

# SUNDAY SERMON

A Scholarly Discourse By  
Rev. Dr. McClelland.

Brooklyn, N. Y.—In the Memorial Presbyterian Church, Sunday morning, the pastor, the Rev. Dr. Calvin McClelland, preached the fourth sermon in the series on "Jesus' Idea." The special subject was: "Seriousness of Believing in Jesus' Idea of God." The text was Matthew 2:4 and 45. Dr. McClelland said:

There is no Christian doctrine for which you could get so many men to vote as the Fatherhood of God. Nothing can exhaust the name "Father." It is the gladdest, but the greatest, the dearest, but the deepest, the sweetest, but the solemnest, name men can frame to fit God. We cannot put too much into the word, but we can put too little into it. It is the risk of that—of putting too little into the name "Father"—which gives us our theme. The theme is: "The Seriousness of Believing in the Fatherhood of God."

There are two kinds of men who put too little into the idea of God's Fatherhood. The first man is he who prefers to think of God as Judge. To call God a Father, he thinks, is to enthrone indulgence. He views the doctrine with suspicion lest it rob God of authority, extract the fear of sin, and relieve the restraint of conscience. This man deprecates the universal note in the preaching of Jesus' idea of God. If he preached it he would make it an esoteric doctrine to be mentioned only to those who had been initiated by conversion into the secret of grace.

The second man who puts too little into the name "Father" is he who sees nothing in Fatherhood but sentiment. He thinks of God as too soft-hearted to rule, a doting grandfather too weak to punish. This man deprecates the universal note in the preaching of Jesus' idea of God. If he preached it he would make it an esoteric doctrine to be mentioned only to those who had been initiated by conversion into the secret of grace.

First, one who claims God as Father must be ready to answer the question: What kind of a son are you? Fatherhood is something that we never think of when we talk about animals. The parent of a boy we call a father. The parent of a foal we call a sire. Here is a difference. The idea "father" suggests care, affection and affectionate discipline to him. But if a youth treated his father as a young horse treats his parent we would say that that man, he is not a father to the boy. He had done all that the animal did for his offspring, but he had left undone those things which make fatherhood. And those things involve character, they imply faith, hope and love, they are not physical, but spiritual activities.

By the same sign you never call a young horse a "son"; he is a "foal." The idea "son" suggests gratitude, loyalty and obedience. The idea of "foal" conveys only the thought of animal descent. We do not expect the colt to exhibit gratitude, loyalty and obedience to his father as a young horse treats his parent we would say that that youth, he is inhuman. He might do all that the animal did for his progenitor, but he would have left undone those things which make human sonship. And those things involve character, they imply trust, affection and filial submission, and these things are not physical, but spiritual activities.

So then, fatherhood involves a relationship that relationship involves something owed on both sides. It assumes likeness in ideas, tastes and disposition; it claims reciprocity in character. Can the relationship with God expect less? You see the idea of fatherhood is like the rule about the square of the hypotenuse of a right-angled triangle. We know that in a right-angled triangle drawn on a child's blackboard or a right-angled triangle formed by three stars in the Milky Way, the rule works—the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides. In the same way, the relationship between father and son relationship, like mathematics, works everywhere, on the earth, in the heavens.

I cannot say "Father" until I have begun to answer His call "son." His Fatherhood does not exist for me until I have made my soul as His. I am not until I have shared in His character. He is spirit and I must be spirit, too; something more than a body to be warmed, clothed and fed; something more than an animal to fight like a dog, root like a pig, sing like a bird or live like a bear. I must be the child of the Eternal Spirit, the son of Infinite Faith, Infinite Hope, Infinite Love.

