

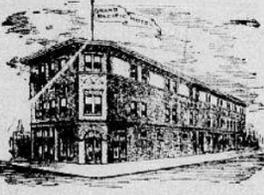
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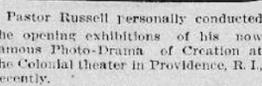
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BROOKLYN TABERNACLE PASTOR RUSSELL'S WEEKLY SERMON



Pastor Russell personally conducted the opening exhibitions of his new famous Photo-Drama of Creation at the Grand Pacific Hotel in Providence, R. I., recently.

Pastor Russell's discourse was based on the text: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3). He said: "God has provided a salvation for the world in the next Age. But the call of this Gospel Age is something unique—separate and apart from the salvation of mankind. During this Age God has been gathering out of the world some of those who have a hearing of faith and a response of heart. These He calls His peculiar treasure, His Jewels. In our text He declares that this class shall be a royal diadem in the hand of the Lord, and a crown of glory in the hand of thy God, as if an added glory, but in His hand, representative of power. In His Power Jehovah will show forth the Church; and by thus manifesting what He has been able to do with the Church, He will show forth His own praises, in that He will reveal features of His glorious character which have never before been exhibited. What a blessed thing this will be for those who shall be the Jewels and who will reflect the glory of the Infinite One who designed this diadem!"

The permission of sin has given opportunity for God to develop His great Plan for the eradication of evil. He could easily have prevented Satan from bringing sin into the Universe. He did not, however, exercise His Power to restrain Satan; for He foresaw the glorious results which He will eventually accomplish through the permission of evil. For the same reason He did not interfere when Satan tempted our first parents, but permitted the whole race of mankind to be born into the world in an imperfect and sinful condition. He could have arranged otherwise, but He foresaw that He could work out still more glorious purposes by letting matters take their course for a time.

"The Wages of Sin is Death."

The Bible declares that all transgression of the Divine Law is sin, and that all sin is punishable with the same penalty—death. Thus Adam's disobedience in eating the forbidden fruit brought upon him the curse of death, which by the laws of heredity he has transmitted to his posterity—the human race. (Romans 5:12, 19). Although men may multiply the transgressions, they cannot increase the penalty; for the Divine Law has only one penalty for sin—death.

But Divine Mercy arranged for human redemption by providing that Jesus should pay the penalty for Adam's sin. This He did when He offered Himself and died, "the just for the unjust." The forfeited life of Jesus, as a corresponding price for the forfeited life of Adam, guaranteed the cancellation of Adam's penalty. Adam's disobedience will merit the deliverance of all humanity, the removal of the sentence for Original Sin from every member of Adam's race. Then the Messianic Kingdom will be inaugurated for the very purpose of helping mankind out of the sin and death conditions resulting from the fall of our first parents.

God could have associated with our Redeemer some of the angelic host to assist in blessing humanity during the thousand years of the Messianic Kingdom; but He purposed to select from amongst mankind some to be sharers with His Son in the great work of uplifting the world from sin, degradation and death. For this reason a call went forth for a Church of those who would separate themselves from the world, take up their cross and follow Jesus. This class is to be a peculiar treasure; they are a people that will be privileged to show forth the praises of Him who hath called them out of darkness into His marvelous light.—1 Peter 2:9.

"Zealots of Good Works."

For nearly nineteen centuries God has been gathering this people from various nations, kindreds and tongues. "The Lord knoweth them that are His"; and He is giving needed assistance to each one who is sincere in heart and earnestly seeking to know God. These, the Apostle declares, are "a peculiar people, zealous of good works." Their good works are not the building of hospitals, asylums, schools and colleges, although they rejoice that the world has the inclination to do these things. The Church engages in the same kind of good works that our Lord engaged in at His First Advent. The Scriptures assert that He "went about doing good." In line with this statement is the Apostle's injunction that the Church "do good unto all men, especially unto them who are of the Household of Faith."—Galatians 6:10.

"Blessed Your Eyes, For They See."

