

# BROOKLYN TABERNACLE

PASTOR RUSSELL'S  
WEEKLY SERMON

After successfully launching his famous creation drama in the Princess theater in London last Sunday—the first of a series of exhibitions that will extend throughout the principal cities of the United Kingdom and the continent—Pastor Russell is on the Atlantic homeward bound. While abroad the pastor also lectured in many cities, and was the principal speaker at a general convention of the International Bible Students' association held in the British metropolis. Today the pastor's text was, "Even when we were dead in sins, God hath quickened us together with Christ," Ephesians II:5.

The pastor began with a review of the trial of Adam in Eden. He proved conclusively that our first parents were created perfect, in the image and likeness of their Creator. Adam disobeyed God and thus brought upon himself and all his posterity the sentence of death, "Dying thou shalt die." "So death passed upon all men," for all men are members of the race of Adam. All are under the curse of death, which came upon the world as the result of sin.

The speaker also showed that we were not condemned personally, for we were not on trial personally. Father Adam alone was on trial, and when he failed he was sentenced to death. God's great law declares that "all unrighteousness is sin"; that "the wages of sin is death," and that "the soul that sins shall die." Adam's children were born in sin—born after his fall from perfection. Therefore all naturally follows that they partake of imperfection, and if the perfect man did not keep God's perfect law, how could imperfect men keep it?

Having demonstrated that all mankind are under the curse of death by reason of Father Adam's disobedience, the pastor next discussed the proposition which the Bible sets before the race. That proposition is not a question of Heaven or hell, but one of life or death eternal. To those who are in harmony with God, who delight to do His will, He is pleased to give life everlasting. But to those who are not in harmony with Him He has decreed to give death eternal—they shall not have any place whatever in all His universe.

For instance, God's provision for the angels was that since they were perfect, they should, if they maintained their perfection, live everlastingly. From God's standpoint, to live everlastingly—the only way that He would have His intelligent creatures live at all—is to live happily, to enjoy life, to live in pleasure. All the holy angels are happy, perfect and blessed; for they have not transgressed the law of God. So then, the speaker continued, we see why the scriptures teach that mankind are under the sentence of death. In fact, the Bible speaks of all mankind, the world in general, as a dead world—not that there are no people who are alive, not that all have gone down into the tomb, but that those who have entered the grave have merely preceded the others to the place whither all are going, because of the one sentence upon all.

**God's Loving Purpose.**  
The pastor next showed that, according to God's righteous law, mankind are now unfit to live under the perfect conditions which He has prepared. Even with the best of intentions, imperfect beings continually make trouble for themselves and others. In the present imperfect condition of the race, humanity would make trouble wherever they might be. This is contrary to the Divine will; God purposes to have a universe in which everybody shall be happy, everybody good, everybody perfect.

With some the question might arise, "Why did God make us imperfect?" The speaker, after propounding the question, then answered it: The Bible declares that God's work is perfect, Deuteronomy xxxii:4. Humanity in their present imperfect condition are not God's work. God made Father Adam perfect. After Adam had become a sinner and had brought the curse of death upon himself, he propagated a race by the law of nature. Therefore all of his posterity were born in sin, and for 6,000 years have been falling, sinking lower in degradation. This is the scriptural explanation of human imperfection; this is why the very best of the race cannot do perfectly.

The pastor then declared that God does not expect humanity to do perfectly now, in their present fallen condition. The Creator gave the law to Israel for the very purpose of showing them, and incidentally proving to all men, that "by the deeds of the law no flesh can be justified in His sight." God has decreed that none but the perfect shall have everlasting life, for none but the perfect can keep His righteous law. He has proved conclusively that no fallen human being can keep that law. Therefore none of us could have everlasting life if God had not done something for us. The story of what our gracious Creator has done in the "old, old story of Jesus and His love," and the Heavenly Father's love also.

In the past we have failed to realize that God is love, even though we read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." The proper thought is not that which is frequently given to children and frequently held by us, and that He is angry with the entire race to eternal torment, when Jesus stepped in and saved us from so terrible a fate. This view makes our Heavenly Father appear most unloving and unjust, and that when He knew that we were imperfect and therefore could not do perfectly. He held us accountable for what we could not do. All Bible stu-

dents are getting out of this wrong conception of the Almighty Jehovah. The right thought is that from the very foundation of the world God had a loving purpose in respect to mankind. He knew that the race would sin, but He also knew how in His great wisdom He could overcome the experience of these 6,000 years of sin and death, so that good would ultimately result. If God had not permitted sin, men would not have known how wrong it is and what evil conditions it promotes. Adam probably had no idea what would be the result of his disobedience. He did not know that it would bring sin, sorrow and mental and moral depravity into the world. He could not foresee the insane asylums, the prisons, etc. Not even the angels would have known the effect of sin if God had not permitted it to enter the universe.

