LONG COATS NOW REVERSIBLE

Double Effects Obtained by Simple eans and a Radical Trans-formation Effected.

What more applicable term can be used in talking of revers than reversible? The very meaning of the words revers implies a double role, and in no season's styles is it exemplified more emphatically than in the fall modes.

Long coats are making use of the reversible idea. A double effect is ob-tainable by turning over one reverbuttoning back another style, or de-taching a seemingly permanent collar and changing its adjustment with an

entirely new effect.

For the storm coat there are many buttons and buttonholes that multiply the roles to be played by the coat. A long double rever can be unfastened turned over to one side and flattened

down into a plain protective collar.

A single rever is loosened, the under portion pulled out and lo, a vest is vealed that was never guessed at

Buttonholes are placed in unusual places, but if you investigate, you will find that they have a use in the reversible act that is played by the happy wearer.

One coat can be transformed into another by this reversible feature, which is characteristic of the new

The gain is the woman's. Style has been kind to femininity, and comfort plus charm in line and ornamentation are features that promise satisfaction

FRESHENING UP OLD GOWN

Little Touches That Will Give New Appearance to Garment One Is Tired Of.

Every woman has a serge or dark silk dress in her wardrobe for cool days. Before the summer is half over she feels that she is tired of it and that it looks a bit shabby. For such people let me suggest buying a set of people let me suggest buying a set of the new collar and cuffs made of white dull kid with deep border in dull black leather. They have just appear-ed the last few days. The collar is the round Dutch shape, about three and a half or four inches deep, with inch-vide hem of the black. This is joined

o the white part by means of cat titching in coarse black thread, which ives it a crude but nobby effect. The lainness of the whole thing is re-leved by tiny straps of the white eather which fasten to small gun netal buckles. The cuffs match ex-actly and are about five inches wide. This set worn with a clinging black harmeuse gown, but in perfectly plain straight lines would, as you can easily magine, set it off most completely.

STRIPED COTTON DRESS.



White cambric with a blue stripe is used for this dress. The plain skirt is set to the bodice with a narrow also used for collar and cuffs and tab

below collar; buttons are sewn on it.

Materials required: Four and one-half wards 27 inches wide, one-half yard plain for trimming, three buttons

Novel Trimmings.

Many of the smartest hats have a very tiny bunch of flowers placed in the most careless manner anywhere on the brim, just at the edge. One made of delicate lavender mousseline with goffered frills covering the brim, has a tiny pink rose rimmed with forget-me-nots on the extreme edge of the brim at the left side.

A wreath of oats, mingled with flat rosettes of very bright blue for get-me-nots, looks charming on a hat of

menots, looks charming on a hat of the picture type carried out in white chip. Royal blue velvet strings com-ple the decoration of the model. Field flowers are greatly liked, but they are of an immense size, which is very noticeable on a black Tagal straw hat, of a round shape, trimmed with a loose bunch of "clocks," poples and corn flowers rising to a great height at one side.

HOW, WHEN, WHY A SECOND ADVENT

Denver Divines on Right Track, Says Pastor Russell.

No World-Burning-Satan to Be Bound. Sin, Sickness and Death to Be Conguered-Man to Be Delivered-The Power Vested In Messiah-His Kingdom Near-How It Will Appear.



Denver, Dec. 1. This city is stirred! of all denominations have been discussing The Second Advent for a month. Now comes Pastor-Russell telling us all that "The earth abideth forever" hat it will never e destroyed by literal fire. According to him the great

event of Christ's Coming will bring blessing such as we all desire. seems to have the Bible and logic on his side too!

Pastor Russell declared that false concepts of the Second Coming of Christ have done great injury. The view set forth in all orthodox creeds is that Christ will come again in the flesh The resurrection will take place within twenty-four hours. The saintly will rise in the air to meet the Lord. Then fire will come down from heaven and con sume the whole earth. A few-Premis lennialists—claim that Christ will reign In fleshly glory for a thousand years to bless the living of mankind. The majority of Christians disown all this as ridiculous nonsense because they be lieve little or nothing, either of the creeds or of the Bible. A minority disown it because they perceive its inconsistency with the Bible." "Count me In with this minority!" said Pastor

More than three hundred Bible texts refer to Messiah's glorious Second Advent. Our inquiry shall be first, Why does the Master come again? Did He not properly establish His Church? Has this Gospel Age been a failure? Will He come to rectify matters and to start His Church afresh in the work of world-conversion and blessing?

