SERMONS AND SERVICES IN THE CHURCHES.

The Reverend S. B. Moore on "Power With God"—The Reverend M. A. Matthews of Jackson, Tenn., on "Our Denominations Must Be Christianized"—"The Marks of Jesus" by the Reverend S. E. Ewing—The Reverend William A. Brown on "The Pre-eminence of Jesus"—"Heaven as a Home" by the Reverend A. M. Billingsley—"Jesus Instructs Truth Seekers" by the Reverend M. T. Haw—The Reverend Robert E. Lee Craig on "The Silent Growth of the Kingdom of God."

The Reverend S. B. Moore preached yesterday morning at Compton Heights Christian Church on the theme, "Power With God." He said in the close of his discourse: "We do well to thus seek deliverance at a throne of divine grace. But with such efforts our endeavors should not cease. We are to pray for and seek the salvation of all men."

At Jackson, Tenn., yesterday the Reverend M. A. Matthews of First Presbyterian Church occupied the pulpit, taking for the central thought of his sermon, "Our Denominations Must Be Christianized." Among other points made prominent was: "The divine power that saves a soul does not prevent religionized human nature from becoming tyrannical and intolerant. Happy the day when in the bonds of a perfect fellowship and in the spirit of a broad tolerance churches helpfully criticise each other."

From "The Marks of Jesus" was drawn a sermon on the character of St. Paul by the Reverend S. E. Ewing at Taylor Avenue Baptist Church yesterday. He quoted Gal. vi. 17, and said: "Just what these marks were we do not know. We have no difficulty, however, in discovering the traits of character, the Christlikeness, that won for Paul these marks."

The Reverend William A. Brown preached yesterday at Tower Grove Methodist Church on "The Pre-Eminence of Jesus." He said: "Men are provincial. They continually seek their own. Their horizons are contracted, their sympathies narrow, their aims selfish. But Jesus is pre-eminent among all in sympathy. Every class and condition of men find room in His capacious heart."

In his sermon at Maple Avenue Methodist Church yesterday, the Reverend Doctor A. M. Billingsley talked of the idea of heaven as a home. He told of the conceptions of the future life formerly held by theologians and asserted that the new ideas were the natural result of a wider mental and spiritual horizon and a better understanding of relations and duties toward God and man.

The manner in which Jesus makes known to men the truths which he wishes them to understand formed the subject of the sermon delivered yesterday morning at St. Paul's Southern Methodist Church by the Reverend M. T. Haw. The speaker asserted that the method was inductive in principle, and that deductive methods involve an amount of self-assertion which makes learning God's will impossible.

At the Church of the Holy Communion yesterday morning, the Reverend Robert E. Lee Craig preached about "The Silent Growth of the Kingdom of God." He reviewed the history of the Christianity and declared that it had never really grown by any other means than by its influence over the hearts and lives of men.

ETERNAL HOME TO WHICH HEART WANDERER TURNS.

The Reverend Doctor A. M. Billingsley, pastor Maple Avenue M. E. Church, preached on "Heaven a Home" yesterday morning. He took his text from John xiv. 2: "In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you."

In part, he said:

"It is seldom that a single idea affects thought so widely and profoundly as has the idea of evolution. Its first appearance produced great alarm, especially among theologians. For it was easily seen that the teachings of the church were utterly irreconcilable with this new doctrine of the scientific world. Naturally, the theologians rushed to the defense of orthodoxy. The battle waxed hot. Victory was claimed now by one side and now by the other. Finally a spirit of compromise appeared among the contending hosts. Certain farseeing theologians announced themselves as 'theistic evolutionists.' As the church of Rome Christianized those savage hordes who came over the Alps in the Fifth Century and laid waste the imperial city, and sent them back over the Alps to Christianize Northwestern Europe, so the farseeing Christian scholars of our day have taken the dark, cold, scientific doctrine of evolution and have Christianized it and with it propose to accomplish a more glorious conquest for Christianity than the church has ever yet dared to hope for.

"Evolution is now the regnant principle in the field of natural science. Its influence is seen in the realm of political philosophy. Its power in the realm of theological science and biblical criticism its power is constantly increasing. The so-called 'Higher Criticism' is not the application of this principle in the study of Scripture history.

"It is due, perhaps, to the temper of the times that this principle has been considered in connection with the subject of the future life than with other theological subjects. But even here some effort has been made to employ this new principle to the advantage of religion, and more than one recent writer have shown that this new scientific principle not only harmonizes with the Christian of the future life, but affords a more rational basis for that doctrine than anything else that the natural reason has yet been able to bring forth. The rapidity with which startling events have followed each other, the marvelous discoveries and developments of modern times, have so absorbed the attention of men that religious thought has been affected thereby. Men have so coupled with the question of applying the power to modern life, to the betterment of social and industrial conditions, that many have lost sight of the great doctrine of the future life, or have viewed it in a way altogether out of proportion to the importance of the position it holds in Christ's teachings.

