

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. C. D. CASE, PH. D.

Theme: Perseverance.

Brooklyn, N. Y.—For his final sermon before going to Buffalo to become the pastor of the Delaware Avenue Baptist Church, the Rev. C. D. Case, Ph. D., in the Hanson Place Baptist Church, took as his subject "The Rewards of Perseverance." The text was those passages found in the Book of Revelation, 2:7, 11, 17, 26, 27; 3:5, 12 and 21, describing the rewards of overcoming. Dr. Case said:

The word "overcome" is a martial term. It implies a victory, a conflict, a victory. It suggests the soldier of Christ fighting against spiritual forces of wickedness and arrayed in the helmet of salvation, the breastplate of righteousness, the girdle of truth, the sandals of the Spirit and the shield of faith. It presents the Christian life, not in terms of rest and enjoyment, association and service, but of struggle. It is a word for the present, a clarion call to achievement.

The victorious crusade of the Christian is not here pictured as coming only at the end of life. A desperate encounter with evil is to be met with, not only at the time of conversion and the time of death, but unceasingly through life. There is no thought of truce or furlough, no suggestion of recuperation or dress-parade. There is to be no day of retreat.

It is the contest of the individual against his enemies. The message is to the church, the task is personal. The heart is man's citadel, and the approaches are the source of constant attack. The flesh is weak, even though the spirit is willing. There is a conflict between the law of God and the law of sin in our members. Even though Christ be enthroned in our life, the outposts will be repeatedly assailed. The success of the church depends upon the faithfulness of the individual members.

The seven promises to the churches as given by Christ repeat the history of the race up to the founding of the throne of David, the period of Israel's history most symbolical of the kingdom of God. The world's history begins with the tree of life which is forbidden to the parents of the race. The first promise is the promise of the punishment of death and the promise of the Deliverer, the giving of the tables of stone and the heavenly manna, the repeated victories over the national enemies, the enrollment of the heroes of war, the building of the temple and the establishment of the throne of David forever. God's plan is one and the salvation to be given in the final award is but the culmination of God's eternal purpose. What God will do for us at last is to be seen in the history of the race in prophetic promise.

The first promise, found in Revelation 2:8, is: "To him that overcometh, to him will I give to eat of the tree of life, which is the paradise of God." Thus are connected the beginning and the end of history ever as Christ Himself is the Alpha and Omega, the first and the last. Yet the second Paradise differs widely from the first. In the passage of the text, Paradise is Heaven, not the intermediate state, and it is presented not as a garden where two human beings are surrounded by the luxuries of nature, but a city throbbing with life, teeming with multitudes. Not isolation but association, is the striking feature. The tree of life is the fulfillment of the spiritual meaning of the prayer, "Give us this day our daily bread." As the tree of life bears twelve manner of fruits, yielding its fruit every month, so life abundant is the reward of victory. And life is more than mere existence; it is the wealth of the spirit, the richness of companionship, it is the acme of unselfishness, it is the larger life when "comes the statelier Eden back to man," when family, society, government, national and international, is the creation of God-fed and God-led children of man.

The second promise is that the victor shall not be hurt of the second death. There is a first death and a second death, though the term second death is not mentioned in the Gospels or epistles. But Christ Himself tells us not to fear him who can destroy the body, but rather fear Him who can cast both soul and body into hell. The first death is the heritage of the race, and is not directly the punishment of individual sin. Even Christ became obedient unto death, though He knew no sin. Neither sickness nor death may mean that either a man or his parents have sinned. The second death is the exact result of sin. It is for the fearful and unbelieving and abominable and murderous and idolaters and all liars. The first is momentary in its effects, the second eternal.

The Smyrna Christians were bitterly persecuted, but Christ promises them freedom from the second death. The church is challenged because it makes its rewards future. Wrongs need present righting, says the critic; what we want is Heaven on earth. True, very true, but the ideal for earth is Heaven. As long as the sense of immortality is in man, as long as there remain unrighted wrongs on earth, as long as any individual life passes out into the great unknown with present hopes thwarted, as long as the successes of transitory years dissatisfy, so long shall we need the prospect of a Heaven where neither the first nor the second death shall enter.

A third reward of perseverance is the hidden manna, and the white stone inscribed with the secret name. The very name of "manna" carries the mind back to that period of hunger when God rained down from Heaven the sustaining food. The real meaning of this miracle is revealed when Christ says: "I am the bread of life which came down out of Heaven." It is Christ that sustains. Not only is His life the ideal but His companionship the inspiration. Christ is unseen, but His presence no less real and more vital than the friend seen at our side. Christ as the bread of life is "hidden manna," because the process of partaking of Christ is as unseen as the assimilation of food, and the assurance of salvation is a

matter between the soul and Christ alone. "Blessed are those that hunger and thirst after righteousness: There is nothing that satisfies the hungry soul but Christ.

