

SUNDAY SERMON

A Scholarly Discourse By
Rev. L. L. Taylor.

Brooklyn, N. Y.—As the subject of his sermon Sunday the Rev. Livingston L. Taylor, pastor of the Puritan Congregational Church, spoke on "The Square Deal in Religion." He took two texts: Proverbs xlii: 22: "They that deal truly are His delight," and Psalm xl: 7: "The righteous Lord loveth righteousness." Mr. Taylor said:

The kingdom of heaven is a square deal on earth. From the night visions of the shepherds to the day dreams of St. John it is peace and good will on earth, among men, which the hosts of God are seen bestirring themselves to promote. And He who came from heaven lived brother to all men, that they might ever after dwell as brethren here. But there can be no kingdom of brotherly men on earth with any other throne set up than that of a fatherly God in heaven. The square deal has its vertical lines as well as its horizontal. The horizon never limited Christ's vision. He lived for the day when men would treat God right. In that day no man will have anything to fear from any other man. The thinking world is coming around more and more to Christ's estimate of religion as the power that must set things right among men. But in His day and in ours the problem of the square deal involves religion itself. It has always been hard to get a square deal for religion. It has always been hard to keep a square deal at the heart of religion. These things should be borne in mind by us all as we enter upon the special religious activities and privileges of the Lenten season.

The square deal in religion involves a square deal for religion. And this in turn involves two things: first, a fairness of attitude toward religious phenomena, institutions, doctrines and persons, and second, a determination to deal fairly with our own religious nature, a determination to give the soul a square deal.

Men deal more fairly with the fact of religion than they used to. They are settling down to the conclusion that the race is "incurably religious." They are beginning to understand that the world's history could not have been what it has been if men had no capacity and need for religion. Religion must be recognized as a legitimate human interest unless we want to throw out of court the most persistent of all classes of facts. Religion must be recognized as one of the great human interests if we are to maintain any sort of proportion in our view of human life as a whole. Religion must be recognized as the supreme human interest if we would be consistent with any reasonable definition of religion. If religion is an affair of the soul in its relations with the infinite nothing short of this is reasonable or right. We should expect to see men, as we do, striving to make religion supreme, not content with anything short of the religious interpretation of the universe and of human life, determined to have some sort of religious system, spending and being spent in the service of religious institutions, their churches, their missions. We should deal as fairly with these facts as we do with the facts which convince us that it is natural for men to express themselves and to find pleasure in the varied forms of art, that it is natural for men to concern themselves with the right and wrong of things and of their own lives.

But fair dealing with the fact of religion requires that we should recognize the limitations and the inevitable imperfection of all the forms in which the religious aspirations of men find expression. It is nothing to the discredit of religion if our best efforts to embody it fall short of those visions of its glory with which our souls are blessed. It is less a reproach because we have it in certain vessels. Religious systems are confessedly imperfect. Religious persons are full of faults. But they exist. They are facts. And they are as good evidence of man's religious nature as they are of the imperfection of all things human.

But how about our own religious nature, yours and mine? Have we been reading it fairly? In 1876 George Romanes, a brilliant young British scientist, came to the conclusion that he had no right to a soul, or a God, and that it was his obvious duty to write all belief and to "discipline his intellect with regard to this matter into an attitude of the purest skepticism." "I am not ashamed to confess," he wrote at the time, "that with this virtual negation of God the universe to me has lost its color and loveliness." And he was oppressed by "the appalling contrast between the hallowed glory of that creed which was once mine, and the lonely mystery of existence as I now find it." A little less than twenty years later George Romanes became convinced that in seeking to deal unflinchingly with the facts of physical science he had ignored the most significant of all facts, the most directly known, the most completely attested of all facts, the facts of his own religious nature. He came to recognize that it is "reasonable to be a Christian believer." Before his untimely death he had returned "to that full, deliberate communion with the church of Jesus Christ which he had for so many years been conscientiously committed to foregoing in the multitude of his thoughts within him he had secured a square deal for his soul."