The Household of Faith includes all who are trusting in the precious blood of Christ for their redemption. These the Church will serve on every occasion. The greatest possible good that can be done will be that of serving them with the Truth. The Glad Tidings of great joy which shall be to all people in the very best Message that can be brought to any one—not only speaking peace through the blood of Jesus, but also inspiring the glorious hope of joint-heirship with Christ in the Messianic Kingdom. The Bible tells us that the time is coming when all the blind eyes shall be opened and the deaf ears shall be unstopped. That time is during the next Age. Meantime, God is doing a wonderful work. He is gathering here and there the saintly ones—those who have an ear to hear His call. Of this class our Lord said, "Blessed are your eyes, for they see; and your ears, for they hear."

In gathering this special class, God is looking not at the outward appearance, but at the heart. He desires those whose hearts are right. This does not mean, as once was thought, that all whom God does not select, or elect, are to be thrown to devils and roasted to all eternity. What a change comes over everything when we realize that God is not premeditating evil

against even those who may be His enemies through wicked works, but is merely calling out a class now which He will use later to assist the Redeemer in blessing all the families of the earth.—Galatians 3:16, 29.

The Scriptures declare that in choosing this special class, the Church, God is calling "not many wise men after the flesh, not many mighty, not many noble," but "the poor of this world, rich in faith"—those whom the world would consider the mean things, the weak, the ignoble. The Bible tells us that the rich have plenty to satisfy their hearts and therefore do not feel their need.

It is the same with the intellectual. They rather look down upon the average human being, and say that poor people do not know any better than to believe the story of the fall of man and all the rest of the Bible stories. Thus in what they think is wisdom they ignore the Word of God, in which His whole Plan for man's recovery from degradation, sin and death is shown as connected with the story of Adam and Eve, their fall and the redemption effected by the death of Jesus on Calvary. Whoever leaves out this part of the Bible loses the connecting link, and cannot perceive the purpose of God for man's salvation. Therefore the wise according to the course of this world cannot understand the Divine Program.

The Bible says that not many noble are called. One may be poor and uneducated, and yet have a very noble mind. This class know that they are morally above the average. Therefore they often have a self-satisfied feeling which does not permit them to recognize that they are sinners. And so they are not ready to see that they and all other human beings need a Savior.

"Ye Are His Workmanship."

Those whom God has accepted and forgiven through the blood of His Son, our Redeemer, are no longer under the former sentence of sin. These still have weaknesses of the flesh and are striving against them, although they

may never be as successful as some other persons who were better born. But the Heavenly Father knows to what extent each is striving against sin, seeking to put down the old nature. Others may misjudge us; but He knows us. Of this class the Apostle Paul says: "It is God that worketh in you both to will and to do His good pleasure." He has given us exceeding great and precious promises, that by those working in us, showing us the course to take and the result of faithfulness, we may gradually attain the Divine nature. YOU are the consummation, and comes to us by Divine Power—"changed in a moment, in the twinkling of an eye." Whether we shall be granted that glorious change depends upon the zeal with which we love righteousness, and hate iniquity, and seek to do the will of God.

No matter how mean this class may have been according to nature, the transforming work of the Holy Spirit does not cease; and they become noble characters. Although they may never be able to control their flesh so that they will seem as noble as some of the world, yet the nobility of heart is what God is looking for. If in the heart He sees true nobility—loyalty to Him, to righteousness, to truth, to the brethren—then they have the evidence that they are His, and that His providences are working together for their good.

In some respects the Lord's work in this class resembles that of a lapidary. The lapidary will not pick up cobble stones or ordinary pieces of quartz and put them on the wheel for polishing, although these stones he about everywhere. But a real jewel he puts on the wheel. So it is with the Lord's Jewels. If you as His child find that the cutting process goes on in your life, it is because the Lord loves you, and all the trials and difficulties that He sees best to bring upon you are purposed to prepare you to be a jewel for mounting in His glorious diadem.

