

SABBATH SERVICES

The Grand Army Sermon at the Church of the Reformation.

Dr. Parsons Discourses on the Battle of Life.

Rev. Dr. Rankin on the Kingdom of Truth and the Royalty of Christ.

A Beautiful Sunday and Well Filled Churches.

THE CHRISTIAN'S WARFARE.

THE ANALOGIES BETWEEN SPIRITUAL AND TEMPORAL SOLDIERING.

At the Church of the Reformation on Capitol Hill Rev. Dr. Parsons yesterday delivered a sermon appropriate to memorial day services.

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history is blinded to the real meaning of victory. They have moved on far enough to lose direct vision, but not far enough to turn about and leisurely survey the field through the glass of history. But further, our war was a civil war—that is, it was a family quarrel (most unnatural) in which, the quarrels of brothers, every victor is really defeat, and all glory in one way, that brothers should fight. But unnatural as it is, it is even more unnatural for them to continue in hostility. Alien peoples keep their peace alive. Beneath the truce of peace slumbers desire for revenge—even now between France and Germany. Their peace is like the quiet on the green slope of a volcano, whose fury is likely to burst forth again at the next moment and melt the face of nature. But our quarrel is over, and the heartfelt prayer of all north and south is, God grant that nothing like it may ever again come to divide what God has joined together. A very natural question, therefore, is, what is to become of this memorial day? Is there a place for it as a nation's holiday? Will there be any use for it in the next generation? (a) In itself? Yes. The graves will remain. (b) What it leads to? Yes; other graves. It widens. I have noticed others choosing this day. And affection grows. In Japan they have an annual festival called "The Feast of Lanterns." The graves are illuminated, and a most touching sight is the young men while a hold this inscribed on the race that draws us to the graves of our dead. Truly, "One touch of nature makes the whole world kin." And in thinking of it I have wondered whether we of the great army of the dead are not preparing the way for some universal custom that should abide forever with our nation's life, originating in the thought and care of one soldier for the grave of his comrade, maintaining the same day, associated all the while with such religious observances as point from the rest of the grave to the hope of eternal life in Jesus Christ our Lord.

If this should be the history of this observance we should be able to see another of those compensations that always come with every bad thing. Out of what we should get a refinement of sentiment; out of the slayer, honey.

And now, in conclusion, let me recall to you once more my text: "Take the whole armor of God." And, as one who would speak a word for your good, let me urge upon each of you to take this true soldier position in religious matters. Do all in your power; trust God; believe him; resist the devil; and having done all, stand! Quit you like men. Be strong, the more ye are able to stand in the midst of the redeemed, the church triumphant in heaven. And this is my prayer for you all. Amen.

THE KINGDOM OF TRUTH.

DR. RANKIN'S DISCOURSE ON CHRIST'S REPLY TO PILATE.

"Art thou a king then?" Jesus answered, "That sayest that I am a king. To this end I have thus come into the world, that I should bear witness unto the truth." John xviii, 37.

Truth may be defined to be the shortest distance between two points, like the course of an arrow, from the thumb of the archer. Genus of truth. Society teaches us white lies; the arrow of artless childhood pierces them in the bull's eye. Just as in architecture, so in religion, nothing can be done without regard to straight lines. Yes, let us be true, and every man a liar of there is no truth in religion, there is nothing there. As between man and God, the Bible reveals the truth, the whole truth, and nothing but the truth. The life and death of God-man Jesus is the shortest way between these two points. "For there is one God and one mediator between God and man, the man Christ Jesus." There is no roundabout method in the Bible. There is only One to whom the porter openeth. He who stands in presence of the Father, Pilate; the man of sorrows and acquainted with grief; the seed of the woman predicted in Eden; the gentle saying, ecce homo! Behold the man! the few crying out, crucify him, who is the true God, the true King. He comes as truth, for love always walks in the guise of truth.

I remark that to claim a thing to be true does not put it into the kingdom of truth. If Jesus had said, I am the true God, the true King, He did not touch it, it is not righteously true. Old Pilate humored Hamlet as to the shape of a certain cloud. It was a camel, a weasel, a whale. This is the way some people look at a thing to be called true. It is that, according to their humor or their imagination. The idea of a kingdom is that of certain territory under law. We talk about the mineral kingdom and the vegetable kingdom. Minerals and vegetables are not the final properties which belong to them, which are theirs by constitution. Over the kingdom of truth Christ presides as king. He establishes certain truths by His teaching, life, and death. The word "king" is not ostensive to us. And yet at this hour the greatest empire of the world, that was friendly to us in the day of our trial, while mother England permitted rebel cruisers to prey upon our commerce, has her coronation ceremony. A king, as Carlyle defines him, is the nation's able man. The king of the kingdom of truth, should be the prince, her first one. As such, Jesus of Nazareth has been recognized, as John Stewart Mill, who calls him "the ideal representative and guide of humanity," by Theodore Parker, Goethe, and even Strauss, himself, who says: "To have religion without Christ is as absurd as to have poetry without Homer or Shakespeare."

