

# Stay-at-Home Traveling

This Seeming Paradox is Now a Delightful Reality, Because of a Scientific Advancement as Wonderful in Its Way as the Telephone

## TOUR OF THE WORLD..... IN YOUR EASY CHAIR

By ARTHUR BONSAI.

Have you dreamed of traveling? Have you longed to know what it would mean to stand in the places where the world's history has been made, to see for yourself the grandeur and beauty, the stupendous energy and the endlessly varied life not only in our own land but also in the distant countries of the world?

The progress of scientific invention now makes it possible for hundreds of thousands to realize this dream for themselves and for their children. Travel of the truest kind is within your reach, and yet without using either ship or railway or any of the ordinary bodily conveyances.

This statement is so extraordinary in its claims that probably no reader of these lines will believe it at first. Indeed no one could have been more skeptical about it than the writer was until he visited the New York establishment of Underwood & Underwood, the business organization which is responsible for this truly remarkable development of a great scientific invention—as wonderful in its way as the telephone.

The first few minutes of my visit were devoted to some interesting optical experiments.

I was handed a neutral tinted card on which stereoscopic photographs of one scene were mounted in the manner with which many people are familiar, two prints on one card, side by side. They looked like duplicate prints from a single well-made negative.

In the photographs I saw represented a field with a cluster of houses beyond, and breaking surf on a distant sea beach; it was down in Martinique. A couple of men stood talking in the field close by, and I could see some of the village houses in the space between their standing figures.

I was asked to examine this also through the stereoscope. It seemed to me hardly necessary, after the inspection I had already given the twin photographs; however, I put the card in the rack and placed my head against the hood of the instrument.

Here I was astonished again. I was no longer looking at a photograph—I was seeing out into actual space, into an actual place, and, moreover, this place was startlingly different from what I had supposed when I looked at the flat photograph without any instrument! Instead of looking from the side of a field, I found I was on a high bluff, dropping abruptly perhaps five hundred feet just beyond the two men. The houses that I had supposed to stand at the farther side of the field showed up as they really were, at least half a mile distant over at the other side of a ravine. I couldn't believe my eyes at first. Then I asked: "What causes this effect of being right there with open space all around?"

"In the few minutes we have, there would not be time to explain fully," was the answer, "but the possibility of these effects of reality depends first of all on the principle of two-eye seeing as distinguished from one-eye seeing. You must begin with this principle if you are to understand this travel system. Most people never stop to think why they have two eyes. If the question occurs to them at all, they probably fancy the second eye is merely a piece of reserve equipment—nature's provision against helplessness in case of accident to one organ of vision."

Then my informant went on to explain that a person with normal eyesight sees very differently from a person with only one eye. To demonstrate that statement, I was asked to make two or three personal experiments. First I held my right arm out straight in front of me, on a level with the shoulder, the hand open, the palm to the left. Holding it in that position I looked at the hand with my right eye alone, keeping the left eye shut. I found I could see the edge of my hand and a part of the back of the hand. Next, keeping arm and hand in the same position, I closed the right eye and used only the left eye. That time I saw the edge of my hand and a bit of the palm, but I could not see around on the back of the hand as before. Last of all, I used both eyes together. Somewhat to my own surprise, I noticed that I could then see the edge of the hand, part of the palm, and also part of the back of the hand. Indeed, I found I actually saw part way around the hand.

The representative of the stereographers then explained that a binocular or stereoscopic camera differs from an ordinary camera as a two-eyed man differs from a cripple with only one eye. It has two lenses set side by side as far apart as a person's two eyes. One lens takes in exactly what would be seen by the right eye of a person standing in the camera's place. The other lens takes in what would be seen by the observer's left eye. Prints made from the two negatives are, of course, almost alike and yet never precisely alike. Their mounting on the stereograph card is a process requiring exact, expert workman-

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. C. R. McNALLY.

Subject: Spiritual Worship.

