WOODS' FAIR

Third Week of Our Great Annual Basement Sale

HARDWARE

	Sale Price.		Sale Price.
5c Chopping Knives .. 2 for	5c	10c 3-Foot Rules	7c
10c Chopping Knives	5c	15c 2-Foot Rules	10c
15c Soldering Sets	10c	5c Screwdrivers .. 2 for	5c
10c Tack Hammers	7c	15c Door Bolts	10c
15c Nail Hammers	10c	10c Door Bolts	5c
15c Screwdrivers	10c	25c Door Locks	19c
10c Shelf Brackets	5c	5c Cork Pullers .. 2 for	5c
15c Shelf Brackets	10c	10c Cork Pullers	5c
10c and 15c Pliers	8c	25c Cork Pullers	15c
10c Wall Scrapers	7c	10c Can Openers	5c
10c Putty Knives	7c	15c Padlocks	10c
10c Ice Picks	7c	10 Nickel Towel Racks	7c
		Dog Collars, any size	10c

CHINA, ONE-QUARTER OFF

	Sale Price.		Sale Price.
35c Cups and Saucers	25c	Any 50c Piece of China	37c
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15c Cups and Saucers	12c	Any $1 00 Piece of China	75c
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Any 25c Piece of China	19c	Any $1 50 Piece of China	$1 12
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One-Quarter Off Regular Price

We have the best collection of Fine China in London. Be sure and take advantage of this sale.

DINNERWARE

	Sale Price.		Sale Price.
$12 50 Dinner Sets, any style	$8 75	$28 00 Dinner Sets, China, extra special	$17 00
$10 00 Dinner Sets	$7 75	One only $50 00 Limoges Dinner Set, white and gold,	for $30 00
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$25 00 Dinner Sets	$19 00		

ALSO ALL CHINA TEA SETS AT ¼ OFF REGULAR PRICE.

TOILET SETS

	Sale Price.		Sale Price.
$1 75 Printed Toilet Sets	$1 50	$3 75 Toilet Sets	$2 75
$2 25 Toilet Sets	$1 75	$3 95 Toilet Sets	$2 95
$3 00 Toilet Sets	$2 25	$4 50 Toilet Sets	$3 25

This is a chance of a lifetime to buy a Dinner or Toilet Set. Ask to see them.

WOODS' FAIR **J. M. THOMSON**

BIG CROWD HEARS NOTED LECTURER

Pastor Russell Addressed Audience at the Grand On "To Hell and Back"

Hundreds of people were turned away from the Grand Opera House yesterday, when Rev. C. T. Russell, of Allegheny, delivered his sermon, "To Hell and Back.'" The doors were opened an hour before the sermon commenced, and in a few minutes the house was so crowded that it was decided to open the gallery. This was also quickly filled ,and the doors had to be closed. Many who were inside had to be removed by the police, as they were blocking the aisles. Mr. Russell's sermon was as follows:

A Sensational Topic.

I rarely have so sensational a topic as the one announced for this occasion, but before we conclude our examination of it we hope to convince you all that whatever seems to be sensational in the topic is not of our origination—that the cause of the sensation lies in certain erroneous views very generally entertained respecting the subject of hell. We assure you that we will treat our subject most literally and prove our prepositions beyond peradventure from the Word of God.

Many will be inclined to say: "What does anyone know about hell? Surely no none has ever returned from there that we may know what it is like. Surely, therefore, the discussion of this subject must be purely fanciful." Our answer to such is that they are mistaken. We will prove to them that a great deal indeed is known about hell—where it is, what it is, its conditions and who are there. Indeed, we will demonstrate that we know all about the subject that could be reasonably expected to be known. There is a very ancient book in existence; its writers were holy men, who claimed to have been guided in respect to what they wrote by the holy spirit of God. This book discusses the subject of hell most exhaustively, but it is written in two different languages that are now in vogue; and hence many earnest people, who would dearly love to examine this subject from the standpoint of this book and to obtain its clear elucidation of the matter, are unable to do so. They are dependent upon translators, and the translators have been guilty of certain gross inconsistencies of translation which have tended to becloud the subject, so clearly presented in the original. Dear friends, the ancient book to which I refer you doubtless recognize as the Bible, and the inconsistencies of the translation of the Bible in respect to this subject of hell we invite you to consider carefully and prayerfully at this time.

