

Classified Ads

Three Insertions, 25c

Ads limited to thirty words, of five lines. Additional lines five cents for three insertions. Situation wanted ads, six times for 25c. Business locals under any classification, five cents per line.

WANTED

WANTED—Storage for piano, parties can have use of same by caring for it. Address C. X., care West Virginia.

WANTED—Man and wife on small suburban place. Woman for general house work, man to care for garden and lawn, part or full time. Separate house furnished. Convenient to Owens Glass Factory. Bell phone 523-R or address P. O. Box 561.

WANTED—MEN. APPLY HELMICK FOUNDRY MACHINE CO., BELT LINE.

WANTED—Large, clean, cotton rag at West Virginia office.

WANTED—Position as clerk by young man of good habits. Address "Clerk," care West Virginia, 4-22-13

WANTED—Two or three hours stenographic work daily, by stenographer who is employed but has leisure time. Address "H. I. J.," West Virginia office

FOR RENT

FOR RENT—12-room house with two bath rooms on Monroe street across from opera house. Apply Murray Dickerson.

FOR RENT—If you want a comfortable six-room residence or a modern five room apartment in the heart of the city, inquire of F. P. Kelley Lumber Co.

FOR RENT—Furnished rooms for light housekeeping. Apply 201 Jackson street.

FOR RENT—One 12-room modern house, good cellar and garden, with beautiful view. Call Bell 792-J, or apply 243 Watson Ave.

FOR RENT—4-room flat with bath. Apply Robb's Meat Mkt.

FOR RENT—Store room in Odd Fellows building, Merchant street, First ward. For further information see C. W. Walker or J. H. Barrett, Fleming Bldg.

FOR RENT—Six-room house, modern conveniences. Freshly papered throughout. Located at 91 Second St. Inquire of Mrs. O. J. Fleming, Con. Phone 12 Y.

FOR RENT—New apartments just finished. Same has all modern conveniences. Inquire A. J. Hays, Monroe street, Fairmont, W. Va., or Seymour McIntyre, Fairmont, W. Va.

FOR RENT—Innocent room, Public Library Bldg., 24x46; high ceiling; good light. Inquire 323 Jefferson St.

FOR RENT—Three very desirable rooms furnished for light housekeeping. Couple without children. Apply 309 E. Park Ave. Bell Phone 733-R.

FOR RENT—Modern 4-room apartment. Terrace Apartment building. Apply J. C. Miller.

FOR RENT—Rooms, with or without light housekeeping. Apply Mrs. J. P. Robertson, corner Monroe and High streets.

FOR SALE

FOR SALE—Lot 50x100 ft., five minutes walk from Court House. Shaded trees. Price reasonable. Cash terms. Cons. Phone 711-W.

FOR SALE—Oil and Gas Leases and Assignments, Loc per dozen at West Virginia office.

FOR SALE—36 acres good land near Murray Mines. Will sell cheap. Apply G. W. Starn, Normal School, or 200 Wood St., First ward.

FOR SALE—Pigs, shorthorn and hogs. Call Bell phone or see J. U. and Henry Sturm, Worthington, W. Va.

FOR SALE—One mowing machine and rake, practically new. One single buggy and harness; one large 6-horse gas range and one Davis sewing machine; also other household goods. Must sell at once. Call Bell phone 522-J, or apply 218 Watson Ave.

Eggs for hatch. Forty thoroughbred varieties \$1.00 Good fertility guaranteed per 15 The Levi B. Harr Farm Fairmont, W. Va. Both phones.

FOR SALE—One 5-year-old bay horse. Call Con. Phone 467, J. L. Coogler.

While it's a very little thing, a grain of dust in your eye is a very important thing while it's there. So it is with other little things. The loss of a tenant—even of a furnished room tenant

IF WE DENY HIM HE WILL DENY US

Reputation of Christ Is a Growing Sin, Says Pastor Russell.

SOUNDS NOTE OF WARNING

Faith Is Waning—Learned and Rich Already Faithless—The Common People Becoming So Rapidly—The Rich Substitute Pleasures—The Poor Have No Substitute—Together the Ingrafting of Hopelessness With Intelligence Means Anarchy—Old Creeds No Longer Endurable—The Gospel of the Kingdom, the Only Hope.



PASTOR RUSSELL

Dallas, Texas, June 8.—The widely known Pastor C. T. Russell, spoke twice here today. We report his discourse from the words of St. Paul, "If we deny Him, He also will deny us." (2 Timothy 2:12) The address which we are not reporting was the more public one.

