A Slaughter Of the Vanquished.

Take any ten men that you know, and two or three of them are very successful, three or four more are thoroly successful—the balance are not successful at all
So it is with our assortment of suits. We bought ten styles to sell at $12.00. To our mind each style was excellent, but three or four of them sold out right away, three or four more are about one-half worn, and the balance have not sold at all.
The reason why this is so, we confess we don't know, but we are going to sell the balance of these suits We never sell a stock long enough to be shelf-worn. Therefore

The Balance of these Particular $12 Suits are now on Sale at

$8.75.

There are lots of you who will think them the prettiest suits you ever saw, and you will see at a glance that they are well worth their original price of $12.00.

SCHAUL & ROOSA.
130 Main St. Hornellsville

GREENWOOD.

Hot weather.
The drouth is widespread.
Politics begin to get interesting.

Rev. Daniel Redmond and family of New York visited his mother and brothers of West Hill last week. Mr. Redmond is one of the promising young men of the Presbyterian church, and Greenwood people take commendable pride in the success of their former townsman.

Burr Smith of Hornellsville was the guest of Jas. Kellogg Saturday.

David Parshall, wife and daughter are visiting at the home of J. Schuett at Webster, N. Y.

Theodore Hubbard of Geneva made us a pleasant call Saturday.

Byron Austin and family are guests of N. E. Coston.

Owing to the Quarterly meeting at Rexville there was no regular service at the M. E. church in this place Sunday.

Prof. E. E. Cole and wife returned to their home in Savona. Mrs. Cole expects to visit her mother in Utica during the vacation.

The Misses Sarah and Grace Kellogg are home from their Long Island schools for their summer vacation.

Marion Ingalls and wife of Arkport are visiting in town.

Robert Lober and family of Buffalo are visiting at Miner Shaw's.

Mr. Eastman and wife of Scio are visiting his sister, Mrs. Lewis Huntington.

George Mapes of Clarksville is calling on former neighbors.

Jesse Grantier and Miss Anna Brundage of Andover called on Greenwood friends Sunday.

Reuben Covert and wife returned Saturday from a several days sojourn at Clarksville.

Miss Mabel Youngs returned from her school at Lima to spend the vacation.

Miss Mina Pease returned home Friday from Hornellsville where she has been teaching.

The ice cream social at Mrs. Wingeat's Saturday evening was well attended, the receipts swelling the exchequer of the M. E. Society about $11.00.

Mrs. F. D. Young and Miss Bertha Kellogg attended the wedding of Miss Jessie Palmer to Prof. F. G. Bates at the bride's home in Hornellsville Monday afternoon.

G. M. Woodward, visited Lima last week.

Commencement Exercises.

The Annual Commencement exercises of the High School were held Tuesday evening, June 19th, when the following program was rendered:

Organ Prelude, Miss Daisy Harris
Arili's Amen, Maude Burton
The Engineer's Story, Vinnie Mallory
Piano Duet, Music, Anna Rollins
The Sale of the Farm, Alta Parshall
Robin Adair Quartet, Misses Kellogg, Shaut, Baker and Woodward
Joe's Horse Race, Blanche Parshall
Josiah's Courtship, Jennie Pease
Minute Man of the Revolution, Halsey Atkins
Solo, The Purple Heather, solo, Louise Kellogg
Farmer Whipple's Story, Glen Coston
Jim Oak's Story, Mary Baker
Bobby Shafts, Mabel Lewis
Surly Tim's Trouble, Pitt Coston
India Huntress Drill, Class
Oration, The Threshold of a Century, Louise Kellogg
Oration, A Crisis in American History Ross Baker
Presentation of Diplomas.
Trio, Night Sinks on the Wave, The Misses Parshall and Miss Shaut

There was a large audience present filling all the available space. The young people did themselves credit in rendering their several parts, and reflected honor upon their Alma Mater.

