

# THE PULPIT

BY THE REV. IRA W. HENDERSON  
THE FAMOUS DIVINE.

SUNDAY SERMON  
Subject: Loyalty to the Truth.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Loyalty to the Truth," the Rev. I. W. Henderson, pastor, took as his text I. Kings 22:14: "And Micaiah said, as the Lord liveth, what the Lord saith unto me, that will I speak." He said:

The four hundred prophets were mere flatterers. They interpreted and delivered the oracles to suit the king's whim. They paid small attention to the measure of truth that their judgment contained. If they discovered wrong, they kept quiet about it. If they foresaw evil, they were equally silent. To be optimistic was to be popular. Self-interest dictated that they should return to the king good omens or none. Pessimistic prophecies landed a man in prison; and since Ahab wanted to be coddled and cajoled and flattered, they humored him to the best of their ability and to his full capacity. They were optimistic patriots. Therefore they were favorites at court.

Ahab hated Micaiah, because he spoke the truth as it came to him direct from God. The monarch disliked prophecies of future evil and demonstrations of existing sin. He preferred a fancied security to definite knowledge of conditions as they were. As Ahab complained to Jehoshaphat, Micaiah prophesied not good, but evil; and for that reason he was heartily hated to jail him.

Micaiah might easily have taken the advice of the king's officers and become one of the lying multitude. He might, with profit to himself in the eyes of Ahab, have reiterated in earnest, rather than in sarcasm as he did, the prophecy of the falsifiers. Self-preservation and the hope of self-advancement might, imaginably, have led him to have given the king just the answer for which his heart yearned. The profit from the king's pleasure was at hand and within sight, the Lord would forgive him quicker than the monarch. But to Micaiah the truth was more precious than the benedictions of his ruler, the favor of Jehovah was more satisfying than were the praises of any man. "As the Lord liveth, what the Lord saith unto me, that will I speak," he says; and his words are an inspiration to the men of America as they mark out the strict line of duty we should follow in our time.

Too many of us lack the fidelity of Micaiah because we fear our own weakness. We have not the courage in no few hearts that are aglow with a vision of the truth because men dare not defy the disfavor of the Ahab of to-day. Smug self-satisfaction cries down the leader who would point the way to the right, and the optimistic patriots in the church and out of it, with no eye save for the glowing, lustrous surface which hides a central life bitten deep with sin, deary as pessimistic the man who paints the canvas as it is.

Self-examination is easier than self-examination. There is more pleasure for the crowd in recounting their achievements than in clarifying the central springs of life, and in analyzing the depth and the consciousness of their own souls. It takes less brains to state the achievements already accomplished than it does to investigate and determine the sureness and stability of the foundations upon which success is built. It is easier upon the head to relate blithely the unexampled progress of your country or your church or your family or yourself in the attainment of material advantages, than it is to decide whether or no the gain was made righteously and in the fear of God, and whether or no the result will result in future happiness and helpfulness for all concerned. It is far more satisfactory, from the point of view of the opportunist, to take things as they are and to make the best of them. No man really likes to unearth sin. It is easier to work and to die, than to bury the victims doesn't stop the epidemic. To congratulate oneself upon the amount of water in the reservoir, and upon the power and efficiency of the pumps at every day when in no way diminishes the heat of the fever. In these days we want and hail men of mind and of action who will look for the hidden germs of disease. Then, in our desire to acclaim them, we forget the days when, in spite of our satisfaction, the ignorant, the careless, the wicked, they proclaimed the certainty of our distress and disease; then we forget that those men whom we reviled as pessimists are our saviors; then we forget the years of research and of patient study into conditions as they were, we forget the premonitions of our fools grow wide, in our anguish at the situation as it is. I say we forget. I may be wrong. Perhaps we only then remember.

