



Timely Fashion Hints

New York City.—The shirt waist is a garment that appears to admit of variations without number. Illustrated is one of the latest which is in every way to be desired and which can be made from all waisting materials.



A Scalloped Gown.

A scalloped gown was of green broadcloth, in combination with heavy black satin. The gown was a princess with a short bolero, one of the most fashionable models of the season. The skirt was of the usual circular, smooth over the hips and very wide at the hem. The front of the skirt had two shaped gores over-sewn, forming a double panel. These were untrimmed, but the main body of the skirt had a wide shaped flounce headed by large scallops, cut in a fancy, pointed shape.

In Mix.

A minx turban with a brim turned up close to the crown had a folded scarf of gold gauze between brim and crown, the ends crossing on one side where a cluster of milk tails were arranged plume fashion. Below these, placed so as to rest on the hair of the wearer, was an exquisite rose of gold tissue with green satin leaves.

The Slipper.

A satin slipper, which comes in black and colors, is trimmed with a huge Pierrot rosette of tulle edged with a fine line of beads. This slipper in white satin and gold beads is very attractive.

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GIRL'S COSTUME, DESIGN BY MAY MANTON.

serials. As illustrated French flannel in American Beauty red is simply stitched with beading silk and finished with handsome buttons, but while flannel is much liked for waists of cold weather, heartlets and veiling also are to be noted and there are a great many washable waists that are equally correct. The style of the waist is a very generally satisfactory one, the tucks providing becoming lines and giving a double box pleated effect while there is only moderate bleness.

The waist is made with a fitted lining, which can be used or omitted as material renders desirable, and itself consists of the fronts, back, yoke and the box pleat, which is cut full length and applied over the edge of the right front. The sleeves are in regulation style with the cuffs of the latest width.

The quantity of material required for the medium size is four yards twenty-one, three and one-quarter yards twenty-seven or one and seven-eighths yards forty-four inches wide.

The Fad of the Moment.

As was expected flowers grow in favor as the season advances. A picture hat covered with moleskin-gray velvet, with drapery of satin around crown drawn through a dull silk-velvet, is trimmed with yellow velvety anemones and a gray feather sweeping back over the turn-up brim.

More hats and toques must still be numbered as fashionable shapes. The former, which I particularly noticed, was covered with past-watered silk and lined with tulle folded over the edge so as to form an inch wide border to the crown and are fastened on the side by a rosette. The hat rests on a bandeau to correspond. In the indent of the brim on the right side are fastened two black ostrich bows.

In toques the three-cornered effects are less accentuated. I was shown one for evening wear made of a new material—fine gray netting threaded with silver spangles. This is trimmed with two wings covered with spangles arranged like fishes' scales. Another is composed of folds of gray-green velvet alternating with bands of chenille braid of the same color.—Millinery Trade Review.

Such a tasteful breakfast jacket as this one is sure to find its place, no matter how many others may already be included in the wardrobe. It is charmingly graceful and can be relied upon to be very generally becoming. It is snug enough for comfort while it is loose enough to be attractive and altogether fulfills every possible requirement. In this case the material is one of the new cashmeres that give a shadow effect, the color being pale blue and the trimming ecru lace, but the jacket would be equally appropriate for almost all the lighter weight wools and also for the simple silks that are used for garments of the sort.

The jacket is made with the fronts and back. The back is tucked to give a box pleated effect and there is a fitted girdle arranged over the fullness and which makes an important characteristic. At the neck is the big wide collar that gives a cape effect and the sleeves are full, in three-quarter length, finished with pretty pointed frills.

The quantity of material required



for the medium size is four and three-eighths yards twenty-seven, four yards thirty-two and one-eighth yards forty-four inches wide with six and three-quarter yards of binding to trim as illustrated.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY PASTOR C. T. RUSSELL.

Subject: Centre of the Divine Revelation is Jesus Christ.

