

# THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY  
DR. C. L. GOODELL

Subject: "The Carpenter's Son."

New York City.—Calvary Methodist Episcopal Church of Harlem, through the effectiveness of the pastor, the Rev. Dr. Charles L. Goodell, is growing in an unparalleled way. Last February, as the result of revival services for the month of January, he broke all city church records by admitting 355 members. Sunday morning more than 350 were received into the church, and these, added to the fifty taken in at the January communion, make a total of more than 400 admissions as a result of four weeks of revival services. Dr. Goodell gave this as the reason of the great ingathering: "There is no secret to it; any church can be stirred as ours has been if it is willing to pay the price. The price? It is consecration, prayer and hard work. All three are needed in about equal parts. Our magnificent congregation has been moved by prayer. The reception of members into this church Sunday was a joyful event for the ministers and members, for it placed Calvary Church at the head of Methodism in point of membership. Calvary now has a few more than 2400 members on its roll. Since Dr. Goodell has been at Calvary, twenty-one months, there has been a net gain of 1000 members, or about seventy-five per cent. Of these new members more than 600 came on probation. The church now has 2200 and every Sunday night all seats are filled early. At some of the special services many chairs had to be brought in and the altar space filled, and then scores could not find seats. Sunday there were fifteen denominations represented by those who came by letter.

About 1500 persons took communion in the morning. Bishop E. G. Andrews, of Brooklyn; the Rev. Dr. Frank Mason North, of the City Mission, and Tract Society of New York City, and Mr. Williams, the assistant pastor, and officers of the church assisting. In the afternoon about 500 were communed. In the evening Dr. Goodell preached on "The Carpenter's Son." The text was from Matthew xlii:35: "Is this not the carpenter's son?" He said:

Out of the doorways of the poor come the men who make the world rich and God walks oftener in the narrow rooms and on the creaking stairs of the little cottages than in the wide, sounding halls of the rich with armor and pictures looking down. You have seen the home of Burns and Shakespeare; picture to yourself something as much poorer as these are meaner than the homes of the newly rich and you may call that the home of a carpenter in Nazareth. They will show you the place with rotive offerings and gowgaws in it, but you will say, "So!" and walk out. Find a place where a carpenter is now making an ox bow or a poor man's table and it will be like what He knew, for the men of Nazareth are like all their kin in the East; they change not in a thousand years. I like to think that for thirty years Jesus knew the narrow ways of a laborer.

His trade He plied, a carpenter, and built doors, where folks come and go, unto this hour. Not wanting how the hands which wrought their doors Unbarred Death's gate by Love's high sacrifice— Tables whereon folks set their meat, and eat, Heedless of Who was "Bread of Life" and gave Such food that whoso eateth hungereth not. And, in those little lanes of Nazareth, Each morn His holy feet would come and go While He bore planks and beams, whose back must bear The cruel cross. And, then, at evening's fall, Resting from labor, with those patient feet Deep in white wood dust, and the long curled shreds Shorn by His plane—He would turn innocent eyes Gazing far past the sunset to that world He came from, and must go to; nigh to Him— Night unto us, albeit we see it not, Whereof Life is the curtain, and mute Death Herald and Doorkeeper.

Nazareth was a town in which to talk with God. The great plain before it had felt His thunderous foot. There was Carmel, where Elijah talked with God, in plain sight. There was Jezreel of Ahab and Jezebel. There was Eudor and Saul and the witch. There was Tabor, lone and majestic, near at hand, and Hermon far to the north, cloud-capped and snow-peaked, while to the East, hidden behind a dozen ridges of hill and dale, was the sea of Galilee—mother of sermon and of miracle. In Nazareth He found the illustrations which make so large a part of His sermons. There was a great day of toil and toll before Him, and here in the cool of the morning He must store up the reserve that will take Him on to awful noon at Jerusalem. It takes a great soul to bide his time—to get ready for a great act and be patient with the training and the slow step of the years. To live with God and in Him is the main thing after all. He walked those cliffs with no one to look at Him or to wonder at Him—prayerful, masterful, patient. Was there ever a better example for ordinary people. It is good for the burning fever of life to look at Him. The world is too much with us soon and late. Our home life is low and sordid. We fret under it. There are too many little things to do. Too much of one and too little of outlook. What are we saying? Look at Him. Poverty? Yes. Toil? Yes. Did they who saw Him appreciate Him? We shall see; who was it said: "Is not this the carpenter's son?" and how did they say it? It was a taunt and a sneer. You know now how He came to say, "A prophet is not without honor save in his own country."

The very men whose houses He had built were ready to stone Him to death. It has often been so. The men who have built the houses that the world's thought lives in to-day were most of them buried in ignominious graves. Very likely the men you serve may throw stones at you from the vintage ground where you put them, but it will be no new thing, so keep sweet about it. He could afford to wait. His carpenter bench would yet be holy because He worked at it, and

the tools He handled would be held at the price of a King's ransom. His is the gospel of the mechanic. He fitted Himself at a carpenter's bench to say, "Come unto Me all ye that labor and are heavy laden and I will give you rest." He had no sympathy either with the man who wants more work than he pays for or the man who wants more pay than he works for. I want you to see from this life that great deeds should go along with common life, making it sublime. When you read of the great economies that had to be practiced in the homes of such men as Phineas and Alcott, Hawthorne and Emerson, you realize the advantage of plain living and high thinking. There is too much high living and meagre thinking.

