

THE PULPIT

A SUNDAY SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Theme: The Life Spiritual in Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "The Life Spiritual in Christ: the Fundamental in Christianity," the Rev. Ira W. Henderson, pastor, took as his text John 3:5: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He said:

It is my desire, as the Spirit may give me wisdom, to unfold to you what, to my mind, is the fundamental in Christianity. From the words of our Master I conceive the truth to be that, save as we apprehend the spiritual verities revealed in Jesus Christ; save as we see the world, man, our God, with the spiritual vision, we cannot become partakers of the glories of the kingdom of our Father. Only as we open our hearts and minds to the indwelling Spirit of Almighty God do we enter into the promised land of the new dispensation, to possess it, to enjoy it. Filled with the Spirit we live, but if the Spirit of God abide not in a man he is none of His.

In that beautiful figure of the vine Christ cuts clear for us the nature of the spiritual life. It is our oneness within the Author of the universe and of us. It is the merging of our lives into the life of God. The perfect spiritual life expresses itself in union with the Maker. Entirely within the living Christ moves the flawless human. Fashion a man according to the stature of Jesus Christ and you have a spiritual man. The spiritual life is that life within Christ which will make you always ask, "What would Jesus do?" The ethical judgment always referring to His sanction to the spiritual.

Spirituality and godliness are synonymous. Apart from the glorified Nazarene there is, Christianly speaking, no spiritual existence. Spirituality is no mere statement of philosophy; it is a fact. A vital and a vivifying reality is the life within the Son of Man. The Christ life is not merely a state of mind, but a mode of action. The living of the man within Jesus and for the Father, and the Holy Spirit dwelling in him, that is the life spiritual. As the late Dr. Matthee D. Babcock well said: "Spirituality is seeing God in common things and showing God in common things."

Now this spiritual life is not esoteric in its nature. It is not a life for the few. It is a life for all. The economy of the good news of the Master is worldwide in its application and inclusiveness. To all men the opportunity to dwell within Christ is offered. To all the higher life has its appeal. From Nicodemus of the Sanhedrim, to Onesimus the slave. From the mighty in intellect, to the unlettered and unlearned. To the banker, to the beggar, without money and without price, are given all the wealth at God's command if they will.

The highest Christian life is inseparable from the highest spirituality. We cannot understand the soul of the message that the Master brings to us until we enter into His point of view. "The mightiest Christians of all the ages were men of the deepest sanctification. And sanctification is the soul's progress toward the perfection of God. Witness Peter as he stands before the wondering, polyglottous multitudes, on the day when the Spirit filled the church. Witness Saul of Tarsus, as, "ringing down the grooves of change" he sends the watchword, "For to me to live is Christ." The secret of the success of Wesley, of Spurgeon, is spiritual force. The most helpful power in the world to-day is the strength of soul of consecrated men and women. Men may come and men may go, but the influence of the soul which is growing into Godlikeness is the influence which bends the hardest upward and heavenward. To be truly Christlike, we must be truly spiritual.

The greatest value of the spiritual life is that, through it, we are enabled, more and more, to understand Jesus Christ Himself. The Christ cannot be comprehended save through the spiritual depths of His nature. As true it is to-day as it was when Nicodemus went through the night to learn wisdom at the feet of Jesus: "That which is born of the flesh is flesh. That which is born of the Spirit is Spirit." Save as we enter into the Spirit we cannot enter into the things of the Spirit. We cannot grasp heavenly things until we let Heaven into our hearts. Only as we discern the soul forces which underlie the activities of the Saviour can we understand Christianity and Christ. Only as we are filled with the Spirit can we understand the Lamb of God.

The fullness of the promises of the Prince of Peace can come to those only who are strongest in soul service. Christ has left us certain promises. He has conferred upon us certain privileges. But those promises and those privileges are realized, in their fullest measure, by those only who live the fullest life. Christ says to us with reference to prayer: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." A promise and a privilege. But to whom? To us all indeed. But fully to those of us only who live fully within Christ.

