

"WHAT MANNER OF MAN IS THIS?"

Even the Winds and the Waves Obey Him."



PASTOR RUSSELL

On the Atlantic, Nov. 13.—Pastor Russell of the Brooklyn Tabernacle is homeward bound. He declares that he greatly enjoyed his visit to Great Britain, where he preached in twelve of the principal cities, including three Sundays in London.

He greatly admired the reverential sub-strata of religious thought in Britain. Whether or not the people are really more holy than their brethren in the United States and Canada, they are, he says, as a rule, more reverential in their demeanor—in their attitude toward Divine things.

Pastor Russell considers public thought in Great Britain to be at least twenty years behind that of the States in respect to the Bible as a Divine revelation. This is much in their favor, he says. The Evolution theory and so-called Higher Criticism of the Bible, have, he says, wrought great havoc amongst the clergy and more educated people of America. He finds in Great Britain the same destructive sentiments at work, but they have not yet reached the masses with such force and poisoning power. Faith in God and in the Bible as his Word Pastor Russell has specially sought to inculcate. He feels greatly encouraged and hopes to see his friends and the public of Great Britain soon again, as they request.

His love for our British cousins has not, however, diminished his love and interest in God's people of America. If Americans are less reverential it may also be said that many of them are more independent and more courageous in their convictions respecting the Truth. The British friends should, he thinks, cultivate an independence of thought; while American Christians, losing none of their courage, should cultivate a spirit of reverence for God, for his Word and for all holy things.

Pastor Russell is enjoying his usual good health and continues his literary work on the sea, as on the land. A representative of the American Press Association and a stenographer accompany him. Pastor Russell's address for today was from the following text:

"What manner of man is this? For even the winds and the waves obey him."—Matthew vii, 27.

This text is taken from the Gospel narrative of the storm on the Sea of Galilee, during which Jesus was asleep in the hinder part of the vessel, until the sturdy seamen, appalled by the storm, cried to him, Master, carest thou not that we perish? Then the Saviour arose and rebuked the storm and there was a great calm. When the fishermen disciples beheld this they said, What kind of person is this that even the winds and the sea obey him? The speaker declared that although more than eighteen centuries had passed, the same question is going the rounds of most civilized peoples of the world—"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man." Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life." Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters. When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews v, 7) he was not shamming. He was not perpetrating a fraud and deceiving his disciples then and since.

We have great sympathy for the fellow-countrymen of Jesus who, failing to understand him, caused his execution, considering him a menace to their institutions. His wonderful works, his wonderful words of life, of which it is recorded that the public declared, "never man spake like this man," and in general his wonderful personality, seemed really incongruous with his general demeanor. Not claiming to be Jehovah, not claiming to be his own Father, as some now teach, but, on the contrary, declaring, "My Father is greater than I," he nevertheless claimed a special relationship to God; and this he demonstrated by such miracles as the one of our lesson. Had he done and said these things as a member of one of the popular sects of his day, he would have been revered. Had he joined in with the Pharisees and winked at their interpreting the Law in one way for the people and in another manner for themselves, he would have received much honor from the rich and the poor, the learned and the ignorant. But he antagonized all these by his humility in mingling with the common people, accepting some of them as his special disciples and sending them out as his representatives. This specially branded him as foolish in the eyes of the worldly-wise. This specially discredited him, not only as a man and a teacher, but particularly as one who claimed to be the Messiah, the King of glory who was to set up

an Empire. We can well see why worldly-wise people of that day or this day would consider such a person a fraud, a pretender, a deceiver. Appearances were against him.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"Art Thou a King Then?" Picture the Great Teacher walking with his twelve Apostles, a nondescript crowd of those who heard him gladly—not many great, not many learned, not many rich, not many noble. Hear him telling them—those who acknowledge themselves to be ignorant and unlearned (Acts iv, 13)—that, if faithful to him, he would "grant them to sit with him in his Throne." "Judging the twelve tribes of Israel." The statement surely seemed fraudulent, and he had not the heart to condemn the Jews who so misinterpreted him. St. Peter did not condemn them, but distinctly said, I wot, brethren, that in ignorance ye crucified the Prince of Life, as did also your rulers (Acts iii, 15-17).

Can we wonder that the learned Jews of that day were confused? They did, indeed, hear of his miracles—his recovering of sight to the blind and of strength to the withered hand of the impotent man; and, in the case of Lazarus, at least, they had demonstration of his power over the dead. They perceived that these miracles were having an influence upon the masses—that they detracted from their own esteem amongst the people. They knew that many of Jesus' sayings were wonderfully wise and that his criticisms of their own inconsistencies were remarkably sharp. Yet, without, they said, we know that he is a fraud, because of his peculiar claim to be the Messiah and the Son of God. This claim of his, his discountenance of all of his teachings and mighty works. It cannot be true that he is the Messiah that our nation has waited for these more than sixteen centuries. God would surely send Messiah a sufficiency of demonstration of glory and power to convince the most intelligent of our nation, the Scribes and Pharisees and Priests. What they all dissent from, repudiate and denounce, must be false.