Then there is that secret name inscribed on the white stone. There are many interpretations of its meaning, such as that the stone is a ticket of admission or a vote of acquittal. But, after all, the believer with his hidden manna has a new heart. There is both a new power of assimilation and a new food to be assimilated. The old law was written on two tables of stone, but the new law, so Ezekiel declares, is to be written on the heart. Forced obedience is to be changed into a second nature that voluntarily does right. The believer is not free from the law, but he does naturally what the law requires. There is but one secret for this marvelous transformation, and that is, Christ. For me to live is Christ, says Paul. Instead of the ten commandments we have the name of Jesus inscribed on our hearts. He who lives the Christian life obeys the law without compulsion. What better comparison can we make between the old and the new dispensation, the old law and the new grace? Here is the "secret of the Lord."

Human finiteness can only vaguely understand God's omniscience. Human ignorance needs a journal and a ledger. God needs many books by which righteous judgment shall be given. He needs a book of life by which no mistake may be made in condemning the innocent and saving the wicked. He has a book of remembrance for those that fear the Lord and think upon His name; the wanderings of the persecuted are numbered and his tears are all recorded. The great day of judgment is simply the opening of the books and the reading of a reward or punishment already determined upon. Blessed are those whose names are written in the Lamb's book of life. Originally, probably, the idea of a book of registry arose from the municipal list of Jerusalem. "It shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem." Evidently the man whose citizenship is in Heaven, and who being risen with Christ seeks those things that are above, is thus registered in the new Jerusalem. The people at Sardis had a name that they lived, but they were dead. A church registration is not always synonymous with a Heavenly registration. "Remember, therefore, and repent." Not professors, but possessors, count with God.

The sixth promise of the risen Christ is that the victor shall be a pillar in the temple inscribed with the name of God, Heaven and Jesus. In Solomon's porch there were two pillars, one marked Jachin, "He shall establish," and the other Boaz, "in his strength." In the church militant not all are pillars. Paul declares that Peter and John were considered to be pillars. But in the new temple of God all are pillars, not only columns of support, but also monuments commemorating the great deeds of the past. The saved of Heaven shall read salvation by grace and be "songs without words" in praise of God.

Upon each pillar shall be the name of God, of the new Jerusalem, and "mine own new name." What new name? Emmanuel, "God with us." Remember, the one who has purchased our redemption? Jesus, the name precious to every believer? We do not know; still, as the name signifies the personality, so we shall receive that name of Jesus, which answers to our own inner experience. We are then will be what Christ has been to us. The Father will see reflected in us the looks of Christ; His image and superscription will be on us.

The last promise is to the Laodiceans—"He that overcometh, I will give to him to sit down with Me in My throne as I also overcame and sat down with My Father in His throne." When Napoleon had been appointed emperor by the senate, the ceremony took place in 1804 according to the solemn ceremonial of the Holy Roman Empire. Pius VII. had taken the crown from the altar ready to place it upon Napoleon's head, when the latter seized it and put it on his head himself. Christ seized the crown for Himself. In that He humbled Himself, God highly exalted Him. Now He in turn exalts the one who humbled himself and gives life to him who is willing to lose it. Sovereignty—that is, victory, authority, mastery—belongs to those who overcome with Christ. Whoever hears Christ at the door knocking, and then opens the door, shall admit a Companion who will bind fellowship by a common meal. Such a one now enjoying friendship with Christ in His humility shall enjoy it with Christ in His glory.

Bound to Go Right.

Rev. Mark Guy Pearse says that many years ago he sat with Rev. Charles Spurgeon on the platform at Spurgeon's Tabernacle, and in an interval during the meeting he whispered to Mr. Spurgeon, "When I was a young fellow in London, I used to sit right over there and hear you preach, and you will never know how much good you did me. I cannot forget," says Mr. Pearse, "the bright light that came into his face as he turned to me and said, 'You did?'" "Yes," replied Pearse, "and I am so glad to have the chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you." He put out his hand and took that of Mr. Pearse, and the tears brimmed to his eyes as he said, "God bless you! I never knew that."

The Sure Refuge.

The historian, Guizot, set out as a free-thinker. He said, "Reason will solve all." But as his years increased he found himself in a whirlwind of conflicting doubts and perplexities, and finally, with unspeakable joy, he fled to the authority of the Scriptures as the Word of God.—Home Herald.

Suicidal Business.

That business, however remunerative it may be, which takes all one's time, and leaves no opportunity for the culture and growth of the soul, is eternally suicidal.—The Rev. Charles Bayard Mitchell, Cleveland.

PEARLS OF THOUGHT.

