

"TO THE LEAST" SHALL BE GIVEN

By ADA WILKERSON.

Ever since Joshua died Mary Ann Penrose had been saving up to buy a new altar cloth for the church.

Joshua was Mary Ann's husband, and he had been dead ten years. In life Joshua had been a great trial to his wife. He was a carpenter, and a good carpenter, when they were married. He had built their little home himself, and presented it to Mary Ann on her wedding day.

"That's how I come to still own it," she said the day she told me about the altar cloth.

"Josh would a' sold it long ago if it hadn't been all mine. He hit me once, when he was in liquor, 'cause I wouldn't sign it over to him so he could sell it. But I wouldn't. I was always firm in that, no matter how much Josh wanted money for pain killer.

"The place where he busted his shoulder once when he fell off a scaffold always hurt in damp weather, an' Josh just naturally took to drinkin' to ease the pain. It's a blessin' the Lord never sent us any children. He would a' sold the clothes off their backs for drink. But when he was himself he always said he wouldn't ever take my home away from me.

"Goodness knows I had a hard enough time to save money for the taxes. I used to hide it in the old brass teapot I kept 'way back in the corner of the cupboard, an' he never once thought of lookin' there.

"But since he's been dead I miss him. Poor old Josh! He was a good husband, an' I always wanted to give somethin' to the church as a memorial. I thought about one of them fancy winders, but they cost too much, so I settled on an altar cloth, white satin, all worked in gold, like the old one, only lots nicer, with more gold and some pieces of glass that look like jewels.

"I saw one once, when I was visitin' in the city, an' I have my mind set on one like it.

"It would just do me good to set in Grace Chapel every Sunday an' see one of them handsome white and gold cloths hangin' over the pulpit.

"I had 'covey fer it all saved up—a hundred and fifty dollars—in the teapot. Tenpots is safer than banks. An' I was a-goin' to go to the city to git the new fixin's, when along come that poor, forlorn woman, Mrs. Quick, sellin' buttons and thread, lace, darnin' cotton and needles she had in a basket. She told me she had tramped all the way from the city. Her husband was killed workin' on the railroad, and she was tryin' to git money to buy her baby some clothes.

"Poor soul! She was staggerin' sick when she come to my door. I just had to take her in—she was a nice, clean little woman, too—an' so white an' miserable lookin'.

"Of course, I had to git the doctor; but he couldn't do nothin' to save her—she hadn't had nourishin' food or the right kind of livin' for so long. Her strength was all gone.

"Both of us did everything we could, and Miss Artman come over to help, but it wasn't any use. Doctor said the baby had taken all his mother's vitality—an' you ought to see what a husky little fellow he is. He's asleep now, but when he wakes up I'll let you hold him a while. He's just as pretty and bright!

"His mother give him to me before she passed away, an' said she wanted him named for his father—David—so I have named him David Joshua Quick.

"It took all the altar cloth money for medicine for the mother and clothes for little David—and the funeral; but Josh, he'll understand that my memorial to him will be the up-bringin' of the livin' child, 'stead of the altar cloth.

"Last Sunday I went to church early, before anybody else was there—and I told the Lord how I had to use the money I saved to decorate his house. And it seemed as I knelt there and looked at that old cloth a-hangin' over the pulpit that the gold looked brighter and better than it had fer a long time, and it seemed when I had finished tellin' my story to the Lord, it seemed I could hear a whisper through the silence, like the trees outside the window were a-whisperin' together, and it seemed like it said: 'Inasmuch as thou hast done it unto one of the least of these my children, thou hast done it unto me.'

"So, I guess the Lord understands, too."

Drew the Line.

Pat had been at work for three days digging a well, and as the foreman wanted it finished within the week he had promised Pat another man to help him. It was getting on for eleven o'clock, and Towser, the foreman's bulldog, was looking over the edge of the pit, when Pat said to himself: "I'll have a smoke."