"The Old Testament Scriptures are lacking in positive statements concerning the future life, but in the New Testament this subject holds a more prominent place, and the language used is much more definite. As the thoughts of men are widened with the process of the ages, as revolution has widened in its scope and has become more clear and positive, so the language employed to express that revelation.

"Men have ever been seeking to solve the perplexing problem of human existence. At present, reputable thinkers are agreed that no solution is satisfactory which does not include a future life, and most of them employing the analogy of evolution make the future life a development of the present life. If 'through the ages one increasing purpose runs,' we are justified in expecting that purpose to become more clear to the minds of men as the years go by. Revelation is from less to more and interpretation follows the same law. How different the utterance of the present day Christian concerning heaven from those of past generations. The dominant ideas of past generations colored the thought of those times on the subject of the future life.

"If the future life is to be a development of the present life, then, if we are to speak of the future life concerning which we can only have positive knowledge, we must employ terms that express the best and noblest things of this present life. We cannot suppose, therefore, that it was a mere chance that Jesus employed the language of this text, 'in my father's house are many apartments; if it were not so I would have told you.'

"'In his boldest relationships, the most sacred relations, the divinest felicities known unto us on this earthly life are the fellowships, religious, felicities and duties of home life. There is no other word that awakens such tender recollections; about which there clusters such sacred memories, which has power to call the human heart to its first founded cephs like the word home. How this conception of the future life dispels the fanciful and irrational! What quieting, comforting thoughts it inspires! As the far wanderer turns with deep longing toward the old home of childhood's happy days, so we heart wanderers in a cold and unfriendly world turn with hope toward our eternal home."

"OUR DENOMINATIONS MUST BE CHRITIANIZED."

REPUBLIC SPECIAL.

Jackson, Tenn., July 22.—The Reverend M. A. Matthews of the First Presbyterian Church preached to-day on "Our Denominations Must Be Christianized." His text was Ephesians v, 25: "Christ loved the church and gave himself for it." He said, in part:

"The religious element is the largest and most essential in the make-up of any country, the establishment and growth of churches the natural evolution of every people.

"Denominations are the result of constitutional conditions. Therefore, the many denominations are inevitable to every country. As population increases, so different cults multiply. As men develop and burst the narrow bonds of religious heredity, their views are modified and soon denominations reflect the complexion of their thoughts. Thus the creed world is unfinished, and sects must continue to rise and fall.

"But the innate dynamic religious force will continue to work out the elevation of mankind. It is a sign of health and growth for every phase of religious belief to be represented in a city. The friction produces thought and purity. Lamentable would be the state if only one denomination existed. It would be impossible to depict the debauchery, corruption and tyranny that would result. Any Protestant denomination put in power would be a curse and menace to the country. Each has its bigoted and blasphemous claim of infallibility on some one point. In that claim you find the germ of denominational tyranny that has caused the religious persecutions of the past, blackened the pages of history and reddened the face of the earth with the blood of its victims. The many denominations are not only essential to do the work of evangelization, but they are absolutely essential to keep each the other pure and prevent stagnation.

"The divine power that saves a soul does not prevent religionized human nature from becoming tyrannical and intolerant. We have passed from the field of physical force to the arena of mental combat. Tools of thoughts must be the weapons and sharp criticisms the challenge. Happy the day when in the bonds of a perfect fellowship and in the spirit of a broad tolerance churches helpfully criticise each other.

"'It can no longer be said, 'That watch a church does alone concerns it.' What one church does and thinks affects every other church and becomes the business of every religious body. The acts of a denomination concern the world and should be honestly and fearlessly criticised. The union of church and state is absolutely impossible. But the state has a right to demand of the church perfection, because the church has come to rule and direct the state by the power of truth and personal purity.

"It will be impossible for the church to direct and save the world so long as our denominations are controlled by commercialism. Collections and not conversions are the distinguishing features to-day. A church that exists in the raising of Twentieth Century funds. Salaries and not souls constitute our recommendations. Coin and not cause sounds the bugle in Christian warfare and enlists soldiers in the army of the cross.

"Very few are asking to be sent to the 'crossroads mission field,' a less number are willing to carry the cross and stand at the martyr's stake. A majority are asking for the crown to be given before they enter the field of faithful service. If a man is a God-called missionary, he will go, regardless of all conditions. Had we more consecrated men in the foreign field, fewer troubles would arise and a greater number would be duly added to the church. The idea of a missionary going under the protection of a Government and at the first sign of danger running from his post of duty! Commercial-imperialism has even taken the churches, and there are many pulpit mountebanks who advocate shooting the gospel into the Filipinos.

"Oh, for a denominational regeneration, a thorough purification of our churches, and a complete sanctification of our pulpits! Souls must be our only object and thought, if we ever prosper as the church of Christ. The time has come throughout this country for the churches to do more disinterested work—work for the salvation of souls and the moral elevation of men, regardless of the church to which they belong. Denominational selfishness results in a total neglect of the individual, unsaved man. We get too busy in transferring members from one church to the other, raising money to gratify church pride and building up denominational fences.