A father's rights are unquestioned, absolute, ungiven. He has the right to expect everything to be reciprocated that He has given to us. The old fundamental idea of personal holiness, personal consecration, personal business is doubted. Life is more critical than ever. I have no loophole to crawl out of; the lines are tightly drawn. I must be in my word what He is in His universe. From Sinai, it is said, the smoke ascended from a furnace, and the mountain quakes greatly when out of a thick cloud with thunderings and lightnings the King gave His command to Israel. On a hillside sweet with the peaceful odors of plowed field, quiet save for the pippings of the birds, under a blue Syrian sky which mirrored its fair sun in Galilee's lake, the Father spoke through His great Son His will for the family. Yet I think Sinai's "thou shalt not kill" were easier to listen to than Jesus' "blessed are the merciful." The King's words, "thou shalt not commit adultery," less than be Father's "thou shalt not be angry." The Sovereign's words, "thou shalt have no other gods before me," as an anti-bill to the snow-capped Alpine summit, "Ye shall be perfect as your Heavenly Father is perfect." Second—it is a serious thing to believe in the Fatherhood of God because it commits a man to living his life in absolute unselfishness. Given a father, and what follows? What an alchemist is a new-born babe. The touch of those tiny fingers transmits the base metal of thought of self into the pure gold of thought of the unself. From the moment when his first babe's first cry summons the instinct of fatherhood in a man's bosom the man must deny himself, he must henceforth lose himself in another. Love even a mere passion of possession is a passion for self-sacrifice. This father has a family, and it is the family, the home, the health of the whole which becomes his chief concern.

Given a son, and what follows? What must be the trustful cooperation?

# The Farm

Importing Draft Mares.

Many farmers are constantly asking the importer for pure bred draft and coach mares, but the price most farmers want to pay will not justify the importer in importing draft mares of any breed. It would be folly to import cheap, small draft mares and the big heavy draft mares and young fillies that will breed cost more in England, France and Belgium than our farmers want to pay, hence the farmers must do without imported mares or buy some bred just as good, but these are now much higher in price than last year, and but few to be had at any price. The farmers have blindly looked for cheap mares, and have cheated themselves every year out of a profit worth the price of a good mare rather than pay what they are worth for breeding. A few farmers have had the courage to pay \$1000 apiece for pure bred mares, and every colt is worth that much as soon as it is three years old, and two or three pairs of colts soon start a good breeding stud that breeds rapidly into money on a large scale.—Live Stock Journal.

What the Horse Knows.

The horse does know a few things, though some of us seem to question this fact at times, says a writer in the Farm Journal.

He knows when one speaks to him kindly, and although some so-called human beings may not always appreciate the kindly tone the horse always does. The horse that trusts his master will do anything he can for him. And that is not the promise of a politician, either. The horse will do it or die. About as due a tribute as I ever heard paid a horse was the statement of his owner that he was sure that the animal would leap straight out of the back door of a basement barn ten feet high if told to do so. True, faithful animal! And yet some men abuse him!

The horse knows the way home, no matter how dark it may be, nor how far he may have traveled from home. His driver may trust him to make all the turns and reach his own stable safely. The horse knows the friend who gives him sugar and bites of apples, and he watches for that friend, and when he appears asks as plainly as he can: "Got anything for me today?"

Human Scrubbing Harness.

The human scrubbing machine is the latest achievement of the American inventor. There have been many contrivances offered to facilitate the arduous task of floor scrubbing, but none of them has ever achieved the distinction in the way of novelty attained by the device shown in the accompanying illustration. The scrubbing contrivance consists of a large brush supported on a handle, and mechanical means for revolving the brush by hand, together with a breastplate to allow the operator to exert any desired pressure. The breastplate, which is padded for comfort, and provided with suitable straps for fastening to the body, is pivoted on the upper end of the frame carrying the shaft and gear for the revolving of the brush by hand, together with a breastplate to allow the operator to exert any desired pressure. The breastplate, which is padded for comfort, and provided with suitable straps for fastening to the body, is pivoted on the upper end of the frame carrying the shaft and gear for the revolving of the brush by hand, together with a breastplate to allow the operator to exert any desired pressure.

Notes About Horses.

The stable must have good ventilation as well as good light.

No matter what it costs you cannot afford to feed the horses sparingly when they work hard.

The most useful farm horse is a grade draft of medium size, well muscled, active and good dispositioned.

Some linseed meal is very beneficial to horses and will go a great way toward making their coats black and sleek.

Neither stallions or mares should be allowed to become very fat at any time, but the mares should be well fed while nursing the foal.

Strength, endurance and speed are not developed by violent usage, but rather by a judicious amount of exercise given so as to develop but not strain.

