

GOD BACK OF ALL MYSTERIES

Through Him Man May Find the Solution of His Perplexing Problems.

MAN IS DEEPLY ENSHROUDED IN SHADOWS

Most Mysterious Thing in All the Universe is the Spirit—Its Habitation of the Corporeal Body is a Profound Enigma.

Rev. W. H. Scudder of Tacoma, Wash., preached Sunday morning at St. Mary's Avenue Congregational church. He took for his text "O the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out." Rom. xi, 33.

The speaker said that the text was the doctrine of the context, the exclamation of the apostle as he looked upon the fact that the Jews had rejected the Messiah. They had been prepared through all the ages for Him, but were unable to grasp Jesus Christ as the long promised and long looked for savior of the race.

The apostle exclaimed in the words of the text as he contemplated a wider vision that stretched before him down through the ages. Although the rejection of Jesus Christ locked the doors of salvation to the Jews, it opened up the avenues to the world of men and women, and down the future could see countless multitudes seeking salvation through the Messiah.

Man is merged in mystery. He is enshrouded in shadows. From time to time he is able to relegate them a little to the past, yet out beyond his little circle of light the shadows still lie. Nature itself is a mystery and man walks shrouded in mystery. The electric car carries a person here and there, but no man can explain just how the power works and control it is a profound mystery, and yet no man can tell what it is—can explain what it is. We of today have broadened out a little, yet the fact remains that beyond our widened circumference mystery still prevails. Men listen at the lips of nature and she reveals a little, enough to lure them on and on and yet she withholds much.

The course of human events is mystery. The origin of the race; the origin of speech. They come and vanish, and we do not know the reason why. We boast of evolution, but evolution is a mystery. We do not understand it. Evolution is but the term for a process; the thing itself is a mystery. We see the water gush forth, but the springs are hidden down deep and we cannot fathom them.

Human life is a mystery. The most mysterious thing in all the universe is the spirit of man. How it inhabits all the cells of the corporeal body and controls it is a profound enigma. Our birth is a mystery. Why should we have been born here in this country instead of in some other land; why we should have been born to prosper instead of squalor and wretchedness, why are we allowed to live and others are snatched away in the fullness of life—these are all mysteries.

Death is a mystery. We all come some day and lift our eyes heavenward and ask "Why?" but there is no answering echo. The skies are brazen. There is no answer, the background of all the world is one great mystery.

But after we have said all this, there is no satisfaction. The hottest battles being waged today are in trying to solve these mysteries. False views of life are prevalent and men are floundering, the agnostic comes and leads us out just where the darkness comes in contact with the light, but no further. Agnosticism leaves us floundering.

False philosophy leads men into all manner of sin and evil. They search out certain beliefs that allow them to pamper their betting sins and rest easy. Materialism also prevails, but if man is simply material, then there can be no right or wrong, he is simply a machine and he must do what he does, regardless of anything.

The bible comes in here with its ennobling thought. It recognizes the soul of man. It states that he was created in the image of God. Back of all the mystery is God. He solves all the perplexities. God's finger is traceable down through all the centuries. Men may have striven to carry out their own little schemes, yet God's great pattern has been worked out by them. All we need is God back of all the mysteries. We want something to stand upon. When we know that back of the loom situate, nervous, tiresome affection, God is love. We need Him, for He fills the cravings of our hearts and he solves the riddles that perplex us on every side.

We are creatures of hope. We live in the future. God gives us hope, which is the surest of affections. God is love. We need Him, for He fills the cravings of our hearts and he solves the riddles that perplex us on every side.

MEANING OF TRANSFIGURATION

Christ Longing for His Former Life the First Cause.

Dean Fair preached Sunday morning at Trinity cathedral on the meaning of the incident of the Transfiguration in Christ's life. He prefaced his analysis of the causes for it by referring to the universal desire among all Christians to understand fully the significance of the scene which is regarded as one of the very important ones of the Savior's life.

The most important reason the pastor advanced was a yearning within Christ for the higher and purer life from which he had come and to which he longed to return, even for a moment, during His earthly sojourn. Therefore, he prayed to God for that glory which He knew when He dwelt with Him in heaven, before the earth was. The world He was living in was full of corruption. Before, behind, and on every side of Him, whether He might look, he could behold nothing but wickedness. Here was one whose heart was right, whose life had all been correct, whose soul was all purity. No wonder then

PEOPLE TESTIFY.

Reference That is Surely Worth Looking Up.

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that He should long to get away from the surroundings in which He was. Men who are for a time placed amidst surroundings which are distasteful to them long for the safe retreat and the peace which they knew in their own homes. Such was the feeling of Christ.