Not at all. His work has carried out

exactly as intended. Not a suggestion of Scripture implies that the Church is to convert the world during this Age. On the contrary, her mission has been to act as God's mouthpiece in calling out a class to be joint heirs with the Redeemer. Properly enough Jesus said, "I pray not for the world, but for those whom Thou hast given Me." He loved the world. He died for the world. In due time, by His Messianic Kingdom, He will bless "all the fami lies of the earth." But the time for blessing the world is not yet. First, a special class is invited to become sanctified or set apart to God and His service, following in the footsteps of Jesus. These, like their Master, must demonstrate their love for God, their loyalty to Him and to the brethren, even unto death. Their reward is to be sharers with their Master in His Heav enly Throne of Glory, which for a thousand years will rule, bless and uplift humanity.

The followers of Jesus have another work, in addition to witnessing to the world and calling out faithful saints to walk the narrow way. That other work is to "build one another up in the most holy faith." Each individual of the sanctified Little Flock is not only to "do good unto all men, and especially to the household of faith." but particularly to make his own "callzeal and loyalty.

The Kingdom Now In Embryo

Our Lord's many parables refer to His Church as a Kingdom class, a Royal Priesthood. This does not signi-ty that He intended them to occupy places of honor and distinction now. The Master Himself was neither a King nor a Priest on earth. His is the Melchisedec Priesthood of the Messianic Age. Then He will also be the Great King over all the earth, as well as the Great Prophet or Teacher and the Great Judge or Ruler. Well did He declare to Pilate, "My Kingdom is not of this Age." (John xviii, 36). As saintly followers are to share in His Kingdom, they also must wait for its establishment. While waiting they tts establishment. While waiting they re to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in

Of this Royal Priesthood the Apostle We are priests and kings only from the Divine standpoint, which none are able to recognize except the "brethren." Only in embryo are God's saints spoken of as the Kingdom class. They are on probation. Jesus says that the overcomers will be granted to sit with Him in His Throne as actual members of the Royal Priesthood, to reign with Him a thousand years.—Revelation iii, 21; xx, 6.

"He Must Reign Until-"

St. Paul, after telling about the resurrection of the dead, explains that the resurrection of the Church to glory, honor and immortality will be first on the program. Subsequently all will be resurrected, "every man in his own order," and Christ will reign until He shall have put down all insubordination. Other Scriptures clau-

ly inform us that the length of His reign will be a thousand years. It will constitute the great Seventh Day of earth's history—six thousand years under the Curse, and the seventh thousand in recovery from the Curse. St. Paul adds that after Jesus shall have accomplished the work assigned to Him in connection with rebellious man, He will deliver up the Kingdom to God, and Himself be subject to the Father.—I Corinthians xv, 22-28.

To some it may appear that a thou sand years is too short a time to fully uplift humanity-those living at the time of the Second Coming and all that are in their graves. Some think that it will be even too short to bring the will be even too short to bring the whole earth to the promised Edenic perfection. We are to remember, how-ever, that while Messiah will probably use human instrumentality in connection with His work, nevertheless the inventions and developments of the past century give us a glimpse of the wonderful-intelligence which may be tranted to humanity in proportion as the Curse is rolled away and Divine blessing fills the earth. The majority of our race have never had fifty years of life experiences, good or bad. But the promise is that each shall have twice that length of time to learn the Truth, under the blazing light of that New Dispensation—a hundred years, in which to fully decide his eternity, either for life everlasting or death everlasting.-Isaiah, lxv, 20.

