

The Pulpit

A SERMON BY THE REV. I. W. HENDERSON

Theme: Discipleship.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the pastor, Rev. Ira Wemmel Henderson, took as his text 1 John 2:6: "He that saith he abideth in Him ought himself also to walk even as he walked."

Christ or the finality of the gospel that He preached. Because I am sensible enough to see the clear evidences of the working of the Spirit of God in the other than my own I am no reason why I should belittle, actually or inferentially, the supreme consequence of Christian truth. For it is as clear as day that whatever may be the undoubted excellencies of other faiths there is no truth so comprehensive, no salvation so efficient, no message so ultimate, universal or exacting as that which is comprised in the Christian scheme of things. Knowing that we should be tolerant and at the same time fervent, we can afford to be bold.

Jesus was militantly righteous. He had no use for the militarism of Rome. Nor would He have any word of approbation for the militarism of to-day. He was a man of peace, except when He was face to face with sin. He was peaceful in His attitude toward sinners. He was militant against their sin. Jesus was a fighter. He carried the warfare into the enemies' country. He could turn His back upon the representative of organized wickedness. He fought sin with no care for the cost or the consequences to Himself. But He was no quarreller. He was therefore different from a host of His disciples. The trouble with the church, among other things, is this, that we quarrel rather than fight. We seem to enjoy a row among ourselves as much as we fear to take up the cudgels of truth for God and humbly and go down to the warfare against wrong wherever we may assail it and whatever may be the cost. If some churches had a goat of arms a shillalah rampant would have a prominent place thereupon. We need to quit "scrapping" and begin to fight sin. For until we cease to belabor each other, and besiege the strongholds of sin we shall be neither true disciples of Jesus nor credited among the men who live in the busy world. For we are called to a warfare, and the world knows the difference between a row, a sham battle and a war.

Jesus was a man of optimistic foresight. He had confidence. He believed what He preached. He did not discount sin or its power. He was never foolish enough to deny its actuality and the grievous evidences of its activity. He was not a pessimist. He was not so unwise as are some contemporaneous optimists. But He had confidence in the future, in the efficacy of His truth, in the sufficiency of the God of ages. He was unlike too many Christians who seem to take delight in declaring the work of transforming conditions that have become intolerable impossible and hopeless. And if we are true disciples of Him who never despaired we shall have to cease to doubt the efficacy of our truth and our Leader to dissolve difficulties and to remove mountains. We must be sanely hopeful.

A large outlook, a catholic spirit, a militant righteousness, an optimistic foresight, upon the pattern outlined by Christ, will rekindle our forces and enthuse our membership and inspire our souls and resurrect our hold as a church upon the hearts of men. And it is high time we had them.

God's Fellowship with Need. Notice that the voice of need is the voice of God. That we should be true to God, we easily believe. His tenderness guarantees His notice; but here is another attitude of His love, and a new emphasis upon its measure. Paul hears the Macedonian cry for help, and he responds to it. He concludes that they have been listening to the voice of God. They have not only grasped the idea that the needy Macedonian has spoken to God, He is somehow God's representative—not only a suppliant for God's bounty, but a messenger to speak God's will. And these heralds of the cross, loosing from Troas and crossing the Aegean are showing loyal obedience as well as responsive sympathy.

We need to learn that truth more thoroughly. God has identified Himself with human need. Surely the life of the Man of Sorrows teaches us that. It is what He bids us recognize in His picture of the Judgment. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." This is love overpowering! Every craving for food in feeble, famishing bodies is a continuance of His wilderness fasting; every prison bar of every plating camp a counterpart of the fetters of the savage soldiery in the governor's palace; every shooting pain of every diseased frame an addition to the agony of the crashing nails and piercing thorns on the cross. "Ye did it unto Me." What a marvelous statement of fellowship!

The condemnation of the miserable victims of selfishness was in the fact that they had not listened to the pleading of the hungry, the thirsty, the naked. Now this is the lesson: The Macedonian need is God's cry. The response to the need is obedience to Him. The failure to respond is rebellion. "The Captain of Our Faith," by Wallace MacMillan, D. D.

