

BROOKLYN TABERNACLE

PASTOR RUSSELL'S WEEKLY SERMON

Pastor Russell presented his famous photo-drama of Creation to a highly appreciative audience in the Atlanta theater, Atlanta, Ga.

The touching film of Abraham's great sacrifice furnished the basis of the pastor's discourse. Hearts filled and eyes became moist as the instructive message was delivered.

What has been regarded by many as a cruel fanaticism was pointed out by the famous New Yorker as divinely arranged and as teaching a most beautiful and significant lesson respecting the sacrifice of the antitypical Isaac—namely, Christ and "the church, which is His body."

Pastor Russell's text was, "If ye be Christ's then, are ye Abraham's seed and heirs, according to the promise," Galatians 3:29.

The pastor began by demonstrating from scripture that God calls our present condition a cursed one, that mankind is under the curse of death, and that the only way by which the world can come under God's blessing is by the bringing in of a new condition.

And so when God said to Abraham, "In thy seed shall all the families of the earth be blessed," He meant that this seed would roll away the curse of death and roll in the blessing of life in the full sense upon humanity.

Then the pastor pointed out that the Logos left the heavenly courts and became a human being—taking a lower nature than He had before—and was born of the stock of Abraham, in order to become the promised seed which was to roll away the curse of death. He next showed why Jesus, according to the flesh, could not be Messiah, the promised seed. Even in His perfection the Man Jesus could have done nothing more for the world than to guide many into happier conditions. He could not have been the great Deliverer who was to bless all the families of earth—the dead as well as the living.

How Jesus Became the Messiah.

The pastor explained how Jesus became the Messiah when He was baptized of John at Jordan. He showed that the water baptism was only the symbol of the real baptism which took place there, and to support his claim he quoted the prophetic statement respecting Jesus, "Lo, I come to do Thy Will, O my God," everything written in the book. Hebrews x:5-9. This statement means that our Lord, by becoming our sacrifice, fulfilled the types and shadows of the law covenant—various things that were not commandments at all, but that were foreshadowed by the Jewish sacrifices.

For instance, the type showed that before there could be an atonement for sin, the bullock of the sin-offering must first be offered. Our Lord came to be the antitypical sin-offering, to present His perfect human nature—all that He had—give himself in God's service as a sacrifice. The speaker threw a new light on the apostle's somewhat ambiguous statement, "He took away the first, that He may establish the second," declaring that the correct thought is, He removes the type, that He may establish the anti-type.

Our Lord came to set aside the type. This He did when He presented Himself a living sacrifice at Jordan to do unreservedly the Father's will. This, incidentally, our Lord's death, for mankind were under the death sentence pronounced upon their Father, Adam. Therefore, it was necessary that their Redeemer should taste death for mankind before He could have wherewith to satisfy the claims of justice on Adam's

behalf and ask for the release of Adam and his race.

Next the pastor explained that when our Lord cried on the cross, "It is finished!" He merely meant that his own personal work of the sacrifice of Himself was ended. Then came His resurrection and His manifestation to His disciples, that they might know that He had risen from the dead. He appeared and showed himself under different conditions to prove two things: (1) That He was no longer dead; (2) that He was changed from what He had been before.

The speaker dwelt at length upon our Lord's several manifestations after His resurrection. He pointed out that during the 40 days before our Lord's ascension He showed Himself only a few minutes at a time, or perhaps an hour in all, and He appeared and disappeared in a way that no one but a spirit being could do. As St. Peter declared, "He was put to death in flesh, but quickened in spirit," made alive a spirit-being.

Why Jesus Ascended on High.

Our Lord's ascension, the pastor affirmed, was another step in the divine plan for the salvation of the world. It was necessary, as St. Paul declared, that Jesus should appear in the presence of God and make presentation of His blood, the merit of His sacrifice, the value of His sacrificial death, that the church might be justified through His merit, and that the Father might give the church the benefit of the cleansing which our Lord had accomplished for that class. Many have not noticed that the scriptures limit our Lord's work during the gospel age to the church class which is being selected, or elected, from amongst mankind. By faith this class are reconciled to God through the blood of Christ. These have an advocate with the Father, Jesus Christ the Righteous, and may draw near to God with good courage, having their hearts sprinkled from any consciousness of evil.

The pastor then showed that after Jesus had ascended on high He was the spiritual seed of Abraham, who is to bless all the families of the earth. Primarily, He became the seed of Abraham at Jordan, when He received anointing and to a certain extent began the work of blessing. But when He had risen from the dead and had ascended to the Father He was the Perfected One, the complete seed, so far as He Himself was concerned.

The speaker went on to demonstrate from scripture, however, that from the beginning God had purposed, not only that Jesus should be the great Savior and blessing of the world, but that He should have a company of associates, who are to be sharers with Him in the great work of human uplift. These are the Gospel church, and are to be given glory, honor and immortality in the first resurrection. Thus they also will become members of Abraham's spiritual seed and share with Christ in His millennial kingdom. The speaker repeatedly quoted from Galatians 3, which he claimed makes the matter very clear.

