

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY
DR. CHARLES W. McCORMICK.

Theme: Faith.

Brooklyn, N. Y.—Dr. Charles W. McCormick, pastor of the Nostrand Avenue M. E. Church, preached Sunday morning the sixth in a series of notable sermons on "The Fruits of the Spirit." The special subject was "Faith." The text was from Galatians 5:22: "Now the fruit of the Spirit is faith." Dr. McCormick said: "What is faith? Perhaps no one can answer. Certainly no one will be able to give a scientific definition. For faith is one of those ultimate impulses of the soul which defies accurate metes and bounds. Like love, it is so wrought into the fiber of personality that it cannot be separated and viewed apart. Yet faith is one of the most kingly of all human qualities. The old question, which is greater, faith or love, may never find its answer. Each is great and in certain aspects supremely so, and each conditions the other. Without faith there can be no love, and without love there can be no faith. Yet it would seem as if faith has a certain priority in that it holds up the light for love to walk by. If love and faith are one in their initial manifestation, they travel but little way hand in hand. Soon faith takes a step ahead and becomes the guide of love, though sometimes faith falls back on love when it is itself menaced. Likewise the question, which is greater, faith or reason, may be difficult to answer. Reason in its low ranges has to do with facts and phenomena and their arrangement. But reason in its high ranges draws mighty inferences, makes great generalizations and reaches conclusions that may defy demonstration for generations, if not forever. Here reason merges into faith and faith finds its foothold in reason. It seems that faith is after all hardly other than the highest utterance of reason. Especially does this seem true when we remember that reason in the large meaning always assumes some great and indemonstrable principle. It seems easy to say that a grain of wheat will produce its thirty or sixty fold of wheat when planted in congenial soil, but the great assumption underlying this simple statement is that the laws of nature are uniform in their operation and this is demonstrable only to faith.

But what is faith? Can we get any nearer to an understanding of it? At any rate, we may clarify our thought by determining the use we will make of the word. The term faith is applied either to the act of believing or to the content of belief; that is, to belief as a function of the soul or to what the individual believes. The latter meaning is found in the phrase, "the faith once delivered to the saints." Here Paul has in mind the great body of Christian doctrine received from Christ and generally accepted by the church of that day. On the other hand, when Paul exhorted the Philippian jailer to believe on the Lord Jesus Christ, he referred to an act on the part of the jailer though he did not forget that the Christ upon whom the jailer was to believe was the Christ of the Gospels, and therefore possessed well-known and accepted characteristics. We have taken a short step toward understanding what faith is when we make this distinction and limit ourselves to faith as an action of the soul. But we need to make clear also that faith is not the action of some special soul power. It is nothing less than the act of the whole spiritual nature. This conception excludes any definition of faith which makes it a mere intellectual process. Pure intellect is only a theoretical concept. It is not found in reality. All intellectual processes are the outgrowth of the individual soul as it is, and no soul can be separated for a single instant from its feeling, its trend and its accumulated volitions or habits. Faith, then, can be nothing less than the action of the whole nature of man. In like manner, a distinction must be drawn between a transient and a permanent activity. Faith in the New Testament sense is not a single act complete in itself. It is a constant and enduring movement or trend of the soul.

In the interest of further clearness, it may be noted also that faith as an action may relate either to facts or persons. We may believe either that certain statements are true, or we may believe in a person. Faith in the Christian sense involves both facts and a person. Here we must speak very guardedly. There is much in the present trend of theological thinking, which finds its echo in popular thought, that tends to looseness, and, it would seem, to vagueness. When we are told that faith has to do with God as a person, or with Jesus Christ as a person without regard to any definition or clear historic setting, we are asked to do either the impossible or the absurd; perhaps both. It is hard to think of God without giving to Him some definite qualities. If we know Him at all, we must know Him as we know our fellows, through His manifestations. That is, through the display of His qualities. The "unknowable" of Herbert Spencer may be a fine refuge for intellectual incompetence when the mind has failed in its vain endeavor to account for the universe and explain its processes. It is worth something to fall back upon the assertion that there is an unknown and perhaps unknowable power working everywhere and always in nature, which on the whole makes for righteousness. But that conclusion grows

out of the inability of the human intellect to go any further in its search. And this assertion, empty as it is, is the assertion of faith and not of the intellect. It is a postulate which man must make because he is made as he is. But it is impossible either to love or to believe in a postulate. Faith must find for its full exercise much more than a mere force without quality or attribute. The personality of Jesus Christ means something if we accept as substantially true the Gospel narrative, illuminated and enforced by the progress of Christian history. But if deny the Gospels, or with Schmiedel reduce the biography of Jesus to two or three sentences of the most ordinary sort, it does not seem credible that Jesus as a person shall long survive. Whatever else may be true, it is true that the Christ in whom the world believes, and believing has found a regenerating power from age to age, is the Christ of the Gospels. In all our present-day-thinking, it is this Christ whose image stands before us, whom we love and in whom we trust. A Christ who has no history and whose life therefore presents no facts for credence would be a vanishing Christ. Nevertheless, the faith of which the New Testament speaks relates chiefly to persons. Christianity is not fundamentally a creed, but the manifestation of God in Christ Jesus, to which man may respond trustfully and loyally, and it is this response which we call faith. The mission of Christ is to bring us to God, that we may love Him and believe in Him, and, therefore, serve Him. And I am persuaded that many a man finds God in Christ with whose technical theology I could not agree. If all men had to believe the same creed, salvation would be impossible to many of us who do not find it difficult to believe in the same God and the same Christ with difference of definition.

