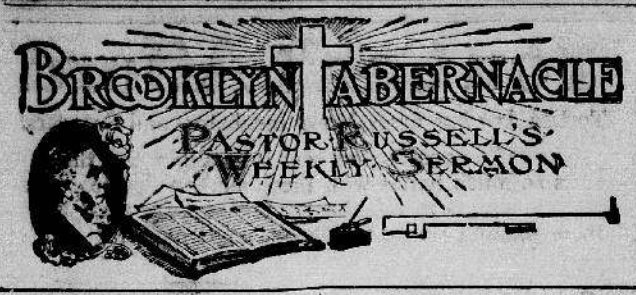

Pastor Russell preached twice in New York in one day recently in the handsome new City temple to a highly appreciative audience from the following text: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," I. Corinthians, iii:17.

The pastor declared that this scripture could not be applied indiscriminately, with the same force, to all men. Only the church are temples of God in the sense the apostle here mentions; for only such as have been regenerated, begotten again by the holy spirit, are the sons of God. These have received a new life, and are scripturally described as "New creatures in Christ Jesus." To these, "Old things have passed away, and all things have become new." These have entered into a covenant with God through the merit of Jesus, who serves them as advocate, justifying them freely from their unintentional imperfections and weaknesses. Because they are thus justified by faith, God has accepted their sacrifice of earthly hopes and interests, and has made them new creatures by begetting them with the holy spirit.

This, however, is only the beginning of their new experience. If faithful, they will still loyally comply with their covenant of sacrifice, and count no experience too hard in their endeavor to so live as to glorify God in their bodies and spirits, which are His. They will count it all joy when they pass through fiery trials, esteeming all things but loss and dross in comparison with the rewards which God has promised them. They follow their Redeemer through evil report, as well as through good report, seeking to walk in His steps. These, as new creatures, are said to dwell in, or inhabit, the earthly body, using it merely as a servant in the doing of the will of God.

The distinction between these new creatures, spirit-begotten, and the remainder of mankind (however just and well-intentioned) is very decided. We do not speak of humanity, ordinarily, as apart from their bodies; for cut off from the body, they would be dead. We speak of such separation as dissolution. As the union of life (vitality) with organism (body) forms the soul, or sentiment being, so the separating of these two components causes the soul to cease. Thus death would be the end of humanity, had not God provided for the redemption of our race, and its restitution by resurrection. Its restitution will be merely a bringing back of that which death is now destroying, viz., human or earthly being.

Whoever realizes the majesty of God's work in human creation should also realize that anything done, either deliberately or carelessly, to injure God's workmanship would be sin, whether the injury be toward his own body—himself—or toward another. There is a divine law to the effect that whosoever sins must suffer. Whosoever would defile his body, either by impure thoughts, angry thoughts, malicious thoughts, or by misusing it contrary to divine arrangement or by drinking, or by gluttony, is defiling himself, the temple of his soul, or being—the work of God. Every vile thought or act, every pandering to selfish appetite, is sure to bring automatically depravity of body or mind or both; and depravity is the process of death at work. And unless such depravity, or death, be overcome through Christ, the end thereof will be everlasting death. "The soul that sinneth, it shall die." Ezekiel xviii:4-20.

The same principle applies to all who would do evil to others, either by poisoning their minds or their morals, or by injuring their physical systems. Such a one would be doing violence to the work of God. He would be degrading his own manhood. The operation of divine law would surely bring him punishments, and these unheeded would ultimately bring death—"everlasting destruction."

We may warn every man along the broad, general line of the Bible, "Whatsoever a man soweth, that shall he also reap." He that sows to the flesh—to sin, to selfishness, to meanness, to the fallen propensities, to anger, malice, envy, hatred, strife, evil speaking, etc.—will be sure to reap correspondingly bitter experiences; and this way persisted in would finally bring him to the second death. God has no gift of eternal life or other eternal favors for those who love sin. His mercies are provided for those who have learned the lesson and have turned from sin and become loyal and obedient to their Creator.

God's Temple the Church.

St. Paul tells exactly what he refers to by this term, "temple of God," saying, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" In the wilderness, when God entered into covenant relationship with the Israelites, becoming their God and accepting them as His people under the law covenant, He manifested Himself in the most holy of their tabernacle. The divine presence was indicated by a great light called the Shekinah glory, which shone out from between the cherubim covering the mercy seat.

When the Israelites would draw near to God, they did so through His appointed servants, Aaron and his sons. These had access to God's presence. The tabernacle was therefore the temple of God, because God was represented by His spirit, or power, or presence, there. But it was called the tabernacle because it was merely a tent, in contrast with the permanent building erected later by King Solomon. After its dedication, God appeared in that temple instead of in the tabernacle, and His presence was manifested in the same manner.