For the Good of the Nation. The Jewish wise men of eighteen centuries ago concluded that a man who set the masses agog with anticipation of himself as the Messiah-King, yet was without an army and without financial backing for a campaign, would present their nation to the Romans in a ludicrous light. As a result they might have taken from them, at the word of the Emperor, the civil and religious privileges and rights they were enjoying. They took counsel and determined that in the interests of the peace of the nation this golden-tongued miracle-worker should either be exposed as a fraud or be killed. They tried first to expose him by trapping him in his language in the presence of his followers and the multitude. But his intellect was keener than theirs and the thrusts they made at him rebounded to their own discomfort and established his own standing in the estimation of his followers and in the eyes of the people. One of these efforts to show up the hollowness of his claims and their fraudulency and to discourage his followers is worthy of particular notice, as it furnishes us the key to the sentiment of the rulers and also the key to the real facts of the case which those rulers failed to discern.

The Kingdom in Your Midst. The influential Jews said, Let us question this fraudulent Messiah respecting his pretensions, not with any view of correcting him, but with a hope of opening the eyes of his followers to the weakness and fallacy of his teachings. Then they will see the hollowness of the hopes they are entertaining and their foolishness in leaving their various avocations to become his followers. In the hope of sitting with him in his Throne. They will see that he has no prospect of ever securing a Throne and that they are merely deluded by him in such expectations. They inquired of him, When will your Kingdom appear? How long will it be before you sit upon your throne and have your followers with you in the Throne? How long before the Messianic Kingdom will rule in Palestine and extend from its borders to the ends of the earth? After you have answered us these questions we will ask you others respecting your financial support and resources—your own qualifications, and your subordinate officers; the arms for your soldiers and the supplies necessary for such a world-campaign as you are about to begin, according to your teachings.

The Great Teacher's brief answer entirely silenced every objection. His questions, had those men been "Israelites indeed," would have been so deeply impressed upon them that they would have followed up the matter with an entirely different line of ques-

tioning than at first contemplated. But they were insincere. Hence when their questions, intended to entrap the Teacher and Master, were answered and foiled they merely acknowledged their defeat by their silence. The answer was not, as imperfectly translated in our Common Version—The Kingdom of heaven is within you, hypocritical Pharisees, but, My Kingdom, the Kingdom of heaven, of which I am the King, will not appear at all. It will be an invisible Kingdom—it comes not with observation or outward show. Ye shall neither say, Lo, it is here, nor, Lo, it is there; for it will be everywhere in the midst of you, amongst you, invisible but all-powerful (Luke xvii, 20-22).

Truly, what manner of man was this, and what manner of message and Kingdom was his, so different from anything the Jews had ever expected? Can we wonder that only a comparatively small proportion of them were in the heart attitude to receive this message respecting a Spiritual Kingdom? We cannot wonder! Even his most intimate disciples did not grasp the depth of his teaching until, after his death and resurrection, they, at Pentecost, received the special enlightenment foretold for the servants and handmaidens (Joel ii, 29).

Then understood they the true depth of the teachings of him who spake as never man spake. Then they comprehended that he was the only begotten Son of God who, in obedience to the Divine program for Israel and the world, had left the heavenly courts and glory of the spirit nature and been made flesh—"The man Christ Jesus" (1 Timothy ii, v). Then they understood, not only that he was a perfect man, but that, through the anointing of the holy Spirit which came upon him at baptism, he was indeed God's Anointed, the antitypical Priest, antitypical Prophet and antitypical King—not that he was these in the flesh, but that the new spirit nature, begotten in him through that anointing, was perfected in the resurrection, and that it is the glorified Christ on the spirit plane who will accomplish all the great things predicted through the prophets, blessing all Israel and all nations, in God's due time. Then they understood the meaning of the Master's words to the Roman Governor, My Kingdom is not of this Age; if it were, then my servants would fight for me and I should not be delivered to death. Then they perceived that his Kingdom will be not the less real and powerful, but the more so, because a heavenly one, a spiritual one, which, in due time, in the Age to come, will operate through the nation of Israel, just as was originally promised and expected.