The promises of Christ are constant. Prayer is the same blessed privilege to-day that it was on that fateful night in Gethsemane. To you and to me Christ grants the same access to the Father that He had Himself. But we need the deepest spiritual insight to learn the secret of success in prayer. Read that petition of our Lord in the seveneenth chapter of the fourth Gospel and see if it be not the spiritual fervor of it which enthralled you. The secret of the success of Christ in His earthly career is the secret of the prayer in the grove by the Kidron. Christ has revealed the secret to us. It is for us to decide whether or not we are

spiritual energy that we have, we shall go on to further glories in the life within our Saviour. In our time the material needs of men are, instead of being subordinated, pushed into primary importance. The mad rush for wealth and power among the leaders in society has its influence on those in the rear ranks. Materialism masters all men, save those who see clearly and think profoundly. And in this there is cause for fear.

Would that we might look less at the world material and more to the realm spiritual. Christ came not to save the pockets, or the power, or the position of men. The Saviour, crucified on Calvary, died, not that we might be enabled to gain riches or honor or glory in this world. Rather did He suffer that, through Him, we might be led to discern the spiritual realities of life. Rather did He offer up Himself that, through Him, we might gain an eternal weight of glory; that, through Him, we might gain spiritual plenty, power, peace.

Would that we might discern that the spiritual life that we are to live hereafter is the normal life now. Would that to-day we might cease to tear our souls with sin. Would that we might, here and now, re-dedicate ourselves to the spiritual service of our spiritual God. Let us cease to make the passing pleasures of the present the motive in our lives. Let us rather strive for the primal and the fundamental in life. To the attainment of the eternal graces, the endless powers, the everlasting possessions, let us bend our energies. If we are to live the life spiritual hereafter, then, by all means, let us gain all spiritual wisdom now. If, through the aeons, we are to dwell within the light of the countenance of the Christ, then let us become accustomed to the glory of His presence here.

The student studies against his life's labors. The scientist devotes his larger energies to his field of investigation. The disciplines of the student subordinate all else to themselves. The scientist specializes. All else is secondary. Not otherwise is it with the Christian. The Christian is fitting for spiritual specialism. His duty it is to draw so near to God that the divine life is within him and he within the divine. His duty it is, here and now, to subordinate all things in this life to the soul's development.

Wealth, position, power, all are secondary, all are incidental. None is primary. None is fundamental. Poverty with purity is peace. The true wealth is the wealth spiritual. Real content comes from above and abides within. The purest happiness is the gift of the Spirit. The power that persists is Pentecostal.

Do you doubt? Come then to the hovel that they call home who are poor in earthly possessions but who are rich toward God. Poor? No. Rich? Yes. Unhappy? No. Happy? Yes. And you ask: "How can this be?" Listen to the words of our blessed Master: "Let not your heart be troubled. Ye believe in God, believe also in Me." "I will not leave you orphans, I will come to you." "These things I have spoken unto you that ye might have life." "I am the bread of life." A son of God unhappy? A daughter of our Father in tears?

The need of the church and of the individual Christian to-day is spirituality. The power of the Holy Ghost the Comforter is sadly neglected. The church relies too much upon the might of man and not enough upon the grace of God. We need to secure, as a real and virile fact in our own lives, the consciousness of our being within God through Christ. Thus may we be clothed with the might of the Master. Thus may we gain in soul energy. Thus may we grow from spiritual childhood into spiritual maturity. Leaving the miasma of the prison house of the body material, we may climb ever higher to the spiritual heights where the air is pure, and clear and vigorous. Escaping from the bonds of sin we may clamber upward toward the pinnacle of perfectness.

And having dedicated ourselves to the service of the Lord of Light and of Love let us go out to men with the truth. To the highest, to the lowest, the cultivation of the soul's powers has its appeal. The spiritual chord struck by Jesus Christ can awake an antiphonal note in the soul of every man who wants to hear.

Waves. The waves of the ocean spring up, we know not where or why. They come careering past us, the very elements of resistless power. They subside and are lost among the succeeding waves. In like manner, on the vast sea of human life, individuals, then empires, mysteriously emerge. They raise their ephemeral forms conspicuously high, overwhelming whatever stands in the way of their march. They also subside and are lost, but the unfathomable abyss of humanity still remains, and God's eternal purpose moves on toward the accomplishment of the determined end.—Draper.

