THE SCRANTON TRIBUNE-FRIDAY MORNING, OCTOBER 30, 1896.

HEARTY WELCOME Norrman & Moore FIRE INSURANCE, 120 Wyoming Ave. Last Night's Big Audience. THE SUBURBAN ELECTRIC LIGHT CO. Sermon by Rev. R. S. MacArthur, D. The man in the moon will be down pretty To see what's become of the night: And he'll say with a sob, "I'm out of a job, Because of that SUBURBAN LIGHT."

The greatest luxury in a modern home (next to a good bath room) is the incandescent Electric Light. No dwelling is complete or upsto-date without both. No business place without the latter. Our system, under the alternating current, is absolutely safe from fire.

WHY SEND YOUR LACE CURTAINS CITY TO BE LAUNDERED? Special facilities with artistic manipulator of the art warrants your patronage at home.

The Lackawanna 308 Penn Avenue. A. B. WARMAN.

Watch This Space For Our **Opening Ad.** Of Our New Store. Williams & M'Anu



Carpels, Draperies and Wall Papa. Was Welcomed to the City's Churches and Its People. Who

127 WYOMING AVE.

REPUBLICAN MEETINGS.

him for religious work and the prom-ised co-operation of his congregation and brother ministry, and the eloquent address of Rev. Dr. R. S. Mac Arthur D. D., LL. D., of Calvary Baptist church, New York city, could not have failed to show the auditory what con-stituted a prosperous church nor to encourage the new pastor in his min-istrations. Enterspersed with singing of an unusually attractive character. LACKAWANNA -Friday, Oct. 20. In Babylon hall, Speakers, Attorney John M. Harris, Attorney H. C. Reynolds.

Babylon hall. Speakers, Attorney John M. Harris, Attorney H. C. Reynolds.
CARBONDALE-Saturday, Oct. 31, In opyra house. Speakers, Major Everett Warren, District Attorney John R. Jones, Hon. C. P. O'Malley, Attorney R. A. Zimmerman, Attorney F. W. Fielts and Attorney H. S. Alworth.
OLYPHANT.-Saturday, Oct. 31, 1896, In Opera House. Speakers, Attorney A. J. Colborn, Jr., Attorney G. M. Watson, Attorney John F. Reynolds, Attorney H. C. Reynolds.
WINTON.-Saturday, Oct. 31, in Tem-perance hall. Speakers, Cluy Solicitor James H. Torrey, Mark K. Edgar.
SOUTH SIDE-Monday, Nov. 2, in Moet-ler's hall. Speakers, Attorney R. A. Zimmerman, Attorney H. C. Reynolds.
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Zimmerman, Attorney A. J. Coloorn, Jr. SOUTH SIDE-Monday, Nov. 2, in Nat-ter's hall. Speakers, Attorney R. A. Zimmerman, Attorney H, C. Reynoids. BOUTH SIDE-Monday, Nov. 2, in Work-ingmen's hall. Speakers, Attorney John M. Harris and Attorney H. C. Reynoids.

SOUTH SIDE.-Monday, Nov. 2, in Meis-clowski's hall. Speakers, City Solicitor James H. Torrey, Attorney George M. Watson, Attorney Charles Olver and others. SOUTH SIDE.-Monday, Nov. 2, in Cen-tral Park Garden. Speakers, Attorney George M. Watson and City Solicitor James H. Torrey.

TO REV. DR. DIXON than water. NO FAULT TO FIND. The two churches were of the same post. The Presbyterian army found no fault with the Baptist nor vice-versa; the two must run for the same object though the navy might experience some difficulty in running on dry land. There was no better city in which Dr. Dixon could put his talent to the test. Dr. McLeod scored the floating churches with the sole object of 'being enter-tained, warned Dr. Dixon against them and closed with the toast of Rip Van Winkle that the new pastor might "live long and prosper" and that he might have God in his hear. Secretary Mahy, who extended the "Welcome to Christian Citizenship" re-fered with a tinge of humor to the first time pleces which ran by water and were imperfect pleces of mechan-ism. They ran slow like the finishes of the preceding speakers who had been adresses. Dr. Dixon had been welcomed as a Baptist, a Christian and a pastor; it was the speaker's privilege to wel-Many Denominations Represented in FORMALLY INSTALLED AS PASTOR

D., L. L. D., of New York City. Salutory Addresses by Rev. W. G. Watkins, Rev. J. G. Eckman, Rev. Dr. James McLeod and George G. Mahy--When Dr. Dixon Responded He Was Visably Affected -- Reception in the Church Touight.

