

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. W. L. WATKINSON.

Subject: Christ and Common Things.

Melbourne.—The following helpful sermon, entitled, "Christ and Common Things," was contributed recently to the West Australian Baptist by a Rev. W. L. Watkinson.

The first remarkable point in the words of our Lord's earthly career is the extent of His relation to common things. The supernatural and the marvelous are, of course, in evidence in the successive stages of His mission, yet the prevailing aspect is that of human commonplace.

This key was struck at the beginning. "Shepherds abiding in the field, and keeping watch by night over their flocks," received the tidings of His coming, and, admiring and praising God, the humble men returned from the splendors of His advent once more to resume their lowly duties. Born in a stable and cradled in a manger, He reduced His infancy to the successive stages of a rustic and village life of Nazareth, linked Him with the cottages of all time. His occupation, again, brings Him close to the overwhelming host of workers.

Carlyle writes: "Not 'Arms and the Man,' 'The Man,' that we were now our Epitaph. Did not our Lord for thirty years give visible expression to this epitaph? And if ever a great singer should worthily render that theme, must not the central figure of His large poetry be the Carpenter of Nazareth?" His work was not daintily brought in a fancy workshop of artist, goldsmith or author; but rough hammer, saw and plummet were consecrated by His hands, and the rugged ceiling of the tolling mill was hallowed by His example.

In the days of "His showing unto Israel" He remained faithful to simple people and scenes. Our Lord was content that the companions of His sublime career should be obscure and simple. He identified Himself with the common lot.

The great artists of the past who represent the Saviour seem anxious to invest Him with mystic and kingly signs and symbols—He is haloed with splendor, adorned with jewels, angels are His heralds, Jordan opens above His head, priests and kings lay treasures at His feet. But we know that all this is very remote from fact. The modern realist who pictures our Lord as one of the people, without a shred of heavenly, anecdotal, or imperial signification, is much nearer to New Testament truth.

How truly human was our Lord! How completely He identified Himself with us and the common lot! He seemed ever watchful lest any rag of purple or gold, any tinsel or gaudy diadem or mitre, any obtrusion of majestic and privileged greatness, either earthly or unearthly, should seem to separate Him from the teeming hosts who by hard labor in many spheres earn their daily bread.

At what point did our Lord enter into constant relation to common things of every kind. He manifests no impatience, never once refers to His lowliness as if it were a matter of injustice and monstrousness. Generations have regarded the spectacle of Alfred the Great lodging in the thatched hut; it is felt as an act of almost incredible condescension and patriotism that Peter the Great was willing to work in our dockyard as a common shipwright; and whenever royalty visits a cottage or chain with a plowman or shopkeeper, the fact must be proclaimed as something in the very nature of the case astounding. Yet Christ seems never to have been conscious of this amazing disparity between rank and another. On no occasion does He express surprise or regret that He is peasant rather than a prince, a carpenter rather than a captain, that He is engaged with minor matters of humble life rather than with the marvelous and majestic.

Whenever the New Testament refers to the humiliation of our Lord, the emphasis is placed on the moral side, not on the circumstantial. The marvel is that He descended from the realms of glory to dwell with a world of sinners, not that He was humbled by princes and palaces to act with shepherds and fishermen. He humbled Himself to the death of the cross, not to the cottage of the peasant, the bench of the craftsman, or the boat of the fisherman. He reckoned no part of His humiliation.

We do not find our Lord condescending with Himself on account of His undistinguished associations. For sufficient purpose He may incidentally refer to His mean estate, yet never by way of apology or complaint. He does not attack the rich and powerful on the grounds of their official status; whenever He judges or rebukes them, it is strictly on moral and religious grounds. He is no acrid, vituperative, truculent adversary of the great, as if in some way they did Him injustice by being such. He does not envy the opulent, brilliant, or powerful. He betrays no jealousy, because He knew none.

He does not imitate the great, the wealthy, or the famous; He often seizes the democracy in pathetic and ridiculous ways imitate the nobility whom they despise, adorning themselves with false finery, cheap jewelry, and in sundry ways aping the magnificent and ostentatious. They show that in their secret heart they covet the pompa of greatness, and would fully share them if opportunity served—with one feather the plebeian seeks to become a peacock. There is nothing of this in Christ, no attempt to escape from the common as if it were something to be ashamed of, something to escape from. Whist recognizing social gradations, our Lord knew no servility or sordidness. He was rich, great, satisfied in His clear sense of self-respect and in the consciousness of His Father's smile.