Our difficulties may not be his, but we have them. The things which make it hard for us to secure our souls their chance may be very different from the things which made it hard for him. Scientific men of to-day have less to make them feel as the seemingly triumphant materialism of the seventeenth century Romanes felt about having a God and a soul. But our difficulties may be of another kind entirely. Perhaps they are far less creditable to our intellectual sincerity, less inclined to our moral purpose, even inclinations and the multiplied opportunities for gratifying them that make it hard for their souls to get fair dealing. "The lust of the flesh, the lust of the eye and the pride of life are not of the Father," John tells us. But something more is true. They are not of Herod in their conspiracy against what is heaven-born in us. They are not only "not of the Father," but they are the deadly foes of all that is of the Father. Happy are the souls in which the light into Egypt comes out as it does in Matthew's Gospel of the infancy. Let us not hesitate to lay Joseph to our throats and soul. All the dreams and angels that we need will be forthcoming if we are faithful, and we shall get back to Nazareth. Somehow Herod will be circumvented. And though it be neither scientific doctrines nor will propensities which do most to make it hard for our souls, but just the petty preoccupations and the petty burdens and the round of more or less irritating duties of our common life, we are under the same sacred obliga-

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 1.

Subject: The Two Foundations, Matt. vii, 13-20—Golden Text, James i, 13—Memory Verse, 24:35—Topic: Counsel in Choosing Attitudes.

1. The false and the true (vs. 13-20). Jesus has just been speaking of the narrow entrance into His kingdom and the broad way which leads down to death; He now turns His attention to the false guides which lead men astray.

13. "Beware." Be on your guard; look out for "false prophets." Who will deceive you and lead you into the broad way. "Sheep's clothing." A symbol of deceptive, wicked men putting on the garb of piety. See 2 Cor. 11:13-15. "Inwardly," etc. Under their outer covering they hide hearts like wolves, and are ready to tear and destroy. 16. "Know them." Their real nature will soon appear, and their false doctrines will be detected. "Their fruits." The moral tendency of their lives and doctrines.

17, 18. "Good tree—corrupt tree." His emphasis on the question of trees frequently occurs in the Bible.

19. "Hewn down." To this day in the East trees are valued only so far as they produce fruit. "Cast into the fire." Fire is the symbol of utter destruction.

20. More profession, not sufficient (vs. 21-23). 2. "X-ray" test. Christ is here laying down the true test of admittance into the kingdom of God. He has just told them that they must enter in through a narrow gate and walk a narrow way, and now He indicates that many will seek to gain admittance on the ground of mere profession. "That saith—Lord, Lord." True religion is more than a profession. We may acknowledge the authority of Christ, believe in His divinity and accept His teachings as truth, and still without the love of God in the heart, we shall be shut out of the kingdom of heaven. God's spiritual kingdom lives in Christ, and in the hearts and lives of men. 22. "Many." Not merely an occasional one, but the number will be astonishingly large. "I that say." The judgment day. The day of reckoning accounts small be brought in, and when each shall receive his just desert. See Acts 17:31. Rom. 14:10; 2 Cor. 5:10. "Propheesied." As the whole gospel is a real prophecy foretelling the vast future of the human race—death, judgment and eternity—more than a prophet.

23. "I never knew you." A prophet's disciples. How sad! From this we see how easy it is to be deceived. Many are trusting in the church, their good name, their generosity, their great gifts, their employment in the ministry, their whole profession, their devotion to the cause, etc., while at heart they are not right with God and at the last great day will be cast to the left hand. They are destitute of the love of God, which is the all-essential 1 Cor. 13:1-3. "Depart from me." Such belong to the left hand—cast into the regions of darkness and despair.

III. The two builders (vs. 24-27). "Therefore." Jesus now proceeds to impress the truth by a very striking illustration. "Whoever heareth." See 3. Y. "Both classes of men hear the words. So far they are alike. In like manner the two houses have externally the same appearance, but the great day of trial shows the difference. "Doeth them." Thus making them the real foundation of his life. "Will liken him." St. Matthew who, living near the lake, had often witnessed such sudden floods as are described, uses vigorous language and draws the picture vividly. "A wise man." Prudent, far-sighted—a man of understanding who looks ahead and sees the danger and makes use of the best means for his safety. "The foolish man." The one who hears and obeys the words of Christ, "Build his house." His character, himself. Each man possesses a house which is his absolute, and for which he alone is responsible. "Upon a rock." Our rock is Jesus Christ (1st Cor. 10:4; 1st Cor. 3:11). He is the sure foundation of our faith in Him, and build according to the maxims which He has laid down we shall be safe. 25. "The rain—beat." So tempests and storms of afflictions, persecutions, temptations and all sorts of trials beat against the soul. "It fell upon the house." The religion of Jesus Christ in the soul will stand every test. The emblem of a house to represent the religious life is very appropriate.