Primarily, the seed of Abraham, as God meant it, was the spiritual seed—Christ and the church on the divine plane. But there is another seed of Abraham, according to the flesh—the Jews. These also will have a part in the work of blessing. This fact, the pastor declared, is set forth in Genesis xlii:16-18, where God told Abraham that his seed would be as the stars of heaven and as the sand of the seashore.

The pastor then explained how some from both Jews and Gentiles

have constituted this spiritual seed of Abraham. He showed that Jesus, the perfect man, gave Himself a sacrifice, laying down His earthly rights, and that God begot Him to a higher nature. Being perfect, He needed no one to make good for him. But with the church it is different. Every member must come to Him as the sin-offering, the One who would cover their iniquities and imperfections, and represent them as their advocate. The early church was in the main of Jewish origin. These had found that they could not get everlasting life by keeping the law. Therefore, as St. Paul declared, they must become dead to it and accept Christ as their sin-offering and consecrate themselves, that through His merit they might become members of the anointed.

The gentiles never were under the law covenant, and therefore they came into Christ merely by the surrender of earthly things—presenting themselves living sacrifices, as did the Jews. In return for this complete consecration, those who thus present themselves by faith—whether Jew or gentile—are begotten of the holy spirit to heavenly hopes, aims and ambitions. Those who continue faithful to their covenant of sacrifice until death will receive a place in that body of Christ, which is the church in glory. These will be faithful and not by sight. They develop the spirit of loyalty and obedience—loyalty to God, to righteousness and the brethren, and obedience to God and the Golden Rule. Of this Christ company Jesus was the head, the apostles were the first members of the body and the faithful in Christ Jesus throughout the gospel age are members in particular.

The Natural Seed of Abraham.

The pastor next discussed the descendants of Abraham through Isaac—the Jews. Briefly reviewing the history of that remarkable people, the speaker showed how God had blessed them in the past. Their trying experiences in Egypt, their journey

through the wilderness on foot to Canaan and the signs and wonders which accompanied them, taught the people valuable lessons and strengthened their faith. For centuries they dwelt in the promised land under God's special care, sometimes chastised and sometimes blessed. But they never got the blessing sought under the terms of the law covenant—everlasting life. Their experiences, he pointed out, helped to develop in Israel a special class possessing the faith of Abraham, Isaac, Jacob and all the prophets, and others not so prominent.

As yet, the speaker claimed, this class have received nothing but God's promise that they shall have "a better resurrection." This they will get, he asserted, after the entire church of Christ shall have the pre-eminence. After the spiritual seed of Abraham shall have been glorified, then something will begin to be done for the natural seed.

The pastor then showed that this class of ancient worthies will have much advantage over the rest of the world. The Bible teaches that they will come up to human perfection in the resurrection, instead of coming up imperfect human beings, like the remainder of mankind. This constitutes their "better resurrection." The rest of the world will require centuries in which to attain human perfection.

This ancient worthy class, the speaker stated, will be associated with the coming kingdom of God, as our Lord declared, saying, "Ye shall see Abraham, Isaac, Jacob and all the prophets in the kingdom of God." Luke xiii:28. Jesus will be on the throne and the church will be with Him, but they will be invisible to men. The world will see these ancient worthies, who will be perfect men—grand examples of the image of God in the flesh. They will constitute the earthly phase of the kingdom, in that they will represent the invisible Heavenly kingdom.

OLD-FASHIONED CAPES IN NEW GUISES FORM A PRETTY SPRINGTIME FEATURE

New York, May 23.

A year ago a couple of noted French dressmakers showed two capes, one transparent, which hung from the shoulders to the waistline in the back and disappeared mysteriously in the front, the other a cape of black satin, with jacket-like fronts belted at the waist. These capes were the forerunners of a vogue for capes. This season we have the little pereline, which hangs from the back of the coat, we have the cape with surplice fronts, we have the Broton capes, and also the more severe styles, almost military.

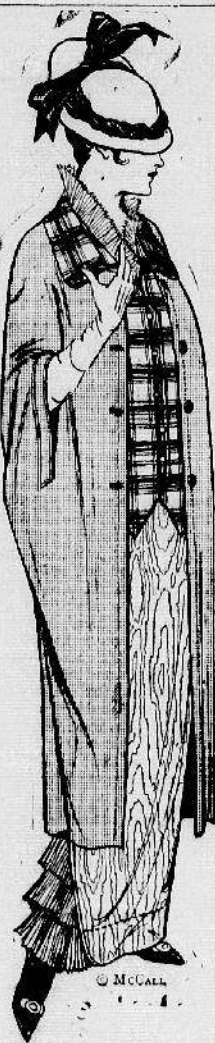


FIGURE ONE.
A long full cape revealing a skirt whose silhouette is no longer bouffant.

