

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE R. V. DR. LYMAN ABBOTT.

Subject: "The Spirit of Christianity."

Brooklyn, N. Y. — At Plymouth Church, the Rev. Lyman Abbott, D. D., occupied his old pulpit in the absence of the present pastor, the Rev. N. D. Hillis. Dr. Abbott's subject was "The Essential Spirit of Christianity." He chose for his text the passage Matthew xx:27-28: "Whoever will be chief among you let him be your servant, even as the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many," and said:

What do we mean by Christianity? What is its essential, specific spirit? It is the spirit of the Christ who "came not to be ministered unto, but to minister." The spirit of the Christian is to be like the Christ. It is to get back of all that is injurious and all that is valuable: all the accretions that are injurious and all the additions which have been made in the growth of Christianity, doctrine, ritual and institutional, to get back to the time of Christ Himself, and, if we can, see what Christianity meant then and there, in order that we may get at the essential spirit of it.

There appeared at the beginning of the so-called Christian era a religious teacher in a province of Palestine. He was certainly for that age and for all ages a singular man. The things we care for most He seemed to be indifferent to. He did not care for pleasure, but He was not ascetic. He did not hide Himself from the world. There is no instance in which He refused an invitation to a feast. He began His ministry by creating wine to prolong the festivities at a marriage feast, and yet He did not care for what men call pleasure. He said Himself that He "had not where to lay His head." He often laid down to sleep with only the stars overhead. He lived on the simplest food. He did not care for wealth. He never called a man a fool but once, and that was the man who spent all his life in accumulating and then did not know what to do with the accumulations. He did not care for power, for when He was offered a crown He refused it. One day they gathered about Him, waved palm branches and shouted "Hosannah!" and amid all the joy and acclaim He stopped and wept as He remembered the sorrows which were to come upon Jerusalem.

Ambition did not appeal to Him. He was willing to preach to 5000 or to 200 or to twenty-five or thirty, or to sit down with one poor wretched woman and talk to her by the well; and it did not make any difference. What did He care for? For service—to go about among men and make them happy. That was what He cared for. He cared for all sorts of men. He was equally willing to serve the Greek or the Jew. If He lived now, He would be as willing to serve the Jew as the Christian. He was willing to save the poor and the rich. He was not a poor man's prophet, nor a rich man's prophet. He was willing to minister to the ignorant, and just as willing to minister to the wise. He would talk with the peasant, or spend an evening with one of the great rabbis at Jerusalem. Character or past conduct did not separate men from His sympathy. It did not make any difference how badly a man had lived or how rotten was his character. He was ready to help him. He came into Jericho one day and the people crowded round Him. It was a city of priests and corrupt politicians. The politicians were more corrupt than in this day, and that is saying a great deal. It was a city of priests and politicians, and one of these latter, who had made money by squeezing the public, was a little man, who climbed into a tree, because he wanted to see this strange man pass. This strange man passed the priests and the orthodox religious people and looked up at the little man and said: "Come down; I am going to dine with you to-day." He sought out the bad man because He thought He could do something for him. He was equally ready to minister food to the hungry, healing to the sick, comfort to the afflicted, wisdom to the ignorant, inspiration to the depressed or to succor to the simple and the burdened.

The only question with Him was: "Is this man in trouble?" What kind of trouble? "It does not matter what kind of trouble, I want to help him." That was absolutely His only question. And yet this man saw that the deepest troubles of men are the troubles that come upon them because of their wrong going. In His first great sermon He gave the secret of happiness when He said: "Blessed are the pure in heart" and "Blessed are the poor in spirit," etc. The secret of happiness is what you are, not what you have. So the thing He wanted to do was to change men's characters, to get them out of sin and lead them in the paths of virtue and truth and good will. He wanted to lift off the burden of their sins and make them healthy, normal, holy men and women. To this He gave His life. He did not do this incidentally, as it chanced Him; there was something more. He said: "That is what I am here for. That is what God put me into the world for; it is the mission He has given me." He belonged to a nation that had been taught to look forward for the golden age, not backward. They thought the good time was yet to come. Their prophets had told them so. They thought it was to be brought about, some said, by the nation, by a series of prophets, or by a single man, a conqueror. And this man Jesus said: "This kingdom of God is at hand. This good time is already here, and I am the one to bring it about." The first time He preached was at Nazareth and then He told them this. Then He gathered a few disciples about Him and after a year with them He asked: "Whom do men say that I am?" They said: "There are many different things said. Some say a prophet; some a great teacher; some one thing and some another." And He said: "But whom say ye that I am?" One can imagine the moment of silence and hesitation and uncertainty that followed. And then one, an impulsive one, said: "You are the Messiah." He replied: "Yes, I am; that is right."