Another reason was that Judaism might be fulfilled. Christ went up onto the mount and called to him Moses, the father of the law, and Elias, the first of the line of prophets. Why did He call these two? So that He might know that in His life the law had been fulfilled and the prophets justified, that His life had been lived in every detail as it had been planned and that Judaism had been proved right.

A third reason was doubtless that the faith of the three apostles who were with Him might be strengthened for the life struggle that they afterwards took up. Peter afterwards refers to it and it strengthened Him to meet the martyrdom that came upon Him. We need times of transfiguration frequently in our lives. We come down from the mount of our inspiration and there is revealed the lunacy of wickedness and folly among men.

CROWNING GLORY OF GOD'S WORK.

Crowning of Man Was the Climax of Elaborate Preparation.

Prof. Dana C. Johnson, who occupies the chair of Greek and history at Highland Park college, Des Moines, Ia., filled the pulpit of Kountze Memorial church Sunday morning and delivered an inspiring address, made more effective because of the eloquence of the speaker. Mr. Johnson said in part:

These are the real story of the creation as recorded in the book of Genesis are familiar with the long ages which elapsed before the "sixth day" while the earth was developing from a chaotic mass into a fit habitation for the beasts of the field and the birds of the air; when the splendors of the heavens were unveiled and the wonders of the firmament were made; when the hand of God parted the curtains of darkness and caused the light to appear; when by His power were gathered together the waters and the first forms of living things began to multiply—all this was but an elaborate preparation for the climax of the creation. As the crowning glory of His work, God created man in His own image and gave him dominion over the land and the sea and over every living thing therein. The triumph of God's creative power; the greatest miracle ever performed; the creation of the thinking man stands supreme above all others in the creation.

There is a glow about the sun as they shine from the measureless depths of space; there is a majesty in the sun as he strides across the heavens; there is a grandeur in the mountain as it lifts its snow-capped peak above the clouds, but there is nothing superior to manhood and womanhood. And why? Because into the hands of men and women God has given the scepter of dominion over all else of His creation. Upon the shoulders of men and women God has cast the mantle of personal responsibility. He has clothed them with the supreme power of individual thought and action; He has stamped them with the impress of His own image and breathed into them the essence of His own being. He has placed them above the plane of the ability to cherish feelings of love and kindness and sympathy. He has given them minds to think and choose and plan and act without restraint. He has given them consciences to distinguish right from wrong. And above all this He has bestowed upon them an immortal soul and the heritage of eternal life to any who will accept it. He spoke of the great things which the minds of men had wrought and of the wonderful power, endowed by God, which has made it possible to accomplish seemingly miraculous things. He spoke of the possibility of the human mind. "It can make a life a miserable failure," he said, "or it can build up a noble character, the memory of which will live in men's minds for centuries."

"After being endowed by God with these infinite powers the Holy Spirit stands before every man and woman and begs a favor. It is a simple thing He asks—that He may become a friend, that He may abide in us, that He may bless and purify and strengthen. He comes with a gift—the gift of eternal life—and begs us to accept it. God urges men and women to be honest, truthful, just and pure. He admonishes them to forsake evil and embrace the good." He spoke of the responsibility of the decision either for right or wrong which lies with every individual, and said: "Before every man and woman there lie two ways. One is a way—ignoble, degrading, full of pitfalls and beset with difficulties. It ends in misery and disappointment. It is the sinful way. The other is the way of truth and honor; the way of light and peace, which leads to eternal joy. It is the God-ward way."

He mentioned the lives of some of the great men of history who have been earnest, true Christians and God-fearing men, and said: "You may trace this truth through all the world's history—that the lives of truthfulness, honesty, uprightness and purity are the lives that have won favor with God among men. It pays to live a good, honest, noble, Christian life—to lift up before ourselves pure ideals, to cherish high and noble purposes, to go about among men doing good."

"Nineteen hundred years ago in Bethlehem of Judea there was born a king. No blare of trumpets or proclamations of joy announced His advent into the world, but the heavenly voices told the news to simple shepherds at watch upon the Judean hills. He was born a king, yet never birth more humble. He lived a king, yet never life more simple." The speaker then dwelt upon the beauty of Christ's life, and told of the deeds of kindness and of love which He had done, in the face of opposition and malicious scorn. "All that is true and pure and good," he said, "is centered in that one life. It is the perfect life." Without the aid of Christ no one can live a pure life, in harmony with the ideals of true manhood.

The speaker said that the basis of broken nations is the exclusive path which it has marked out and one is exactly like the other. Sometimes it is difficult for the company of Christians worshipping on one corner to realize that it is company worshipping on the other corner, and that they are worshipping the throne of grace than themselves. No man is barred out of the kingdom of God

because he holds an opposite opinion from somebody else. This idea that there is but one right path and that is the one in which we are walking while everyone who does not walk in it is wholly wrong has been responsible for a large portion of the turmoil and trouble in this world.