New York City.—Sunday morning, in the Sixth Avenue Baptist Church, the pastor, the Rev. Charles R. McNally, preached on the subject, "The Spirit of God and Spiritual Worship." The text was from John 4:23-24: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." Mr. McNally said:

These words might well lead into the byways of philosophy. That, however, is an enjoyment, which we do not now intend to permit ourselves to indulge in. We might with profit point out from these words that the man of old did not think of himself just as man thinks of himself to-day. He was a unit, and thought of nothing outside of his immediate environment, and of that chiefly from the point of view of its relation to his bodily needs. His mind did not grasp the thought of the beyond or the hereafter. His dead companion was not thought of as being essentially different from that which he was in life. His horse, his tools, etc., were buried with him, with the belief that in some unseen but material paradise or hunting ground he would live as he had lived, needing and using the same things. Man does not now so bury himself. He no longer thinks of himself as a unit. He is divided. His body is one thing and his mind or soul is another. Man still views himself as body and spirit. Deep within the inners of his own nature he feels that while they are doubtless closely associated, his body is one thing and his soul quite another. This distinction did not appeal to the ancients. He knew nothing of it. His was the simple, unquestioning life of a child.

The religious impulse, however, has always been an integral part of human life and has ever, in one form or another, sought to express itself. Crude though it may have been in its beginnings, the consciousness of God has never been absent from the human mind. When it first appears it seems to have been materialistic, or anthropomorphic in the grossest sense. Gradually there was the development of a tendency to look in upon himself and with this tendency came into possession of the idea of an inner thought self. This mind, or soul, was distinguished from the grosser sense. Gradually and a conception of God became both a possibility and reality. The development of this distinction may be clearly traced in the Old Testament. For many centuries the materialistic was the dominant one, but alongside of it, in the temple of the spirit, the former finds its highest expression in the ornate formal worship of Judaism. The religion of the law with all its material accompaniment was the effort of the human mind to grasp the thought of God in the terms of that material. Within Judaism there was the development of the religion of the spirit. The prophets were its messengers, but the people persistently turned away from them, and from their message.

The conception of Jesus with the woman at the wellside is interesting and instructive in many ways. She was a woman and the strain of human nature was very marked in her life as is shown by the fact that when Jesus had her cornered and face to face with her she liked many who have followed her, anxious to divert the conversation from considerations of such a personal nature to a religious argument. Jesus using her own thought imparts to her the deepest lesson that has ever been uttered in the temple of religion. When the woman would have Him discuss the relative merits of formal Judaism, or formal Samaritanism, He turned upon her the full light of divine truth and declares what the world has all been too slow to learn, that Judaism and Samaritanism are nothing, but that the religion of the spirit alone is essential religion. God is spirit, and is not to be worshipped by men's hands, or any external form whatsoever. He is confined to no mountain peak, no temple walls, no material, material, and imperceptible to the senses. He fills all things with His being. He knows, feels, and wills. He seeks those to whom He has given a nature fashioned in His own image to be His worshippers. Only those who have learned to know Him as the Infinite Mind or Supreme Spirit can have fellowship with Him, and this because such worship alone corresponds with His nature.

It takes the world a long time to outgrow its materialism and to grow into the thought of Christ. The path of history has led into deep valleys and over the mountain peaks. There have been times when it seemed that the race was about to move out into a new spiritual life, but the leadership of a Paul, an Augustine, a Calvin, a Luther or a Wesley, the dawn of a brighter day seemed at hand, but from these mountain peaks the pathway has invariably led down into the low valleys of the material and sordidly earthly.

We have been, indeed, we now are, for the dawn of the brighter day has hardly appeared, in one of those materialistic swamps from which arise the miasma of sordidness, worldliness and sin. That this is peculiarly true of America is not without cause and explanation. Never in the history of the world has it been given to a nation to enter into the rich heritage that has been ours. The past hundred years has been a period of discovery and development. Discovery in the America and the world has become conscious of the almost inexhaustible wealth unfolded within the bosom of her lakes and rivers, her forests and her fields and her deep hidden mines. Wealth is the handmaid of comfort, of ease, of luxury and many other things, and these are sweet to the human heart. There has been a mad rush to lay hold upon these ready-to-hand sources of wealth. With feverish intensity men have given their brain and hand to the development of these mighty resources and their labor has not been in vain. Wealth has been multiplied with a rapidity unprecedented in the world's life. It has been a

great gain. It also has entailed a great loss. It has placed material good in the forefront, while the spirit of God and the spiritual life have been relegated to the background. The result has been both natural and inevitable.

