

DISCIPLESHIP AND LIFE.

SERMON BY REV. A. C. DIXON, OF BROOKLYN, N. Y.

Believe the Bible Can Stand Every Test of Honest Criticism—It Can Take Care of Itself, It Needs No Defenders.

Text: "Then said Jesus to those Jews who believed on Him, If ye continue in My word, ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free."

The heart-thought of the text is discipleship, and around this center cluster its basis, its test, its fruit, and its glory.

I. THE BASIS OF DISCIPLESHIP. It is faith in Christ. "Jesus said to those Jews who believed on Him, If ye continue in My word, ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free."

It is two-fold, made up of time and truth. "If ye continue, ye are My disciples indeed." Time is the test that tries the soil and the seed. The seed that fell upon stony places sprang up suddenly, but in a little while withered. It could not stand the test of time.

And it is continuance in the word of Christ: "If ye continue in My word, ye are My disciples indeed." What is meant by "My word?" Only the utterances of Jesus, or the whole Word to which He subscribed: "In His prayer for the disciples He said: "Sanctify them through Thy truth; Thy word is truth." "Thus saith the Lord" rings through the prophets, and Christ put His name to the writings of Moses, the Psalms, and the prophets. So that what we call the Bible may be, in a very true sense, called the Word of Christ.

And the lack of Biblical knowledge which some of the critics show is amusing, if not alarming. I read of one the other day who said he could not accept that story about the ark; he was a dealer in lumber, and the ark was 450 feet long, 75 feet wide and 45 feet high, and if it had been filled with food and animals it must have weighed thousands of tons. "Now," he said, "you cannot make me believe that men could carry such a thing as that through the wilderness." His mixture of the ark is a fair sample of the mixture of facts for which some critics of the Bible are noted. They dip into the word here and there, read magazine articles on it, books about it, but have never carefully and persistently studied it. May we seek to continue in the Word rather than to criticize it?

I believe that the Bible can stand every test of honest criticism. I like to see the old book tried by all fair methods. It can take care of itself; it needs no defenders. It has stood the onslaught of ages, and in times past its enemies were stronger than they are now. But the test of discipleship is not finding fault with the Word, but continuing in it.

III. THE FRUIT OF DISCIPLESHIP.

"Ye shall know the truth," Pilate's question, "What is truth?" is here answered. If ye would know truth, believe in Him who is the truth, and continue in His Word. John Newton, as he grew old, lost his memory, but he used to say: "Two things I can never forget—I am a great sinner, and Jesus Christ is a great Saviour." Such knowledge of the truth makes a man broad and narrow. The fact that he loves spiritual truth makes him sympathize all the more with moral, scientific and historic truth. The realm of truth is one ruled by God of Truth. The Bible and we belong to the same empire. But truth can never sympathize with falsehood any more than light can with darkness, disease with health, honesty with roguery, virtue with vice. There is a breadth of latter times in which many see great beauty, a sympathy with everything, and a holding to nothing tenaciously. I saw a broad river the other day, 250 yards wide, running through the mountains over stones, down the cañons, eddying in quiet pools; and after a while it narrowed down to about 40 feet in width, and there it was 100 feet deep, running with the swiftness of an arrow. At this place men think of building factories; there is the place of power. And the man who would be broader than what he believes to be true loses power in proportion to his breadth. He who is willing to be as broad as all truth, and not a whit broader, will have the power that goes with truth blessed by the God of Truth.

IV. THE GLORY OF DISCIPLESHIP.

"The truth shall make you free." It does not help us to free ourselves. It makes us free. Some prisoners in Malta during a plague were offered their liberty on condition that they leave their isolated cells and nurse the afflicted. They accepted the condition, and thus won their liberty. Christ does better than that for us. He not only shows how we may be free, but He makes us free. He breaks the shackles. He issues the Emancipation Proclamation, and stands ready with the arm of His omnipotence to enforce the decree that every one who believes in Him shall be free.

Freed from what? From sin, of course. Past sins often bound us; sins never got out of date. But Jesus

Christ frees us from the guilt and penalty of every past sin.