When God accepts any one and bestows him with the Holy Spirit, that one is a jewel in the rough, and needs cutting and polishing. Each needs the skill of the great Master Workman in order to be properly shaped and prepared for mounting in the glory of God. Just as a diamond properly cut will radiate the glories of the sunlight, so God's Jewels will show forth His praises. After each is cut and polished he is laid aside until the great Lapidary is ready to mount the Jewels. This is the First Resurrection. Then all these Jewels will be mounted in fine gold—symbolic of the Divine nature, which is in the glorious diadem which is to be in the hand of our God.

PLEASING ARRAY OF SUMMER FABRICS FROM WHICH TO CHOOSE A NEW GOWN

New York, May 9. Now is the time when women all over the country are beginning to plan their summer clothes to best suit their own particular needs. Therefore, fabrics, and their proper development, are the all-important subjects.

There is a vast array of summer fabrics from which to choose. For church and other formal occasions taffeta, foulard and summer silk holds the strong place. Black taffeta holds first place and is used in a variety of ways and many combinations. A dress whose style and distinction at-

worn beneath rolled over the collar of the jacket.

There is no fabric which adapts itself more readily than foulard, with its soft, satiny finish and supple qualities, to the draped, bouffant-bust and empire dresses, so much a part of the season's styles. Cotton crepes run the gamut, from the faintest and most alluring of summer fabrics down to the thicker and sturdier material, which endears itself to mother's heart for Johnny's washsuits and sister's morning dresses.

For garden parties and other afternoon functions there is no prettier material than cotton crepe, embroidered in soft floral designs and queer cubist figures. It is possible to buy crepe in a solid color to match the colors in the embroidered figures, thus giving a chance to make frocks of charming combinations. I saw a dress of this type the other day, which was bought by a young woman to complete her trossseau. The development was most charming. The kimono-cut bodice of pink crepe had long close-fitting sleeves which flared at the wrist, showing the facing of white. A white crepe collar rolled down the neck. The bodice opened down the front, over a vest of white crepe, with spots the size of a quarter embroidered in the same shade of pink as the dress. The skirt had a long tunic of the pink crepe, showing about 12 inches of the tight under-skirt of embroidered white crepe. A belt of white crepe was worn with this dress.

Aubergine, which is the rich and handsome shade of the eggplant, is beautiful in a variety of materials, from velvet to crepe. I have used for my illustration a crepe dress of this color. The waist is made with a surplice front, having such ends which lie behind. The edges of these such-like ends, as well as the neck and sleeves, are finished with a narrow frilling of creamy white taffeta, the only relief from the solid color of the frock. The skirt, made with a box-pleat in the front, had double paniers beginning either side of this pleat.

For the separate waist crepe is all-popular. Dainty Dolly Varden and Dresden designs make exquisite waists—needing only a collar or frill of sheer white crepe or organdy for trimming. A striking waist of white crepe, buttoning straight down the front with round crystal buttons, had collars and cuffs of salmon-colored goffine. A flat bow of black velvet ribbon finished the neck. Eponge and ratine make stunning frocks of a sterner variety. They come in a variety of plaids and checks and resemble wool fabrics so closely that they must be felt to know the difference. The second illustration is made from a model of brown eponge. The waist has collars and cuffs of figured eponge in deep shades of orange, with a flaring collar of white organdy. The skirt has aubergine tunic, the first of the brown eponge and the second under tunic of figured eponge, over a skirt of the solid color. It has been many a long day since gingham has played such an important part in the development of summer dresses as it will this season. This fabric comes in many qualities in plaids, stripes and checks, as well as in solid colors. As this is a season when combinations of stripes, plaids or checks with the solid colors, reign supreme, this fabric will be seen among the morning and afternoon dresses, especially for vacation wear.

FIGURE ONE. Narrow frills of creamy taffeta alone trim this charming frock of aubergine-colored crepe.

There are many possibilities of making up gingham into little coats, suits as well as dresses this season. An interesting little suit is made with a jacket of plaid gingham, in which blue predominates. The edges of this jacket are bound with plain blue and worn over a skirt of solid blue gingham. A second dress of green gingham has a collar and belt of orange and green plaid gingham.