The errors, the inconsistencies of translation in connection with this word, to which we call your attention, will necessarily reflect to some extent against the good men who, doubtless with good intentions, performed a great service for the world in the translation. We should therefore say to their credit that it is our belief that they did not err with full wilfulness and intention, but that they were beclouded by the superstition and error prevalent throughout the Dark Ages and at the time when the translation was made. Their endeavor to conform the translation of the book to the false theories which beclouded their minds is doubtless responsible for the inaccuracies we shall point out.

What and Where Hell Is.

In the Old Testament there is but one original Hebrew word which has been translated hell in our common version of the Bible—that word is "sheol." It occurs from Genesis to Malachi, in all 65 times, and, of course, must have the same meaning in every instance. If it means a place of fire and smoke and torture and anguish, it must mean all these things in every instance in which it is used; but it means nothing of the kind. It means the grave—the state of the dead. Out of the 65 occurrences of the word it is three times translated "pit," 31 times translated "grave" and 31 times translated "hell;" and in two instances where the word is translated hell in the text the marginal reading is "grave." Thus we have sheol translated pit and grave altogether, with the marginal readings, 36 times, and translated hell 29 times. The fact is, dear friends, that with the understood meaning of the word hell as it is used today, "sheol" should never be translated "hell"—nothing could be farther from the meaning of the word than the ordinary idea attaching to the word "hell" today.

In defense of the honesty of the translators, however, let me explain a fact that is well known to all scholars, but a fact that they sedulously keep from those whom they designate the common people. It is this: In the old English the word hell has the meaning of pit or grave or covered place. Look into Webster's Unabridged Dictionary and you will find this as the primary meaning of the word hell—the secret place, the pit. In the old English literature you can read of the farmer helling his potatoes—that is to say, putting them in a pit; or you may read of his helling his house—that is, covering it or thatching it. A false theology took hold upon this word and is today using it dishonestly to deceive the people and to misrepresent our Almighty Creator—blaspheming his holy name by misrepresentations of his character and of his purposes toward men.

At first you may think it too strong a statement that this doctrine of eternal punishment is a "blasphemy" against the name and character of our God; but the more you consider the matter the more, I am sure, you will be convinced that the unscriptural proposition is thoroughly blasphemous. Should anyone tell that either you or your parents had done or purposed to do what it is freely declared the Almighty has done, has purposed to do, is doing and will continue for all eternity to do in the way of tormenting his creatures, you would feel yourself grossly insulted. You would feel indignant. You would say that your name, your character, had been misrepresented — blasphemed. In this proper use of the word blaspheme, I charge that not only the heathen are blaspheming God's name, but that throughout Christendom, in thought and in word and in print, God's name has been continually blasphemed for centuries—ever since the great apostasy, the great falling away, during "the dark ages" and since.

Hell as Jacob Knew It.

By the help of God, dear friends, we want to get this subject so clearly before our minds this afternoon that whoever may blaspheme the holy name henceforth, it shall not be us; neither will we have sympathy with such traduction and blasphemy. Let me prove to you the meaning of this Hebrew word "sheol," the only Hebrew word in the Bible ever rendered "hell." Let me call to your attention the instances in which the word is translated "grave," and you will perceive that the translators have rendered it "hell" whenever the context would seem to obscure the matter in any degree, so that the ordinary English reader might be deceived by it; and whenever the context was manifestly clear and explicit, there they properly rendered the word "grave." For instance, take the first use of the word sheol in the Scriptures, in Genesis xxvii., 35. It is found in the remarks of the Patriarch Jacob to his sons and daughters, who were seeking to comfort him respecting the supposed death of his favorite son, Joseph. We read: "He refused to be comforted and he said, For I shall go down into the grave (sheol) unto my son mourning."

