

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Religious Life.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Religious Life," the pastor, the Rev. Ira W. Henderson, took as his text Deut. 8:3, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live." He said:

The one thing most necessary in the life of the individual and of society is religion. A man may exist in the possession of all the temporal and material aids to comfort and to the satisfaction of the natural man, but he never begins really to live until he is conscious of the divine personality and recognizes the validity of the divine control. A man may exist without a thoroughgoing sense of the reality and the control of "the Divinity that shapes our ends," but he only is alive when he gains a consciousness of God and of his accountability and infinite indebtedness to Him.

At our day too many men are drifting from the religious life, too many are endeavoring to live without a controlling sense of the reality of God, too many are endeavoring to live as though God were non-existent and as though He were entitled to no authority over their lives. Many good men, confusing ecclesiasticism with religion, and uncomprehending of the vast difference that there is, is, though to be sure there should not be, between church membership and the Christian life, have turned and are turning, altogether too commonly for the peace of mind of the church of the living God, away from organized religious systems primarily and from any sort of religious observance at all. Gazing upon the hopeless insincerity of many Christians and the stupid indifference of many churches to the needs of society and the demands of the times, as contrasted with the beauty and the universal interest of the God-man and His Gospel, upon whose character and truth the Church is founded, men have misjudged Christianity by its misrepresenting fruitage, and, in numbers that are increasing, have turned from religion entirely. Contemplating the sins of individuals in the church, they have permitted their eyes to be withdrawn from the discernment of the truth that the personality and the pronouncements of Jesus Christ as the oracle of God are the heaven that most surely could transform their own lives and effect a transformation in the social order of which they are a part. Many bad men, with the determination not to know or to serve God under any conditions, utterly are neglectful of the claims of the religious life upon their higher natures. They turn from religion because they are willfully desirous to be the followers of the devil rather than the servants of God.

Many men have turned from organized religion because of intellectual difficulties. Some of these have gone out of the church to follow the bent of their peculiar and personal religious conceptions and convictions; some have turned to philosophy and have deified man as sufficient unto himself; still others have to their entire satisfaction eliminated God from the scheme of things.

In spite of the attitude of a host of men, however, a true religious life is as necessary to the welfare of humanity as are fresh air and pure food and the creature comforts that we desire, need and strive so persistently to secure. No man is well rounded; no man has realized the possibilities of manhood; no man is complete; no man is really alive until he is alive unto God. And no man has sounded the limits of the capacities of his own being until he has enjoyed a knowledge of the highest revelation of the character of God that is in the world to-day.

A true religious life ought to appeal to every man, because it is reasonable; secondly, because it is spiritually real; thirdly, because it is ethically influential.

The true religious life is reasonable. It does no damage to our good sense, and it commends itself to our judgment. It does not shock our ideas of the fitness of things. It satisfies our intellects. Man, in the wisdom of God, is an intelligent being; he possesses mental qualities that are fundamental in his make-up. Men must be convinced of the reasonableness of things before they can have any lasting hold upon them. That which is intellectually unsatisfying or that will not stand the tests applied by the minds of men, they reject. Man does not demand that he shall be able to exhaust every subject which comes under the province of his intellect, but he does demand that, whether or no he is able to explain all the things in which, as a rational being, he holds an interest, he shall at least be able to discern in them the evidences of reasonableness. Religion appeals to the mind of man. Not because he is able to sound all the depths of religious philosophy or of religious truth or to explain all the manifold wonders of religious experience, but because there is in religion that which is intellectually reasonable and satisfying. No religious system that is worthy of attention holds the respect of humanity for long unless it be first of all of no damage to our sense of the fitness of things. The true religious life commends itself to our best judgment and in the recognition of its imperatives we find rest and joy.