We must have Micaiahs, men of loyalty to the truth at all hazards and at all cost, no less to-day than in the year that Ahab and Jehoshaphat went against the Arameans at Ramoth-Gilead. Our age, our country, the church and the world, need, for men who will speak forth what the Lord saith unto them. To be sure those "who are folding their arms in selfish ease" will declare them, as they did the Garrisons, the Phillipses of the sixties, the anarchists and the subjects for the gallows. The man who would battle with the social evil to the death and declare the wisdom and the truth of God unto a wide life for two sexes will find detractors and enemies at every hand. He who will annihilate the monster of intemperance and of legalized iniquity will, I am much persuaded, find adherents of the devil even within the sacred precincts of the church of Jesus Christ. That economic truth of God against the entrenched forces of gold-greedy materialists, in the interest of the men who toil, will find a fearful and unrelenting array against him. He who will protect

labor against evil men will be forced to combat with evil men among those whom he wishes to uplift. But while a man may wish to uplift, he will find, in no place will he find, many times, a more uncompromising resistance than in the church. Be it for good or ill the simple fact is this, that nowhere has new light a harder fight among many who are the followers of him who was the essence of all truth and who prayed the gift of the Spirit for them that they might have a sure guide into the fullness of eternal wisdom. The fight of the church of God against truth is the amazing spectacle of the ages.

The odds against truth to-day are tremendous; but even as Ahab never returned to the city of his rule, so surely shall eternal and refining truth conquer in the age long struggle with the adversary.

Two things are necessary that truth may win and be accredited. First, we must be sure that our insight is correct, our truth born of God. And then we must be loyal to the voice of Jehovah as He speaks to us.

There is nothing more detrimental to the dignity and standing of the truth than irrational and ill-balanced thought. Every bit of truth is the word of God, but some statements which are caricatures of truth are not God's word, no matter how loudly and how long they may claim the distinction of divine inspiration. All truth may well be labeled, "thus saith the Lord," but all statements that bear the motto, "thus saith the Lord," are not truth. There are false prophets to-day no less than in the reign of Ahab. He who will declare a message to men must first be sure of his ground.

Not less important is it that a man be loyal to the truth not only as he speaks, but in the workings of his Holy Spirit. Truth may negative most of his own ideas and cherished preconceptions. It may even subordinate his noblest ideals. But by it he must stand. Micaiah went to prison for the truth and Jesus of Nazareth his enemies, as was Zechariah, the son of Jehoiada, the priest, because he was faithful to the truth. John the Baptist lost his head for declaring that Herod had his lust for the wife of his brother, and the Smithfield martyrs suffered agony that truth might be supreme. The long list of heretics and excommunicated, the host of those who have lost life and friends, the army of those crusaders who, under God, have battled hard with sin—all testify to the need, the glory of loyalty to divine truth. It is no easy thing to lead in the march of progress or to fight the forces of evil. Conservatism would clutch progress by the throat, sin hates the light and would overcome it.

But whether or no the opposition be fierce we need and must have men who will be firm for the truth and not flinch in the hot fight. "There is a question every person must accept or reject Him. 2. Rejecting Christ is the great sin of the world. 3. If we reject Him here we shall be rejected by Him hereafter."

23. "Instant, insistent, urgent, 'Prevalled.' The reason why he finally yielded seems to have been the one given in John 19:12. 'If thou let this man go, thou art not Caesar's friend.' But Pilate gained nothing from his Caesar, for he was soon recalled, degraded and banished to Gaul, where he committed suicide.

## SABBATH SCHOOL LESSON CHRISTIAN ENDEAVOR NOTES

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 2. DECEMBER SECOND.

Subject: Jesus Before Pilate, Luke xxiii, 13-25—Golden Text, Luke xxiii, 4.—Memory Verses, 20, 21.—Commentary.

I. Pilate endeavors to release Jesus (vs. 13-17). "Pilate." Pontius Pilate belonged to an ancient and knightly Roman family. "Called together." Pilate summons the rulers and the people. 14. "As one that perverteth." As one that has taught doctrines injurious to your religion. "Having examined." At the first trial he had heard, all that could be brought against Him. "No fault." They had failed to prove a single charge.

15. "Nor yet Herod." Christ had traveled extensively in Galilee and yet Herod brings no charge. "He sent Him back unto us" (R. V.) This involved a distinct acquittal. "Is done unto Him." "Nothing worthy of death hath been done by Him."—R. V.