Horses should never be made to eat moldy hay, as nothing is worse in leading to roaring, whistling and other derangements of the wind. If moldy hay must be fed let it be well mixed with good hay.

Oats contain the greater proportion of flesh forming elements and corn the greater proportion of fat forming elements, and this is why oats is a superior feed for horses.

Every Luxury Afloat.

The marked progress made in the construction of elegant railway coaches and other transportation vehicles is reflected in counterpart in steamboats. Until the present time, never in the history of local steamboats has there been any craft so expensively appointed as a Sound steamer that to-day plays between Manhattan and New England City. It is authoritatively reported that upward of a million and a quarter dollars were expended in building and fitting out this floating palace, which is adapted to both passenger and freight traffic.

By the installation of "phones" in all the staterooms, connecting with operators at a central switchboard, communication may be had not only with all departments aboard, but by wireless telegraph with mainland and other vessels similarly equipped. No push buttons are in evidence in the staterooms.—New York Press.

Native Value of an Egg.

According to Volt, one egg corresponds to 150 grammes of milk, to 50 grammes of meat, and gives 80 calories. It is easily digested, especially if the egg is cooked in the shell, and it does not remain in the stomach more than one or two hours. Prepared on a plate, the nutritive value is increased by the addition of fat, but its digestibility is diminished.—Le Progrès Medical.

# CHRISTIAN ENDEAVOR NOTES

DECEMBER SEVENTEENTH.

What Our Denomination Stands For—1 Tim. 3: 14-16; 1 Pet. 2: 9.

Our denomination does not stand for anything dead. It is a "church of the living God," and all of the past we stand for is the past that is alive today.

The truth for which our denomination stands needs pillars; it needs to be upheld before the eyes of men. No truth will lift itself into the air.

At the same time, while we lift up the truth, it is the firm ground beneath our feet. Unless the basis of our denomination is sound, every cornice and tower is unsound.

We are a peculiar people, but only that our peculiarity shall cease to be a peculiarity by the adoption of all men.

A denomination stands for the truth it represents, not by the promulgation of assemblies, but only as the members of denomination stand for that truth.

You may be a member of our denomination in name, but you are not a member in spirit unless the name of our denomination represents to you some definite truths in which you believe with all your heart.

If other denominations are coming to stand for the same things for which our denomination has stood so long, then so much the better; and let us have open minds to learn also from them.

All Christian denominations agree in their great purpose—to bring men to Christ; but ways of working are not immaterial, and our way is what we believe to be Christ's way.

As unintelligent partisanship is the bane of our country, so unintelligent denominationalism is the bane of the Christian church.

Our denomination is one of the pillars in the great temple of God, and if every one adorns his own pillar, the whole temple will be adorned.

There would be no harm in an assembly if all dressed alike. The denominations are the different garments of Christian taste and skill and insight.

Each farmer develops the country by tilling his own acre. So let us further the interests of the Church Universal by developing our own denomination.

What do I really know about the history of my denomination?

Can I state clearly the fundamental doctrines of my denomination?

What am I doing to promote the well acceptance of the truths for which my denomination stands?

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# THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS  
FOR DECEMBER 17.

Subject Preparation For the Messiah. Mt. 11: 1-13—Golden Text, Mal. 3: 1—Memory Verse, 8: 10—Commentary on the Day's Lesson.

I. The coming of the Messiah (v. 1). "I." The Lord, "My messenger." The New Testament clearly shows that the messenger referred to here was John the Baptist. Our Lord bore witness to John (Luke 7: 27). See also Matt. 11: 10; Mark 1: 2, 3; Luke 1: 17. "Prepare the way before Me." That is, before the Messiah, messengers sent before the Eastern kings prepared the way for the chariots and armies of their monarchs. A "king's highway" had to be carried through the open land of the wilderness, valleys filled up and hills leveled, winding paths straightened, and the march of the great army, interpreted in its spiritual application, the wilderness was the world lying in evil. John prepared the way for Christ in a moral wilderness by preaching repentance and showing the need of a Saviour. "The Lord, whom ye seek," the Messiah, whom ye are expecting, "To His temple." Shall soon be presented before the Lord in this temple. He shall cleanse it with His delinquent and fill it with His glory, "Messenger of the covenant." He that comes to fulfill the great design in reference to the Messiah, the messenger to Abraham, that in his seed all the families of the earth should be blessed, Christ was the "mediator of the new covenant" (Heb. 9: 15)—the "better covenant," established upon "better promises" (Heb. 8: 6-13; 10: 16). "Ye desire," they looked forward to His coming with pleasure.

