

A SERMON FOR SUNDAY

A DISCOURSE ENTITLED "ULTIMATE AMERICA."

A Patriotic Address by the Rev. J. Alexander Jenkins, Pastor of Immanuel Congregational Church—This Country the Spiritual Teacher of the Nations.

BROOKLYN, N. Y.—In Temple Israel the Rev. J. Alexander Jenkins, pastor of Immanuel Congregational Church, delivered an address to a large audience on "Ultimate America, the Spiritual Teacher of the Nations." He said among other things: "It is a commonplace of the newer thinking that the evolutionary process culminates in the soul of man, the whole mighty movement being satisfactorily explained, according to the thinking of the theistic evolutionist, by the growth and development of life and perfected through countless generations, has at last given to the mind of the human being the instrument for the elementary exercises of his endless life. The student of history is perplexed as he hears the groanings and witnesses the travails of the nations through the centuries, and his mind is troubled as he contemplates the rise and fall of nations, as he beholds the goal of the peoples and what justifies the toils and agonies of the race? The answer to this question is this: Almighty God is leading the nations toward the goal of the highest life, and the struggles of the ages find justification in the birth of the new soul. And if the fact that God breathed into man's nostrils the breath of life, so that he became a living soul is sufficient recompense for the bloody brute battles of the world's gray days, the thought that He will breathe a soul into the nations should likewise be deemed ample compensation for the propitius and grappings of the aspirants for national permanency and supremacy.

The American colonists were not the first men to fight for independence, but the motives that produced the Declaration of Independence made their fight a landmark as no other fight had ever been. Other nations had given up slavery, but no nation was ever before called upon to furnish so awful a proof of sincerity of motive in striking the shackles from the limbs of the enslaved. Other nations have had to deal with the problem of undesirable aliens, but no nation ever felt as feeble America the impotence of a course of action based upon righteousness and justice. Other nations have seized the territory of the weak and helpless, but none has felt such a crushing solitude for a dependent people as has characterized our country in her dealings with a primitive people committed to her care as the outcome of her intervention in the interests of humanity. Other nations have had to effect adjustments between employer and employee, but no nation has ever been called upon to effect such an adjustment when the conditions presented revealed so clearly the fact that a great principle of universal importance is involved. The settlement of the "labor problem" in democratic America means the settlement of the world, for here the employer of the highest type meets the worker of the highest type, and the final result will be in keeping with the character of the contest.

So we are learning the lesson of deliberateness; and one of the most promising signs of the times is the tendency to deal with great questions cautiously and calmly. The result of this course will be that what the new America settles will stay settled. She will settle, and that for all time, the question of the rights of inferior peoples, the question as to the character of the contract most to be desired, the question of the relation of employer to employee, America is today solving the accumulated problems of the ages. And God is willing that she should have time to complete her task.

In view of what has been said, it will strike us as a fact of solemn import that our country is preparing for her yet larger service through the slow, constant development of her religious consciousness. The existence and growth of this consciousness, the superficial display of our life and institutions might feel inclined to deny. Nevertheless, we are convinced that this most necessary condition for present and future leadership.

Where shall we seek for this religious consciousness? Shall we look for it in the institutions set apart as avowedly religious? No men have the right to be organized religion. Our schools, our churches, our synagogues are, on the whole, true to their mission. But the truly effective religious consciousness must be found in other places as well—in the editorial sanctum, in the political gathering, in the mart and the busy street. Let us find this consciousness in these places, no matter what its form, and we shall have a guarantee of the divine favor as though we had gazed upon overflowing houses of worship and listened to the eloquence of the elect. The religious spirit which our American pre-eminence may be discerned in many phases of the national life, but it is strikingly evident in the new press, the new politics, the new social ideal. There are many, doubtless, who would not concede that the press of the country furnishes an evidence of growing national righteousness, but the fact remains, that in the newspapers of our land there is a distinct trend toward righteousness and godliness.