Israel's Hopes Merely Deferred. The Apostles discerned that the hopes of their nation were not blasted, not destroyed, but will all have fulfillment, though the time of fulfilling was deferred. They saw that in order to make the Messianic blessing as great as God intended that it should be world-wide and unto eternal life, it was necessary that a great sacrifice for sins should be made—a sacrifice typed for centuries in Israel's Atonement Day sacrifices—a sacrifice in two parts. These two parts are shown in Israel's Atonement Day—the bullock of the sin-offering and the Lord's goat of the sin-offering. Jesus himself fulfilled the first of these, the merit of which has been applicable to the saintly few of Jews and Gentiles who have, during this Gospel Age, made a full consecration to walk in the Redeemer's footsteps. The second part of the sacrifice, the offering of the goat, pictures the sacrificing company of the Lord's faithful disciples throughout this Age. These, under cover of his righteousness, suffer with him sacrificially.

Their reward is to be a share with the Redeemer on the heavenly, spirit plane, participating in his glory, honor and immortality and in his great work of dispensing the Messianic blessing to Israel and through Israel to the world. Surely, neither Jew nor Gentile can object to the Divine arrangement by which so great blessings are about to come to the whole world. Israel and the world in general have no part in these spiritual blessings. Nor do they generally desire that gift. The blessing that is for them is restitution to human perfection—to all that was lost in Adam. The restitution blessings of Messiah's reign will embrace not only humanity, but also all of their interests, including the earth, which shall be one Paradise restored, the glorious home of Israel alone; for he it noted, the Divine arrangement is that all who will ever receive blessings under Messiah's reign must receive it as Israelites, since the New Covenant is to be made with Israel.

How ashamed will all men be when the "times of restitution" mentioned by St. Peter (Acts iii, 19-23) shall be ushered in! How astounded all will be at the goodness of God and his faithfulness in respect to all his promises! How the eyes of all humanity will look back to the days of Jesus in the flesh, when he appeared amongst men to lay a foundation for his glorious Messianic Kingdom by offering himself in sacrifice for the sins of all the people, that thereby he might purge from sin all who ever will come to the Father through him, and will thus have the right to restore the willing and obedient to full perfection and to destroy the rebellious in the Second Death. Ah, then all will know, as never before, the force of the words of our text, What manner of man is this? They will know him as having been when a man, The Son of God. They will know him as the now highly Exalted One, far above men and angels, rewarded with the very highest reward which Jehovah could give to his beloved Son, in whom he was well pleased and by whose stripes Israel and we all shall be healed.

THE TWO STORY HAT.

Paris Says "We'll Wear It This Season."



CAP AND HAT COMBINED.

The freakishness of one hat does not seem to be sufficient for the purposes of the milliners this season, for they have launched a two storied, double decker arrangement with which to lure their customers and to raise the price of their wares.

This latest confection is, as you can see from the picture, a cap of dainty lace or tulle, sometimes both, worn under a big hat. When the large headpiece is removed midday still is fascinatingly pretty in her mob cap. It is said that this two story hat will be very popular for midday wear, but when one does not care to burden the head with a second covering the same effect may be arrived at by means of a lace ruffle sewed inside the crown of the hat.

Dowager Queen Losing Interest.

Alexandra, the dowager queen of England, is said to have changed greatly since the death of King Edward. The loss of her husband, the falling away of the social interest that formerly centered about her, and the loss of prestige have hurt her greatly. She shows the sorrow and care in her face that for years preserved its wonderful freshness and appearance of youth. Her deafness has become more marked, and it has caused her to retire more and more within herself than formerly. Years ago she was wonderfully vivacious and light hearted. She was interested in outdoor sports, being a skillful skater, an interlop horsewoman and an enthusiastic follower of the hounds. Despite the fact that after the birth of the princess royal she was left with an affection of the right knee joint, she did not give up horseback riding. Instead she learned to ride on the other side. But all these things no longer appeal to her. She is content to take her airing in a carriage or take a gentle stroll about the grounds.

New Bed Covers.

Among the smartest of the new bed covers are those of printed dimity or French stamped damask. These are made with a border in gay colors to match the wall decoration and on top of the bed, have a large wreath or oval of flowers.

The covers are made long enough to hang over the bed, almost to the floor all around, and are drawn up over the bolster roll. Another good looking cover is in cream colored embroidered net over a figured damask in all over pattern. The toning is a soft ecru. This, too, is brought over the roll that is used by day.

Many women who have cotton spreads patched by their grandmothers are bringing them out in this day of printed covers. This is only possible when the coloring is harmonious, as many of the old quilts show wonderful stitchery and little taste. Those quilted in all white in intricate designs are artistic even to modern notions.

Inexpensive Table Pads.

A woman who feels she cannot afford a heavy silken cloth to place beneath the linen on her dining table can make the same most inexpensively.