From the Bible viewpoint the Day of Christ is ample for the great work to which it has been consecrated by the All-Wise Creator from before the foundation of the world. Nor should we for that all power in Heaven and in earth is vested in the One who then shall take the Throne. Neither should we forget that the Church has for eighteen centuries been under special prep aration and instruction in the School of Christ, preparing them for their work as a Royal Priesthood. They will be able to sympathize with the groaning creation and be merciful, even in the administration of stripes necessary to many for their assistance along the Highway of Holiness, then opened up.

Messiah's Kingdom Invisible.

Some of the poblest minds have be repelled from faith in the Second Advent by the thought that an earthly Kingdom with Christ and the saints i regal state is unreasonable. They wer quite right in thinking that earth; court and state would be beneath the dignity of Messiah and His Bride. The Scriptures declare that Jesus left His glory, humbled Himself to become a man, in order that He might be the man, in order that He might be the great Sh-Offering for our race. But the Redeemer prayed to be glorified with the glory that He had with the Father before the world was. Yes; and He promised His Church, His Bride He promised His Church, His Bride, a share in His Heavenly glory. Did He lead us to expect a Heavenly glory. Heavenly inheritance and glorious change from earthly to Heavenly condition, and will He then, instead, give us earthly glory and merely perfection in the flesh?

Oh, no. no! We have all sadly over looked certain features of God's Wo Jesus did not remain poor, did not re main flesh, did not remain human. It His resurrection not only was He received by the Father up where He was before; but He was glorified "far abov nagels, principalities and powers,"
made a "partaker of the Divine nature." The promise to His Church is
to share His glory. The Apostle distinetly tells that in the resurrection the faithful will be "changed" (I Corinthians xv. 51, 52) and made like the glorified Redeemer, and also of the Divine nature. (II Peter i, 4.) The Apostle explains the necessity for this change lying, "Flesh and blood cannot inheri the Kingdom of God."-I Cor. xv, 50 How slow we have been to see that God never purposed that either Jesus or His faithful Elect should remain in the flesh! A few Bible statements mis understood got us into difficulty. We read, "Every eye shall see Him," and forgot that there are eyes of under standing, as well as natural eyes. forgot that Jesus declares that very few now see or hear-only the saintly whose eyes of understanding have bee by the anointing of the Holy We forgot that Jesus said also Spirit. We forgot that Jesus said also. "Yet a little while and the world seeth Me no more." When once we discern that He has been glorified-that He that He no longer has the human ture, which He surrendered as a Sin Sacrifice, then we can see why th world will see Him no more, and why the Church must be changed by re rection power before she can see Hin

We misunderstood our Lord's mani festations after resurrection. Unless
He could establish the faith of His disciples in His resurrection, they countries the Pentecostal blessin Therefore He spent with them fort In various forms, as a gardener, as traveler, etc., all to convince them first, that He was no longer dead, but tisen: and second, that He was n longer a man, but a Spirit Being. demonstrated this by doing exactly what the angels did. As they appear in the flesh, ate, talked and vanish so did He. Then He ascended up high; not as a human being, "a lit lower than the angels," but as a Div Spirit far above angels, He receive

the homage of all the Heavenly hos "I Will Come Again."

One of Jesus' parables truthfully re-resents Heaven as a far country. which Jesus as the young Noble went to be invested with Kingly thority over the world. on His return the faithful or rewarded with a share in His Kim dom. Some of them will be given cities, etc., and will enter into the joy of their Lord. But we are not to unHeaven itself is so distant as to be beyond communication. Rather the parable shows that the time between the going and the returning would be long. The parable also shows no communication as between the Nobleman and his servants in the interim. As a matter of fact, only ten days elapsed between our Lord's ascension and His shedding forth of the Holy Spirit at

Jesus left the world and His disci-ples in the world, not so much in the sense of going so far away that He could not see them and communicate with them, but more particularly in the seuse that He would not see them or communicate with them. He would compel them to "walk by faith and not by sight," to "search the Scriptures," and to receive their spiritual blessing through the fellowship of the Spirit of the Truth. By His Holy Spirit He would be with them, and not by personal contact or further manifestations.