W. S. Whedon, Cashier of the First National Bank of Winterset, Iowa, in a recent letter, gives some experience with a carpenter in his employ that will be of value to other mechanics. He says: "I had a carpenter working for me who was obliged to stop work for several days on account of being troubled with diarrhœa. I mentioned to him that I had been similarly troubled and that Chamberlain's Colic, Cholera and Diarrhœa Remedy had cured me. He brought a bottle of it from the druggist here and informed me that one dose cured him, and he is again at his work." For sale by Benedict & Van Noy, Andover, and N. E. Coston, Greenwood.

Church Directory.

M. E. CHURCH.

Preaching at 11 a. m.
Class meeting at 12 m.
Sunday School at 3 p. m.
Junior League at 3 p. m.
Epworth League at 6 p. m.
Preaching at 7 p. m.
Rev. C. E. Sutton, pastor.

UNIVERSALIST CHURCH.

Young People's Christian Union at 3 p. m.

CHRISTIAN CHURCH.

Sunday School at 12 m.
Y. P. S. C. E. at 3 p. m.
Preaching at 7 p. m.

Impossible to fore see an accident Not impossible to be prepared for it. Dr. Thomas' Electric Oil. Monarch over pain

SAUNDERS.

Mrs. Helen Brown is the guest of her sister, Mrs. Joshua Saunders.

Messrs. Archie and Frank Davis and Misses Elsie Coffin and Gertrude Saxton were guests of Mrs. Albert Saunders Sunday.

A great many people attended the funeral of John Coffin of Northfork. He will be greatly missed by all.

Mrs. Alfred Smith of Hornellsville is the guest of her sister, Mrs. D. D. Smith, this week.

The following program was rendered Sunday evening at the Children's Day exercises: Singing; recitation, Home and School, Cynthia Sluyter; dialogue, Workers for Jesus, children; recitation, The Preacher's Vacation, Lula Lewis; recitation, Springtime, Maude Lewis; singing, Children's Prayer, by children; dialogue, Young People's Republic, by eight young people; recitation, The Master is Coming, Edith Howard; recitation, Work and Play, Minnie Garner; recitation, Children's Day, Nina Wallace; solo, Heavenly Stranger, Edith Howard; recitation, Mamma's Messenger, Ella Lewis; recitation, I'm going to Grandpa's, Rob. Lewis; recitation, Dolly's Lesson, Viola Wilson; recitation, Legend of the Organ Builder, Mabel Brown; duet, Beautiful Nightfall, Mrs. Emma Miller and Miss Mazie Hall.

Miss Kate Kelley was home from her work in Whitesville.

Mrs. D. Garner, Mrs. Lincoln, and Mr. Potter and wife were guests at George Lewis' Sunday.

(Too late for last week.)

Mrs. Grant Brownell of Whitesville visited her parents, Mr. and Mrs. D. D. Smith.

Mary Lewis is visiting her sister, Mrs. Walter Lowery, at Whitesville.

Edith Howard is very much pleased with a Potter county, Pa., certificate in which she received an average of 90 for each subject.

Mrs. George Shuyter visited friends in Whitesville last week.

Miss Mabel Brown is visiting her aunt, Mrs. Joshua Saunders.

Frank Paddock and family and Albert Saunders and family visited at L. Paddock's.

M. F. Wenbaur of Hornellsville was the guest of Edith Howard Sunday.

Mr. Jones, hotel proprietor of Whitesville, came after the piano which has for some time been for sale at the home of Joshua Saunders and on account of a very poor piece of road near Will Grave's, tipped it over into the creek. The exact damage is not known.

Glorious News

Comes from Dr. D. B. Cargile of Wahalia, I. T. He writes: "Electric Bitters has cured Mrs. Brewer of scrofula, which had caused her great suffering for years. Terrible sores would break out on her hand and face, and the best doctors could give no help; but now her health is excellent." Electric Bitters is the world's purifier known. It's the supreme remedy for eczema, tetter, salt rheum, ulcers, boils and running sores. It stimulates liver, kidneys and bowels, expels poisons, helps digestion, builds up the strength. Only 50c. Sold by L. A. Burrows and all other druggists. Guaranteed.

JASPER.