It was last night made evident that Rev. Joseph K. Dixon, D. D., who sev-eral weeks ago began his pastorate in the Penn Avenue Baptist church, has already won a warm place in the hearts of Scranton's church-going people. This was in part attested by the at-tendance at the welcoming service which was designated on the printed brogramme as "a public greeting." Every pew was occupied notwithstand-ing an unusual number of counter events about the city which might have been expected to affect the mem-bers in the audience, which included men and women prominent in many de-nominations. welcomed. Progessive cities, Scran-ton among them, are not slow, but are anxious to invite among them men with money and influence. That was one characteristic of Scranton's push.

nominations. The exercises were most appropriate. As arraigned and carried out they served to impress Dr. Dixon with the splendid and appreciated field open to

Christian association gymnasium and be made a better man-physically. Dr. MacArthur's sermon, which ap-pears in full at the conclusion of this article, was in its thought, style and sentiment, all coupled with the divine's inspiring eloquence, an illustration of the power of the later-day preacher. He delivered it with an intensity of memory and overlause from the sentence. manner and evoked applause frequent-ly. In his political references and his avowal of the pastor's right to express himself on current topics he was not at all mincing, but delivered himself of those utterances in such forceful manner that his meaning could not be de

nied. At the conclusion of the sermon, Mrs. Lizzle Hughes Brundage, soprano, sang "The Holy City" with a violin obli-gato by Miss Clara Long.

NO FAULT TO FIND.

DR. DIXON AFFECTED.

Dr. Dixon was visibly affected and not equal to his usual robust'style of speech in his response, which was very brief, to the welcomes and the sermon. The said in part: "When you called be to the pastorate of this church you supposed me en-dowed with good sense, and to show that I possess it I will not make a speech. When I was a student in the seminary at Rechester I often heard

seminary at Rochester I often heard the sermons of Dr. Robinson. The key-note of his prayer urges me to do here the best of my work. Way yonder on the shore of Hemlock Lake where Ro-

the shore of Hemlock Lake where Ro-chester gets her water supply is a grave by which sweeps a stream. My mother lies there. One day when a lad, I borrowed a horse and wagon with which to convey sod to cover the mound and plants to beautify it. I per-formed the work and then kneeled there and consecrated mysaif to the Christformed the work and then kneeled there and consecrated myself to the Christ-lan ministry. My mother's memory has been and is with me and will be a guide in my efforts to serve me in this my present office. I thank you most deeply for this welcome, and Dr. Mac Arthur, the foremost Baptist minister, in this or any country for the part he has taken in it. He has been a father to me and more kind than I can tell. Again. I thank you." to me and more kind than I can tell. Again. I thank you." The service closed with the singing of the doxology, and a benediction by Rev. H. H. Harris, of the Calvary Baptist church, of Taylor. Many re-mained to greet Dr. MacArthur. During the evening Mr. Keller, for the church, invited members of all de-nominations to attend the reception to Dr, and Mrs. Dixon in the church at 8 o'clock this evening. Dr. Mac Arthur's sermon topic was "Some Characteristics of a Prosper-ous Church." He said:

DR. MAC ARTHUR'S ADDRESS.

joined to his predecessor? Was his successor rightly joined to him? This is the pipe-line idea of obtaining re-ligious blessings from God. This is a case of ecclesiastical plumbing. If there was any defect in the churchly sol-dering the connection is lost and the divine communication is destroyed. Really this idea of religion makes the whole subject wholly unworthy of hu-man intelligence. "Both in England and in America would with him, The Presbyterians would; they and the Baptists were first cousins. They were more than that-brothers, as they had the same Father, the same Savior and blood is thicker