The mission of His life was to bring about the kingdom of God on the earth, and He said: "The way to do it is to help every one in need. No matter

what the character—to help one another, that is the way." The Jews wanted it another way. Queer people, these Jews! They thought they were the great people, which was very like the Anglo-Saxons of to-day. They thought there were no other people who were religious or civilized or who had the secret of great progress. They said the kingdom would come to Jerusalem, not to Rome, and that not the Romans, but the Jews, would be dominant. But Christ said, "No, that is a mistake. The kingdom of God is not in Jerusalem or Rome or Athens. It is in a spirit of universal helpfulness." That is the kingdom of God, and the kingdom will come when every man helps his fellow man out of every kind of need, whatever it may be. He was finally arrested and put upon oath and asked: "Are You the Messiah?" "I am," He said. He claimed to be the Messiah and He claimed to bring about the kingdom of God by diffusing the spirit of hope and faith and good will. The apostles went forth and preached—what? Not the Ten Commandments or the Sermon on the Mount, but "This is the Messiah. The Deliverer is come." In the nature of the case He could not do it alone. If it were to be some sudden upheaval, some cataclysm, some march of armies, it could be done in a single period, but if good will, peace and universal helpfulness were to be brought about, that would take generations. That must go from kingdom to kingdom, from city to city and nation to nation. And so He called a few men to carry the message—first twelve, then seventy. Then He died. Then, after His resurrection, He sent others. He sent them in the spirit of good will and helpfulness, to heal the sick, cleanse the leper and restore comfort to the sorrowing. To minister to everybody, rich, poor, wise, ignorant, to the Jew and the Gentile.

There was something more. In all ages men have believed in some great occult power lying back of the phenomena of nature. The Jews thought there was one great God who inexorably demanded righteousness of His people, and Jesus said, "God is such a one as I am, actuated by the same spirit. In My life and teachings I am interpreting this great Infinite Power, this just, wise God, this eternal Infinite Presence." And He illustrated His meaning by the parable of the king whose subjects rebelled against him; by the parable of the lost sheep and by the parable of the prodigal son. "That is the kind of Father that God is," said Jesus.

There is still more in Christ's message. In all ages men have been trying to get to this unknown God. They have said: "We have done wrong, we have aroused the wrath of this God. He is right to be angry with us. How shall we appease His anger? We will offer sacrifices." It is difficult in this twentieth century to realize what worship was twenty centuries ago. Picture the temple, the altar, the white-robed priests. All around in the outer court the cooing of doves, the bleating of sheep, and within, by this altar, a butcher's shop, a shambles. Priests cutting the throats of lambs and cattle and the blood flowing in great rivers out from under the altar. Why? Because these people thought God had a right to be angry—and they were right. He had a right to be angry—and they were half right in that—and they thought the way to peace was by sacrifice, and they were wrong in that. Jesus never offered a sacrifice, so far as we know, or told anybody else to offer sacrifice.

This world is God's reformatory and what He has done is this: His Marshall has come for you and me. Has He come in power, with greatness of riches or wonderful display of intellectual wisdom? No. Come how? In sympathy, in tenderness, in love, in purity and truth and righteousness. We can see no way to happiness save by endeavoring with truth and purity and righteousness. He has come to us—to you and me.

He says, "You can do the same thing." You say: "I have no power." "Neither had I." "I have not wealth." "Neither had I." "I was not an ecclesiastic." "Neither was I." "Come to Me; get My spirit; live as I lived; be willing to lay down your life for others, as I was for you."

