

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. NEHEMIAH BOYNTON.

Subject: The Will and the Work.

Brooklyn, N. Y.—Dr. Nehemiah Boynton, pastor of the Clinton Avenue Congregational Church, having returned from his European trip, was in his pulpit Sunday. In the morning, greeted by a large audience, he preached on "The Will and the Work." The text was from John 4:34: "My meat is to do the will of Him that sent me and to finish His work." Among other things, Dr. Boynton said:

The very essence of a rational faith in Jesus is dependent upon His being permitted to make His own impression upon one's soul as a being who uses and masters life in normal relations. If you permit your fancy to dress Him in the light of fancy and ethereal garments of an airy mysticism you add to your imagination but subtract from His reality. If you array Him in the blue and sometimes navy blue bonapartian of a provincial theology your philosophy sapient to do the task of sympathy takes away half His brightness. He recedes from the heart and mind of the world. But if you allow Him to be an actual resident in life and to live in the world to which He came, to work, to wonder, to minister, to suffer, to joy and to love, you restore Him to men. Again He lives in power, and by His very manner of life indicates His claim to be the chiefest among ten thousand.

The supreme divinity of Christ, His individual and unique relation to the Father are best apprehended by setting His life in its ordinary and usual human relations, permitting it to tell its own story and make its own impression. Whether you compare Christ with the Samaritan woman or with the astonished disciples His own transcendent greatness is in distinct evidence.

Here is a travel-stained, weary and thirsty pilgrim sitting by a well; there a common water carrier comes to fill his pitcher. Their interview shows at once that they are not upon the same level; they do not see life from the same angle. The traveler is evidently in full possession of something for which the Samaritan woman has only heart hunger, something very high, noble, soul-satisfying.

The disciples who come as the leaves are not much above her level, so far as appreciating Christ is concerned. They wonder that He is willing to stoop to speak to such a person. They offer Him food. Hospitality is the only grace they can at present afford. "Master, eat!" How might an appreciation they have of the really nutritive force of life? "I have eaten, I have been refreshed," says Christ. "Can it be that anyone has offered me lunch in my absence?" they inquire.

"My meal," says Christ, "is to do the will of Him that sent me and to finish His work."

Here is strong meat indeed! Here is spiritual manna, indeed! The will and the work are the staples of that perpetual feast which alone will satisfy the higher soul-life of mankind.

A great teaching of this incident is the personal nature of real religion. One of the pathetic visions of our own day is that of multitudes trying to find a place to trust their souls. Religious which the world has outgrown are valiantly into life again and are made the depositories of restless spirits. New forms of religion have for many mighty attractions and for a time seem to satisfy the soul's desire. There must be some one thing about the faith of Jesus which gives it pre-eminence over all other forms of faith, however much of fragmentary trust they embrace. And that one thing is the personal relation with God. "My meat is to do the will of Him that sent me!" This is the great Christian contribution to religion. God is Father of all spirits. To connect with His will is to relate oneself with Him and satisfy the longings of one's deepest soul. "I know Jesus Christ," said Bushnell, "better than I know any man in the city of Hartford, and if He should be walking along the street and see me, He would say, 'There goes a friend of mine.'"

The joy, the assurance, the certainty of a Christian faith, root themselves in the sense of personal relation between the soul and God, which affords the comfort, security and inspiration of living.

Jesus again is insistent in His teaching that a loyal will always expresses itself in work. "To finish His work." A personal relation with God expresses itself through a social appreciation of His efforts. Nobody can travel to Heaven alone. Everybody must help carry somebody else who would mount the shining pinnacles of the city of our God. The greatest work in the world is to get one's will in play—to establish good-will among men.

There is the race question, for example. How are men of different races to be treated in free America? It is no longer a question of the colored man alone, but of the Indian, the Japanese, the Chinese as well. Indeed, it is no longer a mere American question. It is an international question, found to become more and more imperative and vital in coming days. What is the solution? Is it in institutions of social equality like clubs and settlements? Is it in laws drastic and enforced? There can do something, but the real solution waits upon the will of the people, upon disposition and attitude. The deeper recognition is in order. "A man's a man for a' that." The nobler fellowships are due. The will of God is waiting for a larger expression over against passion, pride and prejudice. If Jesus could find in an ordinary Samaritan water carrier a soul worthy of His kindly disposition, His sympathy, His solicitude, then His followers are bound to find in every human being a spiritual relative and maintain toward all made in the image of God a brother's regard and care.