26. "Doeth them not." Fails to do what he knows he ought to do; neglects them; or professes to do and does not. "Foolish man." He has no right and allowed present pleasure, gratification and profit to so fill his life that he failed to look beyond to the result of his course. "The sand." The sand represents the self-life. 27. "It fell." So falls the sinners. The floods are wearing away his foundation, and soon one tremendous storm will beat upon him and he and his hopes shall forever fall. "Great was the fall." How great is the loss of the soul! What a terrible fall for a soul created for the image of God, and with all the glorious possibilities before it of a life of bliss forever with Christ, to be cast to the left hand at the last day.

IV. The people astounded (vs. 28, 29). 28. "These sayings." The sermon just preached. "Astounded." The teachings of Jesus all through His life excited admiration, wonder and amazement. 29. "His authority." His power lay in Himself and in His life. By His speaking with authority may be meant, 1. That the truth He spoke came with authority. 2. That the majesty and power with which He spoke gave Him authority. "Not as the scribes." He did not speak like a common interpreter, but with the air of a prophet.

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God's Care.

People talk about special providences. I believe in providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are an exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more evident in some instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men come and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—George MacDonald.

All We Have to Do.

The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our heavenly Father.—Francis de la Motte Penelton.

DOCTOR HAS OFFICE IN JAIL.

Patients Call There, and His Business is Growing.

Dr. Gustav Kraus, who was extradited from New York on a criminal charge preferred against him by Mrs. Thomas Rutledge and now locked up in the county jail at Jersey City on a civil suit brought by Mr. Rutledge, is allowed to practice his profession in the jail.

As he had given bail on the criminal charge before his arrest on the civil process he is not regarded as a prisoner in the ordinary sense of the term, and is merely confined in the detention room set apart for witnesses.

Here all who choose to call are allowed to consult him professionally. Some days he is visited by a dozen patients, and he says it is a dull day when he has only two or three visitors.

"Not only that," he added, "but my business is increasing. If it keeps on growing at the same rate that it has for the last ten days my income will more than cover the expenses of my trial."—New York World.

CHRISTIAN ENDEAVOR NOTES

APRIL FIRST.

Lives That Endure.—Matt. 7: 24, 25; 1 Cor. 3: 10-15; Eph. 2: 19-22; 1 Tim. 6: 17-19; 2 Tim. 2: 14-19.

Every one of us may find something that will outlast the earth—a Christian life.

A foundation half Christ and half worldliness is as unsound as a foundation half stone and half turf. Earthly buildings are formed one for all, and are enlarged only with difficulty; but a Christ-founded life is a growing organism.

Whatever good we build on earth has its counterpart in our "house not made with hands, eternal in the heavens." Suggestions.

All lives endure,—but where? That is the question.

The best way to gain a lasting memory among men is to live, not for the future, but wisely for to-day.

Lives soon become gigantic if they are steadily built upward, with no tearing down.

We spend many years in "getting a start in life," and too many of us never get to the living.

Illustrations.

The most permanent work of men is a grass-covered heap of earth. It is life that lasts.

Most of Dore's paintings, brilliant at first, have faded away because he used poor colors. The materials of our lives are as important as the use we make of them.

Already it has become necessary to rebuild the Brooklyn Bridge, because it was not intended for such tremendous traffic. Let us build our lives for the greatest possible destiny.

Radium is constantly giving off energy, and no one has been able to see that it loses substance by it, though it must. A well-ordered life, however, actually grows by giving out.

Questions.

Is my life fixed on the one Foundation?

Am I making plans for the hour or for eternity, for this life, and can I live it just desert. See Acts 17:31. Rom. 14:10; 2 Cor. 5:10. "Propheesied." As the whole gospel is a real prophecy foretelling the vast future of the human race—death, judgment and eternity—more than a prophet.