II. The mission and work of the Messiah (vs. 2-6). "Who may abide." Who will be able to endure the testing of character His coming will produce? They did not understand the meaning of what they were seeing; just as many a man who knows of heaven without realizing what they must do to gain heaven. "Like a refiner's fire." John the Baptist said, "His fan is in His hand." He shall baptize you with fire. In the refiner's fire is placed the ore, a mixture of good metal with rock and other materials, and the fire (1) separates the metal from the dross, and (2) thus purifies the metal, but does not destroy it; but (3) it consumes the dross, or so separates it that it is cast one side as refuse. "Like fuller's soap" (Heb. 10: 22). Soap such as we have used in washing the Hebrews till long after Jeremiah's time, but they used ash lye.

3. "Shall sit," etc. There is an allusion here to the refiner sitting before his fire with his eye on the metal. He kept it in the furnace until he knew the dross to be completely removed, by seeing his own lance reduced (Rom. 8: 29). "Sons of Levi." The priests—God's ministers. "Purge." Cleanse, purify. "May offer." A sinner cannot give acceptable service to God. The Lord loves righteousness; He accepts only a holy heart and a pure conscience. "The pleasant country." The spirit of praise, obedience and helpfulness are like sweet incense before the Lord (Heb. 13: 15). 5. "To judgment." To decide on your case and condemn you if guilty. "Swift witness." Coming suddenly and unexpectedly. "The angels of heaven." The angels, all in alliance with spirits of evil; the users of amulets, charms, etc., which are really substitutes for religion. "Against those that oppress." The gospel is in favor of the poor and against oppression. "And fear not Me." This was the foundation of the new covenant. 6. "I change not." God keeps His covenants with His people.

III. Admonitions and promised blessings (vs. 7-12). 7. "From the days," etc. All through their history they had been given to backsliding. Return unto Me, saith the Lord, and ye shall repent. "Wherein." They did not know how far from God they were. 8. "Will a man rob God?" Sacrilege is the highest of crimes. And the most guilty are those claiming to be God's people. "Ye have." This evil is not only the guilt of sinners, but the guilt of the nation. "Tithes." See Deut. 18: 4. "Offerings." The first fruits—not less than one-thirtieth part of the corn, wine and oil. 9. "Ye are cursed." With famine and scarcity. God had thus punished them for neglecting to build the temple (Ezra 1: 16, 17). "Not for your bringing into the temple service." "Bring—tithes." Make good your solemn engagement with Nehemiah (Neh. 10: 29). "Into the storehouse." The chambers which surrounded the temple on three sides. "May be meant." That there may be provision for the daily necessities, and for the maintenance of the priests and Levites. "Prove Me." Take God at His word. "Windows of heaven." A poetical, proverbial expression, signifying a great downpouring (Gen. 7: 11; 2 Kings 7: 2). "Pour you out." "Empty your hearts as if God meant that He would empty forth His vast reservoir of blessings.

11. "Will rebuke." Prevent from coming. "The devourer." The locusts, the canker-worms, the caterpillars and all other destructive insects. "For your sakes." Because of my love for you, and for the sake of your prosperity. The devourer had been sent because of their sins, but should be stayed as a reward for their return to duty. 12. "All nations," etc. So great will be your prosperity and happiness that the fame thereof will extend to all nations, as in Solomon's time. "Delight to dwell in truth live in a delightful land, a land of green pastures and still waters, of dear companionships and delightful skies. Blessed are they that people who render lovingly to God the things that are His own." "Delight to dwell in truth live in a delightful land, a land of green pastures and still waters, of dear companionships and delightful skies. Blessed are they that people who render lovingly to God the things that are His own." "Delight to dwell in truth live in a delightful land, a land of green pastures and still waters, of dear companionships and delightful skies. Blessed are they that people who render lovingly to God the things that are His own."