The Pastor is in the sixties, white-haired, and of kindly, earnest speech which convinces the hearer of his sincerity. He said: "One of old prayed, 'Give me neither poverty nor riches; ... lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of the Lord my God in vain.'" (Proverbs 30:8, 9) Great riches have come to the world within the past sixty years, especially in Europe and America. Instead of the hearts of the prosperous uplifting with gratitude to God, the tendency seems to be away from God, and especially away from His Son, and away from all special thought of a share in His redemptive work, or a need of it. The pleasures of this life crowd out all pleasure in respect to future hopes and prospects.

There was a time when miserliness and hoarding seemed to have control of all business men. But with the growth of wealth have come saner and more reasonable views of justice. The folly of merely accumulating money and jangling it to others to squander has impressed men of wealth. The rich of America and Europe are giving themselves more leisure in the prime of life, and giving room for others to take their places in the commercial world. However, especially in America, there seems to be a restlessness which, turned aside from business, leads into headlong pleasure-seeking.

It cannot be disputed that activity is life, that inactivity spells death. Some could wish that our great business men would become sluggards. Our wish should rather be that their maturer years might be gratuitously devoted to the promotion of philanthropic plans for the aid of the lower classes, along social and economic lines. It is our conviction that millions of money behind their own would flow into such hands for disbursement along broadly economic lines. The motives would be distracted unless the projects were conducted on the highest plane of benevolence, with open accounts.

There is room for such benevolences in every land, but nowhere is it more needed than in countries under British and American control—where commercialism has absorbed some of the ablest talent, leaving comparatively little opportunity for the less progressive. All over Great Britain and in nearly every state of the Union there are splendid opportunities for such beneficent works. When these civilized lands have been blessed, there are the teeming millions in India, which merely exist under conditions not fit for a good dog.

All these are our brethren of the one blood. St. Paul declares, "No one will dispute the necessities of the case. The sympathies are greatly appalled with the thought of the amount of money and labor that would be necessary to cope with the conditions. Methinks that Heaven looks interestedly on to note how our showers of blessings and riches are affecting our hearts," said the Pastor.

The Responsibility of Knowledge and Riches. I am not judging the wealthy. I am merely sounding a note of warning, as the Apostle Paul urged, saying, Warn those who are rich in this world that they trust not in uncertain riches. (1 Timothy 6:17) I believe that amongst the rich there are many noble, benevolent Christian hearts which are in perplexity as to what to do or not to do, with their time and their riches. I am merely offering suggestions based upon my observation in all parts of the world. The need is tremendous.

It seems to me that the Lord, in pouring upon the professed Christian people so great wealth as has come to them in recent years, is proving them, testing them. Inasmuch as they do or do not do according to their opportunities and judgment, they will bear or not bear the Master's "Well done, thou good and faithful servant." Let us make no mistake. The poor and less prosperous and less educated are fast following the example set by the satisfied. Pleasure-seeking is the trend of the whole world. God is being forgotten by the poorer, as well as by the wealthier, and the end of the line is

not far off—"a time of trouble such as never was since there was a nation"—world-wide anarchy.—Daniel 12:1.

Churchianity Not Christianity. With the awakening of true Christianity—heart Christianity—has come a substitute; namely, Churchianity. For years Christian faith has been gradually declining, under the attacks of Higher Criticism, Evolution, and under the neutralizing influence of the love of pleasure. Gradually one Bible doctrine after another has been quietly dropped, while Churchianity has been brought to the front more and more as a form of godliness, but wholly destitute of its power.

Conditions in Great Britain and America are serious indeed, yet not to be compared with the conditions of the Germanic and Latin nations. In France probably not more than two per cent of the population have any real faith, in Germany probably less than ten per cent. In America probably not more than twenty per cent, and in Great Britain probably not more than thirty per cent, still trust in the living God, and a still smaller per cent, regard the Bible as His inspired Message, and seek to be guided thereby. How short a distance the world has to go to ignore it entirely!

Are the Masses Not Christians? To the question, the Pastor said, two answers might be given: one answer might be that all civilized people claim to be Christians. In other words, the term Christianity has been substituted for civilization in the minds of the people. As one gentleman replied to this question: "We are certainly not Jews, nor heathens, I reckon therefore we must be Christians."