"Churches should support the weak, defend the poor and defenseless, cheer the discouraged, harbor and correct the wicked, lift the fallen, seek the lost, live lives of love and sacrifice, fall into the bosom of humanity, die and come forth glorified Christian lives."

PROVINCIALISM YET A PLAGUE IN MODERN LIFE.

"The Pre-eminence of Jesus" was the theme of the Reverend William A. Brown in his sermon yesterday evening at Tower Grove Methodist Episcopal Church. He spoke, in part, as follows:

"The ways of the Almighty lie hidden from most men. Only the few enter the secret councils of the Most High. That the few alone enter is not due to favoritism on God's part, but fearfulness on man's part. The multitude do not climb the steps of Sinai; nor do all the disciples ascend the mount of Transfiguration. The discoveries of divine grace and the revelation come through individual and not through communities. There is a sound from heaven and the masses say: 'It thunders,' but Christ distinguishes the voice of God. There is a sound as the rushing of a mighty wind when the disciples receive rare gifts of speech, and the masses say: 'These men are drunk with new wine,' but Peter distinguishes the gift of the Holy Ghost. There is a light from heaven that shines above the brightness of the Syrian sun and smites Saul with blindness, and while his attendants see no man, Saul recognizes the Lord of Glory. Giver of Life and Light.

"The ways of God and the operation of His spirit lie hidden, because of the weakness and the willfulness of men. Men so deafen their ears with the dull distracting discords of this life that they cannot hear the still, small voice. They so blind their eyes with the dust of earth that they cannot see visions of heaven nor catch glimpses of the greater glories of that after life. Out of the destroying depths of sin they cry and in response there comes the sight of one mighty to save. Christ, then, is pre-eminent among all as the Savior of the world. He came to seek and to save the lost.

"Men are provincial. They continually seek their own. Their horizons are contracted, their sympathies narrow, their aims selfish. To the self-righteous Jew the rest of the big world was unholy. To the cultured Greek the rest of the world was barbarian. But this ancient disease and not die out. Provincialism is yet a plague in modern life. It makes the chasms that yawn deep and wide between the social orders of society. It classifies men according to color and according to caliber; whereas, Christ classifies men according to character. Men saw in Zacchaeus only the publican sinner, abettor of Rome; but Jesus saw in him the child of Abraham and the heir of promise. The stress and strain of life may bruise and bleed, may beat down and keep down, but 'a man is a man, for a' that, and a' that,' and still is heir to many mansions.

"Not merely the shallow-minded are selfish, the seeming saintly sometimes pray, 'Lord, bless me and mine!' But Jesus is pre-eminent among all in sympathy. Every class and condition of men find room in his capacious heart. He gave his life a ransom, and in his death all men are to be drawn unto him. The hope-inspiring word of the New Testament is, 'Whosoever!' The sweet melody of that gracious word! How it smites caste and class a staggering blow. Partition walls give way before it. Not this man because of his standing; nor that man because of lack of standing; but 'whosoever will.' The Scriptures teach the truth that we are elected to salvation, but men have erred in teaching that truth. The elect are the 'whosoever will,' and the nonelect are the 'whosoever won't.' The gates of life never shut in a man's face; they only close upon his retreating form. Whosoever will may come and take the water of life freely.

"Christ is pre-eminent in sympathy. He bestowed life upon the poor rich and gave gifts of grace to the princely poor. Their great need like darkness made them all alike to him. The lowly and the lonely, the frail and the friendless, the peasant, the priest, the scholar and the scribe, the well-to-do and the poor-to-do, the burdened in spirit and the broken in heart—heeding Christ's invitation, 'Come! All!'—found in him the gift of rest and the grant of peace.

"Then men see through glasses darkened. Life's skein seemed to them tangled. Its purposes hidden, its possibilities unrevealed. In a vain endeavor to unravel its tangle and untie its knots, they lose heart—and with that goes faith, hope and love; for every loss of heart is a loss of love, and love lost means hell. But Christ is pre-eminent in all the traits of the Spirit. He knew the awful depths of sin and shame into which men sank; he felt their treachery and their treasons; saw the vices that afflict them, and the vanities that fascinate them. He came to his own and they received him not. He was maligned, betrayed, forsaken, crucified. Yet he never lost faith in men. Having loved his own, he loved them to the end. Blessed is the life in whose sky shine the stars of faith, hope and love to cheer the darkness of the night.

"The pre-eminence of Jesus is the theme of the entire Epistle to the Hebrews. He is there pictured as the eternal son and as the glorified man—the crowned and reigning Lord of the universe—vastly higher than the angels, greater in possession as the heir of all things, greater in power as the creator and sustainer of the worlds, greater in person as the effulgence of God's glory and the express image of his substance. He, therefore, brings us a better hope, a better testament, a better promise, a better possession. All life's forms, hints of joy and glory are written in superlatives since Christ came. And he that hath the Son hath the Life."

