

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. DR. D. G. DOWNEY.

Subject: The Full-Orbed Life.

Brooklyn, N. Y.—At St. John's M. E. Church, the pastor, the Rev. Dr. D. G. Downey, preached Sunday morning on the subject, "The Full-Orbed Life." His text was John xiii, part of the first and third verses: "When Jesus knew that His hour was come, and Jesus, knowing that He was come from God and went to God, and He said: To Jesus of Nazareth life was never merely a chance. It never was 'just happened so' to Him. To Him it was always opportunity. He conceived Himself, I think, from very early life, as a man of destiny with a work to do, a task to be accomplished and a trust to be fulfilled. In the morning of His life He said: 'Wist ye not that I must be about My Father's business?'"

All through His career there was the evidence that He thought and felt that some important work would surely come to Him. Frequently He gave expression to this in some such form as when He said, "Now am I straightened until it is accomplished." Nevertheless, we are told that He "set His face steadfastly toward Jerusalem." Now, while it is true that Jesus conceived Himself as a man of destiny, with a word to do and a task to be accomplished, it is noticeable that He never allowed Himself to be hurried toward the accomplishment of His task. If you have ever noticed that, I think you will be a little surprised to see how often it is said that His hour had not yet come. He Himself said, "My time is not yet." "My hour is not yet." "The time is not yet ripe," and just as He did not allow Himself to be hurried, so He never permitted Himself to be diverted from the main purpose of His life. Men tried to make Him king by force. Many of them expected that at that time He would set up the kingdom of Israel, overthrow the Roman power and be the Israelite leader, and He told them plainly that He would not be diverted from the saying, "My kingdom is not of this world."

But with all this, Jesus knew that His hour would surely come and that the entire of His life was the preparation for fulfilling His hour, for meeting that hour when it came, and for completing His life. Every man's hour, it seems to me, comes when he can freely and fully express the thoughts and convictions that have been growing and deepening in His soul. It is surely a great moment when some voice sounds in the soul and says: "Now is thy hour; this is thy opportunity. Reveal thyself; show the world what is in thee; express thy nullity or capacity; now is thy time to speak and to do." Set thyself free from the speaking of what is in a man, his true inner and deeper self, this is the joy and glory of life. It is said that many never achieve this. Some, we must admit, do not seem to get the opportunity, but others through cowardice, through timidity, through who are always wondering what the world will think and what their fellow men will say, not asking what is the truth and the right thing to do, not daring to stand before the world and speak their word and do their deed without thought of consequences, never achieve this joy and glory.

Jesus came to His supreme opportunity toward the close of His life, saw it coming and met it with the high courage and the gay cheer of the valiant soldier. It seems to me that we misconceive very largely these last acts in the life of Jesus. We have dwelt so much upon the sadness and the suffering and looked at the sentimental side, and these have had, I think, sometimes too large a place in our thoughts; for, after all, we must see that it was for this very purpose that He came into the world, and that His life would have been an utter failure but for this glorious culmination. To Jesus the cross was not merely a matter of sadness and sorrow. I think that, somehow, as He faced these losing acts of His life that He faced them with joy and cheer and strengthened courage. He recognized that after all this thing was the crowning joy and glory of His career. Here and now as never before had the opportunity come to Him, not only to speak His thoughts, but to speak His word and do His deed and live out His life and glorify God and to have God glorified in Him.

I said that His life was a preparation. It was. Years of silence and meditation, of mystic communion with nature, of God, in His own growing up to His task. To my mind His life was perfectly natural. He was not ready for His task before His hour had come. He could not have achieved His destiny at the age of twelve or twenty or twenty-five, not until the hour and the man met. There were times when He might have put Himself in the power of His enemies, but He hid Himself, and by and by He saw the elements gathering and, recognizing His own strength and knowing the will of God and seeing that the storm was about to break, the storm of hatred, and jealousy, and envy, and false pride, with the step of the soldier and the mien and aspect of a moral and spiritual hero, He went up to Jerusalem, and men marveled. He knew His hour was come. He was about to be glorified, and God was to be glorified in Him. He had been thinking and speaking and teaching, and now He was to exemplify and illustrate and give special proof of the truth of all that He had said.