Three prisoners in a Wisconsin penitentiary escaped by digging a tunnel under the fashion of the Libby Prison tunnel. They worked on it two years, and finally, at an opportune time, made their escape. In the fresh, free air they felt very happy, but in less than ten days the officers of the law had put them behind the walls again and stopped up the tunnel. Their temporary freedom did not last. But the man who has been freed by Jesus Christ shall never be brought into condemnation. His guilt has been annihilated. He stands before God as if he had never sinned.

"Oh, for such grace let rocks and hills Their lasting silence break, And all harmonious human tongues The Fathers praise speak!"

Again, the truth frees us from the law. Lazarus is liberated from his grave-clothes. Love takes the place of law. A home governed by rules is apt to be a prison. A school where nobody is put on his honor, but everybody must work by rule, is not apt to be well governed. Some boys have no honor to be put upon, so that they must be treated as convicts. But when the scholars love the truth and the teacher it is safer to let love and honor rule. I read the other day of a man and his wife in Iowa, who discovered after they were married that they were not happy; so they drew up a matrimonial contract, in which the wife promised not to scold or quarrel and to perform all her duties, on condition that the husband would give her for all needs \$100 a month. They were soon in court, the husband protesting that the wife had not fulfilled her condition, and the wife charging that the husband had failed to fulfill his. The result was a suit for divorce. But you know of homes where love is law; the father rules by love; the wife is the queen of love. No law is needed, for love is the fulfilling of law. Such a home is an anthem of harmony day by day.

We are freed from ceremonial law. Men who are the slaves of sin are sometimes bound by ceremonial law. Two burglars were heard conversing during Lent. One said to the other: "Jack, I know where there is a safe with one hundred thousand dollars in it; let's crack it to-night." "I am not the man," said Jack, "to crack a safe during Lent. We should practise self-denial." After Lent was over he was ready for the safe-cracking, and with no qualms of conscience. The truth as it is in Jesus frees us from the law, and yet leads us lovingly to obey the law without feeling its restraint.

We are freed from habit—bad habit, if you please; the habit, for instance, of drink and tobacco. Now, let us be careful. We may hurt some tender conscience. There is a difference, I think, between tobacco and alcohol, though not so much as many suppose, for much tobacco is at least one-tenth alcohol. But when a man becomes the slave of tobacco he is not very different from the slave of drink. It may not lead him to abuse his wife and children, but he is not a free man. Now, if you have ever said, "I cannot quit tobacco," make up your mind to do it or die. Say as Mr. Henson, of Chicago, when he found he was a slave to the weed, laying his cigar on the table, said: "You black rascal, I'll not serve you any longer." The truth as it is in Jesus can free any sort of slave from any sort of habit.

Even from a good habit we sometimes need to be freed. Men may perform religious duties by routine until they become mere machines. They act not from principle. I have heard of a dog belonging to a Presbyterian elder which went to church every Sunday, slept in front of the pulpit during the sermon, shook himself during the doxology, and walked out with a joyful expression. The old Presbyterian elder died, and a Baptist deacon bought his farm. The dog remained on the farm, went with the Baptist family to the village the next Sunday, and on arriving at the Presbyterian church he was surprised that the family did not turn in as usual, but he went in, lay down before the pulpit, slept through the sermon, went home after the service, and for five or six years, as long as his dogship lived, he kept up the habit of attending his own church. He could not be induced to change his denominational relation. There was no principle involved; it was simply the force of habit. Just as that dog went to church by force of habit we often go through family prayers, reading the Bible, and other religious duties, in the most mechanical way. If we truly believe in Christ, continue in His Word, and know the truth, we shall be freed from mechanism. The life principle within us will work. And that brings me to say, lastly, that all this freedom must come from within, not from without. Men are to be saved by the Gospel rather than by law. The sheriff and the penitentiary can never redeem the soul. Now I believe in punishing criminals men that break the law ought to be put behind iron bars—Christians' sentiment should demand it; but the old warden of the Ohio penitentiary was right who he called his institution the impenitentiary, for he said he rarely ever turned out any penitents. The freedom of the soul we seek must come through an inward knowing of the truth. It must be as fruit upon the tree of faith and knowledge.