The Christian Measure. Of a Chinese convert it was said after his death, "There is no difference between him and the Book." A Brahmin once said to a missionary, "You Christians are not as good as your Book. If you were as good as your Book, you would convert India to Christ in five years." What the world needs is living epistles, and epistles that are written as in the Holy Scriptures, by the Spirit of the Living God. When the men are as good as the Book, the world will know that Christ is sent of God.—Home Herald.

ALMOST STOLE HIS SALMON. An unusual incident of particular interest to fly fishermen is narrated in a letter to the Daily Mail from W. Arthur Williams, of Bodmin. "A gentleman residing at Dunmere, near Bodmin, was fishing in the River Camel on Wednesday night," Mr. Williams writes. "He hooked a fine salmon on a fly, but immediately a large otter darted from under the bank and seized the fish. "The fisherman thus had a fish and an otter on his line at the same time, and having stout tackle he was able to engage in a few minutes' exciting sport. The otter, however, caught sight of the fisherman and dashed up stream. When the fish had been landed by the angler the marks of the otter's teeth were plainly discernible on the shoulders of the fish."—London Daily Mail.

Political Philosophy. "Sometimes," said Uncle Eben, "us folks gets tired of guessin' 'bout de honesty of candidates an' jes' turns in de ballot. But one dat seems do best nated."—Washington Star.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 29.

Our Accounting (2 Cor. 5: 10). Passages for reference: 1 Cor. 4: 13; 1 Pet. 4: 6-13.

There are many theories about the resurrection body. One holds that it is the outgrowth of an indestructible germ in the present body; another, that it is the result of a natural force now in the body; another, that it is from an ethereal body within the physical, as the shell in the green hazel-nut husk; another, that the old body elements are gathered up from the earth; another, that it is the result of a program now like that which brings the spring buds on a seemingly dead tree. But the best theory is that it is a spiritual body formed by our spiritual deeds. These deeds are not ghostlike, being kind, gentle, loving, helpful, forgiving, brotherly and hopeful, they result in spiritual activities. Jesus lived a spiritual life always because he strove to please the Father. If we imitate him in this, looking always for God's approval—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31)—we will constantly be developing it. We have a man in the other side. What shall the harvest be? (Matt. 13: 39). What progress have we made the past year? What of the new year? Certainly this life is our school-day. We are busy learning, and if at the end we can pass the examination showing us to be the sons of God, we will find an easy and natural access into his presence. An education gives us not a store of facts that can be recited at will, but a developed, pliable and capable brain that can manufacture valuable thoughts. We need not be successful in business, but faithful as God's stewards, to get his crown. Paul alone uses the Roman judge's seal to illustrate this. He was a long writer as a "real seal." God will show no partiality. The case will be decided on the evidence. What we "are," made by our acts, not what we "claim," made by our promises, counts. "Every one of us shall give an account of himself to God" (Rom. 14: 12). We need not worry about the "Johns." "Follow thou" Christ (John 21: 20-22).

