

The Christian Advocate. GALVESTON, TEXAS. THURSDAY, AUGUST 9, 1860. NEW VOLUME.

The present number is the first of Volume VII. Vol. VI. is closed, and we enter upon another. We feel disposed somewhat to think and write about the Advocate; the difficulties it has encountered, and the sacrifices its friends have made; the ability with which it has been conducted, and this vast amount of good it has accomplished; the influence it has exercised in the formation of the character of our State, and in helping the Methodist Church to the pre eminent position she occupies in Texas, etc., etc.; but shall be content with that which we suppose legitimately belongs to us as a present financial Agent.

Since last week we have carefully looked over its list of subscribers, and find a large number who have paid in advance for the present volume. And now write in part to make our "best bow" to those who have paid in advance, and to urge upon those who have not paid up the necessity of immediate payment. We know it is unpleasant to those who pay punctually and regularly to see articles upon this subject; and for this reason we have written but little about it. Other members of the Advocate family, with double our number of subscribers, come to us almost weekly with urgent appeal to pay up, and increase their lists, and we know of no other more convenient way of letting you know our necessities. We would be glad if there were no necessity for urging upon the friends of the paper the importance of timely payments, and collections, as also, large additions to our subscription list; but, upon a review of our finances, we must say to you in all candor and honesty that the necessity exists in paragraphs in newspapers upon this subject are so common, that but few persons pay any attention to them. We hope, however, that such will not be our fate.

We know that times are hard, and money scarce, and prudence they may be harder, and money scarcer. We say we know it. Few persons or enterprises in Texas have yet felt the pressure more severely than we have. But shall the Advocate be sacrificed because times are hard? We answer, No; and believe that the preachers and people interested in its success will respond accordingly. The question is not only the honor of Methodism and its friends in Texas, but also the salvation of souls for whom Jesus died. The good that the Advocate has done and may yet accomplish, in the promotion of a religion, morality, virtue, and good government, cannot be computed; eternity alone will unfold it, and we cannot believe that its friends will abandon it in this crisis. The amount of your subscription is to you a trifle, while to the Advocate it is immense. Its very existence depends upon its subscription. We must, then, urge upon all its agents the importance of immediately collecting all that is due, and procuring as many new subscribers as possible. We must also urge upon all our subscribers the necessity for immediate payment. Some have discontinued because of the hard times. This we regret, on our own account, as also, their loss.

The Advocate, taken altogether, is most unquestionably the cheapest paper in the state. Others, not nearly so large, gotten up on much inferior paper, and that do not publish half as much reading matter and news weekly as the Advocate, are from two and a half to four dollars per year, while it is but two dollars; and besides this, you are contributing to build up and sustain one of the mightiest appliances for morality and religion, that the Lord in his mercy has placed in the hands of the Church. Brethren, necessity is laid upon us as we are earnest, because we feel, as well as see, that necessity, and now appeal to the preachers and people—to all the friends of the Advocate, to aid us. We will not say that the Advocate is the only paper that has changed in the paper the first of January next, if the funds sustain the paper, as we believe they will. These changes we are of opinion will be of great advantage to the Advocate, and we do not will meet the hearty approval of the preachers and people; but, as we do not conceive that we have the authority to make such changes, without the consent of the Conference and Publishing Committee, we shall wait until the next session of the Conference, when we shall submit the plans and changes for Conference action, and, if approved, they will be published immediately. In the mean time we call upon all to come up to the help of the Advocate against the mighty weight now pressing upon it.

THE THREE THOUSAND NEW SUBSCRIBERS.

REV. J. B. LANDRETH, of First Texas, sends five new subscribers. This makes fifteen N. S. since J. E. F.'s proposition to raise 2000 additional. This shows what can be done.—Bro. L. is the first one who has presented the 15 the property of the house made. There are, however, others, who are hard on the run; but we hope many will reach it. If there ever was a time when the friends of the Advocate should stand close by it, it is now. Times are so hard, that some of our brethren (few and far between, we trust) cannot afford to pay two dollars a year for it, but they can afford to pay \$3 a year for a secular paper.—Where a man's treasure is, there will be his heart also.