Providence, R. I.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here Sunday in Infantry Hall to large audiences. His evening discourse follows:

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the death penalty upon him, and indicate the need of a Redeemer, and, more than this, inferentially promise such a one as the seed of the woman who ultimately shall bruise the serpent's head—crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work He would accomplish as a Redeemer, and later as a deliverer of the race. And further on it records His birth, His ministries, His death, resurrection, glorification, and the message He gave to all who would become His followers, including His promise to come again and receive them unto Himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was not born of a virgin, and by the direct power of God; that He was born as other men; that He happened to be a rather superior type of man; that He never had a prehuman existence. The Scriptures teach to the contrary of this most explicitly, that "He left the glory which He had with the Father before the world was;" that "He who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that He might be our Redeemer. (John xvii, 5; II. Cor. viii, 9; Heb. ii, 9).

The inspired writers go further and declare, "All things were made by Him, and without Him was not one thing made that was made." The context tells us that He was in the beginning with the Father, and was the Word, or mouthpiece, and personal representative of the Father in all the work of the creation of all the remainder of the works of God.

We should note in passing the consistency of the Scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the Scriptures declare that there is but one supreme in the universe. How comes it then that the record is that Jesus, our Master, in His prehuman condition, was the logos, a God with the God? Is this testimony out of accord with the remainder of scriptural testimony? We answer, No! The name Jehovah was never permitted to any but the one, the Father supreme; but the title God, which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah Himself being superior to all Elohim.

An examination of the scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representative and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when they directly represented the Lord as His special messengers, who are His mighty ones. We find also that this title Elohim was used in respect to angels when they directly represented the Lord as His special messengers, who are His mighty ones. We find also this title Elohim was used in respect to the first elders of Israel when God recognized them as His representatives in judging their brethren.

It will be remembered that the Jews were angry with our Lord Jesus, not because He called Himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because He called Himself the Son of God and referred to Jehovah God as His Father. On one occasion when they were about to stone Him Jesus inquired of them, "Why do you wish that I call myself the Son of God? He that is calling Himself the Son of God He was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah, which they termed blasphemous, because they said it was affecting an equality with Jehovah; but our Lord contradicted that thought and pointed out to them that the claim to be the Son of God was not to put His own on an equality with Jehovah, but that the Scriptures fully sanctioned such a title as the Son of God.

The Jews never claimed the title Sons of God for themselves, nor would it have been proper for them to have done so. Not until the great sacrifice for sins was offered by the Redeemer could the Father so justify any members of the fallen race as to receive them back into the close, the dear relationship represented by the word Son, but, since the redemptive work of Jesus, spiritual Israelites are termed sons of God, as the Apostle declares, "Now are we the sons of God, though it doth not yet appear what we shall be (how great our glory and exaltation in the resurrection change), but we know that when He shall appear (our Lord and Master, the only begotten Son) we shall be like Him and see Him as He is." (I. John, iii, 2). The Scriptures clearly show that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since. (John, i, 12-13).

The divine announcement of our Lord Jesus before His birth was, "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and His kingdom there shall be no end." In explanation of His miraculous birth we read, "The power of the highest shall overshadow thee (Mary); therefore also that holy thing that shall be born of thee shall be called the Son of God." (Luke, i, 31-35).

Here we have the title, the Son of God, officially applied to the man Christ Jesus before His birth, and this title He continually approved, saying: "As the Father hath sent Me, even so send I you." "I came not into the world to do Mine own will, but the will of Him that sent Me." "The Father worketh hitherto and (now) I work." (John, xx, 21; John, ivs, 34, v, 17).

Let us look back and note the scriptural declaration to the effect that the logos, who subsequently became the

man Christ Jesus, was the beginning of the creation of God. These are our Lord's own words in full accord with the Apostle Paul's statement that our Lord is the image of the invisible God, the first-born of every creature (more literally, the first born of all creation), for by Him were all things created that are in heaven and that are in earth, visible and invisible. * * * all things were created by Him and for Him, and He was before all things, and He is the head of the church, which is His body; He is the beginning, the first born from the dead; that in all things He might have the pre-eminence. For it pleased the Father (the invisible God) that in Him should all fulness dwell. (Col., i, 15-19).

Our Lord Himself pointed out to us that it is by which the Father's will that we should honor the Son as we honor the Father—also that we should recognize Him as the Father's representative, through whom He is working all things according to the counsel of His own will. The Apostle explains to us that although our Lord occupied the chief position next to the Father, before He came into the world to be our Redeemer, He now occupies a still higher position. He tells us that He was obedient to the Father and humbled Himself even unto death, even the death of the cross.

