

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. H. MELISH.

Theme: The Trinity.

Brooklyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, preached a sermon on "The Trinitarian Conception of God," which has attracted much attention and the publication of which has been requested. The text was from St. John 15:26: "When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, He shall bear witness of Me." Mr. Melish said:

The vital religious thinking of our day is concerned with experience. A creed or theology is of little value because it is old and has the authority of some council; its worth, its truth, springs from its ability to make articulate the facts of life. "Does this theology," we ask, "interpret experience or is it a mere academic formula which a few intellectuals have spun for themselves?" We of to-day have distinguished between religion and theology. Religion is the life of God in the soul of man. Theology is the interpretation of this life. It is therefore related to religion as botany is related to the flowers. A man may be religious and be entirely ignorant of theology. He may be religious and reject the theology of the past. He may be religious and hold the New Theology. The theology which is of real value, whether old or new, is that which interprets the religious life, which takes those experiences of the common folk, the average man, and tells him what they mean.

In the light of this new approach to theology does the Trinitarian conception of God mean anything? Or is it a mere dogma of the church which some will accept out of loyalty to the church, and others will reject out of loyalty to the truth and their own intelligence? Is there any real experience which receives interpretation from the Trinitarian theology? Does this Trinitarian conception of the life divine bring to our human life enough to enable a man to accept it with loyalty and sincerity? It was once my privilege as university lecturer, to come into somewhat intimate relations with some young men who were studying to become Jewish rabbis. What interested them was the Christian thought of the Trinity. They wondered how any intelligent person could believe in the Trinity for to their monotheism it seemed like deifying a man—whom they were willing to regard as second only to Isaiah—and so denying the fundamental truth of their religion that God is one. It is only by going deeper into life itself, by getting a broader view of the larger human life we call history, that we are able to enter deeper into God. The Trinitarian conception of the divine life, if it is to be accepted with loyalty and sincerity, must give a more intelligent and satisfactory interpretation of life and history than the Unitarian conception of God. As Knawkin says in his book, "The Knowledge of God," "The surface drift seems Unitarian in our time, and advanced thinkers take it for certain that the religion of the future will be some form of Unitarianism. Were the political outlook different I might have less difficulty in agreeing with them; but a broader view of history seems to point another way."

In the New Testament there is no Trinitarian theology. In fact, there is no theology of any kind if by theology we mean organized knowledge of religion. Even the Fourth Gospel and St. Paul's letters, said to be theological, are not theology in our modern sense of a systematic divinity. The New Testament is a book of religion; it is the record of experience; it deals with life, not the theory of life. There is, however, in the gospels and epistles what we may call a Trinitarian experience. In this text, for example, there is reference to the Comforter, the Father and to Jesus Himself. Father, Son and Spirit in this and in many other passages are spoken of as concerned with life, the life which men are living here on earth. The spirit which is to be in men, comforting, guiding, inspiring them in all the vicissitudes and efforts of life, is said to bear witness to Jesus. It will take of Him His truth and life, and show them unto men. As a scholar bears witness to his teacher, even though he may go far beyond him, so the Spirit witnesses to Jesus. On the other hand, the spirit has its origin in God; it comes from the Father, from whom Jesus Himself also came. Behind both Jesus and the Spirit is the Father, who loveth all His children. This is not academic language, but the words of life, descriptions of actual experience of Christian men and women all through the centuries; all for whom the person of Jesus has deep spiritual value and who have confidence in the spirit of truth and believe in the fatherhood of God have shared this three-fold life and experience of the men of the New Testament.

This experience which forms the foundation of the Christian religion, every man who shares it belongs to the church by virtue of this life. It is the misfortune, nay, the calamity of the church that it has not kept this fact clearly in mind. Again and again it has substituted for this true theory of organization and doctrine statements which immediately destroyed the church's unity and created rivalries and separatists. This is the only possible basis of a reunited Christendom; not the Catholic creed, nor the historic episcopate, nor the sacraments or any external thing, but the three-fold life and experience which fulfill the Master's prayer that "they all may be one even as we are one; thou in me and I in thee, that they may be one in us."