One of the master painters has left a striking picture. It represents the scene in the wilderness when the Israelites were bitten by fiery serpents. The serpent of brass is gleaming on the hill. A group of bitten, horror-stricken men and women are tearing the serpents from their arms and sides. Yonder is another group covered with serpents, bowing before Moses, and with clasped hands are pleading for deliverance; but Moses cannot help them, and other serpents strike as soon as one is torn away. But the majority of the people are looking toward the serpent of brass, and the serpents are falling off as dead from their persons. There is no need of tearing them away. The picture illustrates two methods that are prevalent; one is to save from sin by external means, tearing the evil from us; and the other is by taking into our hearts the life which develops and strengthens, and casts out the evil. That brings true liberty—the only liberty which will last—"If ye

continue in My word, ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free."

THE OLDEST NEWSPAPER.

Centennial of the Scioto Gazette of Chillicothe—Interesting History.

On April 25, 1800, there appeared the first number of a little newspaper, called the Scioto Gazette, published in Chillicothe, Ohio, to a town of some 1,300 people, and the seat of government of the Territory of the United States Northwest of the Ohio River. The office of the paper was a one-story log addition to a two-story log house, the latter being the residence of the editor. The paper itself was a four-page affair, each page being 12x15 inches. All the material for its publication had been brought from Winchester, Va., by pack train and keel boat. Under the date line of the quality ornamented heading was the line in big black italic type: "Northwestern Territory; printed at the seat of government, Chillicothe, by N. Willis, printer to the Honorable Legislatures."

Since that first issue the paper has been published continuously for 100 years, without a break, under one name. In its first number it announced its political faith, "Republican Whig," of the old Jeffersonian school; and has never changed its political principles, having advocated the doctrines of the Whigs so long as that party had an existence, and then becoming a Republican paper in 1859, to which faith it still adheres. The Gazette claims that its record of 100 years of continuous publication, under one name, and with the same political faith, constitutes it the oldest newspaper now in existence in the United States.

Nathaniel Willis, the founder of the paper, was the father of Nathaniel Willis, Jr., founder of the Youth's Companion, in 1827, and grandfather of N. P. Willis, the poet. Nathaniel Willis, the first, was born in 1755, and was one of the "Boston tea party" of 1773. He was an apprentice in Franklin's office. In 1774 he founded the Independent Chronicle in Boston. He afterward founded a paper in Winchester, Va., and the Potomac Guardian, in Martinsburg, Va., after which he came to Chillicothe. It is a rather remarkable coincidence that Nathaniel Willis, Sr., published four newspapers; that Nathaniel Willis, Jr., founded three papers, the Eastern Argus of Portland, Me., the Boston Recorder, the first distinctly religious newspaper, and the Youth's Companion; his grandson, N. P. Willis, published and was editor of three papers, the New York Mirror, the Corsair and the Home Journal; and another grandson, Mr. Richard Storrs Willis, now of Detroit, Mich., has likewise edited three papers, the Musical Times, the Musical World and Once a Month.

In the first four decades of this century the Scioto Gazette was one of the most influential papers published west of the Alleghenies; in the first two decades it was by far the most influential. It was largely instrumental in shaping the public sentiment of the Northwest Territory, and was one of the chief factors in the fight against slavery which resulted in the exclusion of that institution from the new State of Ohio. Until 1816 Chillicothe, with the exception of two years, was the capital of Ohio, as it had been the capital of the Northwest Territory, and during this formative period in the history of the new State the Gazette exercised a powerful influence. The Gazette was the first newspaper to name William Henry Harrison as a candidate for the Presidency, the suggestion having been made to the editor by the father of Mr. William Dean Howells, W. C. Howells, who was then foreman of the paper. The first log cabins of the famous Western campaign of '40 were built at the Gazette's suggestion, and Chillicothe was the first place in the West where women attended political meetings, also at the suggestion of the same paper. It was also the first paper in the West, and one of the first in the country, to name Gen. Zachary Taylor for the Presidency, a fact recognized by him in the offer of a diplomatic appointment to the editor, Seneca W. Ely, who, however, declined it.