16. "Charge Him." John says that Pilate took Jesus and scourged Him; but this was not done until a little later. "And release Him." Pilate hoped that when they had scourged Him they would be satisfied, but not so; they were clamoring for His blood, and nothing short of that on a cross would satisfy them.

17. "Must release one." This verse is omitted in the Revised Version. But see the parallel accounts. II. The clamor of the Jews (vs. 18-23). 18. "They cried out." The chief priests moved the people (Mark 15:11). "Barabbas." An insurrectionist, a robber and a murderer. 19. "Sedition." Pilate says he was a celebrated prisoner. In some manuscripts he is called Jesus Barabbas.

20. "Willing to release Jesus." It was probable at this time that the message came from Pilate's wife (Matt. 27:19) urging the release of Jesus. Pilate repeated the proposal of verse 16.

21. "Crucify Him." Let Him die the most ignominious death possible. Had the Jews executed Him according to their law against false prophets and blasphemers they would have stoned Him, as they repeatedly attempted to do, and as they did with Stephen. His prophecy of crucifixion was practically a prophecy that He should be put to death, as He actually was, on a cross of high treason against the Roman government. It can hardly be supposed that these people who were crying, "Crucify Him," were the same people who had brought Jesus into the city the Sunday before with shouts of Hosanna. This was a Jewish mob urged on by the authorities; that was no doubt largely a Galilean crowd.

22. "What evil hath He done." How many and what various persons bear testimony to the innocence of the Holy One. "The thief on the cross, and the centurion at the crucifixion." "And let Him go." Pilate is laboring hard to release Him; he could have ended this whole matter with one word. It was at this juncture that Pilate asked, "What shall I do then with him which is called Christ? This is a question every person must accept or reject Him. 2. Rejecting Christ is the great sin of the world. 3. If we reject Him here we shall be rejected by Him hereafter."

23. "Instant, insistent, urgent, 'Prevalled.' The reason why he finally yielded seems to have been the one given in John 19:12. 'If thou let this man go, thou art not Caesar's friend.' But Pilate gained nothing from his Caesar, for he was soon recalled, degraded and banished to Gaul, where he committed suicide.

III. Pilate pronounces the death sentence (vs. 24, 25). "Pilate gave sentence." Before Pilate pronounced the sentence he took water and washed his hands publicly, thus expressing in acts what he uttered in words. "I am innocent of the blood of this just person; see ye to it" (Matt. 27:24). The people accept the responsibility and cry, "His blood be on us and on our children." That blood was upon them, not as vengeance, but as a natural consequence of the deed. Within forty years the city was destroyed amid scenes of cruelty which defy description. No story can furnish us with a parallel to the calamities and miseries of the Jews at that time. There was rapine, murder, famine, pestilence and all the horrors of war. The account given by Josephus is heart-rending. Pilate gave sentence that Pilate's name should be set up in a raised place in the open square, and delivers his final decree. 25. "He delivered Jesus to their will." Jesus is now mocked the third time, about 8 o'clock, Friday morning, in the courtyard of Pilate's seat. See Matt. 27:26-30; Mark 15:15-19; John 19:1-3. When Jesus is brought out before them, Pilate makes one last effort to release Him (John 19:4-15). Now it is that he permits Jesus to be scourged, hoping that will satisfy them; but the cry is still, "Crucify Him," and He is taken back into the court and His own clothes are put upon Him. It was at this time that Pilate said, "Behold the man!" And well may we stop and behold Him. He was "a man of sorrows and acquainted with grief" (Isa. 53:3). In Him we see a perfect exhibition of meekness and love and a perfect example for us to follow. He was the God-man and as such made the great atonement for the redemption of mankind.

There's a deal of difference between using the Bible as a text-book of life and as a book of texts.

Filled With the Divine Essence. The heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and tolls and cares of the hapless multitude, is filled without measure with the life and love of God.—Charles F. B. Miel.

Labor Men Urge Temperance. The business agent of a labor union in Chicago has been preaching the gospel of temperance to his fellow-unionists, and has won many of them over.

Courage or Cowardice—Which?—Luke 12:4, 5; Gal. 1:9-12; Jer. 1:6-10, 17.

