

THE PULPIT

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

SUNDAY SERMON
Subject: Jesus Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Jesus Christ," the Rev. I. W. Henderson, pastor took as his text John 1:14: "And the word was made flesh and dwelt among us." He said:

The character and career of Jesus Christ are the ground of human hope and the basis of mankind's belief in His power as the Saviour. His life, as the evidence of the sincerity of His speech, is the source of His success. The outward action of our Master is the signal and the surety of His inward healthfulness of heart. In His life, precept and practice were at coincidence. With Him thought and deed always were concurrent. His words conveyed His real intentions and His innermost ideals. His language was to lead men unto eternal life and was never used to conceal a wicked thought.

Preaching a gospel of light unto the salvation of the world and proclaiming His personal sufficiency as the Saviour of mankind from sin, Jesus Christ talked truth, walked true, died on Calvary, in devotion to His divine commission, unto the saving of the souls of sinners. The life of Jesus is remarkable, not only as it reveals His oneness with divinity, but also as it shows to us what qualities of manhood are potent for a real success. Tackling the mightiest problem in the world the Christ exemplifies what are the means that we should use to win success in all our lesser strifes. He teaches us a lesson that counts for much in all our daily doings; which should make us forceful factors which shall lead men up to God; which should push us ever nearer to His holiness and grace.

The life and the death, i. e., the career of Jesus Christ, reveal to us four divine qualities of character that every man should possess. In His downright earnestness, in His fiery intensity, in His clear cut, sharp directness, and in His faithfulness to the truth and to His trust, the Friend of humanity leads every man successward, if he will to go. The earnestness of Jesus Christ is a secret of His power. Tending to men a surety of eternal life, he did not fool their time or His own away. Professing a pledge of upliftment from the depths of sin, he held His word in serious regard. The salvation of the world was not mere child's play, but a whole man's, yea, the God-man's, labor. The need was for a man who was dead in earnest. Such a man was the Christ.

Earnestness made Christ a winner. Clearness of vision as to His mission would have been of no effect had the Christ been weak of will. Love for men and loyalty to His Father made strong demand for earnestness. The pluck and the push of the Master secured the consummation of His purpose. Irresolution would have merited defeat, and it would have gained our Lord oblivion. Lack of zeal would have lost the Christ to history. But for His earnestness and determination the story of His virtues never would have reached our ears. Earnestness made Christ push the fight into the country of the enemy; courage and resolution won Him fame and secured Him in His place of glory in the Father's home.

With a fieriness Jesus battled for the souls of men. His was no lukewarm, milk and water, blow hot and blow cold, half-hearted enthusiasm. The Christ was always ardent. His spirit never cooled, but was ever at a rich, white-heat. His was enthusiasm compounded. Believing, as He did, that the happiness of the human heart and the saving of the human soul are the main concerns of human life, our Lord had ever a zeal that was glowing. Trusting in the power of divine aid and knowing the need of the human race to be saved from sin, Jesus Christ was as full of earnestness as He was of grace and truth. Grace is good; truth is a talisman of might, but grace and truth need grit and fire ere they do their greatest work. Grit is a mineral of worth, but for battle give me tempered steel. Merit of muscle are goodly to the sight, but for action send me out the man of courage and the souls who want to win.

But with all His earnestness and intensity the Saviour made unerring aim. Directness was not the least of His commendable traits. The need was for good workmanship and a sure sight. Sin was at the center of the world's distress and to hit the middle of the target was the mission of the Christ. Jesus never minced matters when He dealt with sin. Without care for the consequences and with no circumspection our Lord let loose His flaming wrath upon the works and the workers of iniquity. His was a unswerving, ever-ering voice. The fear of the outcome of His fierce denunciation of spiritual and moral lawlessness was foreign to His heart. Clear, sharp, with an incisiveness that cut to the very core of the matter, He stated the fundamental propositions of the Kingdom of our God and then made His enemies admit the power of His points. His was no halting, thin-skinned statement of eternal virtues. Feeling within the deepest recess of His heart that sin was the cause of man's suffering and knowing that a re-birth was necessary to a full salvation, the Master sent forth those firm, direct and forceful messages that have been the object of the curses of a few and the hope and inspiration of a mighty and unnumbered host who do honor to His name.

To supplement His earnestness and flaming directness Jesus added surpassing faithfulness. Faithfulness is but a simile for steadfastness. To be faithful is to have a cordial certainty that the right must win and also to be ready to stand firm and valiant for the truth until righteousness shall prevail. The Christ was pre-eminently faithful. This was the incorruptible devotion to the demands of duty which should be the ideal of us all. To Him we must turn do we wish to see the ideal of service. From Him must we learn how we get the wisdom that shall gain us our ambition's goal. Sitting at the feet of the Master do we enter into knowledge of a fine fidelity which commands respect.

Earnestness, intensity, directness, faithfulness—these are the four words that point the lesson for us now. To Christians and to the Christ-

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 16.

Subject: Jesus Risen From the Dead, Matt. xxviii, 1-15—Golden Text, Matt. xxviii, 6—Memory Verses, 5, 6—Commentary.