The donation and reception at Rev. Mr. Coles' at the Gulley, was a success. Quite a number were there and over twenty dollars was given. The reverend gentleman introduced his charming bride to the company who were happy to meet her and extend a welcome hand to make her feel a home among them.

The new saw-mill from Canaseraga has arrived at the foot of the hill, and its owner, Mr. Westworth, is coming to-day with a crew, and the hum of the saw-mill will be heard night and day, which reminds one of old times.

W. B. Miller and Marcus Milligan were in Canisteo Saturday.

Willis Whiting and family called on W. Hale Sunday.

Abe Springer and family called on W. B. Miller and Wm. Hale Friday.

Stanley Ploss missed one of his yearlings, and after a search of three days it was found in an old well. It was taken out and is doing nicely.

Sterry Dart raised a large barn Thursday.

Mrs. Mort Wyckoff and children are calling on M. L. Drake, Wilson Wyckoff and other friends in town.

Fred Huntington has purchased a valuable horse, probably for a carriage horse.

Mrs. Stephen Potter, while picking and eating a few strawberries, was taken suddenly ill, and is under the care of Dr. Wallace. She is convalescing.

A social will be held at M. C. Hollenbeck's on Tuesday evening, and one at Frank Prentis' on Friday evening. This will be an egg social.

W. Carter and wife of Canisteo called on A. W. Hutchinson last week.

Alf Zeh's yearling Holstein bull has a broken leg.

George Dennis has a cow with a broken leg.

A. W. Hutchinson and wife were in Hornellsville Thursday.

Ross Dennis was in Canisteo Thursday.

M. C. Hollenbeck and wife were in Westfield Saturday and Sunday.

Tom Robinson of Oxford returned home on Monday, after a few days visiting at the Woodbury farm in Jasper. George Dennis accompanied him as far as Canisteo.

Mrs. L. A. Dennis has a new carriage, purchased of Sears, Robuck & Co. of Chicago.

Mrs. Ora Dennis is home from Alfred during vacation.

John Quigley intends to repair his barn this summer.

M. C. Hollenbeck found one of his cattle with a broken leg on his arrival home.

The funeral of Morey, son of John Gasper, was held to-day at 11 o'clock at South Canisteo. Interment at Jasper Five Corners.

S. Willduck of Woodhull was in town Friday, and bought some wool at 22 cents a pound. He and his wife took dinner at C. E. Brown's.

YOUNG HICKORY.

We are having fine showers and a fine growing time.

Mrs. Daisy Phelps of Addison is visiting friends here.

R. J. Colgrove is repairing his barns. Luke Maxwell raised his new barn the fore part of last week.

Charles Stiles was calling on friends Sunday.

Hattie Potter is home for a few days.

Mrs. Charles Lewis of Saunders visited as J. O. Potter's one day the past week.

S. B. Hauber does not gain very fast.

F. F. Dunham was in town Saturday night and Sunday.

Silas Lewis was in Westfield Saturday on business.

Josh Baker of Hallsport was the guest of Geo. Plaisted the last of the week.

Milton Failing is doing a job of peeling bark for Osmer Hall.

A Life and Death Fight.

W. A. Hines of Manchester, Iowa, writing of his almost miraculous escape from death, says: "Exposure after measles induced serious lung trouble, which ended in consumption. I had frequent hemorrhages and coughed night and day. All my doctors said I must soon die. Then I began to use Dr. King's New Discovery which wholly cured me. Hundreds have used it on my advice and all say it never fails to cure throat, chest and lung troubles." Regular size 50c. and $1.00. Trial bottles free at L. A. Burrows' and all other drug stores.

Bennett's Creek.

Mr. and Mrs. Will Norton and daughter of Oswayo visited at J. W. Norton's Sunday.

The supper at A. Crusen's netted the church over $11.

Mr. and Mrs. S. S. Cross and daughters attended the Children's Day exercises Sunday.

Mrs. Knapp is staying with her daughter, Mrs. Sherwood, for some time.

The Children's Day exercises at the Putnam school house were very successful and were well attended.

Misses Lura and Blanche Smith of Canisteo spent Friday at A. Crusen's.