HE WHO HAS POWER WITH GOD HAS POWER WITH MEN.

The Reverend S. B. Moore of the Compton Heights Christian Church occupied his pulpit yesterday morning, for the first time in three weeks. He referred touchingly to his visit to his aged parents and other relatives in Kentucky; to a two weeks' meeting held in the same State, in which much good was accomplished; and to his delight at being again with his flock and in his regular work. His theme was, "Power With God," being taken from Genesis xxxii, 28: "As a Prince hast thou power with God and with men, and hast prevailed." He spoke in part as follows:

"Power with God is a sublime attainment, and will bring most other needed blessings. Having power with God, Jacob had power with men for good, and had no reason to fear Esau.

"We do well to inquire as to what this power is. We are bound to answer that it is not physical force, nor mental energy. Neither can it be magical influence, but it is spiritual power, power that prevails with God for a certain end.

"Whence does this power proceed? I answer that it arises in part from nature, his goodness is excited by our weakness, in part from God's promises; from our relation to God as Father, his love for us knows no limit; in part from the Lord's previous acts, every blessing being a pledge of another. He who spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

"How can this power be exercised by the children of God to-day? To begin with there must be a deep sense of our weakness. Jacob, conscious of his insufficiency, prayed and earnestly and humbly for strength and deliverance. The thought has been most strikingly expressed by Paul in his declaration, 'When I am weak then am I strong.' In addition there must be simple faith in the goodness of God, 'that he is a rewarder of them that diligently seek him.' 'We have boldness and access in confidence in this matter by the declaration 'He that believeth on me, the work that I do shall he do also.'

"There must also be earnest obedience to his will in order to the exercise of this power; 'If any man doeth his will, him the Father heareth.' Added to all these there must be a fixed resolve and no wavering, according to the apostle James. We must persevere, even though our case may seem to be growing worse all the while. Jacob's lameness did not stop his efforts; but as the angel demanded that he be released the man spoke, 'I will not let thee go except thou bless me.' This is a lesson we very much need in heart. Jesus spoke a parable to this end, that men ought always to pray and not to faint.'

"To what use may this power with God be turned? It may and should be used first of all, as in Jacob's case, for ourselves and our families, for whom we should seek deliverance at a throne of divine grace. But in such efforts our endeavors should not cease. They should be extended rather to all within the range of our influence. Thus of Abraham interceding for Lot and his household, of Elijah pleading for rain in behalf of those men who had thirtieth his life, of Moses pleading with God for the people who had made and then bowed down to the golden calf. We have to pray for and seek the salvation of all men. By the possession of and exercise of this power may we win souls to Jesus; for he who has power with God will also have power with men. Sons are Princes in God's house; exercise this power and earnestly seek it in ever-increasing measure."

ALL MEN SHOULD GROW A LITTLE EVERY DAY.

The Reverend Robert E. Lee Craig preached yesterday morning on the subject, "The Silent Growth of the Kingdom of God," at the Church of the Holy Communion. He took for his text: "He said, whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?" St. Mark iv, 30. In part he spoke as follows:

"The Jews were weary of Roman rule. Caesar's yoke was one of oppression. Archelaus and Herod Antipas had sprung from the hated race of the Edomites, and they had not a vestige of sympathy with the people they governed. They cared nothing for the Jews' law or for the Jews' God. They were the cruel tetrarchs of a foreign Power. Against the heartless tyranny of these petty viceroys the nation had again and again rebelled, only to be overpowered and hushed into submission by the Roman soldiery.

"Yet through all the suffering they endured, in the darkness of their deepest despair, there shone a star of hope which led them to trust and endure and be patient. The old prophets told of a mighty deliverer, of a great King, who should come and gather the outcasts of Israel and free them from all foreign rule and power. The people believed when this Prince should arise the throne of David would no longer be the emblem of authority, for the Roman lesion would be driven from their soil.

"At length a stern voice was lifted in the wilderness proclaiming a message to the nation. A prophet was there calling the people to repentance, and multitudes flocked to hear the man, upon whom, it was evident, God had poured the combined portion of that portion of his spirit. This preacher's soul was fired with earnestness and enthusiasm for his mission.

"The coldness, and half-heartedness, and pride, and worldliness, and hypocrisy, and sin of his people had brought upon them this desolation and distress. John the Baptist saw in the Roman lash the scourge of God. National sin leads always to national calamity. John was a reformer. He besought the people to confess and forsake their sin. In the voice of this stern prophet, eternal righteousness was proclaimed.

"Soon there came one from his mountain home at Aenon, where John was preaching and baptizing, came as quietly as the Baptist himself has emerged from his secluded retreat; this Nazarene carpenter came to be baptized of John; not, indeed, to be baptized for the remission of sins; for he had committed none. He came needing no repentance. He wore such purity of countenance which bespoke such purity of heart and soul that the pious and saintly John exclaimed, 'I have need to be baptized of thee, and comest thou to me?' He carried in countenance and character the credentials of Christ. The prophet recognized in the Nazarene the lamb of God, who taketh away the sins of the world.