The true religious life is transcendent and delightfully real. It is not susceptible, perhaps, to arithmetical or geometrical demonstration. We are not able to prove it in its speculative and abstract phases by the terminology or the experiences of the senses together, but it is none the less real. Laying hold as it does upon the divine, it is simply inexplicable in all its outreaching through the medium of finite speech. As true it is that tongue cannot tell of the

glorious realities of the spiritual life as it is that the tongue has not yet told the fullness of the glories of that richer life that is yet to be. But though the tongue may be unable to explain it all or to reveal in finite language the infinite experiences of the spiritual life it is none the less real. The spiritual religious life is the result of experience. It is experience. It is just as exact and scientific in its way and just as experimental, mystical and abstract though it be, as any other scientific discipline. It cannot, of course, be demonstrated by the experiences of the physicist alone, or by the terminology of the geologist alone, or by the rules of the algebraic formulae. But it has its own laws. Its own characteristics may be scientifically tabulated. Its experiences may be classified. Its reality may be investigated and proven by any open-minded, open-hearted man who will place himself within the realm of its manifestations and permit himself to be moved upon by its influences. It is spiritually real.

Then, too, the true religious life such as has been revealed unto us in Jesus Christ is ethically influential. It takes hold of the conduct of the man, and whereas he was before satisfied with lax and easy regulations for the ordering of his personal and social life, it leads him past all that is superficial and insufficient and less than wholly righteous, step by step into such a recognition of the claims of God and of humanity upon his life that he is soon satisfied with nothing but the best in manners and morals, and is continually testing himself by an increasing measure to find whether or no he is worthy of the approval of Almighty God, his King. The real religious life that was practiced by our Lord and Saviour Jesus Christ is a life that is militant in the life of the man seven days a week. It is no week-end stroke of the midnight chime on Saturday night to the precise moment when another week having gone ringing down the grooves of the past the bells shall boom again another midnight note. It declares to men the reality of the divine authority and the insistency of human accountability to Him. It lends the soul into a larger recognition of the claims of personality and inspires humanity to square itself with the claims of society upon the individual life.

The true religious life in Jesus is as vital in national affairs as it is in individual. We do not need in our times more churches or a larger organization. What we need most is that the present organization and the religion of the Lord Jesus Christ to be felt and realized as a vital force in all departments of our national life.

The true religious life is the medium whereby comfort, joy, hope and courage are mediated in divine fashion to the human soul. In no other life is comfort so satisfyingly given. In no other life is the joy that humanity so largely needs so truly ministered. Here is our highest hope. Here we drink deep of courage and are most endued for conflict against principalities and powers and panoplied effectually for the conquering of sin.

The greatest mistake in the world is for a man to reject the privileges, the prerogatives, the appeals of the religious life. For the soul without God is not alive. Only in the consciousness of His reality and in willing subjection of self to Him do we live. The live man is the one who lives within God through the grace and love revealed and mediated in our Lord Jesus Christ.

Every Road Leads to Jesus.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the religion. The young man said, "You have a great deal of experience; you know many things that I ought to learn. Can't you give me advice to carry with me in my new duties?" "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you will follow it, will take you to London. Just so every text you shall choose to preach from the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."

The Soul Winner's Equipment.

Be filled with the Spirit. (Eph. 5: 15.) This is the call to every Christian to be filled with the Spirit. That is what is needed to-day. Only those who are filled with the Spirit can be soul winners. To be filled with the privilege of all Christians are known by their fruits. "With-out Me ye can do nothing" (Jno. 15: 5). It is as impossible to live the Christian life without the Holy Spirit as it is to live natural life without air. There must be an emptying of all else before there can be a real filling. Holiness must prevail. The life sins if tolerated will hinder the Spirit from having full sway. This is not only a privilege for every Christian, but a duty; for it is a command: "Be filled with the Spirit."—C. B. Styers.

Drawing Men.

The holiness of Christ did not awe men away from Him, nor repel them. It inspired them with hope. It was not that vulgar, unapproachable sanctity which makes men awkward in its presence, and stands aloof. Its peculiar characteristic was that it made men enamored of goodness. It "drew all men unto Him." This is the difference between greatness that is first rate and greatness which is second rate—between heavenly and earthly goodness. The second rate and earthly kind draws admiration and respect. You say, "How great an act—how good a man!" The first rate and the heavenly imparts itself—inspires a spirit.