CHRISTIAN ENDEAVOR NOTES. DECEMBER TWENTY-NINTH. Foreign missions: The coming triumph of the Cross: how may we hasten it? Isa. 11: 1-10. "In the last days," Mic. 4: 1-5. "A promise of restoration," Hag. 2: 20-23. "A fountain," Zech. 13: 1, 2, 9. "The forerunner," Mal. 3: 1-3. "The spiritual Israel," Hos. 11: 4-9. "The valley of decision," Joel 3: 13-17. "The triumphs of the Cross are all greater because of their humble origin—truly a branch from the root of a stump" (v. 13). "All the triumphs of Christianity have come according as men allowed the Spirit of God to have His way with them" (v. 2). "Universal peace is the great climatic triumph of the Gospel; and the world is hastening toward it" (vs. 6, 9). "As the water crowds out all other substances, so the knowledge of the Lord crowds out all other thoughts" (v. 9). "One strong element in the coming triumph of the Cross is the Christian expectation that it will come." "Every day the triumph of the Kingdom is hastened means the salvation of so many more souls." "Christ's Kingdom will come on earth only as it comes in the separate souls of men." "There is one person at least that need never be ashamed of his enthusiasm and that is the enthusiast for foreign missions." "As the growth of a city is hastened by good sewerage, so the growth of the Kingdom of God is hastened by the heart purity of disciples." "In a Roman triumph many captured slaves were led. In the triumph of the Cross all will be proud to be known as Christ's bondslaves." "When the proclamation came abolishing the custom of burning Hindu widows, Carey left the pulpit where he was about to preach to translate the good news and spread it abroad as quickly as possible. Let such zeal animate us in publishing even better tidings."

London's First Balloon. Tremendous excitement was caused when London's first balloon went up nearly a century and a quarter ago. The balloon, manned by a young Italian named Vincent Lunardi, ascended from Moorfields on September 15, 1783, in the presence of more than 100,000 spectators. All business was suspended, the King himself setting the example by adjourning a cabinet council that happened to be sitting. Vast crowds followed the balloon's course, some on horseback, in carts, in chaises, but mostly on foot. Many were hurt in the crush, but the only fatality recorded was the death from fright of an old countrywoman, who, coming out of her cottage to see what the excitement was about, beheld the balloon just above her head. On the other hand, Lunardi undoubtedly saved one man's life, a jury bringing in a verdict of "not guilty" on a notorious highwayman in order that they, the prisoner and the judge might rush out of court to see the balloon.

The heroism descended eventually near Ware, in Hertfordshire, where his sudden drop from the clouds was the cause of more astonishment and excitement. Many of the spectators swooned with fear, while others urged the putting of Lunardi to death on the ground that he must needs be a sorcerer.—Chicago News.

INTERCESSION. "I say, old chap, you are well off, you can afford to do a kind action." "What do you want me to do?" "Lend two lous to our friend, Saturday."

"What does he want them for, do you know?" "To pay me what he owes me."—Noe Loisers.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DEC. 29 BY THE REV. I. W. HENDERSON.

Review For the Quarter—Golden Text, Ps. 65:11.

Joshua, Caleb, Gideon and Samson, men of courage, of probity, and of God; Samson, the life-waster; Ruth, the heroine of an simply beautiful history as was ever penned; these are the characters whom we have studied and discussed during the quarter. They afford us much material for our application, many examples and numerous warnings. Under the leadership of Joshua Israel forded Jordan and entered the confines of the land of promise. By his skill and the fidelity of his assistants they were augmented in their holdings and made certain of their possessions. Inspired by his trust in God and faithfulness to the divine commands they prevailed against Jericho. Caleb and Gideon emulated the patriotism and consecration of Joshua and were acclaimed as great heroes among the hosts of Israel. Samson threw away his opportunities and disgraced himself. Samuel affords a study of a long life lived in the nurture and admiration of the Lord. Ruth exemplifies the finest qualities of friendship and of affection.

Through all these lessons, as through all the pages of the Old Testament, there runs the record of the dealings of God with His people and the appreciation by them of the moral and spiritual lessons that His constantly elucidating to the world. The quarter is replete with illustrations of our obligations to and dependence upon Jehovah, with instances of His reward for fidelity, with object lessons of the consequences of the disregard of the immutable laws of God as they are written in the soul of nature and of man.

Joshua is enabled to lead Israel into Canaan and to establish her in the promised land as a long promise of God because of the faith and faithfulness of Jehovah. Caleb and Gideon are made strong in their trust and unopposed with a mighty power because of the energizing of Jehovah. Samson and Ruth are examples of the power of the love of their vision of the God who hath before the foundation of the world loved and broadened over His creation. Samson loses sight of Him, misrepresents Him, and so he disgraces his God and himself.