Miss. Ina Wycoff of Canisteo sewed at W. C. Bassett's last week.

Mr. and Mrs. Isaac Vrooman of Jasper are visiting at C. W. Jeffers'.

TOOK WARNING IN TIME.

A Correspondent of the New Voice Tells Why He Stopped the Drinking of Beer.

Clarke Irwine writes to the New Voice as follows: Your remarks on Milwaukee and the beer stir up some recollections of personal experiences. Since 60 years ago I have had a great experience in the effects of beer drinking. During each decade since 1850 I have seen the greater number of my old companions and acquaintances of many cities and villages from Ohio to Nebraska and Kansas, who were hard drinkers, pass on to the grave in youth or early manhood from no other cause than daily beer drinking. I can agree with that great German philosopher, Immanuel Kant, as reported by Jean Paul Richter, author of Kant. Whenever Kant heard of the death of any man before 60 years, he said: "He was a beer drinker." Yet he himself was no temperance man, but quite a winebibber.

I have lately known of the death of a man who inherited the assurance of great longevity if ever man did. His forefathers and mothers all lived to be from 78 to 100 years, and all his brothers and sisters are very aged and healthy people. He was the youngest by some 20 years. Twenty years ago I saw the fatal sign, fat or bloat beginning on his person, and warned him of his doom. In ten years dropsy and heart disease were manifested, and after suffering for ten years, he died, aged 45. In 1852 I was living at Cincinnati and traveled about on business; was a beer drinker. My first alarm was through the brewers and their workmen and the beersellers at retail. As I would return and meet the old acquaintances after a year of absence, I was struck by the alterations in their faces and bodies. Bloat, carpulency, were the more striking signs. Often inquiring after some I did not see, I was told they were dead. I remarked that these were always the "stoutest." One day Mr. Walker, of the Hofermannen brewery, told me of the sudden death of Walker, of the Bavarian brewery, from a broken leg. He said that whenever a brewer got a wound he was almost certain to die. Soon after, John, a great mighty man at lifting and, like all the other workmen, a heavy beer drinker, got his finger injured and died of erysipelas, end about 30. Soon after, this same Walker broke his leg and died, aged about 40. This effectually stopped my beer guzzling for health. Since then at a hundred different times, including Kansas City, St. Joseph and Omaha, I have been well acquainted with young men who kept up the beer drinking habit and I can say of every one who fattened on it and continued it that they died of heart disease or dropsy or pneumonia.

Could you get at the number of deaths from pneumonia, erysipelas, heart disease among the brewery men, brewers and beer consumers under 45 years at Milwaukee you would be astonished.

PICKET SHOTS.

At Clinton, Wis., the entire temperance ticket was elected.

Wine and recklessness mean white and regret later on.—Chicago Democrat.

A clergyman was recently hanged in effigy in Boiling Springs, Pa., because of his successful fight against the granting of a liquor license to the village hotel.

A New Jersey man won a bet the other day by drinking a quart of whisky without stopping. Unfortunately, however, the amount won was not large enough to pay his funeral expenses.—Chicago Times-Herald.

The Chicago anti-cigarette law has been declared valid by the United States supreme court. A number of Chicago firms and the C. B. & Q. railroad have notified their employes that they must quit smoking cigarettes or lose their positions.

There are 120,000 barmaids in England. They receive $2.50 per week and their meals. Mrs. Cholmeley, who has interested herself in their behalf, says that they are not as bad as their calling would seem to imply, and that the majority of them would drop from behind the bar in a moment if they could find equally good support in some more elevated calling.

The Opium Curse.

A missionary from Shansi, China, says that the condition of the people of that province, on account of the opium habit, is most deplorable, rendering it almost impossible to get work of any kind done. From seven to nine tenths of the men, and from four to five-tenths of the women use the drug. Boys of 13 have the craving, and it is known to be a fact that in certain cases infants at the breast require to have opium smoked in their faces, in order to pass the craving and allay the pain. While this people are trying to eke out a miserable existence, in the midst of abject poverty and opium, they are treading under their feet untold wealth, for it is definitely stated that running through Shansi and W. Hunan is a vein of coal of the first quality 18 feet thick and over 300 miles long.—Christian and Missionary Alliance.