The government of thought means Heaven or Hell. For if a man has disciplined himself to crush that thought—which may come to the purest and holiest mind—still better, if he has acquired the power to change the current and to turn his thought instantly into other and nobler channels, temptations baffled at its very start and the man stands upon his feet victorious. A man will never regulate his passions who has never learned to regulate his thoughts.—G. H. Morriss.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR AUGUST 5.

Subject: False Excuses, Luke xiv, 15-24—Golden Text, Luke xiv, 18—Memory Verses, 23, 24—Topic: Blessings of Salvation.

I. An invitation to a great feast (vs. 15-17). 15. "One of them." One of the rich friends of the Pharisaic host, whose remark gave the Saviour occasion for delivering this parable which is called the parable of the great supper. "Sat at meat." They were reclining on couches around the table. "Heard these things." The recompense of the resurrection of the just (v. 14), suggested to this guest a great banquet in the kingdom of the Messiah. "Blessed is he." He extols the greatness of the privilege. "In the kingdom of God." The kingdom of God, here, does not signify the Kingdom of heaven in the highest sense, but only the Kingdom of the Messiah, of which the carnal Jew here speaks, as the place of their happiness.

16. "Then said He." The remark of the guest gave Jesus an opportunity to state important truths. He delivered the following parable to show that though the Messiah's kingdom would be offered to them under the most favorable circumstances, yet they would reject it. The Gentiles would embrace the gospel. "A certain man." This man represented God, the Father, "a great supper." Representing the rich and abundant provision of the gospel. Only two regular meals are ordinarily partaken of in Eastern lands. 17. "Sent His servant." The commission to all those who hold the office of summoning the world to enter the Kingdom of God is the same, hence but one servant is referred to. John the Baptist, Christ, the apostles and disciples all delivered the gospel message and issued a call to the Jewish people. The same call was afterwards given to the Gentiles. "That were bidden." The Jews to whom the gospel was first offered. "Come." The invitations of the gospel are full and complete (Matt. 11:28; Rev. 22:17). "All things are now ready." "Now is the accepted time." Every provision is made for the redemption of a lost world; not one thing is lacking. The plan of salvation is perfect.

18. "The excuses made (vs. 18-20). 18. "They all refused to enter in." The excuses were all trivial, and yet they appeared to those making them to be real reasons why they could not possibly attend the feast. "I pray thee." I beg of thee. "Have me excused." Release me from my obligation. "I go to prove them." Mark the increasing rudeness of the speakers. The first pleads a "must needs," the second merely states his intention—"I go," the third says bluntly, "I cannot," and omits the courtesy of asking to be excused. The true lesson from all three is, that innocent and right things keep men away from the great feast. Feeble excuses: 1. Worldliness of spirit. 2. Absorption in commercial pursuits. 3. Relative obligations. 20. "Married a wife." He should have said to his wife, "Come, let us both accept the invitation to this gospel feast, at once." "Therefore I cannot come." This was just the reason why he should have come. 1. When young people enter upon the active duties of life they need the help and guidance of the Holy Spirit. 2. No home is a truly happy home without Christ. 3. We need Christ to bear our burdens with us and help us through the hard places. 4. A Christian home is a power for good in the community. 5. The influences of the home mold the characters and lives of the entire family.

III. The invitation enlarged and urged (vs. 21-24). 21. "Being angry." Not the anger of passion, but of indignation. "Go out quickly." There is no time to be lost. The feast is ready. "Streets and lanes." Extend the invitation to the publicans and sinners—the outcasts. "Bring in—the poor," etc. The picture is impossible for us to realize in our land. In the East, rich in beggars, opulent in misery, without hospitals, or hospices, or other organized means of caring for and lessening misery, and with laws and social organism multiplying it, such a throng as is here described may be often seen in the city streets or squares. 22. "It is done." God's true ministers carry the gospel to the worst classes. "Set a room." The lord of the house has prepared a very great feast for very many.

23. "Highways and hedges." Outside of the city. By this is meant that the gospel would be preached to the Gentiles. "Compel them to come in." Not by force, but by earnest invitation. "House may be filled." How anxious the Lord is to save every person. No one needs to be lost. 24. "I say unto you." Christ is here half continuing the parable and half expounding it. "None of these men." A solemn announcement of the coming rejection of the Jews as a nation for their unbelief. "Shall taste of My supper." Shall enjoy the blessings of the gospel.