Doing the will of God will always express itself in some form of social service. You will solve social problems only by kneeling into them the loaves of the Christian spirit, and there will be a rise in every social scale as the will of Christ is by His disciples given adequate expression.

A third and final teaching of the Master in this incident concerns spiritual accomplishments. What we want, says the impatient disciple, is results! Indeed, here is a great truth, but what kind of results, pray? Are apparent returns always the indices of a true Christian progress? Is it not possible "to make a showing" which by its very largeness is only a blind to a really deplorable state of affairs?

CHRISTIAN ENDEAVOR NOTES

DECEMBER FIFTEENTH.

Confident testimony for Christ. Luke 12: 11-12; Acts 4: 13-35.

Testimony through the Spirit. 1 Cor. 12: 13.

A test of sainthood. 1 John 4: 1-6 Union with God. 1 John 4: 13-16 Confession and salvation. Rom. 10: 8-11

Confession and courage. Mark 8: 34-38.

A good confession. Acts 7: 51-60.

Notice that Christ's promise of words of power without preparation extends only over the time when there is no opportunity for preparation.

Whoever trusts God to guide his preparation, and trusts Him to guide his tongue when there is no time for preparation, will always speak well (Luke 12: 12).

If we speak boldly and well for Christ, our ignorance and weakness are only a proof of Christ's wisdom and power (Acts 4: 13).

Confident speech is born of the presence of the Holy Spirit in our hearts, and that presence is born of prayer (Acts 4: 21).

If we have no confidence in testimony, may it not be that we are seeking to speak for ourselves more than for Christ?

The Greek word for "witness" is the same as our English word "martyr." No true witnessing is free from martyrdom.

Whoever would rely upon Christ to guide his speech must rely upon Him to guide the rest of his life also.

Confident testimony for Christ at trials, but combative testimony repletes the conduct can best testify from the lake by keeping itself free from everything but the lake.

The best evidence is unprepared speech, as the best proof of a good cook is a hastily prepared meal.

Lead is heavy and inert; if it were otherwise, it would not give so good testimony in the bullet of the powder behind it.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DEC. 15 BY THE REV. I. W. HENDERSON.

Subject: The Boy Samuel, I. Sam. 3: 1-21—Golden Text, I. Sam. 3: 19—Memory Verses, 8-10—Read I. Samuel 1-4.

The prophet Samuel, says Rev. W. G. Blakie, D. D., in his commentary on Samuel, like the book which bears his name, comes in as a connecting link between the Judges and the Kings of Israel. He belonged to a transition period. It was appointed to him to pilot the nation between two stages of its history, from a republic to a monarchy, from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly government.

The great object of his life was to secure that this change should be made in the way most beneficial for the nation, and especially most beneficial for its spiritual interests. Care must be taken that while becoming like the nations in having a king, Israel shall not become like them in religion, and shall continue to stand out in hearty and unswerving allegiance to the law and covenant of their father's God.

Samuel was the last of the judges, and in a sense the first of the prophets. The last of the judges, but not a military judge, not ruling like Samson by physical strength, but by high spiritual ties and prayer; not so much wrestling against flesh and blood as against principalities and powers, and the rulers of the darkness in high places, but respecting his function as judge blended with his work as a prophet. Before him, the prophetic office was but a casual illumination; under him it becomes a more steady and systematic light. He was the first of a succession of prophets to whom God placed side by side with the kings and priests of Israel to supply that fresh moral and spiritual force which the prevailing worldliness of the one and formalism of the other rendered so necessary for the great ends for which Israel was chosen. With some fine exceptions, the kings and priests would have allowed the seed of Abraham to drift away from the noble mission for which God had called them; conformity to the world in spirit if not in form was the prevailing tendency; the prophets were raised up to hold the nation firmly to the covenant, to vindicate the claims of its heavenly King, to thunder judgments against idolatry and all rebellion, and pour words of comfort into the hearts of all who were faithful to their God, and who looked for redemption in Israel. Of this order of God's servants Samuel was the first. And called as he was to this office at a transition period, the importance of it was all the greater.

