

THE PULPIT

BY THE REV. IRA W. HENDERSON
THE FAMOUS DIVINE

SUNDAY SERMON

Subject: The Parable of Jesus.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Parables of Jesus," the Rev. Ira W. Henderson, pastor, took as his text Mark 4:2. "And He taught them many things by parables." He said:

The parables of Jesus are as wonderful today as they were in Jerusalem. Time has not spoiled their temper nor dulled their edge. Spoken to the citizens of Palestine nearly two thousand years ago, their truth strikes deep and convicting into every heart now and here. Fraught with eternal verities they still ring fresh upon the ears of men. Laden with the ripest and finest fruit of human experience and of divine revelation they can never fail to command and secure the attention of humanity. Be they illustrative, comparative or similitive, as the commentators have it, they are to us the means and the medium to convey truth to our minds, comfort to our hearts, power to our souls. Little care we that the parables of the sower and the mustard seed may be paralleled in the philosophy of Buddha. The mind and the voice of Christ have consecrated them in a peculiar and impressive manner to His church.

The source of the world-wide appeal of Christianity lies, in large measure, in its adaptability to the needs of all men and in the fact that in it all the most exalted truths of ancient and modern philosophies are crystallized and culminated. And nowhere is this more markedly demonstrated than in the parables. No man can light a candle but the words of Jesus blaze up in the flame. Think for a moment how out of place and incongruous new patches are on old garments. The parable of the good Samaritan has led us of modern times, more often unconsciously, to lend the weak and the fallen the helping hand.

The parables reach all men because they depict and portray and depend for force upon the world, its activities and its people. They are the product not of speculation but of vital objective and subjective human experience. They are the epitome of all that we see and hear and feel within us.

Add to this that the parables are pungent, cogent, profound, positive and pointed; and you have the keys to their influence.

The parables of Christ are pungent. That is to say they cut deep. When Jesus started to flay sin or to declare truth He went beneath the surface of things apparent. The parable picks the surface and draws blood. The steel of Toledo or Sheffield or Damascus never made a deeper or a cleaner cut than the stinging language and the caustic truths of the parables made, and yet do make, into the vitals of sin. Let the self-righteous man testify to the writhings of his soul under the lash of the scorn of Christ. Let him who is wasting his talents, tell of the piercing words of Christ to him. Truth cuts. The parables of Christ declare the truth and thus our sins are slashed.

The parables of Christ are cogent and for two reasons. Words, I care not what may be their language or their grammar, are potent just in the proportion that they bear a freight of truth, mirror for us in language the many facts of life, and compellingly. No man is there so hard but he yields deference to truth. Sin shrinks from the light and sinners see in sinlessness their hearts' best desires. The touch of truth transforms illiteracy and lends it charm and cogency. Language is never so magnificent, so moving, so inspiring as when mediating truth to men. What to us is the halting, ungrammatical, misshapen English if, so be, the light of truth irradiates the speech! And, on the other hand, what to us is the smooth, mellifluous language; what to us are arts of polished rhetoric and of the self-poised, gifted orator; what to us are the graceful gesture and the winsomeness of voice, if the speech lend aid to evil and the speaker's heart be black? Truth cuts and it also counts. Pretense shears language of power. Immorality of life or opinion damages effect. All the gifts and graces in the world cannot avail to make the wrong acceptable to the pure and true in heart. The parables are cogent. Their truth forever sways the human mind. Philosophy has never yet surpassed them for they are the crown and the consummation of immortal truths. The child can read and understand and find therein a scheme for life. And how true to life the parables are. Portrayal is powerful unto influence. The touch of experience makes the whole world kin. That word picture holds most which reveals most. The kindergarten of language is full of verbal photographs. What pictures are to the babe the parables are to us. The charm of the printed picture of the horse depends upon the vision of the quadruped that the child has enjoyed. The power of the parable lies in its reproduction of the facts of life around us. No man knows so well the value of a sure foundation as he who has built upon a cheap and flimsy footing course. That friend of yours who is wasting God given opportunities has a keen appreciation of a wastefulness that Christ both portrayed and condemned. Put your candle beneath a basket some night and then tell me how much light you receive from it. My brother, that was pretty poor fodder even for swine which we endeavored to subsist upon before we rushed back home to God, wasn't it? The parables are photographs; true, faithful, convincing reproductions of our own experiences and of humanity's. Therefore they are cogent and powerful.

