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Furs.

To introduce our Fur Section we are offering Flat and Round Sable and Isabella Fox Boas, made from very select skins, at \$15. Some of them are lined with squirrel, and the regular value is \$20.

Coats.

Almost the whole of one entire floor devoted to Coats exclusively.

Perhaps a thousand garments—our own exclusive styles—and priced exceedingly moderately for the qualities represented.

At \$10 Misses' Coats of French Kersey Cloth, with shoulder capes. Tan, Blue, Castor and Black. Good value at \$12.50.

At \$15 Very natty styles in Kersey, Covert, Cheviot and Rough Cloths. Leading shades and black, in tight, loose and half-fitted effects. Some with shoulder capes; others in the plain tailor-made style. Very good value—some should be \$20.

At \$25 Plain styles and novelty effects—the very newest metropolitan styles—just what they're wearing in New York. Cloth, Silk and Velour garments—a showing that will positively delight women who appreciate exclusive styles at a moderate price.

Courteous Clerks—Liberal Credit.

==Rudden's Great Xmas Gift Special, \$4 Colonial Oak Rockers, \$1.75.

You ought to see the Christmas shoppers snapping up these elegant Colonial Rockers—Rudden is offering special at \$1.75. An unusually high-class, artistic piece of furniture for such a small price, and one that's sure to be appreciated by any one fortunate enough to receive one as a Christmas gift. \$4 is the regular price—and you'll have to hurry if you want one reserved for you at \$1.75.

Another Big Snap!

\$15 Solid Oak Chiffonier, with Mirror, \$7.50

This is one of the new designs in Chiffoniers, with the beautiful serpentine front—and elegant French bevel plate mirror. You can't duplicate it anywhere in Washington for less than \$15. Rudden's Xmas gift special at \$7.50.

You are cordially invited to inspect our grand Holiday stock of Gift Rockers—Gilt Chairs—Corner Chairs—Morris Chairs—Parlor Suites—Bed Room Suites—Hall Trees—Chiffoniers—Dressing Tables—Sideboards—China Closets—and hundreds of other useful, substantial and appropriate gifts, any of which will be reserved for Xmas upon request.

RIDDEN'S, 801-803-805 7th St.—"Corner H."

MISSOURIANS MEET.

Address by Representative Benton—Other Features of Program.

A meeting of the Missouri Society was held Saturday evening at the Spanish War Veterans' Hall, 719 6th street northwest, which was largely attended. Representative M. E. Benton of the fifteenth congressional district of Missouri was the speaker of the evening. In the early part of his remarks Mr. Benton stated that there were many people residing in Washington who did not know much about the state. The speaker paid a tribute to the society for bringing together the local Missourians for a better acquaintance with each other and for a better understanding of the state. He spoke of the vast resources of the state, its happy situation at the confluence of two mighty rivers, the great progress which had been made and the splendid hopes for the future. He named many Missourians who had become eminent in law, medicine, theology and statesmanship. He traced the history of the state from the earliest times, and paid a glowing tribute to the wisdom of the pioneers who framed the first constitution of Missouri. "I," said he, "our people have not accomplished quite so much in art and literature as some of the older states; it is because we have been so busy pushing ahead and making material progress that we could not find time for the finer embellishments of life. But all these refinements will come in due season."

encore she sang "Mighty Lak a Rose." She was accompanied on the piano by Mr. Erich Rath. Mr. W. S. Daniels followed with violin solo, playing Mozart's "Sonata" with this effect. The closing number was a vocal solo, "Should He Uphold," by Mrs. Elizabeth Silverthorn, which was well received and accorded. Dancing followed.

FATALLY BURNED.

Engineer Manford's Death at Freedmen's Hospital Result of Explosion.

A fatal accident occurred at the filtration plant Saturday night about 9:30 o'clock, in which Lewis Manford, an engineer, was the victim. Manford was cleaning his engine with gasoline. He had a can of the fluid in one hand and a cloth saturated with the fluid in the other. While he was at work the contents of the can exploded. His clothing caught fire, and his fellow workmen hurried to his assistance, but were unable to extinguish the blaze before Manford had been fatally burned. He was removed to Freedmen's Hospital, where he lingered until 5:30 o'clock yesterday morning. The explosion also damaged the engine. Coroner Nevitt investigated the affair and gave a certificate of accidental death. The deceased was forty years old. His home was at 217 South Water street, Martinsburg, W. Va. His relatives were notified of his death, and they had the body shipped to Martinsburg today.