He had just filled his pipe, and was about to light it, when he glanced up and beheld Towser's handsome features. Slowly removing the pipe from his mouth, he said: "Be-egorra, Ol've worked wid Germans and Hengarrrians, and Ol've worked wid Ottalians and niggers, but if a man wid a face like that comes down here to work beside me Ol gets up."

The Way to Date.

"You say you hope to become engaged to a suffragette?" "Well, I'm going to submit the question to a referendum consisting of her two sisters and her parents."

JESUS FATHER OF SAVED HUMANITY

He Will Give His Earthly Children Everlasting Life.

IMPORTANCE OF BIBLE STUDY.

Pastor Russell Says Scriptures Are Self-Interpreting—Texts Once Dark Become Luminous—Jehovah Is the Life-Giver of the Church, but Jesus Will Be the Regenerator of the World, Humanity.



PASTOR RUSSELL

Cincinnati, Ohio, Dec. 8.—Pastor Russell's meetings the religious features here today. We report one of his addresses from the text: "His name shall be called the Everlasting Father." (Isaiah ix, 6.) He said:—Our forefathers had much less opportunity for study than have we. Not only is education general today, but the facilities for study are common. Every home has at least one Bible and good light wherewith to study. Moreover, the curse of toil is lifting; less sweat of face is required to earn our daily bread; consequently we have more time at our disposal wherein to ascertain the things freely given unto us of God through His Word. And what beautiful and convenient Bibles we possess, with clear print, marginal references, concordances, helps, etc! God be praised for such privileges!

Bible students are learning to use these mercies and are being blessed in their use. The Bible is being studied as never before, and being allowed to interpret itself, one passage throwing light upon another. This, evidently, was the Divine design. But in addition to all this, we have the thought that now is God's "due time" to grant blessings and enlightenment to the world along secular lines. All this enlightenment is coming, we believe, because we are in the dawning of a New Dispensation, which shortly is to bring more wonderful things. However, we are still in what St. Peter terms the "dark place," waiting for that "day dawn" to grow more clear; and we do well to take heed to the light upon our path, which falls from our Lamp, the Bible.

Christ Not the Church's Father.

Item after item of Divine Truth being coming clear, sheds a radiance on other precious truths. Old, familiar Scriptures have a tenfold significance. Our text is one of these. No one will dispute that it refers to our Lord Jesus Christ. "He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father for the Father who gives everlasting life, the Prince of Peace." These titles are still prophetic. Our great Redeemer has not yet become the Prince of Peace; for peace has not yet come. We are still under the reign of sin and death. Our Redeemer has not yet become the Everlasting Father.

Only the Church has yet been dealt with, and Jesus is not the Father of the Church. He is our Elder Brother, or under another figure, He is our betrothed, and at His Second Coming is to be our Heavenly Bridegroom. The Scriptures distinctly tell us that Jesus is not the Church's Father, or Life-giver. St. Peter says, "The God and Father of our Lord Jesus Christ . . . hath begotten us." (I Peter i, 3.) Jesus testifies to the same effect. After His resurrection, when speaking to Mary, He said, "I ascend unto My Father, and your Father; to My God, and your God." (John xx, 17.) The Scriptures never mix figures after such a manner as to speak of Jesus as the Church's Father, and then to intimate that He would become Bridegroom to His own child.

Jehovah, Father of the New Creation.

We must remember that the Church ceases to be human, earthly. She becomes God's New Creation. She is begotten of the Holy Spirit now, and will be born from the dead by the Holy Spirit power in the First Resurrection, to the Divine nature. She will be like her Lord, His Bride. (Revelation xxi, 9, 10; Romans viii, 17.) To her, "old things pass away; all things become new." Under the begetting of the Holy Spirit she becomes in the present life transformed by the renewing of her mind and sets her affections on things above. Her perfecting in the resurrection is clearly stated by St. Paul, who says that in the resurrection each seed will have its own kind of body.

