

MY LADY OF FASHION JARRED BY THE WAR

Still She Will Arrange Frills Flounces Furbeleds and Gimmicks Out of What She Can Get, and Be Giddy as She Can.

(By Margaret Mason.) (Written for the United Press.) A patriotic miss is this. Who sobs with tearful sigh, "They're dying for their cause abroad; it might be I; My gray hairs are quite cause enough, That I should wish to die."

New York, Sept. 25.—If we aren't going to be allowed to "dye" over here an account of the war, Kaiser Bill certainly is in for a lot more "dyeing" hated among American citizens than even already has been noted out to him. A shortage in dye stuffs soon will have us all running around looking like little white sisters, white slaves or white hopes. Add to this the cheering news that there is a shortage in the raw materials to make up men's hats and that a movement is on among New Orleans women to wear only cotton cloth and taboo the expensive silks and woolen fabrics and you can imagine the pretty state of Dame Fashion's plans for the autumn season.

After due cognizance of some of the early fall models now adorning magazine brows, however, a shortage in that direction seems, perhaps, to be more welcomed than deplored.

With what there is of the fashions running to the military, however, and since militarism and royalty are so closely allied it would be inconsistent indeed if the royal lines didn't have a bit of influence on sartorial lines. Hence our old friend the Princess gown is in our midst again.

But what a changed Princess, indeed! Of yore this model was fitted glove-tight to stiffly corseted hourglass figure. The up-to-date Princess has but four seams and is worn, if not absolutely without corsets, at least with but a semblance of stays.

An ankle-length flesh-colored satin four-seam Princess with no sleeves and the new square cut decollete is charmingly worn under a loose mantle effect of black chintilly hanging down the back from each shoulder strap, where it is caught with a gleaming jet ornament. It is a perfect dancing frock.

Another stunning afternoon gown on these lines is of softest black chiffon velvet with a band of stark apricot at the bottom of the skirt, cutting the rather high round throat and finishing the long, tight, set-in sleeves. In startling relief against the unbroken lines of the plain black velvet background is a three-inch wide girde of dull, gold gullion, incrustated with alleged rainbow tinted jewels. An artistic effect, truly, and well fit for a Princess in a fairy tale.

The exquisite little tulle-trimmed frocks of serge and satin are very alluring. With their long, loose, plain trunks of X serge in either green, navy blue or black over long-sleeved gaiters and skirts of black satin with cuffs and rolling collars of starched white linen or pique or sheer soft ones of lawn they are the personification of chic simplicity and neatness.

Some of the girdles of satin or broad-boned serge that wrap around the figure and tie in back like a sash, while others boast belts of leather.

Many of the tunics have their seams and cut-out neck and arm holes bound in black silk braid and in fact most of these sensible little frocks and the tailored suits of serge and gabardine are upbraided and downbraided without end.

Collar, cuff and vestee sets of flesh color satin and charmeuse are among the newest fancies, and also sets of plain white lawn finished on their edges with three rows of soutache braid, one yellow, one green and one red.

Collar ruffs of maline in any color are very smart made of but a single layer of the gauzy stuff, the upper half rearing well up about the ears and the lower one falling well below the collar bones. The bisecting line is either a

could not stand on feet Mrs. Baker So Weak—Could Not Do Her Work—Found Relief In Novel Way.

Adrian, Mich.—"I suffered terribly with female weakness and backache and got so weak that I could hardly do my work. When I washed my dishes I had to sit down and when I would sweep the floor I would get so weak that I would have to get a drink every few minutes, and before I did my dusting I would have to lie down. I got so poorly that my folks thought I was going into consumption. One day I found a piece of paper blowing around the yard and I picked it up and read it. It said 'Saved from the Grave,' and told Lydia E. Pinkham's Vegetable Compound has done for women. I showed it to my husband and he said, 'Why don't you try it?' So I did, and after I had taken two bottles I felt better and I said to my husband, 'I don't need any more,' and he said, 'You had better take it a little longer anyway.' So I took it for three months and got well and strong."—Mrs. ALONZO E. BAKER, 9 Tecumseh St., Adrian, Mich.