His Second Coming would be at the conclusion of this Age, to awaken His sleeping saints and change them to the heavenly state. Thus He would confe again and receive them unto Himself first the sleeping ones, and subsequently those alive and remaining, who would experience the resurrection change in the moment of death. Ad-ditionally, in the Harvest with which this Age ends, He promised to take special supervision of the gathering of His Elect

This stage of the Redeemer's coming is, in the Greek, His Parousia-His is, in the Greek, first Parousia—first presence. The world is not to know of the time of His Parousia. On the contrary, it is described as secret, hidden from the world—"as a thief in the Jesus described His Parousia, saying that at that time the world would be eating, drinking, planting, building, and know not of His coming in the Harvest of the Age, even as the world was eating, drinking, planting, building and marrying in the days of Noah, "and knew not." The intimation is, however, that some of God's people would be made aware of His Parousia—the Wise Virgins, while others of God's people, the "foolish virgins," would be "overcharged with the cares of this life," and know not

Revealed in Flaming Fire. If, then, only the Church may knof the *Parousia* of Jesus in its time until they shall be changed to heavenly, Divine nature, how will world ever know of Jesus and 1 Kingdom? If He really meant it wh He said, "A little while and the wor seeth Me no more," how can humani know about the new, invisible Kin

The Bible answers most distinctly It tells us of the shining forth epiphania of the Lord's Kingdom. tells of His apokalupsis manifestatic or revealment. "He shall be revealed in flaming fire." This flaming fire signifies severe judgments, as elsewhere These are to be so severe that the elements of earth's society will melt with the fervency of the heat in a terrible time of trouble. Additionally "the heavens," the ecclestiastical systems, will be involved, and pass away with a great noise or commotion. It is from this revealing in flaming fire. Divine censure upon the world, that the great, the high, the mighty, the poor, all shall seek to "hide themselves in the dens and caves of the earth"—

with strong governments, etc. Gradually mankind will come to understand. Gradually their eyes will open and they will see that it is "the wrath of the Lamb" that causes the "time of trouble such as never was since there was a nation." The plow-share of trouble will go so deep that the world will effectually learn the in-tended lesson. Their eyes opening to the truth of the situation, they will learn war no more. They will "beat their spears into pruning hooks, and their swords into plowshares." As their eyes of understanding open still more widely, they will discern beauties and blessings of Messiah's Kingdom, "the desire of all nations."

Under Messiah's Kingdom, Israel will return from the cast-off condition in which she has been during the select tion of "the very Elect." of Israel will be the resurrected Anclent Worthles, mentioned by St. Paul in Hebrews xi, 38-40. They will be perfected in the flesh, as the Church will be perfected in the Divine nature.

But the Christ, Head and Body

Bridegroom and Bride, must first enter into the glory of the Kingdom. will be established the earthly King-dom in the hands of the Ancient Worthies. The world will see Abraham. Isaac, Jacob and all the prophets; but they will not see the King in His glory. nor the Bride, nor "the virgins, her companions," on the spirit plane. They will all be as invisible to humanity as the Prince of Darkness and his demon hosts at the present time. The first work of Messiah's Kingdom will be the binding of Satan, the spoiling of whose power indicates the deliverance of humanity from the bondage of sin Ignorance, superstition and death.

One of our great obstacles in the

past has been that we failed to discern that God has been prosecuting two dis-tinct salvations: first, that of the Church, to the spiritual, heavenly, 191 vine nature; and later, through the Elect Church, salvation must be extended to humanity, the non-elect. Then will come the privilege and opportunity of earthly Restitution to human perfection in the image and likeness of God, as was Adam, in a world-wide Paradise, God's glorious footstool. The First Advent of the Savior was necessary for the redemp-tion of our race. His Second Advent is equally necessary; that He may by His glorious Kingdom bind Satan, overthrow Sin and release sinners.

AFRAID OF THE LIGHT



-Marry me and I will fill your ife with sunshine. She-I never looked well in the sun-

AT THE TRYST



The Lover-Gee! raining. Ah! what won't a slob do

HEARD IN A FLAT



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Mrs. Benham-What for? Benham-I want room to sneeze.

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