I. The women at the tomb (v. 1). 1. "End of the Sabbath." After the Jewish Sabbath was past, "To dawn." The women probably left their homes at different times. "First day of the week." Christ was in the tomb part of Friday, all day Saturday and part of Sunday. The first day of the week—the resurrection day, which was called by John the Lord's day, has always been observed by Christians as the Christian Sabbath.

"Mary Magdalene." She was a native of Magdala, a town on the Sea of Galilee, and was foremost among the honorable women. "The other Mary." This was Mary the mother of James the Less and Joseph. 2. "Earthquake." The earthquake and the resurrection took place previously to the arrival of the women. There was also an earthquake at the time of Christ's death (Matt. 27:51). "Angel of the Lord." Luke says "two men," John says "two angels," while Mark agreeing with Matthew as to the number speaks of him as a "young man." These evangelists evidently speak only of the one who did the speaking. "Rolled back." Not that Jesus could not have burst the barrier; but the ministry of angels was necessary to give form to the transaction to human conception.

III. The angel and his message (vs. 2-7). "Announcement." In the original this word refers not only to the face, but to the general aspect. "Lightning." In vivid and intense brightness. "White." This was heavenly apparel. 4. "The keepers." The Roman guard. "Did shake." The appearance was sudden and unexpected. "As dead men." The probable cause of the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living mortal. See Dan. 8:27; Rev. 1:27. 5. "Said unto the women." The angel who sat upon the stone had entered the tomb as the women drew near.

6. "Not here." Tombs and Roman guards and seals could not hold the Prince of Life. The manner of the reuniting of Christ's soul and body in His resurrection is a mystery, one of the secret things that does not belong to us. "As He said." See Matt. 16:21; 17:23; Luke 9:22, 44, 45; 18:31-33. "See the place." Pointing doubtless to the particular cell in the tomb. "Go quickly." The resurrection of the dead begins here.

1. I visited the dead hopes of the disciples. It was a time of gladness and brought (1) joy, (2) victory, (3) faith. Only the fact of the resurrection can account for the marvelous change that came to them, by which they were filled with courage to suffer and die. 2. The resurrection brought hope to humanity: (1) It brought the hope of our own resurrection. (2) Christ is alive and is thus able to make His promises good to us. (3) The risen Lord is the remedy for every trouble. (4) The fear of death and the grave is removed. "Tell His disciples." Instead of anointing Him as dead they may rejoice in His being alive from the dead.

IV. Jesus appears to the women (vs. 9-10). 8. "With fear." Fear at what they had seen, joy at what they had heard. 9. "Jesus met them." This was the second appearance. The first appearance was to Mary Magdalene (Mark 16:9). It seems that when she told Peter and John of the empty tomb they at once ran to the sepulcher to see for themselves (John 20:2-10), and she also returned at once to the tomb. During her absence the other women had received their commission from the angel and had hurriedly left. Peter and John soon left also, and Mary remained alone at the tomb weeping. It was then that Jesus appeared unto her (John 20:11-18). Later in the morning Jesus met the other women who had gone to tell the disciples, who were probably scattered and may have been some distance away. "All hail." Literally, rejoice; the Greek salutation on meeting and parting. "Worshiped Him." By falling on the knees and touching the ground with the forehead. 10. "Shall they see Me." This public appointment was made in order that the whole body of disciples might meet the risen Lord.

V. The Roman guard bribed (vs. 11-15). 11. "The watch." We suppose the quaternion or guard of four soldiers. 12. "Taken counsel." They probably had a hurried, informal meeting to consider the best course to pursue to induce them to take a large bribe to induce them to thus criminate themselves. 13. "While we slept." The absurdity of this position is apparent: 1. The disciples could not have stolen Jesus away had they attempted it. 2. The disciples were as much amazed at the news of the resurrection as were the priests. 3. The Roman soldiers set to watch Jesus' tomb would not all be asleep at the same time. 4. The council could not have voted large sums of money merely to have reported a truth. 5. Sleeping soldiers could not know what took place. 14. "Will persuade him." Perhaps by bribes or by threatening to report his evil deeds to the Roman emperor. "Secure you." From the penalty of sleeping on guard, which was death. 15. "Until the day." The story started by the soldiers was reported until the time of the writing of this account by Matthew.

War. In the so-called "glorious" victories of Caesar a million men perished on the field of battle. Napoleon, in the short space of nine years, was authorized to devote to "the glory of France" 2,103,000 of her sons. In ten years following the attack on Fort Sumter the world destroyed in war 1,400,000 lives and \$6,000,000,000 worth of property. Two-thirds of the combined budgets of the various States of Europe are devoted to the maintenance of armed forces and to the service of a debt practically the whole of which was incurred by war. War expenses in Europe absorb one-half of all the wealth created by productive labor, in the comparatively insignificant war of England with the Boers, England lost 22,450 men and spent \$1,400,000,000. Three hundred and fifty thousand men were withdrawn by her from productive industry to engage in the destruction of war. Military expenditures in the United States during the last eight years have absorbed \$1,500,000,000.—International Journal of Ethics.