His baptism had a different meaning from that which John administered to the penitent. He must begin the establishment of the kingdom of heaven on earth. He was the kingdom of which John preached. Now how would the king establish this kingdom? How would he lay the foundation of its power and set up its authority? Every world kingdom had been established by the force of arms. What other force than the sword and spear could break the Roman power and hoist the Roman garrison?

"In the parable from which our text is taken he explains to his followers:

"It shall, indeed, fulfill the splendid vision of Daniel. It shall conquer all the kingdom of earth—its sway shall be universal. Under its dominion shall come all growth of the world. But its beginning and its growth shall be different from that of any kingdom men have ever seen. Whereunto shall we liken it, or with what comparison shall we compare it? The great teacher declared it should be 'like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds which be in the earth; but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.'

"Yes, God's kingdom on earth shall be bound and governed by the law of growth, just as everything else of his creation is. It shall begin modestly and grow gradually. Its power and transforming influence shall work as silently and thoroughly in the mass of mankind as the leaven does in the measure of meal. Yet, the germ of the kingdom's life shall be likened to a grain of mustard seed. It shall grow to maturity and strength, just as the mustard plant grows. Its energies and its influence shall work like the working of leaven.

"And just as the kingdom of God has grown gradually in the world from smallness to greatness, so it is with his kingdom in the individual heart. The tiny seed taking root in the personal life grows gradually and silently toward the accomplishment of mighty and marvelous results. One must not be discouraged at the failure of making great strides in goodness. The reformation of one's life and character is not attained by the sudden methods of revolution. God's kingdom does not grow that way. The master emphasized the fact that it grows as the mustard plant grows. One must only be in earnest to be sure to grow some every day.

"The signs and the manifestations of this growth of the personal life are plainly seen and understood. There is a recognition of God's claim upon the soul's service and the soul's worship. A daily inventory is taken of faults and failings, of weakness and transgressions, and daily prayer beseeches the divine father to forgive and to give strength to overcome the sin which assails and besets. And with every prayer offered, every temptation overcome, every sin trampled on, every worship rendered, every kind word and deed said and done, the invisible word man is repeated, and the spiritual nature grows stronger and stronger and he is drawn fixed in the kingdom of God. And at length one finds that from some little shoot of faith, has grown the great tree, which shelters from the storm and shades from the heat, and in its branches judge alike the eagle of ambition and the dove of peace. For ambition can be no higher than to be like the king, nor can peace be more perfect than that which he gives."

JESUS INSTRUCTS SEEKERS OF TRUTH.

The Reverend M. T. Haw preached yesterday morning at St. Paul's M. E. Church, South, from the text, "If any man do his will, he shall know the doctrine." John vii, 17. He said in part:

"Jesus has become a person of national interest, and now at this great national feast he unexpectedly appears, and takes the question of his identity out of their hands. The intelligent and authoritative way in which he treats the subject creates surprise, and raises the question, Whence this skill and knowledge, since this man has not been specially trained or instructed? His answer is virtually, 'I am one of the authorities myself, sent of God, as Moses and the prophets were sent, and while I am not a disciple of your master's in tradition and speculation, I am in accord with the holy men of old, because I am sent of the same God. God has not disarmed the law and the prophets, but rather in me fulfills them.

"Your trouble is that you have not used the sacred books to put you in touch with God, but rather you have corrupted them by bending them to enforce your desires and theories. My father and I are one. We mutually certify each other. I am the father's one great thought and purpose toward man. He has no plan aside from this. Since he points to me and says 'This is my only begotten son, hear ye him,' we stand or fall mutually together. You cannot oppose me in the name and interest of the father. If you accept me, for I am clearly the one spoken of in the books, which you admit are from him.

"We learn from the text that moral blindness comes from the heedlessness of God's will, or perhaps of all his. Moses and the prophets certified Christ. The world now understands that, why did not the Jews? The answer is clear; they opposed the will of God with their own desires. Their folly is monumental, and their sin take the most conspicuous place. We must be blind as he who has a reason for not seeing. Obedient feet and a willing heart are a sure defense against imposition. He who is heartily willing to do God's will receives consideration at God's hands. Simeon, Anna and Nathaniel had faith in God's word, but perhaps not in John, and of them it is written that they waited for the kingdom of God in earnest expectation.

"The way to learn truth is to follow its leadings. The organ of understanding is not pre-eminently the head, but the obedient heart. Truth is practical, and to decide to solve the problems of life are logically, but by coming to them in the path of duty. This has largely been the history of progress in all fields. Christ takes his claims away from the critics, speculators and cranks, and going to the unsophisticated, as to Judge Taney, says: 'The man who puts down all sense of obligation will be quite a complete understanding is likely to prove a failure.