True Success. Do what God calls you to do and you are a success.—Talmage. Refused to Preach. When Rev. C. M. Sheldon, of Topeka, arrived at the Portland Lewis and Clark Exposition to keep an engagement with the management, he found that the amusement features of the fair were open on Sunday. Having consented to speak on the understanding that such was not the case, he refused to speak when he was, however, heard in two of the city churches.

As a Man Thinketh, So is He. The government of thought means Heaven or Hell. For if a man has disciplined himself to crush that thought—which may come to the purest and holiest mind—still better, if he has acquired the power to change the current and to turn his thought instantly into other and nobler channels, temptations baffled at its very start and the man stands upon his feet victorious. A man will never regulate his passions who has never learned to regulate his thoughts.—G. H. Morriss.

CHRISTIAN ENDEAVOR NOTES

AUGUST FIFTH.

Duty, Privilege, and Excuses. Luke 14: 15-24. (Consecration Meeting, With Special Thought of Our Pledge.)

Men who will agree in nothing else will agree in making excuses to avoid doing their duty. Possessions and the care of them keep many from God. Their possessions possess them. Wordly business keeps many from the Father's business; it will prove to be a bad business before they are through with it. Pleasure and social joys keep many from the highest joy, that sweetens and enriches all pleasures.

Nothing is really done for Christ till it is done with gladness. Christ asks us to do a duty, there can be no excuse; when He does not ask us, we need no excuse. If duty seems a harsh word, it is because you have not gone back of the word. How proud we should be if an earthly ruler gave us the opportunity of serving Him that the Ruler of the universe gives us!

"Endeavor" means "on duty." We are sentinels in the King's army. We speak of excuses "that will not hold water." The holes in the sieve were eaten by the rust of worldliness. A promise is not a chain binding us to our duty; it is a tool helping us to do our duty. A volunteer and a conscript both take the soldier's oath, but with what a difference! Christian Endeavorers are volunteers.

Is my religious work a genuine pleasure? Are my Christian duties growing in joyfulness? Will my excuses be accepted by Christ? Your next duty is just to determine what your next duty is.—George Macdonald. Do thy duty, that is best; Leave unto thy Lord the rest.—Longfellow.

Opening Remarks. Make them brief. Three minutes is long enough. Make them enthusiastic and sprightly, in manner as well as matter striking the keynote of a good meeting. Don't try to say everything you can think of concerning the topic. Try to say just one thing, in a way that will set others to think of the other things.

Epworth League Lessons SUNDAY, AUGUST 5. Faith by Hearing.—Rom. 10, 14, 15. Faith is not a "gift," not some new, peculiar power supernaturally granted or infused by Christianity, but the same principle by which we live from day to day. It is that which encourages a general to risk a battle, or a captain his ship, or a merchant his investment. Some one says that "without this principle society would not hold together for a day. Faith ventures on God's side and on the side of right, something within seeming to reach out and grip on to something which is invisible, but seems like the very 'substance of things not seen.'" For faith is necessary in the religious life as in everyday life—even more so, if possible. This is a realm where we cannot know quite as we know the palpable facts of existence; or as we know mathematical demonstrations, and so we must trust. The religious faith, trusts itself in the hands of God knowing nothing, and enduring all things, in the full confidence that it will be well in the end. Faith is a mode of perception, and it is we perceive the truths of God. So that, when the mind reaches out beyond the confines of the things scientifically demonstrated, seeking and trusting God, it becomes flooded with a light that never was on land or sea.

The blessed truth is that when the hearing soul reaches out the hand of its faith it touches the hand of God. Faith is the appropriating act of the soul by which Jesus is accepted and embraced. It is the "hinge that turns the whole soul about," and it is henceforth to "endure as seeing him who is invisible." "Only believe; all things are possible to him that believeth." Do not be afraid. "Step out on the promise."