His serene eyes was undazzled by splendor; His great mind appreciated the moral significance, not was content to work out the career, sublime beyond that of all mortals in the worn sun which must be followed by the vast multitudes of His brethren.

Great souls recognize the worth of common things. The greater the man, the more vividly does he recognize the essential charm and worth of common things. Newton beheld the secret of the rainbow in the magic of Paradise in a gourd-bush; Tyndall was bewitched by a snowflake; and our geologists exult in the knowledge that the common highway is not dust and dirt, as the ignorant contemptuously suppose, but basalt, nepheline and gold. And this is equally true in regard to the relations and environments of human life. The rich, the titled and the fashionable, if only satisfactorily little of soul, will sneer at the common herd; but all serene, all

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DEC. 8 BY THE REV. I. W. HENDERSON.

Subject: Ruth's Wise Choice, Ruth 1:14-22—Golden Text, Ruth 1:16—Memory Verses, 16, 17—Read Ruth 1-4.

Leaving the Book of Judges and opening the story of Ruth we pass from the stormy outdoor life, from the tempest and trouble into quiet domestic life, from the strife and sorrow. We have seen the ebb and flow of a nation's fidelity and fortune, a few leaders appearing clearly on the stage and behind them a multitude indefinite, indiscriminate, the throng who form the ranks of battle and die on the field, who sway together from Jehovah to Baal and back to Jehovah again. What the Hebrews were at home, how they lived in the villages of Judah or on the slopes of Tabor, the narrative has not paused to speak of in detail. Now there is leisure after the strife and the historian can describe old customs and family events, can show us the toiling flockmasters, the busy reapers, the women with their axes and sickles, the love and labor of simple life, the thousandfold of sin and judgment have rolled over the scene; but they have cleared away and we see human nature in examples that become familiar to us, no longer in wild shadow or vivid lightning, but in the plain, simple, and homely, erring, enduring, imperfect, not unlovely.

And Ruth—memorable for ever is her decision, charming for ever the words in which it is expressed, "Behold, now I have returned to my people, and I will go back unto her people, and I will be as one of the women of the land." But Ruth replied, "I will go back unto her people, and I will be as one of the women of the land." But Ruth replied, "I will go back unto her people, and I will be as one of the women of the land."

Overcome Evil With Good. "Do not overcome evil, but overcome it with good." This is the law which is good, cleave to that which is good; occupy your time with that which is good, fill your thoughts with that which is good, and the assaults of evil will have lost half their power. An earnest employment, a constant purpose in life, a diligent use of time—these are an irresistible panoply against vice, these strike out of the Devil's hands his worst implements of temptation.

You will remember that terrible truth in one of the Lord's parables, about the evil spirit returning to the house whence he came out, and finding it "empty, swept, and garnished," then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. What does that "empty, swept, and garnished" mean? It means that if your heart is not pre-occupied with good, it will be invaded by evil.

Oh, beware of idleness in every form, idle procrastinations, idle talk, idle habits, idle thoughts, these are the certain ruin of the soul. The laborer who stands idle in the market-place is ever ready to be hired in the Devil's mill. The worm of sin gnaws deepest into the idle heart. Pre-occupy your heart with good; pre-occupy your time with honest industry, and you are safe. Whatever things are true, honest, just, pure, lovely, of good report, if there be any virtue, if there be anything of this kind, if you can think of anything, let it be of this kind. Let it be of this kind. Let it be of this kind.

Joint Heirs With Christ. A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough about law to understand what is meant by joint-heirship?" "No," was the reply. "I know nothing about law, I know little about grace, and that satisfies me." "Well," he said, "if you and I were joint tenants on a farm, I could not say to you, 'That is your hill of corn, and this mine; but we will share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy, that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share and share alike through all eternity.'"

The Weaver's Design. Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the whir of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of His providence. With every new day let us think less of our present desire and more concerning the divine Weaver's design.—G. B. F. Hallock, D. D.