The human, or Adamic seed will have human bodies; but those begotten again of the Holy Spirit during this Gospel Age become the new Seed, to whom will be given new spirit bodies. Thus they shall be made like their glorified Savior or Bridegroom, and be "like Him. . . . He is the life-giver, a spirit being. Describing the Spiritual Seed and its resurrection, St. Paul says, "It is sown in weakness; it is raised in power; it is sown in dishonor; it is raised in glory; it is sown an animal body; it is raised a spiritual body. There is an animal body [human]; and there is a spiritual body"—celestial heavenly.—I Corinthians xv, 43, 44

Jesus the Second Adam.

After the exaltation of the Church by

the First Resurrection, next will follow the awakening, helping, blessing, uplifting of humanity in general; but that work will be exclusively in the hands of the glorified Savior. St. Paul assures us that the Father will put all things into subjection to the Son, for the very work of blessing and assisting the world of mankind for whom He died. Then the Son will deliver up the Kingdom authority to the Father, that Jehovah "may be All and in all." But during the thousand years, absolute control of the world will be in the hands of the Great Messiah, who will put down all things opposed to the Divine will, and lift up the willing and obedient from sin, degradation and the tomb.

St. Peter tells us that at the Second Coming of Jesus Divine blessings will be showered upon the earth—"Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." He tells us that the heavens will retain Jesus until the Restitution Times, of which God has been telling us through the "mouth of all His holy Prophets since the world began."—Acts iii, 19-21.

The Second Adam's Children.

The Bible teaches that Jesus is the Second Adam. The first Adam had the privilege of being the father of a human race, in the image and likeness of God and blessed with everlasting life, to enjoy a world-wide Paradise. All this Adam lost by disobedience and came under Divine sentence of death. He can't extricate himself, and therefore cannot extricate his children from this calamity. Neither can any of his children get free from the curse, nor give to God a ransom for his fellows.

Jesus left the glory which He had with the Father, and came into the world a Man. He did not become a sinful man. On the contrary, the Scriptures tell us that "The Man Christ Jesus" was "holy, harmless, undefiled and separate from sinners." He had the right to produce a human race as instead of Adam's race; but this was not the Father's Plan. Instead of starting another race, Jesus gave His life sacrificially. In God's "due time" this sacrifice will be made applicable to cancel all the claims of Justice against mankind on account of original sin.

In harmony with the Father's Plan, Jesus purposes that as the Second Adam He will take over the Adamic race, and adopt as many of them as may be willing as His own family. This, in the Bible, is called "Regeneration." Regeneration means to generate life again. Jesus has the right to give life to Adam and to his race, having purchased that right with the sacrifice of His own life. He died, the Just One for the unjust; and all the rights which He had to an earthly life He may therefore give justly to Adam and to as many of Adam's children as will accept it.

The process of this regeneration will be very different from the process of the first generation. The life which will come to mankind will come through the Word. "My words are spirit and are life." Whoever will hearken to the words of the great Life-giver will thereby receive the new life. If His words work in them "to will and to do" in harmony with the laws of the Kingdom, they will gradually rise out of their weaknesses and imperfections, to perfection of human nature.

"The Everlasting Father."

We should carefully note that the Man Jesus was not the Everlasting Father. The Man Jesus gave Himself a Ransom-price—a corresponding price for the man Adam, in order that He might become the Second Adam and have the rightful authority to give everlasting life to Adam and his children.

Jesus did not become the Second Adam until He had finished laying down the Ransom-price. So long as Jesus maintained His earthly life He would have no life to give to humanity; for He would need His life for Himself. When God raised Him from the dead, no longer a human being, but rewarded with the Divine nature, then He was in position to be the Second Adam. His exaltation gave Him increased power, and the merit of His sacrifice constituted the price for the life-rights of Adam and his race. Our Redeemer is not the Second Adam yet. He has the right to be the Second Adam, and in the Father's "due time" He will establish His Kingdom amongst men, and give everlasting life-rights to as many of Adam's children as will become obedient to the Divine Law.