The Scioto Gazette now issues an eight-page daily and a sixteen-page weekly. On April 28 the paper issued its centennial edition, volume 101, No. 1, containing a complete history of its existence, a history of the town in which it has been published, and much important and some little known history of the Northwest Territory.

President's Kruger's ultimatum was the first that had ever been received by Great Britain.

16 Day Sea Shore Excursions via Cumberland Valley Railroad.

July 5th, 19th, August 2d and 16th.

The Cumberland Valley Railroad has fixed on Thursdays, July 5th, 19th, August 2d and 16th for their Annual Mid-Summer excursions to the Sea Shore, the time allowed on these excursions being sixteen days instead of ten as in former years.

Excursion tickets to Atlantic City, Cape May and other South Jersey resorts will be sold from all stations on the Cumberland Valley Railroad on above dates for C. V. R. train No. 4, leaving Merersburg at 8:30 a. m., at \$5.00 for the round trip, and will be good to return on any regular train leaving the Sea Shore destination and Philadelphia on any regular train (except the New York and Chicago Limited) sixteen days from date of issue.

For full information call on local Ticket Agents.

It is understood that Secretary Root is preparing a bill for the radical reorganization of the army, with standing forces numbering no less than 75,000 men.

RHEUMATISM and CATARRH CURED

—BY—

Johnston's Sarsaparilla

QUART BOTTLES. IN THE SHADOW OF DEATH.

A Whole Family Cured. Mrs. C. H. Kingsbury, who keeps a millinery and fancy goods store at St. Louis, Gratiot Co., Mich., and who is well known throughout the country, says:

"I was badly troubled with rheumatism, catarrh and neuralgia. I had liver complaint and was very bilious. I was in a bad condition; every day I began to fear that I should never be a well woman; that I should have to settle down into a chronic invalid, and live in the shadow of death. I had JOHNSTON'S SARSAPARILLA recommended to me. I TOOK FOUR BOTTLES AND IT CURED ME, and cured my family both. I am very glad that I heard of it. I would cheerfully recommend it to every one. I have taken many other kinds of medicine, I prefer JOHNSTON'S to all of them."

MICHIGAN DRUG CO., Detroit, Mich. For Sale at Town's Drug Store.

Bear Terrifies a Town.

One day last week a dancing bear with a streak of bad in his composition gave the townfolk of Lisle, Somerset county, an exhibition of cussedness not exactly on the cards. Bruin and his master had fallen asleep in the shade of a sugar maple, when two boys started the trouble by prodding the bear with a stick as he slept. With a snarl of rage the animal broke away from his master and chased the boys down the main street of the town. Jacob Dietz, the town constable, attempted to arrest the animal, but Bruin gave him a Jeffries' slap on the jaw and put him out in the first round. To emphasize his victory the bear chewed the constable's right arm and left him lying half unconscious in the street.

For four hours the bear held undisputed possession of the town. The terrorized residents remained closely behind barred doors, while the animal amused himself chasing chance passers-by. Barber John Schrock was besieged in his shop by the bear, which tore a screen door to shreds in his efforts to reach him. The postmaster kindly telephoned the Sheriff for help, but the latter thought it was a joke. The gravity of the situation was finally impressed upon him. With two deputies he drove to the town and found the bear had things all his own way. Bruin was lassoed after a hard fight and landed in a railroad tool house to sober up. The bear trainer appeared on the scene about this time, and the beast was turned over to him after he had paid the damages.

China's Military Strength.

China's military strength is persistently underestimated in current reports. The statement made in the House of Commons on Monday last by Mr. Wyndham, Under Secretary of War should convince the doubters that the allegations concerning the poor equipment of the Chinese troops are based on misinformation. Since April, 1895, according to Mr. Wyndham, 71 guns of position with 11,740 rounds of ammunition, 123 field guns with 49,400 rounds of ammunition, have been supplied to China by British firms, and a German firm has supplied China with 100,000 Mauser rifles and 3,000,000 rounds of ammunition. Scores of thousands of Chinese have been instructed during the same period in military tactics by German, Russian and British army officers, and these European drilled veterans have in turn imparted their knowledge to an unknown but undoubtedly enormous number of recruits.