The translators evidently concluded that it would not do to use the word hell in this place, for with the sentiment abroad that the word hell represented a place of torment, this passage would make it appear that Jacob thought that his best boy had gone to eternal torment and that he proposed to go there, too. The matter from this standpoint was too absurd to be entertained and hence, a more properly understood English word was used to represent the state of death, namely, the word grave. We should have distinguished between the word quebar, which stands for a particular grave, and the word sheol, which represents the grave in a general way—the death state. Jacob had no thought of being buried in the same tomb with his son, Joseph, for his supposition was that Joseph was not in a tomb at all, but had been devoured by wild beasts. What he did mean was that he would go down into the death state mourning, because he had lost his beloved son.

Sacred Use of the Word.

The second use of the word sheol occurs in Genesis lxii., 38. Jacob is here speaking about Benjamin, his youngest son, whom he loved next to Joseph. He says, "His brother is dead and he alone is left; if mischief shall befall him by the way in which ye go, then shall ye bring down my gray hairs in sorrow to the grave (sheol)." Similar reasons prevailed with the translators and hindered them from using the word hell in this case. It would sound very peculiarly if "sheol" were translated "hell" in this verse; it would then read, "Ye shall bring down my gray hairs in sorrow in hell." The translators were averse to the thought that Jacob would go into eternal torment or have anything appear so to teach; they were averse also to the thought that "gray hairs" go to that place of torment. The unscriptural teaching is that, while the body and the gray hairs go into the grave, the real man somehow or other steps out and goes somewhere, nobody knows where, and nobody knows how, to some place called hell, there to be tormented eternally by fireproof devils with an unlimited stock of fuel prepared from all eternity to last for all eternity. Are not such ideas totally out of keeping with enlightened common sense as well as out of harmony with the Word of God?

To Be Hid in Sheol.

Take another instance of the use of the word sheol. We quote the words of the Prophet Job. He was in trouble; God had permitted adversity to come to him; his wealth, flocks, herds and children had been destroyed; he was smitten with disease until his condition was not only loathsome to himself, but to his friends, and the wife of his bosom had joined with his enemies in denouncing him, saying, "Die, thou cursed of God," considering his calamities meant divine disfavor. Under these circumstances Job longed for death, and said, "O, that thou wouldst hide me in the grave (sheol), that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." Job, xiv., 13.

Does anyone in his sane mind suppose that Job meant that he would like to be hidden in a place of eternal torment until God's wrath would be past, until the "curse" which is upon the world shall be removed in the glorious times of restitution, which God has promised shall come as the result of the redemption work, the sacrifice of our Lord Jesus? Surely not; and so the translators did not here risk placing such an absurdity before their readers; and, though the statement as it stands is very contrary to the teachings of all creeds of Christendom, they were obliged to render it as it is—to make a declaration of Job's desire to be hidden in the solitude of death until after the millennial kingdom shall be established and the "curse" be rolled away, that then he might be remembered and participate in the glorious resurrection privileges which are to come to the world of mankind "through him who loved us and bought us with his own precious blood."

Take another illustration from the wards of the Prophet David (Psalms, vi., 5). Realizing himself to be under the chastening hand of the Lord, and fearing death, he prays, "O, save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave (sheol) who shall give thee thanks?" Here again the sense of the prophet is too apparent for contradiction. He was urging before the Lord that if permitted to live he could remember and praise him, but if he died there would be no remembrance. If permitted to live he would give him thanks, but if he went into the grave (sheol) he could give no thanks. How different is this teaching from the one which prevails in all the creeds of Christendom, and among all the heathen, which teaches that death brings an increase of knowledge, remembrance and opportunity for thanksgiving—or for pain, suffering, and blasphemy. If we stick to this old Book, dear friends, we will be safe. It has already stood the test of ages, and the calumnies and misrepresentations both of its enemies and its friends.