The Church the Second Eve.

While Adam was alone he did not become a father. God caused him to fall into a deep sleep, and from his side took Mother Eve to be his joint-heir in His inheritance, and his assistant in the work of generating the human family. So our Lord has not yet become a Father. But He has gone into the deep sleep of death. His side has been wounded, and the first result is the gradual development of a Bride class. And as Jesus passed from the human to the spirit condition before He could be ready to be the Second Adam, so the Church, as the New Creation, must pass from the human to the spirit condition before she can fulfil her part in God's great Plan as the Second Eve.

Viewed from a scientific standpoint, the picture is complete. The life of the child comes, not from the mother, but from the father. So our Lord, the Redeemer, is the Life-giver. The Church is not the Life-giver. But a mother, nevertheless, has a very important part in the Divine arrangement for the bringing forth of children. So the Church of Christ is to have a very important part in the great work of Regeneration and Restitution. The mother is the nourisher and caretaker of the children; and so the Bride, the Lamb's Wife, co-labor-

ing with the great Life-giver, will nourish, sustain, care for, supervise the interests of mankind in the Regeneration.

Is it any wonder, in view of the work that God has outlined for His Son and for the Church, that He should consider it necessary to give us lessons and tests in faith, in loyalty, in obedience? Is it any wonder, in view of the work which He has for us to do for mankind, that He declares that the Redeemer Himself was given deep experiences in suffering, that He might be a faithful and merciful High Priest in the things of God in relation to humanity? Ah, indeed, when we come to understand the high calling of God to the Church and the great work of God that is to be accomplished for and in the world of mankind, we are amazed! Our souls cry out, "True and righteous are Thy ways, Lord God Almighty! Who shall not come and worship before Thee . . . when Thy righteous dealings shall be made manifest!"—Revelation xv, 4.

The New Order of Things.

Guided by the Divine Word, the eye of faith may see, not only the Church in great glory with her Lord, but also the operation of the Divine Plan in the blessing of humanity. First in the Kingdom will be the Redeemer Himself, King of kings, and Lord of lords. Next to Him, as His Queen Consort, will be the Elect Little Flock, the saintly ones of all nations, having His Father's name in their foreheads. Unseen of men, their knowledge will be infinite, as it is written: "He shall not judge by the sight of the eye, but He shall judge righteous judgment."

Then next to these will be the Great Company, who will do a work of supervising the affairs of the children of Christ; for as a mother may have a maid for an assistant, so also will the Bride of Christ have these assistants. We read in the Scriptures that the Bride "is all glorious within," and that she shall be brought into the presence of the Great King, Jehovah, in raiment "inwrought with gold." Gold is symbolical of the Divine nature. We read that "the virgins, her companions that follow her," shall also be brought into the King's presence.—Psalm xlv, 9-15.

As Isaac typified our Lord Jesus, and as Rebecca typified the Church, so and Rebecca's maids typified these "virgins, her companions," a corresponding service to the Levites of old. All these will be on the spirit plane—invisible to men. The Heavenly Host will be quite sufficient to serve the interests of the redeemed race, whose regeneration to human perfection will be their work for a thousand years.

"Princes in All the Earth."

But while the Kingdom of God will be spiritual, it will have earthly representatives, who will be perfect, and thus examples of what Regeneration will mean to the willing and obedient. These Princes God has already selected from amongst men. They are composed of the Worthies of mankind who lived before Pentecost, when the spirit begetting first came to the Church as a result of Jesus' appearing before the Father as her Advocate.—Psalm li, 19.