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A Women's Co-operative Store

By Velina Swanston Howard.

THE city of Stockholm, Sweden, can boast the only women's co-operative store in the world. Shareholders, management, buyers and sellers are all women. Only two men are employed; these drive the delivery wagons. Miss Anna Whitlock, leader of the woman suffragists in Sweden, was the promoter of this scheme. Her appeal was to the cultured women of small means. She outlined the possibilities of this movement in talks before the women's clubs of Stockholm. Her propaganda met with favor in the Fredrika Bremer association, Students and Workers, White Ribbon and the Woman's club.

On April 5, 1905, Svenska Hem, as the women's co-operative society is called, was incorporated, with a membership of 391 women and a capital of about \$6,000. Quarters were found in Jacobsberg, Gatan, and the women went to work with a will attuned, and plenty of enthusiasm. But they found themselves, as the Americans say "up against it!" They were boycotted on all sides. The retail dealers made up their minds to crush these women, who had dared to compete with them. The women soon learned that the markets of their own country were closed to them, for every wholesale dealer had been warned. To sell to these women would be nothing short of suicidal! It meant the loss of all other customers. Drivers, who inglorious to retailers, were also warned, but they got around the thing by making night deliveries. They did not dare, however, to drive boldly up to a side street, some distance away, where the women sent their workmen to haul barrels, sacks, etc., to their own storerooms.—Good Housekeeping.

The Wife of a Brilliant Husband

By Mary Stewart Cutting.

IT is no doubt a most bewildering thing to a woman if she does see that her husband is distancing her. There are so many kinds of being clever that a man is expected to be that it isn't especially daunting to find him cleverer than she expected. But when his brains and his efforts raise him into a society where she has no foothold, where not only the men are on this different plane, but the women also, then she becomes conscious that there is a new condition of things.

She can let him move in this orbit entirely without her and drop down to the home level when he comes back there. She can try to take her place with him, defiantly, with the feeling, "I guess I'm as good as they are, anyway!" or humbly and sensitively, feeling every mistake, every lapse self-consciously. That is the trouble, that terrible self-consciousness that will not let her sit, or smile, or speak or hold her hands naturally, in the presence of people who know so well how to do these things. She can only answer questions, and that badly; she can't converse with them. If by chance she forgets herself and does talk naturally she suddenly feels as if she has said the wrong thing and that her husband is ashamed of her. She knows that he looks and talks like the other people, and she doesn't, and she knows that he knows it.

No one can be fitted either mentally or socially for another sphere of life by precept, but one's mind can learn a wider range even by reading novels and magazines of the day and talking about what is read. A very slight article may sometimes call out a real interchange of thought if one talks about it.—Harper's Bazar.

AMENDED.

"Mr. Hunter's married now," said the bride-to-be, preparing to send out her cards, "so we'll have to address his invitation to 'Mr. and Mrs. Hunter.'"

"Better not," her brother advised. "She's the boss, you'd better send the invitation to 'Mrs. and Mr. Hunter.'"—Philadelphia Press.

A FASHIONABLE FLOWER.

"This flower is strictly up to date," said the florist.

"What do you mean by that?" asked the prospective customer.

"Why," he explained, "it was obtained by grafting."—Detroit Free Press.

THE AMATEUR GARDENER.

Mrs. Black—Your husband is so straight out from the shoulder. He always calls a spade a spade, doesn't he?

Mrs. White—I though he did, but yesterday I was listening while he was spading up a garden patch, and I'm sure I heard him call it something else.—Detroit Free Press.

THE PRICE.

"But," said the weary millionaire, "the plain people do not know what the rich have to put up with."

"Huh!" snorted the plain man, "we know you've got the money to put up with, while we haven't any to put up."—Philadelphia Ledger.

The Wonders of Cellulose.

By Professor R. K. Duncan.