Suffer in Silence

THE SUPPORT OF THE LOCAL MERCHANT.

The approach of winter and the holiday season, when the most important and largest expenditures on the part of every person and family takes place, calls attention to a matter of great consideration, for those who are to purchase these supplies. This matter is where are you, the citizen, going to buy your goods, of your home merchant, or are you already sending out for catalogues from outside merchants of the great northern cities, and figuring on saving twenty-five cents on every ten dollar purchase?

There is no greater community of interests in a town or city, than that which is to be found in local co-operation of the people. It is the sentiment put into active practice of doing everything possible for your neighbor's interest. It is the good word ever ready for the city's defence. It is the ready help to promote and advance every local interest which means public betterments.

It is found in giving the local merchant every possible order, every possible dollar in trade for goods, that can be purchased in his store, or ordered through his store.

The support of home institutions is best seen in the local patronage given every worthy local merchant. The retail merchant, as a tax payer, is a most important supporter of every thing that makes up a municipality. He is taxed for everything, and proportionally bears the greatest burden as a local taxpayer. This being true the local merchant deserves the consistent support, and every possible dollar of patronage from his home people.

At this season of the year, the pamphlet by mail, and the attractive ad in some outside periodical, is too apt to draw attention away from the local merchant. The person wanting goods very often will say what is the use of going to the local merchant, he can't carry such goods, and so send an order to some outside merchant. But how does the home citizen know that the article wanted is not to be found in town? Has the local newspaper been looked over, to see if the local merchant advertises, or if not having the exact article, cannot order the goods, and so make a small profit?

Let this season be a new one for local buyers, in that they make up their lists of needed goods, look up their local merchant and give him the first opportunity to fill every order, before sending a dollar to some northern city. Let the people try this one season, and see what the result will be. Give it a trial.

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Cherokee Remedy of Sweet Gum and Mullein nature's Great Remedy for Coughs, Colds, LaGrippe all Throat and Lung Troubles. Thoroughly tested for 25 years. All Druggists. 25c, 50c and \$1.00.

Tobacco is a rank, rapid growing and heavy feeding plant. In fact, tobacco requires more than any other cultivated plant. A complete fertilizer containing not less than 9 per cent of Potash in the form of Sulphate should be used. Valuable books on the cultivation, growth and fertilization of tobacco will be sent free to all interested farmers. They give the results of scientific experiments.

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GA.—Ala. Bus. College, Macon, Ga.

It is now the custom in New York City, with few exceptions, for girls to attend the public schools without wearing hats. On pleasant days there is only one hat to about twenty girls.

Catarth Cannot Be Cured

with Local Applications, as they cannot reach the seat of the disease. Catarth is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarth Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarth Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarth. Send for testimonials free. F. J. CHENEY & Co., Props., Toledo, O. Sold by Druggists, price 75c. Take Hall's Family Pills for constipation.

TALISMANS AND CHARMS.

Talismans and charms have their ups and downs in fashion. Just now the wearing of such "mascots," says "The Woman's Magazine," seems to be in the ascendant. They hang from necks, they dangle from purses, they even adorn one's rooms. The new set charm in Paris, which is worn to leave joyousness in its wake, is a pot of growing shamrocks. The pots are small, and there is a great desire to get the four-leaved shamrocks to grow in them. Such a result, of course, is a mere question of luck. The shamrock charm will be much sought this season and will be a popular favor for luncheons. At east Paris is looking through green eyes at present.

NO MEDICINE

But Change of Food Gave Final Relief.

Most diseases start in the alimentary canal—stomach and bowels. A great deal of our stomach and bowel troubles come from eating too much starchy and greasy food. The stomach does not digest any of the starchy food we eat—white bread, pastry, potatoes, oats, etc.—these things are digested in the small intestines, and if we eat too much, as most of us do, the organs that should digest this kind of food are overcome by excess of work, so that fermentation, indigestion, and a long train of ailments result. Too much fat also is hard to digest and this is changed into acids, sour stomach, belching gas, and a bloated, heavy feeling. In these conditions a change from indigestible foods to Grape-Nuts will work wonders in not only relieving the distress, but in building up a strong digestion, clear brain and steady nerves. A Wash woman writes: "About five years ago I suffered with bad stomach—dyspepsia, indigestion, constipation—caused, I know now, from eating starchy and greasy food. I doctored for two years without any benefit. The doctor told me there was no cure for me. I could not eat anything without suffering severe pain in my back and sides, and I became discouraged. "A friend recommended Grape-Nuts and I began to use it. In less than two weeks I began to feel better and inside of two months I was a well woman and have been ever since. "I can eat anything I wish with pleasure. We eat Grape-Nuts and cream for breakfast and are very fond of it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pgs. "There's a reason."

Thousands of Women

suffer every month in silence, tortures that would drive a man to the edge of despair. The ailments peculiar to women are not only painful but dangerous and should receive prompt treatment before they grow worse. If you suffer from pain, irregular functions, falling feelings, headache, side ache, dizziness, tired feeling, etc., follow the example of thousands of women who have been relieved or cured, and take Wine of Cardui.

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