What, then, is faith? Four our purposes to-day as it relates to God it is the continued and loyal movement of the entire soul of a man toward God as the revealer of truth and the authoritative Lord of life. We may note also two other meanings of faith which grow out of this larger meaning, for faith not only comprises the entire nature of the individual, but also the whole field of his activities. Faith in God implies faith in our fellowmen as the creation of God, or from the Christian point of view, the children of God. By this we may not mean a foolish disregard of all distinctions of character, nor the assertion that all men are equally to be relied upon; but it does mean a recognition of humanity as involved in the purpose of a trustworthy God, and therefore, itself worthy of confidence. He who believes in God as his Father, believes also in man as his brother. Faith in God implies also good faith on the part of the believer. To accept God as the giver of light and the Lord of life is to acknowledge ourselves bound to be utterly sincere in our relations to Him. And to acknowledge the brotherhood of man, including ourselves, is to enthroned the principle of good faith among men. In a word, faith is the expression of the soul's love of truth and its loyalty to truth; to God who is truth and whose plans, though not understood by us, are the embodiment of His truth; to man, who, created in the image of God and redeemed by God's only begotten Son, preserves yet amid the ruinous results of his sin, some traces of the Father's image and the capacity for unlimited development; to self as the creature of the true God and as part of the constituted order of things where truth forms the only reliable basis of harmonious action.

Faith thus defined bulks large. It is seen to be not merely the transient activity of a single phase of man's nature, the intellect, but the continued movement of man's entire being, intellect, sensibilities, will, toward truth and ultimately toward the God of truth. It is not for a day nor an hour, but for all time and for all eternity. It is not limited to a single faculty of the human soul, but involves the whole soul. It has not for its object a limited area of truth, but reaches out toward all truth, even the infinite God of truth.

It is difficult, if not impossible, to draw a clear line of distinction between what is called "natural" and what is called "religious" faith. To one who believes as I do that man is a religious being through and through, the faith which arises in the ordinary so-called "secular" processes of life and has to do with practical daily affairs is itself a fruit of the spirit. By this I mean that man is a creation of the Almighty, upon whose soul and its consequent activities God has stamped His own nature. Furthermore, God has interwoven Himself in the very fabric of the universe. If, as we have said, faith is necessary to all progress, then the exercise of faith on the part of man displays something of the divine nature within him. It is because God has sent forth His spirit into the heart of man that man is able to think God's thoughts after Him in the universe and to reach forward with those majestic reaches of confident expectation which have wrought the great accomplishments in the material and intellectual development of human life in relation to the world outside of man.

Yet it must be conceded that religious faith is of a higher order than this general faith because it deals with a higher order of facts. The moral nature of man is his crowning possession. The apprehension of God marks the highest reach of his moral intelligence. Fellowship with God is at once his crowning glory and supreme privilege. To believe in God is the highest attribute to faith and the exercise of this attribute is conditioned by personal fellowship with God. As with every one else, God must first be known and then be-

lieved. When one knows God, especially as a personal friend and Saviour, it is not difficult to believe what otherwise would be most incomprehensible, nor to trust God where without such knowledge trust would be impossible. This knowledge of God is made possible through the Holy Spirit whom God hath sent into the hearts of those who believe, crying, "Abba, Father."

In like manner it is this knowledge of God which underlies and conditions faith in our fellowmen and good faith on the part of ourselves. If God has faith in man, the believer in God must have also, and if God has faith in man, then the individual who realizes that God has faith in him must make a fitting response of good faith.

Great heights give wide visions to open eyes. It is only when the spirit of God leads men to those exalted experiences where he knows and feels that God is, that the very ground about him becomes holy ground and the horizon is pushed back so that he can behold the infinite glory beyond.

FEMINE NEWS NOTES.

The body of Miss Helen A. Bloodgood was found in Lake Carasajo, Lakewood, N. J.

A bank for women only and managed by women opened in London with more than 400 depositors.

Miss Virginia Harned Sothorn arrived at Reno, Nev., to obtain residence to enable her to win a divorce.

Mrs. Elsie G. Latham dropped her contest of the probate of her husband's will, which disposed of a \$600,000 estate.