It takes a woman to wing the bird of time.

The antidote for flattery is a young brother.

In the sea of life bargains are the breakers.

Air castles are property that no creditor can touch.

A cabbage by any other name would be as common.

Life's primrose path is carpeted with the long green.

Because a man is always at his post is no sign he's a stick.

Many a true friendship hath been cut with the knife of candor.

A secret that you can't tell is worse than money you can't spend.

A beauty doesn't have to be brilliant. A peach isn't expected to preach.

In the alphabet of charm there is no such letter as I. Every one is you.

There's as good fish in the sea as have been caught—with golden bait.

When you jump at a conclusion there's no telling where you'll land.

Many a beautiful literary balloon hath been punctured by a blue pencil.

Who cares for the flowers of fame? Why, you can't even trim a hat with them.

A romantic young girl's rose colored dreams are all perfumed with orange blossoms.

Any material may be utilized for a silk purse, provided it is properly lined with gold.

A girl never thinks much of a sweetheart or a photograph that doesn't flatter her.

Poverty is a gaunt old preacher that makes more saints than all the ordained ministers.

A small boy considers a bathtub about the most unnecessary of all the modern necessities.

Don't hope to recognize the devil these days by his hoofs. He has them manufactured past recognition.

Don't marry a man for his money, Bedelia. But hesitate before you turn a nice fellow down just because he has an automobile.

It's a sordid old world when we have to sell our dreams to buy bread, but then again it's a peach of a world to acknowledge dreams have a certain market value.—From "Eve's Exilegrams" in the New York Telegram.

BAN ON RICE AND OLD SHOES.

Western Railway Says They Must Not Be Thrown in Its Stations.

Young folks living along the line of the Chicago and Northwestern railway are convinced that it is a mistake to accuse a corporation of having no soul. At any rate that is the opinion of the tender beings who are contemplating matrimony.

In the first place the railroad inaugurated a honeymoon special to California some time ago. That in itself was a great bid for popularity with the brides and bridegrooms to be. But it was nothing in general application to the latest move on the part of the road.

This is nothing more nor less than an order forbidding the throwing of rice, old shoes and other wedding accessories in or about Chicago and Northwestern trains.

"Something simply had to be done," said an official of the road. "Enthusiastic friends of the bridal couples were carrying things to an extreme and a check was necessary.

"Young couples would come down to the train with large satin bows tied on the rear of their carriages, and as they started for the train a terrific storm of rice and old shoes would break loose. Innocent and inoffensive people who were boarding the same train, but had not married, would get most of the missiles. Hence the new order, which will be enforced in the strictest fashion."—New York Sun.

The Three Peanut States.

Virginia, Tennessee and Georgia are the leading peanut states. In Virginia the white peanut and the small red peanut are the varieties chiefly produced, while Georgia also produces this small red nut. In Tennessee the white nut, which is larger than the red and the larger variety of the red nut are raised. The chief peanut counties are Humphreys, Perry, Hickman and Dickson, but the area of peanut cultivation has been enlarged in more recent years. Few peanuts are produced in East or West Tennessee, but in the counties named they are the chief money crop of a large percent of the farmers. The peanut has many names—goober, pindar, earthnut, groundnut, groundpea. Northern soldiers called them goobers, and there was a well known song entitled "Grabbing Goober Peas," which was a favorite with troops "marching through Georgia." According to the 1904 census the total peanut crop amounted to 11,964,000 bushels, valued at \$7,270,000.—Nashville American.

His Present.

Ezekiel had no stockings, so the night before Christmas he hung his trousers in the chimney of the tumble-down Florida shack that he calls home.

The next morning a Northern visitor in the village, calling at the cabin with some presents for the family, was greeted by Ezekiel's smiling face, which protruded from a narrow opening in the door. After wishing him a Merry Christmas, the lady asked what he had received for presents.

"Ah guess Ah got er nigger," said Ezekiel. "Mah pants is gone."—Youth's Companion.

STAR BALL PLAYER OF THE AMERICAN LEAGUE.



Smokeless Griddle.

A smokeless and odorless griddle and broiler, which has been lately patented, has advantages which will be readily recognized at a glance of the accompanying cut. The front plates of the stove being removed, the new griddle sets in and at the same time falls below the stove top. In

Genuine Indifference.

Jack Abertheney, the Rough Rider, can catch a wolf alive by grabbing his lower jaw with his bare hands.

Mr. Abertheney, on his last visit here, was asked by a reporter for his opinion on a certain political question.

"I can't give you an opinion on that question," the Rough Rider replied, "because it's a question I pay no attention to. I am indifferent to it— as indifferent as the backwoodsman's wife."