Not Well Enough to Work. In these words is hidden the tragedy of many a woman, housekeeper or wage earner who supports herself and is often helping to support a family, on meagre wages. Whether in house, office, factory, shop, store or kitchen, woman should remember that there is one tried and true remedy for the ills to which all women are prone, and that is Lydia E. Pinkham's Vegetable Compound. It promotes that vigor which makes work easy. The Lydia E. Pinkham Medicine Co., Lynn, Mass.

PURE BLOOD MAKES HEALTHY PEOPLE

Food's Sarsaparilla surely and effectively removes scrofula, boils and other blood diseases because it drives out of the blood all the humors that cause these diseases. They cannot be successfully treated in any other way. External applications for their removal have proven almost useless, because they cannot drive out the impurities that are in the blood.

Food's Sarsaparilla makes pure rich blood, perfects the digestion, and builds up the whole system. The skin becomes smooth, clean and healthy. This great blood remedy has stood the test of forty years. Insist on having Food's, for nothing else acts like it. There is no real substitute. Get it today. Sold by all druggists.

narrow band of fur or a band of velvet ribbon the same shade as the maline. Little bands of fur around the throat, caught on one side with a single flower or a jeweled clasp, are very quaint about an expanse of nude chest and are bound to make a hit, not only with the fair sex but with the throat specialist and just plain, ordinary family practitioner.

Unitarian Church Corner of Chemeketa and Cottage streets. Richard E. Tishler, minister. Sunday school at 10 a. m. Sunday service at 11 a. m. Subject, "The Great Christian Hope." All friends of liberal religion and of progressive thought are cordially invited to our services. Bring a friend.

First Christian Church Corner High and Center. F. T. Porter, minister. 9:45 a. m. Bible school; Dr. H. C. Epley, director. 11 a. m. worship and sermon. Subject, "Refrigerator." 6:30 p. m. C. E. You are invited. 7:30 p. m. stereoscopic sermon on "Temperance."

St. Paul's Church, Episcopal. Robert S. Gill, rector. Holy eucharist, 7:30 a. m. Matins and address, 11 a. m. Even song and address, 7:30 p. m. Sunday school, 9:45 a. m.

United Evangelical Church North Cottage between Center and Marion. A. N. Winter, minister. 10 a. m. Sunday school session with Rally Day services. 11 a. m. the pastor will speak on the subject of "The Responsibility of Parents and Teachers." 6:20 p. m. K. L. of G. E. meeting; Mrs. Thompson, leader. 7:30 p. m. sermon, "The Second Psalm." To all these services the public is most cordially invited.

German M. E. Church Corner Center and Thirtieth streets. A. J. Weigle, pastor. Sunday school at 10 a. m. and public worship at 11 o'clock. Epworth League at 6:45, and sermon at 7:30 p. m.

South Salem Friends Church Corner of South Commercial and Washington streets. H. Elmer Pemberton, pastor. Sabbath school at 10 a. m.; Emma Newby, superintendent. Public worship at 11 a. m. and 7:30 p. m. Mid-week prayer service Thursday at 7:30 p. m.

First Church of Christ, Scientist September 27th, 1914. Services are held at 440 Chemeketa street at 11 a. m.; subject of Bible lesson, "Reality." Sunday school at 9:45 a. m. Wednesday evening testimonial meeting at 8 o'clock. The reading room of this church is located in the Hubbard building, suite 203, and is open every day, except Sundays and holidays, from 11:45 a. m. until 5 p. m. All are welcome to our services and invited to visit our reading room.

First Congregational Church Corner of Liberty and Center. Perry Frederick Schrock, minister. Bible school at 10 a. m. Morning worship at 11 a. m. The Rev. Edward Sherwood will preach. No evening service.

Church of God On North Sixth street. Preaching at 11 a. m. and 7:30 p. m. Elder A. Wilson will preach at the morning hour on the subject of "Baptism," and will baptize after the services, if there are any who desire to observe that ordinance. Elder Swanson is expected to preach at 7:30 p. m. Sabbath school at 10 a. m. All invited.

I. B. S. A. The International Bible students of Salem will hold their regular weekly study at 435 Court street, upstairs, Sunday, 10 a. m. All Bible students welcome. No collections.

Lutheran East State and Eighteenth street. Rev. George Koehler, pastor. 9:30 a. m. Sunday school. The congregation celebrates its annual mission festival and Rev. A. Breen of Aurora will preach. At 2 p. m. the afternoon service will be conducted in English.