There are many lessons that we might learn, many lessons that we need to learn, as we peruse the pages of sacred story that it has been our high privilege to be able to study during the past months. The stories reveal a consciousness of the personality and the presence of God that is too largely lacking in the lives of multitudes of men and women in the church and out of it to-day. They emphasize the fact that God is in His own creation and that He is very near to such as call upon Him and very apparent to them who will open their eyes to the discerning of His manifestations and glory. He is emphatically a God who is near His people.

How great the need for a comprehension of the fact of the personality of God is, all earnest students of the phenomena of the spiritual life of our times will testify. Especially is this needed in the face of the declarations that are so often made that God is, in His highest revelations, a force or an energy or something of the sort. For if we are to define God in the terms of human speech and designate Him by any capacity of His own, let us so define and designate Him by the highest faculty that inheres in His divine nature. God is a personal God. He is a God of law, of force, of energy, of a hundred other things. But as of a hundred other things, and by His own self-revelation in Christ and in nature and in humanity. He is a personality. And the world needs to know Him as such, even as Israel had in some sort a comprehension of Him. For the world needs to be loved and comforted and inspired and saved. And only a personal God will do that. There is no comfort in a force as the supreme thing in eternity. There is no joy in the contemplation of an energy as the ultimate in the everlasting scheme of things. The soul of man yearns for communion with the living soul of God. The personality of man awaits the coming of the personal God.

Then, too, we need to have a consciousness of His presence. Every cloud should be glorified with Him. Every landscape should reveal His beauty. Every breath of invigorating air, every drop that we drink, every bite that we eat, every out that we breathe, should declare His presence. For they do. When our souls are warm with communion, and our songs are resonant with praise, and our hearts are light as we walk in the spiritual way, then we should be thankful for His presence.

To know Him and to serve Him is the advice of the lessons, and the adaptation of the spirit, and the part of wisdom. For He is abundantly able to enlarge and magnify us and make our souls overflow with the joys of His Kingdom. In Him is life. In the possession of Him is peace. In His service happiness abides. In His presence all the sorrows of earth are forgotten and the sad heart blooms and blossoms in the rose. And when in His providence we shall leave His service here and shall enter into the larger and the richer life. He will grant us a vision of His face. To know Him, to serve Him, to be conscious of His manifestation, is worth while. supremely!

Brekekekoko! A man from Earnest drove over here with a wagonload of frogs in a big box which he sold to local dealers at five cents a pound, the load weighing 650 pounds live weight, and bringing him \$32 in cash. Frogs are gathering in the spring holes in the creeks these days for the winter hibernations and this man fished them out. They are most all big frogs and are dressed for the market by the local men. There were twelve bushels of baskets full of frogs in this load.—Fox Lake correspondence, Milwaukee Sentinel.

Religious Instruction. Sergeant (preparing squad for church parade)—"Recruits! 'Shun! Those as can read will follow the regulations. Those as can't read will go through the recruits motions, as follows: One! Extend left hand 'olding prayer book. Two! Raise right hand to level of mouth. Three! Moisten thumb o' right hand. Four! Turn over page!"—Punch.

Fashion Notes

New York City.—Mandarin sleeves of the modified sort are always charmingly graceful and are to be extensively worn throughout the season. Illustrated is an exceptionally attractive blouse that shows them used to advantage and which includes many of the newest fancies of fashion. The guimpe portion is made with a yoke of lace and the over blouse provides long and becoming lines, while the sleeves are shaped to be very gener-



ally becoming and graceful. As illustrated crepe de Chine is combined with guimpe portions of chiffon in matching color and heavy lace and is trimmed with velvet ribbon and heavy lace applique. Almost every material that is adapted to indoor gowns is appropriate, however, and voile, marquisette and the many beautiful Liberty fabrics are all especially to be commended. The contrasting yoke allows of various combinations and should be handsome made of silk braided with soutache if something

Separate Tailored Waist. The fashionable separate waist is to be tailored.

