

Allen-Wetzell Wedding.

Madison, Neb., July 23.—Special to The News: Henry Barlow Allen, son of former United States Senator and Mrs. William V. Allen of Madison, and Miss Emma Louise Wetzell, daughter of Mr. and Mrs. Ludwig Wetzell of Norfolk, were married today in South Omaha, Rev. J. F. Bothwell of the M. E. church in South Omaha performing the ceremony. Mr. Bothwell formerly was a Madison pastor.

The groom is publisher of the Madison Post and is prominent in this section of the country. Before establishing the Post he was engaged in newspaper work in Denver and St. Louis. The bride is a well known Norfolk girl, the second daughter of a pioneer family.

Complains of Tipping Game.

London, June 25.—We reached London on time and party are all safe. The tour has been a swift one, because of making so many cities, but the tour has been a most pleasing one and the people are all delighted with party travel and have asked if I could not come again as their conductor and guide.

London is a city of 7,003,924 persons and is a very lively place. It is the largest city in the world, and has held the distinction of being the center of the world's market, but very soon New York city is to be the world's metropolis, and well may it be so, for already the immense buildings and the push and rush of business in New York is far ahead of London. London is slow, as you may see, for barber shops, bakeries, shops and offices do not open until 9 or 10 o'clock.

But people do take life easy over here; nobody seems to be in a hurry; the shopkeepers invite you to come in, sit down and talk awhile. The people are very polite and accommodating, and oftentimes volunteer to give information to tourists. Many times we have had men walk two blocks with us to show us some place of interest, or to show us how to save our steps. We have been impressed with this assistance. My party think that I have walked them 1,000 miles on this trip and I have thought that we have easily covered this distance on our feet.

Now, for a few days, I have been alone, for the tour is finished and the party are all returning to America. We are extremely glad that we have had no accidents, which we are all thankful for. One of the great nuisances in Europe is the tip system, which is often times highway robbery, for one never knows when you are through paying. It is sometimes amusing how servants will smile, bow and squirm in order to get a little money. On one occasion the party were ready to leave and each one thought all the tips had been paid and so went into the parlor to wait for the bus, when a nicely dressed man bobbed in and smilingly said "good morning; you are leaving, are you? I am sorry to see you go. Well, I am the man who winds the clock; of course you have seen me winding the clock for you." And so he proceeded to wind the clock, anxiously waiting for his tip. But this once the poor fellow got fooled, for if we pay for winding clocks we will pay at home. Really, congress could do no greater blessing for the coming generations than to pass a bill against giving or receiving tips. Many people in Europe look upon the system as a shame and disgrace, but it is a problem how to get rid of it. Why not elect a congressman from our district who will introduce such a bill in the next congress?

London has some magnificent buildings that call for special mention. We visited the Bank of England, the great money center of the British empire. It occupies a space of four acres, and the exterior is entirely windowless, as all the rooms are lighted from the interior courts. A large detachment of guards are on duty by day and by night, for \$100,000,000 in gold and silver is kept on hand in the vaults constantly. About 50,000 notes are issued daily, which range in value from £5 to £1,000, or \$25 to \$5,000. In the neighborhood of the bank land is worth \$16,000,000 per acre.

The British museum is a wonderful place. There you will see mummies said to have been embalmed 2,600 years B. C. Also ruins of temples that existed 1,000 years before Adam. There are stone tablets that tell the story of the creation of the world and the deluge dated 2,000 years B. C.

There are fragments of the temples of Thebes and of Diana of Ephesus, which ranked as one of the seven wonders of the world. There is a large variety of the stone gods and goddesses of heathen nations, and some of these are horrible looking things, more likely to be used as scarecrows to frighten away evil persons than gods of a devoted people. How could they worship such images, made by the hands of men? Yet in blind superstition they groped on in darkness until the light of Jesus Christ came, which dispels all doubt and fear.

Another great treasure is the enamelled gold cup given to Charles VI by his uncle Jean; it cost \$40,000. But greatest of all is the Portland vase, which was found near Rome in 1560 A. D. It is valued at \$100,000, although it is a small vase. In 1845 a lunatic by the name of Lloyd broke it into fragments, but it has been carefully glued together and cannot be detected with the naked eye.

By getting permission from the American ambassador our party visited the houses of lords and of commons. These are the great governing bodies of the British empire, and are the greatest law making bodies in the world except the senate and congress of the United States.

