

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Gospel of Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, on the theme "The Gospel of Christ, a Partial Message to Its Messengers," the Rev. Ira W. Henderson, pastor, took as his text Romans 1:16.

"For I am not ashamed of the gospel of Christ." His theme was the necessity and the joy of the presence of the saving power of the Holy Spirit in the individual life. That's the spiritual function of the church. The church is to lead into the presence of man to man and to God.

In order to impart the fullest influence it is necessary that the church be filled, individually and collectively, with the highest and noblest love for man. By the exercise of the principles of the Christ ideals in the complacency of life, the charge of inconsistency must be nullified. As a body and as individuals the church must be a brotherhood which, measured by its own ideals, is worthy to be the church of the people.

The church must exercise her prerogative as the natural leader in all moral reform. That reform which has not gone into the hearts of the men of to-day. Let us decide, as God may give us power, our duty as the messengers of the risen Lamb of God of whose gospel we are not ashamed.

About the year of our Lord the thirty-second certain Pharisee, Saul by name, journeyed from Jerusalem to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord."

Paul was the first world-evangelist. His mission was to sow the seed in all the first century world. And so in the outpouring of the Holy Spirit—a heart thankful for success as a spiritual seed sower—Paul declares, "I am not ashamed of the gospel of Christ."

This same gospel it is which claimed the allegiance of Paul in every clime to-day, which has taught men the principles of right living and of eternal truth. To the influence of the gospel is due that esteem for woman which has raised her from a chattel to her rightful position as a forceful factor in society.

The words of Christ foretold the doom of slavery. The eternal principles of the new commandment could not but be hostile to a system of human chattelhood.

Our French quarter, our Chinatown. Upon the same page of a daily newspaper we may read heart burning accounts of the unutterable misery of multitudes of our poor, and the story of how one man is endeavoring to control the supply of the diamonds, or the gold, or the steel, or the rubber, or the railroads of the earth.

Thus, in briefest, are described some of the conditions that make the social order of the century. Let us consider now our duty as men and women who love our Lord to carry His gospel of light and of life to a world that is so sorely in need of it.

The prime duty of the church, here as elsewhere, is to lead into the hearts of men the necessity and the joy of the presence of the saving power of the Holy Spirit in the individual life. That's the spiritual function of the church. The church is to lead into the presence of man to man and to God.

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The gentle teachings of the man of peace have entered into the hearts in every epoch and in every land, strengthening and meliorating the individual character and life. Wherever the example of the Christ is followed there is prosperity and peace and purity of heart.

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It would bring him heart to heart with his listener, would convince this sinner, over whom we have tried and failed, of his absolute dependence upon the God who gave him life. The whole power of the body of Christ must be exerted to save man. Too often men are unconvinced because of our non-appealing presentation of the truths of the Bible story.

Unto all people must the church of the twenty-first century dress herself. To all men must the gospel be preached. But this gospel of the Christ is not merely a system of ethics, not merely a scheme of life. It is more. St. Paul tells us that he is "not ashamed of the gospel of Christ, for," says he, "it is the power of God unto salvation to every one that believeth."

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EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 21. God Yearning for the World (John 3: 16) Passages for Reference: Matt. 23: 37-39; Mark 10: 21; Luke 15: 11-32; 20: 34.

We need nothing more than this epitome of the gospel to establish the fact, except that it is always well to have more than one verse as a foundation for our assertions. John 3: 16 is the best-known verse of the Bible, and well it may be. Its depth is corroborated in the other references on this topic!

The gospel of our Lord and Savior Jesus Christ is the urgent, the immediate need of this world. Within its principles are contained the solution of all our most perplexing social problems. Let us bring our wandering brethren back from the distant country into the father's home.

Save men to Christ and you have saved the world. The church is confronted with the most stupendous problem with which she has had to contend since the days of the apostles. But with the problem God has given us the power unto victory. His gospel is our shield, our buckler, our armor.

Are you ashamed of the gospel of Christ? Let us live the Christ life that we preach. Let us claim the promises of our Lord, strike out boldly into new fields. Praying for divine guidance and trusting to the omniscience of divine love, let us find our duty and live up to it.