Long Coats Fashionable. Long coats are far more fashionably than the short ones. In truth, for the moment the short jacket has disappeared.

Two Colors Combined. Combining two colors in the stripes is considered smart—brown and green, purple and black and gray, blue and brown, blue and green or two shades of one color are all most attractive.

Cluster of Roses. The weight of a great bunch of roses attached to the edge of the wide brim of a hat of Neapolitan, causes the hair near the back and to the left. The remaining crown trimming is a cluster of foliage and a soft silk scarf, and a similar silken twist hides the band that fits the head.

Blouse or Shirt Waist. Every fresh variation of the shirt waist can be relied upon to meet with a hearty welcome. The garment is such an essential one that no woman thinks of being without a generous number and novelty in cut and style is sure to please. This one is entirely distinctive and fresh and is well adapted to waisting flannels as well as to taffeta and washable material. Also the fashionable stripes make a good effect when so made. As illustrated the material is one of the new Scotch flannels simply stitched with holding silk, but cashmere and hellecia as well as taffeta are much to be commended, while no better model could be found for the madras and linen waists, which many women wear throughout the entire year. The little revers at the front are exceedingly smart in effect, yet involve no difficulty, either in the making or the laundering, and the yoke at the back



a bit more substantial than lace is wanted.

The blouse is made with a lining and this lining is faced to form the yoke, while over it is arranged the full portions of the guimpe. The over waist is made in two pieces, backs and fronts being cut in one with the sleeves, and is laid in pleats over the shoulders. The full or guimpe sleeves are joined to the lining and are finished with straight bands. There is a basque portion attached to the lower edge that serves to keep the blouse in place and which does away with all bulk below the waist line.

The quantity of material required for the medium size is two and one-quarter yards twenty-one, two and one-eighth yards twenty-seven or one and one-eighth yards forty-four inches wide for the over blouse, one and seven-eighth yards twenty-one, one and three-quarter yards twenty-seven or seven-eighth yards forty-four inches wide, with one-half yard of all over lace for the guimpe, four and one-half yards of applique and four yards of velvet ribbon for trimming.

Rainy-Day Outfit. Much attention is being paid to a rainy-day outfit. Coats, especially, can be made attractive when trimmed with buttons, pipings, collars, lapels and pockets. The person who chooses brown for such an outfit may have shoes, rubbers and cloth uppers which protect her ankles from the rain, umbrella, wrist bag and gloves all to match. Her hat should be of rough brown straw, trimmed with quills, and her collar a stiff linen one with laundry finish, and a heavy brown silk veil.

With the Panamas. Linen collars or stocks, pleated but not frilled lawn fronts, drilled chambray leathers or simply striped silk waistcoats accompany Panama shaped felt hats in rich shades of moas or myrtle green, navy tricornes or Tyrolean shapes, trimmed with galloon or a knot of soft silk.

can be used or omitted as is fussed most becoming. The sleeves tucked to form deep cuffs are both novel and pretty, but are not obligatory, as plain ones, gathered, can be substituted.

The waist is made with the plain back and tucked fronts and the yoke and panel which are cut in one. The panel is faced and turned back to form the revers and the closing is made at the left of the front. The neck band finishes the neck and over it can be worn a linen collar, as illustrated, or a stock of matching material. The sleeves are in one piece each, either tucked or gathered at their lower edges, and are joined to the straight cuffs.



Household Matters.

Rye Bread. For one loaf of rye bread use two teaspoons of the rye to one of bread flour; teaspoon of salt, tablespoon of shortening, two of molasses, quarter of a yeast cake dissolved in little warm water, with half teaspoon of soda. Mix soft with warm water, rise over night, and in morning add another half-teaspoon of soda. Pour in larded pan and let rise to top of pan. Put in rather quick oven at first, then cover with paper and reduce heat. Bake about an hour.—New York World.

