

SUNDAY SERMON

A Scholarly Discourse By
Rev. Dr. E. T. Lee.

Brooklyn, N. Y.—Sunday morning the union services of the Central Presbyterian, Nostrand Avenue M. E. and Puritan Congregational churches were transferred to the first named church. The preacher was the Rev. E. Trumbull D.D., pastor of the Chambers-Wyck Memorial Presbyterian Church, Philadelphia, who is prominent in all the work of the denomination. His subject was "God's Plan for a Christian." and the text was taken from Ephesians 1:13, "Filled unto all the fullness of God." (R. V.)

Dr. Lee said in substance: As the apex of a pyramid is that point toward which the upright lines of the shaft converge, so our fact is the culmination of the teaching in verses 15-19, inclusive.

In these verses the sacred writer gives in outline an inspired sketch of a Christian as God would have him.

The writer would have his readers understand him, and also be enabled to fill out the plan in their lives, so he makes the matter the subject of prayer. See verse 14. He prays for the whole family of Christian believers, but he characterizes by power, faith, knowledge and love in an unusual degree, as the text says: "Unto all the fullness of God." That is, an overflowing measure. By that is meant that in order to meet the requirements of God in the Christian life it is necessary to have power, then we must overflow with power, or faith, or love, or knowledge, or love, or overflow with knowledge, or love, or overflow with love, or overflow with knowledge.

Moreover, what redeems the world? Not philosophy, nor science, nor more classical or scientific education. But love, says the world—God's love, says the world—God's love, says the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life. Jesus Christ came into the world—not to condemn the world, but that through Him the world might be saved. The Holy Spirit makes this offering of divine love good. But it is written that those "dwell in love, dwell in God, and God in him." There you have it. Into the plan of our Christian life enters. It is defined here as the "love of Christ," that is a redemptive passion to "go into all the world and preach the gospel to every creature." To meet the plan we must be filled with power, or faith, or knowledge, or love, or overflow with power, or faith, or knowledge, or love, or overflow with love, or overflow with knowledge, or love, or overflow with love, or overflow with knowledge.

This means that the entire moral nature comes into touch with God at conversion and becomes strengthened so that it becomes the expression of the power of God to save. In this city is a vast electric car system. Each car has a known carrying capacity and moves, empty or filled full of passengers, not only on the level at the City Hall, but up a steep grade as when passing up Fulton street past Fort Green station. But such a car is a unit in its system, let us say, of 2000 cars. Now the company does business on the basis always of more than enough power for all the cars to their united carrying capacity. These cars are strengthened with "magnet" by coming into contact with that overflow of energy. And each car in the system is the expression of the totality of the company's electric power. So when we become Christians we become such by coming into contact with God through the Holy Spirit, and we become the expression on earth of God's power to save. This is the reason why, again and again, vast systems of wrong and of unbelief have been toppled over, why no force of evil can ever come to stay.

The first question any one needs to ask is, "Am I a Christian?" Heaven and hell are fixed according to the answer to that question. But the next question is, "What kind of a Christian am I?" In a unit of patient, persistent, unconquerable power? Counting Protestants in this country, we are forty millions in number. Twenty millions of these are members of churches. It is impossible to estimate the vastness of the victories of our religion if our unit were the expression of overflowing power in Christian activity. Paul, however, grasped the dynamic possibilities involved, and exclaimed: "I can do all things through Christ who strengthens me." This assurance of superlative ability of accomplishment can be cultivated by us if we make use of all the agencies, instrumentalities, ordinances and institutions of our religion, just as a man in the physical world can make himself a hundredfold the master of situations by laying hold on steam, electricity and the like.

Second—The overflow of faith. "That Christ may dwell in your hearts by faith." Faith reaches mountains. It has always done so. The victories of faith are simply marvelous. But victorious faith is not a sentiment, nor an enthusiasm, nor an imagination. Victorious faith is conviction in action. It begins with a man and externalizes itself in achievements. Neptune was discovered by men who believed that that planet existed long before it was discovered. Fulton believed that he could propel a boat by steam, and he ceased not till his steamboat was striking the waters of the Hudson with its paddle wheels, and so evoked a new note in the song of the world's industry. The achievements of faith come from the overflow of faith from within to the world outside. So in the field of the Christian life, "Faith without works is dead, being alone." Faith is a conviction of truth, and there is the harnessing of all our faculties of mind, body and soul to the vast enterprises by which surely the kingdoms of this world are becoming the kingdom of our Lord Jesus Christ. Jesus Christ is destined to rule the world, to create here a new earth wherein dwelleth righteousness. Show the wicked, the unbelieving, the worldly people all about you that God reigns, and you believe it, that Christ saves and you believe it, and that the Holy Spirit sanctifies and you believe it. Overflow of faith!

Third—The overflow of knowledge. "That ye may be able to comprehend—"

breadth—"

depth—"

height—"

width—"

length—"

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 7.

The Grace of Giving, 2 Cor. 8, 15—Christian Stewardship Day.