Much fighting—among men and nations—is simply because men are too cowardly to stand by the principles of peace (Luke 12:4). "He's not afraid of anything," we say in admiration; but a well-bestowed fear is one of the most valuable human qualities (Luke 12:5). Fearing men is well enough if it is a by-product of our lives, and not the main product (Gal. 1:19). Consciousness of God's presence is the bad man's prison and the good man's fortress (Jer. 1:8).

Suggestions. The word "courage" comes from the Latin word cor, heart. Whatever the appearance, a man is courageous if his heart is brave. The most valiant exercise of courage is manfully to grapple with one's dearest sins and tear them out of one's life. No one is likely to have the true courage if he admires the false courage.

Spiritual courage is helped by physical courage, but physical courage cannot endure at all without spiritual courage. Illustrations. "Your face is pale," sneered one soldier to another. "Yes," he answered; "if you were as much afraid as I am, you would have run long ago."

A Quaker often shows more courage by refusing to go to war than a soldier in the hottest battle. Peter, who whipped out his sword in Gethsemane, shrank from a woman's tongue in the high priest's courtyard. Perhaps Paul's most courageous act was in continuing his journey to Jerusalem in spite of his friends' prayers, well knowing what fate awaited him there.

Am I afraid of the right things? Am I bold where Christ wants me bold? Is my courage firmly based upon Christian faith? Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—Bichter. Courage without discipline is near as worthless as manhood.—Sir Philip Sidney. Courage is always greatest when blended with meekness.—Chapin. God is the brave man's hope and not the coward's excuse.—Plutarch.

## EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 2. Temptations and How to Meet Them. Matt. 4. 3-11.

Daily Readings. The sphere of temptation.—1 John 2:15. How they work.—James 1:13-15. A cheering promise to the tempted.—1 Cor. 10:13. How to endure to the end.—Heb. 12:3. The snare of plenty.—Deut. 8:11-18. Do not choose bad companions.—Prov. 1:10-14. Topic—Temptations and How to Meet Them.—Matt. 4:3-11. It must be that temptations come. It is in the case, essentially. Temptation grows out of our moral freedom, which is the supreme attribute of human nature. Without this endowment, as says Dr. Austin Phelps, "a man would have no right to say I. Without it he is kindred of the angels." Further, he says: "Few men can stand on the summit of a lofty peak without a momentary sense of peril in the consciousness of power to plunge himself headlong. A special police guard the Column Vendome, in Paris, to prevent that form of suicide. So fascinating, often, is the power to do an evil deed." Temptation is solicitation to exercise this godlike power of choice in ways forbidden by highest wisdom, by God himself.

There are two main sources of evil prompting and solicitation. "A man is tempted when he is drawn away by his own lusts," James said. That, of course, is true. "I fear most of all," said Luther (was it?), "the great pope inside myself." There is, according to Scripture, from Genesis to Revelation, another source of temptation; namely, the evil personality we call the devil, or Satan. "He goeth about like a roaring lion seeking whom he may devour." "He has many wiles, even appearing as an angel of light; sometimes, perhaps oftener so—at least when he tempts people who mean to do right. Besides this evil, invisible personality there are multitudinous sources of temptation in the world. Evil persons tempt us to do wrong. The pressure of life's necessities, or its fancied needs, is heavy upon us. Men lie, steal, forge for gain's sake.

Begin With the Cross. "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross." Except a man's faith begin here—with the Cross of the Lord, with the broken body and shed blood, as God's own sacrifice for sin—it is impossible to understand how he can have patience enough, or freedom enough, or love enough to enjoy and fulfill the life to which this death was the redemption. But if he has remembered Christ here, there is in truth, by the reality of the incarnation, no part of common life which may not equally be a remembrance of memorial of His glory.—George Adam Smith.

Kansas Prohibition Popular. Kansas was never as temperate a State as it is to-day, and the prohibitory policy was never surer of popular endorsement, taking the State as a whole.—Topeka Daily Capital.