Mrs. Amanda W. Reed, of Portland, Ore., bequeathed \$2,000,000 to establish a college in Portland, to be known as the Reed Institute.

Mrs. William Storrs Wells and her son, J. Raynor Wells, refused to sail from France on the same ship with the actress the son had married.

Suing for \$50,000, Mrs. Helen M. Walters, of Chicago, got a \$3000 verdict against Theodore A. Ryerson, of New York City, for breach of promise.

Miss Kathlyn Oliver, a housemaid in London, is the moving spirit in a domestic servants' union which aims to bring every servant girl in Great Britain and Ireland under union control.

The Marchioness of Londonderry, one of the most intellectual and gifted women of the time, was appointed by the King to be a member of the first senate of the Queen's University, Ireland.

Women of the Third Assembly District attacked Assemblyman Oliver at a mass meeting for his alleged discourteous treatment of a constituent, Miss Mercy, one of the suffragist workers who went to Albany.

The County Judge of Cook County, Illinois, has recommended the appointment as a woman as inspector of all institutions to which delinquent and deficient children are committed. He suggests a salary of \$1800 a year.

NEWSY GLEANINGS.

All France is aroused by the Dues scandal.

Paris is declared officially to have resumed its normal healthy condition.

Arthur F. Zimmerman, spurious Baron Lichtenstein, was convicted of perjury in Brooklyn.

Congress devoted a day to exercises in connection with the unveiling of a statue of John C. Calhoun.

Plans to use oil as fuel in the United States Navy arouse strong interest in the British Admiralty.

Prince Henry of Prussia, speaking at Hamburg, expressed absolute confidence in England's good will.

The German Government proposed to introduce a bill widening the self-government of Alsace-Lorraine.

Canada is flooded with anonymous circulars directed against any tariff concessions to the United States.

Serious street fighting followed a meeting of Catholics at Saragossa, Spain, to protest against lay schools.

Liverpool brokers resented the treatment of James A. Patten by the members of the Manchester Cotton Exchange.

Sir Edward Grey, speaking at a Liberal dinner in London, urged a radical reform of the Lords, but opposed a single chamber.

Cheers, fireworks, singing and speeches marked the trip of the first electric train on the Harlem Division of the New York Central Railway.

A bill was passed at Washington, D. C., providing for the enumeration of the nationality and mother tongue of all persons included in the next census.

Prosecutor Garven, of Hudson County, N. J., appeared before a legislative committee at Trenton, and told conditions of cold-storage plants of Jersey City, urging a law to protect the people.

ORANGE CHOCOLATE PIE.

Put in a double boiler 2 cups of water; add the juice and grated rind of a large orange; add a little lemon juice and lump of butter size of walnut. Beat together 1 egg, 1 cup of sugar and flour enough to thicken. Take 2 cups of milk, heat and add the beaten yolks of 2 eggs, 1-2 cup of sugar, 2 tablespoons of cocoa and flour enough to thicken; flavor with vanilla. Have ready the baked crust and add the above in alternate layers. Beat the whites of the eggs for the meringue.—Boston Post.



2 Spring '10

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NEW Spring and Summer styles on sale—Now!

If anything a little bit smarter and more exclusive than usual. The kind you see on Paris boulevards—Fifth Avenue too. Every last and leather that a woman could possibly want at any time.

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How to Build Fire in a Cook Stove or Range For

CANNEL COAL

- 1st. Empty the Ash-pan.
- 2nd. Take off one or two griddles, (and the short spider over the fire, if necessary) and with a stiff poker, rake down all fine ashes, even to the grate.
- 3rd. Pick out all large "chunks" (not clinkers, for Cannel-Coal makes no clinkers) and you are then ready to start the fire.
- 4th. Use DRY kindling, light it in the way it suits best, and let it burn for a few minutes, until you get the tea-kettle filled then place a few lumps on the fire, and let it burn until a good fire is secured, afterward fire in the usual way.

A pair of Cotton Gloves is an excellent thing to wear while making a fire.

Always keep the Ash-pan from getting TOO FULL.

Keep the stove, pipe and chimney clear of soot; the tubes of all boilers have to be cleaned frequently.

If any dirt is made in building a fire, clean it up immediately; and do not blame the coal for making dirt—all coal is dirty, in a sense.

Follow these instructions and you will have no trouble to burn the BEST coal, for household use.

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New Spring Style Ladies' Shirt Waists,
Tailored Suits and Ladies' and Misses
Hats. Also a full line of Celebrated
Snellenberg Clothing
For Men and Boys.

Dr. J. Estlin Carpenter was a member of a deputation which was met by the kaiser at Potsdam, who began an address with "Gentlemen and brothers." The address had been drawn up at the foreign office, but the "brothers" was an interpolation made by the emperor.

Says the Boston Herald: Whether or not the preservation of the forests will materially affect the rainfall, it can hardly be denied that such conservation would play an important part in the better preservation and utilization of such rainfall as Nature and other factors provide.