The Westminster Abbey church is a noted place, especially because of so many noted people being buried in it. A few of the tombs contain the dust of such celebrities as David Livingstone, Edward the Confessor, Henry VIII, Charles II, Mary II, William III, Elizabeth, Edward III, Richard II,

dyeworks, and it is said bleaching by Henry V, besides many others, and tablets to thousands more. The Royal Exchange is an important trade building. The National art gallery is very fine and contains many masterpieces. Also the Guild hall and Mansion House are worth a visit. The St. Paul's cathedral is the noted Roman Catholic church in the city. It is a large marble structure and has many relics, pictures and statues that are noted. There are many noted bridges across the Thames river, which divides the city, such as the Waterloo, London, Westminster, Blackfriars and others. There are a large number of royal palaces, such as the Kensington, Hampton Court and Buckingham.

London a Busy Burg.

The city is always busy after the hour of 9 a. m. The Tower of London is a noted place. Here it is that we encounter at the Lion gate the famous Beefeaters, "His Majesty's royal bodyguard of yeomen of the guard," whose uniform has remained unchanged since the institution of the corps by Henry VII, shortly after the battle of Bosworth.

This is not all, but I must finish. Our tour has been grand and we have had the pleasure of visiting most all the palaces, galleries and museums worth seeing in Europe. Have had very good hotels, train service has been commendable and everywhere we have met kind and generous people, and all feel that their money has been well spent. I soon hasten on to Glasgow and Edinburgh, where I meet my second party.

Wishing citizens of Norfolk a good time during the chautauqua, which I know will be fine.

Charles Wayne Ray.

Melrose, Scotland, July 2.—After a few days of rest and slouching alone I awaited the steamship Furesmia's arrival at Glasgow, which came on time June 28. It was a cold, rainy day and I had to meet the ship two miles from my hotel at 7 a. m., but I was there to find my new party. Having previously received a special pass to go on board before the passengers went ashore, I hastened to the upper deck, where I soon found twenty-one people anxiously looking for me. They were all well and ready for sightseeing. We visited the beautiful public buildings and palaces of Glasgow and then arranged to tour through the Trossachs of Scotland. The Calenden Railway company gave us a special car and in this delightful manner we left the famous shipbuilding city of Glasgow.

Our whole journey was over historic ground. We passed Linlithgow, where Queen Mary was born, and where Regent Moray was shot, then traversed the battlefield of Falkirk, where Wallace suffered his great defeat and Sir John the Graham was slain. At Callander we left the train and took a Highland coach with four horses, and from this time on the scenery was most charming. The hills tower up one above another and the lakes intervene to keep these head-beated personages from still keeping up the religious and political battles of the past.

We passed under Ben Ledi, followed by Fitzjames at the beginning of "The Lady of the Lake." Farther on we passed the Loch Venachar, immortalized by the combat with Roderick Dhu. The carriage road winds round the bosky shores of "the lovely Loch Achray" to the Trossachs hotel, which has been called the most significant monument to Sir Walter Scott, the great novelist.

Beyond this lies the wooded winding pass of the Trossachs themselves, between Ben A'an on the right and Ben Venne on the left. As we coaxed along the mountain roads, winding, climbing, crossing and leaping above each other, we came to the narrow waters of Loch Katrine, and here is beauty undescribed, for this long narrow lake looks like a silver thread amidst the green grass and flowers. Near this on Ben Venne is the Gollin's cave, which years ago held many a stolen herd, and higher still is the pass over which the stolen cattle were driven.

At Trossachs pier we took the Sir Walter Scott steamer and sailed over the lake to the city of Stronachlachar, a splendid town on the lake. Here took another mountain coach and drove to Inversnaid. The charms of this landscape are most delightful. Nearby is the grave of Rob Roy, the noted chief, and farther on is the garison once commanded by Wolf, the conquerer of Quebec.

As we passed along the highway we saw and heard the native Scot standing by the roadside playing his bagpipe for us. This was quaint, weird and inspiring.

As we came down the hillside we entered the city of Inversnaid on the shore of Loch Lomond, the poet's famed lake of magnificence and beauty. Here under Ben Lomond in the rocks of Craig Royston is Rob Roy's cave and prison where he "persuaded" his captives by many souses in the loch.