To this personal experience of the individual Christian we should add the larger experience of the centuries. What witness does history bear to the three-fold life? In the experience of the race nature has played a great part. At the present moment the minds of innum-

erale persons are turned to the heavens. Whether men interpreted the facts correctly or incorrectly, the facts themselves have inspired in man of every age wonder, and, in the old days, worship. Both in the stars overhead and nature underfoot and around men have felt the presence of a power not themselves. It has inspired poetry and created religions. The worship of nature was man's first worship. It is the object of the man's most exact knowledge. To know this world outside one's self in some of its marvelous workings has been the aim of our science.

Now, what religious interpretation shall we put upon nature? Shall we spell it with a capital N and regard it as the cause of all things, as many do? Or shall we regard it as the outward, visible manifestation of a presence whose

Dwelling place is the setting sun, and the round ocean and the living air. And if behind nature there is this Power, using nature as a garment, what shall we call it? What is its name? The old catechism says: "I learn to believe in God the Father, who hast made me and all the world." What an interpretation of man's experience of nature is this—to know that behind and through all this universe is God, whose relations to it is that of father or creator; whose attitude toward it is fatherly! Such is the first interpretation of the Trinity.

In one's experience of life our humanity as well as nature plays an important part. There was a time when nature was here in all its power, but man had not yet appeared. The earth was the home of beast and bird and fish. Then came the human creature, related to all other living things in many physical ways, but mentally separated from the animal world by an ocean of distance. For unnumbered centuries now has this human creature lived upon this planet. He has worked out institutions, literatures, philosophies, religions, arts and crafts. Here is a human development corresponding to nature's life, and yet higher and more complex.

What is the interpretation which throws light upon the facts of human history? Is man the lord of creation, or is there some spirit higher than the human, manifesting himself in and through the human, incarnating himself in humanity? Does man find his highest life in serving and admiring himself, or in serving a divine spirit which reveals itself to him in his reason and his conscience? And if there is some spirit, akin to the human spirit and yet different from it, calling men ever to follow him, what shall we name him? Again I find the answer in the old catechism of our childhood: "I have to believe in God the Son who hath redeemed one and all mankind." In mankind there is at work, and has been throughout its life on this planet, God. He has not been simply a creator, a fathoming man as He sustains the physical universe. He is in man as He is in nature, but revealing Himself to the human as He could not to the brute, as the Power which upholds the human, feeds it, inspires it, calls it ever back from the sensual to the moral and spiritual, leads it ever forward to its goal and purpose. In Jesus of Nazareth this Son—God, who is in every man, has manifested Himself most completely and perfectly. There is seen, as St. John says, "the light which lighteneth every man that cometh into the world." As nature bears witness to God the Father, so humanity bears witness to God the Son.

So does our human life find its illumination in the divine life. Our experience with nature, humanity and our own souls finds its interpretation in the truth that God is Father revealed to us through the nature which He has made; that God is Son manifested in the humanity which He is redeeming; that God is Holy Spirit, known in the spirits of each one of us whom He is sanctifying.

The truth of the Trinity does not end here. It asserts further that these three are one. So frequently men find themselves unable to dwell at home, in more than one of these sides of life. Our scientists are world of physics, chemistry and biology. Their spirits roam at home with those fields. They know God the Father and worship Him. But for humanity they have little interest; history does not speak to them; and the spiritual experiences of individual men puzzle them and seem morbid and pathological. Other men there are for whom nature means nothing. They are appalled by the apparent ruthlessness and injustice of her ways. Their spirits are at home in the life of humanity. History is the voice of the Eternal to them, speaking words of life. God the Son is their God and about God the Creator they are frankly agnostic. There are still other men for whom neither of these voices has any meaning. His story is the voice of dead ages. Nature has no voice at all. What is real to them is that Spirit which they know at first hand through their own reasons and consciences. It is God the Holy Spirit which is their God. Again and again we find that these men misunderstand each other. Their neighbor seems to speak a different religious language. Other men they sometimes frankly say worship a different God.