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FUN FROM ENGLAND.

THE PASSING OF AN IMPORTANT PRODUCT OF THE FARMER.

The passing of the sunnec business, one of the noticeable features in the East Virginia agriculture. Some twenty or thirty years ago this was an important by-product of the farms throughout the eastern half of the State, and large quantities of the article were cured every year, especially in the regions tributary to the cities of Petersburg, Richmond and First Creek, in each of which cities there were several mills established for grinding the raw product.

But either on account of the uncertainty of the animal supply and fluctuation of prices or because the foreign sunnec, being admitted duty free, proved too strong a competitor, the Virginia industry soon began to languish, and has now become practically extinct.

Of course there were, and are, reasons for this decadence. Our people are generally at no loss to find profitable employment for their best skill and labor. And as no attempt was made to advance the business by cultivation or to give the plant that attention which every staple really demands in order to make a good profit, it is not surprising that the business did not continue to hold the vantage it had gained. And now, unfortunately, it has, for the time at least, passed away, and one of the resources of our farms that might have been made quite profitable promises to become again one of the neglected things.

Yet the time may come once more when it will be found advisable and profitable to revive this branch of rural industry at the South. There is reason to believe, were proper pains taken to grow the sunnec plant and cultivate it in orchards the same as fruit trees are cultivated, that it would prove to be immensely profitable. The plant grows here luxuriantly, and even in the wild state, where it is crowded and impeded by other plants, it yields a large quantity of leaves. One hand, operating along the forest sides and hedges, may collect several hundred pounds of the green leaves in a day. The process of curing it is as simple as that of curing hay. Of course, were culture resorted to, the yield would be greatly increased, and a hand could gather much more of it in a day.

The gathering and curing is a work that would suit well the women, children and feeble members of a family, and thus another branch of industry would be opened up, to give profitable employment and bring in extra dimes to our industrious and deserving ruralists. This is a consideration of considerable importance.

The sunnec—the variety used for tanning purposes—is a plant that grows and thrives well on poor land. A native here, like the field pea, it seems admirably adapted to our Southern conditions and agriculture. It would be an easy matter to plant the roots in long rows for orchard culture. Being a shrub, a great many of the plants could be set upon an acre of land and one or two p'owings during the earlier part of the summer no doubt would be ample cultivation for the crop. The intervals between the rows might be sown annually to scarlet clover or cowpeas, for stock to graze upon, and for the benefit of the sunnec orchard. No stock would browse upon or harm the sunnec bush, and in this way, many an acre of wild land might be converted into good pasture and become a source of revenue from the harvesting of sunnec.

The present source of the sunnec supply of this country seems to be Sicily and other countries of the Mediterranean. The supply is not equal to the demand. A good authority states that the percentage of tannin in the imported sunnec is not equal to that of the Virginia leaf, while the amount of sand is greater. Good samples of Virginia sunnec yield thirty to thirty-five per cent. of tannic acid, and are practically free from sand. Were the industry revived, and due pains taken in the cultivation of the plant and the curing of the leaves, there is no doubt but the quality and quantity of our own staple would soon force all foreign sunnec from our markets.

At the same time the large and ever increasing demand in this country for material for tanning purposes would insure to the American sunnec grower a ready and profitable market for all he could produce. A steady demand at stable prices could be counted on. Thus, in another field of industry, our people would find exercise for their skill, and the home merchant and manufacturer would become independent of foreign trade.—Home and Farm.

Concerning Rewards.

Many persons think they ought to be rewarded for simple honesty. The idea is not only wrong but silly, declares a writer in the Denver Post, and tells of an incident that roused his wrath.

A few days ago, while walking down an Omaha street, I saw a man ahead of me drop a pocketbook. A messenger boy picked it up. Just then the man missed it, and the boy returned it to him without looking inside. The man gave the boy a quarter. The boy accepted it, but was disgusted.

"Is that all I get for being honest?" he asked.

"There is just three dollars in that pocketbook," said the man.

"Well, you ought to give me a dollar, anyway," the boy replied, sulkily.

Had I been the man, I would have added a kick to the quarter; and there are lots of persons like that boy in this world.

Byeons Hunting on Shipboard.