"Both in England and in America certain men have proposed church unity on the basis of our acceptance of the "Historic Episcopate; and behold, now the Pope tells them that they have no "Historic Episcopate" for them-selves. They are all sent with us into the outer court of the centiles

selves. They are all sent with us into the outer court of the gentiles. Against this conception the human mind utterly revolts. No wonder that in countries where these ecclesiastical ideas prevail large numbers of the peo-ple are infidels in faith and athelstical in practice. The Word of God every-where appeals to our divinely-given reason. God nowhere shocks our notice reasoning faculties; we nowhere read that we are saved by Parker. We are nowhere informed that our salvation depends upon ecclesiastical plumbing. The Word of God uniformly represents the true minister as a prophet and not as a priest. He is nowhere a performer of priestly ceremonies, but is always and everywhere a proclaimer of divine truths. This priestly conception makes the minister merely a channel through It was the speaker's privilege to wel-come the man and he would do it with a hand-clasp, as all true men should be the minister merely a channel through the minister merely a channel through which certain religious blessings flow. He need not be a man of education, in the broad sense, nor a man of high moral qualities, for he is simply a con-ductor of supposed spiritual blessings. According to the theory of the Roman church the ministers may be called consistenly a priest, because in that church the offering of the mass is 'a real though unbloody offering' of the one characteristic of Scranton's push. But the city needed godly men and the godliness that came with their pres-ence. Such an one was Dr. Dixon. Scranton needed him and would use him. If he broke down under the strain he might go over to the Young Men's Christian association gymnasium and he made a better man-newsically. real though unbloody offering' of the

Christ. MINISTER'S TRUE IDEA.

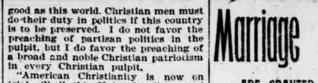
"This idea is consistent with the fun-damental principle of that church, although it is an unscriptural conception. But in a Protestant church the priestly function is both inconsistent and un-scriptural. The true idea of the min-ister is that he is a foreteller, a forth-teller and a forteller. He is therefore to be master of knowledge in its broad-est ranges. He is to be a living man and to represent a living God, declar-ing living truths; and the church is to be the living body of the living Christ though it is an unscriptural conception

ing living truths; and the church is to be the living body of the living Christ. We serve not a dead but a living, un-throned and triumphant Redeemer. The body of this Redeemer is to be a living body as is its living Head. The prosperous church is also a la-boring church. God gives us no good thing except as the reward of toll. Cost and worth are ever close neigh-bors. God does nothing for us which we can do for ourselves. The miracu-lous element is found in Scripture, but it is always reduced to its lowest point. it is always reduced to its lowest point. The servants at the marriage feast in Cana of Galilee could fill the water-pots with water, and they could draw out the wine; but they could not change the water into wine. Between the fill-ing and the drawing the divine power

down and, as Crashawe long ago came sald: "The conscious water saw its God and blushed."

"Whatever we can do, that the Previdence of God requires us to do. Labor in the church and the world is evermore the true standard of value. An ounce of gold is worth more than an ounce of gold is worth more than an ounce of silver just because, as things are, it costs more labor to se-cure an ounce of gold than an ounce of silver No flat values can maintain a silver. No flat values can maintain a ratio which is contrary to the laws of ratio which is contrary to the laws of nature. The laws of nature are the laws of God. God has never vacated his throne. He will not be relegated to ancient centuries and to remote countries. No church can prosper which violates the relation between spiritual labor and spiritual blessing. This law is as universal and as irre-sistible as the law of gravitation. It applies to all our secular as truly as to

applies to all our secular, as truly as to our religious relations. Congress might pass a law that three bushels of pota-toes should always be equal to one bushel of wheat. That congress could do, but if the laws of nature gave us in any season an anormans cross of in any season an enormous crop of potatoes and a very scanty crop of wheat, all the laws of all the legisla-



"American Christian pulpit, "American Christianiy is now on trial. Shall this Union be dishonored among the noble nations of the earth? Shall an indeilible stain be put upon our dear and noble flag? Shall Ameri-can Christianity be stabbed to the heart in the house of its American friends? The man who preaches inter-est in politics today is advancing the cause of Christianity at home and abroad. A few months ago I was in India. Riding out from Benares, the cepital of the Hindoo world, a learned Hindoo, himself a heathen, made to me this remark: 'If Tammany hall is the best that Democracy can produce in municipal government. I prefer high imperial government: and if Tammany hall is the fruit of Christianity, I pre-fer to remain a heathen.' I saw then, as never before, that a man standing in a New York public as never before, that a man standing in a New York pulpit preaching pure municipal politics is a missionary of Christianity in heathen India. This republic is a city set on a hill.