From Inversnaid we went by steamer across Loch Lomond, twenty-four miles long, and on our passage we passed several islands, such as Wallace's Isle and Ellen's Isle, besides many smaller ones. It is on the western shore of the loch a tragedy is commemorated in the name of Glen Fruin, the Glen of Sorrow, for here it was in the year 1600 the Colquhouns were decimated by the Macgregors, an exploit which, on the parade of sixty bloody shirts by Colquhoun widows before King James, cost the Macgregors short-lived triumph well described by Scott in the "Lady of the Lake."

From the steamer we saw ruins of old Botorlich castle. After our delightful voyage across Loch Lomond we landed at Balloch, where we took the train back to Glasgow, and going down through the hills we passed the Vale of Leven, famous now for its turkey

the Dutch method in 1728 was first observed. As we neared Glasgow we passed the Duglass castle, Dumbarton castle and the old Roman wall.

In Beautiful Edinburgh. After our tour we returned to Glasgow, where we found another special car waiting for us, where we took seats in our moving palace for Edinburgh. Edinburgh is so beautiful that we were loath to leave this famous old capital of Scotland. But we left Edinburgh in our special car for Melrose, where we broke our journey. Melrose, our present headquarters, is famous because of the Abbey of St. Mary, founded by David I in 1126, and was the home of the first Cistercian community in Scotland. It is built in the usual form of a Latin cross. The carving and stone work is magnificent, although it has no regularity of form. In it is the tomb of Michael Scott, the wizard, and Robert Bruce's heart is buried in this churchyard.

We secured carriages at Melrose and drove to Abbotsford, on the Tweed river, the home of Sir Walter Scott. This old mansion is very interesting for among other relics it contains swords, armor, blazons and relics of antiquity. We were shown through the study, library, hall, drawing room and armory of Scott. We saw his books just as they were left at his death. The grounds are very artistic and you would think that this was an old palace.

In the midst of this scene of great historic events and among the tombs of great men whose glory brightens as the years pass, I am reminded that these great men do much for their country after they are gone, because in a financial way their life and name bring to the land thousands of tourists who spend and leave more money in the country than all the products of all the farmers; so that a country is greatly blessed by having had children born on the native soil that afterwards become famous.

But I have not described my party and named my noted people. While we were in Edinburgh we met two Nebraska Methodist ministers, Rev. Dr. I. F. Roach of St. Paul's church of Lincoln, and Dr. J. R. Gettys of David City. In this second party there are twenty women and one man. Of these ten are teachers or college professors: Mrs. Lucy Henderson Robertson is president of the Greensboro Female college in North Carolina, and Prof. E. Porter is in the same college; Mrs. H. K. Klingerdien is the wife of a millionaire mine promoter of Salt Lake City; Miss Mary Jones of Newbern, N. C., is one of the very successful teachers; Prof. D. O. Christenberry has the department of English in the Southern university of Greensboro, Ala. Over half the party is from the Southland, and they are all a very lively crowd, and it so happens that the most of the party are Methodists, although there are Presbyterians, Congregationalists, Baptists, one Jewess, but there are no Christians among the party, and this is to be regretted, because the Baptists can hardly keep up the baptism discussion.

Lost His Hotel. Some of my party have already had some peculiar experiences. One young lady lost her purse and was greatly excited, but it was found by one of the railroad men and returned. Then I thought our troubles were over for a few days, but when we reached Edinburgh it was late in the evening, but as soon as dinner was over Prof. D. O. Christenberry went out to see the city and, being an educational man, he lingered until about 11 o'clock, but when he started home to the hotel he could not think of the name of the hotel or the street or number, and he wandered around the city for many hours in the dark until about morning, when he finally found the hotel; and, being an elderly man, he was about used up. Moral—When you go to a hotel and leave your baggage and go out into the city, always take the name of the hotel, the street and number.

This seemed the end of our troubles for a time, but the next night we were aroused at 12 o'clock with great excitement that one young lady had been robbed and this kept us awake about all night, but, sorry to say, the thief was not caught.

But, in the face of these little troubles we are all happy and are having a delightful trip. The people of Scotland are a charming lot—that is, the most of them are. They are generous, clever, obliging and ready to render advice or, rather, information. The people, however, are so slow over here in Scotland, and then there are so many begging as you go from town to town. But the scenery is grand and the Scottish lake region is surely worth a trip across the Atlantic.