"That lady, you know, looked on while her husband had a fierce hand-to-hand tussle with a bear, and afterward she said it was 'the only fight she ever saw where she didn't care who won.'"—Washington Star.

A New Use For the Queue.



Chinese Pupil Drawing a Circle With His Pig-Tail For a Radius. —H. S. Elliott, in Leslie's Weekly.



Odor Goes Up the Chimney.

In this manner the heating surface is brought nearer to the fire, and all smoke, vapors and odors are carried up the chimney. The griddle is open at the top, but for the purposes of broiling it is desirable that a greater heat should be secured, and this is brought about by making a lid over the top. When the latter is lowered the meat being cooked gets the full benefit of the heat, but when it is raised every opportunity is offered for its examination.—Philadelphia Record.

Microscopic.

The best microscopes are warranted to magnify about 16,000 times. Those are the kind most people would make use of in examining their neighbors' faults.—Washington Post.

Paint the Lowest Step.

Paint the lowest cellar step white if the cellar is dark. This plan may save a fall, and will do away with feeling for the last step when going downstairs.

Heavy Decrease in Births.

The vital statistics for the year 1907 show a further marked decrease in the birth rate for France which, in a century, has fallen from 1,007,000 to 774,000 a year. The reduction in the number of births last year was 33,000, as against an average decrease of 12,000 for the last seven years. The deaths in France in 1907 totaled 793,000, 19,000 more than the total of births.

Saved From Being a Cripple For Life.

"Almost six or seven weeks ago I became paralyzed all at once with rheumatism," writes Mrs. Louis McKey, 913 Seventh street, Oakland, Cal. "It struck me in the back and extended from the hip of my right leg down to my foot. The attack was so severe that I could not move in bed and was afraid that I should be a cripple for life.

"About twelve years ago I received a sample bottle of your Liniment, but never had occasion to use it, as I have always been well, but something told me that Sloan's Liniment would help me, so I tried it. After the second application I could get up out of bed, and in three days could walk, and now feel well and entirely free from pain.

"My friends were very much surprised at my rapid recovery and I was only too glad to tell them that Sloan's Liniment was the only medicine I used."

Chinese Protect Forests.

The Chinese have undertaken to nurse the forests, and the officials of the Celestial government have engaged a Japanese expert from Tokio to act as head master for the proposed school of forests at Mukden for a term of four years, with two Chinese as his assistants.

NO SKIN WAS LEFT ON BODY.

Baby was Expected to Die with Eczema—Blood Oozed Out All Over Her Body—Now Well—Doctor Said to Use Cuticura.

"Six months after birth my little girl broke out with eczema and I had two doctors in attendance. There was not a particle of skin left on her body, the blood oozed out just anywhere, and we had to wrap her in silk and carry her about for ten weeks. She was the most terrible sight I ever saw, and for six months I looked for her to die. I used every known remedy to alleviate her suffering, for it was terrible to witness. Dr. C. gave her up. Dr. B. recommended the Cuticura Remedies. She will soon be three years old and has never had a sign of the dread trouble since. We used about eight cakes of Cuticura Soap and three boxes of Cuticura Ointment. James J. Smith, Dumid, Va., Oct. 14 and 22, 1906."

The Ape's Philosophy.

Prof. Gersung, the well known Vienna surgeon, in his book, "Sedimentation of Life," has a parable concerning what the ape thought of the doctrine of evolution. When news of Darwin's theory reached Simian land the wise ones proved at once that he had got hold of the wrong end of the fact. It was the ape that had evolved from man though bearing a similarity to the monkey is every way his inferior. The man is naked; he has only two hands; his undeveloped extremities are fitted only for walking on the ground; he still eats flesh; he kills his own kind and other animals; he lacks intelligence, as shown by the fact that he does not enjoy life; he dwells and shortens life by working and worrying to make money which, when he has made it, he is unfit to enjoy. He lives, it is true, in herds, but in perpetual competition and conflict. The ape, on the other hand, has a warm garment; he dwells above the ground, has four hands adapted to every work and for moving rapidly from branch to branch. He feeds upon only fruits and nuts, and lives peacefully in great unions. He is, bodily and mentally, the crown of creation. Certainly in regard to enjoying life, man is behind the ape. Having accepted as a cardinal truth, that man's business in the world is to make money, he does not, in his eager pursuit of the dollar, take time to live. Work keeps every energy of body and mind at the highest tension. As a result, the zest of life is lost; the man is old in face and heart, the young in years. When he has made his wealth he has no longer capacity to be happy. The ape is wiser.—Mary E. Bryan in Uncle Remus.

DR. TALKS OF FOOD

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork I suffered several years with malnutrition, palpitation of the heart and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out, and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in plgs. "There's a Reason."

"Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest."



DESIGNS FOR CHILDREN'S FANCY DRESSES.