

"POWER OF RELIGION"

A Brilliant Sunday Sermon by Rev. Henry Knott.

Remarkably Strong Deliverance on the Subject of the Moral and Intellectual Force of Christianity.

PARIS, Ky.—The Rev. Henry Knott, pastor of St. Peter's P. E. Church in this city, preached a strong sermon on "The Moral and Intellectual Force of Christianity" last Sunday. The text was chosen from Matthew 5: 48: "Be ye therefore perfect even as your Father, which is in heaven is perfect."

His sermon on the Mount contains the sum and substance of Christianity. In other words, we find it to be the very heart of the Gospel; it is the highest conceptions ever thought or spoken by mortal man. Great souls aflame with the sacred fire of inspiration have not surpassed the shades of the understanding of the future, and the mind of genius searching for truth apart from revelation has failed to discover the meaning and the force of the words of the Master.

It is not a heart that has some conception of a higher life than it now feels. Every young man and woman at the gateway of responsibility is fired with enthusiasm and a burning desire to know which they long to accomplish; going out into the world they have to stem mighty currents, within and without, the tendencies of the age, and the temptations of the world, and the influence of the flesh. They are to be clothed with beguiling finery. Crises will arrive when the future will be determined. Moments of dire peril fraught with the shadow of a great purpose, and God will appear in a manner that will reach their soul forever. How, then, can they safeguard against this dread experience which might bring a man's young life, and a woman's character, into the waves of adversity have such help and aid? I answer, by being religious.

Religion alone can give them that aid. It is the only power that can give them that aid. It is the only power that can give them that aid. It is the only power that can give them that aid.

Without religion a man can never realize the possibilities of his spiritual nature. With a natural tendency toward the material and the carnal, he needs an influence to call him to a sense of the internal and infinite. Many people take a superficial view of Christianity and never understand what it means to them. Many are not created to be the plaything of the Almighty, but for a purpose—to be a son, worthy to stand before his Father's face and to live with Him in loving communion.

You are all familiar with the story of Adam's downfall into disobedience and sin. Through the marvelous fidelity of the soul many Christian men have, at one time or another, experienced a momentary consciousness of what then was lost. To regain this state of mind, the Christian must come into the world, live, suffer, die and make it possible for us, by making known his glories in His own perfect life, to overcome the sin of our fathers. Man was not created to be the plaything of the Almighty, but for a purpose—to be a son, worthy to stand before his Father's face and to live with Him in loving communion.

There is no limitation to the exercise of the intellect, yet without a moral principle to guide and enlighten its research, there is no real progress. The Christian must be inspired by the Holy Spirit. The Christian man is always conscious of a divine presence. In every phase of his life, the Christian must be inspired by the Holy Spirit. The Christian man is always conscious of a divine presence. In every phase of his life, the Christian must be inspired by the Holy Spirit.

The immortal longings of the soul can only be satisfied by God. Every faculty we possess leads us to His feet. There is no real happiness in the world until we comprehend His love and find its supreme good by a steadfast fidelity to the precepts of His law. Unfortunately, there are men and women who have turned to religion as a means to conciliate the divine power, which through sin they have offended. They imagine it places them in a position of safety, and they are content to be its medium they will obtain in the future some indefinable reward, forgetting that religion is a life, a state, which calls for operation in the present, and which is not a means to an end, but a way of life.

When we perceive that Christ came upon the earth to save sinners, giving them a power of endless life, revealing the character of God, and making it possible for us to conform to the perfect original. In His Gospel He lays down a code of morals, so sublime, that if we would absorb them in our thought and action, we should fall wholly into His hands. Religion is the supreme good for every man to attain. It is not an emotion, or mere belief, it is a vitalizing energy in the soul of the human soul, and it is the only power that can give us the power of God.

Fame is only lasting after a man is dead. The Wrong Dead Man. The Rev. Joseph Twitchell, Mr. Twain's friend, was called upon at short notice to officiate at the funeral services of a man who lived in Glanstonbury, a suburb of Hartford. Barely reaching the church in time for the service, he could only learn that the name of the deceased was the same as that of a person with whom he had been acquainted some years ago. In his eulogy he told a surprised congregation of the virtues, the fatherly tenderness and the felicities of the married life of his lamented friend.

After the services was over, Mr. Twitchell met the sexton and asked: "Well, John, how did you like my sermon?" "Fine sir, in its place."

"Why, Dr. Twitchell, this man was a bachelor."