The struggle after a more sumptuous life than we can afford takes the strength out of us, and if we get it it is the nerve for toil and self-denial, which are only other names for victory, away from us. Our impatience takes away our capacity and love for toil, and we are miserable and useless. Be happy in a humble home. You will never have to live so cheaply as did Jesus.

Then make up your mind to work. Jesus the Carpenter taught us the dignity of toil. He made the saw and the plane as truly the ensign of a noble life as the fasces or the toga of the Roman. There is an evangel of toil. The shuttle and the hoe, the saw and the reaper have a message which the world must hear. The workers make life glorious, the shirkers make it detestable. "My father worketh hither and I work" was the challenge of the Christ to every indolent and careless soul. Virgil sings of men and arms, but the song of to-day is a song of men and tools. I have a Saviour who wrought the hot day through. I can talk with Him of quivering palm and throbbing limbs and a fainting heart and He will know.

You cannot imagine Him as making a poor joint or allowing a bad knot in an important place. To me you are ideal, and that an ideal which He founded by His own character, you will take nothing less than a honest attempt at a perfect product. The desire to slight one's work will lead to a compromise of character, and that will lead to the loss of the soul. It is not the work but the spirit you put into it which makes the task ignoble or sublime. I would have every man step to his work to-morrow without dread or envy. I would have him feel that Jesus the Carpenter was the great model, and that if He could fit His part for the conquest of the world at a carpenter's bench any laborer may feel himself surrounded with glorious hopes and his dingy little shop become the habitat of angels. Paul stitching tents thought out those wonderful chapters of spiritual logic which move the world. Carey, the shoemaker, thought out the plan of giving the Bible to the Hindoos. Morrison, the last-maker, gave the gospel to China. Burrett, the blacksmith, became the most learned workman of his day. Daily humble life lived on high levels—this is the happy possibility of common men.

What high discourse there must have been in that humble home when the day's work was over; what acts of affection, what mutual confidences and holy trusts!

But He who made lintels for the doors of Nazareth set up also the gates of the eternal city of God. He who made humble homes for the common people of His native town was the Artificer of the eternal home of the soul. It was not a figure of His imagination when He pictures the unsafe foundation and the awful ruin of that Nazareth house. He had seen the torrent rush down the chalk cliffs of Nazareth and sweep away the houses of His fellow craftsmen. Small wonder that He looked upon that ruin from the standpoint of a careful builder. But when they drove the carpenter from His bench at Nazareth He went out to build for eternity. I want to ask you to give your contract for an eternal mansion to Jesus the Carpenter. As a wise master builder, He asks you to count the cost. Are you ready to build? Are you willing to pay for a good foundation and will the superstructure you rear be a sacred one? He will not countenance the ornate decorations that hide the lack of solid worth. He will have no part in the consummate fraud of a life that is built on the sand. He will not build with hay and stubble. If it were a house to sell it might be out of your sight, but here when I say it is the house you are to live in forever. If there is a flaw in it you will find it when the floods come. It falls you will go down in the ruin. Yes, there is the gasp for breath said "I am almost ashamed to ask God to have mercy on me when I ignored Him for three score years," and you will feel the same. To leave you in old age to the mercy of the windy blasts would be cruel, but the man who shirks in the building of his soul's tabernacle does that for himself. Only Jesus knows how to build for eternity. The old Romans were great builders of roads and bridges, and the old Egyptians were great builders of pyramids, but I want somebody who can build a house, for the soul that will outlast pyramids and stars. No man save Jesus can have my contract.

Power of Sacrifice. John Henry, while a divinity student, went through a tempest that most daring seamen dare not dare face, and brought ashore seven sciors from a wrecked boat. The strain was such that, though he lived to finish his studies, he had scarcely taken up the work of a parish when death summoned him away. The crowds that came to his funeral were so large that the window of the church was removed and a platform erected where those within the church and the masses of humanity without could hear the words of Lord Chalmers.

Knelt in your closet and say, "O God! I have not known Thee; deign to reveal Thyself to me; teach me to love and obey Thee; by Thy goodness, oh, forgive my wanderings, and let me feel the tranquility of a life hid in Thy blessedness." Such petitions will not be unheard, nor fail to bring down answers of growing fulfillment.—William Alger.

It takes as much grace to make a saint out of a Pharisee as it does to make one out of a publican.

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Mrs. Pinkham's Standing Invitation. Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham, at Lynn, Mass. All letters are received, opened, read and answered by women only. A woman can freely talk of her private illness to a woman; thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken. Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Surely any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance.

If you are ill, don't hesitate to get a bottle of Lydia E. Pinkham's Vegetable Compound at once, and write Mrs. Pinkham, Lynn, Mass., for special advice. When a medicine has been successful in restoring to health so many women, you cannot well say, without trying it, "I do not believe it will help me."

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No matter what experience has shown, there will always be some women who believe that they must, at least once a month, bear the burden of PAIN, as a part of woman's lot. They must, if well, not. Periodical pain is a sign of functional disease,—a cry of your nerves for help. To strengthen and restore the diseased organs to health, take

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