"To ignore intuition and stifle impulse for outside considerations is to forfeit its greatest and even authoritative. The thing for men to give their attention is duty and in this pathway lie the best gems of the universe. The Lord Jesus had little respect for speculators in sacred things. The mental luxury, which they sought, of being doctrinally and philosophically informed, overrunning with which demanded 'their hearts, their all,' was denied them. The man who is faithfully yielding himself to God's will will be the discoverer of additional indications of God's will. He, who, digging down to vein of ore, follows it, is more likely to discover its pockets than he who stands idle with shovel in hand.

"This is to induce the inductive method in things religious. In religion the difference between the inductive and the deductive method is the difference between consecration and self-assertion. They who are willing to be led by the God who made them will be shown many things 'full of glory;' they who are demanding of God the things they want will see become blind to the things they do see.

"The path of approach has everything to do with results.

"Many of us need to go back to where the road forks and get our bearings and start afresh. That many questions will be answered and many difficulties be cleared away. Some must go back to the intuition of a Creator and work their way up to the high confidence of full Christian citizenship. Others need to go back to the cross—its experience is your Bethel. You can never forget it. Back to the cross to-day with the story of your waywardness, back for the divine cleansing again!

"Some of us need to go back only to the altar of our first consecration and acknowledge our unpreformed vows, and we will meet us there and speak the father's pardon, and then we can get back into the path of peace, and, keeping its narrow way, we shall avoid the unscalable cliffs and tread firm ground through the places of gloom."

"THE MARKS OF JESUS." BY THE REVEREND MR. EWING.

"The Marks of Jesus" was the title of a sermon delivered by the Reverend S. E. Ewing at Taylor Avenue Baptist Church yesterday. He spoke from the text, "I bear branded on my body the marks of Jesus," Gal. vi, 17. He said, in part:

"The Galatians received Paul as 'an angel of God—even as Christ Jesus.' But they were quickly side-tracked from the truth when assailed by the enemies of the gospel and of the apostle. When the Judaizers began to question the apostle's veracity, his commission and the gospel which he preached, the Galatians were bewitched, and not only turned from the apostle, but also from the Christ, who had been 'openly set forth crucified' before them. Paul's purpose in writing this letter was to avert the Galatian apostacy. In this letter he, with the modesty, refers to himself, defends his commission, and shows conclusively that there is but one gospel—that Christ gave himself for our sins—and that by faith in this crucified and risen Savior we are justified from sin. Feeling that his presentation of the truth is thoroughly conclusive, he asks that the matter be dropped, and henceforth let no man trouble him, 'for I bear branded on my body the marks of Jesus.'

"Just what these marks were we do not know. He seems to refer to the branding of slaves. His body bore the marks of the prison and the lash. Paul prized these as much as the veteran does the empty sleeve. We have no difficulty, however, in discovering the trait of character—the Christlikeness—which procured for him these marks. These concern us infinitely more than the marks per se.

"Paul possessed fullest confidence in and reverence for the word of God. Jesus based his authority upon the word as spoken by the prophets. He quoted it and upon its testimony was willing to let his ministry stand or fall. Christ was loyal to the Father as seen in his obedience to all the commandments. So also was the apostle's confidence noteworthy. The Scriptures were his final appeal. Upon them he based his doctrine of sin, as to its nature and effect. He felt that the Scriptures alone answered the question 'What is man?' Paul saw man through the eye of God and thus knew that in his natural condition man was lost. But the possibilities were sublime for a man redeemed by grace. But Scriptures spoke with authority as to the past, present and the future. Paul's loyalty to the word, of course, made him loyal to Christ, who was the word incarnate. No one can be close him to Jesus and disregard the word of God. Let this brand be burned deep.

"Another mark was Paul's unbounded love and sympathy for his fellow-men. Jesus was a man and loved his fellowmen. He sympathized with man in his fallen and pouted state. Man, although corrupt, was very precious to Jesus. Jesus was despised and rejected of men, yet he was our brother and did a brother's part. So Paul's heart bled for his kinsmen. 'For I could wish that I myself were anathema from Christ for my brethren.' There is possibly no greater need on the part of our churches to-day than men with warm, loving, sympathetic hearts. Beloved, see that we possess this mark. What a city ours would be if brotherly love prevailed. If 'in he or we preferred one another.'

"This unfeigned love found expression in self-sacrifice. Jesus literally gave himself for others. 'Except ye eat my flesh and drink my blood' was more than a figure of speech. He in no sense was guilty, yet he died for the guilty. His was a willing self sacrifice. There is no giving which brings the print of the nails so quickly as self-giving. One accomplishes something when they begin to pour their life-blood into the object of their affection. Paul was not perfect and could not offer himself as a vicarious sacrifice, but he literally gave himself to the proclamation of the sacrifice which Jesus made and thus vitally joined himself to the Christ. His exclusive of sufferings was no idle talk. He was commissioned to suffer and he did not shirk. His reception by the Gentiles was much like that of Jesus by the Jews. It is fashionable these days to lay our way through rather than to give self and all we possess to the cause of Christ.