This is a ribbon season. Plain gowns of black charmeuse are relieved by gracefully draped ribbon sashes. If the ribbon is very wide, it may be tied around the waist with a large, fluffy bow in front, and may be made especially chic if a rose nestles among the short loops and ends. A narrower ribbon of Roman stripes is wound once around the skirt in corkscrew fashion, and again a vivid ribbon is placed on a skirt, veiled by a filmy tulle or panne. Narrow ribbon in moire, taffeta and grosgrain are used for binding or edging ruffles and collars. These are sometimes in black on color, or in contrasting shade.

These ribbons come in many new patterns. One type has a satin edge, sometimes in black and sometimes in color, and a rose design running through the center. These are called the Louis XVI patterns. Other patterns are termed Futurist, as the designs are rough and crude, with vivid colors and contrasts. Some startling new designs have been evolved from the ancient Mexican pottery and hieroglyphical figures. These come in odd shapes of red, copper, green and blue, rich in striking possibilities.

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Do you wear glasses? Are you a victim of eye-strain or other eye-weaknesses? If so, you will be glad to know that there is real hope for you. Many whose eyes were failing, say they have had their eyes restored through the principle of this wonderful free prescription. One man says, after trying it: "I was almost blind; could not see to read at all. Now I can read everything without any glasses and my eyes do not water any more. At night they would pain dreadfully; now they feel fine all the time. It was like a miracle to me."

A lady who used it says: "The atmosphere seemed hazy with or without glasses, but after using this prescription for fifteen days everything seems clear. I can even read fine print without glasses." It is believed that thousands who wear glasses can now discard them in a reasonable time and multitudes more will be able to strengthen their eyes so as to be spared the trouble and expense of ever getting glasses. Eye troubles of many descriptions may be wonderfully benefited by following the simple plan. Here is the prescription: Go to any active drug store and get a bottle of Optima. Fill a two-ounce bottle with warm water, drop in one Optima tablet and allow to dissolve. With this liquid, bathe the eyes two to four times daily. You should notice your eyes clear up perceptibly right from the start and inflammation will quickly disappear. If your eyes are bothering you, even a little, take steps to save them now before it is too late. Many hopelessly blind might have been saved if they had cared for their eyes in time.—Adv.

JEWES OF SPAIN PLAN TO GATHER IN MADRID

(By Associated Press Cable.) Madrid, May 9.—The development of a center of Jewish knowledge in Madrid is being undertaken by the Spanish government in the hope that it may bring about a return to Spain of some of the Shephard or Spaniole Jews living in the East of Europe. They take an aristocratic pride in their purity of blood and long pedigree, ranking high in Jewish communities wherever they may have settled. They have never lost the use of the Spanish language and still profess love and veneration for Spain. A commission of influential Jews resident in Tangier recently visited Madrid and had an audience of the king. They represented some 25,000 Jews scattered throughout Morocco.

Dr. A. S. Yahuda of the School of Rabbinical Studies at Berlin, has been invited to give a series of lectures in the Consular and Diplomatic School at Madrid, and it is possible that he may ultimately fill a chair of rabbinical studies at the Madrid university to be established for him.

HANDICAPPED.

(From Judge.) Mrs. Binx has her appendix. Bridge and tangoes doesn't know. Keeps her maids until they marry. And is sorry when they go.

Likes her children's course of study. On no religion depends. But she feels her limitations. When she's chatting with her friends. —N. Parker Jones.

Bids Wanted.

Church property sold. Sealed bids will be opened at 8 o'clock p. m., May 25, 1914, for the purchase of the following church property: Lots 14X15 back of 751st footling west of the Methodist church, all in Thompson Falls, Mont. Certified check for \$100 must accompany each bid. Address all bids to Rev. F. E. Dodds, Thompson Falls, Mont., and see him for any particulars. The right to reject any and all bids is reserved. Purpose of sale is to secure funds for a new parsonage. F. E. BROWN, Committee Chairman.

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