The truthfulness and force of our present contention will seem to many hard to reconcile with the well-known fact that in the United States the avowedly religious journals are steadily losing ground. But even this fact, rightly interpreted, is not an evidence of national decay. The religious papers of to-day have a choice between degeneration and evolution. The signs of degeneration are stubborn adherence to denominational shibboleths, fierce championing of exhausted dogmas and growing impatience with progressive interpretation of truth. The signs of evolution are the throwing overboard of useless issues, and the adoption of the leading features of the great "secular" papers. The great religious papers of the country to-day are such in name only. Were the contents of one of these papers rearranged and printed in newspaper form it would pass as a newspaper, minus the newspaper's up-to-date freshness. In the secular press, on the other hand, there is steady progress and increasing vitality. The moral tone of the American people is reflected in the new journalism, and the fact that the citizens of the republic desire righteousness is patent to all who seek the underlying motives of journalistic enterprise of the highest type. And this fact is most significant when we remember that these great agencies of publicity, free discussion, and education have a direct bearing upon the shaping of the ideals of the inquiring millions of our population. The spirit of the American journalism is communicated to the Americanized representatives of the foreign peoples, and they in turn give it to their dependent fellows through the columns of their publications. We have no right to assume that papers published in foreign tongues stand for Old World anarchy; we should, rather, heartily concede the fact that these journals, printed in Italian, German, Hebrew, Welsh and other languages, constitute a great missionary agency for doing foundation work in Americanism and altruism. Indeed, the very fact that our citizens in the making eagerly grasp these informing agencies is a prophecy of great things to come. We have here no isolated, lethargic, self-satisfied aggregation of human beings, but we have millions of men who are being inspired by the air of a free country and by her institutions. The newspapers in the hands of these men are as banners waving

encouragement to faraway nations lying in darkness and distress.

When we come to speak of the new American politics we invite the ridicule of those who see in American politics at its best only a crude "shirt-sleeve diplomacy," and at its worst a contemptible system of loot and graft. And the self-satisfied critics of our political life ignore their own inconsistency in that they expect a government which they take pains to tell us is "only an experiment" to run with the smoothness of an old governmental machine. The man who is content to live in a primitive cabin, subject to the limitations of a semi-barbaric life, may have tranquility and peace of a certain kind, but he should be the last person to scoff at the man who is battling against heavy odds for better and more adequate accommodations. As a nation we are building the better house. We have found that it costs labor and blood to secure the site for our edifice, that our material, cut from the forests of the Old World, is rough and unseasoned; that sometimes our workers fall to enter unskillfully into the spirit of the enterprise. We at times discover, too, that we have not followed correctly the plan of the great architect, and then it becomes necessary for us to humble ourselves by tearing down part of the structure. But, after all, the building grows, and its proportions already begin to challenge the admiration of the world. The critic, as he sits at the cabin door of monarchy or aristocracy, begins with vague alarm to contrast the cracked and crumbling walls and the leaking thatch of his abode with the rising mansion in the distance.

The nation's social ideal makes inexorable demands upon every citizen of the republic. The world of to-day marvels at the unmatchless benefactions of our men of wealth, and the nations are asking why it is that this unprecedented philanthropy is so peculiarly American. It is due to the imperative claims of our social ideal. Public sentiment demands, and men of wealth recognize the demand as just, that private wealth should be spent for the good of the nation and for the good of the race. The educator feels the same pressure. He hears the voice of the people summoning him to a free search for truth. The true labor leader recognizes the same stern call to arbitration between two great forces. The old story in the good book tells us that Babel a mighty edifice before the race, the confusion of the Babel tongues gives place little by little to a new language, the language of love, spoken by the toiling millions, so that in a sweeter, grander tone than ever before it is to be true that the whole earth shall be "of one language and of one speech."

Thales of old, with so shadowy a conception of God that we know not whether to classify him as atheist, or as theist, yet strangely conceived of deity as creating the great world temple and so possessing it as to reveal in its every part the presence of the Creator. The world of our time may seem strangely indifferent to that presence of God which the seers of the race feel to be the most tremendous of life. But the world will not remain forever content with mere things. The time is to come when the nations must feel the Divine Presence. When that time comes the cry of the peoples will be "Wherewith shall we come before the Lord?" God grant that in that solemn day of the world's supreme need it may be granted unto us as the teacher of the nations to shout the great reply: "He hath showed you, O nations, what is good; and what doth the Lord require of you but to do justly, and to love mercy, and to walk humbly with your God."