The Divine Life. He who realizes the presence of the Creator as to feel himself filled with a peace that no discord can mar, and a filial confidence which rests in the trust of his own immortality—that man has attained the divine life in all its earthly fullness.—William Alger.

Remarkable shrinkages have been going on among the Swiss glaciers, especially in the last two or three years. The great Rhone glacier, one of the sights of Switzerland—at least it used to be—has lost in the last two years no less than 85,250 square feet, and others have been shortened by anywhere from twenty feet to forty feet. Among sixty-three instances fifty-three recessions were discovered, one glacier remaining stationary, and nine had slightly increased. The conspicuous gain was made by the Elger glacier, which lengthened itself 114 feet last year, but observers say that these increases are not permanent.

Dr. Emil Koenig, an eminent German physiologist, is of the opinion that man has reached the pinnacle of development, and that henceforth he will fall, reverting, perhaps, to the primitive, or at least to some type far inferior to the one representative of the world-wide homo.

NO HARMONY. His Wife—"Why is it you never start up the phonograph any more, John?" Her Husband—"There is no harmony in two talking machines running simultaneously, my dear."—Chicago News.

CHRISTIAN ENDEAVOR NOTES

DECEMBER EIGHTH.

Lessons from an old love story. The book of Ruth. Read in the meeting. Ruth 2: 10-20.

A mother's misfortune. Ruth 1: 15. A mother's sacrifice. Ruth 1: 6-13. A daughter's unselfishness. Ruth 1: 14-22.

A daughter's toll. Ruth 2: 1-9. Grandmother of David. Ruth 4: 16-22. An ancestor of Christ. Matt. 1: 1-16.

Real desert is always modest, astonished that it should be so favored, rather than that it is not more favored.

No one need herald his good deeds; they are their own best advertisement.

Boaz called upon the Lord to reward Ruth; but he helped to answer his own prayers.

A thoughtful mind will understand that the blessings he receives are not wholly for himself, but largely, perhaps, because those before him have been pleasing to God.

Ruth's kindness to Naomi was the best policy; but it would not have been if she had done it through motives of policy.

There are two modes of expressing affection: "Orpha blessed her mother-in-law; but Ruth clave unto her."

It was Naomi's great loss, of her hand, two sons and one daughter-in-law, that proved the greatest gain of her life.

How fitting that Christ, the Lover of the New Testament, should be depicted as Ruth, the lover of the Old Testament!

If you are living a godly life you are building a cathedral; but you see only a piece of the plan at a time.

The "happening" that led Ruth to the fields of Boaz was like the "happening" that brings one, on a well-planned road, upon some beautiful vista.

It is like a great chain of helpfulness. One link was the love of Ruth for Naomi; another, the love of Boaz for Ruth; and so the chain went on to the great love-link of Christ's life; and it is going on today.

God in the World.—(2 Cor. 5: 18-20)—Missions. Passages for reference: Matt. 1: 21; Luke 19: 10; John 3: 16; 20: 21. This Scripture fits aptly into a Home Mission treatment. Writing to people likely to have many gods or altogether neglecting God, he declares, "All things that have come into Christendom are of God." Liberty-giving America, with its open doors of opportunity, is a gift of God. Without him we could not have had these privileges. God's anger against sinful men was real. All the efforts of ages had failed to pull him out of his selfishness.

If the gospel falls at home it will not have a strong admission abroad. Splendid new services have narrowed the world, and nearly all people know the condition of our neighbors. With 2,128,156 immigrants coming to our country from the nations of the world in the last two years, we become as an open book. Letters and newspapers sent back to relatives are spread about in that neighborhood until the people know about us as they know about their own people. The cause of our favored condition is being searched after. If the true cause—the presence of Christ—is revealed they will enthrone him. We must then see to it that city slum Southern outposts, mountain fastnesses and new country communities are Christianized. Then, again, we have a rare opportunity to evangelize foreign lands through natives dropped into our midst. We spurn or pass the Italian and the Chinaman too easily. Some of the best workers in all lands were converted here and returned to spread the good news at home. William Nass, an infidel German, converted in America, practically all our promissory work is not only Germany, but Europe. God seems to be sending these people to our very doors so that we may train them under unusually favorable surroundings for spreading the news in their own land. We can, by their conversion, also convince doubting home folk who question the susceptibility of "low grade" foreigners to the high-class gospel. It will pay your Epworth League to start and support a mission among some group of foreigners located in the town or city or near-by country community.