It is really strange how many American women are traveling in Europe and England without their husbands, and also how many there are who are making a final desperate effort to find one husband, while some women have husbands to burn.

I must bid farewell to beautiful Melrose and hasten on to Keswick, in Cumberland.

Charles Wayne Ray.

Fleige Still in Prison.

Ponca, Neb., July 23.—Habeas corpus proceedings may be brought to obtain the release of William Fleige, under arrest here upon allegations that he was the murderer of his sister, Miss Louise Fleige, near Wayne, on June 30.

J. J. McCarthy, attorney for the prisoner, said that unless the state takes some definite action within a day or two the proceedings to secure the release of the prisoner will be instituted. As the case now stands Fleige is held in jail without even a complaint being filed against him or a warrant read. County Attorney Kingsbury said today that he had not decided upon the preliminary hearing in the county court will take place.

Fleige does not object to this incarceration, but complains of the fact

that he is held and yet there has been no tangible reason why he should be. In other words, he realizes that he is being held without a warrant, and spoke of the fact today.

McCarthy's Statement.

Attorney McCarthy, in an interview, said: "I do not know what is the matter with the state in this case. We have been waiting for the presentation of a complaint so that we may know just what the case is going to be. I think that there will be trouble in getting someone to file that complaint. I do not think anyone wants the job.

"The possibility of a controversy over the reward may have something to do with the delay. I do not know about that. But the truth is I think those who have been most active in detaining Mr. Fleige have not the nerve to sign the complaint.

"Attempt was made by the prosecution to get Henry Lessman, a neighbor of William Fleige, who was present when Albert Eichencamp gave up the information, to sign the complaint. Mr. Lessman refused, saying that he was not directly interested in the case any more than any other neighbor and friend of the family.

"A brother-in-law of Mr. Fleige, and his brothers Henry and Fred, were in Ponca yesterday. They were imported to sign the paper. They refused, naturally.

"That after the first shock which the arrest of William Fleige cast upon the neighborhood near Wayne, the feeling that he is not guilty is gaining ground fast, was an assertion made by the prisoner's attorney.

"Citing the fact that each day more friends and neighbors from the German settlement are coming here to see the prisoner, while on the first two days there was no one but officers visiting him, Mr. McCarthy said that showed that the reports that the feeling in the German settlement is strong against Fleige were groundless.

Dead Man Wins Case.

Some time ago Samuel H. Heitzman, now deceased, built a house on South Sixth street, between Park and Pasewalk avenues, for F. Filter, a retired farmer. All but \$500 was paid by Mr. Filter, who, during the construction of the house, had a number of changes made. When Mr. Heitzman turned in his bill Mr. Filter refused to pay, saying the bill was too high, there being no contract made. The case was brought up in the county court and later a settlement was made by attorneys for the plaintiff and defendant, but when the time for the payment was set, Mr. Filter did not pay. The case was then brought up in Justice Lambert's court, enough of the lens of the house being paid off by Mr. Filter to allow the case to go to a justice court. Thirty-four dollars was left to be paid Mr. Heitzman. The case was continued and in the meantime the plaintiff died and today the case is being tried in Judge Lambert's court by the following jury: J. A. Trulock, S. H. Grant, F. A. Bryant, Clem Barnhill, Peter Barnes, Samuel Parks. Jack Koengstein is attorney for the plaintiff. M. C. Hazen is counsel for the defendant.

After lunch, the jury in the case summoned Constable Finkhouse and sent him to look for Jack Koengstein, attorney for the plaintiff, saying that although they had reached a verdict, they would not give it up until Mr. Koengstein had appeared and paid the jury's fees. This made it plain that Mr. Koengstein had won the case.

After a long wait the attorney made his appearance and announced that he would give the judge his personal check for the jury fee.

The jury then handed Judge Lambert their decision, finding in favor of the plaintiff, the defendant to pay \$19.18 and costs of the suit.

Prohibition Issue in Texas.

Dallas, Tex., July 23.—With prohibition as the overshadowing issue, Texas as electors are selecting party nominees today for state, county, and ward officers for congress and deciding whether a proposed amendment making the state "dry" shall be submitted to a popular vote. This morning weather conditions were good, the voting brisk and a record vote anticipated.

Another Rail Strike Averted.