Losses inflicted by the Chinese on foreign contingents at Taku, Lungfang, Yangtsun and Tientsin and the inability of the foreigners hitherto to gain a decisive advantage show that the Celestials have been apt pupils. Anybody who believes that an expedition to Pekin is going to be a military promenade will be undeceived. The opinion of the Japanese Admiral, who insisted that an army of 100,000 men would be required to hew a path through China's legions from Taku to Pekin, is more likely to prove correct than the more sanguine estimates of his European colleagues—The Record.

Everything may come to him who waits, but things come more quickly to the man who gets out and hustles.



If you are going to buy a Buggy or Wagon this summer, be sure it is a Blue Ribbon. Style and price start them, and quality keep them going. The fellow who wastes his energies trying to drag a high priced wagon, loaded down with high priced reputation, will have to take your dust when you pass him with a Blue Ribbon.

We not only talk good work, but sell GOOD WORK. Quality, first considered; style, novelty, and price guaranteed. For further information, call on or address E. N. AKERS, Sipes Mill, Pa Agent For Fulton County.

SHIRTS!

Men's and boys' working shirts, 25c, 39c, and 50c. Men's and boy's fine shirts, in percales, with loose collars and cuffs—attached and detached—at 50 and 75c. Men's silk front, and striped white piquets, 50c.

Shirt Waists.

A nice article—loose collars and cuffs—reduced from 50c. to 30c.

Boys 2-Piece Suits,

in black and in summer colors.

Boys 3-Piece Suits

with short pants; also some with long pants.

MEN'S HOT-WEATHER COATS.

Both in light colors, and Brilliantine Skeleton Coat, with Patch pockets.

Just In.

A large lot of Men's and Boys' Summer Pants—regular price 75 cents; our price, 50 cents.

Latest Silk Gingham and Zephyrs for Ladies' Shirt Waists. Just the thing for Summer Wear.

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The Hot Weather is Now Here.

Come and see the Wickless Blue Flame Oil Stoves.

A Stove that costs less than one-half to run it. Saves Time. No Dirt. No Ashes. No Grease. Saves Trouble. No Dust. No Odor. No Smoke.

Burns the same oil used in lamps, Perfectly safe. By the use of this stove you have a nice, cool kitchen all the time.

Also, other cheap Oil Stoves on hand at prices within the reach of every family.

I have on hand the largest assortment of Poultry Wire and Fly Wire of all sizes, at bottom prices. Fruit Jars, Jelly Glasses, Crocks, Preserving Kettles and all kinds of Fruit Canning Goods.

ALBERT STONER.

THE FULTON COUNTY NEWS

Covers the Field.

In every part of the County faithful reporters are located that gather the daily happenings.

Then there is the State and National, News, War News, a Department for the Farmer and Mechanic, Latest Fashions for the Ladies, The latest New York, Baltimore, Philadelphia Markets, The Sunday School Lesson, Helps for Christian Endeavorers, and a Good Sermon for everybody.

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In fact anything and everything in the best style along that line.

Sample copies of the NEWS sent to any of your friends on request.

CUMBERLAND VALLEY

TIME TABLE—Nov. 19, 1918

Table with columns for Leave, Arrive, and various stations including Winchester, Martinsburg, Harpersburg, etc.

Table with columns for Leave, Arrive, and various stations including Baltimore, New York, Philadelphia, etc.

Additional local trains will leave Harrisburg daily, except Sunday, for Carlisle and intermediate stations at 6:14 a. m., 7:30 a. m., 8:46 a. m., 10:02 a. m., and 11:18 a. m., and 3:20 p. m., 4:36 p. m., 5:52 p. m., 7:08 p. m., 8:24 p. m., 9:40 p. m., and 10:56 p. m.

Putnam palace sleeping cars between York and Knoxville, Tenn., on trains 1 and 10 east.

SOUTHERN PENN'A. R. R. TRAINS

Table with columns for P.M. (Mile), M. (Mile), and various stations like Harrisburg, York, etc.

Connection for all stations on Cumberland Valley Railroad and Pennsylvania Railroad system.

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