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THE SUNDAY SCHOOL.

Lesson in the International Series for July 1, 1900—Jesus Walking on the Sea.

[Prepared by H. C. Lenington.]

THE LESSON TEXT.

Matthew 14:22-33.)

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

29. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshiped Him, saying, Of a truth Thou art the Son of God.

GOLDEN TEXT.—Of a truth Thou art the Son of God.—Matt. 14:33.

NOTES AND COMMENTS.

This lesson follows in chronological order that of last quarter, the events occurring during the evening and night following the feeding of the 5,000, in April, A. D. 29. After this great miracle, which was the crowning act of a busy day of teaching and healing, Jesus spent a night in prayer. He persuaded His disciples to leave Him to dismiss the multitudes and to cross to the other side of the lake at some point where He would meet them later. Then "He went up into the mountain apart to pray." Thus He spent the latter part of the afternoon, and darkness coming on closed about Him, still alone with God. This suggests one of the two profitable lines of study opened up by the lesson. Jesus spent a very busy life among men, but not the opportunities He made for solitude, a sacred loneliness when even His nearest disciples were not permitted to be by Him. Meditation and prayer are children of solitude. Note all things particularly in the recorded life of the Saviour, but also in all the great characters of the Bible.

The other line of study that might be taken up pertains to the miracles of Jesus. There have been many opportunities for this lesson in our study of the life of Jesus, and it was touched upon briefly in the study of Jesus feeding the 5,000, but it is even more suggestive and pertinent in connection with such a miracle as that of the present lesson, showing, as it does, Jesus' power over nature.

Three incidents are suggestive of experiences that come to every life: (1) The tossing of the waves raised by a "contrary wind;" (2) the fright of the disciples at sight of their Helper, and (3) Peter's experience, resulting from his wavering faith.

The first suggests the contrary winds which arise in the sea of life. Storms come up very suddenly on small, inland bodies of water. The disciples sailed during a bright afternoon upon a calm sea. They had gone ten no more than half way across when their frail fishing boat was at the mercy of tempestuous waves. The analogy suggests itself. We know not the hour or the circumstance which will turn our fair day into a cloudy, storm-swept one. Happy is he who knows to whom to turn for help at such a time.

"And in the fourth watch of the night (between three and six o'clock in the morning) Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea they were troubled." This experience of the disciples can hardly be called unique, for it often happens in life that we mistake at first our best friend for an enemy. We are frightened at the appearance of our helper. Providence moves in a mysterious way, and the help we may be even expecting comes in a manner so totally unexpected that we mistake it for a new evil. The disciples took their Master for a phantom, more to be feared than the storm which threatened them.

Thirdly, Peter's experience is often duplicated in our own lives. When Peter recognized Jesus he boldly stepped from the boat upon the water in imitation of his Master. But once upon the water the boisterousness of the waves affected his mind more than the presence of Jesus. Doubt began to fill his heart. With us we boldly venture upon a good work, full of a great faith and purpose, but suddenly we become aware of the dangers that threaten and of the difficulties of the way. "Faint heart never won fair lady," and faltering faith never performed any great miracles. The voice of Jesus comes: "O thou of little faith, wherefore didst thou doubt?"

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The sun is always shining to the man who walks by faith.

Christ's rule is everywhere, but His throne is in the heart.

The Bible is the mirror of conscience held up to man's heart.

The human heart is like a graphophone, with hundreds of records. Our records are often cut by the stylus of pain.—Ram's Horn.

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this summer? Then add a little
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April 12th and 13th, Cuba.
August 9th and 10th, Wellsville.
November 8th and 9th, Friendship

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Teachers desiring to be ready to teach at the next school year, whose certificates expire July 31st, 1900, should take the first examination of the year. O. M. BURDICK, Com.

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OF DIVINE ORIGIN.

Dr. Talmage's Reasons for His Belief in the Scriptures.

The Good Accomplished in the World as an Evidence—An Answer to Agnosticism—Prophecies Fulfilled.