The profoundest thoughts are the most potent for influence upon the

lives of men. The deepest truth, for which we have to dig, attracts us most. The parables are profound. They present a field not for the grub axe but for the pick. The search for truth leads a man, aye compels him, to cease placer mining and to sink a shaft. Truth is to be found most plentifully beneath the surface. And just as the sight of pure dirt in the pan sends the miner into the depths for more so the appropriation and appreciation, by the seeker after truth, of surface verities impels him to search deeper. The parables are deep. They not only depict external conditions and portray the visible and objective facts of life but they also clothe and conceal a wealth of unseen truth that must be searched out to be secured. The ring and the calf and the cloak and the feast but tell in story the outward evidence of the father's love. We forget the sheep when we hear the voice of God. Don't bother with the yeast; think of the spiritual uplift we would have and would become personally if we had the fullness of the kingdom of heaven within us. The parables are profound. If you are unconvinced, just follow one of them to the end of its implications, under the guidance of the Spirit.

The positiveness of the parables is refreshing. There is no hesitancy about them. The Lord was certain that men could understand them if they would. He was sure that they mirrored life and would have a real appeal to men. Furthermore there was no doubt in the mind of Christ that they contained a measure of spiritual truth which any man, under the influence of the Spirit, might easily discern. No man has to think twice to understand that it is not only unfair but also wrong to make no use or feeble use of divinely bestowed capacities. There is mistaking the assurance that the parable affords the man who puts his trust in riches, that he is a fool. Is there any doubt as to the opinion God has of those Pharisees who bless their stars they are a little better than the common herd? The action of the yeast in the dough presents a strong picture of the power of truth. Those things that are cogent and positive almost always have point. The parables are pointed. They are both sharp and well aimed. They do not beat around the bush or beg the issue. They make straight for the mark. The sower and his seed reflect the Gospel and our hearts. The joy at the finding of the money is like to the joy of the sower over the lost who are found. The drawn net and its catch ought to make us less susceptible to class and social distinctions, and more cognizant of the fact that the kingdom of God is for all men. The spectacle of the cautious king who took tally of his troops should reveal clearly that we cannot serve Jesus without spiritual preparation. Those ten virgins ought to warn us that death-bed repentance are risky, just as certainly as the tale Matthew tells us of the vineyard workmen and their hire admonishes us that we should be cheerful and not churlish because men who have been bad in this life enter repentant, by the grace of God, into equal salvation with us at the end of evil lives. The parables have point and being well worked and feathered they fly true and stick. Full of life, and reflecting life, they carry truth lastingly to our hearts.

Profound, pointed, positive, the pungent parables of Christ are cogent. They are powerful to arrest attention and to hold it, and to stimulate our thought. To appreciate them best and for them to be most of benefit to us we must enter into the mind of Christ. Filled with His Spirit and dominated by His love we shall ever discover wonders, comfort, peace, inspiration in His truth. For Jesus is the master teacher of the ages. He is the profoundest philosopher of the world. Men may not accept Christian theology concerning Him, they may not accept Him as a Saviour in the Christian use of the term; but wherever there is a man of philosophic ability, wherever there is a mind of surpassing intellectual clarity, there is Christ honored for His insight, His intellectual acumen, His intensity of soul. The parables of Jesus are the messages of a philosopher and a Saviour.

The Christian's Ascent.
The Christian life is a continual renewal, but only as we walk up a mountain is a continual ascent, and, if the mountain is immeasurable, then, of course, the summit is never reached, but, if the ascent is ever forward, it is a privilege, not a hardship, that we can continue to ascend.—J. H. Thom.

Speed Peace on Earth.
If a thousandth part of what has been expended in war and preparing its mighty engines had been devoted to the development of reason and the diffusion of Christian principles, nothing would have been known for centuries past of its terrors, its sufferings, its impoverishment and its demoralization, but what was learned from history.—Horace Mann.

God and Heaven on Earth.
To enjoy God and heaven it does not require that we wait till the last touch of death reveals all things in the light of eternity. We may take God and heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.—Thomas Latrop.

Pray For Others.
Unless we pray for others, we are lacking in that spirit in which alone we can pray hopefully for ourselves, and we are living in neglect of a prime duty to God's dear ones who need and deserve our prayers.

DECLINE OF HYSTERICIS.

EVEN THE PEARL-LIKE TEAR IS OUT OF FASHION.

Babies no Longer Squall—Moderns Resort to Strong Language Rather Than Exhibit Emotion—As for Swooning, She Doesn't Know How.

Human nature being largely made up of emotions, it is interesting to observe how different generations have stood with regard to their development or suppression. In no way, indeed, is the change in woman during the last fifty years more apparent than in this matter.

In the Early Victorian Era, when every woman was overwhelmed by her emotions, it was considered the correct thing for her to weep and shriek to faint and have hysterics on every possible occasion. We have only to read the novels of the period to see how tears exuded from the heroine like water from a sponge whenever she was touched, how she invariably, on the receipt of bad news, fell into a "death-like swoon," or sank "lifeless" into somebody's arms after emitting a series of piercing shrieks.