Highland Friends Corner of Highland and Elm streets. Josephine Hockett, pastor; phone 1465, residence 2225 N. Elm. Sabbath school 10 a. m. Earl Pruitt superintendent. Preaching 11 a. m. Christian Endeavor 7:30 p. m. Prayer meeting Thursday 7:30 p. m.

Jason Lee Memorial M. E. Sunday school 10 a. m. C. M. Roberts superintendent. 11:00 a. m. sermon, Rev. E. B. Lockhart, as Pastor Irvine is absent at annual conference there will be no evening service. Mid-week prayer meeting Thursdays 7:30 p. m.

The Journal Want Ads pay the advertiser because they are read by such large numbers of people.

MOUNTAINS SWEPT INTO THE DEEP SEA

Divine Power to Be Exercised by Christ's Kingdom.

PASSING OF THE OLD ORDER

Many of the Psalms Messianic—Figurative Descriptions of the Work of the Millennium—Passing Away of Sin and Selfishness—A New Order of Peace and Righteousness—The Heavenly Over-Lord Master of the Situation—Glorious Outcome of Joy and Blessing to All Mankind.

Sept. 20.—Pastor Russell's discourse today dealt with the symbolic language of the Psalms. His text was, "Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea" (Psalm 46:2). Those who have seen the beautiful film, "Christ Walking on the Sea," in THE PHOTO-DRAMA OF CREATION, will all the more readily appreciate the line of thought which the Pastor set forth. He said:

I have chosen for my text a symbolic prophecy which I believe to be rapidly nearing fulfillment. All Bible students recognize the fact that many of the Psalms are Messianic; that is to say, they apply to the time of the inauguration of Messiah's Millennial Kingdom. Some of them detail the joy, peace and blessings which will then prevail amongst men, when the great leveling processes of that time will raise all the worthy poor and degraded and will humble all the proud, establishing society under such conditions that the new order of things is symbolically styled in Scripture "a new heaven and a new earth, wherein dwelleth righteousness." Others of the Psalms describe in highly figurative language the work of the Millennium.

By way of illustration the Pastor quoted at length from Psalm 45: "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty; and in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under Thee." Here, he declared, the great Redeemer is pictured as the glorious conquering King of the Millennial Age, and His victory over every opposing influence is emphasized. As the Prophet Isaiah says, "Every knee shall bow, every tongue shall swear to the King of earth. His right hand, which shall teach Him terrible things, is an expression symbolic of the Divine Power which will be exercised at the inauguration of the Kingdom. The sharp arrows that will pierce the King's enemies to the heart and cause them symbolically to fall before Him represent His messages of truth and grace, which will then conquer as they do not now, except in the case of a few.

A sample of those now slain by the arrows of God's Word is furnished us in the account of St. Peter's sermon on the Day of Pentecost. There the Apostle preached the Truth plainly, thrusting in the "Sword of the Spirit" up to the hilt. He told the hearers that they and their rulers had crucified the Prince of Life. The record is that "they were cut to the heart"; and this was the greatest blessing that could possibly have come to them (Acts 2:25). Similarly, during the Millennium, the arrows of Truth will smite down all opposition; and mankind, cut to the heart with proper appreciation of their own sinfulness and of God's mercy, will fall before the great King, accepting mercy upon His gracious terms of full surrender.

The Day of Trouble Pictured. The Psalm of which our text is part is a Messianic Psalm. Prophetically and symbolically it tells about the trouble incident to the passing away of the present order of sin and selfishness and the inauguration of the new order of righteousness and love under the great Mediatorial Kingdom of Christ. Whether the events predicted in Scripture come to pass in our day or not, we hold that they will come and will be in full comportment with these prophetic pictures; for they were surely written for our instruction, as St. Paul declares—2 Timothy 3:16.

As Bible students we do well to take heed to every item of the Divine revelation, in order to keep ourselves in touch with the Infinite One and in sympathy with all the features of His great and wonderful Program. Let us note the particulars of the Psalm in detail.

The Psalm begins with the beautiful assurance, "God is our Refuge and Strength, a very present Help in trouble." How comforting! How strengthening! Those who have entered into covenant relationship with God through Christ, through faith and consecration, and who are abiding in His love, may feel serene in every trouble. Not merely in the final trouble, with which sin and sorrow will be brought to an end, not merely when Satan shall be bound,

will God be the Refuge of His saints, but in all times and under all circumstances, will "the peace of God which passeth all understanding" keep the hearts of His faithful people.

"Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Fear is the great torment of the majority of our race. It is the lash which the Adversary uses to drive away from God those who need His sympathy, love and succor. To such the Lord speaks, tenderly saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

God declares His name to be Love. Through the Prophet Isaiah He says, "This people's fear toward Me is taught by the precepts of men"—not by His Word. He would have us trust Him as a great, loving Father; for He says, "Like as a father pitieth his children, so the Lord compassioneth those who reverence Him." (Psalm 103:13.) As love, more love, perfect love, comes into our hearts, it more and more casts out the fear which the Adversary would inculcate and which has burned into men's minds and consciences the "doctrines of demons," to which the Apostle Paul refers.—1 Timothy 4:1.

Biblical Symbolism Explained. To His people the Lord says, "Fear not their fear, neither be afraid." Let the peace of God, which passeth all understanding, rule in your hearts. Be faithful; be trustful! Accept the assurance that "all things shall work together for good to those who love God, to those who are called according to His purpose." This class will not fear when the earth shall be removed and when the mountains shall be carried into the midst of the sea. They might indeed be astonished and in indignation if the reference were to literal mountains; but the language is figurative. The people of the Lord, under His instruction, will not be in darkness, that the Day of the Lord shall overtake them as a thief, although it will come as a snare upon the whole world.—Luke 21:35.

In the symbolism of the Bible the term earth is used to represent the social structure; for the mountains, which constitute the backbone of the earth, supported by the social structure. As the earth represents the fixity of the social order, the sea represents the restless, turbulent, disintegrating changes which lash against the "earth" and continually seek to swallow it up. The removal of the "earth" symbolizes the disturbance of the social order. The swallowing up of the "mountains" by the seas represents the overwhelming of some of the great kingdoms of the earth by the uprising of the people in anarchistic rebellion against social order.

The fact that the Scriptures prophetically describe the overthrowing of the social order and the great governments of the earth must not be understood to signify that the Bible counsels revolution or anarchy. On the contrary, God's people are counseled throughout the Scriptures to live peaceably with all men, so far as possible. They are instructed not to use carnal weapons, not to take to the sword for the settlement of disputes, but rather to suffer injury. They are counseled that God is the great Over-Lord, and that although He is not now ruling directly amongst men He is fully the Master of the situation in that at any time He could overthrow all of His opponents.

God does not acknowledge that His will is now done in the earth, but He tells us that by and by it will be done here, and He encourages us to pray for it, to hope for it and to wait for it. He tells us that Satan is now the "Prince of this world" by virtue of the fact that he deceives the minds and the hearts of the majority. God would have His people understand something of His great Program, but He would keep this hidden from all others. Hence arises the impossibility of explaining spiritual things to a carnal mind (1 Cor. 2:14). "None of the wicked shall understand."—Daniel 12:10.

Divine Supervision of Human Affairs. The great Creator has contented Himself with such supervision of this world as leaves much responsibility for human affairs in human hands. He merely interposes to raise up or to cast down when the interests of His Program may demand. For instance, take the case of the Pharaoh who was raised to the throne of Egypt in Moses' day. There God raised to the throne a man of great determination, and hindered from reaching the throne other men not so favorable to the carrying out of the Divine Purposes. Thus, without interfering with the free moral agency of the king of Egypt, God used the wrath of man to praise Him, and the remainder He restrained. Similarly, He had previously raised Joseph to the governorship of Egypt for His own purposes.

The Psalmist describes the tumult of that day of overwhelming trouble, when God's Kingdom will be established, saying of the sea that it will swallow up the mountains, "The waters thereof roar and be troubled; and the mountains shake with the swelling thereof." It is probably true that such socialistic and anarchistic roarings have many times in the past caused the kingdoms of earth and their rulers to tremble. But, according to the Scriptures, some day the final catastrophe will occur. Who can tell how near that day may be?

Quite a large number of earnest Bible students concur in the thought that such a climax is indicated in the prophecies, and that it will be reached in the year 1915. But be the date as it may, the fact remains, the prophecy which we are examining is nearly three thousand years old, but it is as good, as sure and as meaningful today as ever it was.

