

LADIES' and GENTLEMEN'S
 Fall Styles Are In
 Suits Man-Tailored to Measure

RICHARD GILKESON
 ...Tailor...
 Under Home Savings Bank

THE OUTLET
 PERPETRATED BY WALT McDUGALL

"WHEN WE WERE ABROAD"
 The Yapps are back from Yurrupe—
 Eight weeks they've been abroad
 And everything that's foreign
 And outlandish they're applauding,
 They're wearing baggy British tweeds,
 Their speech is blurred by Scotch accents,
 They've got our coinage all balled up
 With francs or shillings, crowns and pence.
 Bill Yapp he gobbles menu French
 Just like a walking table d'hote;
 Ma Yapp talks of those abattoirs
 Where she met artists of great note;
 Sam Yapp tells of the Mason Rooze
 And boasts the Cuffy des Booze Arts,
 While Maudie says the Mayonaize,
 As pheasants sang it, fired their hearts!

THEY SAW A SHARK YESTERDAY!
 FORGET IT!
 I HEARD VOICES!
 MERMAIDS!
 SHEER OFF!
 HARK I SEE LAND!
 IT'S THE UNITED STATES!
 THE ISLAND IS INHABITED!
 CANNIBALS MAYBE!
 AS I LIVE THEY'RE OUR CLOTHES!
 GINK AND BOOB THEY MANAGE TO ESCAPE FROM HOGENBACK BY TAKING CHANCES!

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pat senators. This is the nation's business. Only the progressives, however, have noted or cared what New Mexico did. All the fire was concentrated on Arizona. The state that chose to be radical has won in the senate. Now the interesting question is—what will the president do?

WELL, RATHER!

The ministers at East Liverpool are making a fight against Sunday baseball. The ministers at Parkersburg are running moving pictures in their churches on Sunday. The ministers of Wheeling have invoked the law to prevent the picture shows from exhibiting even religious pictures on Sunday, but are making no fight on Sunday baseball or vaudeville at the park. "Many men of many minds."—Saturday Review.

WORTH SWEATING FOR.
 The Charleston Gazette suggests that Billy Sunday, having made \$75,000 in evangelism last year, has a good graft. The Gazette errs. Graft is not that easy. Billy had to sweat for that \$75,000.—Huntington Herald-Dispatch.

THE HOLE FOR JAWN.
 If ever a man ought to sneak into a hole and stay there that man is John Cornwell. The Democratic State press, which lauded this Eastern Panhandle to the skies several years ago when he ran for governor, are today decrying him as the most treacherous man in the party, all of which leads to the natural belief that there is great truth in George Bland's still-letto story, and Bill MacCorkle is not the only one who would feel the sharp point under the fifth rib in the event of his nomination for a State office.

CANT HEAD IT OFF.
 Rebellion in its own party and reorganization in the Republican party are giving the Democratic State machine all the worry it can stand. It is falling absolutely in quelling the former and its bugle-blowers are wasting much time and breath in talking about how the latter will be done. Both are terrifying to the Democratic hog combine, whose nervousness and irritation grow greater every day. The suing for peace is a flaze, a fake, a failure, as the machine itself knows and that is why the bugles blow louder. They hope that din will scare some one. The noisier before they may even believe that they are being heard with effect.—Clarksburg Telegram.

SENATOR BLAND, PLEASE.
 The summing up of Bill MacCorkle on asbestos paper will be watched for with interest, and now that the rumor has it that Bill expects to try to land in the next cabinet in the event of a Democratic success next year, it is likely to come all the earlier.—Grafton Sentinel.

HOLDING NIGHTLY SESSIONS.
 In the editorial cubing of the Exponent, one finds the following sentence: "There was some stir in the regular nightly sessions of West Virginia Democrats, at the Willard last night. When Senator Davis Elkins joined them and insisted that he was very much a Republican candidate for senator." The hotel, referred to is in Washington, D. C. The sentence contains some interesting information. First,

the contention that Democrats do not go from "this State to the national capital" to hold political confabs is exploded by the Exponent. The Democratic machine is evidently working over time to be holding nightly sessions in Washington. Wonder why it does not hold a few in West Virginia, while it is suing so hard for peace with the rank and file of the party?—Clarksburg Telegram.

THE HARMONY STAKES.
 Dr. Hatfield, of McDowell county, has hit a pretty fair gait in the Harmony stakes. He has withdrawn his name from consideration as a candidate for governor and, so far as he can do so, pledges the party in his county to send an unstructured delegation to the State convention.

Unstructured delegations should be the rule. And not only should the delegations go unstructured, but they should carry with them the solemn intention of voting solely for the interest of the party and the people.

The Republican party can not win the next State elections by putting forth second rate candidates. And it will matter not whom the present machine might favor, be they high or low toned, such candidates, with the machine badge upon them can not and ought not to win.

The party must come clean in its nominations if it expects the suffrage, the patience or the tolerance of the people.