I have tried this morning to get behind all definitions, all creedal statements, not because I think they are bad, but because I am sure the spirit of Christ transcends all definitions and creedal statements. Christianity! What is it? It is the new doctrine of God. It is the new faith in God. It is the faith of God, who is in His world as He was in Jesus Christ, comforting the sorrowing, helping the tempted, instructing the ignorant. It is the new hope, the hope of the kingdom of God that is coming. There is coming the time when men will give to their fellow men fair, honest, generous measures and will "do unto others as they would be done unto." That is righteousness. There is coming a time when there will be peace in every heart because it is at harmony with itself, and peace in the whole world between man and man, nation and nation. And it is a new hope that Christianity brings when it says: "Now, you can work for that because you are working in the spirit of the Eternal, and it is the spirit of good will, of service, of sacrifice, of laying down our lives for others as He laid down His life for us."

Christianity! What is it? It is that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." That is the theology of Christianity. "The kingdom of God is at hand." That is the hope of Christianity. "A new commandment give I unto you: that ye love one another as I have loved you." That is the law of Christianity.

Where Love Is, There God Is. Thoughts that disturb and trouble us seldom come from God. It is generally best to put them away, and throw ourselves, with increased trust in Him and mistrust of self, at His feet. And never forget, amid whatever may befall you—dryness, coldness, desolation and disappointment, consciousness of many faults, and of great weakness, and want of faith—that where love is, there God is sure to be. He never yet has suffered any soul to fall wholly from Him which, amid all its frailties and falls, clings to Him in love.—H. L. Sidney Lear.

God's Errands. Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence.—Becher.

FITS, St. Vitus' Dance; Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. R. H. KLINE, M. D., 531 Arch St., Phila., Pa.

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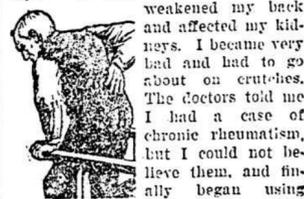
Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, etc. A bottle

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Kidney Trouble Causes Weak Backs and Multitude of Pains and Aches.

Col. R. S. Harrison, Deputy Marshal, 716 Common St., Lake Charles, La., says: "A kick from a horse first weakened my back and affected my kidneys. I became very bad and had to go about on crutches. The doctors told me I had a case of chronic rheumatism, but I could not believe them, and finally began using Doan's Kidney Pills



for my kidneys. First the kidney secretions came more freely, then the pain left my back. I went and got another box, and that completed a cure. I have been well for two years." Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

A naturalist has been making observations on the toilets of certain ants.

The Sultan of Turkey owns more than 200 bicycles, some with gold mountings.

STATE OF OHIO, CITY OF TOLEDO, ss. LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY, Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886. A. W. GLEASON, Notary Public.

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An excuse nearly always goes lame in the home-stretch.

(At17-06)

HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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The Strenuous Life of Old.

This is said to be a "strenuous" age. Doctors or people who dabble in the doctor's art talk about the "pace" we all live now, the stress and storm of life in England in the twentieth century, and so forth. But are we all so tremendously strenuous? Are we greater in will or work than Englishmen were in the Elizabethan age or than they were, say—we take the date at random—in 1806? English literature and history do not show convincingly that this is so.—London Saturday Review.

LACKED APPRECIATION.

"I told her she was the sweetest girl I ever had met." "Did she seem to appreciate what you said?" "Not entirely. All she said was, 'Oh, come off!'"—San Francisco Call.

The Only Remedy.

Edwin James was one of the most brilliant English lawyers of his day, but he was always in financial difficulties. At one time he lived in some West End chambers, the landlord of which could never obtain rent. At last he had recourse to an expedient which he hoped would arouse his tenant to a sense of his obligations. He asked him if he would be kind enough to advise him on a little legal matter in which he was concerned, and on James acquiescing drew up a statement specifying his own grievance against the learned counsel and asked him to state what he considered the best course for a landlord to take under such considerations.

The paper was returned to the landlord the next morning with the following sentence subjoined: "In my opinion, this is a case which admits of only one remedy—patience."—Baltimore Daily Record.

H. H. GREEN'S SONS, of Atlanta, Ga., are the only successful Dropsy Specialists in the world. See their liberal offer in advertisement in another column of this paper.

RESIGNATION.

"Do you think that a strike will make coal more expensive?" asked one householder.

"I don't know whether a strike will do it," answered the other, "but something will."—Washington Star.

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