An exciting bygone hunt was announced in the advertisements of a voyage between Tunis and Marseilles within the last few days, on board the steamer Djurjura. A pair of byones had been taken on board, but the cage, a wooden one, was not strong enough and during the night the female escaped. As efforts to get her back to the cage only drove the brute to show her teeth, she was shot by a gendarme in charge of some military prisoners. Next day the male got out, but after a blue and cry he was got back into the cage. He began, however, to attack the timber bars with his teeth, to a manner so savage that he, too, was shot as a precaution. The passengers on the steamer had to be kept below during these scenes.—London Globe.

Roadside cathedral in the West.

Abbay of the Danish nation.

GROWING SUMAC.

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A few days ago, while walking down an Omaha street, I saw a man ahead of me drop a pocketbook. A messenger boy picked it up. Just then the man missed it, and the boy returned it to him without looking inside. The man gave the boy a quarter. The boy accepted it, but was disgusted.

"Is that all I get for being honest?" he asked.

"There is just three dollars in that pocketbook," said the man.

"Well, you ought to give me a dollar, anyway," the boy replied, sulkily.

Had I been the man, I would have added a kick to the quarter; and there are lots of persons like that boy in this world.

Byeons Hunting on Shipboard.

An exciting bygone hunt was announced in the advertisements of a voyage between Tunis and Marseilles within the last few days, on board the steamer Djurjura. A pair of byones had been taken on board, but the cage, a wooden one, was not strong enough and during the night the female escaped. As efforts to get her back to the cage only drove the brute to show her teeth, she was shot by a gendarme in charge of some military prisoners. Next day the male got out, but after a blue and cry he was got back into the cage. He began, however, to attack the timber bars with his teeth, to a manner so savage that he, too, was shot as a precaution. The passengers on the steamer had to be kept below during these scenes.—London Globe.

Roadside cathedral in the West.

Abbay of the Danish nation.

Why We Say "Hello."

Long, long ago, wolves were numerous in all parts of the world, especially in England. Wolf hunting was a favorite sport with the gentry, and to kill wolves was regarded as the sacred duty of all Englishmen. In fact, an old law reads: "All barons must hunt and chase a wolf four times a year." French was the language of the court at that time, so the burly old English hunters used the cry of the French wolf hunters, which was "Au loup! Au loup!" ("To the wolf.") These words, heard at a distance, sounded like "a loo," but the English, who always put an H on wherever they possibly can, put it on the words "A loo," and when wolf hunting shouted "Ha-loo." The form we use when we call "Hello," as no word has been found that carries so far or so well as hello. For this reason it is the accepted form of the telephone companies the world over.—Washington Star.

Living to escape trouble is a poor kind of existence. The smaller animals in the forests and mountains have to give a large share of their attention to avoiding catastrophe, but man was made for another kind of life. "How are you?" a man called out to his friend in passing. "I can't complain," was the ready answer. Poor fellow! The best that he could say was that he was successfully dodging disaster or avoiding catastrophe. The present moment ought to make the highest point of joyous accomplishment our lives have yet known. God means that it should. We have more to be thankful for today than ever before since we or the world came into being. Even our unconscious habits of speech will indicate that we are living abundantly.

God's Care.

People talk about special providences. I believe in providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are an exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more evident in some instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men come and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—George MacDonald.

All We Have to Do.

The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our heavenly Father.—Francis de la Motte Penelton.

DOCTOR HAS OFFICE IN JAIL.

Patients Call There, and His Business is Growing.

Dr. Gustav Kraus, who was extradited from New York on a criminal charge preferred against him by Mrs. Thomas Rutledge and now locked up in the county jail at Jersey City on a civil suit brought by Mr. Rutledge, is allowed to practice his profession in the jail.

As he had given bail on the criminal charge before his arrest on the civil process he is not regarded as a prisoner in the ordinary sense of the term, and is merely confined in the detention room set apart for witnesses.

Here all who choose to call are allowed to consult him professionally. Some days he is visited by a dozen patients, and he says it is a dull day when he has only two or three visitors.

"Not only that," he added, "but my business is increasing. If it keeps on growing at the same rate that it has for the last ten days my income will more than cover the expenses of my trial."—New York World.

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