Story of God's Love.

Christ's life makes the letters that alone can tell the story of the love of God to man.—Home Herald.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MAY 26 BY THE REV. I. W. HENDERSON.

Subject: Childhood and Education of Moses, Ex. 2:1-15—Golden Text, Acts 7:23—Memory Verses, 9, 10.

The first two verses give us an insight into the humble beginnings of Moses. A simple man and woman marry. And from that inconspicuous union the leader of a mighty people and the leader of a social epoch are born. The mighty men of God have quite generally and equally remarkably been the children of humble homes and of simple parentage. It is unnecessary to mention names; they are familiar to us all. In the light of these verses every marriage is fraught with everlasting possibilities. And just because in our own homes perhaps we may unwittingly and unconsciously be rearing the future leader of a nation it behooves us under God to look carefully to the teaching and the training of our youth.

The mother love of the humble soul who gave the breath of life from God to Moses was as loyal and as faithful as any that we may suggest. Her intuitions were correct. Filled with nothing but the best in manners and morals, and so trusting in the compassion of womanhood she floated her child into the presence of the princess of the Empire.

Somehow or other we are impressed with the fact that this simple woman must have been supremely conscious of the providence of God. And her confidence was rewarded. Her intuitions were correct. Filled with nothing but the best in manners and morals, and so trusting in the compassion of womanhood she floated her child into the presence of the princess of the Empire.

It is after Moses enters into the inner life of the palace that our interest in his character deepens. We are impressed with the fact that in spite of the ease and pleasures, the peculiar charms and seductions of the palace life Moses did not lose his interest in his own people or his sympathy for their distress and oppression. The first act recorded of the man as he contemplates the social conditions under which his brethren live is indicative of the character and the future life of the man. Filled with a holy indignation at the cruelty of the Egyptian taskmaster in his dealing with his kinsman, he strikes the Egyptian down. We may not be able precisely to justify the act, but we can readily understand the provocation and the spirit of the man who in midst of ease could so condemn and resist unnecessary hardship being forced unwillingly upon any human being.

The second act recorded of the man after his life of ease in the palace of Pharaoh is equally indicative of the temperament, and more indicative of the philosophical insight of the man. It was also the means to the revealing of the denseness of the very people whom he wished to rescue from affliction. His admonishment of the two fighting brothers shows us filled with a holy indignation at the cruelty of the Egyptian taskmaster in his dealing with his kinsman, he strikes the Egyptian down. We may not be able precisely to justify the act, but we can readily understand the provocation and the spirit of the man who in midst of ease could so condemn and resist unnecessary hardship being forced unwillingly upon any human being.

How to Correct Others.

It is important to wait the moment of God to correct others. We may see real faults, but the person may not be in a state of profit by being told his faults. It is not wise to give more than one can receive. This is what I call preceding the light; the person that it does not benefit him. Our Lord said to His apostles: "I have many things to say to you, but you cannot bear them now."—Madame Guyon.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 25. Rescuing the World from Sin.—Jonah 3: 1-9.—(Missions.)

Passages for reference: Psa. 127: 1; Prov. 11: 10, 11; Matt. 10: 5-39. The main reference for the lesson tells us of Jonah's second commission to preach to Nineveh. Obedient to his command, his word was with effect. Jesus commissioned his disciples to go throughout all the region proclaiming the truth and telling them what kind of a reception they might expect.

The world lies before the church with the cry for help making a constant appeal. Not one portion of the world to the exclusion of the rest, but the whole world, all kinds and conditions, are to be reached and won to the Master. Educational work and social reforms are secondary to the one great work of saving from sin. Paul said that he made himself all things to all men, if by all means he might save some. Any legitimate method of getting at the hearts of men we are authorized to use, so that we may get them saved.