David's and Solomon's View.

Take another illustration from David's Psalms (xviii., 5.): "The sorrows of hell (sheol) compassed me about." The prophet does not refer to any fear on his part of eternal torment. On the contrary, in the context he has just said, "I will love thee, O Lord, my strength; the Lord is my fortress and my deliverer." His thought is in respect to death, and in the fourth verse he expresses it thus: "The sorrows of death compassed me, the floods (hosts) of ungodly men made me afraid." Another similar illustration is found in Psalms, cxvi., 3. Here the prophet is narrating his narrow escape from death at the hands of his enemies, and his rejoicing that the Lord has spared his life. He says: "The sorrows of death compassed me, the pangs of hell (sheol, the death state), got hold upon me; I found trouble and sorrow."

Take another illustration from Psalms, cxxxeix. 7. The prophet is speaking of the Lord's thorough knowledge of him, and we read: "If I ascend up into heaven, thou art there; if I make my bed in hell (sheol, the grave), behold, thou art there." David has no thought of a hell of devils' flames and torment—he surely had no desire to make a bed there; it would be about the last place in which anyone would think of finding the or resting, and the last place in which aenyone would think of finding the Heavenly Father present. What he does mean most evidently is, that divine power extends to every part of the universe. Could he go to heaven, he would there find God and his power manifest, and though he should go down into death God's power would still encompass him. He recognized the power of God respecting the recovery of the dead from the tomb. He believed, as did Job, that the death would ultimately be called forth from the tomb. Job expresses the matter thus, "Thou wilt call, and I will answer thee; for thou wilt have a desire unto the work of thy hands." (Job, xiv., 15.) Our Lord in the same strain declares, "All that are in their graves shall hear the voice of the Son of Man and shall come forth."

Solomon, the wise, gave advice generally recognized as excellent, saying, "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work nor device nor knowledge nor wisdom in the grave (sheol), whitehe thou goest." (Ecclesiastes, ix., 10.) It should be noticed that Solomon, in company with the others quoted, refers to the death state as the prospect for all—good or bad—and specifically states that it is a place of unconsciousness, where there is neither wisdom, nor knowledge, nor work, nor device.

Where, then, comes the thought that this word sheol indicates that the abode of the wicked is full of knowledge, wicked works and blasphemy against God under torments of demons? This misconception was undoubtedly foisted upon humanity by the great adversary, Satan, who, so far from being confined in any place of fear or torment, "goeth about as a roaring lion, seeking whom he may devour." As the apostle says, "We are not ignorant of his 'devices' and 'wiles.'" In these deceptions he is but following up his original mis-statement to our first parents when, contradicting the Almighty, he said, "Ye shall not surely die!" The difficulty with people in general seems to be that they, like Mother Eve, believe Satan—believe that they do not die when they appear to die, but really become more alive than ever before. The Scripturs, to the contrary, insist that there can be no further life except by a resurrection from the dead, and that "the dead know not anything."—Ecclesiastes, ix., 5.

Note the case of the godly king of Judah, Hezekiah, and his sentiments respecting "sheol." He was sick and expected to die, and prayed to the Lord for a prolongation of his life and was heard, his life being spared for fifteen years. In his account of the matter he says, "I said, in the cutting off of my days, I shall go to the gates of the grave (sheol); I am deprived of the residue of my years * * * But thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. For the grave (sheol) cannot praise thee, death cannot celebrate thee."—Isa. xxxviii., 10, 17, 18.

Another Illustration.

Take another illustration in Hosea's prophecy. The Lord speaks of the great blessing he purposes to bring in due time to the world—the blessing that was secured by our dear Redeemer's sacrifice—the blessing of the millennial age, which our Lord referred to, saying, "All that are in their graves shall hear the voice of the son of man and shall come forth"—to trial, to judgment, to testing, as to worthiness or unworthiness of life according to their obedience or disobedience to the divine regulations of that millennial kingdom. Speaking of this prophetically the Lord says, "I will ransom them from the power of the grave (sheol)"; then repeating the matter poetically, and personifying death as an enemy, he says, "I will redeem them from death!" "O, Death, I will be thy plagues (subduing), O, grave (sheol), I will be thy destruction-"—Hosea xiii., 14.