THE ELECTION, on Monday last, resulted in the election of C. L. McCarty, for Sheriff; J. J. Walter, Clerk of Court; Justice, J. P. Cole; County Clerk, Oscar Parish; County Treasurer, David Wakelee; Surveyor, C. Lamm; Assessor, H. M. Trueheart; For Judge, Thompson Lewis Palmer 502 votes. The regular democratic candidates for Attorney General, Comptroller, and Treasurer have each considerable majorities. Justices elected—Precinct No. 1, J. W. Moore—No. 2, R. D. Johnson—No. 3, F. R. Cobb—No. 4, M. Kinley. Constables—Jat Prehitt, J. J. Smith; 2d, A. Lester; 3d, M. Cahill; 4th, O. G. Bid.

REVIVAL INTELLIGENCE.—By a communication just received from Bro. H. V. Philip, we learn that they are now in the midst of a gracious work at Huntsville. The meeting had been protracted three weeks when his letter was written, with very little ministerial aid. Would that we had the time to go and labor two or three weeks with him, and the good people of Huntsville.

The Preachers composing the Committee and Class of the Fourth Year will please meet, without fail, in Chappell Hill, on Monday, the 12th of November, 1860, at 9 o'clock, A. M.

JOHN W. PHILLIPS, Ch'k. Com. LaGrange, Aug. 7, 1860.

The sickness of the editor will account for any want of interest in our paper this week.

REVERTING FEMALE COLLEGE.—The Fall Session will commence on Monday, Sept. 2d.

"THE CROSS OF CHRIST."

Recently Mr. Beecher preached a sermon on this theme to the congregation of the late Theodore Parker, of Boston. The thought of the discourse is, that the cross was "a peculiar and memorable disclosure of what is the sacred interior of God's nature, the nature of universal worship, rather than a radiant sun, suspended for worship in the centre of the universe, calm and beautiful; not like a work of art, hung up, lifeless, to be looked at, but the rather going forth into life to create by its own immortal energies." This idea, good in itself, is eloquently presented. But there is one ground of complaint. Mr. Beecher seems to distinguish this *revealed* doctrine from that of the atonement, and to place it "over and above" the "other relations of the suffering of Christ to natural and moral law." If he were indeed to do this by his reverence for what he calls the "religious feelings" of Mr. Parker's followers, who reject the atonement, we think a truer method would be plain before him in the text, where the Apostle declares, "we preach Christ crucified, (i. e. redemption) unto the Jews a stumbling block, and unto the Greeks foolishness." In this passage, (1 Cor. 1:17-25), says the preacher, "the Apostle Paul, with extraordinary courage and fidelity, set forth, against the whole reigning intellectual force of the world, his faith in Christ." Had Mr. Beecher imitated the Apostle, he would not have gone through a labored effort to make the example of the cross its first and highest end. The followers of Mr. Parker, taught by their leader, willingly admit the exemplary usefulness of the Savior's life and death. They regard the self-sacrificing hero, but they "deny the Lamb that brought them."