IS THE FLAG IN DANGER?

"All the nations of the earth are watching the experiment we are mak-ing a republican form of our governa republican form of our govern-ment. Can we endure the test? Is our flag, that was washed by the baptism of blo d from the stain of slavery, now to be stained with national dishonor? Is that flag to be blackened by the foul hand of anarchy? May the blessing of God and the votes of the American nearble present this network discourse. God balance the votes of the American people prevent this national disgrace. God forbid! Better that the nation had perished in the Civil War than that it should live to lose its honor and all that makes national life desirable. God help us to preserve without stain the flag which floats over our country today as the symbol of liberty 'in the land of the free and the home of the brave.' I believe that when the sun sets on Nov. 3 not an angel on the crystal battlement of heaven with the most improved celestic telescone with most improved celestial telescope will be able to see a single plank in the Chicago platform of dishoner. It will be buried forever out of the sight of angels and men.

"A truly prosperous church must be a loving church. It must be marked by love to God and love to the souls by love to God and love to the souls of men. Love is an irresistible power. Love has a brogue; a sweet dialect of its own. This dialect can never be suc-cessfully assimilated with unloving hearts and lives. Love is a three-fold cord which draws men from self and sins to holiness and heaven. Love as-similates us to God whole heaven of only sinilates us to God, who is not only loving, but loved in his essential na-ture. Love will fill the pulpit with an indescribable but irresistible drawing power. Love will fill the pews with earnest souls who, in turn, will go out to being others to the feat of Christ

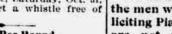
to bring others to the feet of Christ. "All other gifts and graces are com-paratively powerless without love. The absolutely pure dye silk and guaran-Apostle of logic, but he was also the apostle of logic, but he was also the apostle of logic, he wrote the thirteenth chapter of First Corinthians, which has been called the 'New Testament Psalm of Love.' In that chapter he shows us that low is greater than acciden

Love.' In that chapter he shows us that love is greater than sacrifice, greater than eloquence, greater than faith, greater than hope. Love is the queenly grace. Mr. Beecher finely said that love was the seraph, and that faith and hope were the wings by which it flew. If this church be truly a loving church, it will not fail to be a loyal, a laboring and a loving church; and in turn. If it has true love to God, it will not fail to manifest true love of God to all men. "That God may crown the union of

"That God may crown the union of this pastor and people with the richest blessings of his grace, is my sincerest

Whistles Given Away.

WARNING. The school boys are invited to call at Protheroe & Co.'s store, 134 and 136 Washington avenue, Saturday, Oct. 31, at 3 p. m. and get a whistle free of charge.



We wish the public to know that the men who are going about soliciting Piano Repairs and Tuning

are not connected in any way \$2.25, \$2.49,

Millinery AT

Popular

Prices. . .

PALAGE

BI

Everything new, novel and wearable that is out up-to-date. Special prices this week in all depart-

Trimmed Hats at \$1.25, \$1.49, \$1.75, \$1.99,

Walking Hats at 49c., 75c., 98c., \$1.25.

Quills, all colors, Ic.

ments.

Licenses It's Just This Way,

You want the Best Values

you can get

Now and at All Times.

That's why no one disputes our claim when we say that our Fine Stock of

Fur Coats, Fur Capes, Col-

larettes, Neck Scarfs,

Muffs, Etc.,

Cannot be competed with by any house in the city.

Sale Price, \$9.98

Fine Wool Seal Capes, 3 yards

wide, 30 inches long. trimmed with American Martin, cheap at

Fine Imitation Martin Cape,

COATS.

Fine Cloth Cape, 30 inches ong, cheap at \$5.00, Sale Price 95c

TRIMMED MILLINERY.

Turbans, Toques and Walking Iats, At \$1.49 and \$2.49

Children's Trimmed Hats, At \$1.39

Have your Furs repaired by the

only practical Furrier in the city.

138 Wyoming Avenua.

J.BOL

Winter

Fine Boucle Cloth Coat, with

\$25.00,

Hats.

Tam O'Shanters 10c., 17c., 25c., 29c., 49c.

desire and prayer."