Honor, virtue and all the spiritual graces have been readily sacrificed to the insatiable greed for gain, but the handwriting of God is upon the wall. "Be sure your sin will find you out," is an old adage, but true. Man cannot continue forever to disregard God without having ultimately to reckon with Him on the basis of the deeds done in the body. Some instrument in divine Providence will vindicate the requirements of the law: God and the spiritual life. When the finger of God through some stalwart Nathan is pointed at the sinner, it matters not whether he is a king upon his throne, he must listen to the "Thou art the man." Therefore first thou despise the word of the Lord to do that which is evil in His sight? and in deep contrition of soul he must cry out for mercy and confess, "I have sinned against the Lord."

Not only have men as individuals been led to a false emphasis upon the material, and to blindness toward the spiritual, but the church herself has become too material in the expression which she has sought to give to the religious impulse. Too much of stress has been and is laid upon form and organization and not enough upon the spirit. Not until the church comes again to the side of Jacob's well and hears afresh the sweet emphasis of the Man of Galilee upon the essential spirituality of God and the supremacy and priority of the spiritual can she be brought into her full heritage of divine power. It is high time that we should have done with the befogging and befuddling effort to meet the requirements of that God who is spirit, with substitutes that are mere material follies. It is the inners of the soul that God desires and requires. It is a damning folly to offer any substitute for that self which God has destined for eternal fellowship with Himself. Goodness, not goods; character, not cash; piety, not pretense; sincerity, not sham; these are the sacrifices acceptable to that God who is a spirit and who would be worshipped in spirit and with reality.

Another truth is placed beyond peradventure by these words of Jesus: "True worship is not a matter of locality or nationality or sect. Men love to distinguish themselves by some distinguishing mark and will congratulate and flatter themselves that it in some way makes them superior to their brother man. If he is white, he congratulates himself that he is not black; if he is black, he congratulates himself that his eyes are more shiny and his feet whiter. Doubtless demonstrations and sects have served some good ends, but if men had but learned to sweetly insist upon the truth for their sakes, instead of lining up against their fellows in war paint and with tomahawk in hand, in utter disregard of the true spirit of the gospel, the millennium would be much nearer than it is to-day. Argue as best we may, the essence of religion is a spirit to which reality, fact, truth, is the supreme consideration. To truly worship God is to pay to Him the homage of reverent thought and feeling, and of filial trust and love. The real temple of God is a human heart wherein the spirit of a man meets in spiritual presence the Spirit of God. Such worship and such worshippers God seeks.

Again, true worship is the great solvent of life's enigmas. In one of the psalms credited to Asaph he seeks to express the futility and difficulty that possessed his mind when he sought to explain the prosperity of the wicked. It is surely a source of constant question to a thoughtful mind that the wicked flourish while many righteous are constrained to live in comparative poverty. The question will arise, "How is it that God's material good so constantly ministers to the wicked and unworthy?" In honest doubt many hearts have asked, "Why should I worship a God who so unequally distributes His blessings?" This was the difficulty of the psalmist. He says: "Then thought I to understand this, but it was too hard for me; until I went into the sanctuary of God, then understood I the end of these men." When the psalmist entered into spiritual fellowship with God and saw the glory of that God in all His spiritual beauty there dawned upon his soul the reality of the larger truth, that God's greatest good is not material good. His richest gifts are not houses, or lands, or mines, or stocks. His richest gifts are those which bring the inner spirit of a man into perfect harmony with divine heart. No wealth or pelf can ease a restless conscience or lift the burden from a bereaved heart. Only God can fill to overflowing the human soul with that quiet and calm, that peace which makes all life a song.

Does your heart cry out for God? Would you know that peace which passeth knowledge? Then be assured that these blessings can come to your life only as you recognize the eternal reality of the spiritual and placing the first emphasis upon the kingdom of God and the spiritual life seeks to live in perfect harmony with the divine mind.

The Surprises of Life.

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of their living, to the conviction that life is not only richer but simpler than it is commonly thought of. Men go to vast labor seeking after peace and happiness. It seems to them as if they were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace should come to rich or poor only with contentment, and that they might as well have been content at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is lying close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

# SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 10.

Subject: Reading and Obeying the Law. Neh. viii, 1-8—Golden Text, Luke xii, 28—Memory Verses, 17, 18—Commentary on the Day's Lesson.