The church is the antitypical temple of God, but, as St. Peter points out, it as a temple is not yet constructed, I. Peter ii:4-6. Each consecrated child of God, begotten of the holy spirit, is a living stone in preparation for a place in the glorious temple of God, soon to be constructed. These living stones are God's workmanship. He works in them by the spirit of truth, and by His providence He shapes them, polishes them, develops their characters and makes them ready for the coming building. Nevertheless, this Master workman always recognizes the free will of His people. He works in them only as much as they are willing to let Him work, only in harmony with their prayers to be filled with His spirit.

Some indeed draw back entirely. They are at liberty to draw back unto perdition; or, as many do, they are at liberty to draw back from the full preparation for the kingdom and the temple, to hold back from the chiselings and polishings, so as to be unfit for a place in the temple. As long as they do not draw back in heart, however, but remain loyal to the Lord, they will get a blessing, even though they will miss the chief blessing. This the apostle shows in the preceding context, saying, "If any man's work abide he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, so as by fire"—because he has built upon the rock.

The Temple Not Yet Built.

According to St. Peter's picture, the living stones fo rthe temple are merely chiseled and polished during their earthly life, and not until the resurrection will these living stones come together as the temple of God, to be fully indwelt by His holy spirit. Hence St. Paul was speaking merely of our earthly bodies as temples of the holy spirit. In other words, he was calling our fleshy tabernacles temples. So in another place he declared: "We that are in this tabernacle do groan, being burdened; not that we would be unclothed (without a tabernacle, or body) but that we would be clothed upon"—with our Heavenly house, our spiritual bodies, which God has promised in the resurrection.

St. Paul's thought appears to be that wherever God may dwell is necessarily holy—His temple or His tabernacle; and that any wilful or intentional deliberateness in sin, depraving that temple or tabernacle, would be an offense not only against it, but against God. Oh, if Christian people who have received the begetting of the holy spirit could but comprehend this lesson, we may be sure that it would have a powerful influence upon their lives!

Solomon's Typical Temple.

Under divine direction the stones and timbers for Solomon's temple were prepared before the work of constructing the temple began. We read that the whole building went together perfectly, without the sound of a hammer; i. e., there was no need to pound or chisel any part. Every stone was perfectly fitted for its place. This is very much the style of our modern construction. The huge stones in our great buildings are not chiseled on the spot, nor during the process of construction, but in the quarry, and then are crated and brought to the building site all ready to be placed.

God, the great architect of the spiritual temple, planned and directed that earthly temple's construction so as to make of it an illustration of the real temple of God, the church in glory. In our earthly experiences we receive the chiselings and polishings necessary to our various places in the glorious temple about to be built. Whoever resists these chiselings, or by unfitness escapes them, will thereby just so surely escape being a member of the church in glory. We cannot afford that loss. We must therefore gladly submit ourselves to the divine providences which shape our lives, our destinies, and prepare us for the glorious things which God has in reservation for those that love Him.

The resurrection of the church is in the Bible called the first resurrection, or chief resurrection; for all those who will participate in it will experience an instantaneous change from earthly conditions—"changed in a moment, in the twinkling of an eye." Each one thus changed is thereby fitted, or built, into his place in the temple of glory. This resurrection work is due to begin at the second coming of Christ, when the dead in Christ shall rise first, I. Thessalonians iv:16. Thus a considerable number of living stones will be laid simultaneously to their places in glory.

Then will follow the change of the remaining members of the church. As the apostle explains, we which are alive and remain shall be changed. Each will be changed in an instant, not slowly; but all will not be changed in the same instant or moment. The processes will gradually continue during the time called in the Bible the harvest, and by the conclusion of the harvest the last of these living stones will have passed beyond the veil, "changed." Then the temple will be finished. The next step in the divine program will be that which was typified by the glory of the Lord coming into Solomon's temple and filling it, after it had been completed.

NEAT MORNING GOWNS ARE THE MARK OF THE WELL-BRED WOMAN AT HOME

New York, January 24.

There are women who like to dress for the gaze of the multitude, but, when it comes to the privacy of their own apartments, think that "any old thing" will do. But there is another kind who like to feel the well being—the solidity—of being well dressed at all times, if it be in the boudoir or at church. It is this last kind of woman who might be termed a well-balanced, good dresser. The first loves good clothes for the sake of those who may admire her, and the other loves them for her own sake. By this one the construction of a pretty dress for morning wear is given as much consideration as the dress she wears to the exclusive reception. Her lingerie may be counted upon as being dainty and beautiful, but more practical than her neighbor's, who buys for show along, regardless of wearing qualities.