Taffeta evening wraps, which during the early part of the season were content with cape-like ruffles and rounded frills, have now evolved themselves into out-and-out capes. These fall to the knees with a second rippled cape, which falls just over the shoulders.

Another cape-wrap of taffeta for evening wear is bordered with a ruffle of doubled taffeta. At the neck is a box-pleated ruff of the same silk, which looks like a Pierrot ruff.

The heavy serge cape I have illustrated is particularly dashing in its style and development. The cape is very full and godet in the back, and attached to a vest of Scotch plaid, which buttons straight down the front. This is a wrap admirably suited for the needs of the woman who motors, or who expects to spend a portion of her vacation time coaching in the Yosemite or automobilizing where the altitude or other climatic conditions make an extra wrap a necessity.

A cape which is decidedly modish for both evening and outdoor wear is

the long and full Neapolitan cape with one corner thrown over the shoulder. In black they are not only charmingly picturesque, worn over a gown of butterfly hue, but are reminiscent of Italian romance, and intrigue in sunken garden or ghostly gondola.

Crepe de chine, lined with figured foulard, is used for another style, cut in the back as a circular cape; the front is a jacket, disclosed with a belt and odd revers. The back continues over the armholes, forming what might almost be called sleeves.

This influence of the cape is so strong that it is felt even in the designing of coats in silk and fancy wools. There are some interesting coats like the Inverness, an overcoat without sleeves, but having a long circular cape falling from the shoulders. Others are made with a cape which falls from the neck of the coat down the back; others have rippling shoulder capes, single, double and even triple. These shoulder capes may be scalloped or shaped at the edges and bound with braid.

A successful coat has the back so full and loose that a rear view gives the impression of a cape while another full coat has a cape, hanging below the coat length in the back and fastened in front into the raxian shoulder line, forming the loose sleeves.

Taffeta, moire, crepe de chine and chiffon, lined with silk, are fabrics which are used for these summer evening capes, coats and wraps while serge, tweed, cheviot and many novelty weaves in wool, light or heavy-weight fabrics are suitable for the capes for rough daily wear.

Rippling capes of chiffon net and lace are seen on evening dresses and even on separate blouses, not for any practical reason, but because of their graceful trimming qualities.

The directoire period is having a decided influence on the materials we are using, as well as on the cut of the tailored gowns. Stripes were a feature of that day, as they are of the present. A suit which I saw the other day, worn on Fifth avenue, had a coat of dark blue gabardine, very short in front, with long swallow-tails in the back. The skirt worn with this coat was of striped gabardine. A crisp flaring collar added to the general effect of the costume, which was distinctly Directoire. An incredible amount to pay court to the famous Madame Recamier could have found nothing to criticize in it.

A word about these striped worsted fabrics, which are among the season's most popular output. They come in soft and hard finished materials, and are accordingly blending or glazing in their effect. These are especially smart when used for the trimming of a waist of a costume having a long Dutch overskirt, the underskirt also being of stripes. The effect of this is clearly shown in my second illustration, which is made up in lightweight serge, with lower skirt and collar of Roman stripes. Taffeta, sash silk, ratine, crepe and gingham all come in a variety of stripes, and could be used for the development of this frock, as its lines are simple and adaptable to wash fabrics.

Besides the Dutch overskirt, other Junies are slowly dropping lower and lower until it seems safe to say that they will drop low enough to satisfy the modesty of American women, after which the lower skirt will be left off and we will be wearing the old familiar straight skirts, only much shorter and fuller. After years of long, full skirts, and of long tight ones, who will be sorry to have a short skirt that will allow a free swinging stride?

The sheer linen collars are among the most necessary of the season's accessories. These are worn with almost every frock, whether tailored or elaborate. The opaque and stiffly starched Gladstone collars have a modern counterpart, sheer and softly starched. They are fast becoming, as they stand away from the neck, framing the face in dainty white.

Long gloves in cinnamon and black-colored suede are being worn with afternoon dresses when the sleeves are three-quarter in length,

while for the tailored-made suits, with long sleeves, a white mousquetaire kid glove or a two-clasp white cape glove should be worn.

Patent leather shoes with suede uppers, in gray or tan, are proper with cloth or serge tailored suits for general daytime wear. Colonial pumps, with Louis, Cuban heels, continue to be worn a great deal, and are made



FIGURE TWO.
The trimming possibilities of the new striped materials on a costume with a full Dutch overskirt.

especially smart with vamps of patent leather and the back and heels of the shoe in gray or tan suede. These should be worn with matching gray or tan silk stockings, matching or in accord with a color note of the costume.

If you wish to bring your new suit or frock up to the pink of fashion, have your suede gloves and the suede of your shoes match in color. In fact, it has been predicted that we will depart from the white gloves so universally worn and at present the proper thing.

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