Let her take two layers of cheese-cloth or some washable material, put between them several layers of paper (the larger the sheets the better, over-cast the edges of the cloth and knot with fine thread here and there, just as one does a comfort. The cost is small, the paper gives the necessary body and protection, and there is no woolly fiber to stick to the glossy surface of the table when a hot dish is put upon it.

MARKETS

CHICAGO, Nov. 15.—WHEAT—Local traders cannot understand some of the tactics of the leaders. One thing was quite evident yesterday that the elevator people were sellers of both December and May wheat and they are making the contract wheat as fast as they can. After several months of stagnation in the milling flour trade it is not surprising that just before the close of navigation a special effort should be made to ship both wheat and flour. This is the cause for the firmer wheat prices in the southwest taken in connection with the bidding for hard wheat by the northwest in that territory. While giving temporary bull interests all the credit they are entitled to we still say that whatever advance the market makes at the time will put prices to a more profitable level for conservative sellers who are watching the enormous shipments, the absence of any natural export business and the influence of the approaching Argentine harvest. Without accident in that quarter we believe the selling side will be the popular one as soon as the temporary bull features are exhausted.

CORN—We see only the sell side on swells, believing there will be a run of corn next month, if not before the close of November, which will prove a heavy load for the cash and speculative trade and will force a lower level for the May price.

PROVISIONS—As January pork has been traded in quite largely ever since a good corn crop was assured it is thought there is quite a shortage in this future. Sentiment is changing and the trade bullish.

CHICAGO, Nov. 15.—Cattle: Receipts 12,000; weak; beefs, \$4.40@7.35; Texas steers, \$4.10@5.40; western steers, 4.10@6.70; stockers and feeders, \$3.30@5.60; cows and heifers, \$2.20@6.25; calves, \$7.50@10.10. Hogs Receipts, 35,000; weak; native, \$2.25@4.20; western, \$2.50@4.20; yearlings, \$4.20@5.35; lamb: native, \$4.50@6.60; western, \$4.75@6.60.

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WEDNESDAY AND THURSDAY NIGHTS November 16 and 17

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In their original Musical playlet "In The Twilight."

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When you buy coal from us you have no unnecessary delay in getting it. Royle & Boone. 11-11-31.

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FOR RENT—Cottage on Broward Court, all modern conveniences. W. A. Beatty, News' office. 10-31-11.

FOR RENT—75 acres good corn land now in clover and ready to plow at once. For money rent or good note. Apply to H. W. Eaton, at Eaton's grocery. 10-10-11.

FOR SALE—360 shoeks of corn and a feed lot furnished, 3 miles from Winchester on the Mt. Sterling pike. Apply A. J. Jordan, phone 866-A. 11-10-11.

FOR RENT—Two rooms over McCord & Phillips shoe store. 10-27-11.

WANTED—Boarders, 235 North Main street. Gas and bath. 10-13-11.

WANTED—To rent a good farm. Will pay cash. Apply Robbins, News' office.

FOR SALE—Nice residence on North Main street with seven rooms, pantry and two halls, gas. Water in kitchen. Two extra lots, 50x150. New eastern on one lot. Reason for purchase, have purchased a farm. Would exchange for nice horses. Home phone 721. East Tennessee phone 210. 11-14-31-eo.d.

LOST COLT—Strayed from my place on the Muddy Creek pike 1 1/2 miles from Winchester on the night of November 13th a large red cow with dark nose and knees. Any information as to her whereabouts will be rewarded by calling East Tenn. phone 42-2 rings. 11-15-31.

TUNGSTEN LAMPS

The Winchester Railway, Light & Ice Company in order to encourage the use of current have arranged with us to reduce the price of Tungsten Lamps to cost for the present: 150 watt lamp ... \$1.70 100 watt lamp ... 1.20 60 watt lamp90 40 watt lamp70 25 watt lamp60 and we in order to introduce a number of useful electrical appliances, are selling them at the lowest possible margin of profit for a few days. WIN. ELECTRIC SUPPLY CO.

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I have secured the agency for this machine, which is well known for its durability and good work. Will be pleased to show the latest model to prospective purchasers. Will sell either for cash or monthly payments. C. C. ROBBINS, News' office.

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DRINK RoxaKola More Than Wet

Notice to Taxpayers You have but a few more days before the penalty is added. Come and avoid the rush. Under the present tax law I am compelled to collect all of the taxes by December 1st. Yours respectfully, W. O. BROCK, Sheriff. 10-15-11.

Now is the time to buy Red Star coal for winter months. Royle & Boone. 11-14-31.

NOTICE On account of the death of my husband, W. H. Young, I will sell the entire stock of goods, including a general line of groceries, dry goods, notions, etc. I will also lease the building previously occupied by him at Becknerville. MRS. S. E. YOUNG. 11-11-11.

Sand, cement, all building materials at Royle & Boone's. 11-14-31.