FIGURE ONE.

Never Such Beautiful Cotton Fabrics Seen As Those Displayed for Summer Wear

The cotton fabrics used for house dresses are being shown in a wider variety, as the stores are commencing to exhibit the materials for the southern resorts, and incidentally for our own practical needs.

Ratines and crepes hold the principal places and are to be found in numerous guises—or, perhaps, it might be termed, disguises.

Brocaded effects are seen in everything from cotton flannel to velvet broche voile. Linen fabrics, with a design not unlike that upon our damask tablecloth, are shown in all the popular colors.

Nota Bene—If you have a linen tablecloth you are not using, just dip it into the dye pot and you will have a most up-to-date material for a dress, especially if you make it up with the border around the bottom of the skirt!

One extremely pretty cotton house dress is pictured in Fig. 1. The material is a novelty madras, which looks like a firm though loosely-woven lawn, with alternating ratine stripes of black and lavender. The waist has raglan sleeves, with the tucks on the waist ending at the line of the sleeve. The collar and cuffs are of plain lavender linen. The skirt is very simple, as befits the woman who does a good deal of her own housework, two pleats in the front being the only relief, and causing a little puff at the hips, which give just a slight touch of the popular bouffant silhouette. And why not? Surely utility and style may be combined with a little thought.

For the now stylish separate waists, voile continues to be very popular, and is seen with a wide variety of decoration. One very pretty piece was plaided in quarter-inch squares, with a fine ratine cord. Another very pretty fabric, called echilyn, has long and short drawn-work bars scattered in groups of three over the voile background.

White crepes and crinkelettes are being used a great deal to make up lingerie, especially for the traveler or business woman, but the housekeeper should not fail to see the advantages of these webs, as they are great laborsavers, needing no starching or ironing.

Chemise and combination suits are made of softest batiste, with a tiny embroidered figure in pale pink, blue or lavender. One extremely pretty chemise is trimmed at the bottom with several net ruffles about two inches wide. This is called the tango chemise, because of the slashes on either side, as it is too narrow to dance in otherwise.

In the tiny shops on side streets, just off Fifth avenue, are the places where ultra effects in lingerie may be seen. The conservative woman rather gasps at some of the things displayed, and the absurdity of chiffon nightgowns trimmed with strips of fur for an instant strikes her humor rather than the enjoyment of the pretty effect. Last year's swansdown was the nearest approach to fur, but this year fitch, skunk, martin and fox are seen even upon muslin nightgowns! They are also now quite necessary for trimming our negligees.

Another dress, seen in figure 2, is of blue linen crepe, with tiny red flowers having green stems thrown stiffly across it. The waist is very simple—a broad tuck on either shoulder gives breadth and fulness, while a tab closing lifts it from the sphere of the ordinary shirt waist. The four-gored skirt is also plain, but relieved by a tab corresponding to the one on the waist. Around the waist is a crushed girdle of black satin, and a simple little bow finishes the plain blue collar. These last accessories make it a dress suitable for afternoon wear at home, but it is still plain enough for the dress for morning wear.

It is strange that even our chemises and nightgowns are feeling the effects of certain phases of fashion. It was quite natural that close-fitting gowns should bring the princess slip, but that is now being discarded for a chemise of softest crepe de chine or Italian silk, having ribbon drawn through the hem and confining it closely to the knees. And, will you believe it? another form of pantalettes is having quite a vogue. They are supposed to take the place of a petticoat, and are usually made of chiffon, fastened to fancy garters and worn just below the knees and as long as the skirt. These are most attractive when worn with a slashed skirt.

FIGURE TWO.

Machine-Embroidered Cotton Webs Which Simulate Hand Work

A few years ago pajamas for women came in with a rush. Our mothers looked pained when their very feminine daughters demanded them in place of the old-fashioned nightie, but finally yielded to the inevitable. But imagine their looks when they realize the Turkish and Oriental movement in dress is affecting even these night clothes, and pajamas are changed to long divided skirts gathered in at the ankle, simulating the bloomers worn by the beauties in the Turkish harems. Poor mother! But never mind; some day we will reach the same place. Our days of radicalism will be gone, and in our turn will come the stiff conservatism that goes with the caustic little bromide, "People did not wear such things when I was young!"

HEAD STUFFED? GOT A COLD? TRY PAPE'S

"Pape's Cold Compound" Ends Colds and Grippe in a Few Hours.

Take "Pape's Cold Compound" every two hours until you have taken three doses, then all grippe misery goes and your cold will be broken. It promptly opens your clogged-up nostrils and the air passages of the head; stops nasty discharge or nose running; relieves the headache, dullness, feverishness, sore throat, sneezing, soreness and stiffness.