Probably there is no means better adapted to gain an admission into a new country for the gospel than by the medical missionary. The story is an interesting one. Medical missions deal with the bodies of men and women, and with them in often the most loathsome forms, but the history of that work reads like a romance. Many cities and provinces have been closed to the regular missionary, till the doctor came and by his remarkable cures found a way into the respect and sympathy of the leaders. The condition of medicine in the heathen world is most terrible. The heathen believe that disease is due to an evil spirit. "In some countries to secure relief they defy their maladies, so that with them small-pox, measles, and typhus fever are gods which can be thrown off man, not by medicine, but by invocation and exorcism. They resort to horrible remedies, like human flesh, as a cure for leprosy." "The treatment of the sick is often marked by an inhumanity which staggers one's confidence in human nature." They frequently abandon the incurables to the storms, and leaving them outside the cities let them die without any attention. Opposed to such cruelty comes the practice of the medical missionary and his tenderness; and his disregard for the classes to which his patients belong is a strong plea for the Christianity that he displays, attending alike to the high and low.

CHRISTIAN ENDEAVOR NOTES

MAY TWENTY-SIXTH.

Home Missions:—The Progress of the Southern Mountaineers. Isa. 52: 7-12.

Jesus a missionary. Matt. 4: 12-17.

Missionaries sent forth. Mark 3: 13-19.

Debtor to the unwise. Rom. 1: 13-15.

Beautiful messengers. Isa. 52: 1-6.

Forsaking all. Luke 9: 59-62.

God qualifies. Ex. 4: 11-17.

Home missions: The progress of the Southern Mountaineers. Isa. 52: 7-12.

Mountain countries seem nearest to God, and it is an especial privilege to bring their people near to God. The missionary is a publisher. As eagerly as the newspapers spread abroad bad news, he makes public the good news.

Our nation owes so much to the Southern mountaineers that "the eyes of all the nation" should be watching out for their welfare.

Our missionary host has mighty reinforcement, with God for vanguard and God for rearguard!

The Southern mountaineers are found chiefly in North Carolina, Kentucky, Tennessee and West Virginia. This region is 500 miles long and 250 miles wide, with a population (1900) of 2,657,497.

About two millions of these are mountaineers, whom Walter H. Page, a Southerner, calls "The Forgotten Men."

They live in extreme isolation and great poverty; farming in an exceedingly rude fashion. They are an unschooled people, and ignorance and immorality always go together.

Yet they are descendants of Scotch-Irish Presbyterians, deeply reverencing the Bible, and naturally of strong and sturdy characters. From their stock came Andrew Jackson and Abraham Lincoln. They were most efficient fighters in the Revolution, and they were a tower of strength to the Union in the Civil War.

The degeneracy of this noble race came from their isolation. They are out of touch with the world of thought and progress, and it is this, with the pure gospel which makes it all possible, that the missionary brings to them.

The government is said to be experimenting on the effects of certain foods in making men fat or lean. The agricultural experiment stations having done so much good, it is desirable that human experiment stations should be established. Then no man would need to deplore his excessive weight or the scant covering of his bones. He would read the latest bulletin of the experiment station and eat accordingly.

Somebody has figured out that while the profits of trade between the nations of the world amount to \$2,400,000,000 a year it costs \$3,000,000,000 a year to maintain the military and naval strength of the trading nations. And the worst of it for Uncle Sam is that his outlay seems to be largely displayed in quarters of the world where he gets little or no trade, laments the Boston Herald.

Ho / Chemistry Detects Typhoid

By PROFESSOR K. DUNCAN.