THE FIRST CUN.
 We wish to state that in the prohibition fight to come up at the next election that the News will favor the adoption of the Amendment. Further our readers will be given space to express their ideas on this matter.—Wayne News.

MATTHIAS BRANT DEAD

FORMER MEMBER OF PENNSYLVANIA STATE SENATE DIES OF PARALYSIS AT HIS HOME IN WAYNESBURG.

News has been received in this city of the death of Hon. Matthias Brant, which occurred on Friday at his home at Waynesburg, Pa., after an illness of several years. He was aged 83 years. He leaves surviving him his wife, Elizabeth Brant, formerly Elizabeth Fitzgerald, three sons and three daughters, and thirteen grandchildren.

One son, William H. Brant, was formerly an attorney of this city (Fairmont), but on account of poor health removed to Boulder, Col. some years ago where he is now located. Two sons, Leo and Charles, are at home. One daughter, Mrs. Sue South, resides with her husband, S. E. South, near Waynesburg. Two daughters, Frances and Mary (graduate nurse) are now at home. One daughter died in youth; another daughter, Gertrude, wife of Attorney M. Powell, of Fairmont, died three years ago.

Mr. Brant was prominent in business, and also in politics, having represented Greene and Fayette counties in the Pennsylvania Senate several years ago. He had previously represented his district in the lower branch of the Pennsylvania legislature. He was well known throughout the State. He was a member of St. Anne's Catholic church, Waynesburg.

Funeral services at Waynesburg on Monday, August 14, at 10:30 a.m.

Want to sell that slightly-used clothing? Want-advertise it—interestingly, right and Friday.

JUNIOR TRACK MEET AT THE Y. M. C. A. GYM.

A Tract Meet was conducted yesterday afternoon for the benefit of those boys who are in the Larger and Smaller Junior Classes. Six events were run-off, three for the Larger Juniors and three for the Smaller Junior. Great interest was manifested in the events and some very good marks resulted from the efforts put forth by the youngsters. The results of the various events are as follows:

55 Yard Dash—Smaller Juniors: R. Ritchie, 1st; G. McKeever, 2nd; E. Swindler, 3rd. Time, 7.2 seconds.

110 Yard Dash—Larger Juniors: W. Binns, 1st; G. Irvin, 2nd; G. Hill, 3rd. Time 14.1 seconds.

1 Lap Run Backwards—Smaller Junior: E. Swindler, 1st; G. McKeever, 2nd; P. Binns, 3rd. Time 14 seconds.

1 Lap Run All Fours—Larger Junior: G. Irvin, 1st; F. Morrow, 2nd; W. Binns, 3rd. Time, 11.4 seconds.

Obstacle Race—Smaller Juniors: E. Yeager, 1st; P. Hill, 2nd; R. Ritchie, 3rd. Time, 7.2 seconds.

Obstacle Race—Larger Juniors: G. Irvin, 1st; J. Knight, 2nd; F. Morrow, 3rd. Time, 7.1 seconds.

All of these events are operated on a point basis and the eight boys making the highest number of points are considered to be the eight best all-around athletes in their respective classes. The eight highest point winners yesterday were:

- SMALLER JUNIORS—**
1. R. Ritchie, 127 points.
 2. E. Yeager, 125 points.
 3. E. Swindler, 124 points.
 4. P. Hill, 113 points.
 5. E. Dick, 106 points.
 6. L. Cochran, 103 points.
 7. F. Binns, 92 points.
 8. T. Fleming, 83 points.
- LARGER JUNIORS—**
1. G. Irvin, 156 points.
 2. F. Morrow, 151 points.
 3. W. Binns, 137 points.
 4. J. Knight, 135 points.
 5. G. Hill, 131 points.
 6. W. Miller, 127 points.
 7. G. Sparling, 123 points.
 8. G. McCrory, 120 points.
- The meet was in charge of Physical Director, W. S. Slater and W. Israel ably assisted in the scoring.

"PASTOR" RUSSELL AND THE RICH MAN AND LAZARUS.

For quite a long time now the patient readers of the West Virginian have been treated about once a week to the vagaries of "Pastor" C. T. Russell who, desirous of sharing the fame attained to by Mr. T. DeWitt Talmage, poses as "Pastor of the Brooklyn Tabernacle." So far there has been no word of protest offered from any one, yet it cannot be possible that all the readers accept Mr. Russell's semi-Universalism and idolatry. It appears to me but right

and fair that some one should be heard on the other side, and therefore offer a few thoughts in refutation of the vagaries offered by said "pastor" on the case of the rich man and Lazarus. If all would turn to Luke 16th chapter and read the account of these two men, it would help them in understanding what follows.

Mr. Russell is known as the author of the "second chance" theory of salvation for those who love the Lord well in this life to serve the Lord, but who get scared at the little taste of torment they may get in or after death, and then are willing to serve the Lord, provided He will give them the larger part of which is in the middle of their death lusts. This case is very much in the way of his theory, so he must make desperate efforts to get rid of it. He makes out that Abraham represents God, the rich man represents Lazarus the Gentiles and "outcasts from divine favor under the Law who, sin-sick, hungered and thirsted after righteousness—the publicans and sinners." While the death of Dives, the rich man, was the national death of the Jews, and the death of Lazarus is the coming of the Gentiles into divine favor!