HONG YIN GONG (ALMOND SOUP)  
Take three pints and a half of plain soup broth and place in a saucepan with a finely chopped onion, a teaspoonful of chopped parsley and seasoning of a teaspoonful of pepper. Add three ounces of raw rice with half a tablespoonful of butter and boil for thirty-five minutes. Scald three ounces almonds in boiling water (after they have been shelled), drain and peel them and chop almonds to a powder. Place this powder in a saucepan with two cups of milk and boil for ten minutes, stirring once in a while. Now press this milk mixture through a cheesecloth into the soup. Mix well, boil for ten minutes and serve with slices of toast.

CELERY JELLY.  
Cover two cups of celery stalks cut in small pieces with one pint of hot water. Add a few slices of onion, two sprigs of parsley, salt and paprika to suit the taste. Let it simmer for about three-quarters of an hour, then strain through a cheesecloth bag, allowing the liquid to be perfectly clear. Add to the celery water two tablespoonfuls of gelatine softened in a quarter of a cup of cold water, and squeeze in the juice of one large lemon. Strain again onto a large platter, wet in cold water. It should form a layer an inch thick. When cold and thoroughly hardened, cut it into small squares and fancy shapes. Use five or six to garnish each plate of salad. This garnish would probably be nice with a chicken salad served with mayonnaise.—American Cultivator.

FISH CHOWDERS.  
A fish chowder prepared either from fresh haddock or from codfish and made according to the following rule is a genuine old New England dish and is most appetizing: Have on hand two pounds either of fresh cod or fresh haddock, and cut it up into square pieces. As the bones help to flavor they should not be taken out. Place three slices of pork in a deep kettle, and when they are "fried out" remove them, and into the melted fat put a layer of fish. Then cover it with a layer of cooked potatoes taken from a bowl into which five medium sized cooked potatoes and one good sized onion have been sliced in very thin slices. Then place over the layer of potato, another layer of fish, and so on, until all the potato and fish are used. As each layer is added sprinkle with pepper and salt. Pour enough water over the mixture to prevent the fish from burning. When this has entirely boiled away add a quart of milk and bring it to the boiling point. Do not let it boil more than a minute. Pour into the soup tureen a piece of butter almost the size of an egg, and about six lightly moistened crackers. Then pour the fish chowder into the tureen and serve immediately.—New York Tribune.

PINEAPPLE JELLY.  
Choose perfectly ripe pineapples, pare them and remove the eyes. Now grate the pines, and to every cupful of the grated fruit add one-quarter of a pound of white sugar, allowing them to stand together for three hours. Place on the stove in a preserving pan and let come slowly to a boil. Continue boiling very slowly until the fruit is quite soft, then pour into a jelly bag and have the syrup drain through without squeezing into a earthenware basin, leaving it in the bag until the syrup has all dripped out. To each breakerful cupful of syrup add a quarter of a pound of white sugar and boil slowly, skimming at frequent intervals. After it has been boiling for about a quarter of an hour place a small quantity of it in a saucer to cool. If it is stiff the jelly is done; if not, continue the boiling process for a time longer. When done let it cool until it is lukewarm and pour into glasses. Cover with rounds of paper so that no air can get to them.

HOUSE-HOLD HINTS  
Rub the hands on a stick of celery after peeling onions, and the smell will be entirely removed. Never wash combs, clean by brushing and pulling a piece of cotton through the teeth. Match marks on a polished or varnished surface may be removed by first rubbing them with a cut lemon and then with a cloth dipped in water. To keep tortoise shell combs bright rub them, after wearing, with soft leather. When they become dim clean with rotten stone and oil, applied with camels leather. To keep meat for a few days in hot weather, sprinkle it all over with roughly pounded charcoal and put some charcoal under it. If a bird is to be kept put a lump of charcoal inside of it, and after it has been drawn, and sprinkle charcoal over the breast and between the pinions.

## KEYSTONE STATE CULLINGS

PULLMAN PEOPLE SENTENCED

Not Guilty of Adulterating Milk, but Technically Responsible for Formaldehyde in It.