Washington, July 23.—A satisfactory adjustment of the controversy between the Virginia Railroad company and its engineers has been reported. The difficulties have been under consideration by Chairman Knapp of the Interstate commerce commission and Charles Neill, commissioner of labor, for several days. Announcement of the adjustment of the trouble was made by Chairman Knapp today.

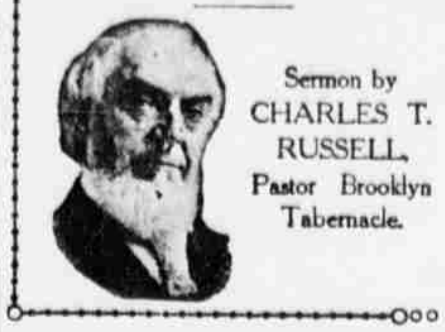
President at Bangor.

Ellsworth, Me., July 23.—The Mayflower, which anchored last night in Northwest harbor with President Taft and his party on board, left there before 7 o'clock this morning. After a stop at Bar Harbor the Mayflower proceeded to this place, where the president and his party took a special train for Bangor. There the president spoke at 1 p. m. He also was entertained at luncheon.

Flood in Arizona Town.

Bisbee, Ariz., July 23.—A cloudburst and a great flood struck Bisbee last evening. Two persons—Mrs. John Baker, and Daniel Murphy—were drowned in the Johnson addition and six persons are missing. Many houses were destroyed. The damage was more than \$150,000.

PEOPLE'S PULPIT...



"Put Away All Filthiness."

Text:—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians vi, 1).

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Although the words of our text were not addressed by St. Paul to the worldly, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the world.

"Having These Promises."

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians ii, 13).

This is the class addressed in our text—the followers of Jesus. These have heard of the grace of God—that it is the Divine intention to bless Adam and his race through the great Mediator—the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole heavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians i, 21).

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegiance and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts iii, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreseen in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more—something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood," to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—Joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become copies of God's dear Son (Romans viii, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down

first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"—fit for a place on

one throne as a joint-heir with Christ (Luke ix, 62). They heard the further expression of St. Paul to all who would become joint-heirs with Christ in his Kingdom assuring them that if they suffer with Christ, they shall reign with him.

"Beloved, Let Us Cleanse Ourselves."

We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world—and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "the Church of the Firstborn whose names are written in heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful. St. Paul else where admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the Holy Spirit. This is surely the Apostle's thought, for, in the preceding verse, he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence, begotten again of the Holy Spirit—"new creatures in Christ Jesus" (II Corinthians v, 17). Ah, how wonderful it seems that there should be such a class as this in the world yet not separated from the world, except by their new Spirit. These are in the world, but not of the world, as the Master declared. These have died to worldly aims and objects and have become alive toward God through the Holy Spirit and through the quaking influences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transferred from human nature to spirit nature—from participation with the world in the blessings coming to it to receive instead the Divine nature, with the glory, honor and immortality attaching thereto, as "new creatures," sons of the Highest (II Peter i, 4).

Christian "Filthiness of the Flesh."

Having located definitely the class addressed by the Apostle, "the saints" (II Corinthians i, 1), let us note how and why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

We reply that these saints, begotten of the Holy Spirit, will not be perfect as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape.

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the

exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborn." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God—that is too Herculean a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose—to conquer the world, to overthrow sin and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh.

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures. In the spirit of our minds. It is this fitness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battles against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they have righteousness and late iniquity—iniquity.

Christian Filthiness of Spirit.

The word *spirit* in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the spirit, is holy, pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is that the saints should not only put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is his to forgive the sins of the past. It is his to cleanse us on all condemnation of the past. It is his to cover through Christ all our unintentional blemishes. It is his to encourage by his promises. But it is ours to show our loyalty to the principles of his Word and character by putting away, to the extent of our ability, all filthiness of the flesh and spirit.

Big Hats in Colonial Days.

The question of high hats at public places was of some moment, even in colonial days. In 1769 the church at Andover, Mass., put it to vote whether "the parish disapprove of the female sex sitting with their hats on in the meeting house in time of divine service as being indecent." In the town of Abington in 1775 it was voted that it was "an indecent way with the feminine sex to sit with their hats and bonnets on in worshipping God." Still another town voted that it was the "town's mind" that the women should take their bonnets off in meeting and hang them on the pegs.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the