Why the Ocean Doesn't Freeze.

If the ocean did not have salt it would freeze somewhat more readily than it does now, but there would be no very marked difference.

The ocean is prevented from freezing not so much by its salt as by its size and by its commotion. On account of its size, large portions of it extend into warm climates at all seasons, and by reason of its great depth it is a vast storehouse of heat. Its currents distribute much warm water among the cold.—St. Nicholas.

Was This in New York?

A short time ago Mayor McClelland, when requested by a visitor to make a certain appointment, put this pertinent inquiry:

"Is your friend honest?"

"Naw!" replied the visitor. "That doesn't go. He'd steal the hinges off a safe, but he's a good fellow, a right good fellow, your honor."

"Nixie," replied the mayor.—New York Sun.

CHRISTIAN ENDEAVOR NOTES

DECEMBER SEVENTEENTH.

What Our Denomination Stands For—1 Tim. 3: 14-16; 1 Pet. 2: 9.

Our denomination does not stand for anything dead. It is a "church of the living God," and all of the past we stand for is the past that is alive today.

The truth for which our denomination stands needs pillars; it needs to be upheld before the eyes of men. No truth will lift itself into the air.

At the same time, while we lift up the truth, it is the firm ground beneath our feet. Unless the basis of our denomination is sound, every cornice and tower is unsound.

We are a peculiar people, but only that our peculiarity shall cease to be a peculiarity by the adoption of all men.

A denomination stands for the truth it represents, not by the promulgation of assemblies, but only as the members of denomination stand for that truth.

You may be a member of our denomination in name, but you are not a member in spirit unless the name of our denomination represents to you some definite truths in which you believe with all your heart.

If other denominations are coming to stand for the same things for which our denomination has stood so long, then so much the better; and let us have open minds to learn also from them.

All Christian denominations agree in their great purpose—to bring men to Christ; but ways of working are not immaterial, and our way is what we believe to be Christ's way.

As unintelligent partisanship is the bane of our country, so unintelligent denominationalism is the bane of the Christian church.

Our denomination is one of the pillars in the great temple of God, and if every one adorns his own pillar, the whole temple will be adorned.

There would be no harm in an assembly if all dressed alike. The denominations are the different garments of Christian taste and skill and insight.

Each farmer develops the country by tilling his own acre. So let us further the interests of the Church Universal by developing our own denomination.

What do I really know about the history of my denomination?

Can I state clearly the fundamental doctrines of my denomination?

What am I doing to promote the well acceptance of the truths for which my denomination stands?

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# Household Matters

Cleaning the Oven.

Have the inside of the oven kept scrupulously clean. Wash the entire inside of the oven—not forgetting the roof—at least once a week. Remove the shelves and door before commencing operations, and scrape off any burnt substance with an old knife. Let the oven be kept open till quite dry and all smell of soap has passed off.

Hygienic Bedroom.

The hygienic bedroom is the latest novelty in furnishing, says the London Express.

Fresh air enthusiasts see in the old-fashioned, luxurious bedroom a serious menace to health, and they have come back to town to throw out carpets, curtains and cushions, and any other little aids to comfort that catch the eye. Feather beds, they say, are hopelessly unhygienic, germs lurk in the folds of the portiere and in the warm rug on the floor, while costly bed hangings shorten life.

Keeping Up the Supplies.

The convenience and time saving of having little things at hand can scarcely be overestimated. It works exactly on the same principle as the old saying of "a stitch in time."

It's not enough to have a piece for everything, and everything—unless you happen to be out of it—in its place. It's the careful planning so that plentiful supplies of all the little things are always on hand that counts so greatly.

So often you haven't the right buttons, or you run short of tape, or hooks and eyes, or the color of sewing silk you need, and you have to postpone the moment you'd seemed for getting all such things out of the way. In the meantime, when you've remembered to get the little things, perhaps you have to wear the very thing that needed mending, and pins have torn it.

It's the same way with everything. If you have to stop and go out for stamps, you probably don't bother to write that important letter until it's at least a little late.

Making things do is almost as bad—using too small a hook to bear the strain of a skirt-fastening; or too large a one for the delicate blouse it disfigures.

The best way to avoid it is to go