Who were these one-time fathers who became the children? The Scriptural answer is that Abraham, Isaac, Jacob, and the Prophets were called the fathers; that when Jesus came He was the child of David and Abraham according to the flesh, through His mother; and that those Worthies, therefore, were His fathers according to the flesh. But they are not His fathers according to the spirit. They have had nothing whatever to do with His present generation as a New Creature, begotten of the Holy Spirit to the Divine nature. They are His fathers no longer. They in turn will get their life from the glorified Messiah; hence they will be His children, receiving their everlasting life from Him, the Redeemer, the Life-giver, the Second Adam.

Because of their loyalty and faithfulness to God in their day we have the testimony that they pleased God. Nevertheless they could not enter into any blessings until the redemptive work is finished. Neither could they follow next to the Redeemer; for that place, in the Father's program, was arranged for the Bride, the Lamb's Wife. Thus St. Paul tells us that "God has reserved some-better thing for us than for them, and that they without us will not be made perfect."—Hebrews xi, 38-40.

But when the Church has been glorified, and the Kingdom shall have been established on the spirit plane, the next thing in order will be the blessing of the Ancient Worthies. They will be the first members of the human family to receive resurrection, which will be instantaneous, because they have already been approved by the Divine standards. Not having been begotten of the Holy Spirit, they will not be spirit beings in the resurrection, but perfect men. As such these will be Princes in all the earth, superior to the remainder of the race. The Great Messiah will appoint them to be Princes, chiefs or rulers amongst men. They will constitute the earthly phase of the Kingdom of Messiah. Men will see them and receive their instructions through them, but will not see the real, spiritual Kingdom.

Jesus expressed this thought to the Jews, saying, "Ye shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom, but ye yourselves will be ontendants"—not in Kingdom power, but in a subordinate position, subjects. How beautiful, how complete, and how logical are all the arrangements of the Divine Plan for the great work of God outlined in the Bible! When mankind shall come to see His Wisdom, Justice, Love and Power, who can doubt that many knees will bow and many tongues confess to His glory; and that the number of those who must, because of love for evil, be destroyed in the Second Death, will be proportionately small!

Fashion's Fancies

Linens and cotton voiles stand foremost in the list of fabrics for smart blouses.

Leather handbags promise to have things all their own way rather than fancy bags.

The dominant style tendency is better described by directoire than anything else.

Black and white chantilly is a favorite trimming for the frock of soft satin, chiffon and pompadour taffetas.

Skirts with becoming yokes, shaped over the hips and forming a panel at the back, are among the newest models.

Tones and shades will be mingled more freely than will different colors. Especially does this apply to evening costumes, which will very often be built of rich medium and even dark shades, lightened with chiffon and lace.

CORDS ARE TO BE POPULAR

All Widths and Colors Will Be Used As Trimmings This Fall and Winter.

Cords of all widths and colors will be extensively used on autumn and winter models. Not only as fastenings and "buttons," but as trimmings, and also to weight the borders of the coats and skirts. Narrow cords with pipe edging and light and heavy cords will be used for ornamental designs in the braid style. At one time color was the difficulty, but now the colors and shades are quite as numerous as those in silk, and cords have worked their way into a position of great importance. Waistcoats are again to be worn, but introduced into frocks as well as coats, and these have cordings and buttons which come into full play. Blue serge and blue cloth will be principally treated in this way, and many and beautiful will be the colors and designs seen on the winter models. As I have mentioned before in these columns, velvet as well as cord and braiding will be greatly used, giving a very rich appearance to the plainest materials.—Women's Wear.

Fads.

The new waists are being finished, many of them, with high crushed satin girdles to wear outside the skirt.

Leather collars and cuffs are coming in, of white or colors, finished with wee straps and pearl buckles.

Some of the heavy lace tunics to the new white satin gowns are edged with ermine and velled with chiffon.

Unlined wraps of firm ivory voile are much liked for warm summer afternoons and summer seashore wear.

Some of the new dark tailored suits for autumn are livened up by collars and cuffs in burnt orange, tan, green, rose, blue and other tones.

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