SALMON COOKED IN COURT BOUILLON. Lay a two pound slice fresh, firm salmon in the grate of a fish kettle, pour over enough cold water to cover, add two tablespoonfuls vinegar, three sprigs parsley, a sliced onion, three whole cloves, six whole peppers and two tablespoonfuls salt. Let the fish come quickly to the boiling point, then push back where it will simmer gently until the flesh flakes. Serve with a garnish of mushrooms and a rich sauce. The huge undertaking, that confronts those who have enlisted for the stamping out of tuberculosis, warns the New York Evening Post, is to persuade people to consult physicians in regard to all symptoms that are not those of acute and brief illness; to teach physicians to recognize the early phases of the disease; and to furnish for the impoverished poor food and good housing on a scale hitherto unknown—to cure the weak and needy without pauperizing them. Princess Fahim was Margaret Morgan, an American circus rider. Prince Fahim saw her ride, fell in love with her, and married her. He was banished by the Sultan and the Princess was expelled from Turkey.

Quaint and Curious

FOUND BEAR ON FRONT PORCH

Telegraph Operator Is Surprised at His Early Morning Visitor and Keeps His Distance.

John Boyle, a Lehigh Valley telegraph operator, employed nights at Mauch Chunk, had an exciting experience when he returned to his home one morning at Penn Haven. Upon approaching the door of his home Boyle found the front porch occupied by a big brown bear. It was the first instance Bruin has been encountered so close to home and Boyle kept at a distance. The family were still asleep, within. Bruin finally tired of his quarters and meandered slowly up the nearby mountain. Boyle was unarmed and decided to leave the hunt for others.

Two attempts were made to burn the home of John O'Donnell at Franklin. The family were asleep upstairs. At 2:30 o'clock Mrs. O'Donnell discovered fire at several places in the kitchen and dining room. Mr. O'Donnell and a neighbor extinguished the flames before they had done much damage. Three hours later, when Mrs. O'Donnell got up, she discovered a fire in the dining room. This, also, was extinguished. The screen on a window into the cellar was found to have been removed and the door leading from the cellar into the kitchen was found standing open. It had been closed the night before.

A valuable driving horse owned by Mantia Brothers & Company of Derry, went mad after having been bitten by a small dog a month ago. Samuel Mantia was attacked by the horse, which he was attempting to harness, and was bitten on the arm. He refused to believe at first that the animal was suffering from rabies, and fastened it in the stable, when later it became violent, kicking down the stall. Mantia went to the Pasteur department at Mersey hospital, Pittsburgh.

At a meeting of the Philadelphia board of health announcement was made that 20 slaughter houses recently condemned as unsanitary had closed permanently. Sixteen other establishments were improved by order of the board, and the owner of one slaughtering house who refused to obey the mandate to improve his plant was ordered prosecuted.

Seeking to spite her husband, who she thought, was friendly with other girls, Mrs. Nellie Jones, a former snake charmer with circuses and carnivals, attempted to commit suicide at Altoona, with chloroform. She was discovered by other occupants of the flat just in time. "I wanted to surprise Tony when he came home," was her only explanation.

Miss Grace McNulty, aged 13, a daughter of F. M. McNulty, of Carnegie, was drowned while rowing in a canoe in Lake Rowena, near Ebensburg, Cambria county, and Eugene O. Herron, aged 15, son of Mr. and Mrs. John H. Herron, of Pittsburgh, who was with the young woman at the time narrowly escaped the same fate.

Sparks from the pipe of a careless smoker in the powder house of the Woodvale shaft of the Rockhill Coal Company at Three Springs caused an explosion in which two men met their death and seven were probably fatally burned. The accident was the most serious in the history of this mine. The dead, Daniel Black, miner; Milton Rohrer, miner.

The Pennsylvania & Maryland Street Railway Company of Pennsylvania, capitalized at \$200,000, was chartered by the state department to build and operate 30 miles of street railway in Somerset county. The line will extend through Berlin, Brokers Valley, Garrett, Meyersdale and Salisbury. The Rev. Dr. Thomas Parry, pastor of the First Presbyterian church, Wilkensburg, for 10 years, whose pastorate closed last year in the midst of considerable misunderstanding in the church, has received a unanimous call to the pastorate of the First Presbyterian church, Wichita, Kan.

The Scottdale Daily Independent, issued by the Scottdale Printing and Publishing Company, with J. W. Moody as editor, suspended publication after an existence of 269 days. This is the second daily newspaper to fail in Scottdale in recent years. D. Prescott Packard, one of the best known criminal lawyers in Mercer county, suffered a stroke of paralysis while sitting in the National Hotel office, at Greenville, and grave fears are entertained for his recovery.

KEYSTONE STATE CULLINGS

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