The other answer to the question, the Pastor said, was that a Christian is one who professes to believe the teachings of Jesus and His Apostles, and who professes consecration, in his daily life following those teachings and the example which illustrated them. This, the Master's view of Christianity, and the Apostle view, the Pastor declared to be his own view. Let us see, he said, to what extent the teachings of Christ and the teachings of the Bible are still believed.

How few believe that Jesus existed as a spirit before He was born of a virgin in order to become the "Man Christ Jesus"—in order to be qualified to give His life a ransom-price for the forfeited life of Adam! How few believe that He really did die at all! What the majority believe on the subject seems to be that He merely appeared to die on the cross, but really was as much alive as ever in some spiritual sense. How few believe that He really arose on the third day—the majority seemingly believing that in some way the Bible account is untrue; and that if Jesus arose at all, He experienced that resurrection on the cross!—Luke 24:6; Acts 10:40.

Or coming down to the effect of Christ's death as respects the forgiveness of sins, said the Pastor, how few have any serious conviction that they need a Savior, or that they could not come to God, if they wished to, without a Redeemer, without a sacrifice, without an Advocate with the Father! It would appear as though the attempt of the last fifty years to ignore doctrines, instead of correcting the doctrines of the past in the present light on the Bible has been a great mistake, which is now bearing its injurious fruit in that very few Christian people know definitely what they believe or what the Bible teaches on any subject.

The effect of all this on the rising generation is disastrous. They see the doctrines of all denominations discredited in pulpit and pew, and especially in the colleges. They perceive that the Bible is classed with the creeds, and is claimed to be their foundation. This is the alarming mistake. The sooner we get rid of the creeds of the Dark Ages, the better for us. But if we lose the Bible, are we not in danger of losing all that has tended to steady our civilization—the foundation of all our faith and hope beyond the present life?

The Loss Is Greater to Some. The majority of mankind, with strong animal tendencies which need to be curbed, require an incentive for that curbing. Such an incentive the Bible gives in its promise of everlasting life. But the misstatement of our creeds is, that all have eternal life without the life-giver, and that the question merely is whether we will spend that eternal life in joy or in misery.

This proposition has become so transparently illogical that it is generally repudiated. Human justice fails to appreciate as justice at all an arrangement which would create a race with the foreknowledge and foreintention that nearly all of that race would suffer torture throughout eternity. In proportion as that theory advocated in the creeds of the Dark Ages is still proclaimed, in that same proportion intelligent minds repudiate everything, and discontinue all religious teachings as preposterous.

The average man needs the Message of life and hope which the Gospel holds out for him in the future in order to make the trials, the discouragements and the sorrows of the present life endurable, and in order that these may operate in him, may serve him as lessons in character-development.

In Kingston, Jamaica, I learned that class distinctions, hatred and animosity are growing, and that the ministers of the Christian Churches there are having more and more difficulty in maintaining an interest in religious matters, more and more difficulty in securing audiences. Yet when my subject was announced, indicating a hope beyond the grave, Kingston's largest auditorium was packed solid, nearly as many standing as had seats, and as many more were turned away—about four thousand altogether. The local clergy were astonished, and tried to

account for such wonderful interest in religion.

Finally the minister of the Anglican Church remarked to the Presbyterian minister and myself that the secret of the matter lay in the fact that I was preaching to the people a Gospel of Hope. I quite agreed with this, and trust that the ministers in Kingston may be encouraged to proclaim the same God of Love, the same Gospel of Hope beyond the grave—a hope for the saintly of becoming joint-heirs with Christ in His Kingdom; a hope for the remainder of the race, that they will receive only just and reasonable stripes, or punishments for sins, proportionate to their wilfulness—and that withal the Lord's arrangement is graciously to grant all mankind an opportunity of restoration to human perfection in a world-wide Eden. All this is to be brought about through Messiah's Kingdom, and that Kingdom is nigh, even at the door.

The New Factor—Education. The Pastor declared that he well understands the attitude of the rich and the learned, and how they discount the prospects of a social revolution. Reasoning by analogy from the world's experiences in the past, many of the worldly-wise say, "We are amenable to the laws, and the laws will uphold us and will take care of those disposed to anarchy. Revolution may not come; the struggle may be altogether avoided; but if it come to the worst, brains and money will surely rule. If it shall be necessary to shoot down in cold blood some of the anarchically disposed, we shall be sorry, but we see no other way. We see no reason for worry; however, nor for especially changing our course. The pages of history support us in this view."