Sixty years ago, when Millennial Dawnism (Russellism) was hardly a prospect, the old school of Universalism, now dead, was unsuccessfully wrestling with the case of the rich man and Lazarus. Their obsolete results are borrowed by Russell from these, his dead kinsfolk. To notice the silly stuff is an act that demands an apology, and our apology consists in the fact that this doctrine has lately been heralded forth as coming from "the Brooklyn Tabernacle." Many now living are too young to have seen the Universalists' invention crumble to ruin. The rich man was the Jewish nation, composed of the tribes of Judah and Benjamin; the five brethren were the other ten tribes. Lazarus was the Gentiles. Mr. Russell has but little use for anything connected with this account aside from these assertions. According to his representation, the rich man got sick at the crucifixion and died in 70 A. D. His death is the national death of the Jews. This is the best the Universalists had to lend to Russell.

Fall not to remember that the death of the rich man was the loss of Jewish nationality. The other ten tribes represent or are the rich man's five brethren. But they were dead—lost their national distinction—long before the two tribes represented by the rich man, were dead. If the loss of nationality is death, then as the ten tribes lost nationality long before the two tribes (the rich man) did, it follows that the rich man's five brethren were dead long before he was! So we see how nearly correct Russell is in his guess. But in his petition to Abraham, the rich man (the two tribes) said, "Send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come to this place of torment." According to this, loss of nationality was not the death of the ten tribes, or else they were not the rich man's five brethren, and Russell is wrong. The rich man's torment was the environment of his lost nationality, and he desires that his five brethren might not come to his condition, when in fact they had been in identically the same torment long before the rich man was! This, in itself, is sufficient to expose Russell's burrowed nonsense.

The rich man (the two tribes) said his five brethren (the other ten tribes) were alive, yet he knew they had long since lost their nationality, or dead, hence the loss of nationality is not the death referred to in the story, pro-

UNCLE WALT
 The Poet Philosopher

Lillian's wither'd lips, bringing comfort, peace and hope to the souls of homely women who would shine as beauties rare. "Any bleached or freckled girl," says the optimistic Lilli, "can line up with RUSSELL Chlopetra. If she'll only do and dare. If she'll read my Gems LILLIAN of Thought, read my smoking tommyrot, and be true to my instructions, she will take the beauty prize; she will have an angel face, have a form of queenly grace, she will have a rich complexion and a pair of starry eyes." And the woman who'd obey all that Lillian has to say would be kept so all-fired busy she would cease to do her chores, rubbing ointment on her nose, tying ribbons on her toes, she'd neglect to wash the dishes and to sweep the dusty floors. I have often sadly thought that fair Lillian's kind of rot doesn't really much contribute to the welfare of the race, for the highest noblest aim of a self-respecting dame is a finer sort of beauty than a pink enamel'd face.

And if it means literal death, such as all who have no faith and conscience-bumbling theory to sustain, say it means, then there is no salvation after death, and Russell has lost out again. This is the very point he tries to avoid, but he selected a figurative or tropical death for the rich man that can be of no benefit to his theory, because it is on the wrong side of the great gulf which can never be crossed, and therefore the Jews must remain in eternal conscious suffering where none can administer to them in the flame of their torment. Anything that Russell can construct into a parable gives him the latitude his theory needs and must have. But this is no parable, it is so much against all those who deny the punishment of the wicked after death, that they are all the time under the necessity of explaining. Any doctrine that demands as far-fetched explanations of this case as Russell gives it, advertises itself as one not in harmony with the plain doctrine of the passage. Yours for the truth,
 IRA C. MOORE,
 Barrackville, W. Va.

In the record there is an "impassable gulf" and "Abraham's bosom" mentioned, and Russell has trouble with these. The first is "the wide difference between the Gospel church and the Jew." "Prejudice, pride, and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace." To the Jew, Abraham's bosom represented salvation, but it was on the "wrong side of the great gulf to be of any benefit to the rich man (the two tribes)." He was plainly told that he could not cross that gulf—could not enjoy the gospel blessings and "favors" now bestowed upon the Gentiles, nor they have not only not been offered to him, but have been withdrawn from him, according to this comforter of the wicked, C. T. Russell. But when was the told this? After he died—lost nationality. But for eight years after the ascension of our Lord the gospel was preached to the Jews and thousands of them crossed the "impassable gulf!" So, it matters not what the death is, "Pastor" Russell, loses out. That the gospel was intended for all nations, Jews not excepted, is a proposition none but a foolhardy ignoramus would deny. Look at Mat. 28:19, 20; Mark 16:15, 16; and Luke 24:46, 47 and Acts 2:30. "If the death of the rich man (Jews) means what Russell says it does, then no Jew could ever be saved, because he cannot cross the gulf to where salvation is."

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