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of God's Word, they evidently overlooked the fallacy called the Trinity. But we have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to conform our faith thereto. The Scriptures do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ," (Romans, xv, 6). They do also teach that the only begotten Son of God, highly exalted by the Father, is to be revered and honored as the Father; also that the Holy Spirit of God, which proceeding from the Father and from the Son, is also to be the Spirit of the sanctified church.

But some one inquires in astonishment: Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary; the word Trinity, trinitarian, etc., is not to be found even in our common version of the Bible, which was made by those who held this as the scriptural position and who would have been glad to thus translate any Hebrew or Greek word if they had found any such word capable of such translation.

The few of our day who would stand up in defense of the unreasonable proposition that we have three gods equal in power and glory, and yet that the three in some incomprehensible manner are one in person, would like to see the one text of Scripture which has defended this absurdity for centuries, but which all scholars now agree with no part of the original writings, but was added about the seventeenth century, at the time when this doctrine of the Trinity, by persecution, had forced itself into the place of full control.

The passage referred to is omitted in the revised version of the Bible, although all the members of the committee were professedly trinitarians in their views. They were too conscientious to give further publicity to that which was recognized as a fraudulent interpolation intended to deceive and to support the trinitarian view. The words not in the original, added in the seventh century—not found in any Scripture of earlier date than the seventh century—should note in your Testament by striking them out, namely, beginning with the words, "in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth." If those fraudulent words be stricken out the passage reads as it did originally, with beautiful simplicity and clearness. "There are three that bear witness, the Spirit, the water and the blood, and these three agree in one (testimony)."

The absurdity of the passage as it stands in the common version can be seen at a glance. The interpolation would make the passage say that the Father, the Word and the Holy Ghost all three are one, and that they are bearing record in heaven that Jesus is the Son of God. How unreasonable to suppose that such a witnessing in heaven should be necessary. Do not the angels know that Jesus is the Son of God? Why, then, the statement that the Father, the Son and the Holy Ghost are witnessing in heaven that Jesus is the Son of God? Every interpolation, and we are glad that they are few, marks itself as an absurdity, and cannot be harmonized with the inspired portions of the Word. This is the evidence to us that the Scriptures as given by God are of divine inspiration, and that nothing should be added to them nor taken from them. Evidently, however, it is the duty of every child of God to erase from his Bible any portion, such as this one, that may be found to be an addition, not the words of the inspired apostles.

This passage would not suggest to any reasonable mind that the Father and the Son are one in person were it not that this false doctrine has been clouded judgment on the subject. There are more ways of being one than merely personally one. Our Lord's words elsewhere explain His meaning here. Praying to the Father for His followers He said, after praying for His apostles, "Neither pray I for these alone, but for them also who shall believe on Me through my word, that they all may be one as Thou, Father, art in Me and I in Thee, that they may be one in us." (John xvii, 20-21). Here is the sense of oneness between the Father and the Son, oneness of spirit, oneness of purpose—not oneness of person.

Joint Heirs with Christ. A dying judge, the day before his departure to be with Christ, said to his pastor, says Rev. G. W. Plack, in the Homiletic Review, "Do you know enough about law to understand what is meant by joint tenancy?" "No," was the reply. "I know nothing about law, but I know a little about grace, and that satisfies me." "Well," said the judge, "if you and I were joint tenants on a farm I could not say to you, 'That is your hill of corn, and this is mine; that is your blade of grass, and this is mine; but we would have share and share alike in everything on the place.' I have just been talking to the clerk with the ushers, and they say that Jesus Christ has nothing apart from me; that everything He has is mine, and that we will share and share alike through all eternity."

One Great Difference. A little Moslem child accounted for her preference for the Christian religion by saying, "I like your God because He likes little girls." Our Muslim deity did not love little girls. With unerring instinct she had seized upon at least one of the great differences between the two religions.

Police Graft in Singapore.

Yesterday Ong Quee paid a visit to several itinerant vendors in China street and made a collection of 23 cents for the police, he said. Sikh P. C. 78 saw money passing and made inquiries, arrest following. This morning he was charged by P. C. Taylor with this. He pleaded guilty, and as he had already done a month in prison Mr. Seth sent him there for two—Straits Budget.