These able reasoners seem generally to forget that in one respect the people of the present time differ materially from the people of times gone by. In olden times the people were uneducated, and incapable of anything without able leadership. Indeed, the few educated ones were often honored slaves, possessed of no political influence or opportunity. All this is changed now. The masses are not only able to read and write, and capable of exercising their reasoning faculties, but they are alert as never before in the world's history. They, too, are acquisitive and ambitious.

The history of the past has informed them of how some of the greatest estates came into the hands of those who now hold them. Instead of being thankful for their wonderful blessings and privileges, they are unthankful, unhappy, greedy for more, just as are the successful, who have already gotten possession of much of the earth, and of much of the power to use it, and of the channels of trade, etc. Unrestrained by the fears of hell or purgatory, which once restrained to some extent their forefathers, these need the Gospel of Hope—the very Message which the Bible provides for them.

The Lord's Gospel of Hope to the world is now due, and all of God's people should be prompt to herald it. It is this Gospel of Hope for humanity that was symbolically represented in the Jubilee year which God provided for typical Israel. As at the beginning of that year the priests were to announce the Jubilee by blowing upon silver trumpets, so now the antitypical Jubilee—the Times of Restitution, Messiah's Kingdom—should be announced by all the antitypical priests, and will be announced by these. Is it asked, Who are these antitypical priests? We reply in the language of St. Peter, "Ye are a Royal Priesthood, an holy nation, a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

In other words, the Royal Priesthood are the true, saintly people of God, not of sectarianism and the creeds and churchianity. They are not a clerical class, although, thank God! some of the clergy may be amongst them. We are to remember, however, that God never has legitimized the distinction of clergy and laity amongst His people. That was a human arrangement which has done much harm. All of God's consecrated people are His priests.

A Curse Precedes the Blessing. Let me urge upon all the ministers and servants of Christ—and that includes every consecrated child of God—that both the duty and the privilege of blowing the Jubilee Trumpet is ours. Whoever recognizes the present situation as we have today outlined it, must feel that the duty is an urgent one.

Let us not deny the Lord, either in word or doctrine or conduct, but let us confess Him in all these ways. Let us more and more appreciate the glorious Gospel of Love Divine which has, during this Age, been calling the Church out from amongst the world under "exceeding great and precious promises," and let us correspondingly appreciate the grand outcome of this Divine Plan—the Messianic Kingdom.

Let all who believe in that Kingdom co-operate with it, in giving the Message of hope to the world in general. It is a great privilege to thus show forth the praises of the great King, our Redeemer, and soon to be our Bridegroom. It is a great privilege to lay down all that we have in co-operation with Him and His work.

The Apostle addresses the Church who have already confessed Christ, and whom Jesus has already acknowledged. His words are full of import. If we deny our Lord, if we cease to be His followers, if we repudiate His Cause, if we prove disloyal to it, He will disown us and repudiate us. He will not grant us the great privilege of being His associates in that Kingdom. For according to the Father's arrangement that honor is reserved for the faithful who follow the Redeemer through evil report as well as through good report—through sacrifice to glory.

Aids To Bible Study

Pastor Russell's six volumes, entitled "STUDIES IN THE SCRIPTURES," are obtainable in twelve different languages. Over 5,000,000 copies are in circulation. Thousands of Christian people write of the blessing received in Bible Study since obtaining the help furnished by these volumes.

They are published by The Watch Tower Bible & Tract Society of Brooklyn, N. Y., at cost price. As a consequence the six beautiful volumes, in handsome cloth binding, over 3,000 pages, are sold, expressage prepaid, for the very small sum of \$2.00. This is only about the price usually charged for one such volume. Reader, you should have them! Do not delay the blessing they will bring.



Both Needed a Rest. Harry Maynard used to be a member of the House of Representatives until the voters of his district laid him prostrate on the ground, and put upon his recumbent form the marks of many iron boots; thus effectively retiring him to private life.

Death is a common friend of foe, as different men may hold. And at its summons each must go—the timid and the bold; But when the spirit, free and warm, deserts it, as it must, What matter where the lifeless form dissolves again to dust? There were sweet, indeed, to close our eyes with those we cherish near, And waited upward by their sighs, to spar to some calmer sphere; But whether on the scaffold high, or in the battle's van, The fittest place where man can die is where he dies for man! —M. J. BARRY.

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