The first thing that engages our special attention in this chapter is the singular way in which Samuel was called to receive God's message in the temple.

The word of God was rare in those days; there was no open vision, or rather no vision that came abroad, that was promulgated to the nation as the expression of God's will. From the time in which this is referred to, it was evidently looked upon as a want, as placing the nation in a less desirable position than in days when God was constantly communicating His will. Now, however, God is to come into closer contact with the people, and for this purpose He is to employ a new instrument as the medium of His messages. For God is never at a loss for suitable instruments—they are always ready when peculiar work has to be done. In the selection of the boy Samuel as His prophet there is something painful, but likewise something very interesting. It is painful to find the old high priest passed over, his venerable years and venerable office would naturally have pointed to him; but in spite of many good qualities, in one point he is grossly unfaithful, and the very purpose of the vision now to be made is to declare the outcome of his faithlessness. But it is interesting to find that already the child of Hannah is marked out for this distinguished service. Even in his case there is opportunity for verifying the rule, "Them that honor Me I will honor." His entire devotion to God's service, so beautiful in one of such tender years, is the sign of a character well adapted to become the medium of God's habitual communications with His people. Young though he is, his very youth in one sense will prove an advantage. It will show that what he speaks is not the mere fruit of his own thinking, but is the message of God. It will show that the spiritual power that goes forth with his words is not his own native force, but the force of the Holy Spirit dwelling in him. It will thus be made apparent to all that God has not forsaken His people, corrupt and lamentably wicked though the young priests are.

We cannot but remark what a dangerous position, in a mere human point of view, Samuel occupied. The danger was that which a young man encounters when suddenly or early raised to the possession of high spiritual power. Samuel, though little more than a boy, was virtually the chief man in Israel. Set so high, his natural danger was great. But God who placed him there, sustained in him the spirit of humble dependence. After all he was but God's servant. Humble obedience was still his duty, and in this higher sphere his prayer was but a continuation of what had been described when it was said, "The child Samuel ministered to the Lord in Shiloh."

AN ADVERTISEMENT.

Manager—"I can't do a thing with Smith, the new clerk. I've had him in three departments, and he sleeps all day long."

Proprietor—"Put him at the pajama counter and fasten this card on him: 'Our night clothes are of such superior quality that even the assistant who sells them cannot keep awake.'—TIT-BITS.

JUST AS GOOD.

Erza Winrow—"I never see the like of that storekeeper in Canfield's mill. He ain't ever got what you call fat, but always offers 'something just as good.'"

Silas Stubble—"Runs in his nature, Erzy. Why, even when his country called for him during the war he sent a substitute, 'gosh!'"—Puck.

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OF INTEREST TO WOMEN

New York City.—Happily for the rising generation, the full importance of systematic exercise has come to be realized and every school girl includes an exercise suit in her outfit. This one shows several novel and altogether desirable features and allows a choice of long or elbow sleeves. It is made with the comfortable round collar finishing the neck and is finished at the front with a regulation shirt waist box pleat. In

White Harness Belts. A modish belt is of white harness leather in natural color, which is made of narrow strips stitched together.

Silks and Feathers. Planted and fringed silks decorate many fall hats, frequently in conjunction with some of the varieties of fancy feathers.

Gauntlet Glove. The gauntlet glove has taken a hold on the fancy of the fastidious and is seen with almost any street costume. This form of glove was once confined to the proper fustia for the riding costume, but it has broken bonds and now covers the coat of the pedestrian suitor.