Daily Readings.

Benevolence one of the tests of the Judgment. Matt. 25, 35-40.

Benevolence must not be confined to our friends. Prov. 25, 21, 22.

The grace that needs developing to abundance. 2 Cor. 8, 6-9.

Prudence in administering. 2 Cor. 8, 18-21.

A liberal spirit. 2 Cor. 9, 6-8.

A system of giving. 1 Cor. 16, 2.

The special use made of the term grace in the New Testament is in reference to the mind of God as manifested toward sinners, his redemptive mercy, whereby he grants pardon for offenses and bids those who have some atonement to return and accept his gift of everlasting life. The easier the word came to attach to the spiritual state of those who have come under the power of divine grace, and to the evidences or tokens of such experiences, as when the alms contributed by the Christian churches are so designated.

The Corinthian churches abounded in "faith, in utterance and knowledge and diligence and love," and says Paul, "that you abound in this grace also" (2 Cor. 8, 7). So, giving, or the spirit of giving, is exalted into a high fellowship among the lovely qualities of Christian character. And giving is a means of grace; that is, a method by the use of which we obtain more favor of heaven and by which we cultivate the spiritual nature. Giving tends to kill in us every manifestation of a greedy, covetous spirit.

The Bible seems to have been written with the idea that one tenth of one's income and one seventh of his time belongs to God. Giving a tenth of the increase and keeping a Sabbath seems to have been one of the constitutional provisions, so to say, for the government of the human family.

True Christian liberality is eager and glad, because there goes before it the giving of one's self. Till then there will be no real bestowment of grace. The gift without the giver is bare." Paul's idea is that this grace should be cultivated along with other Christian qualities. As loving develops power of loving; as speaking increases ability to speak; as forgiving makes it easy to forgive, so giving makes benevolence a joy. Moreover, it usually increases one's capacity to bestow. (See illustrations.)

But Paul has a warning also for those who administer the Lord's funds. He picked out a very trusty brother, with Titus, to carry the money to Jerusalem, for the name of the church must not be compromised by even the suspicion of imprudent management. This ninth chapter of Second Corinthians is a great evangelist has taught us to call "The Giving Chapter." In it see how Paul lays reason to reason for benevolent giving.

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THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 7.

Subject: The Two Great Commandments—Mark xii, 28-34 and 38-44—Golden Text: Mark xii, 30—Memory Verses, 30, 31.

I. The two great commandments (vs. 28-31). "The two great commandments" (vs. 28-31). "The two great commandments" (vs. 28-31). "The two great commandments" (vs. 28-31).

Meaning Cattle.

The following has been given as a rule of some value in determining the weight when actual weight is inconvenient, but in all the rules given the weight will vary widely with animals of the same order. Cattle giving five feet ordinarily weigh from 550 to 750 pounds, according to form and fatness; for each additional inch in girth add twenty-five pounds, up to six feet, and for each inch after six feet add fifty pounds.—New York Witness.

The Berry Patch.

Keep runners from strawberry plants. This is a good time to make a new bed. Three years is long enough for an old bed. A new bed has larger berries and is not so weedy.

In planting strawberries, keep the sun and wind from the roots.

If plants are received from a distance and roots are dry, wash roots in cold water and shorten one-third. Plant at once in moist soil, making the earth very firm around them.

Take the bed to loosen trampled soil and conserve moisture.

Clean out all old canes from blackberries and raspberries, and leave five good new canes standing. Good strong canes mean plenty of good berries next year.

Remove all seed cans from shrubs that have flowered, as they consume a lot of strength from the bush and also from the new growth.—Indianapolis News.

The Robber Cow.

Two cows cost \$40 each a year for keep. One of them yields 4000 quarts of milk a year, that brings \$85. The other yields 1200 quarts, that brings \$26. The latter loses about \$14 and reduces the gain on the former from \$45 to \$32. Why do you keep that 1200 quart cow? You would be better off with the one that clears \$46, for you would have only half the investment, half the work and half the feeding, and you would gain \$14 each year. There would be no surplus butter on the market for years to come and prices would rule strong if all the cows were eliminated which are kept at a loss. Dairy farmers have not yet half waked up to an understanding of the great practical importance of weeding out the unprofitable cows from their herds. Many a man would make a fair profit, that now faces constant loss, if he would keep only such cows as pay a profit on their keep.—Indianapolis News.

Remedy For Dandelions.

To the person who is trying to maintain a lawn dandelions mean nothing but a source of work and annoyance. Cutting them off, even before the surface, seems merely to have the effect of making them multiply the faster. Dr. W. H. Evans, of the United States Department of Agriculture, calls attention to the excellent results which he obtained this spring by the use of gasoline. A spoonful of gasoline poured into the centre of the head of each dandelion or chickory will destroy four to five stems within twenty-four to forty-eight hours. At Dr. Evans' suggestion the remedy was tried on dandelions and with perfectly satisfactory results. The gasoline penetrates throughout the plant, even into the tip of the roots, causing a slimy decomposition. Apparently, gasoline has some affinity for the milk or latex of these plants and follows the latex tubes through the whole plant. Grass and shrubbery are not injured by the gasoline unless it is carelessly applied in undue quantities.