Mr. Beecher is chargeable with wisdom of words, and with making "the cross of Christ of none effect," by presenting, laboriously, to those who deny redemption, that resulting efficacy of the cross, which belongs only to those who have first accepted it for forgiveness of their sins. Self-sacrifice for the good of others is certainly one of the teachings of the death of Christ, but it is available only to those who have presented themselves a living sacrifice to God, through Christ, believing that he receives and pardons them solely on the ground of the merits of the Redeemer. This is the method of the apostolic ministry—first, to preach Christ as a sacrifice for sin, and then, to those who had penitently and believingly embraced the doctrine, the example of Christ's love was presented as the standard of the following Christian life. That life begins in forgiveness for Christ's sake, and proceeds in the endeavor to imitate him, and culminates in being like him, when we see him as he is. What Mr. Beecher calls "self-seeking" may well be said to consist in an ungenerous unforgiving spirit; mark the safeguard which the Apostle erects against it—"Even as Christ forgave you, so also do ye." Our having obtained mercy and forgiveness through Christ is the reason why we should deal charitably with others—because Christ laid down his life for us—not merely to show us how to do, but to save us from ruin—we are to lay down our lives for the brethren. Having been released of the ten thousand talents, we are to release the hundred pence. We regret that Mr. Beecher should have so studiously overlooked his doctrine, and hidden it from his hearers. Probably he may have thought the assertion that the Cross was in any peculiar sense a manifestation of God, was sufficient boldness, for ease, in the presence of those who did not permit it to have any special divine significance. Surely, however, the preacher should not carry policy so far as to overlook the teaching of the Scriptures, that the applying Spirit, without which all is vain, is most certainly to be expected upon efforts to bring home to the conscience of men that the refusal of Jesus as a Savior is sin. Mr. B. avoids this as if it were a dangerous heresy, and seeks to win his audience to Christ by every consideration except that there is "redemption in no other"—making of the Gospel a social philosophy, without showing the force of it as a transforming power—largely, if not entirely, overlooking the fact that it is a picture among the appliances of culture, instead of promulgating it as a law demanding instant obedience.

To remove this legal element from the Cross is to destroy its power. To place sanctification upon any other basis than justification is to make it a licentious doctrine. To make "that they be whole need not a physician, but that they are sick," a full exposition of the mission of Christ, leaving out of view his other declaration that he came to "call sinners to repentance," is to present a mutilated Gospel. The Grant Commission is not a panacea, but the announcement of a statute which discriminates between him that believeth and him that believeth not, to the extent of salvation or damnation. Is it any less true that God commands that he who calls men every where to repent if it any more save them than that they will be condemned if they do not? And why, to a Boston audience, or any other, should a minister of Jesus hide what Mr. Beecher calls the "degrading sense of suffering"—the bearing of our iniquities, we suppose—under such phrases as "assuming the cares, the sorrows, the burdens of his creatures;" "suffering, one for another, to do them good," etc. etc. Are we no more to hear the cry, "What must I do to be saved?" "God be merciful to me, a sinner!" "Father, I have sinned against heaven and in thy sight," because Boston people are intellectual and refined?

Mr. Beecher says he preached to the Parkers as he would have done to his own congregation. But let us see, at Brooklyn he preaches thus: "It is Christ's work in the soul, to help you against sin, and out of sin. He offers to help all men, however sinful; not when they have got rid of sin, but when they are in it, that they may get rid of it." "Christ is sanctification, and righteousness, and justice, to those that live in him." "How seldom do I find men who have a living Christ. Very few of you have a Christ that is with you at midnight and at noonday, at morning and at evening; in temptation, in sin, in repentance, that is breathing the effluence of the divine nature upon you, to receive you, to cleanse you, to pardon you, and to carry you, in the bosom of his providence, from strength to strength, until you shall stand in Zion before God." "Trust for salvation by faith in the Lord Jesus Christ."—"Christ as a deliverer of captives."—"None but Jesus can heal the sinful soul."—"The blood of Jesus Christ that cleanseth from sin." There are no such words as these in the Boston sermon, nothing about sin, nor the blood of Christ as the means of cleansing. Mr. Beecher was affected, probably more than he thought, by the congregation to whom he preached, by the doctrinal associations surrounding it, and probably by a sincere but not well guarded attempt to follow the example of him who became "all things to all men." We will not say that he committed any thing more than an error; but we believe that if he could have avoided that mistake, his sermon—judging not from human wisdom, but by the word of Him who is foolishness is wiser than men—would have been much more effectual, than all the evident ingenuity of its adaptation can make it.