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POPULAR SCIENCE

The growing use of small, individual towels instead of roller towels has brought an increase in the national expenditure. Few hotels now use roller towels, the germ theory having made such an impression on the public mind.

Another giant telescope is to be built by Prof. Hale, director of the observatory at Pasadena, Cal. The object glass, which is to cost \$40,000, will be a disk 100 inches in diameter and thirteen inches thick.

Telegraph poles made of cement, with an iron rod through the centre to insure against breakage, are the latest novelties in railway and telegraph construction. Officers of the Pennsylvania lines and of the Western Union Telegraph Company the other day inspected poles made of this material in a test yard at Rochester, Penn.

A new rice disease called brusone has developed in Italy, where considerable rice is produced. Prof. Ubrici, who has been investigating the matter, concludes that the disease is due to some functional disturbance of the root system of the plants and is not caused by fungi or other parasites.

An American company is building for the Mexican Central Railroad a number of oil burning freight engines of an unusual type. They are eight coupled engines with a leading pony truck. The boiler has 2168 square feet of heating surface.

According to L'Electricite, it has been agreed between the Oerlikon and the Siemens-Schuckert works to commence immediately the plant for the electrification of the whole length of the St. Gothard Railway. The section from Zurich to Lucerne is to be constructed first as an experiment.

Everything in China is under the control of a union of some sort. We are not surprised at this in the case of the carpenters and mechanics, but it does seem a little unusual that when a man wants to burgle, if he is a Chinaman he must do so according to the rules of one of these organizations.

When a thief enters a house to rob, the first thing he does is to remove his clothes, the next to oil his body all over. His pistol is then wound around his head, having previously been stuck full of needles.

The heavy fall of snow in the north of Spain has driven troops of wolves into the plains and they have been attacking the farmers' flocks. The peasants have been obliged to organize battues for the destruction of the animals.

The majority of the high roads in Belgium are now planted with trees along the way, to the great pleasure of travelers and to the advantage of the country. In a total distance of about 4775 miles there are no less than 800,000 of these roadside trees.

At the recent carnival at Grasse, Austria, no admission tickets were used, but every one who entered the theatre was weighed and had to pay one cent a pound. Several fat men and women refused to "suit the scales."

The Submerged Individual

By JUSTICE JOHN WOODWARD, of the Appellate Division of the Supreme Court of New York.

It is undeniable that the despot, if he be benevolent, can accomplish myriads of good. An unwise and precipitate democracy can, on the other hand, degenerate into that worst of despots, an irresponsible and selfish oligarchy, which appropriates all of the benefits and denies every burden.

And such, it must be confessed, is the present attitude of many of our overgrown corporations. They have been entrusted with the welfare of the people, and have abused their trust. They have become pirates, where they should have remained benefactors.

It is time to drive the money changers out of the temple and to substitute for the worship of gold the worship of character. On whom, then, shall our salvation depend, if not upon the individual? The many will never make the attempt to regain their lost rights unless they are led by a man.

There is always the great personality who shall lead his people out of the wilderness to the promised land. He may not be one of the shining intellectuals, he may not be one of those subtle and brilliant advocates that stand arrayed in behalf of private interests against the cause of the people; but he will have that quality of manliness which inspires confidence.

It is the duty of the State to inspire ambition. To thwart, to limit, or to exclude by legislation the enterprise of the individual, is to deaden the world's capacity for progress. To quench the spark of personality is to impoverish the whole social organization.

To attempt by law, therefore, to limit all men, irrespective of skill, endeavor or attainment, to a common wage would be as fatuous as it is unjust. Personality, indeed, can be subject only to the laws of nature. Needless to say, the souls of men are not amenable to statistics.

To bring about the readjustment of social conditions many fantastic remedies are proposed; but there can be no panacea for political ills. The law never rises higher than its source. Our hope, then, is in the education of the public through the individual.

It is for you and for me to decide whether public opinion shall become a despotism. The aim of democracy is, I take it, equality before the law, and to guarantee to each his personal liberty—the liberty to be himself. When upon this shall be superimposed a burden of restrictions, hedging the individual about with "thou shalt" and "thou shalt not," then surely democracy will exist only in name.