Fudge Cake. One cup sugar, two-thirds cup butter, three eggs, one cup milk, two and one-half cups flour, two heaping teaspoons of baking powder; one-quarter cup chocolate, one-half cup of English walnuts, broken up coarsely; cream the butter and sugar together, add the cup of milk, and stir in lightly the flour, into which the baking powder has been sifted. Stir in the chocolate, which has been dissolved by placing in a cup and setting in hot water. Add the nuts, and, last, the eggs, which should be beaten whites and yolks, separately.—New York World.

Peanut Wafers. For peanut jumbles or wafers grind a cupful of roasted and shelled peanuts until fine. Cream a rather liberal fourth of a cup of butter, add half a cupful of sugar, using likewise a liberal measure. Add the peanuts and a cupful of sifted flour. Moisten the mixture with a scant cupful of milk, or enough to make a stiff dough, about like pie crust. Flour a board and rolling pin, then roll out the dough until of waferlike thinness. These jumbles should be so thin after rolling and cutting out, that one can almost see through them. Bake on buttered pans in a brisk oven, taking care that they do not burn. They should bake until a nice brown and should when served be crisp like "snaps." They are delicious with a cup of fresh "brewed" tea and a slice of cream cheese.

Tomato Tones. Six pounds of tomatoes and three pounds of granulated sugar; select small yellow or red tomatoes; put them in a colander and plunge them into boiling water for a moment. Remove the skins; do not break the tomatoes; cover the bottom of a porcelain-lined kettle with a portion of the sugar; put in a layer of tomatoes and the remainder of the sugar; do not have more than two layers of tomatoes. Place the kettle on a moderate fire and cook slowly until the sugar penetrates the centre of the tomato; lift each tomato carefully with a large fork or spoon, spread them on a granite dish and stand them in the sun for a day or two. Take them in at night before the dew and put them out in the morning. While they are drying sprinkle them several times with granulated sugar. When perfectly dry place them between layers of waxed paper. If done properly they will keep all winter and are one of the daintiest sweetmeats.—New York World.

HINTS FOR THE HOUSEKEEPER

Close up all bread and crumbs tight so that mice cannot get into them. Use tin cans and boxes whenever possible.

Cut warm bread and cake with a warm knife, which will keep them from crumbling in the disagreeable way hot bread and cakes have.

Do not fail to close the piano when sweeping the room. The keys become gritty when left exposed, and the dust gets in the interior of the piano otherwise.

Clean the glass on pictures with benzine, alcohol, or naphtha. If water goes through it will leave a drab or stain. The others give a bright, clear polish.

One should always wash lemons before using them. What appear to be tiny scales are the eggs of an insect. A vegetable brush is indispensable for such purposes.

Flowers can be beautifully arranged by filling a shallow tin pan with wet earth and sticking the stems in the sand. They will keep as well this way as in the water.

Hang all the kitchen utensils as much as possible in the air, and do not put them up damp. They should be set for a moment on the stove to thoroughly dry, even after they have been wiped.

Arrange the tray for the sick with the daintiest of china and glassware, and have the linen absolutely clean. Sick people are apt to be querulous and a fickle appetite may often be tempted by dainty dishes.

Ants may get rid of by covering a plate with lard and leaving it overnight where they abound. By morning the plate will be entirely covered, and it is easy to kill the ants by immersing in hot water.

Meat should never be put away in the paper in which it was wrapped, as the paper will absorb much of the juice. Agate or earthen dishes should be used, as tin injures the flavor of the meat.

A teaspoon of household ammonia in warm suds will clean silver thoroughly, and make it very brilliant. If the silver is chased, use a small brush. Rinse in hot water and dry with a linen towel. Ammonia is also excellent for polishing glassware.

The most satisfactory way to wash ribbon is to put it in a basin of warm water and rub it well with white soap, then wash as you would anything else. While wet iron it on the right side, and when dry rub it as it washing it until all the stiffness has left it, then iron out the wrinkles. Washed in this way, it will look like new ribbon.—New York Globe.

Hamburg holds the record for the number of its fires.