[Copyright, 1900, by Louis Klopsch.]

Washington, June 24.

In the great conflict now raging in Europe as in this country between Christianity and agnosticism Dr. Talmage has taken a decided stand, and in this sermon declares his unwavering belief in the divine origin of the Scriptures; text, Matthew 7:16, "Do men gather grapes of thorns?"

Not in this country. Not in any country. Thorns stick, thorns lacerate, but all the thorns put together never yielded one cluster of Catawba or Isabella grapes. Christ, who was the master of apt and potent illustration, is thus setting forth what you and I well know, that you cannot get that which is pleasant and healthful and good from that which is bad. If you find a round, large, beautiful cluster of grapes, you know that it was produced by a grapevine and not from a tangle of Canada thistle. Now, if I can show you that this holy Bible yields good fruit, healthful fruit, splendid fruit, you will come to the conclusion that it is a good Bible, and all the arguments of the skeptic against it when he tries to show it is a bad book will go overboard.

"Do men gather grapes of thorns?" Can a bad book yield good results? Skeptics with great vehemence declare that the Bible is a cruel book. They read the story of the extermination of the Canaanites, of all the ancient wars and of the history of David and Joshua, and they come to the conclusion that the Bible is in favor of lacerations and of slaughter and massacre. Now, a bad book will produce a bad result, a cruel book will produce a cruel result.

You have friends who have been in the habit of reading the Bible a great many years. Have you noticed a tendency to cruelty on their part? Have you ever heard any of them come out and practically say: "I have been reading the story about the extermination of the Canaanites, and I am seized upon with a disposition to cut and slash and maul and pinch and murder and knock to pieces everything I can lay my hands on?" Have your friends in proportion as they become diligent Bible students and disciples of the Christ of the Bible shown a tendency toward massacre and murder and manslaughter? Has that been your observation?

What has been the effect upon your children of this cruel book? Or if you do not allow the book to be read in your household, what has been the effect upon the children of other households where the word of God is honored? Have they as a result of reading this cruel book gone forth with a cruel spirit to pull the wings of flies and to pinion grasshoppers and to rob birds' nests? A cruel book ought to make cruel people. If they diligently read it and get absorbed with its principles that cause must produce that effect. At what time did you notice that the teachings of this holy Bible created cruelty in the heart and the life of George Peabody, of Miss Dix, of Florence Nightingale, of John Howard, of John Frederick Oberlin, of Abbot Lawrence? Have you noticed in reading the biography of these people that in proportion as they became friends of the Bible they became enemies to humanity? Have you not, on the contrary, noticed that all the institutions of mercy established or being established were chiefly supported by the friends of this book? There is the hospital in war time. There are 20 Christian women. They are binding up the wounds; they are offering cordials; they are kneeling down by the dying praying for their departed spirits. Where does the cruelty crop out? They have been reading the Bible all their lives. They read it every morning; they read it every night; they carry it under their arm when they go into the hospital.

Where does the cruelty of the book crop out? Is it in the gentleness of their step? Is it in the cadence of their voice? Is it in the sympathetic prayer they offer at the bedside of the dying? Your common sense tells you that a cruel book must produce cruel results. When you can make a rose leaf stab like a bayonet, and when you can manufacture icicles out of the south wind, and when you can poison your tongue with honey got from blossoming buckwheat, then you can get cruelty out of the Bible. That charge of the skeptics falls flat in the presence of every honest man.

Again, infidels go on and most vehemently charge that this Bible is an impure book. You all know that an impure book produces impure results. No amount of money could hire you to allow your child to read an unclean book. Now, if this Bible be an impure book, where are the victims? Your father read it—did it make him a bad man? Your mother read it—did it make her a bad woman? Your sister 15 years in Heaven died in the faith of this gospel—did it despoil her nature? Some say there are 200,000,000 copies of the Bible in existence. Why do I believe it? Why do I take it to my heart? It is because it can be traced back to the Divine heart of Jesus Christ, and that alone can be traced to that door, and that alone to that door.