Visible Proof. Simkins—"It is reported that De Blank is leading a double life."

Timkins—"The report is correct. I was one of the witnesses to her marriage."

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 6.

Subject: Death of Saul and Jonathan, I Sam. xxxi, 1-13—Golden Text, Prov. 8: 17.—Memory Verse, 6, 7.—Commentary on the Day's Lesson.

"Men of Israel! It is supposed that the battle was being fought in the plain of Esdraon and that the Israelites fled before their enemies to the slopes of Mount Gilboa, whether the Philistines followed or not. It was impossible for them to rally. Saul and his sons fought like heroes and no doubt threw themselves into the forefront of the battle, but all in vain; God was against them."

"Followed hard." The onset of the Philistines was directed mainly against that quarter where Saul and his sons were fighting. Saul was not a heart, but a man. He was not a higher life than it now feels. Every young man and woman at the gateway of responsibility is fired with enthusiasm and a burning desire to know which they long to accomplish; going out into the world they have to stem mighty currents, within and without, the tendencies of the age, and the temptations of the world, and the influence of the flesh.

"The death of Saul (vs. 3-6). 3. 'The archers.' The men who shot arrows with the bow. 'Hit—overworked.' After the death of Saul's sons the archers singled out and pursued the king. He was wounded and he died. 'Sore wounded—greatly distressed.' The Revised Version gives the correct meaning. 'A cheering proof that if a son must suffer for his father's character he need not walk in that father's footsteps.'"

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CHRISTIAN ENDEAVOR TOPICS.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: A Prayer, by Frank Beard—The Man Who Loves God Will Keep the Sabbath Holy, Because It is God's Pleas For His Children's Growth.

I know that I am blind; My wandring steps do go astray, As helplessly I seek the way Of truth, and hope to find.

I know that I am lame; So prone to stumble as I go, With many falls and progress slow, I seek Thy grace to claim.

Dull are my ears to hear The warning of the still small voice, 'Thou shalt not' is my best choice, Than thine I now hold dear.

Helpless I call on Thee, O God, to hear, Strengthen my feet, my footsteps cheer And make my blind eyes see.

The Sacred Sabbath. Back of all right laws there is a principle. The law of the Sabbath so strictly and so minutely laid down from Mount Sinai was not made for that time merely, although it was necessary at that time to clearly set forth the principle of "Thou shalt not" for the sake of an erring and ignorant people. It was after all but the bringing to their knowledge of the law of their universe which must have been as old as creation itself.

We talk much of the new dispensation in these days, and there is much said of the law of the Sabbath, and of its binding upon us because we are under grace now and not under the law. But the law of the Sabbath was the statement of a principle, and had behind it a reason. Science has come of late, and made plain this reason. There is in man's physical as well as his spiritual nature a need for rest and complete relaxation one day out of every seven. Investigation has shown beyond a doubt that not only men and animals, but even machinery can do better and longer work if allowed to rest this seventh day.

But in the day of the Pharisees the principle was not understood. Men took the law for a petty rule, and the spirit of the law of which was to count virtue to themselves. They failed completely to grasp the good that was to come to them through the bodily rest, and the uplift of the heart toward God, on the rest day; and in the following of the letter of this law they forgot the law of loving their neighbor, and had behind it a reason. Science has come of late, and made plain this reason. There is in man's physical as well as his spiritual nature a need for rest and complete relaxation one day out of every seven. Investigation has shown beyond a doubt that not only men and animals, but even machinery can do better and longer work if allowed to rest this seventh day.

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THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: A Prayer, by Frank Beard—The Man Who Loves God Will Keep the Sabbath Holy, Because It is God's Pleas For His Children's Growth.

I know that I am blind; My wandring steps do go astray, As helplessly I seek the way Of truth, and hope to find.

I know that I am lame; So prone to stumble as I go, With many falls and progress slow, I seek Thy grace to claim.

Dull are my ears to hear The warning of the still small voice, 'Thou shalt not' is my best choice, Than thine I now hold dear.

Helpless I call on Thee, O God, to hear, Strengthen my feet, my footsteps cheer And make my blind eyes see.

The Sacred Sabbath. Back of all right laws there is a principle. The law of the Sabbath so strictly and so minutely laid down from Mount Sinai was not made for that time merely, although it was necessary at that time to clearly set forth the principle of "Thou shalt not" for the sake of an erring and ignorant people. It was after all but the bringing to their knowledge of the law of their universe which must have been as old as creation itself.