THE commonest thing in the every-day vegetable world is cellulose—the material of which are made the cell walls of every plant. Cellulose, which makes up one-third of the plant life on the globe, is capable, like gold and silver, of resisting the efforts of time. When pure, it neither rusts nor decays, but can endure through all generations. Yet, common as it is, it is one of the least understood of substances, and its greatest wonder is the fact that every tiny chip of knowledge we have been able to extract from it has led to the establishment of some new industry, and has added enormously to the resources of mankind.

Linen is almost pure cellulose, and so is cotton, and so is silk; yet although the chemical substances are so same, their structure is very different, and their qualities vary with the structure. The paper on which The Companion is printed is made from cellulose—and this would be true whether it were linen or cotton or wood-pulp paper. It can be extracted either mechanically or chemically from the wood. Wood cellulose is not as good or as lasting as cotton cellulose. The chemist cannot distinguish wherein the difference lies, yet a fortune awaits the man who can discover how to make the one as good as the other.

The entire cotton industry is based upon cellulose, and it seems as if it were a mastered science; yet so little do we know about the basic material that even a simple discovery in connection with it can still open the doors to enormous changes. John Mercer discovered that if a piece of cotton, which is pure cellulose, be placed in a strong solution of caustic soda, the cellulose unites with water, the cotton shrinks twenty per cent, and becomes fifty per cent stronger, and it has greater dyeing capacity. But if it be kept under tension so it cannot shrink, the whole fabric assumes the sheen of silk. A great industry has sprung up in the manufacture of "mercerized" goods.

Linen, cotton, jute and hemp are common fibers of commerce, all pure cellulose, which we have learned how to use; but there may be, in any field of weeds, a dozen or a score of plants of equal value and utility could we but master the secret of their chief component and learn thus to use them.

Cellulose will dissolve in a hot solution of zinc chloride, and makes a sticky sirup. When forced through a tiny orifice into alcohol this sirup precipitates a fine thread, which, when carbonized and worked up forms "vulcanized lamp." Paper soaked in another solution cellulose forms a material which renders goods dipped in it water-proof, and such goods pressed together form bullet-proof sheets, such as were used for barricades in South Africa. Dissolved in nitric acid, the cellulose forms gun-cotton, a high explosive; by a slightly different treatment it becomes celluloid, and by another, collodion.

One of the newest and most wonderful of its uses is in the manufacture of artificial silk from "viscose," or cellulose mercerized and dissolved in carbon disulphide. Forced through tiny holes by tremendous pressure, it issues in threads which solidify and are led to bobbins, eventually passing through the spinning and weaving processes to emerge lustrous silken goods.—Harper's Magazine.

Japanese Morality.

By J. Ingram Bryan, M. A., M. Litt, Professor of English in the Imperial College of Commerce, Nagasaki.

JAPANESE observers assert that at present Buddhism has no influence in China, and the statement is still more true of Japan. The average Japanese who has any conception of the difference between one religion and another, feels that Buddhism has a scant message for the twentieth century. The real religion of Japan is Ancestor Worship—a reverence for, and service of, departed ones whose spirits are believed ever to pour their mighty forces into the life of today. To a large number of the more intelligent Japanese, this creed is no more satisfying to the spiritual nature than the anniversary of a funeral would be to us; and as for the masses, they are slaves to the most blood-curdling superstitions, amounting in many cases to a worship of demons. In a very able article in the "Shin Jin" (New Man), Mr. Ebina contends that notwithstanding its philosophical excellence, Buddhism is destined to be overcome by the practical efficiency of Christianity. Japanese Christians are now exerting a powerful influence at home, and that influence has conspicuously followed the flag into Formosa, Korea and Manchuria. When the main points of the ethics of old Japan, loyalty and filial piety, are consecrated by the social service of a pure and noble character, a great and lasting leadership will be assured to Japan, not only in statesmanship, but in religion and morality.

In this most vital point of all—morality, Japan is weakest, and so long as she continues so, she will lack one of the most essential requisites of assured success. In assisting her to feel rightly on this question, Christianity must prove a potent factor. But at present Japan's social morality is the greatest menace to her advance.