The undying truth of the Trinity is that these three are one. There is only one God. But to different men He manifests Himself in different ways; to some through nature, to others through humanity, to others still through individual experience. But behind nature, humanity and the individual life, binding all together in a splendid unity, is the One Son of the universe, related to the universe as the human soul is related to the body. God grant that from this Soul, our Father, may proceed to you and me the Holy Spirit, to bear witness in us to the life and character of the perfect Son, Christ Jesus.

Peace Breakers. Acid dropped on steel, and allowed to remain there, will soon corrode it. And if we allow worries, anxieties, careworn questioning to brood in our hearts, they will soon break up our peace, as swarms of tiny gnats will make a paradise uninhabitable.—F. J. Myer.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JULY 10.

Brief Review of the Lessons For the Second Quarter of the Year—The Principal Facts.

GOLDEN TEXT.—"The words that I speak unto you, they are spirit and they are life." John 6:63.

A review should aim to gather up the principal facts and central truths of the lessons and put them together. The passages studied, texts and Golden Texts, will be found in preceding issues and need not be repeated here.

The principal facts of Lesson I. are the display of Jesus' power in the raising of Jairus' daughter and healing of the woman who had an issue of blood. The great central truth is that Jesus is a Divine Saviour, and that there is nothing too hard for Him.

The principal fact of Lesson II. is that Jesus imparted the power that He Himself possessed to twelve others and sent them forth to carry on His work. The great central truth is that Jesus is Divine.

The principal fact of Lesson III. is that John the Baptist, though he had had a clear vision of Jesus as the Christ at an earlier date, fell into doubt, and Jesus gently dealt with his doubt and dispelled it. The great central truth is that Jesus is conclusively proven to be the Messiah by doing the work of the Messiah.

The principal fact of Lesson IV. is that Jesus rebuked the cities wherein most of His mighty works were done, because they repented not. The great central truth is that guilt is measured by opportunity, and the greater the opportunity rejected, the greater will be our condemnation.

The principal fact of Lesson V. is that Jesus refused to be bound by Pharisaic traditions and kept the Sabbath according to its divine idea, and not according to man's prescriptions. The great central truth is that the Son of Man is Lord even of the Sabbath day.

The principal fact of Lesson VI. is that wine makes a fool of every one who drinks it. The great central truth is that wine and all alcoholic liquors should be left absolutely alone.

The principal fact of Lesson VII. is that the Pharisees in their determination not to obey the truth did not hesitate to attribute the works of Jesus, which were performed by the Spirit of God, to the devil. The great central truth is that there is forgiveness for every sin but one, but that the blasphemy against the Holy Ghost shall never be forgiven.

The principal fact of Lesson VIII. is that Herod put to death John the Baptist, the faithful prophet of God, to gratify a wicked woman's hatred. The great central truth is the awfulness of sin.

The principal fact of Lesson IX. is that Jesus multiplied seven loaves and a few small fishes until they became sufficient to feed 4000 men, besides women and children. The great central truth is that "truly this is the Son of God."

The principal fact of Lesson X. is that Jesus walked upon the sea to reach and cheer and help His distressed disciples. The great central truth is that Jesus is the Son of God.

The principal fact of Lesson XI. is that Jesus in response to the cry and persistent faith of a heathen woman, had mercy on and healed her daughter. The great central truth is that persistent faith can get anything from the Lord.

The great central truth of Lesson XII. is, "Take heed how ye hear the word of God."

The great central truth of Lesson XIII. is that in the outward manifestation of the kingdom at the present time are both tares and wheat, which will grow together until the harvest, but at the time of the harvest there will be an eternal separation.