Resisting Power.
When a physician is called to a case of severe illness, the first thing that he estimates is the resisting power of the patient. The chances for his recovery are in proportion to his vitality. If there be little of that at the outset there is small hope of overcoming the disease. The resisting power of persons in full health is such that in an epidemic they throw off the disease germs that prostrate others. We cannot always tell from appearances just how much ability one has to withstand the inroads of a malady. Some who apparently are robust almost immediately succumb, while others who look frail resist from violent attacks. Of course, disipation, unhygienic living, unhealthy surroundings sap one's resisting power, so that when a virulent ailment makes an attack one has strength insufficient to fight it off.

You see that it is not so much the malignancy of the disease as it is the vitality of the man that determines the result. Just so it is also in the moral world. There are some persons living lives so upright, so spiritually healthy, that they are practically immune from temptation. And when they are overcome, they soon discover themselves, for their power of resistance is great. On the other hand, there are those who after succumbing to one temptation are completely swept away by the power of evil. How can that be accounted for? Obviously in the same way that the ability to resist physical disease is to be explained. There has been no wholesome moral living; the mind has been permitted to become familiar with evil thoughts; the soul has breathed in miasma and corruption until one has no ability to put away temptation.

All this suggests the need of resisting power both against disease and against sin. A pure, clean, wholesome moral and moral will make one secure against any harm that either can do.

Always at Our Side.
Mrs. Lucy Rider Meyer, the well-known deaconess and writer, says:
"A busy woman entered her own room as twilight shades were falling—went directly to her desk, turned on the gas, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around and with a shock of joyful surprise looked squarely into the face of her dearest friend, lying on the lounge at her side. 'Why, I didn't know you were here!' she cried. 'Why didn't you speak to me?' 'Because you were so busy. You didn't speak to me.' So with Jesus—here all the time. The room is full of Him, always ready to greet us with a smile—but we are so busy. But when the solitude grows oppressive, we suddenly turn, and lo! He is at our side. We speak to Him and He speaks to us, and the soul's deepest yearnings are satisfied."

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There is nothing we are so much in need of in our city and country as holy men. When we think of the "epidemic of crime" that alarms us, the social depravity that startles us, the commercial dishonesty that oppresses us, we wonder if with our opulence in material resources and our spread of educational advantages, we are not neglecting the men, true men, as our Rev. John Thompson, Methodist, Chicago, Ill.

Joy That Helps.
Christian joy is an experience of great depth and solemnity. It never overlooks the sadness and sternness of life; it is never shallow or unrelucting; it is restrained, tender, sympathetic, confident. We know it when we see it in the face of any whom we love; it helps us.—R. J. Campbell.

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God's will comes to thee and me in daily circumstances, in the little things equally as in the great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—F. B. Meyer.

Love's Young Dream is Sweet—but It Dies

By Winifred Hall

YOUTH is the period of enthusiasm, and, however cynical one may be, none can deny that there is unutterable sweetness in the dream of first love.

Yet first love is rarely of the fiber which endures; its very sweetness is in itself an element of decay. The "dew of youth" cannot last, and under the full glare of noonday all things wear a different aspect from that when seen under the rosy light of early morn.

Boy-and-girl love may be passionate and absorbing, but its staying power is not to be relied on.

Of course, there are some cases where the first inclination of a boy and girl becomes the lasting attachment of the man and woman, where the fresh love of two young hearts grows with their growth, and strengthens with their strength; but such instances are exceptional.

The danger of falling in love at an early age lies in immaturity and inexperience. Youthful inattention invests the object of its fancy with all the virtues, lives in an artificial atmosphere of sentimentality and romance.

In the vast majority of cases first love between boy and girl is not love at all; it is simply the attraction felt by dawning womanhood and young manhood for the other sex; the real or fancied need of loving and being loved, which comes to most of us in the transition stage of early youth.

The dangers of first love are greater to a girl than they are to a boy. Separate any girl of seventeen from her lover, whom she regards as absolutely necessary to her happiness and peace of mind, and ten years later bring the two together once more.