Fish, 5c. Per Pound.

teed to wear two seasons. The Kersey is superior to anything that was ever offered for \$16 The tailoring is correct and we are selling them in men's sizes in blue or black for \$11.98.



\$11.98.

SATIN TOPPED

FLY FRONT OVERCOAT

The satin in this garment is made

ARE GRANTED EVERY DAY

Ant We Sell the

PLAIN GOLD RINGS.

We keep all sizes and

shapes.

BOUTH SIDE-Monday, Nov. 2, in Phil-lip's hall. Speakers, Attorney M. W. Lowry and Attorney J. M. Harris.

CITY NOTES.

The Rowing association will receive election returns in its own rooms on elec-tion night.

C. J. Thomas, collector of county and state taxes for the year 1895 settled his dupileate with the county commissioners yesterday.

The will of Patrick Bridgett, late of Carbondale, was admitted to probate yes-terday by Register of Wills Horkins and letters granted to Catherine Bridgett,

Morris Oakman, a German, employed at the South works, sustained a crushed foot yesterday and was brought to the Moses Taylor hospital. It was caught un-der the alasmost der the elevator

der the elevator. The Young Men's Republican club will meet tonight in the Central Republican club rooms and addresses will be deliv-ered by C. E. Chittenden and Attorney J. J. Hamilton ered by C. E. Ch J. J. H. Hamilton.

A free lecture on mine ventilation was given in one of the John Raymond insti-tute class rooms in the Young Men's Christian association building fast uight by J. T. Beard, C. E., E. M., the institute mining instructor. mining instructor.

At the Delaware, Lackawanna and western car shops the working hours have been reduced from ten to nine hours per day, as the winter advances and the days shorten this change in working time become the double of the second term of term

and Miss Neille Clark. At the Hotel Jermyn eight of Bauer's orchestra have been engaged to play dur-ing the dinner hour, from 6 to 8 o'cléek, on gundays and holidays throughout the winter. The innovation has a metropol-itan style to it and will be a feature ap-preciated by the Sunday dinner patrons. Marriage licenses wer, granted yester-by Clerk of the Courts Taomas to Thomas R. Dale, of Old Forge, and Miss Karle Van Lowven, of West Pittston; John Wild and Pauline Leideker, Scranton; John Fidler and Lizzle Powell, Scranton; Jo-seph Wilczewske and Mary Maclejeska, Priceburg.

somely decorated, with 35 lbs, of tea; decorated tea sets with 16 lbs.; printed tollet sets with 12 lbs. Special attention given to club orders. Scrante Tea store, 525 Lackawanna avenue. Scranton

Steam Heating and Plumbing. P. F. & M. T. Howley, 231 Wyoming ave.

Tailor made fall suits and overcoats latest styles, John Ross, 307 Spruce

250 XX White Envelopes for 17c. at 3c. Store, 521 Lack's. ave.

mar's compositions, the hymn, "The Ministry," was sung by choir and congregation, and an invocation was of-fered by Rev. William Hampston, the assistant pastor. A festival anthem, "Rejoice In the Lord," by Kostchmar, was sung in solo duet and by the choir, and a scripture leson was read by Rev. S. F. Mathews. After a prayer by Dr. Robinson, the hymn, "The Day of Jubilee" was sung by choir and con-"The Day of

OPENING EXERCISES.

After an organ prelude, one of Volk-

gregation. The four adulatory addresses were brief, but effective welcomes to Dr. Dixon to Scranton's Baptistical brotherhood, Scranton's Christian activities, Scranton's field of labor and its citizenship, delivered, respectively, by Mr. Watkins, Presiding Elder Eckman, Dr.

McLeod and Secretary Mahy. Mr. Watkins, in intending a "Welcome to the Brotherhood of Scranton Baptists," recalled the story of the Baptist's son who lived riotously and

finally pawned his overcoat, coat, vest and trousers in the order named, and then, as Mr. Watkins put it, "The un-