The great central truth of Lesson I. of the third quarter is that the kingdom of heaven and the Christ, in whom it centres, are worth more than all earthly treasures.

Three Gains of Being Strong.

Courage. Nobody who has gone to Christ for strength ever loses heart. For He says, "My Lord believed in men and their salvation; why should not I? My Lord did not despair of the world; why should I? My Lord never ran away from duty because it might be unpleasant, or hard, or dangerous; I will stand with my Lord!"

Consistency. It is easy to look like a Christian, in one particular or another, but somewhere the surface-Christian will betray himself. The true disciple is fallible enough, but he is saved from shame by his sincerity. The imitation disciple drops his disguise when he least suspects that the mask is off.

Success. The Christ-strengthened man is on the winning side. No weapon can prosper against him. He has the secret of conquest. He has a first lien on the future. He inspires others. His unconquerable persistence keeps the Church and all good movements going for ever. Once and again he may be beaten back for a moment, but he and his kind are the saving element that will yet bring the world to God. They are God's best pledge to humanity that the forces of evil are surely going down to defeat.

Getting Even Does Not Pay.

Do not waste any time trying to "get even" with some one who has wronged you. It is impossible to employ a single hour to worse advantage. Someone has truly said that "getting even" is an idea of revenge found only in the philosophy of fools. Truer words were never uttered.

This idea that because someone else has stooped to a low, contemptible act, you must, too, is not worthy of a moment's consideration by high-minded men and women. Do not allow what someone else has done to put you out of harmony with your best self. "Getting even" hurts you a hundred times more than it hurts any one else.—Pittsburg Christian Advocate.

Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c. and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Inc.), Louisville.

Charles E. Sachs, Waynesboro, Pa., has stalks of oats which were grown on the farm of his father-in-law, Harry Smith, near Waynesboro. The stalks measured 7 feet 10 inches in length and were well headed.

Try Murine Eye Remedy For Red, Weak, Watery Eyes and Granulated Eyelids. It Soothes Eye Pain. Murine Eye Remedy Liquid, 25c. and 50c. Murine Eye Salve, 25c. and \$1.00.

No pleasure is comparable to the standing upon the vantage ground of truth.

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Obedience is not truly performed by the body of him whose heart is dissatisfied.

Boy Tortured by Eczema.

"When my boy was six years old, he suffered terribly with eczema. He could neither sit still nor lie quietly in bed, for the itching was dreadful. He would irritate spots by scratching with his nails and that only made them worse. A doctor treated him and we tried almost everything, but the eczema seemed to spread. It started in a small place on the lower extremities and spread for two years until it very nearly covered the back part of his leg to the knee.

"Finally I got Cuticura Soap, Cuticura Ointment and Cuticura Pills and gave them according to directions. I used them in the morning and that evening, before I put my boy to bed, I used them again and the improvement even in those few hours, was surprising. The inflammation seemed to be so much less. I used two boxes of Cuticura Ointment, the same of the Pills and the Soap and my boy was cured. My son is now in his seventeenth year and he has never had a return of the eczema.

"I took care of a friend's child that had eczema on its face and limbs and I used the Cuticura Soap and Ointment. They acted on the child just as they did on my son and it has never returned. I would recommend the Cuticura Remedies to anyone. Mrs. A. J. Cochran, 1823 Columbia Ave., Philadelphia, Pa., Oct. 20, 1909."

Forty-Five Million Eggs.

Forty-five million eggs have been shipped into Newark, New Jersey, since April first, and placed in cold storage by the warehouse man, to remain there until the high prices of last winter are duplicated. The eggs came mostly from Indiana, Michigan and Ohio. They were purchased at an average price of 23-1/2 to 24 cents a dozen. Two cents a dozen is added to cover insurance, storage costs, etc., which brings the total cost up to about 26 cents.