From this text, dear friends, we have the assurance that whatever is meant by this word "sheol," whether it mean the death state (as we claim) or whether it mean a place of eternal torment (as others claim), the Lord's assurance is that mankind has been ransomed from it, redeemed by the precious blood. His assurance further is that sheol shall be utterly destroyed "O sheol, I will be thy destruction." This thoroughly offsets every thought to the effect that "sheol" is an eternal condition of any kind, and all the Scriptures agree with those we have already cited in testifying that the death condition, the sheol condition to which all mankind, good and bad alike go, is to be utterly destroyed—destroyed by resurrection processes, by the lifting of mankind out of the death condition.

Follow the Quotation.

We cannot do better than to follow this last quotation from Hosea to the New Testament, where we find it quoted by the Apostle Paul in his celebrated discourse on the resurrection I. Cor., xv., 54-55). After explaining in this chapter that "As all die in Adam, even so in Christ all shall be

Continued on Page Six.

Weather Probs: FAIR AND COLD.

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Monday Feb. 17

STORE NEWS TODAY.

Another Great Cotton Event

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With a determination to make this one of the biggest cotton-selling months in our history, we have set out to accomplish this by offering the most tempting values.

This 36-inch English Madapollam is the exact number, brand and quality we sold last season at 12½c, and this lot going on sale now—under existing price conditions—At 10c A YARD is NOTEWORTHY, and we would especially emphasize the VALUE of this offering.

This is the ideal underwear cotton, for ladies' and children's use, and is put up neatly in 40 to 60 YARD LENGTHS—and many households will want at least 40 yards, at $4.00 INSTEAD of $5.00. Just ONE DOLLAR SAVED on this small purchase, yet we offer no special inducement to buy in large quantities, as the case contains only 1,294 yards, and we would prefer distributing values of this kind into 129 homes—10 yards each—rather than 32 homes—40 yards each.

On Sale Tomorrow---Tuesday---at 10c Per Yard

Any quantity from one yard up, while it lasts.

MAIL OR PHONE ORDERS promptly filled. If not satisfactory money refunded.

7c Stag Brand Chochet Silk, 5c Spool

While this lot lasts you can have the PURE SILK, for crochet and art needle work at same price as the mercerized thread. These are in beautiful colors, GUARANTEED PURE SILK and WARRANTED FAST DYE. The pure silk is always preferred, but the mercerized is largely used, being sold at a lower price. This offering is only for what stock we have on hand, so lay in your supply while it lasts, as this brand cannot be procured to sell at less than 7c spool. Each spool contains 75 yards of pure silk. Ask for the STAG SILK. While it lasts only, spool.....5c

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VAN SCHAICK'S CASE HOPELESS

Counsel for the Gen. Slocum's Captain Sees No Ground for Appeal.

New York, Feb. 15.—It is likely that within ten days Capt. William H. Van Schaick, commander of the ill-fated steamer Gen. Slocum, will be an inmate of Sing Sing Prison, beginning his sentence of ten years which has been affirmed by the United States Circuit Court of Appeals.

A. J. Dittenhoefer, Capt. Van Schaick's counsel, said today that he is not sure he will be able to carry the case to the United States Supreme Court,, but within a few days he hopes he may find some ground on which to take an appeal.

Until the mandate of the circuit court of appeals is transferred to the trial court judgment will not be executed, and this will take at least a week or 10 days.

In the event of Judge Dittenhoefer finding no ground for an appeal, he will seek to have President Roosevelt pardon Captain Van Schaick.

While expressing sorrow for Captain Van Schaick, United States District Attorney Stimson said today that the verdict would have a wholesome effect on steamboat captains and also on Government inspectors.