Jerome and Eusebius in the first century and Origen in the second century and other writers in the third and fourth centuries gave a list of the New Testament writers just exactly corresponding with our list, showing that the same New Testament which we have they had in the fourth century and the third century and the second century and the first century. But where did they get the New Testament? They got it from Irenaeus. Where did Irenaeus get it? He got it from Polycarp. Where did Polycarp get it? He got it from St. John, who was the personal associate of the Saviour. Jesus Christ. My grandfather gave a book to my father, my father gave it to me, I give it to my child. Is there any difficulty in tracing this line?

On communion day I will start the chalice at that end of the aisle, and the chalice will pass along to the other end of the aisle. Will it be difficult to trace the line of that holy chalice? No difficulty at all. This one will say: "I gave it to that one." And this one will say: "I gave it to that one." But it will not be so long a line as this to trace the New Testament. It is easier to get at the fact. But you say: "Although this was handed right down in that way, who knows but they were lying impostors? How can you take their testimony?" They died for the truth of that Book. Men never die for a lie cheerfully and triumphantly. They were not lying impostors. They died in triumph for the truth of that New Testament.

"Well," says someone, "now I am ready to believe that the New Testament is from the heart of Christ, but how about the Old Testament? Why do you believe that?" I believe the Old Testament because the prophecies foretold events hundreds and thousands of years ahead—events which afterward took place. How far can you see ahead? Two thousand years? Can you see ahead a hundred years? Can you see ahead five minutes? No, no! Human prophecy amounts to nothing. Here these old prophets stood thousands of years back, and they foretold events which came accurately true far on in the future centuries. Suppose I should stand here and say to you: "Twenty-five hundred and sixty years from now three miles and a half from the city of Moscow, there will be an advent, and it will be in a certain family, and it will be amid certain surroundings." It would make no impression upon you because you know I cannot foresee a thousand years or one year or one minute, and I cannot tell what is going to transpire in a land far away. But that is what these old prophets did.

Besides all this, you must remember that the most of the writers of this book were uneducated men. How can you account for the fact that, when Thomas Babington Macaulay, standing in the house of parliament in London, wanted to finish off a magnificent sentence he quoted from the fisherman of Galilee, standing in the house, wanting to finish one of his great paragraphs of history, he quoted the words of the fisherman of Galilee? Why is it that those uneducated men have more influence on modern times than all the scholars of antiquity? Because they were divinely inspired, because God stood back of them. They were not educated and scholarly. It was not by force of rhetoric that they triumphed, but to-day those humble fishermen, those uneducated fishermen, wield more influence in all our colleges than any 25 men living in this generation and day. They must have been inspired. There must have been a Divine influence behind them, and before them, and above them, and within them.

Besides that, you must remember that this Book has been under fire for centuries, and after all the bombardment of the skeptics of all the centuries, they have not knocked out of this Bible a piece as large as the small end of a sharp needle. Oh, how the old Book sticks together. Unsanctified geologists try to pull away the book of Genesis. They say they do not believe it; it cannot be there was light before the sun shone; it cannot be all this story about Adam and Eve; and they pull at the book of Genesis, and they have been pulling a great while, yet there is the book of Genesis? Standing just where it stood all the time. There is not a man on earth who has ever erased it from his Bible.

Then all the undevout astronomers went to work to pull away the book of Joshua. They say: "That cannot be true, the sun's halting above Gibeon and the moon over the valley of Ajalon; it cannot be possible, we must pull that book of Joshua away." And they pull away at it, and they pull away at it, and yet what has become of the book of Joshua? Like the sun above Gibeon and like the moon over the valley of Ajalon, it stands still. All the undevout anatomists and physiologists get hold of the book of Jonah, and they pull away and they say: "That story about Jonah and the whale can't be true." Every infidel carries a harpoon especially for that whale, and they pull away at the book of Jonah, but where is the book of Jonah to-day? Just where it has been all the time—the grandest thing that was ever written to prove that when God sends a man to Ninevah, he cannot get to Tarshish, if God to stop him has to upset the Mediterranean sea with a cyclone.