The original phonograph was invented by Mr. Thomas Edison in 1877.

A High Jumping Hog.

A jumping hog afforded much amusement in the hog yards at the stockyards day before yesterday. Although the animal weighed 180 pounds it would jump board fences five feet high. The speculator who bought the hog found it impossible to confine it to a pen, so the pen had to be covered with boards. According to men who have been at the hog yard for years this was the first hog that had ever leaped a fence there.—Kansas City Times.

Where the Delay Was.

When a man came rushing at a terrific pace to catch a Staten Island ferryboat and arrived just in time to have the gate man shut the door before his face, a bystander remarked: "You didn't run fast enough." "I ran fast enough," replied the disappointed man, "but I didn't start in time."

Pearls that are kept under lock and key will, in the course of years, become dull and lose the sheen which makes them so valuable.

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The Good Old-Fashioned Game.

Uncle Hiram was bewailing the degeneracy of modern sports. "Look at baseball," he said. "There ain't half the fun in it there was when I was a young man, thirty years ago. Nowadays the fellers with the bat don't seem to be able to do anything with the ball. There's lots of games when they don't make a run."

"I mind the time when I belonged to the Fearnaughts of Plainfield. There was a club up in Heddingville that thought they could beat us without half trying. They challenged us and we took 'em up. They come down one morning with a whole car-load of people from Heddingville to see 'em wipe us out."

"Well, sir, we begun playing at ten o'clock in the forenoon. The game wasn't finished at noon, and we quit for dinner. At two o'clock in the afternoon we went at it again, and mighty nigh the whole town went out to the pasture where we was playing to see the game."

"First one side would get ahead, and then the other. Bating? You never saw such bating in your life. There was more than two dozen home runs. It was close on to five o'clock when the last man was put out. But we beat 'em. We took the conceit out of them fellers, and they never challenged us again."

"But what was the score, Uncle Hiram?" asked one of the listeners. "Ninety-seven to eighty-nine," proudly answered Uncle Hiram; "and I made fifteen of them runs myself. Think of that when you hear about a 'one to nothing' game in fifteen innings! I tell you, we could hit the ball in them days!"—Youth's Companion.

Woman's Rights.

The train car was full and the night was wet. The bell rang, the car stopped, and a lady entered. As she looked tired a nice old gentleman in the corner rose and inquired in a kind voice, "Would you like to sit down, ma'am? Excuse me, though," he added, "I think you are Mrs. Sprouter, the advocate of woman's rights?" "I am, sir," replied the lady calmly. "You think that women should be equal to men?" further queried the old gentleman. "Certainly," was the firm reply. "You think that they should have the same rights and privileges?" was the next question. "Most emphatically," came from the supporter of woman's rights. "Very well," said the kind old gentleman sitting down again. "Just stand up and enjoy them." And she did.—The Teller.

Clancy's Horse in a Race.

A noted man in Springfield was Michael Clancy, a contractor, who had become rich. He bought a string of horses and entered them for the Saratoga meet. He raced his horses for the fun of it, and rarely bet. One day he had a horse entered that seemed to have so excellent a chance to win that he bet \$10 on it.

When the horses got away Clancy stood in the grand stand watching them through his field glasses. Some of his friends, knowing of the \$10 bet, crowded about and began to joke him. "Where's your horse now?" Clancy was asked. Clancy surveyed the field carefully. "I can't quite make out," he replied, "whether he is last in the third race or first in the fourth."—Boston Herald.

The Swiss village of Zofingen, in the canton of Aargau, was decorated with flags recently in honor of a hen which had laid her thousandth egg.

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The natives in China eat very 'little butchers' meat, except pork.

All railway employes in Prussia will, hereafter, be examined once in five years. For those no longer considered physically qualified, pensions will be provided or other places found.

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Fishing in France. Some French anglers use a tiny mirror attached to the line near the baited hook. The idea is that the fish, seeing itself reflected, hastens to snatch the bait from its supposed rival. Very successful results have been obtained through the employment of this unique device.

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A Previous Apology. "So sorry not to have heard your lecture last night," said the loquacious lady. "I know I missed a treat; everybody says it was great!" "How did they find out?" asked Mr. Frockcock. "The lecture, you know, was postponed."—Detroit Free Press.

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