If you want work read the want columns of The Star.

RUSSELL CHAMBERS

Addresses Delivered at the Columbia Theater.

NARROW WAY TO LIFE

"THE GREAT CONSUMMATION" A THEME.

Disintegrating Forces Referred to—Prophecies of the Bible Discussed—Real Christianity.

The series of chart talks by Pastor C. T. Russell of Allegheny, Pa., commenced Saturday afternoon, the 22d, and, in fact, was brought to a conclusion yesterday at the Columbia Theater before large and appreciative audiences, afternoon and evening. Mr. Russell illustrated his remarks by frequent reference to a large chart, upon which were outlined the various features of the divine plan he was setting forth.

At the conclusion of the evening meeting Mr. Russell held an informal reception upon the stage, where he was warmly greeted by his old Washington friends and met many others, including a number who had come from a distance to attend the talks.

An enjoyable feature of the chart talks was the song service preceding each discourse, which was conducted by Mr. Lucius M. Thayer, assisted by Miss Vivian Bridge, pianist, and W. S. Daniels, vocalist.

In the afternoon meeting Mr. Russell spoke from the text found in Matthew, 7:14: "Narrow is the way that leadeth unto life, and few there be that find it." He said, in part: "The way of righteousness is narrow at the present time, for the world is a part of this present evil world, or dispensation, during which Satan is the prince or ruler. The millennial age belongs to the new dispensation after the establishment of Christ's kingdom and the binding of Satan and the annulling of his blinding influence. In that glorious day the way of righteousness will be a broad and easy, and the way of unrighteousness will be a narrow and difficult way, because the general influences are favorable to sin and unfavorable to righteousness. It is this that makes the Christian way a narrow and difficult one."

"Looking back we perceive that this narrow way to life did not exist in the Jewish age and previous ages; it may be a surprise even to Bible students to notice that there was no way of life at all previous to the coming of our Lord to the Redeemer and Life-giver."

The First Parents.

"The divine arrangement for our first parents in Eden was not a narrow way of sacrifice and painful dealings with the world, flesh and devil, but quite to the contrary. They were perfect and surrounded by everything necessary to their comfort and prosperity, and to whom the most perfect respect was shown. They were obedient to God and His regulations. The world similarly during the millennial age will be freed from all such things. The adversary—who will be bound, restrained, and freed from the besetments of the world now prevailing, they will still have the weaknesses of the flesh to contend with and to overcome and to get rid of, but they will have compensations along this line through the grace of Christ, the Redeemer and Mediator, whose grace will be sufficient for them. What joy it brings to our hearts to think of the provisions of the millennial kingdom and the highway that shall be there for the return of all the redeemed of earth from the broad way that leads to destruction, and the highway opened up through the merit of Him who so loved the world as to give Himself a ransom for all."

"But now returning to the 'narrow way' of this present time. It is this way that most interests all of the Lord's people here present."

"The whole world has been begotten once to life as children of Adam, but Adam's life having been corrupted and forfeited at its very fountain, the result is that the world is a dying world—physically, mentally and morally. It is a world that is being toward sin and death. This way of tendency of the whole world our Lord decried as the 'broad way' which leads to destruction. Unless they are rescued from it by Him, the result would eventually be destruction for all—not eternal torment, but 'destruction,' as the Scriptures say, 'the way of the Lord in this present time is made narrow and difficult and hard to find because the Lord seeks only a very choice class at the present time, and to whom it is the Father's good pleasure to give the kingdom."

Special Rewards of the Narrow Way.

"There is no other way of life open at the present time than this narrow one, hence it behooves all who name the name of Christ and desire to become members of His consecrated band to do so with a full understanding of the cost before making the consecration, so that there may be no looking back after once they have put their hand to the plow. For, in the 'narrow way' there is a total change of nature, so that in the end, instead of returning to their former estate or being perfected as human beings, they will be perfected as new creatures, as spirit beings."