realized his state, and said he would go to his father, which he did, and P. Waldron, the horse dealer, was arrest-ed yesterday at the instance of Reces & Long for pasting bills on their boards without their permission. He was fined by Alderman Howe. Fealized his state, and said he wouldgo to his father, which he did, andparted with his sin. Mr. Watkins lefthis hearers to apply the illustrationto Dr. Dixon, who, he said, had fortwo years hear fidewaly wanderingtwo years been riotously wandering among the Aborigines, the Indians and A Rholinan Howe. A Rhole Island clam chowder supper will be given on Friday evening, Octo-ber 20th, at the Court Street Micholist Episcopal church, Park Place, managed by class 3 boys, of the Sunday school. Wo years been riotously wandering among the Aborigines, the Indians and the wild lands of the West, none of Indians in New York City, and he had

entice thee, consent thou not." Three thousand Baytist members and "Miss Philadelphia" was produced again inst evening before a large audience in the Academy of Music. In the company are two young women who formerly re-sided in this city. They are Miss Knapp and Miss Nellie Clark. At the Hotel Jermyn eight of Bauer's probestra have been engaged to play durneither politically nor religiously dry; alas for the former, thank God for the

ELDER ECKMAN'S WELCOME.

Elder Eckman's welcome was "To the Christian Activities of Scranton." He would have had abundant material to extend the welcome, he said, if the word "Christian" had not appeared in the topic, as Scranton was a city fa-mous in its activity in business, in learning, in charity, in its profession and all else that conspired to make a great city. But there was room for Christian activity. The speaker's Methodist constituency was large, very i large, but in this region there was a unit of denominationalism to elevate the church and in love of Christ. Bap-Christian Activities of Scranton." He

an Lowven, nd Pauline Leidense, Milder and Lizzie Powell, Scrum-Milder and Lizzie Powell, Scrum-Priceburg. District Attorney Jones has requested permission to use the council chamber for the meeting of the grand jury next week. As there are no meetings of coun-cils this week the request could not be submitted to the city fathers, but as there was no objection to granting a similar fa-vor formerly the mayor will take it upon himself to grant the permission. Dr. McDowell, dentist, 240 Adams ** hand-Tend-grand-grand-grand-grand-grand-grand-grant to the city and the permission to the set of the subject at the su to Scranton as a Field of Labor." The city was young, strong and vigorous, he said, and disposed to grow more vig-orous, but with all its health it had its saints and sinners, the former pre-dominating in force and the latter in number. It was Dr. Dixon's business to help save the sinners and make the saints more saintly. Of the sinners, Dr. Dixon would find some in his own church and many outside, but in his efforts to save them it was not neces-sary for him to be so successful that

efforts to save them it was not neces-sary for him to be so successful that all the saints and sinners into his church, as "then Brother Robinson's occupation would be gone." With his heart in his work and his work in his heart, Dr. Dixon would succeed. He must stand with the other churches; the other churches

tors of the world could not maintain Most heartily do I congratulate Dr. Dixon and this church in the union formed between them, and now pub-licly recognized by these services. This church is widely and honorably known demand.

to the entire sisterhood of churches; and Dr. Dixon's praise is in all the churches as an accurate student, ar able preacher, a devoted pastor, and a high-toned Christian gentleman. It is fitting that on such an occasion we should discuss a genuinely practical subject. I therefore have chosen as the topic of remark Some characteristics of a Successful Church. 'It must be a living church. Rightly does Tennyson sing in the Voices."

"'Tis life, whereof our nerves are scant, O, life, not death, for which we pant, More life, and fuller, that I want."

"This need is especially true of a church. A dead church is a misnomer but unfortunately such misnomers are not unknown. Mr. Spurged men in pulpits, dead men as deacons and dead men in all the pews. A church which lives only for itself is dead while it lives. Selfishness is death; settab-negation is life, joy and blessednes Religion gains life by imparting life. If no one knows that you are a if no one knows that everybody not unknown. Mr. Spurgeon told us that he had often seen dead men in a Christian. If a man can keep his re ilgion to himself, he has a religion the wild lands of the West, none of whom would have him, nor would the Indians in New York City, and he had finally come home to Pennsylvania. The people he counselled to last spring

Bible. His presence is recognized by the devout heart from the first majes-tic words in Genesis to the last lovenotes in Revelation. He cannot be hid in the heart; his presence will be re-vealed in the grasp of the hand, in the tone of the voice, in the glance of the eye, and in the entire walk and conversation of the true believer. Christ is the Rose of Sharon; he is the Lily of the Valley, and if these fragrant flowers be in our bosom, their

divine odor will fill all the atmosphere in which we move. "This life must come from Jesus Christ. The last dictum of science is that life can come only from life. The origin of life is, evermore a mystery. It cannot be discovered by microscope or scalped. It eludes all our endeav-ors to master its secrets. The Word of God tells us that in Christ was life, He is its deep, eternal and divine Fountain. From him each true believer draws all his supplies of this myster-ions nower.

ious power.