Captain Van Schaick is out on bail and living on a farm near Amsterdam, N. Y. He will come to New York today and go over the case with Judge Dittenhoefer.

ASSAILS TOM JOHNSON

Ohio Legislator Charges Mayor With Illegally Using Funds.

Columbus, Ohio, Feb. 15. — Mayor Tom Johnson, of Cleveland, was assailed on the floor of the House this afternoon by Jesse B. Roberts, representative from Cuyahoga County, who charged that $84,000 had been illegally appropriated from the treasury of the city of Cleveland to build street railway tracks to relieve the congestion of the public square, and for which congestion Mr. Roberts declared the street railway companies, backed by Mayor Johnson, had been largely responsible.

Mr. Roberts further charged that a bill had been introduced in the Legislature which he had been informed was designated to validate this appropriation.

These charges by Mr. Roberts, which went unchallenged, were made during the course of an exciting debate on a bill by John N. Stockwell, jun., of Cuyahoga, which sought to permit the renewal of street railway franchises on streets already occupied by tracks to other than the existing companies.

AUSTRIA NOT ANTAGONISTIC.

Vienna, Feb. 15. — A semi-official note issued yesterday declares that Austria has no objection to the building of the railway from the Adriatic to the Danube, on the ground that the extension of railway communication to Turkey would help in the economic expansion of Austria-Hungary, and assist in tranquilizing Macedonia.

This friendliness towards Russia is regarded, however, as a diplomatic expression for the purpose of allaying the irritation in Russia, and it is nowise supported by public opinion.

DUKE IN NO DANGER

Reassuring Word of Condition of His Grace of Devonshire.

London, Feb. 15.—In a news agency dispatch received from Cairo it was reported that the Duke of Devonshire who recently went to Egypt to recuperate after a serious illness, had become worse, and his heir, the Hon. Victor Cavendish, began preparations to go to him. Yesterday, a dispatch was received saying that the duke was in no danger, and so Mr. Cavendish will not go.

TALKED IN HIS SLEEP

How Mrs. Durham Discovered Her Husband Was a Bigamist.

Indianapolis, Feb. 15. — Hearing her husband talk in his sleep in endearing terms, to "Mary," Mrs. Laura Gertrude Durham suspected that Charles Durham had been deceiving her during their year of married life by saying his marriage to her was his first venture.

Mrs. Durham told in the circuit court today, when her suit for annulment of her marriage to Durham came to trial, how she had been led to suspect him, an of how, when confronted by the evidence, he admitted he had another wife. Durham has fled.

NAWAB AT FRISCO

Heir to the Nizam of Hyderabad En Route to England.

San Francisco, Feb. 15.—The Prince of India, His Highness Nawab, Sultan Ul Mulk Bahadaur, of Hyderabad, and his royal entourage, arrived in San Francisco today on the Pacific mail liner Korea, after a tour of several months in Japan.

His visit to the Orient was made chiefly for the purpose of regaining his health, and at the present time he is en route to England to consult a number of eminent specialists in the hope of gaining a permanent cure of his illness.

The prince is the only heir of the Nizam of Hyderabad, and with the death of the ruler would come into a dominion almost as large as France.

The party will start immediately for the east, intending to sail on the liner Baltic from New York direct to London.

ARRESTS FOLLOW FLIGHT

Old Berlin Banker Squandered Over $750,000, It Is Alleged.

Berlin, Feb. 15.—Several arrests have been made in connection with the absconding of the banker, Siegmond Friedberg, who lately disappeared, leaving unsecured liabilities of $750,000. Among the prisoners are his mistress and solicitor. Friedberg is accused of squandering money in dissipation.

Commissary Mueller, of the criminal police, has issued a remarkable personal appeal for the absconder to return and help clear up matters. The appeal concludes by saying, pathetically: "Think of the strain my nervous system is undergoing. You will know best what it means to me to be obliged to spend a whole week, night and day, in discovering traces of your organizing talent."

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