I. Studying God's word (vs. 1-8). The people were gathered in this great meeting from the surrounding country from 20,000 to 50,000 in number. It was the time of the feast of Trumpets. Trumpets were blown everywhere. They proclaimed a day of rejoicing. The people called for Ezra, the scribe, to bring out the book of the law and read to them. Here is the first mention of Ezra's name in the book of Nehemiah. It is thought that he had been absent from the past thirteen years, "perhaps working as a scribe in copying and studying, and perhaps putting in shape the book of the law. He seems to have returned at the opportune moment. This great company had gathered on purpose to hear the words of the book he had copied and probably edited."

8. "So they read." Ezra and thirteen representative men from Jerusalem, standing upon an elevated platform, read the Scriptures, in turn, for six hours or more. "In the book." Books in those days were wide strips of parchment rolled upon sticks, one at either end, so that one side was rolled up as the other was unrolled to read. The writing was in parallel columns across the strip and read from right to left. "Distinctly." So that every word could be distinctly heard. This was the first way in which they caused the people to understand. "Gave the sense." The Israelites having been lately brought out of Babylonian captivity, in which they had continued seventy years, were not only corrupt, but they had in general lost the knowledge of the ancient Hebrew to such a degree that when the book of the law was read they did not understand it. Therefore the Levites translated it into the Chaldean dialect. "Caused them to understand." They gave both a translation of the Hebrew words into the Chaldean and an exposition of the things contained in them, and of the duty incumbent upon them.

11. A day of rejoicing, proclaimed (vs. 9-12). "Nehemiah—the Tirshatha." Hitherto Nehemiah has called himself pechah—the ordinary word for "governor." Now he is called Tirshatha, a more honorable and reverential title for governor. The new title is among the indications that this portion of the book is written by another. "This day is holy." Mourning was unsuitable for a day of high festivity, the opening day of the civil year and of the sabbatical month, itself a sabbath or day of rest, and one to be kept by blowing of trumpets (Lev. 25:22; Num. 29:1-6). It appears that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, not being permitted to observe them in Babylon. "All the people wept." They realized how different their lives had been from the lives commanded by God. They had failed in personal duty. They had failed in the public worship of God. They had failed as a nation.

10. "Eat and drink." Observe God's appointments. They should testify the faithfulness of their repentance by the faithfulness with which they kept the feast. "Send portions." It was an ordinance of God that in these feasts the poor should be specially and liberally provided for (Deut. 15:7-11; 16:11-15). "Neither be ye heavy." We must not be heavy when God calls us to mourning. We must not afflict ourselves when God has given us occasion to rejoice. Even our sorrow for sinners must not hinder our joy in God's service. "Joy of the Lord." A consciousness of God's favor, mercy and long people." Hushed their loud lamentation. Emotion needs control when it is in danger of running into mere physical excitement.

12. "Because they understood." They now knew God's will and their own duty which they resolved to practice. This gave them ground of hope and trust in God's mercy, and therefore gave them great joy.

13. Directions concerning the feast of the tabernacles (vs. 13-18). During the reading of the law the people saw that they had neglected to keep the feasts as they ought and they immediately proceeded to observe the feast of the tabernacles.

14. "Fountain written." See Lev. 23:33-44. "Booths." The people were commanded to leave their houses and dwell in tents or booths made of the branches of "thick trees." "Seventh month." The month Tishri or Ethanim. This was the seventh month in the sacred or ecclesiastical year and the first month in the civil year.

15. "Should know God." The meaning here is that they found it written that they should do the things mentioned in this verse. "The mount." The mount of Olives which was near by where were many olive trees and probably the other trees here mentioned.

16. "The roof." The roofs of the houses were flat and easy of access. "In their courts," etc. There were booths everywhere; the city was filled with them. 17. "Sat under the booths." They were to dwell in booths seven days. From the 15th to the 22d commemorated their forty years' sojourn in the wilderness when they had no fixed habitations. "Since the days," etc. The meaning cannot be that this feast had not been observed since the time of Joshua, for it was kept at their first. Men go to vast labor seeking after peace and happiness. It seems to them as if they were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace should come to rich or poor only with contentment, and that they might as well have been content at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is lying close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

# CHRISTIAN ENDEAVOR NOTES

DECEMBER TENTH.