"Another mark of Jesus which Paul possessed was dauntless courage coupled with tireless energy. It was largely in respect to their moral courage that the enemies of the Christ took knowledge of the disciples that they had been with Jesus. Not intentionally did the twelve pay the tribute to Jesus, Paul was the living, breathing, acting Christ in his ideal. He sought to have a conscience void of offense, which is possible only where the conscience is enlightened by the word and the indwelling spirit of God. Paul had a keen appreciation of the good and a moral courage that dared to stand for and do the right at any cost. How many of us refuse to speak the truth for fear of offending, failing to apprise our neighbor of the truth as quickly as to profit by it ourselves?

"Whose tag do you wear? Is it Satan's or Christ's? Impressions are made every day. Who will claim us by our marks in the day of judgment? It will be impossible to deceive God. Little duties neglected and opportunities slighted will serve as marks for Satan and not marks of Jesus. The humble effort for Jesus that may have been considered by us complete failures will some day shine forth luminous for Christ.

"The monk was awakened one night in his cell and surprised to find a visitor present. The monk asked the name of the caller, who replied, 'Jesus Christ.' 'Let me see your hand,' said the monk. 'I see no print of the nails; you are an imposter.'

"And yet we are not to worship the marks but the Christ. The watchers at Mr. Carey's bedside were speaking of the work which the noble missionary had done, but were interrupted by the dying man, who said, 'Do not talk of Mr. Carey, but of Mr. Carey's Savior.' Neither are we to worship the apostle. Paul's glory was in the Christ. If there had been no Christ there would have been no Paul the apostle. 'Be ye imitators of me even as I also am of Christ.' Doing the will of Jesus will bring the marks of Jesus."

CHANGING ATTITUDE OF ORTHODOXY TOWARD BIBLE.

REPUBLIC SPECIAL.

Plasa Chautauqua, July 22.—Religious services alone were held at the Chautauqua to-day, all the work of the departments of study being abandoned until to-morrow. This morning the Reverend Doctor William Potts George, pastor of Westminster Presbyterian Church, preached in the tabernacle, taking for his text Zachariah xiv, 6-7.

Tonight the large tabernacle was filled with visitors to hear a discourse by the well-known Boston pulpit orator, the Reverend Doctor Alfred A. Wright, dean of the Boston Correspondence School. Dean Wright spoke on "The Changing Attitude of Orthodoxy Toward the Bible," using the text: "We can do nothing against the truth, but for the truth."

He said he spoke as follows:

"History shows that here and there are men and women who, though perhaps few

DEAN ALFRED A. WRIGHT
Of Boston, who preached at Plasa Chautauqua last evening.

in numbers, standing towering above the majority, are for truth. It may be that it is not until a future age that the truth is recognized in them. Truth may not be orthodox, and orthodox may not be truth. But in the present discussion it will be found to be a useful tool. No opinion, whether orthodox or not, has remained without change for the last 1,000 years.

"Niagara Falls have not changed for 1,000 years, but the place where the waters fall has shifted and is shifting to-day.

"Doubt is the shadow of the moving objects in this journey. As a destructive process and method in the treatment of the Scriptures, the high criticism is but the latest and the most specious form of the human iconoclastic spirit that will not accept the strenuous claims of the Bible on conduct. As a scientific process and method of investigating the style, the authorship, the date and the canonical relationship of each book in the Bible, the higher criticism is one of orthodoxy's best friends. It seeks to get at the facts. Who objects to that? Who can reasonably object? I say go ahead higher criticism! Dig, climb, scrape, dive, you shall gather for us what we are too ignorant or too indifferent to gather for ourselves. But when you ask us, if you shall ask us, to accept all your hypotheses, your assumptions, your lie and guts, or any one of them without sufficient test and proof, we will then call a halt. We demand in the name of scientific method, whose supreme question now and ever is, what are the facts? that you give us the proof. We must have also the privilege of presenting a whole class of facts that the higher criticism ignores too largely.

"It is properly chargeable that the destructive higher criticism has thus far shown itself ignorant of the fundamental implications of the scientific method in its treatment of the Scriptures. That implication is this: 'That all things are tied to all.' Hence, when it ignores any category of facts, or even one fact, it exhibits conclusions violated from the the start. The class of facts ignored by the destructive higher criticism is the class furnished by the Christian consciousness. We come to the conclusion that the destructive higher criticism has done no better than those who have followed the book, and they have missed Christ.

"Yes, the attitude of orthodoxy is changing rapidly toward Jesus of Nazareth, and hence toward the Scriptures. It is changing toward the source of authority in the Scriptures."

Death at Mount Carmel, Ill.

REPUBLIC SPECIAL.