**Permitting Sin—Causing Sin.**  
The pastor then showed the wide difference between permitting sin and causing sin. He declared that for God to have caused sin would have been for God to do evil. God does no evil; He tempts no man. He was not responsible for the entrance of sin into the world. God permitted Satan to have his own way and become a rebel against the Divine government. He permitted sin to pursue his downward course, in order to let the angels see the result of sin. Therefore He did not hinder Satan from misrepresenting the Divine character.

When Mother Eve came under temptation, God did not interfere. He let her alone. She knew His command; she had her full testing; she ate, and disobeyed. God also permitted Adam to disobey. Thus the reign of sin and death came into the world, with their tremendous influence for evil. Then He also permitted the angels to be tempted to sin in connection with mankind. After the deluge, God started a new order of things and let mankind and angels try again under somewhat different conditions.

Next the pastor declared that this reign of sin and death has illustrated certain principles. It has demonstrated what righteousness is and has shown the necessity for obedience to God. It has also proved that there can be no happiness aside from perfect harmony with the Creator. Both men

and angels have learned that whoever sins will suffer.

The pastor next traced the history of the covenant made at Sinai, with Moses as mediator. Two thousand years after man's fall God made a covenant with Abraham that some day He would bless the world through Abraham's posterity. Still the angels had room to doubt, for Abraham was old and as yet had no child. Years passed by, and finally Isaac was born. Still the world was not blessed. In due time God declared that the blessing would come through Jacob. When he died, God indicated that Jacob's posterity would be heirs of the promise. But instead of blessing the world, they became a nation of slaves. At length God raised up Moses, who led the nation through the wilderness to Mount Sinai, where they entered into covenant relationship with God. The terms of their covenant were that if they would obey the law, they would become great, and all the world would come under their sway.

But it was only a little while before they found that they were sinners, for they could not keep His commandments. That was the very lesson which God desired them to learn, the pastor declared, and not only Israel, but all humanity. The apostle explains that in dealing with Israel God was dealing typically, so that His people of the gospel age would get the lesson by seeing wherein Israel failed, and by realizing that had we been in their place we would have failed for the same reason.

By and by, through the prophets, God promised to give Israel another covenant, at some future day. This new covenant will be more favorable to them. The difference between the old law covenant and the new law covenant will not be in regard to God's law, for His law is perfect. The scriptures declare that the difference will be in regard to the mediator. Although Moses was faithful in all his house, yet he was a member of the fallen race of Adam, and therefore imperfect. He could not give the people life; for he had no real life-rights to give any more than had any one else. As a typical mediator he offered typical sacrifices, which could not really take away sin. But the mediator of the new covenant will be empowered to lift the curse of death and to restore, not only Israel, but all mankind, to the image and likeness of God, from which they fell.

## POLONAISE, SASH, LONG TUNIC SKIRT ACCORDION PLEATS, CONTRASTING HEM

New York, July 4.—From out of Father Time's chest, from the till labeled 1889 have come the lasque and polonaise. To be sure they look different, but so slight is the change that it seems as though it is the figure of the woman rather than the cut of the garment itself that makes them seem a part of the fashions of 1914. Then the waists were small and compressed, now the larger the waist the prouder the well-built woman is. In fact, pads have been worn by naturally small-waisted women to make them appear larger around the waist than nature really intended them to be.

Sashes are worn with these waists, which tie at a low line in the back, causing or adding to the bustle effect



FIGURE ONE.  
Dark blue foulard dress with white paquin skirt.



FIGURE TWO.  
Girlish frock of white crepe with royal blue satin girdle.

which was also a part of the fashions when these waists were worn before. The skirts of these dresses are mostly made with the long tunic, though some are made with a series of ruffles from hem to waistline. The long tunics are being made in sheer and thin materials and are even more charming than in the heavier materials. A dress of crepe with a ratine stripe is made with a long tunic over a narrow underskirt of the same material. The waist is made with a surplus front having a shawl collar. A chemise of folded chiffon in creamy white is worn. At the back of the waist hanging from the shoulders to below the waist line is a circular cape. With this was worn a charming flat Louis XVI. hat of leghorn, well tilted up at the back, and upheld by a bandeau of small flowers. A sparse wreath of these same flowers circles the top, across which a black velvet ribbon extends, tying behind under the bandeau of flowers and falling well onto the hair beneath. Likewise for afternoon and evening wear, planned to wear with this same leghorn hat, was a sheer organdy

# Do You Love the Old Songs?

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# HEART SONGS

## The Old Songs

The modern airs are cheerful, melodious and sweet;  
We hear them sung and whistled all day upon the street.