Mr. VOORHIS.—We have seldom seen a fairer vision of the adage, "all is fair in politics," than will be found in the following paragraph: "We confess our inability to see any thing remarkable in the fact that Mr. Voorhis supports Douglas. Having 'eloquently pleaded' for Cook, the negro stealer, it is not at all remarkable that he supports Douglas, who refuses to protect slaveholders from such men as Cook."—Spretnall News.

About the time this appeared, Mr. Voorhis was addressing one of the most intelligent of southern audiences at the University of Virginia—a task which he had been invited directly after his speech in defence of Cook. Virginia people, before whom Cook's defence was made, were proud to hail the defender as their friend. There was nothing in the defence which is not vitiated by the above paragraph. No motive whatever can justify such wilful distortion and such—well, to be brief, we think it rather the meanest thing we ever saw, even in a newspaper.

"THE GRAND JURY."—The intelligent reader will be edified by the article under this title. It is worthy of any writer or periodical in the country. If all "lay co-operation" is equal to that which "Layman" has furnished in this instance, we shall be greatly favored to an abundance of so good a thing. However it may be generally, we can say assuredly that the co-operation of the "Layman" who wrote the paper referred to will always be received very gratefully by us. We know no more of him than the reader himself will be able to discover, and we should be glad of a closer acquaintance, and of some way of placing him under promise to give our readers the most frequent specimens of his enlarged thought and pure expression.

CENTRAL AMERICA—WHO WILL GO?—We call the attention of our readers generally, and especially of the preachers, to the article in this paper, from the Nashville Advocate, headed, "Who will go to Central and South America?" Read it—thank God that "the old is now open," and pray earnestly that the field may be occupied by men qualified for the work and bent upon labor, year to suffer and die if need be, for the promotion of the salvation of the people. A talented preacher who was in our office a short time ago declared to us his willing-ness to go on a mission to Central America, if the Bishop wished it. Cannot Texas furnish one? We believe she can and will. We are of the opinion that there is much of the old missionary zeal and fire yet in the Texas Conference, and this call, we trust, will fan the fire into a flame, and intensify the zeal, until volunteers of the right kind, as greedy of souls as our Spanish brethren were of gold, will come forth, saying, "Here am I; send me." Few, perhaps, are well qualified for this work; and yet we know several in Texas, who are fully qualified, and would do well for such a mission. We do not feel that we are qualified, and do not claim to serve the cause of the Master more profitably in other matters; but if the Bishops and our brethren want us for that work, we are at their service. PRO TEM.

ARE METHODIST CHURCH HOUSES SACRED?

My notion inclines to a decision in the affirmative, notwithstanding, as I conceive, the opposition to the contrary of a majority of the members of a Quarterly Conference I once attended, and of which I was a member. The above question comprises the substance of the matter under consideration, the question having been put to that body in the following form—Is it right to occupy our church houses for purposes that the worship of God? The circumstances which led to the introduction of the above question into the quarterly conference were as follows:—The church house had been previously occupied by the people en masse in attendance upon public political meetings, and also by the members of an agricultural society, for the transaction of business pertaining to the farming interests of said society, an institution to which I have no objection aside from the circumstances above mentioned.

It seems as though the trustees of said church were agreed as to the occupation of the same as above mentioned, with the exception of one individual, who strenuously opposed it; whereupon the brother trustees concluded, owing to his opposition to the measure, to lay the matter before the Quarterly Conference, in order to obtain the opinion of that body, the result of whose deliberations led to a confirmation of the agreement of a majority of the trustees; where upon your humble correspondent voted against the occupation of the house for other purposes than the worship of the great and merciful I AM.