And so the infidels have been trying to pull away the miracles, pulling away the blasted fig tree, at the turning of the water into wine, at the raising of Lazarus from the dead. Can you show me a Bible from which one of these miracles has been erased? How marvelously the old Book sticks together! All the striking at these chapters only driving them in deeper until they are clinched on the other side with the hammers of eternity. And the Book is going to keep right on until the fires of the last day are kindled. Some of them will begin on one side and some on the other side of the old Book. They will not find a bundle of loose manuscripts easily consumed by fire. When the fires of the last day are kindled, some will burn on this side, from Genesis through Revelation, and others will burn on this side, from Revelation toward Genesis, and in all their way they will not find a single chapter or a single verse out of place. That will be the first time we can afford to do without the Bible. What will be the use of the book of Genesis, descriptive of how the world was made, when the world is destroyed? What will be the use of the prophecies when they are all fulfilled? What will be the use of the evangelistic or Pauline description of Jesus Christ when we see Him face to face? What will be the use of his photograph when we have met Him in glory? What will be the use of the book of Revelation, standing, as you will, with your foot on the glassy sea and your hand on the ringing harp and your forehead chapleted with eternal coronation amid the amethystine and jasper-gated glories of Heaven? The emerald dashing its green against the beryl and the beryl dashing its blue against the sapphire and the sapphire throwing its light on the jacinth and the jacinth throwing its fire against the chrysoprase and you and I standing in the chorus of 10,000 sunsets.

But I do not think we will give up the Bible even at that time. I think we will want the Bible in Heaven. I really think the fires of the last day will not consume the last copy, for when you and I get our dead children out of the dust we want to show them just the passages, just the promises, which comforted us here in the dark day of interment, and we will want to talk over what Christians who have had trials and struggles, and we will want to show them the promises that especially refreshed us. I think we shall have the Bible in Heaven.

Oh, I want to hear David with his own voice read, "The Lord is my Shepherd." I want to hear Paul with his own voice read, "Some say there are 400,000,000 copies of the Bible. It is impossible to get the accurate statistics, but suppose there are 200,000,000 copies of the Bible abroad, this one book read more than any 20 books that the world ever printed, this book abroad for ages, for centuries—where are the victims? Show me 1,000. Show me 500 victims of an impure book. Show me 100 despoiled of the Bible. Show me 50. Show me ten. Show me two. Show me one! Where is the hundredth copy of an impure book and not one victim of the impurity! On the contrary, you know very well that it is when the Bible has the most power that the family institution is most respected.

Again, agnostics go on still further, and they say the Bible is a mass of contradictions, and they put prophet against prophet, evangelist against evangelist, apostle against apostle, and they say if this be true, how, then, shall it be true? Mr. Mill, who was a friend of the Bible, said he had discovered 30,000 different readings of the Scriptures, and yet not one important difference—not one important difference out of 30,000—only the difference that you might expect from the fact that the book came down from generation to generation and was copied by great many hands. And yet I put before you this fact to-day, that all the Bible writers agree in the four great doctrines of the Bible.

What are those four great doctrines? God—good, kind, patient, just, loving, omnipotent. Man—a lost sinner. Two destinies—one for believers, the other for unbelievers; all who accept Christ going that happy way and only those destroyed who destroy themselves; only those who turn their back upon Christ and come to the precipice and leap off, for God never pushes a man off, he jumps off. Now, in these four great doctrines all the Bible writers agree. Mozart, Beethoven, Handel and Haydn never wrote more harmonious music than you will find in this perfect harmony of the Word of God, the harmony in providence and in grace.

You must remember also that the authors of the Bible came from different lands, from different ages and from different centuries. They had no communication with each other; they did not have an idea as to what was the chief design of the Bible, and yet their writings, got up from all these different lands and all these different ages and all these different centuries, coming together make a perfect harmony in the opinion of the very best scholars of all lands. Is not that a most remarkable fact?

The Bible is made up of the Old Testament and the New Testament. Let us take the New Testament first. Why do I believe it? Why do I take it to my heart? It is because it can be traced back to the Divine heart just as easily as that aisle can be traced to that door, and that aisle to that door.

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