Don't stay stuffed up! Quit blowing and snuffling. Ease your throbbing head—nothing else in the world gives such prompt relief as "Pape's Cold Compound," which costs only 25 cents at any drug store. It acts without assistance, tastes nice and causes no inconvenience. Accept no substitute.—Adv.

WILD GEESE CAUSING GREAT LOSS IN WHEAT

Pendleton, Ore., Jan. 24.—Alarmed at reports of federal investigation and possible prosecution for killing wild geese and ducks despite the new federal law that went into effect a week ago, hundreds of farmers and settlers in the western part of Umatilla county have decided to appeal to President Wilson to take immediate steps to stop the ravages of wild fowl in the wheat fields in that region.

Thousands of acres of wheat have already been destroyed, according to farmers, who say that as high as 50 acres of wheat covered with wild geese can be seen in the daytime, while at night immense flocks of mallard ducks ravage large grain areas.

FARMER LAD ONCE

SIMEON D. FESS.

Simeon D. Fess, who is serving his first term in congress as the representative of Ohio's first district, started out in life as a farmer boy. After graduating from college he was retained by his alma mater, Ohio Northern university, as its professor of American history. After this he held several college positions and finally became president of Antioch college. Later he was editor of a magazine and last November was elected to congress. He is a republican and is 52 years old.

RENO-VATED.

(From Judge.)

Mrs. Ardly—Mrs. Graswid looks ever so much younger since she secured her divorce.

Ardly—Yes; it's a remarkable case of Reno-vation.

Proper Expression of Appreciation.

A compliment should be as quickly given for good goods and good service as a kick for defective goods and poor service. Most people realize this. That is why so many have written to the manufacturers of Chamberlain's Cough Remedy telling of remarkable cures of coughs and colds it has effected, and expressing their appreciation of the good qualities of this well known remedy. For sale by all druggists.—Adv.

RUDIMENTARY ASTRONOMY.

(From Judge.)

Hypatia—Did the young collegian express interest in the solar system?

Muriel—He said he'd gotten no further than the solar plexus.

BREATHE FREELY! OPEN NOSTRILS AND STUFFED HEAD---END CATARRH

Instant Relief When Nose and Head Are Clogged From a Cold. Stops Nasty Catarrhal Discharges. Dull Headache Vanishes.

Try "Ely's Cream Balm."

Get a small bottle anyway, just to try it—Apply a little in the nostrils and instantly your clogged nose and stopped-up air passages of the head will open; you will breathe freely; dullness and headache disappear. By morning catarrhal soreHT Min.... Mfi MHi or catarrhal sore throat will be gone. End such misery now! Get the small bottle of "Ely's Cream Balm" at any drug store. This sweet, fragrant balm dissolves by the heat of the nostrils; penetrates and heals the inflamed, swollen membrane which lines the nose, head and throat; clears the air passages; stops nasty discharges and a feeling of cleansing, soothing relief comes immediately.

Don't lay awake tonight struggling for breath, with head stuffed; nostrils closed, hawking and blowing. Catarrh or a cold, with its running nose, foul mucous dropping into the throat, and raw dryness is distressing but truly needless.

Put your faith—just once—in "Ely's Cream Balm" and your cold or catarrh will surely disappear.—Adv.

D. D. D. In Hospitals; Standard Skin Cure

How many hospital patients, suffering the frightful itch, the raw scorching pain of skin disease, have been soothed to sleep by a soothing fluid washed in by the nurse's hands?

That fluid is the famous D. D. D. prescription for eczema.

THE SUPERVISING NURSE of one of our prominent Catholic institutions (name of nurse and institute on application), writes regarding a patient. "The disease had eaten her eyebrows away. Her nose and lips had become disfigured. Since the use of D. D. D. her eyebrows are growing, her nose and face have assumed their natural expression."

How many eczema sufferers are paying their doctors for regular treatment and are being treated with this same soothing, healing fluid?

DR. GEO. T. RICHARDSON frankly writes "D. D. D. is superior to anything I have ever found. Soft and soothing, yet a powerful agent."

To do the work, D. D. D. Prescription must be applied according to directions given in the pamphlet around every bottle. Follow these directions—and see!

And it certainly takes away the itch at once—the moment the liquid is applied. The skin is soothed—calmed—so thoroughly refreshed—delightfully cooled.

All druggists of standing have the famous specific as well as the efficient D. D. D. Skin Soap.

But we are so confident of the merits of this prescription that we will refund the purchase price of the first full size bottle if it fails to reach your case. You alone are to judge.

Missoula Drug Store.

D. D. D. Prescription—for 15 years—the standard skin remedy