In defence of my position, I would, in the first place, ask the question, have we ever observed the custom of dedicating our church houses? If my brethren will answer this question, I will proceed to the proposition of another, of equal importance, as I conceive, to the first. If we have observed the custom, where do we get the idea of church dedication? Is it not from the manner in which King Solomon, the wisest of the wise men, consecrated the most magnificent of all earthly superstructures to His Lord who commanded its erection?—There we learn that the Levites were employed with cymbals, psalteries and harps, there being also one hundred and twenty priests employed in sounding trumpets, to indicate the solemnity of the occasion. Have we any account of the occupation of that consecrated temple for other purposes than the worship of God? If so, did God approve of it? This, perhaps, is matter enough in interrogatory form.

Another important fact we adduce in support of the sacredness of church houses is the circumstance of the manner in which our Savior treated the money belonging to the temple, overthrowing their tables, and commanding the overhaulers not to make His Father's house a house of merchandise. Now, brother Editor, a presiding elder, preacher in charge and trustee, mark me down as one in favor of erecting church edifices expressly and alone for the worship of God. Some would perhaps use as a plea upon justification, in the common use of a house designed and built with the express understanding that it is to be a house of worship, where prayer is wont to be made, and where we attend to receive God's peculiar blessing, that although settled countries suffer from the disadvantage of scarcity of house-room, and consequently, if with no bad design, the citizens use church edifices for common purposes, they cannot conceive how they might thus pollute the house. Every circumstance in connection with the planning, designing and building of a church house, as well as the custom of dedication, with an express command from our Savior concerning His Father's house, speak the truth loudly enough, and the fact is indelibly impressed on the tablet of the heart, that when we enter that house it should be to worship God, and that in spirit and in truth. If we use a house by occupancy for the transaction of any and all manner of public, common business, the most natural result is that our devotional feelings are lessened—a fact which, if strictly considered,

is sufficiently powerful of itself at once to repel the idea of making common that which we claim for our Heavenly Father. We believe that when subscription papers start the rounds to obtain money, through the liberality of the people, the case should be properly stated, as to the design of the subscription, &c. If first and foremost, a community desires to build a house in which to worship God, and, after that, for numerous other business transactions, let the case be thus stated, in order to inform the subscribers thereof of the true design; but by no means, if it would be better policy to keep the fox and the goose apart.

Tehuacana Springs, July 20, 1860.

STARVILLE FEMALE HIGH SCHOOL.

Mr. ENRON.—The examination of the pupils of this Institution commenced July 10th, under the superintendence of Rev. W. B. S. Alexander, President, and Miss Mary E. Beavers, principal teacher. The exercises commenced by examining the small children, and ascending in regular progression, through the various branches of reading, orthography, grammar, arithmetic, botany, composition, philosophy, Latin, and mathematics, etc., etc. It is due to both teachers and pupils to say that the whole exercises were satisfactory to patrons and spectators, and with but few exceptions the classes acquitted themselves with honor. At the close of the examination on Wednesday evening, the commencement address was delivered by Rev. W. G. Williams, of the East Texas Conference. The address was what we prepared to hear, well timed, full of thought, and enforced in a manner that will, doubtless, leave its impression on the minds of the young ladies in all time to come. We might say a great deal in praise of this institution, as well as the teachers who have had charge the past year, but we forbear. We will say, however, that we can most heartily recommend to those who have daughters to educate, *Starville Female High School*, believing they will do no better in the State, than to patronize this school.

After the literary department was through, then came the concert, under the superintendence of Mrs. Tullis. And notwithstanding all the disadvantages with which the department had to contend, from the absence of some of the best performers, the warm, dry, dusty time, and the unsuitableness of the house for a concert, etc., it was a perfect success, and demonstrated to all, the rare qualification of this excellent and accomplished lady in her department of science. Mrs. Tullis, we understand will take the musical department in the school at Palestine. We must say that we are sorry that Starville has lost her, for the coming session, but most congratulate the institution and patrons at Palestine on their good fortune in securing the services of this accomplished lady in the music department of the school. From what we know of her, we can most cheerfully and heartily recommend her to the patronage of all. W. K. MASTIX, One of the Visiting Committee.