"All who in the narrow way have learned that it means to fight the good fight against the world, the flesh and the devil under present conditions, and who additionally have attained a reasonable measure of growth in the knowledge and character of the Lord, will be glad indeed to know that in the divine plan the world of mankind when called to human perfection will find the way in easier than do we who now are pressing along for the heavenly prize."

"The way in which the world will be invited to walk is toward God and toward holiness, the 'highway' of holiness leading to perfection of character, will be in many respects similar to the highway of holiness that was open to Adam and Eve before they sinned."

The Millennial Age.

"As already intimated, the very fact that the millennial age is provided in the divine plan—the very fact that Christ and His Church associated with Him as the 'seed of Abraham'—is to bless all the families of the earth during the millennium—the very fact that all this will be so narrow, so steep, so rugged, so difficult to find and so difficult to walk in as is the narrow way of this gospel age."

"Respecting the way of life in the future—during the millennial age—the prophet expressly declares that it shall be a broad highway instead of a narrow way or a by-path, and that it shall be a way of holiness and difficulties and trials, and that all the stumbling-stones shall be removed; instead of having besetments from the adversary, there shall be a roaring lion, seeking whom he may devour, and from many ravenous beasts in human form, but there shall be no such things as these. Let us quote his words from that chapter which so graphically describes the blessings of the millennial age, and which opens with the declaration: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. The quietness shall be heard, and the wayfaring men shall be glad; and the way shall be there, and a way, it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men shall not be weary there, nor any ravenous beast shall go upon it, neither shall any unclean thing be there; and the redeemed shall walk there; and the ransomed of the Lord shall return, and come with joy unto Jerusalem, singing and shouting, and saying: 'Blessed be the name of the Lord forevermore.' (Isaiah 35:8-10.)"

"We exhort you, dear brethren, in the language of the apostle, that we all 'lay aside every weight and every easily besetting sin, and let us run with patience the race set before us—our heavenly race, the race for the spiritual prize of joint citizenship in the kingdom. So doing let us make our calling and election sure' and

Advertisement for Castellberg's Washington Leading Jewels. Text: 'A Million Dollars. Your choice of that much in precious jewels—the best watches, the finest gold jewelry, the choicest silver to select from—Our guarantee that you can buy the same goods for less money here—goes with every purchase. Castellberg's Washington Leading Jewels, 935 Penna Ave. "Let us have your account"'

realize that God is giving us now a knowledge of His future blessings for the world and for ourselves. We are to be the more confident upon Him, that we may appreciate His character the better, and love Him and serve Him the more fervently.

The Great Consummation.

The subject of Mr. Russell's talk at the evening meeting was "The Great Consummation." He said in part: "By this time my audience is fully aware that, contrary to Second Advent views and the views of Christians in general, I am not expecting that the end of consummation of the present dispensation will be a literal fire that will reduce our earth to a cinder. On the contrary, my hearers have noted our expectations and the Scriptures and the saints in the long-promised first harvest of the present gospel age will be a time for the reaping of the fruit of another age which we follow this one—a millennial age. When, therefore, we announce that, according to our understanding of the teachings of the Scriptures, we expect the gathering into the 'garner' of the kingdom of glory, and the symbolic burning of the symbolic 'tares' and stubble preparatory to the plowing and reaping of the wheat, we are fully persuaded of the truthfulness of the scriptural declaration, 'None of the wicked shall understand' (Dan. 12:10). The announcement that we are now living in the 'harvest' or 'harvest' time of the gospel age is, however, a message full of importance to the world's people, and it is the duty of all nominal Christians to grasp the meaning of this age, and the end of this present evil world or dispensation, terminate together. This implies that there is to be at the present time, not merely a reckoning with spiritual Israel, as there was a reckoning with natural Israel 1800 years ago, but that at the same time that the reckoning shall come, there shall be a reckoning with the whole world of mankind. Here evil in every form is to be overthrown; the great adversary, Satan, is to be bound; the nations are to be no more; that the light of the truth may in due time shine into the whole world, and seek to maintain control, give a correct knowledge of the divine character and plan."

