

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. C. B. ETLER.

Theme: Christ-Consciousness.

Brooklyn, N. Y.—Sunday morning the Rev. Clarence Bartlett Etlar, pastor of the Church of the Good Tidings, preached on "The Essential Mediation of the Christ-Consciousness." The text was from 1 John 3:19: "He that believeth on the Son of God hath the witness in himself." Mr. Etlar said:

In this day of skeptical spiritual unrest and mental reconstruction, we hear considerable speculation as to the person and place of Jesus Christ. I want to convince you that questions of Christ's genealogy and birth are overshadowed in importance for us by the experience of His conscious birth within our present lives.

We ask no more to believe in Jesus Christ as the Son of God upon historical evidence alone, for such evidence may not be satisfactory to all. But we do ask every man to believe on the Son of God and the power of a Christ-like life, upon the witness of his Christ-consciousness. "He that believeth on the Son of God hath the witness in himself."

We do not ask men to give credence to external evidence, but we commend to every soul the Christ witness in himself. We ask those of our brethren, who, while in the flesh of Jesus life, and they reply that He was God in human form seeking by His death and suffering to cancel mankind's debt unto Himself in a substitutional atonement of vicarious sacrifice. What God and found it necessary to conform to such a complicated process in order to placate Himself, then we are worshipping a God who violates our conception of perfect justice.

But some will say: "Why then you deny the divinity of Christ, for you cannot unambiguously do so." We affirm He was divine and we affirm the divinity of every created soul. We affirm Christ was divine and we affirm the same for all mankind. Christ's mission was to reveal the vital truth that He and we and every soul that lives are children of the living God.

The consciousness of Christ was a consciousness of His divine relationship to God as Father and Son. Our consciousness, the price of a complete life, is a consciousness of our relationship to Christ as a fellowman. As brothers all, and through that consciousness the supreme revelation, like that which came to Him that we are God's offspring, too. Not that Christ was God, conceived of Himself in any material sense, but that He was born as and according to God's established means of revelation, and that His heritage was the heritage we all receive of human evolution and divine self-consciousness.

How does Christ differ from other men? It is His perfect self-consciousness of oneness with God. But does this explain His power to heal the sick and to speak peace unto troubled souls, or are the recorded evidences of His seeming supernatural power to be relegated to the realm of myth and legend? No, we believe the seemingly inexplicable occurrences of the so-called miracles of Christ were but the natural results of His supreme God-consciousness. "Christ's God-consciousness called to His Father through all space. He sent forth words and healed the wind and waves obeyed His will. It is written that He touched the higher etheric vibrations with the powerful thought of His master mind and the thought turned into wind and waves and obediently obeyed His will." "The seemingly inexplicable occurrences of the so-called miracles of Christ were but the natural results of His supreme God-consciousness."

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should the learner duplicate the performance of a Padewski when even the simplest efforts produce a jangle of discord? How attune oneself to the perfect melody of the Infinite when we can't even strike a chord that vibrates in harmony with what we know of perfected humanity? How expect the inflow of peace and power from the Infinite supply when we neglect the power Christ has revealed, that's dwelling in us now?

The mediation of the Christ is a link between us and God without which the chain is incomplete. "He that believeth on the Son of God hath the witness in himself." The Christ-consciousness is the full realization of the weaving of human brotherhood not as a mere euphonious phrase with which to round out a platitude of glittering generality, but as a living fact whereby we realize our active relation to neighbor and our present dependence on the person and place of Jesus Christ. I want to convince you that questions of Christ's genealogy and birth are overshadowed in importance for us by the experience of His conscious birth within our present lives.

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The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JULY 17.

Subject: Peter's Confession, Matt. 16:23-28—Commit to Memory Verse 26.

GOLDEN TEXT.—"Thou art the Christ, the Son of the living God." Matt. 16:16.

PLACE.—Caesarea Philippi. **EXPOSITION.**—I. Peter confessing Christ, 13-16. Jesus had been praying in seclusion (Luke 9:18). The time had come to tell the disciples of His approaching death, but as a preparation for this sad information they must first be brought to a clearer conception of His identity. So He put to them the question of v. 13, "What men think of Christ is an all-important matter. Jesus followed up His first question with one more personal, 'but ye, whom say ye that I am?'" It is more important for each of us, whom we think and say Jesus is, than whom men think and say that He is. Jesus wished them to put their conviction about Him into a confession with the mouth (Ro. 10:10). Peter answered for the company as usual. He was no quicker to see the truth than the rest, but quicker to confess it than they were (v. 17). "Thou art the Christ, the Son of the living God," cried Peter. This confession had been made before (1 Jno. 1:49; Matt. 14:33; cf. Jno. 6:69. A. V. and R. V.), but the confession as now made was with clearer conception of its import. The confession here made is of the utmost practical importance (1 Jno. 4:15; 5:1, 5). It contains the fundamental truth of the gospel (Acts 9:20).