How to Plant Peas.

Cow peas can be planted in line with the corn at second working, but this is not desirable as it binds up the corn injuriously. The best and commonest way is so sow them between the rows and plow them in at the last cultivation of the corn. In this way the crop coats only the seed and the sowing. Of course these vines can not be cut for hay, but the peas can be gathered for feed, or if the Black Pea or Red Ripper are used, they will lie on the ground until the corn is gathered and the hogs can be fattened on them. For pea hay, cut the vines when the first peas begin to ripen, otherwise the stalks will become too woody. Mow the vines after the morning dew is off. Let them wilt until afternoon and then haul them into the barn. If you wish to stack your pea hay in the field, cut three forked poles the size of a man's arm and about eight feet long. In trimming leave the prongs ten or twelve inches long. Make a tripod of the poles, locking them firmly together with their forks. As soon as the hay is mowed, haul to these poles and throw the vines on them, keeping them some two feet from the ground. When finished, cover the stack with a cap of canvas or long grass to protect it from rain.

Cucumbers.

Few garden plants have been known to and cultivated by man longer than the cucumber. De Candolle has proved that this plant has been in cultivation between three and four thousand years. There is no specific remedy for the striped cucumber beetle. Direct applications of potassium, such as Paris green or other arsenical, will destroy the beetles when they occur in moderate numbers. A normal crop may be placed at about 200 half-barrel baskets per acre, the price varying from fifty cents to as much as \$2 per basket. After the fruits have been harvested and the marketing season has closed, the vines should be destroyed by gathering and burning or plowing

under.

A CRITICISM.

"Did the audience applaud when Mrs. Hyton sang?"

"No, when she stopped singing."—The Bohemian.



FOR THE FARMER AND STOCKMAN

Meaning Cattle.

The following has been given as a rule of some value in determining the weight when actual weight is inconvenient, but in all the rules given the weight will vary widely with animals of the same order. Cattle giving five feet ordinarily weigh from 550 to 750 pounds, according to form and fatness; for each additional inch in girth add twenty-five pounds, up to six feet, and for each inch after six feet add fifty pounds.—New York Witness.

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POPULAR SCIENCE

It is shown in the Philippine Journal of Science that the waste of the stripped abaka (Manila hemp) offers excellent prospects for paper manufacture, as do certain other Philippine fibres and grasses.

The cost of forms and molds amounts to such a large proportion of the total cost of reinforced concrete work that earnest endeavor to bring about its reduction deserves attention. For this reason the interest of engineers is anticipated in the new method of forming reinforced concrete piles, poles and columns without molds by a simple process of rolling or winding concrete and reinforcement on a permanent mandril.

An Italian scientist has invented a novel substitute for irrigation. He uses the fruit of the Barbary poplar, a fig tree which bears figs that are excellent reservoirs of moisture. In the spring the scientist digs a ditch about the foot of the tree he desires to protect from the coming drought and this ditch is filled with figs cut into thick pieces. A dense layer is made and beaten down. The mucilaginous pulp, covered with earth, stores up much moisture, which it gives off gradually, watering the tree sometimes for as long a period as four months.

M. Constantini, of Paris, after having been successful in adapting a gasoline motor to a roller skate, now brings out another use of the motor in the form of a life saving apparatus or automatic swimming device which can be used for sport as well. Bathing, for instance, can take exercise with the apparatus along the coast. Such an apparatus must be light as possible, and precautions must be taken so that the motor will work under water in all conditions. A good distance can be covered, even by a novice, which distance is only limited by the size of the fuel tank.—Scientific American.

An attempt to account for the familiar rayed or starlike appearance of the stars when seen by the naked eye is made by W. Holtz in an article on the "Appearance of Stars," which appeared in *Genell, Wiss. Gottingen, Nachr., Math.-Phys. Klasse*. He finds that all stars show precisely the same rays, but that in the case of the brighter stars the rays are plainer and somewhat longer. It is further remarked that the rays seen by the left and right eyes differ, and that if the head be turned the rays are rotated in a corresponding manner. It is thus concluded that the source of the rays is not in the stars but in the eye itself, the middle of the retina being not perfectly homogeneous in its sensitiveness.—Scientific American.

A PROPOSAL IN JAPAN.

Quaint Custom of Placing a Plant in an Empty Flowerpot.

Old customs appear to be fast disappearing in Japan, a fact which cannot be wondered at considering the childishness which lay at the root of many of the most picturesque, but in some of the Japanese islands the quaintest marriage formalities are observed.

In houses wherein reside one or more daughters of marriageable age, an empty flowerpot of an ornamental character is encircled by a ring, and suspended from the window or veranda by three light chains.

The Julietts of Japan are, of course, as attractive to the Romeo as those of other lands. But instead