"Quoth the Raven"—When H. G. Wells, the English novelist, was in Boston he praised Poe at a dinner. "I think hardly of your New England writers," he said, "for their contempt of Poe. I shall never be able to forget that Emerson called him 'that jingle man.' To-day a thousand read Poe when one reads Emerson, and not to know Poe's works is rather a disgrace. There is a little in—"

"It is a rather poorly conducted little inn," he said, "but the landlady gets every visitor to write something about it in a kind of autograph album that she keeps on her drawing room table. One visitor wrote in the album many years ago: 'Quoth the raven'—"

"The landlady did not understand that quotation. She was not as well up in her Poe as she should have been. And ever since that time she has shown the cryptic line to every guest, entreating him to tell her, if he can, its meaning. But the guests are always too polite to tell her. They pretend they do not know. And hence, year after year, to every visitor that comes, the poor landlady with her album gives herself away."—Washington Star.

CONCITED. "That Miss Winkler is the most concited girl I ever met." "How so?" "Somebody said in her presence that the planet Mars was trying to signal to us, and she immediately looked self-conscious."—Cleveland Plain Dealer.

HOUSEHOLD MATTERS.

FOR THE FARMER AND STOCKMAN.

Maple Frosting.

Cook one pint of maple syrup and one-fourth a cup (two ounces) of butter to 2484 on the syrup gauge, or until a little will form a pretty consistent "soft ball," tested in cold water. Just before the syrup and butter are cooked enough add three or four tablespoonfuls of boiling water to half a pound of marshmallows, and set them over hot water. When the marshmallows are partly melted, beat them into the syrup mixture, and continue beating until the whole is smooth and cool enough to remain upon the cake. This will make a thick icing for a large sheet of cake. It will be found soft and creamy, and will cut without cracking.—Boston Cooking School Magazine.

Outing Lunches. For the outing lunch cheese sandwiches are very appetizing and easily made. Grate the cheese fine and rub it to a paste with melted butter, seasoned as liked with salt and pepper, and spread on the slices of bread. A lettuce leaf between the slices of bread makes a nice addition to the filling. Brown bread, cut in very thin slices, makes delicious sandwiches when filled with any filling suitable for white breads.

Meats chopped fine and used for filling sandwiches are much more convenient than put in slices or "chunks," and chicken, boned and pressed, then sliced, makes much more dainty handling for the consumer.

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The pudding requires in all three parts of milk, and should be allowed to stand nearly half an hour after it is taken from the oven before it is served. In baking, if it should become too brown, cover with a pan or thick plate.—Religious Telescope.

Oysters and Macaroni. If you have never served oysters and macaroni do try this recipe just as soon as an opportunity affords itself. It is such a tempting hot dish to serve with cold sliced meat, or it may be well introduced into any simple home luncheon or supper. It is an excellent way to make use of a pint of oysters if one has not a larger supply on hand. If people were more careful in cleaning oysters there would be less discomfort in eating dishes made from them. Put oysters in a strainer placed over a bowl. Pour cold water over oysters, allowing one-half cupful to each quart of oysters. Carefully pick over oysters, taking each one separately in the fingers, to remove any particles of the shell which adhere to the tough muscle. Cook three-fourths of a cupful of macaroni, broken in one-inch pieces, in salted boiling water until soft; drain and rinse with cold water. Put a layer in the bottom of a buttered baking dish, cover with oysters, sprinkle with salt and pepper, dredge with flour and dot over with two and one-half tablespoonfuls of butter; repeat, and cover with one-half cupful of buttered cracker crumbs. Bake twenty minutes in hot oven.—Woman's Home Companion.

Hot water, and it must be hot instead of lukewarm, sipped quickly, will banish nausea.

Overventing, overheated and insufficiently ventilated rooms and lack of exercise in the open air is very productive of colds.

A cup of hot water sipped before breakfast will soon make you feel like wanting your breakfast, if you have no appetite.