Mount Carmel, Ill., July 22.—William W. McDowell died to-day very suddenly. He was one of the best-known Democrats in Southern Illinois and was Sheriff of Wabash County three terms and County Judge four years. In early life he was a steamboat clerk on the Ohio and Mississippi rivers. His age was 69 years.

Burlington Route

KANSAS CITY, ST. JOSEPH, OMAHA.

The Burlington's trains to these cities are of the highest grade in all respects, the usual Burlington standard. They are broad vestibuled, Pintsch lighted, and have as equipment the best models of chair cars (seats free) with smokers' compartments and the most modern patterns of drawing room, compartment, buffet and standard sleepers.

3 GREAT TRAINS
8.45 P. M. for Kansas City, St. Joseph, Omaha and Denver.
9.00 A. M. for Kansas City, St. Joseph and Northwest.
2.05 P. M. for St. Joseph, Omaha and Denver.

STRIKE AT DALLAS.

Proposition to Order Out All Unions, in Sympathy, Deferred.

REPUBLIC SPECIAL.

Dallas, Tex., July 22.—There is no change in the situation of the strike of the union men on the Dallas Consolidated Electric Street Railway. The Trades Assembly held a full delegate meeting today, twenty-seven trades being represented, to determine whether there should be a general sympathetic strike. There was a strong sentiment in favor of a general call out, but it was finally decided that this course be deferred until further developments of the situation.

Unions wishing to join the striking motormen in a sympathetic strike were given permission to do so. Several of the unions, notably the foundrymen, voted for a sympathetic strike, and may join the motormen to-morrow. The Electrical Workers' Union did much to postpone the proposed general shut-down. That organization held a large meeting and voted against a sympathetic strike at this time by the narrow margin of two votes.

Were the electrical workers to strike it would stop all the street cars and fully one-half the business concerns of the city, as well as shut off all electric lights, both for street illumination and private use. The Trades' Assembly passed a resolution that all unions who are permitted to continue work, shall donate one-sixth of the wages of members (one day's work each week) to assist in maintaining the strike.

The prospect is that a general sympathetic strike will not be long deferred. The State Federation of Labor meets here to-morrow. Much depends on what that body may do.

RIVER NEWS.

REPUBLIC SPECIALS.

Cairo, Ill., July 22.—The river fell .1 of a foot during the past twenty-four hours, the gauge reading 12.5 feet. The weather is fair, very warm and threatening rain. The Cowie departed for the Lower Mississippi with empties at 5 p. m. The James Woods from New Orleans with empties passed up at 2 p. m. She probably will go to the bank below Caseyville for a tow. The Emma Graves from the Tennessee River with three barges of ties arrived at 4 p. m. The Raymond Horner and Joan from St. Louis with a fair trip arrived at 5 p. m., discharged a small lot of sundries and added the packages and left for St. Louis at 6 p. m. She will pick up wheat above. The Joan had about feet of timber, 700 sacks of wheat, 300 head of hogs and a lot of sundries. Captain Fred Bennette took passage on her to Thebes. The Chippewa from St. Louis. The Raymond Horner and Joan from New Orleans are due to-night. Captain G. F. Estes, representing the Weber Forrest Lumber Company, on his way to Cape Girardeau, is stopping here a few days to look up and buy or send towboat to tow lumber to St. Louis, Cincinnati and New Orleans. His company have under construction two sawmills of large capacity at the mouth of the White River, Arkansas, and Cape Girardeau. They own 30,000 acres of land there. The Carrie V. arrived from Ellis, Ill., and left for another tow.

Memphis, Tenn., July 22.—River marks 17 feet on the gauge, a fall of 0.4 in 24 hours. Weather clear and warm, temperature 90 degrees. The Kate Adams arrived last evening from Arkansas City with fair trip and left at 7 p. m. The Lee left in last evening on return trip. James Lee got in last night from Friar's Point with fair trip and will clear in short time on return. The Georgia Lee arrived last night from Ashport with fair trip and will clear in short time on return. The Joe H. Mathis arrived this morning from the Arkansas River with good trip and will clear on return Tuesday. The Wilmuth will leave for Arkansas River this evening for Dardanelle. The Robert Lee is due from St. Louis to-night to leave at noon to-morrow on return trip. The City of Idaho arrived this morning from Fulton and will leave on Tuesday for same place.

Grand Tower, Ill., July 22.—City of Paducah departed for St. Louis at 8 a. m. Dolphin No. 3 with a barge of ties departed for St. Louis at 4 a. m. James Y. Lockwood with 2 barges of ties departed for Cairo at 6:30 a. m. War Eagle departed for St. Louis at 8 a. m. City of Clifton down at 4:45 p. m. Charlotte Rockefeller arrived up at 11 last night and departed for Cairo at 2:30 a. m. The gauge reads 20.5 feet, a rise of .4 in last 24 hours. Weather clear and hot.

Paducah, Ky., July 22.—River gauge reads 5.8 and rising. Joe Fowler from Evansville at 4 p. m. J. M. Howells to Tennessee River at 4