Ruling that the Pullman Company had not been guilty of adulterating its milk and cream, but that it had presence of formaldehyde in its food supplies, Judge Alexander D. McConnell at Greensburg imposed the minimum sentence provided by law, and the 16 indictments against the company were settled by the taking of verdicts in six cases. The result of the trials is regarded as a practical vindication of the Pullman Company, while at the same time establishing a precedent which will prove of advantage to the pure food commission, in that county rather than Federal courts have jurisdiction in such actions.

The Delaware, Lackawanna & Western railroad and its switchmen arrived at a satisfactory adjustment of the demands of the latter and entered into an agreement, which will continue for one year from January 1 next, when the present agreement expires. The men wanted an increase of 10 cents per hour and a 10-hour day on all divisions of the road. The settlement made calls for an increase of four cents an hour in the Scranton and Buffalo yards, the smaller yards to have a proportionate increase. The 10-hour day is granted on all parts of the system.

One man was fatally hurt and two received serious injuries in a premature explosion in a mine of the Dilworth Coal Company at Rices Landing. The fatally injured is John Fowler, aged 35, and the seriously injured are Patrick Gagnard and Archibald Smith. The men had been blasting coal in a shaft in the mine when a piece of slate is thought to have fallen on a percussion cap. The injured men all lived at Rices Landing and have families.

Washington.—Connell has let contracts for the erection of a sewerage disposal plant to Williams, Proctors & Potts of New York for \$78,610.—The death of Luther Regland, a 19-year-old boy, at the Washington hospital swells Washington county's murder list in the last 10 days to five. Regland was shot at Westland by an Italian, Charles Scervano, during a quarrel. Scervano is under arrest.

Governor Pennypacker appointed Thomas J. Lynch of South Bethlehem a member of the State Water Supply Commission at a salary of \$3,000 a year. Lynch is executive clerk in the Governor's office at a salary of \$1,500. He takes the place of John E. Whitworth of Kittanning on the Water Supply Commission. Whitworth is corporation clerk of the State Department and resigned from the Water Supply Commission recently.

State Treasurer Berry received a check for \$100 from a man named Eric with the request that it be applied to the "consolidation fund" and that his name be withheld. In a letter the maker of the check says he failed to make a return of certain money he had at interest and that he preferred to make his settlement direct with the State treasury instead of with the county authorities.

The board of directors of the Philadelphia Rapid Transit Company decided on an increase of 5 per cent in the wages of its 7,500 Motormen and conductors, to take effect December 1. This means an additional outlay of about \$270,000 a year. The men are now receiving 20 cents an hour. Two years ago the employees were granted an increase of 5 per cent.

Following the visit of President W. E. Corey to Greenville, official announcement was made that the United States Steel Corporation had appropriated over \$1,000,000 for the improvement of the Bessemer & Lake Erie railroad during the coming year.

Miss Nancy R. McConnell, aged 79 was struck by a Pittsburg & Lake Erie passenger train near Bellefonte and died an hour later. Miss McConnell lived alone in Rostraver township, and is said to have left an estate of \$500,000.

Orin Young and several companions had chased a rabbit into a hollow log near Sharon and while Young was looking in one end, one of the other boys shot into the other end. Young's face was peppered with shot and one eye destroyed.

At Cherry Valley mines, near Burgess township, on the Panhandle railroad, Joseph Gentry and John Martin, English coal miners, quarreled and Gentry struck Martin down with a budgeon, death resulting almost instantly. Gentry escaped.

Frank Morgan, aged 23, whose home was in Greensburg, was drowned in the Allegheny river near Franklin. He was operating a ferryboat when a collision snapped the cable. He jumped off and tried to swim ashore, but sank. After eating some medical tablets which he got without the knowledge of his mother, the 3-year-old son of Mrs. Mattie Smith, of Farmington, Fayette county, died within half an hour. At a conference at Mahony City, between the officials of the United Mine Workers and the Dodson Coal Company the grievances of the 600 employees who struck on Thursday at the Morea colliery were amicably adjusted. Work will be resumed. The Ephrata Board of Trade has opened negotiations for the establishment of a shoe factory that is now in operation in New Oxford. The proposed plant will employ more than 100 hands. E. H. Hostetter, a politician of Hanover, York county, committed suicide by shooting himself in the head. Financial troubles are blamed.