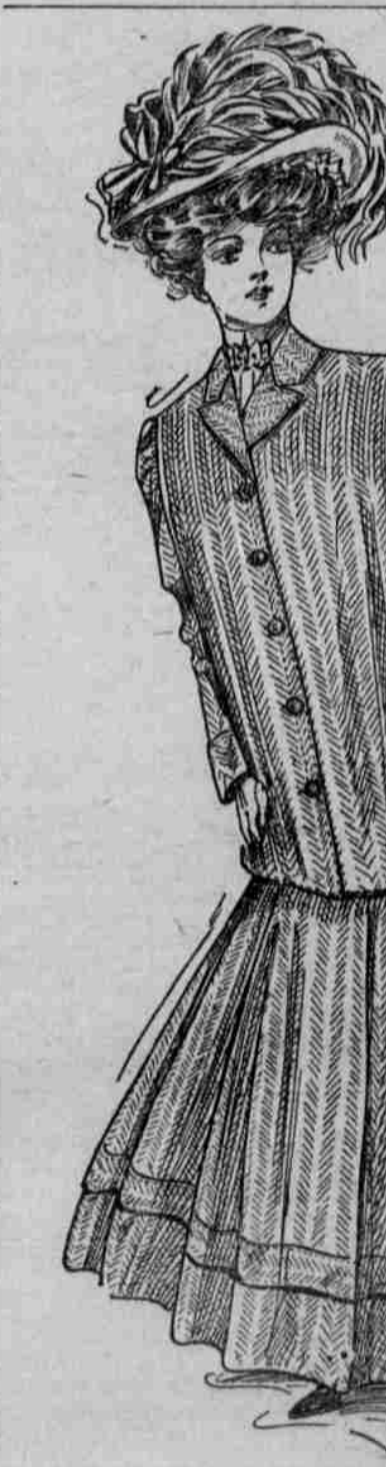
Quaintest of Wraps. The quaintest wrap to be introduced this season is the shawl of chiffon, thin silk or crepe de chine edged with thin flounces headed with baby velvet ribbon and draped with the same ribbon. They are drawn down the middle of the back with the ribbon.

Scarfs Should Harmonize. Scarfs which are worn with afternoon as well as with evening gowns should match or harmonize with the frock. For afternoon wear silks and crepes which have borders in oriental designs or stripes are used. Evening scarfs of chiffon crepe or thin silk have deep borders of silver or gold spangles. Smart scarfs are extremely long, usually reaching nearly to the hem of the skirt.

Box Pleated Walking Skirt. Box pleated skirts are always graceful and at the moment are in great favor. This one is designed for the fashionable walking length and is appropriate for almost every skirting material and is adapted both to the coat suits and the odd skirts. In the illustration it is made of white silk and moirah stitched with beading silk but it suits the linens and piques of the present, and also the wool ma-



The illustration it is made of a light weight serge stitched with beading silk and that is, perhaps, the best material for the purpose, but brilliant is quite correct and light weight flannel is in use. The suit is made with the blouse and bloomers. The blouse combines a plain back with tucked fronts and is finished with a band at the waist



line. The long sleeves are gathered into straight cuffs, but when elbow sleeves are used they are finished with those of the roll-over sort. The comfortably all bloomers are laid in pleats at their upper edges and also are joined to a band, and this band is buttoned onto the one attached to the blouse, so that there is absolutely no danger of parting at the waist line. The quantity of material required for the medium size (two years) is six yards twenty-seven, three and one-half yards forty-four or three yards fifty-two inches wide.

Black Velvet Collars. Black velvet ribbon dog collars are the latest fad. Slides are set with diamonds in the expensive designs and rhinestones in moderate priced collars. The slides are generally oblong or heart shaped, while some of those copied from the expensive styles are designed in intricate scroll patterns. Ribbon bracelets also are popular, and they come with slides in designs to match the collars.

Pink, White and Black. A distinctly quaint frock of palest crusted strawberry pink very fine satin-faced cloth is trimmed with silken embroidery in the Chinese style, but carried out in two shades of the pink, ivory white, and touches of black cords, and finished with very thick fringe in black, arranged in groups like the fringes which conclude an ecclesiastical stole.



Secret of Happiness. The secret of happiness in every life is to be doing what you feel you can do best, and to have your own inglenook. To do what you can do best includes the entire gamut, from housekeeper to social queen, though I should like to turn the gamut upside down by putting the housekeeper at the top instead of the bottom of the scale. Your own inglenook you must have, married or single, if you would take into your life all the happiness it offers, and give out of your life all the happiness it owes the community.—Fall Mail Magazine.