HOME WORK.

CATLEY'S CREEK, July 24.—Brother Carney, I have just closed my third quarterly meeting, for the Deacon Mission. Bro. Bellamy was with me on Saturday and Sunday, but had to leave on Sunday evening. I continued the meeting until this morning, and the result is truly gratifying; 15 conversions, and 22 accessions to the Church.

Yours in love, W. E. HATES, P. C.

REISE SKIZZEN IN POESIE UND PROSA.

The English announcement of this book by the author is as follows: "TRAVEL SKETCHES, IN POETRY AND PROSE.—Written upon a Seven Months' Tour through the United States of North America. By P. A. Moelling. Illustrated Edition. Printed at the office of the *Apollon*, Galveston, Texas, and sold there by the Author." "This, the best of the book, contains descriptions of the States from Louisiana to Minnesota, and thence to the Atlantic coast—climate, people, scenery, manners of travel; together with an account of the various cities and towns, and a number of pen-sketches of many prominent German preachers, accompanied by portraits of some of them, with good illustrations. It concludes with a good description of Texas, etc. Price \$1."

Brother Moelling has given us an original and a "live" book. He was a busy traveler and observer. In our cities and towns, in meetings and churches, in cities and country, he has his eyes open, and his ears, too; and some things he relates will furnish material for seeing, laughing, thinking, for "clanging, long time." He writes in a simple, plain, and peculiar relation to the church and country; consequently, he sees several things and reflects about them, which might not arrest the attention of others.

Bro. M. has a poetical taste, and we believe sometimes perpetrates verses. At any rate, poems are interspersed with the other material of the book, and we mention those without any author designated as by the author of the book. They are creditable to the author's genius. We should like to see one entitled "Wild Roses" in English.

The narrative of the book is one of its most attractive features. Devotion and figures have no antipathy in this writer's mind. They are, like Tower and Grinnell, peaceful tenants of the same heart. For a casual example, here is the section entitled "Poets and Whiskey."—"Poets is a beautiful and lovely city, situated on the Illinois River. The surrounding region is hilly, and the city itself stretches along a gentle elevation parallel to the river, so that upon the third street from the river one can overlook the tops of the underlying houses.—The book, and we mention those without any author designated as by the author of the book. They are creditable to the author's genius. We should like to see one entitled "Wild Roses" in English.

The venerable Joseph Gales, so long known as the Editor of the *National Intelligencer*, died at his residence, in Washington City, recently, in the 75th year of his age.

GET YOUR SUNDAY SCHOOL STATISTICS READY.

Mr. ENRON: As the time for the meeting of your Annual Conference is approaching, allow me to ask the particular attention of every preacher to the items of Sunday School statistics on which he is desired to report. He may cut out this list, and carry it in his pocket-book as a guide.

- 1. The number of scholars.
2. The number of officers and teachers.
3. The number of scholars.
4. The number of colored children catechized.
5. The number of conversions among Sunday School scholars during the year.
6. The number of volumes in libraries.
7. The number of copies of Sunday School Visitor taken.
8. Amount collected for Sunday School purposes.
9. Amount collected by Sunday Schools for missions.

THE SPIRITUAL EMPEROR OF JAPAN.

The most remarkable feature of the religion as well as the government of Japan is the existence of the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to Kanai, the spiritual emperor, sometimes called the *mikado*, but whose proper title is the *mikado*, *dairi* meaning court or palace, and when applied to the *mikado* it is an abbreviation of the title of the emperor. He is the embodiment of the idea of an absolute divinity commissioned sovereign, the vicegerent of God on earth, and his office seems to be that of the mediator between the human and the divine. He is the chief source of our knowledge of this spiritual sovereign, as it is almost all Japanese matters. According to