II. Christ Confessing Peter, 17-20. Jesus was pleased with Peter's confession of Him, and He similarly pleased when we confess Him in a like manner to-day (Matt. 10:32, 33). This confession made by Simon, son of Jonah, Petros (a piece of rock), Jesus said Peter had had this great truth revealed to him by the heavenly Father, who, as we all know Jesus as the Son of God unless God does reveal it to him (1 Cor. 2:14; 12:3). But God reveals it to any one who wishes to know and wills to do the truth (Jno. 7:17; 16:13-15). The practical proof that we believe that Jesus is the Christ, the Son of God, is found in 1 Jno. 5:5: "Whosoever saith that Jesus is the Christ, he hath the Father and the Son, and he that confesseth the Son, he confesseth the Father also, and he that confesseth the Father, he confesseth the Son." (1 Jno. 2:23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

III. The Cost of True Discipleship, 21-28. The time was now ripe for Jesus to declare to His disciples His approaching death and suffering and death. He tells them He "must" go to Jerusalem; "must" suffer; "must" be killed; "must" be raised again. There was an imperative necessity for these things. Why "must" He die? (Jno. 3:14; Heb. 9:22; Isa. 53:4-6; 2 Cor. 5:21; Gal. 3:13; Rom. 8:3; 1 Pet. 1:11.) There is another glorious "must" that must be raised again (Ro. 14:4; 2:5; 5:9; Jno. 14:19). Peter again rushes to the front, but not this time with a God-given confession of faith, but a flesh-given protest against the cross. Jesus tells him that he is no longer Peter (rock-man), but Satan (an adversary), and "a stumbling-block." All this downfall and humiliation came from his mind not the things of God but the things of men. To face the cross is the mind of God to show to the mind of men. Which mind have you? Then follow the wondrous words that set forth in the clearest and most searching way the conditions and cost of real discipleship (1) "Let him deny himself. Real self-denial is the denial of self and the placing of the self in subordination to the will of God. 'Deny' means 'to affirm that one has no acquaintance or connection with one,' just as Peter denied his Lord (Matt. 26:72; Luke 22:34). To deny self then is to say to self—when it comes forward with its claims, its demands, its interests, its desires, its opinions, its strength, its anything—'I don't know you.' It is to renounce self with all that belongs to it, its ideas, hopes, plans, purposes, ambitions, strength, all (2) 'Let him take up his cross. The cross is that suffering and shame that he puts on the path of loyalty to God, literal execution on a cross for Jesus and persecution for all who, etc. (2 Ti. 3:12). To take up our cross is to go right on in the path of duty and meet the suffering and shame and crucifixion that lie there. To compromise with the world to avoid these, is to refuse the cross and cease to be a disciple. (3) 'And follow Me.' I. e., to have the mind of Christ (Phil. 2:5-8; 1 Pet. 2:19-21). This looked hard to the disciples, but Jesus went on to show how well it paid, that a man made a bad bargain if he gained the whole world and in doing it lost his soul or life. Jesus is coming again in the glory of His Father with His angels. In that day every one shall receive according to his deeds. Verse 28 does not refer to the second coming of Christ, but, as is evident from the context, to that anticipation of His second coming that immediately followed, His transfiguration. As Peter and James and John saw Him on that occasion, they saw Him coming in His kingdom.

How to Work Restfully. There is a life in the will of God, so quiet, so at peace with Him, so at rest in His life, so perfectly content that He is doing best, that the lines are wiped out of the face, the fever is gone from the restless eye, and the whole nature is still. Rest in the Lord, and wait patiently for Him, and then spend the strength other men waste, in fussy activity, helping fellowmen.—F. B. Meyer.

Couldn't Tell. "Has your pocket ever been picked?" "Really, I don't know. It never was before I got married. If it has been since I, of course, would have been way of finding out about it."—Chicago Record-Herald.

The Blue Geese, which have been considered as mythical birds by many, have been found in large flocks in some remote regions of the South.

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GAINS STRENGTH EVERY DAY.

Education Vs. Alcoholism.

Dr. Frederick Peterson, professor of psychiatry at Columbia University, in the course of a lecture on "The Prevention of Alcoholism," delivered before the New York Academy of Medicine, said that as a result of years of study he believed the only efficient method in which to ward off the evils due to drink was the institution of a campaign of education in this country such as is now being successfully waged against tuberculosis.