One great laboratory concern itself, for one thing, with "the typhoid agglutometer" for the diagnosis of typhoid fever, one of the greatest triumphs of applied bacteriology. The method rests upon the original discovery of Widal that the blood-serum of a typhoid patient differs from normal blood in this all-important fact that when brought into contact with living typhoid germs it causes these germs to cohere into clumps or colonies, to "agglutinate." There thus arose a method of detecting typhoid fever, depending, however, upon the use of a powerful microscope and, what made it impossible for physicians, a continually renewed supply of fresh typhoid germs as test reagents. But notice the progress: Next it was discovered that this "clumping" effect of typhoid blood upon typhoid bacteria was just as efficient when the typhoid bacteria were dead, and, finally, it was observed that when the blood-serum of a typhoid patient was added to a liquid suspension of these dead microbes in a test-tube, these dead microbes cohered to an extent so extreme that they fell to the bottom of the tube in a mass visible to the naked, unaided eye. Because of this fact, this firm now sends to physicians in the remotest parts of the country a pocket apparatus containing an ounce vial filled with sterilized dead typhoid germs, together with accessory apparatus, so that the physician may determine whether the patient's blood will cause these microbes to "clump"—to determine, in fact, whether the suspected patient has typhoid fever.—From Harper's Magazine.

WORDS OF WISDOM.

The strongest lobby is public opinion.—Governor Woodruff.

Knowledge of divine things is lost to us, for the most part, by incredulity.—Heraclitus.

There is nothing so dreadful as a battle won, excepting only a battle lost.—Duke of Wellington.

All good things can be worked out by good means. Those that cannot are bad.—Charles Dickens.

Character is to wear forever; who will wonder or grudge that it cannot be developed in a day.—H. Drummond.

It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.—Menander.

Men are never more awake to the world than when they are furiously awake to the evil in the world.—G. K. Chesterton.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.—Channing.

He who is something will do something; he who is more will do more; and he who is most will do most.—J. Freeman Clarke.

Between the great things that we cannot do and the small things we will not do the danger is that we shall do nothing.—Adolph Monod.

Nothing good bursts forth all at once. The lightning may dart out of a black cloud; but the day sends his bright heralds before him to prepare the world for his coming.—Hare.

The high prize of life, the crown of fortune of a man, is to be born to some pursuit which finds him in employment and happiness—whether it be to make baskets or broadswords, or canals, or statutes, or songs.—Emerson.

The New Postal Card Regulations.

The new postal law went into effect March 1st whereby it is permissible to send souvenir postal cards through the mails, containing writing on either side. Hitherto it has been permissible to send cards with the writing on the reverse side only. Many of the handsome cards are manufactured in Germany. The laws there permit writing on the left hand half of the front of the card, with the right half reserved for the address.

These cards are often very handsome, and the reverse side is entirely occupied by the lithograph. To write on the reverse side of these cards is difficult because of the glazing of the surface, and also because it mars the beauty of the cards. By the new law people will be permitted to write on the front of the card, in the space reserved for that purpose, as is permitted in foreign countries where they are made. Hitherto extra postage has been charged in cases where people have written on the front of these souvenir post cards. They are now forwarded at the price of one cent each.

The new law does not refer to the ordinary one cent postals issued by the Government, which are without ornamentation of any kind. These cards, of course, have an entirely blank reverse side, for the sole purpose of the communication. No writing will be permitted on the address side of these cards. They bear the words, "This Side For the Address Only," as they have hitherto.

Rich Indian Allotment.

Application was made here to-day by Dixie Colbert, a Chickasaw Indian, to sell part of his own allotment and parts of the allotments of five of his children adjoining the town site of Sulphur, 734 acres in all, for town site purposes. In the application to make the sale it is set forth that Colbert and his children are to receive \$72,495 in cash for the land they want to sell.—Muscoogee Correspondence Kansas City Times.

KEYSTONE STATE CULLINGS

Grand Jury at Waynesburg Accuses Him of False Pretense and Forgery on 14 Counts.

Cases connected in various ways with the failure of the Farmers and Drivers National Bank occupied a large portion of the attention of the courts of Greene county for several days. The grand jury returned true bills against former Cashier, J. B. F. Rinehart on 14 counts. Twelve are on charges of forgery and two of false pretense.