Every law, therefore, which encroaches upon your personal prerogative as a man and as a citizen is a usurpation of your individuality. To submerge the identity of the person in the mass is to destroy all possibility for progress. This applies to us all. The ordinary man, indeed, may possess qualities far greater than those of the same nature in his more distinguished brother, yet it is to the exceptional faculties of the few that the world must look for its advancement.

To give encouragement to personality, to kindle by opportunities for reward the incentive to labor, and to nourish tenderly the progressive intellect, this should be at least one of the chief functions of government.

THE SUNDAY SCH. OL.

INTERNATIONAL LESSON COMMENTS FOR APRIL 21, BY THE REV. I. W. HENDERSON.

Subject: Joseph Sold by His Brothers, Gen. 37:5-28 — Golden Text: James 3:16 — Memory Verses, 20-28.

One of the most fascinating characters of Old Testament history is Joseph, the beloved son of the old age of Israel. Idealized, to be sure, in some measure, the character of Joseph is yet one to be made a pattern for our lives.

The lesson shows us the incident in the life of Joseph when his jealous brethren rid themselves of his presence. It shows what are the inevitable consequences of favoritism upon the part of parents, what was the youthful wisdom of Joseph, what was the progress and the culmination of the hatred that the brothers held toward Joseph, what was the furtherance they gave, unwittingly, to the plans and purposes of God in their very sin.

The lesson shows us many other minor episodes also, but we shall be content to consider those outlined above. Joseph was the beloved of Israel. This was his joy; it was also his misfortune, so far as immediate consequences were concerned. It was the love of the only one in which Israel poured out on Joseph without stint the fulness of his heart's affection.

But his very pleasure in his beloved son became the cause of some of the bitterest hours in the life of Israel. The love that Israel bore Joseph was a natural outgrowth of the affection of his father. However his heart may have delighted in the wisdom of the stripling he should have had the wisdom, commensurate with his years, not to publish the fact too largely in the family circle.

Joseph could not sit quietly and see more claim on the affection of Jacob than any of the rest of his father's children. Israel was primarily responsible for the rising of the unholy passions that swept Joseph into Egypt. And the household of Israel was not the only one in which this particular unwise behavior had been displayed.

Then, too, Joseph was not wise with his brethren, however natural to youth his action may have been. He must have been conscious, in some measure, of the envy in his heart that was aroused in their hearts. They had eyes to see and ears to hear and spirits that could resent unfairness. We are led to believe that had feeling had been manifested in the family life before this overt sin was committed of which the lesson speaks. And so of which the lesson speaks, and so of which the lesson speaks.

There are many youths to whom Joseph's example might be a salutary lesson. Nothing is to be gained by informing people of the fact that we mean to perform a certain deed. The man who has a vision of his future greatness will be a wiser man if he keeps the vision secret with his God. Jealousy is a desperate sin. No man is quite so cursed as the man with the jealous disposition. Of all the sins against humanity there is none so vicious and distressing as that of jealousy. For jealousy is akin to covetousness, and covetousness is at the very base of all human misery.

At bottom Joseph's brethren were covetous. They desired the affection of their father. They desired that Israel loved Joseph. If they had been satisfied with the sort of treatment Israel dispensed there would have been no trouble. But they were not. And jealousy, surging and rubbing its claws in the hearts of the sons against humanity there is none so vicious and distressing as that of jealousy. For jealousy is akin to covetousness, and covetousness is at the very base of all human misery.

But this very action was a furtherance of the divine plans. The very wickedness of the brothers led to the means God used to exalt Joseph. It was a hard way to use to get Joseph to Egypt. But it was efficient. And what were the hours of ignominy to the years of power with which God requited Joseph. The dream came true. The jealous brothers lived to see Joseph ruling with viceregal splendor in the land of the Pharaohs. They lived to discern, what many another evil man has seen, that the wickedness of humanity is the opportunity of God.

Truth is the salvation of the world. It is the friend of all, even of whom it strikes. Wounds made by truth heal and cleanse; carcasses of falsehood poison and kill.—Charles Wagner.