We are not of those who would harness the minds of our fellows with fear. Rather would we point them to the fact that behind this cloud of trouble there is a glorious "silver lining" of Millennial joy and blessing for all the families of the earth. Rather would we encourage all who have the hearing ear to real and faithfulness in their consecration, that they may "make their calling and election sure" to a share in the Kingdom glories and "escape those things coming upon the earth." In a word, the Gospel of Christ is not a message of damnation, fear and torture, but "Good Tidings of great joy which shall be unto all people," as the angel declared.

Deliverance of the Church Pictured. In the fourth and fifth verses of Psalm 41 the Church of Christ is symbolically pictured as the City of God, His dwelling-place; and the Truth is represented as a river, making the City clean, fresh, glad. The proclamation is made, "God is in the midst of her; she shall not be moved; God shall help her early in the morning"; early in the Millennial morning. The Church is to be "a First-fruits unto God." Her salvation as the Bride of Christ will be accomplished early in this Millennial morning.

Oh, how glad will be all those accounted worthy of a place in that elect Church—the Church of the First-born, whose names are written in Heaven! The promise, "She shall not be moved," is in agreement with the first verse in assuring us that the people of God will be preserved from fear, doubt and misunderstanding of the events of that Time of Trouble, and that their faith will enable them to triumph at a time when others will be in great distress and perplexity, as our Lord foretold.—Luke 21:28.

"The Gentiles Raged." Beginning with the 6th verse, the Prophet gives a brief synoptical picture of the Time of Trouble and its consummation and of the inauguration of universal peace. "The heathen [Gentile peoples] raged." These words describe the tumult which will prevail amongst humanity before the climax of the great Time of Trouble is reached. Angry voices arise from public meetings, and in the more private meetings of the lodges of Labor and Capital, as well as through the columns of the Press to the extent permitted. In the various nations there is a fear of tumult through the razing of the public Press, and everything possible is being done to restrain it. In some countries the Press has been "muzzled" for some time past.

Whoever sees that anarchy is the most dreadful terror confronting civilization must realize the wisdom of reasonable restraints upon his own tongue and upon the tongues of others. Nevertheless, the Scriptures show us that all effort to suppress the tumult and the angry voices of men selfishly raging against each other will fail.

The prophetic picture continues—"and uttered His voice, the earth melted." The unfaithfulness of humanity, the clamor of greed, both in rich and in poor, will be answered by the Almighty, "Giver of every good and perfect gift." He will "utter His voice"; or, as another Prophet declares, "He will speak to the people in His anger," for their correction, for their removal. The result will be that the symbolic earth (society) will melt—the social structure will disintegrate. Another Scripture declares that so great will be the disintegration that "every man's hand will be against his neighbor."

But the Prophet hastens to assure us that in the midst of all this tumult the Lord will be with His consecrated people. We read, "The Lord of hosts is with us; the God of Jacob is our Refuge." This promise applies primarily to the consecrated Church of Christ—Spiritual Israel; but it also applies secondarily to Natural Israel, the Jewish nation. These will participate in this Time of Trouble, but will be saved out of it. As another Prophet declares, "It is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:7.

In this Time of Trouble the Lord's jewels, His saints, will be gathered to their Heavenly home. After this has taken place, Divine favor will begin to return to Israel, as pointed out by the Apostle in Romans 11:25-30.

The Psalm closes with a picture of the devastation which will prevail throughout the world as a result of human selfishness and blindness. Capital and Labor will rise to a terrible cataclysm of anarchy, awful for rich and poor alike. Only God's saints will then have peace; and it will be the result of their knowledge of the grand outcome, of their faith in God and of their willingness to accept whatever His providence may send.

All this trouble, however, will but prepare the world to realize that although men may plan and arrange ever so wisely and well, all their plans will prove futile so long as selfishness and ignorance are in control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will enforce the principles of righteousness, until gradually the stony-heartedness of men will, under favorable influences, give place to tender-heartedness, the image of God, in which Adam was created and which was lost through disobedience.

Mark the grand symbolic apostrophe with which the Psalm closes. May its lessons draw us near the Fountain of Grace and give us rest, peace and joy! "The [Humanity] maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in fire. He still, and know that I am God; I will be exalted among the heathen [Gentiles]; I will be exalted in the earth."

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