To the present generation, which prides itself on nothing so much as its sense of humor, there is something eminently ludicrous in the abnormally developed sensibility of these heroines of fiction; while to an age in which both sexes limit the expression of their more painful emotions to the comprehensive word "damn," it is absolutely unintelligible not only why the hysterical Fannies and swooning Amelias were ever tolerated, but how they actually managed to lose consciousness in the way described.

The modern woman not only never thinks of fainting when she is thrown over by an unscrupulous lover, but she is physically incapable of doing so. She may faint as the result of a blow on her nose from a hockey stick, or be picked up in a swoon from among the debris of a motor-car; but she could no more lose consciousness on receiving a letter than she could get concussion of the brain on accepting a proposal.

The difference between her and her grandmother, far, however, from being one of physical constitution, is in reality, nothing but a difference in attitude. Our emotions being based upon the senses are largely a question of habit, and become intensified or weakened as we cultivate or suppress them. The very fact of these Early Victorian women never controlling theirs, undoubtedly led to their over-development, just as the modern custom of repressing ours is gradually leading to a general petrifying of the emotions.

Women are proverbially said to live in extremes, and certainly in the matter of emotionalism there would seem to be a good deal of truth in the remark. With the decay of sentimentalism and the decline of hysterics we seem to have embarked on an era of feminine imperturbability, which is al-

most as unnatural as the swoons and "vapors" of a previous age.

Tears are out of fashion.

No self-respecting child ever sheds them nowadays, while a squalling baby is only met with in the lower orders. Not to be able to control one's emotions is to be guilty of the worst possible "form." The greater the shock we sustain the tighter we shut our lips, and the more we suffer the less we betray it. Here and there, it is true, you will find traces of feminine weakness lurking in unsuspected corners, women who can still "turn on the waterworks," and know how to sob and how to harrow the hearts of their husbands and their lovers, but these women are rare. The generality, if they ever shed a tear at all, shed it in secret, and if they should be found with a suspicion of redness in their eyes will hastily attribute it to a cold in the head.—Philadelphia Record.

SAWING WOOD WITH COMPRESSED AIR.

Cutting Cord Wood With a Simple Pneumatic Engine.

Compressed air has not been so extensively applied to the operation of railway cars as was once expected, electricity having proved a more convenient, if not a more economical agent for that purpose. But it is still generally used for drilling holes in rock, preparatory to blasting, and for riveting boiler plates and the material employed in bridge construction. The pneumatic hammer can be carried wherever the end of the hose (for a supply of air) will go, and it works very much more rapidly than a hammer manipulated by hand. Still another class of service to which compressed air is devoted is sawing wood. In that class of work it is only necessary to produce a reciprocating motion, like that of a piston, and so the principle of the pneumatic hammer can here be turned to account. An exceedingly simple engine, constructed of brass and steel tubing, will suffice.

According to "Compressed Air," a monthly periodical devoted to the interests which its name suggests, the chief feature is a tubular valve, which will work equally well in whatever position the machine be placed. The general appearance of the device is admirably shown in the accompanying illustration. The mechanism comprises a frame, resting on the log and equipped with a hook to grip the same; a slender cylinder with an oscillating piston, and a flexible pipe to furnish the air. The cylinder (and consequently the saw) can be shifted from one side to the other of the frame, without freshly setting the latter. The distance between the two positions regulates the length of the cut, which is either sixteen or twenty-six inches. The former would usually be preferable for stove wood and the latter for locomotive fuel. The frame weighs eighty-five pounds and the engine sixty-five. The saw is an ordinary five-inch or eight-inch drag saw.

The capacity of the machine is put

at five hundred logs in a day of ten hours, or twenty cords of four-foot wood in that interval. A pressure of seventy-five pounds to the inch is the ordinary one employed. Though the saw can be driven at the rate of one hundred and fifty strokes a minute sixty-five is the natural speed.

60,000,000 PERSONS AIDED.

Under German Accident, Illness and Old Age Insurance \$1,656,750,000 Has Been Paid.

The twenty-fifth anniversary of the late Prince Bismarck's announcement in the German Reichstag, at Berlin, that the Emperor was determined that the State should systematically assist the working people, male or female, by accident, illness and old age insurance, was commemorated on widely in the German press, which generally approved or disapproved the results, according to the political opinions of the commentators. The socialists, following the policy which they adopted when the laws were passed, found fault with the insurance as being inadequate and not radical enough to really provide for the "casualties in the industrial warfare and the disabilities of those worn-out in the service of capital."