Almost invariably the first sensation of the woman will be a rush of self-contempt, her predominant idea, "How could I have been such a little fool?" During the unsettled period of life known as the early teens, when, physically, mentally and morally, the boy and girl are being moulded into shape, courtship usually has the charm of forbidden fruit.

The girl is supposed to know nothing about love, although her mother's own experience might well have taught her to the contrary.

The boy is expected to be too much occupied with his studies, or too much engrossed with athletics, to spare time or thought for the girl.

Still, every schoolteacher will bear testimony to the fact that love-making interferes with book-learning and begins even in the kindergarten.

A boy of eighteen or twenty often falls violently in love with a woman much his senior. The effect of such a passion, for good or evil, upon his future depends wholly upon the kind of woman she is.

If the fresh and beautiful first love of a boy's heart is poured out to a vain, unscrupulous woman, his ideals will all be lowered, his faith in womanly truth and goodness shattered, and his own peace of mind bartered for a fevered, restless intoxication which leaves the dregs of bitterness behind it. Woe to him if he marries her!

A boy's sincere and earnest love for a sound-hearted, wholesomely-minded woman may be the making of him. She will do him good.

He may even marry her with safety, although he were wiser not to do so. The best ending for such an attachment is to cool down into a true and tender friendship, which will thereafter be among the good influences of the man's life.

To scoff at and ridicule young love may do great harm. Despite its immaturity, it is usually pure and honest.

Many young girls are unconsciously cruel when they begin to realize their own power over those of the opposite sex, and the sight of the victim's suffering, whether expressed in sighs or sulk, or by tears, only appears to them as an excellent joke.

Certain it is that first love, either in man or woman, seldom endures through the storms which we meet, and which so often overtake us in our voyage through life, but at least it has the merit of sincerity. Therefore, it should be treated with respect.

The "Dream of the Navigator"

By George Ethelbert Walsh

HIS great "dream of the navigator" is almost as old as the discovery of America. It was when the conviction spread abroad in Europe, that Columbus had only discovered a new continent, and not a new western passage to the wealth of the Indies, that men of travel and science began to think of opening a navigable channel from the Atlantic to the Pacific. As early as 1581 a survey was made to see if North and South America could not be cut in two. Captain Antonio Pereira, Governor of Costa Rica, explored a route by way of the San Juan River, the lake of the same name, and the rivers which empty into the Gulf of Nicoya, Costa Rica. This early survey was the first actual beginning of the story of Panama, which now promises to reach a conclusion within the next ten years. Diego de Mercado, about thirty-nine years later, made a survey of the Nicaragua route, and recommended to King Philip of Spain the construction of an interoceanic canal along the lines described by him. From that time to the year when the French company, under the famous French engineer Ferdinand de Lesseps, essayed to cut the Isthmus of Panama in two, the Nicaragua and Panama routes have been periodically surveyed and resurveyed until probably no other out-of-the-way corner of the earth has received half as much examination and geographical attention.—St. Nicholas.

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MARRYING FOR A HOME.

Home is a woman's real sphere of usefulness, however much conditions and necessities have forced her into other and more extended ones. No true woman is indifferent to home and all that it means to herself and others.

The more truly womanly she is, the more she appreciates and values it. But to marry for the home's sake is like buying a picture for its frame, or valuing the binding of the book above the book itself.

No one can make the home a more important thing in married life than the man one marries, and in no possible case can the home satisfy one if the husband fails.

Love for the man one marries will make a home of an attic, or the weather-side of a hedge row.

But married life, where the home comes first and the husband second, or a bad third, is a hideous travesty of what it was meant to be, and it can never draw anything but a blank in the marriage lottery.

The girl who marries for a home has provided herself for the best of her days with a cage, which she must have with another being.

Both are oblivious of the real reasons for marriage, the highest and the best.

Both put the home before the maker of it, and that leads to sure disappointment and failure in the end.

Marriage can hardly be a lottery in the case of these people.

One could tell them so confidently beforehand that it will never draw anything in their case but a dreary blank.

NOT AN EMPTY FORM.

The man or woman who is frequently heard to rail against social etiquette may safely be put down as one who is habitually unkind and inconsiderate.

