord, the King of kings and Lord of lords!

PRESENT SEASON "AGE OF TAFFETA" SKIRTS CONTINUE NARROW AT HEELS

New York, March 28.

Seasons are no longer divided; now winter merges into spring and spring into summer before we realize that the change has taken place. We hasten to catch up, wondering how it is possible we could have been caught napping when the stores are showing such a various array of clothes for every passing day and week.

The shops, realizing the insistent demand for taffeta, have availed themselves of the opportunity of supplying it in all its phases, widths and qualities. The demand has been so great that even America has forced the recognition of France by the fine quality of the American taffeta, and many of the leading French couturiers have bought large quantities from our manufacturers, creating an entirely new state of affairs. Up to a very recent time the French and Italian mills have excelled us by far.

Moire taffeta is even more attractive than the plain fabric, for it has an additional sheen which is alluring. An attractive feature of taffeta frocks is that they really need but very little trimming. Except for a little lace at the neck, many of the prettiest of the Parisian frocks depend entirely upon the cut and draping.

FIGURE ONE.

A frock of Japanese blue golf cord with pleated frills of silk to edge the double tunic.

Among the new fabrics, which include cotton duvetyne, novelty eponge and golfine, there is another material closely allied to the last mentioned material. It is called golf cord. It has a crepe background, with a chenile cord woven so that it stands up on the goods as though it might have been put on after the material has been woven. The gown which I chose for my first illustration is developed in this charming material in Japanese blue. The surplice waist fronts have long ends attached which tie in the back at a high or low line, according to the line most becoming. A dainty frill of organdy finishes the neck. The tunics of the skirt are edged with a narrow box-pleated frill of plain blue. The hat worn with this dress is made entirely of blue and white striped silk. The high-standing bow and roll of the narrow brim are its particular smart features.

Somber-colored frocks are enlivened by collars and girdles of some striking but harmonious contrasting silk or ribbon. An example of this method of making a gown attractive is shown in my other illustration, which shows a smart taupe serge bolero suit. The short coat shows the blouse at the waistline, and at the neck the collar of the waist rolls out upon the collar of purple and white checked silk. The cuffs and wide sash girdle are also of this same silk. The charming tricorne which completes this costume is made of purple and white straw, with black and white fancy feathers standing up stiffly at each indentation.

A strife goes on between the pleated skirt and the draped skirt. At present the drapery seems to have scored the greatest number of points. They are divided into two types; one has the wide drapery at the hips, while the other shows the drapery in the back which simulates the bustle.

The skirts continue in both cases narrow at the ankles, and the only plain ones are those of the tailored variety. Pleated skirts are being seen, especially below tunics and panniers. They are so closely knife or accordion pleated that they cling tightly and do not change the silhouette, but they have the advantage over the other tight skirts in that they yield gracefully to every step.

The waistline is a feature of great importance. For dresses it is more often seen normal or high, but on coats it is apt to continue low, with broad belts. Each dressmaker of great reputation strives to establish her own particular idea. For instance, Paquin uses a high waistline—and it is a line, never by any chance can it be called anything else—while Cheruit, another French dressmaker of international reputation, hides the waistline under a surplice girdle or a narrow belt of the same material as the gown. Premet favors the loose waist and Callot the extremely long-waisted moyen-age frocks.

With the breath of spring in the air thoughts of mothers are naturally turning toward the dainty garments for the younger generation. Shops are showing the usual display of spring fabrics, and among them is golfine, which I have spoken of before. It was created by that greatest of weavers Rodier, who has given to the fashionable world such fabrics as velour de laine, ratine and that unusually charming fabric duvetyne, which captured Paris and then America by its soft beauty if not by its service-ability. Golfine will probably be used a great deal this season for older people, and as a matter of course for children. It resembles cotton corduroy. There are also numerous weaves of linen which hold a strong place in young people's wardrobes, where serviceability as well as beauty is a consideration. Materials are being used which have a dainty flowered design resembling the Dolly Varden materials of our mother's day, when the same long-shouldered effect was so popular. Right here I must not forget to say that a recent opening in Paris, given by an established dressmaking firm, pantalettes were a feature!

FIGURE TWO.

Taupe serge with purple or white silk makes a charming bolero suit.

Sheer linen is a very dainty material for the little girl's "best" frock, for parties and dancing school. These are especially pretty trimmed with Irish crochet and hand embroidery. Irish crochet is also being used for taffeta frocks for the little girl, of pink, white and blue. This is not a material to be recommended except for the little girl whose wardrobe is extensive.

Children's frocks retain the simplicity of seasons past. What is suitable has been taken from adult fashions and simplified for children's wear in many clever ways.

Ball fringe and crochet buttons are attractive trimming for children's dresses, while many of the striking printed materials in English linen and the imported eponge are used effectively for collar, cuffs and belt.

All belts are eccentric at present, and the little folks dresses do not escape this tendency. In fact, the much-needed variety is often given to children's frocks by the smart girdle of quaint design and cut placed at the right line.

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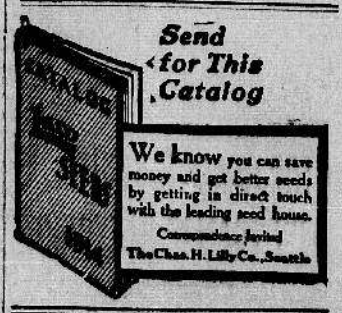

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