If the eggs can be retailed in New York next winter at 45 cents a dozen, which they fetched last winter, there will be a profit of 19 cents a dozen, or a total of something over \$700,000. So, 27-10.

Breeding-Herd Pointers.

Avoid extremes, neither the warm, poorly-ventilated, dark stable, nor the stormy outdoors is the place for stock. Succulent foods prevent constipation and assist the animals' digestive systems in getting more nutriment from their dry forage and grain foods. Corn-ensilage is the best and most economical form of succulence for the dairy cow and other cattle, but root crops are preferable for horses, sheep and swine.

Abundance, variety and succulence should never be lacking in the winter rations of breeding-animals. Feeding too much corn and other heat-producing foods brings disastrous results.

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Make it as usual, dark and rich—boil it thoroughly to bring out the distinctive flavour and food value.

Cool with cracked ice, and add sugar and lemon; also a little cream if desired.

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Women who suffer with disorders peculiar to their sex, should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.

Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and be well.



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The reader of the newspaper of today does not care for the petty prejudices of its publisher. A bilious editorial will disgust him. On the other hand, an editorial that will lead his mind into pleasant and profitable paths, will make him feel that he is getting the worth of his money.

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MORE AND BETTER LIVE STOCK

More Cows and Pigs Wanted in South Carolina.

Columbia, S. C. Special.—The cry, "more and better corn," sounded throughout the length and breadth of South Carolina with the result that the State has developed into one of the great corn producing States of the Union, is now to be supplemented with another, believed to mean even more for the prosperity of the agricultural interests of the State, "more and better live stock." This is the slogan of the South Carolina Live Stock Association, which is undertaking a vigorous campaign for more cows and hogs on the farms and to this campaign will be given the enthusiastic support of the State department of agriculture.

As a result, it is predicted that thousands of acres of idle pasture lands will be converted into grazing grounds for cattle and that in a few years South Carolina will not only be saving the millions annually sent to western live stock markets for live stock and live stock products, but will be shipping live stock and meats to other states of the South. This movement on the part of the State department of agriculture and the South Carolina Live Stock Association, is in line with the efforts of a number of agencies interested in the development of the agricultural resources of the South. The Southern Railway Company, through its Land and Industrial Department, has for years urged that more attention be given to live stock, a large portion of every issue of its publication, "The Southern Field," being given to this subject, and President Finley in his speeches and in other ways has repeatedly called attention to the great opportunities open to the farmers of the South in this particular line, owing to the great increase in the prices of all food products and consequent enlarged profits in their production.

That in its last analysis, the problem of soil conservation and soil improvement must find solution in the increase of domestic animals on the farms is the conclusion presented by W. J. Spillman, agriculturalist in charge of the office of Farm Management in the Bureau of Plant Industry of the United States Department of Agriculture, in Farmers' Bulletin 406, on "Soil Conservation," just issued by the department. This interesting bulletin recommends the raising of leguminous crops and the increase in the number of animals on the farms as the best means to adopt to bring unproductive soil to a high state of fertility. The use of agricultural lime as a supplement to manure and commercial fertilizers is being urged by many farm experts as a substantial aid in this work.

From 1900 to 1909 South Carolina's live stock increased in value from \$20,199,859.00 to \$45,780,000.00 according to the tax figures reported to the State comptroller general. As a result of the campaign now being inaugurated it is hoped in the next few years to effect an increase which will make these figures look small.

What is done in this work in South Carolina will doubtless attract wide attention throughout the South, as did the rise of this State in importance as a corn growing section, and the growth of the live stock industry here will be sure to have great effects for good in all other Southern states.

One of the Noblest Professions.

The man who edits the average country newspaper cannot well avoid treading on somebody's toes continually; must expect to be censured often for unintentional failures; must expect hard work and little thanks; must expect to be called a coward because he does not "pitch into" everything that somebody thinks is wrong, and a fool if he speaks out too plainly on public evils; he must expect to grind other people's axes—and turn the grindstone himself.

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