The established forms are far from being the shallow and superficial regulations that such people would have us believe them.

Etiquette is the aesthetic expression of certain foundation principles necessary in orderly character building.

Without a break of link missing the more rational and genteel forms of social usage will be found to gradually unfold wholesome and essential factors in the development of the highest character.

There are various little acts and ceremonies in this social usage that would seem sufficiently conventional to be practiced by all. With our educational facilities and the abundant circulation of literature, followed by the social advantages enjoyed by the masses of Americans, it would seem that we should not only take pleasure in exercising good manners, but should enjoy the company of well-bred people, says the Chicago Chronicle.

Such an article as an essay on social etiquette should be unnecessary, but it is not. Heedlessness has been one of our besetting sins. There is urgent need of our being reminded to look after our practical tools of common politeness, and advised to sharpen and polish them up a bit.

In attaching importance to social etiquette, "faddish" (ceremonial foolishness without some wholesome foundation principle) is not to be considered. Etiquette is a civility without which we do not have polite society.

Etiquette is necessary as a sort of public dress rehearsal of that fraternal graciousness of character that recognizes the right of the other one to our consideration. Dr. Trull, the celebrated hygienist, often said: "If it were not for women, men would soon revert to barbarism." So much for social form with its civility, cordiality, sincerity and fraternal interest.

In no instance does etiquette make a deeper impression on us than in dining and dinner giving. Among a few of the persons one dines with he feels comfortable, dignified and self-respecting. The host or hostess holds all in harmonious relationship. All things seem to work together for the common good, as if material objects and social sentiment joyfully obeyed some magical want that was swayed by unseen fairies. Everything moves in such order we take special note of nothing save a happy satisfaction. No one object stands out aggressively. All is for concord; and we feel better and more inspired for such an evening.

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A sheaf of flowers lying on the arm is said to be the most convenient form for the bridal bouquet.

There is a tendency at present to relegate the trimming of skirts toward the middle when it is applied horizontally.

Embroidery is the one recognized decoration for the luxurious cloth gown; but the economical or impetuous may use braids of various widths and kinds.

Transparencies in lace embroidery and beadwork are being used for promenade wear on the Riviera, with chiffon or mousseline boas. White is much affected by motorists at the same place, and is to be fashionable this year as ever.

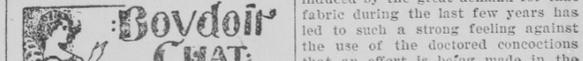
The bodice is becoming an unacknowledged quantity in the gowns of the season, while the sleeves are of primary importance. The larger the better, is the rule which seems to guide the fashionable couturier, but it is not largeness of the balloon variety that is sought.

Chiffon dresses in all sorts of colors are much in evidence at the present time, brown and moleskin tones sharing favor with gray, and gauging forms the principal trimming, with occasional touches of lace, such as a valenciennes tucker, or a deep cape collar of thread lace. Rows and rows of gauging are used around the waist, around the top of the bodice, heading the flounces, and holding the sleeves down at the shoulder.

A chiffon rose craze is now running very high in Paris, and from its initial manipulation, which is a very miracle of deft fingering, to its ultimate artistic disposal, either in wreath or in separate clusters, the chiffon rose is an adornment to be accepted and made much of. In effect it is as light as a dream, each petal standing forth and declaring itself an individual identity, as though verily of nature's handiwork.

The extensive adulteration of silk induced by the great demand for that fabric during the last few years has led to such a strong feeling against the use of the doctored concoctions that an effort is being made in the chief silk centres to put an end to the practice. The adulteration of silk is objectionable from every point of view, but chiefly because the introduction of this foreign material has usually destroyed the natural cry of the precious fabric by transforming it into an aggressive rattle instead of a gentle frou-frou.

On the Volga River the majority of the steamers are of the best American type. Such types could be used in Vladivostok, but there is no money to pay for them.



As a means of defense for women in case of attack from a ruffian, a still-letto hatpin is about to be placed on the European market. It is made of fine steel that will bend but not break, has a fine, hardened point and a handle with which to grasp it as a weapon.

With \$250,000 subscribed for its building fund and an option secured on a Madison avenue site, the project of a woman's athletic club in New