I remark that the denial of moral and spiritual truth affects not the realm of truth, but only the character and destiny of him who denies it.

"What is truth?" asked Pilate. It is a question to be answered by Pilate's own word: Behold the man! This God-man is truth. It is charged that we Christians are not consistent with what we profess to believe. This is true. But Jesus of Nazareth, have died differently, if every word He taught was not true? We accept the criticism and we record the admission that a man's belief in the truth of all He taught, and that it matters a great deal what a man believes. Still all infinite truth can be yielded to only imperfectly by any finite being. The infidel believes a great many things with great ardor. His life is not consistent with the infinite truth, which any man believes, always upon his finite soul, would make life unendurable unless supernaturally sustained. Napoleon I could not understand how the dead Christ could still live in His followers. This is the secret of the eternity of His kingdom.

Napoleon was forgotten, living; so was Hannibal, dead. This Jesus of Nazareth lives forever. Every believer carries about in his own spirit the living Christ, the living truth, which His Master taught. The Master forms His own image in his inner man. There are mystic chords of memory which unite the believer to all the great truths which Jesus taught. He has been crucified with Christ; he has risen again; he walks with Christ in newness of life; he has the key to the whole system of truth in his own experience. You study the manuscript and the higher criticism. Let the soul of men—the living epistle. What Christ taught finds its correspondences within me. To me daily He proves Himself equal with the Father, to have all the attributes of God; He reveals the truth of all He taught, and our hymn that we will not be ashamed of Jesus. We are ashamed of Him when we are ashamed of the truth He taught. Nothing but believing this truth will mold us into the likeness of Christ. This is memorial work. We testify again our gratitude to the dead, who witnessed a good confession on battle field and in hospital; whose bones lie in so many a national cemetery in different parts of this great land. They believed the truth for which they fought. They sealed it with their own blood. As Christ died to make man holy, so they died to make men free. They show us the spirit in which we should testify to the truth.

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No CHANGE of cars Washington to Luray on B. and O. Special every Wednesday excursion to Luray.

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AMONG THE MOUNTAINS.

On Friday night a pleasant little party of newspaper men left in two special Pullmans for the mountains of West Virginia and Maryland as guests of the Baltimore and Ohio Railway company. The seekers of novelty, ozone, and pleasure, who composed the party were W. B. Shaw, of the Boston Transcript; C. T. Murray, of the Philadelphia Times; George W. Shanklin, of the Cincinnati News; W. C. MacBride and George Gilliland, of the Cleveland Leader; H. Trumbull, of the Cincinnati Enquirer; Byron Andrews, of the Chicago Inter-Ocean; Harry Ford and C. M. Fairbanks, of the Baltimore Sun; Edgar Goodman, of the Baltimore American; E. V. Herlange, of the Baltimore News; Harry S. Brown, of the Baltimore Day; John B. McCarthy, of the Hartford Times; Frank Carpenter, of the Cleveland Leader; H. Trumbull, of the Baltimore American; O. O. Stealey, of the Louisville Courier-Journal; Edwin Fleming, of the St. Louis Republic; C. M. Ogden, of the Philadelphia Press; V. F. Bond, traveling passenger agent of the Baltimore and Ohio; and the representative of THE REPUBLICAN. The host was Mr. J. G. Panghorn, the assistant passenger agent of the Baltimore and Ohio. The train left shortly after 10 o'clock, and was accompanied by the Baltimore and Ohio about four hours. The cars were well tracked till morning. After an excellent breakfast at the Queen City hotel a special engine was attached and the party steamed away for Deer Park. The scenery along the route was greatly enjoyed, comprising as it does all the varied phases of nature's face, from the quiet, pastoral beauty of meadowland to the stern sublimity of the forest covered mountains. Every turn—and every one knows how brought a magnificent panorama before the eye. After going through Will's gap, the Potomac, which the road clings to with an unwavering fondness, again became a constant. Father Shaw wanted to hang about for four hours. The cars were well tracked till morning. 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