Most-Drying Increases. The development of the meat drying (jerked beef) industry in Brazil is proceeding rapidly, apparently at the expense of the industry of Argentina and Uruguay. The following figures are given for killings for the first five months of the present season: Argentina, 148,200; Uruguay, 482,000; Brazil, 674,000.

CZAR'S CHARMED LIFE.

Miraculous Escapes of Nicholas II From Violent Death.

Emperor Nicholas may be said to bear a charmed life, and there is no monarch in modern times nor prince of the blood, who has had so many hair-breadth escapes. For it now turns out that the wreck of his steam yacht Standart was the result not of accident, but of deliberate design. The channel where the mishap occurred is notoriously dangerous, so much so that the little passenger steamers running from St. Petersburg to the neighboring Finnish ports, and drawing a third as much water as the imperial yacht, are strictly forbidden to use it. This prohibition is known to everybody in Finland and is a matter with which every navigating officer of the Muscovite navy is acquainted.

Yet in spite of this the most experienced Finnish pilot took the huge imperial yacht into the channel at full speed, of course ripping up her bottom on several rocks, which, in spite of what has been said to the contrary, figure on every chart, Russian as well as foreign. The boat was going at the rate of fifteen knots when she struck, and the force was so great as to give her a heel of twenty-four degrees. Fortunately the sea was absolutely and phenomenally calm. If the ordinary fresh Finnish weather had prevailed it would have been a matter of the utmost difficulty to have taken off the women, and especially the children, in boats.

The commodore in command of the boat was the captain of that solitary cruiser of the ill-fated Baltic fleet which managed after the victory of Admiral Togo to escape northward and to convey to Vladivostok the first news of the destruction of the Russian armada in the Sea of Japan.

The arrival of that one battle scarred, storm beaten cruiser in the bay at Vladivostok in view of the crowds assembled on the neighboring heights to witness the advent of the great Muscovite fleet which they had hoped would break the naval power of Japan, turn the tide of the war and transform defeat into victory, but which proved to be such a messenger of evil, has furnished the inspiration of several striking marine paintings.

The czar's escapes, so far as they are known to the public, have been, to say the least, dramatic and well-nigh miraculous, and there are many others which from motives of policy have remained shrouded in mystery.

One of the most sensational was the wreck of the imperial special train at Borki, in October, 1888, when the destruction was so complete that it seemed inconceivable that any one could have escaped alive. Twenty-one were killed outright, including several of the servants, who were in the act of serving dishes to the late czar, seated with his wife and his children at dinner. Grand Duchess Olga's nurse was found with her skull shattered, holding tightly clasped in her arms the child, whose only injury, beyond the terrible shock to her nervous system, was caused by a dinner fork, the prongs of which had penetrated deeply into her arm. Alexander III also sustained some slight injuries, but the present Emperor, then a lad of twenty, suffered no harm at all. I need hardly add that the destruction of the imperial train at Borki was nothing more nor less than a carefully organized attempt to wipe out of existence at one blow the late Emperor and all his children, for no more deadly spot could have been selected for the purpose than that where the wreck took place.

Then there was that attempt upon the life of the present czar in Japan, when a crazed and fanatic Japanese ex-noble struck at him with one of those terrible old two-handed Japanese swords, the blades of which are so keen and so finely tempered that they will slice through without a silken handkerchief thrown up into the air, and cut through tissue and bone, inflicting the most frightful wounds. Nicholas, thanks to the intervention of his cousin, Prince George of Greece, who hit the would-be assassin a terrific blow on the head with his heavy walking stick, escaped with a glancing wound on the head. Had the sword struck true, and had it not been for Prince George's interference, it must have cleft the head of Nicholas to the chin.

Then, two years ago, when the Emperor, the Empress and his other relatives were presiding at the ceremony of the blessing of the waters of the Neva, the guns used in firing the salutes across the stream from the opposite bank were found to be loaded with shrapnel instead of blank cartridge, and several members of the imperial entourage standing in the immediate vicinity of the czar and czarina were struck, while many of the windows of the Winter Palace, including the two at which the imperial children were standing to witness the ceremony, were shattered. Now we have the wreck of the yacht Standart. Truly the escapes of the present Emperor of Russia from violent death may be described as miraculous.—Marquise De Pontenoy, in New York Tribune.

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