The Wheat and the Tares.

"As the wheat and the tares represent only those who profess to be God's people, God's church, this parable does not relate to the burning of the tares, and consequently the burning of the tares pictures rather the troubles and fiery trials coming upon the professing but not real Christians, rather than troubles coming upon the heathen world; for instance, it is not the field (the world) that is to be burned, but the tares or nominal Christians growing up in the world. Nevertheless, nominal Christendom of today occupies so prominent a place in the forefront of the work of the consummation of this age, and the end of this present evil world or dispensation, terminate together. This implies that there is to be at the present time, not merely a reckoning with spiritual Israel, as there was a reckoning with natural Israel 1800 years ago, but that at the same time that the reckoning shall come, there shall be a reckoning with the whole world of mankind. Here evil in every form is to be overthrown; the great adversary, Satan, is to be bound; the nations are to be no more; that the light of the truth may in due time shine into the whole world, and seek to maintain control, give a correct knowledge of the divine character and plan."

The Prince of This World Will Resist.

"The Scriptures intimate that the 'prince of this world' will not suffer his house or institutions to be broken up without a contest. One of our Lord's parables thus illustrates the matter, that if the master of the present dispensation knew at what hour he would come as a thief, unknown to the world, to overthrow present institutions built upon selfishness—financial, ecclesiastical and social—the 'prince of this world' would resist and seek to maintain control and possession. (Matt. 24:43.) This is not to be understood to signify that Satan could really resist the Almighty power when the due time shall have come."

Speaks of Disintegrating Forces.

"On every hand we see disintegrating forces at work. We see labor controlled by the spirit of selfishness, bent upon obtaining a larger share of this world's goods and growing daily more impatient of delay; we see capital selfishly intruding itself in huge combinations behind laws which were

wrath upon this people.' (Luke, xxi:22,23.)

"In our published writings, familiar to many of you, we have set forth the prophetic teachings which to us clearly indicate that we are now living in the harvest time of the gospel age, but additionally we have shown that the Jewish age was a prototype of the gospel age. Hence the harvest of the Jewish age gives us clear conceptions of what may be expected in the harvest time of the gospel age. Here, as there, we must expect the gathering of the wheat into the garner; we must expect the burning of the tares, as in the end of the Jewish age there was a burning of the chaff, for thus the Lord's parable relating to the present age explains the matter. But we are today on a higher plane, on the plane of the Spirit instead of on the plane of the flesh; on the plane of sons instead of on the plane of servants; on the plane of spiritual Israelites instead of on the plane of natural Israelites; hence we must expect the gathering into the garner of the elect church to the Lord at His second advent in power, and great glory—the consummation of the long-promised first resurrection to glory, honor and immortality—the divine nature."

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doubtless equitable enough in their day, but which do not meet all the new conditions of the wonderful period in which we are living, which in the Scriptures is called 'the time of the end,' and the 'day of God's preparation'—making ready for the millennium (Dan. 12:9; Nahum 2:3.) We see selfishness in bloody wars which bid fair to lead to business wars in various directions. We see the real and nominal Christians, wheat and tares, more or less involved on both sides of this question of selfishness and strife; we see that all these things are rapidly tending toward the great time of trouble with which this age and this present evil dispensation shall end—the close of the night of weeping preparatory to the millennial morning of joy."

"We note through all the prophetic ominous words respecting the great time of trouble this will be—when the Lord shall call for judgment, for justice to be meted out, when 'the hour of His judgment shall come,' and when the various forces already well prepared shall clash in selfish fury. The prophet Daniel describes this time and marks its date at the standing up of the great prince. He declares that it shall be a 'time of trouble, such as was not since there was a nation.' The trouble with which the Jewish age closed was an awful trouble, a foreshadowing of the coming 'trouble' that is to be, and which is now being extended. The trouble of the reign of terror in the French revolution was an awful one, but not so great as such as was not since there was a nation. The trouble with which the Jewish age closed was an awful trouble, a foreshadowing of the coming 'trouble' that is to be, and which is now being extended. 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