Dr. Peterson believes that the facts as to evils of alcoholism should be taught in the public schools and that the statistics that tell the story of the ravages against mankind should be spread broadcast through the country, where every man, woman and child can see, read and study them.

The speaker said that it was known that between twenty and twenty-five per cent. of all the insane in this country owe their insanity to alcohol; that of the 4,000,000 paupers in the United States 2,000,000 owe their dependence to alcohol; that seventy-five per cent. of all the crime committed in the United States is due to intemperance, and that every year in this country there is an average of 35,000 (1000 a day) arrests for drunkenness.

Thirty years ago, he said, the medical profession as a whole showed little interest in attacks upon alcohol. In those days, he said, physicians were rather the promoters of the use of alcohol as a stimulant and as a remedial agent in many diseases.

But now the generals in the vast crusade are such men as Sir Victor Horsley in England, Hugel and Forel in Switzerland and Krappelin in Germany, and everywhere on both sides of the Atlantic medical men are the foremost opposers of the use of alcoholic liquors as a beverage or even as an agent in the treatment of disease.—New York Times.

Alcoholic Families. The State has to deal with the descendants of alcoholics as well as with the dependent-indebted, Demme, of Switzerland, in a study of two groups of families, one of alcoholics and the other of very moderate drinkers or abstainers, reveals the following facts: In the alcoholic families there were fifty-five children, of whom twenty-five died early and many others suffered from nervous disease. Only 17.5 per cent. were normal. In the ten non-alcoholic families there were sixty-one children, of whom four suffered from nervous disease and 51.9 per cent. were normal.

The publication of these startling facts does not seem to carry nearly as much weight as it should in influencing the community. It is obvious that the State, or at least large cities, must make a special effort to provide institutions for the treatment of inebriety, which institutions may become the centres for dissemination to families of an alcoholic tendency, or of special alcoholic susceptibility, of the facts concerning the great dangers of alcohol to the individual and to descendants.

Unpleasant Facts. There are a good many facts about crimes and criminals in this country that are not pleasant to think about. For instance, Dr. Andrew D. White tells us that while Belgium has the worst record of any country in Europe for homicides, it is only one-tenth as bad as that of the United States. His figures for felonious homicides per year per million of population, are as follows: Canada, 3; Germany, 4 to 5; England, 10 to 11; France, 14 to 15; Belgium, 16; United States, 129. Note the marvelous contrast between Canada and the United States. Dr. White says: "It seems impossible that on one side of an imaginary line homicide could be so much more prevalent than on the other. The reason is that on one side the law prevails and not chicanery, and that on the other side has taken place a break-up in the administration of criminal law." These facts are an unpleasant antidote for some of our perfervid Fourth-of-July oratory.—Advance.

Alcoholic Lunacy. In an address on "The Economics of State Care of the Insane," before the Senate, at the assembly of Maryland, Dr. Albert Warner, of the State of New York State Commission in Lunacy, declared that of the insane of New York, 25.9 per cent. owed their lunacy to alcohol; in Massachusetts, 30.6 per cent.; in three states in England, 26.3 per cent.; in Munich, 30 per cent. of the male patients, while in 44.9 per cent. of a series of 961 cases in which the causation was accurately known, alcohol was the precipitating factor in 55 per cent. of the men and in 22 per cent. of the women.

The Reason. This statement is enough to show you why the saloon people are not in a mood to like the Anti-Saloon League very much: "Last year saloons were closed at the rate of forty a day; in the last eighteen months about one hundred and forty were closed and fifty breweries were obliged to go out of business; about three-fourths of the total area and forty-one million of the population of this country are now under prohibition."

Temperance Notes. Inebriety is not declining at so rapid a rate that there is no call for society to accelerate the process. Imports of liquor into Japan have fallen more than \$300,000 in value in the past three years, or from \$502,947 in 1906 to approximately \$500,000 in 1909.

"Whisky and Common Sense" is the heading of an editorial in the Philadelphia Ledger. That's the first time that whisky and common sense ever went together.—Rochester Post-Express.

If the Government at Washington would only cease breaking its own laws and encouraging bad characters to break other laws, we could show a clean bill of health to the world in the matter of temperance.—Governor Stubbs, of Kansas.

Governor Hughes signed the bill of Assemblyman Green prohibiting the sale or giving away of liquor except upon the written prescription of a physician, to any tuberculous patient in a camp, colony or hospital under the management of State, county or municipal authorities. The bill was advocated by the Health Department of New York City.

RELIGIOUS TRUTHS

From the Writings of Great Preachers.

A NEW BEGINNING.