If coorks are too large for the mouth of the bottle, soak in boiling water a short time and they will soften so they can be pressed into the bottle.

After using a scrubbing brush in water it should be laid back down, otherwise the wood will soon crack and rot from the water standing in it.

Do not wash linoleum or oilcloth in hot soapsuds. Wash them in tepid water and wipe with a cloth dampened in equal parts of cold milk and water.

If the layer cake burns on the bottom, try setting the plate which contains the dough mixture in another plate exactly the same size; this will make it cook evenly.

If you have a dull headache from indigestion, refrain from eating one meal at least, and take a teaspoonful of table salt and drink water copiously, either hot or cold, but preferably hot.

It is said turpentine will clean tan leather boots. Pour a few drops of the turpentine on a woolen cloth and rub the boots with it. Also, that banana peel will clean them as well as regular dressing.

Baked milk is a drink often recommended for invalids. Put the milk into a stone jar. Closely cover it. Let it bake several hours, when it should be thick and of a creamy consistency. The flavor is unique, and reminds one somewhat of Devonshire cream. It may be served with fruit or merely alone as a custard dessert.

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Outing Lunches. For the outing lunch cheese sandwiches are very appetizing and easily made. Grate the cheese fine and rub it to a paste with melted butter, seasoned as liked with salt and pepper, and spread on the slices of bread. A lettuce leaf between the slices of bread makes a nice addition to the filling. Brown bread, cut in very thin slices, makes delicious sandwiches when filled with any filling suitable for white breads.

Meats chopped fine and used for filling sandwiches are much more convenient than put in slices or "chunks," and chicken, boned and pressed, then sliced, makes much more dainty handling for the consumer.

Old-Fashioned Indian Padding. Scald a quart of milk. Beat a scant cupful of cornmeal with a cup of molasses and a teaspoonful of salt and stir into the boiling milk. Let it cook ten or fifteen minutes, then set aside to cool. Add half a pint of cold milk, a heaping teaspoonful of butter, a little allspice or clove and cinnamon and two well beaten eggs. Pour this mixture into a well buttered baking dish and cook in a steady oven three or four hours—the longer the better. When the pudding has baked nearly an hour pour over it half a pint of cold milk, which must not be stirred, but allowed to soak in gradually.

The pudding requires in all three parts of milk, and should be allowed to stand nearly half an hour after it is taken from the oven before it is served. In baking, if it should become too brown, cover with a pan or thick plate.—Religious Telescope.

Oysters and Macaroni. If you have never served oysters and macaroni do try this recipe just as soon as an opportunity affords itself. It is such a tempting hot dish to serve with cold sliced meat, or it may be well introduced into any simple home luncheon or supper. It is an excellent way to make use of a pint of oysters if one has not a larger supply on hand. If people were more careful in cleaning oysters there would be less discomfort in eating dishes made from them. Put oysters in a strainer placed over a bowl. Pour cold water over oysters, allowing one-half cupful to each quart of oysters. Carefully pick over oysters, taking each one separately in the fingers, to remove any particles of the shell which adhere to the tough muscle. Cook three-fourths of a cupful of macaroni, broken in one-inch pieces, in salted boiling water until soft; drain and rinse with cold water. Put a layer in the bottom of a buttered baking dish, cover with oysters, sprinkle with salt and pepper, dredge with flour and dot over with two and one-half tablespoonfuls of butter; repeat, and cover with one-half cupful of buttered cracker crumbs. Bake twenty minutes in hot oven.—Woman's Home Companion.

Hot water, and it must be hot instead of lukewarm, sipped quickly, will banish nausea.

Overventing, overheated and insufficiently ventilated rooms and lack of exercise in the open air is very productive of colds.

A cup of hot water sipped before breakfast will soon make you feel like wanting your breakfast, if you have no appetite.

If coorks are too large for the mouth of the bottle, soak in boiling water a short time and they will soften so they can be pressed into the bottle.

After using a scrubbing brush in water it should be laid back down, otherwise the wood will soon crack and rot from the water standing in it.

Do not wash linoleum or oilcloth in hot soapsuds. Wash them in tepid water and wipe with a cloth dampened in equal parts of cold milk and water.