ECCLESIASTICAL RITES. "It come directly from Christ to the waiting and trusting soul. We are not dependent on ecclesiastical rites and ceremonies for this divine life. Christ its divine supply is sometimes lost creeds and confessions; the divine life is often interrupted in its flow by elaborate ceremonies and groundless traditions. Whatever comes between the seeking soul and the loving Christ is a hinderance and not a help. Frank-ness compels the admission, that there

are still many fag-ends of heathenism in some so-called Christian creeds. When baptism of a child or adult is made a saving ordinance, a regenerat-ing influence, Christ as the Author of spiritual life is dishonored and the flow of the Divine life is interrupted. That was a curious spectacle which

we have recently seen in England when the great Gladstone was vir-tually at the feet of the Pope, asking him to validate the orders of the Anglican church. The Pope practically raised his foot and left Mr. Gladstone-in a prayling rather then a knowling

the ratio of three bushels of potatoes to one of wheat. There is a relation as exact as any law of nature which ve express by the law of supply and CHURCH LAW OF RATIO. "In accordance to that law we have recently seen wheat going up and sil-ver going down. All the politicians and political candidates in the world could not long reverse or hold in check this natural law. It is not otherwise in the church of God. We are to be laborers together with God. No church

can expect to reap in harvest time ex-cept it sows in spring time. No church can rejoice in increasing numbers and

can rejoice in increasing numbers and in a deeper spirituality except it labors for that end. An idle church is not worthy to be called a church of Christ. Christ himself was the true worker. He worked up to the limit of his strength; and He teaches us that we must follow His divine example. No must follow His divine example. No church can neglect this universal law and prosper. Whatsoever a man sow-

ture teaching than churches which have no creeds, in the technical sense of the term. All the historical creeds are the results of compromises. The circumstances of their origin rob them largely of their spiritual authority. It is often far more difficult to under-stand the creeds than to understand the scriptures on which they are supposed to be based. Creeds often ob-scure rather than clarify Scripture teaching. The word of God should be teaching. The word of God should be the only rule of faith and practice in every church of Jesus Christ. When it is exalted spiritual blessings may be expected. The church must also be loyal to Jesus Christ as its Divine Head. He alone is the true King in Zion

"His word is the supreme law, If we depart from his commandment and His example we are like men at sea without ruddet or compass. Only as we listen to His voice and walk in His footsteps are we safe. There is no stopping place between rationalism on the one side and the dangers of extreme the one side and the dangers of extreme ecclesiasticism on the other, if we re-ject the supreme authority of Jesus Christ as revealed in Holy Scripture. A true church should also be loyal to the government of our country. Pa-triotism and plety are twin flowers growing on one stem whose root is love to God and love to man. The old He-brew did not distinguish widely he to God and love to man. The old He-brew did not distinguish widely be-tween his religion and his patriotism. His love for Jerusalem was the symbol of his loyalty to both. Christian men and women ought to preserve very close relations between their loyalty to country and to God. It is true that all close relations between their loyalty to country and to God. It is true that all Christians are citizens of another coun-try even an heavenly: but they aught all the more to be loyal citizens of the earthly country. The better the Chris-tians, the better the citizens. It is said that the need of noitibe is revealed. that the pool of politics is very dirty and that Christians ought to keep clear of it.

DIRTY POLITICIANS.

"That the pool is dirty, I will not "That the pool is dirty, I will not deny. Many men make a living by keeping the pool in that condition. How will it ever become clean if all clean men refuse to perform their political duty? In its place and for its pur-pose, the ballot box is as sacred as the waters of baptism or the table of com-munion. In our country the ballot box is the ark of the covenant of the re-public. There are men who say that raised his foot and left Mr. Gladstone in a sprawling rather than a knelling position. The historical question turns on the ecleastatical reations of Matthew Parker, Archbishop of Can-terbury. Was his successor rightly