But the whole body of liberal and conservative opinion appeared convinced that the laws are beneficial. During the last twenty years \$55,750,000 has been paid out for illness; \$232,750,000 for accidents and \$13,500,000 for old age. The law also provides for compulsory contributions by employers and employees. In cases of illness two-thirds of the expenses are paid by the employer and one-third by the employee.

In accident cases all the expenses are paid by the employer, and in cases of old age pensions half the amount is paid by the employer and half by the employee, the government supplementing each pension, with \$12.50 yearly. The sum of \$312,500 was expended daily on the combined objects, the total of the various funds is \$375,000,000, the total amount paid in since the law was passed is \$1,656,750,000 and sixty million persons have profited by this legislation.

The official Imperial Gazette published a decree on the anniversary of the message of Emperor William I. on state insurance, pointing out the great ideas contained in the message, which not only had unrivaled success in His Majesty's own country, but was spreading beyond the frontiers of Germany, and adding:—

"Unfortunately the accomplishment of its highest aim has been retarded by the continuous opposition of those thinking themselves entitled to represent the interests of the working classes."

The message concludes with expressing the hope that the insurance bills may guarantee the inner peace of Germany and announcing that it is the Emperor's will that the legislation shall continue until the task of protecting the poor and weak is accomplished.—New York Herald.

The American Cow.

There are nearly 25,000,000 dairy cows in America and enough other cattle to make a total of over 60,000,000 head, including bulls, oxen, young stock and the "flocks and herds which range the valley free," and all condemned to slaughter. There are less than a million thoroughbred cattle in the country and more than 48,000,000 scrubs. The rest are half or higher grades. About 20,000,000 calves are born annually. The average value of a cow is \$22. The average value of a cow is \$22. In Rhode Island, a dairying State, the average is \$39.

The cows of the United States yield about 9,000,000,000 gallons of milk a year (watered and unwatered), the butter product is nearly 2,000,000,000 pounds (all grades), and the product of cheese over 300,000,000 pounds. Our cheese industry is making enormous strides. In a short time the output will be 1,000,000,000 pounds. There is one item, a by-product, which is never alluded to when Mistress Cow or Sis Cow is considered. Our gold production is about \$81,000,000 a year at present. That is a vast sum of money. Yet the rakings of our cow yards and stalls for the fertilization of crops are estimated to be worth in cold cash eight times as much, or \$648,000,000! Such figures are bewildering. They stagger humanity.—New York Press.

Paper Making Materials.

New materials from which paper can be made are continually being discovered. Recently pine waste has been successfully manufactured into that universal substance without which so many features of modern civilization could hardly survive. Fine paper can be made from corn stalks and from rice-straw. In addition to spruce, pine, fir, aspen, birch, sweet gum, cottonwood, maple, cypress and willow trees all contain fibre suitable for the manufacture of paper. Hemp, cotton, jute, Indian millet, and other fibrous plants can also be used for this purpose, so that there seems to be no danger of a dearth of paper.

The director of the Breslau Hygienic Institute has announced the result of his mosquito war experiments. The first object was to destroy egg-bearing females, which were found in large numbers in Breslau cellars. Fumigation was used, and the number falling on the papers placed on the floors often ran up to over 2000 mosquitoes. For destroying the larvae in pools of water fifty grains of "larvicide" was put into a cubic metre of water and poured into the pool. This kills all the larvae within half an hour, but does not harm frogs and fish.

Germany's shipments of cement to this country are dwindling noticeably. This country has cement of its own to sell nowadays. Last year it shipped abroad 1,067,000 barrels of cement, valued at \$1,484,000. "Up to 1897," remarks Consul Harris (Mannheim), "the export trade in American cement amounted to practically nothing."

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It is very easy to organize Walker Clubs. We are doing an enormous amount of advertising and women everywhere have heard about Walker Clubs and want to join.

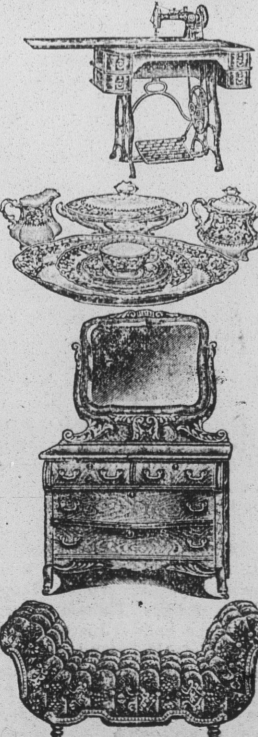
It takes only a very little time—and no experience whatever—to act as Club Secretary. In fact, there is nothing to do but tell your acquaintances and friends that you have been appointed Club Secretary.

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For every Club they organize we give them their own selection of furniture, wearing apparel, etc.

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