Concluding the speaker declared that as there is disparity in human nature there is also an element of unity. This is the spirit of righteousness. We will always be human, God wants us to be human. But each must be changed in order to be fit to be a part of God's kingdom. God cannot build a man into His temple because he pays his debts, is good to his wife and goes to church once in a while on Sunday. These outward things are not the essence of righteousness, for the change must be within.

RECONSTRUCTION OF THE RACE.

Salvation and Condemnation Involved in Christ's Reproof of the World.

At Grace Lutheran church, Rev. Luther M. Kuhns Sunday morning took for his text: "He will reprove the world of sin, because they believe not on Me."—John, xvi, 8-9. He said, in part:

The reconstruction of a fallen race is the Spirit's completing work of Christ's mission. This bears some resemblance to the procedure by which the seceded states were restored to the union with their rights and privileges and reconciled to the federal government. Both salvation and condemnation are involved in this reproof of the world. Its operation reaches inwardly to the heart and extends outwardly to discipline.

The first beneficent work of the Spirit is the extension of truth in the world. And when He comes, he will reprove the world of sin, because they believe not on Me. The essence of sin is unbelief. The real thing in sin that makes up the whole is unbelief. The indispensable and necessary thing to sin is opposition to Christ. The rejection of Christ is the essential manifestation of all sin. This is both the character of sin, not that murder and robbery are not sins, and the difference, too, which separates it from righteousness and goodness, shutting man out of heaven. The world as we know it is full of unbelief in Christ in the extension of truth. For the Spirit reveals to men their sin by making them conscious of their guilt of unbelief. The microscope makes many mysteries known, so does the telescope. Just as a man recognizes his fault, so does he become aware of his guilt, and often the mystery of life becomes known like objects seen through a microscope or telescope. Man knows his guilt like a culprit conscious of his degradation. The conviction that comes to man is a knowledge of his unbelief. He recognizes he has rejected the morally good for what is evil. This knowledge is like a whip of torture to his soul and through the spirit of truth he is convinced of the innocence of Jesus Whom he rejected as his personal Saviour.

The Spirit bears in on man's conscience the conviction of the one divinely provided way of deliverance from the guilt of sin in the unbelief of Christ. The moral sense is wrong. It must be reached. So, like in mining where there is the undercut to facilitate removing the mass, the Spirit strikes at the guilt of unbelief to remove the load of sin from the heart. It may be intellectual pride is undercut, allowing room for spiritual truth. Such was the doubt of Thomas. This object was the aim of Peter's pentecost sermon.

To feel and know his sin is the one great need of the world. The love that meets all needs is offered the world. Like the good shepherd giving his life for the sheep, the Master willingly lays down his life as a ransom for others in the conflict with evil. We can do little worse than to doubt the genuineness and sincerity of His love.

HARMONY IN REALMS OF TRUTH.

Our Conceptions and Interpretations of Science Have Changed.

At the First Presbyterian church Sunday morning Rev. E. F. Stein of New York, Pa., preached on "The Basis of Truth." Mr. Stein took the position that truth is the highest thing in this world and as an example of this showed that science, the foundation of which is truth itself, is the greatest thing in the universe. He traced all truth to the bible, even the foundations of science.

"All our great discoverers in the world of science have gotten their conceptions from the book of books, the bible," said the preacher. "Bacon, who made possible the investigations of today; Newton, with his marvelous scientific mind; Faraday, Dana and a host of others, through whom God's scientific progress of today has made its development, received their conceptions of the universe and science through the bible. O, the debt of science to Christianity. Without it that noble science could never have made the progress it has within the past three hundred years. And it will become the men born in the Christian era, under the light of the bible to employ the light

...AMUSEMENTS...

The Trocadero was opened Sunday night by a newly organized opera company known as the Trocadero Opera company, recruited more largely from the Castle Square opera company than from any other source. The house was filled upstairs and down and the welcome extended the new venture may very safely be set down as enthusiastic. By the time one act had been played it was more than that and merely the first night was enough to place the chief soloists in the good graces of their hearers.

It was a satisfaction to hear the leading female character taken by Miss Elolise Mortimer. She received several warm recalls and repeated cheerfully some of her most difficult passages. And while voices are being mentioned, the strong, sweet tenor of Harry Davies, who sang the Mexican nobleman's part, should not be forgotten. George Byron Brown carried the title role with sufficient kingly dignity and William Riley Hatcher, commander of the guard, was an even better lover than soldier, though every inch a soldier. Maurice Hageman and William Hicks, the funny men, brought to their aid any number of new jokes, including some local hits that strike home. The chorus was strong and beautifully co-ordinated. In fact, all the costuming and settings, being new, were brilliant and complete.