Some lilting rag-time ditty that's rollicking and gay  
Will gain the public favor and hold it—for a day.  
But when the day is ended, and we are tired and worn,  
And more than half persuaded that man was made to mourn,

How soothing then the music our fathers used to know!

The songs of sense and feeling, the songs of long ago!  
The "Jungle Joe" effusions and kindred roundelays  
Will do to hum or whistle throughout our busy days;  
And in the garish limelight the yodelers may yell,  
And Injun songs may flourish—and all is passing well;

But when to light the heavens the shining stars return,  
And in the cottage windows the lights begin to burn,  
When parents and their children are seated by the fire,  
Remote from worldly clamor and all the world's desire,  
When eyes are soft and shining, and hearts with love aglow,  
How pleasant is the singing of songs of long ago!

—WALT MASON.

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frock, flounced and pleated edged. The three flounces were narrower both in depth and width as they descended. This gave a wide hip and narrow foot-line silhouette.

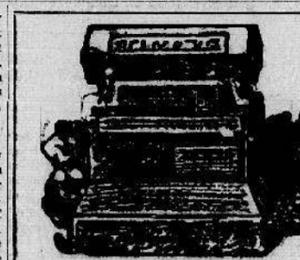
There are always occasions when trips to town or week-ends in the country are suddenly planned, and if one's clothes are not in condition for such a contingency the pleasurable trip is spoiled. For such an occasion a silk dress; light in weight and stylishly made is appreciated. It does not have to be white, either. In simple cut fits it for all sorts of informal affairs, while more dressy materials will allow of its being used for the more formal occasions. The illustration is a smart example of a dress to fill such a need—in blue foulard. The waist has the raxian shoulder line with set-in sleeves. The revers of the waist turn back from a vestee of net, whose fullness is gathered up on a silken cord. The skirt is made with fullness in the fullest lower section, a la Paquin. The white hat worn with this dress is of stylish, trim shape—with a single white rose, and green leaves set in each indentation at the front of the hat with a long feather extending from each.

As the girl passes the age of 12 years, dressing her becomes a problem. She begins to have ideas of her own, and mother's opinions are being constantly jostled from the even tenor of her established views of what is proper, what is too young, and what is too old, for her daughter to wear. In my illustration is a girlish dress to strike the happy medium of what mother likes and of what daughter likes. Plain white crepe is the material used, with vest and cuffs of white

crepe, having a ratine stripe evenly spaced across it. The shirred skirt with tunic is of the latest style, but allows free and unhampered motions. A wide girdle of royal blue satin completes the costume. The hair is worn loosely combed back and tied at the nape of the neck with a large blue satin bow.

The frocks for a young girl follow closely upon the style of her mother's dresses, only simplified to suit her youth. Tunics and panniers are modified, while fluffy ruffles on dresses of sheer materials are all supreme. A charming dress of sheerest of batiste is made with five ruffles, one above the other. Each ruffle is lace edged and corded on the edge which is stitched to the skirt. At the waist the skirt is finished with a narrow ruffle corded and fastened to the top of the skirt looking as though it were the top edge of the skirt. The waist was made with the body and sleeves in one and cut low, drooping off the shoulders, with the fullness corded and drawn up on the cord. A tucker of itself is finished with a narrow frill of itself to fill in the neck of the dress.

With the returning fullness of skirts, accordion pleating is enjoying unexpected favor. The lower section of the long Dutch tunic skirts are accordion pleated, and sometimes the tunic itself with a plain lower section. A charming blouse is made of accordion pleated chiffon, which is set on to a yoke which is in one with the sleeves.



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adding to the charm as well as to the durability of the frock, for a hem is usually of material stronger than that with which it is combined. Sashes are seen on many of the summer models. They are often straight pieces of ribbon passed around the waist and tied into a loose bow much in the same manner as the sashes of a child's apron. To keep up with this popularity the ribbons are much more elaborate than they were, and are a reminder of what our grandmothers wore in their girlhood, flowered and brocaded, in which satin and velvet designs are intermingled with noire effects. There are also the Egyptian sashes of Oriental colorings which wind round and round the body fully swathing the waist and hips.