Topic—The City of God.—Rev. 22: 1-8.

Continual fruitfulness is not this condition of the trees in heaven to be also the condition of the people of heaven, always happily at work and always with blessed leisure?

To see God's face! The more we know of God on the earth, the more we understand how that vision is the climax of heaven.

He is to be God's city, and yet within it is provided for each of us the authority that is so dear to every manly soul. We are to reign, and forever.

The city of God comes quickly. Heaven is born slowly enough upon earth, but God is mercifully swift in taking us to heaven.

Suggestions.

The best way to become a citizen of heaven is to try to make your own city a city of God.

What your heaven is you are. How necessary, then, that you make the real heaven the heaven of your thought and longing.

It will be heaven only not to have to fight sin, either in ourselves or in others.

Heaven is perfect service of God. You can get heaven anywhere and at any time if you will serve God perfectly.

Rich men on earth pay taxes in many cities, but the citizens of heaven may have no divided interests.

The value of all that a city owns—its parks, its schools, its libraries, its expensive public buildings, and other belongings, is as a part of the property of each citizen, and all citizens share alike.

A man may be a citizen of Boston, yet never vote in an election. No one can be a citizen of heaven without taking an eager part in all its affairs.

Quotations.

Heaven will be inherited by every man who has heaven in his soul.—Becher.

Some Pleasant Socials.

A botanical social, with contests in the identification of common plants, and with a microscope exhibition and talk.

A phonograph social, with an explanation of the machine, and with illustrations from previously prepared records and from impromptus.

A puzzle evening, puzzles being placed on small tables, and groups of the Endeavorers being sent from table to table at the tap of a bell.

A recent-events evening, with bright accounts of the leading features of recent history.

## EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 10.

The City of God.—Rev. 22: 1-8.

Our lesson is from that wonderful description of the holy city, the New Jerusalem, which John saw in apocalyptic vision. The chapter preceding should be read in connection with this lesson, as it is a part of the description. It is sometimes asked, "Is this a true description of heaven?" What higher heaven can be conceived than the one pictured here? We may well believe that this is figurative language, but under these figures we may conceive of an exalted and spiritual existence that harmonizes with our partial knowledge of the celestial state. The river, the throne, the street, the tree of life, and its fruitage may be but symbolical, yet it is the symbol of something which could only be thus pictured to our imagination. The facts revealed are that heaven is a place as well as a state; that the inhabitants enjoy a salubrious and sinless immortality; that they see the King in his beauty; and that there is "no night there." The city of God is the permanent abode of God's redeemed saints.

We have had other lessons recently on heaven. The destiny of the Christian led us to its glories. The preparations for our heavenly home led us to study its conditions. But now as a crowning lesson of all we look upon the city of God. It is the closing message of the New Testament and the last vision of the Apocalypse. Let us group some of the suggestions of the lesson:

Heaven is a City. The first paradise was a garden; but the ultimate heaven is a city. This implies that it is a permanent, not a transitory, place. It also implies that it has a social life. It is not a place of solitude, but of reunion and intercourse of spirits. It is not sparsely populated, but inhabited by an innumerable company.

There are eleven things mentioned that can never get into heaven: No sea, no tears, no death, no crying, no sorrow, no pain, no temple, no sun, no moon, no night, no curse! There will be no graves, no funerals, no sin, no trouble in heaven.

Monkey With Spectacles.

In the Breslau Zoological Garden there is a spider monkey which was operated upon for cataract and now wears glasses. For more than a year after it was received at the zoo it was very healthy and lively, then it became very quiet, ceased to play, and crouched in a corner. It was examined and found to be suffering from cataract, so was immediately taken to the eye hospital and operated upon. In less than a month it was fitted with a pair of spectacles, which it wears with becoming gravity.

It hath come to pass! An auto party was seen on a New York road recently eating breakfast while traveling to town—of course, at a bluntery rate, relates the Boston Transcript. Lamb chops were on the table in the automobile. The astonished spectators who smelled them. The driver must have been in a weak condition.