The bringing of such a company to Omaha for a long term engagement is, of course, a venture. Whether it will succeed or not is what those who were there are asking, hoping that a week or two will prove that it will. It seemed last night that there was no reason why it should not. If it does a real addition to the amusement resources of the city will have been made. The company will be heard in romantic and even a few grand opera later.

The Woodwards entertained a large house yesterday afternoon and evening with "Captain Racket," a three-act comedy, which will in all probability prove one of the most popular of the company's lighter plays. The plot is built on a line of mistakes, as natural under the circumstances as they are funny.

Captain Racket gets into trouble with his wife because his uncle was first in love with her picture and had to be sidetracked by a letter which did not please Mrs. Racket very well when she came to find out that it had been written. The inopportune appearance of the uncle at the same place where the captain and his wife are staying makes it necessary to dispose of him in some way, or at least to keep him from molesting Mrs. Racket's face to face. One of the schemes adopted to do this is the alleged insanity of both Mrs. Racket and the uncle. The scene in which the two alleged lunatics come together, each supposing the other is "it," is indubitably funny. But they finally get together and reveal to each other how they have been duped. Then the revenge side of the story comes to be told. Mrs. Racket really makes her husband believe she is as bad as he painted her to his uncle, which seems, after all, a pretty severe punishment for the ladies. But the affair is managed with such adroitness that it can be stopped before a reconciliation is no longer possible.

The play is unusually full of opportunities for fine work and they are made the most of. Miss Emma Dunn's acting of the mischievous maid is a notable example.

PERSONAL PARAGRAPHS.

P. E. McKillop and Miss Gibbon of Humphrey were guests at the Millard Sunday. W. B. Berry and Miss Olive Berry of Newman, Ga., were among the Millard's guests Sunday.

Mr. and Mrs. C. F. Reynolds and Miss Myra Powers of Denver were at the Millard Sunday.

Mr. and Mrs. Charles E. Ware, Miss M. Bell and Miss Eloise Ware are among the Millard's guests.

Mr. and Mrs. J. D. Lamb of Clinton spent Sunday at the Millard. He is a lumberman. He is at the Millard.

Senator John M. Thurston left Sunday morning for Idaho, where he will spend about three weeks on an outing trip.

E. L. Luskhart, attorney at law, arrived in the city Sunday night from Norfolk and will remain here for a couple of days.

Rev. W. H. Scudder of Tacoma, Wash., who supplied the pulpit of St. Mary's Avenue Congregational church Sunday, will remain in town during the week and will preach both morning and evening at the same church next Sunday.

At the Her Grand: C. Dominek, New York; G. U. Nicholson, Grand Junction; G. W. Hawley, Bracken; F. L. Dawley, South Omaha; J. F. St. Paul; E. F. Whaley, St. Paul; R. L. Beattie, Joliet; E. D. Bendey, H. G. Parry, Okaloosa; A. H. Chaney, Des Moines; Fred W. Hawksworth, Plattsmouth; Dan Nichols, M. D. Gordon, Omaha.

Nebraskans at the hotels: C. A. Wirck, Lincoln; Frank A. White, Plattsmouth; C. J. Anderson, Cody; Mrs. and Mrs. J. A. Harris, J. N. Decker, D. K. Stewart, Beatrice; Bow; A. M. Johnson, Curtis; R. M. Peyton, Creighton; Z. A. Williams, Albion; William Spencer and daughter, Chilton; F. W. Blair, William Hook, Cody; T. P. Olmstead, Hastings; E. G. Tius, Holdrege; E. Luskhart, Norfolk; M. G. Lee, Sheldon; J. N. Decker, D. K. Stewart, Beatrice.

At the Millard: E. Hartman, F. J. Lowell, E. P. Parkhurst, E. J. Helmer, Chicago; G. W. Dickenson, New York; Mr. and Mrs. Edwin B. Voegtli, Pittsburg; A. P. Mackey, Denver; Ferd Schmodtman, Louis Swartz, St. Louis; R. N. Peck, New Britain; A. J. Molterner, Deadwood; Meda Brown, Kearney; Mr. and Mrs. F. L. Clemens, San Francisco; Miss Williams, Norfolk; Y. F. Ray, Fremont; C. Macfarlane, St. Louis; William Scott, Grand Rapids; Miss Smith, Miss Preston, Avoca.

A New Member of the Uneda Family is here! It is the sweet sister of Uneda Biscuit. The new creation is a delicate wafer, flavored with ginger and christened Uneda Jinjer Wayfer. It is put up in the wonderful Uneda package that retains all its freshness, all its flavor, all its goodness, Uneda Jinjer Wayfer is in no way related to the old fashioned ginger snap. It is more delicate in flavor, daintier in form, more delicious in every way. For sale everywhere. Made only by NATIONAL BISCUIT COMPANY

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