The following suits have been filed on notes rediscounted by the defunct institution: Farmers Bank of Middletown against Jas. L. Iams, \$5,000; same against John J. Koebert, \$5,000; same against J. F. Tilton, \$5,000; against J. L. Iams, \$3,000; First National Bank of Courtland, O., against W. H. Ullam and J. B. F. Rinehart, doing business as W. H. Ullam & Co., \$5,000.

SOLDIERS PENSION BILL PASSED

House Amendments Increase the Appropriation.

The soldiers' pension bill, introduced by Senator J. Henry Cochran, of Lycoming county, passed both branches and awaits the action of Gov. Stuart. The amendments inserted by the House increase the appropriation to \$5,500,000. The amendments were concurred in the Senate, but, according to Senator Cochran, he and representatives of the C. O. A. R. of the State will appear before the Governor and request him to cut the amount to \$3,500,000.

In the Senate, Rodgers, of Allegheny, called up the anti-bucket shop bill, and it passed by a vote of 34 to 1. This bill passed the House previously.

The Senate passed finally the Reynolds bills prohibiting railroads from engaging in mining or manufacturing along their lines, from owning stock in parallel or competing lines and canals, and prohibiting discriminating in freight and passenger rates. The penal clause in the original bills has been eliminated.

The House passed finally the Cochran bill, providing a State pension for veterans of the civil war, by a vote of 196 to 1.

NEW INDUSTRY CAUSES BOOM

New Town of Mariani Sends Land Prices Kiting.

The announcement that the Pittsburg-Buffalo Company has planned to build an extensive coal and coke works and establish a town of 15,000 people in the Ten Mile valley near Zollarsville has resulted in a phenomenal boom in realty prices in southern Washington county and northern Greene. Farmers who one year ago would have gladly let go their holdings, coal and surface, at \$300 an acre, are now asking \$1,000.

Legislature Adjourns.

The Legislature finally adjourned after Senator Blewitt had moved a vote of censure, which he did not press, upon Speaker McClain for holding up Senate bills. The speaker defended his course by saying that he desired to expedite business.

Speaker McClain was hissed by members on the floor of the house.

Senator Sisson, of Erie, was elected president pro tem of the Senate.

Gov. Stuart has 580 bills passed by the Legislature upon which to act in the next 30 days.

Teachers for Thiel College.

Secretary A. L. Yount of the committee appointed by the Pittsburg Synod of the Lutheran Church to reopen Thiel College, at Greenville, in September, announces the selection of the following faculty: Prof. O. F. H. Bert, of Geneva College, dean; Prof. F. D. Bushby, of Concordia College, Moorehead, Minn.; Prof. E. L. Baker, of Greenville, and Prof. R. Fieldsted, of Winnipeg, Manitoba.

Expects to Reach 100.

The oldest resident of East Finley township, and probably of Washington county, is John Finley, who last week celebrated his 97th birthday. He expects to reach the century mark. He has always lived on the farm where he now resides, inheriting it from his father, for whom the two townships, East Finley and West Finley, were named.

Postmaster David A. Templeton, of Washington, has notified the road supervisors of Canton and Hopewell townships that unless a portion of the road over which rural delivery route No. 9 passes is improved at once the service will be discontinued over that portion of the route.

Six months after he disappeared the body of Wm. Andrews, a lumberman, 40 years old, was found under a large oak tree in the woods east of Addison. It had fallen and crushed him as he was cutting it down.

The House defeated the Habgood child labor bill, 73 ayes and 87 noes.

Sheriff Thos. M. Pentecost, 63 years old, died suddenly at the sheriff's residence, Washington, of heart failure. Mr. Pentecost was a Republican and a direct descendant of Dorsey Pentecost, the first president judge of this county.

The Majestic Theater Stock Company of Rochester, has let contracts for a \$90,000 playhouse to W. A. Shaner, of Beaver Falls.

Forest fires have swept over 10 square miles in two townships of Venango county.