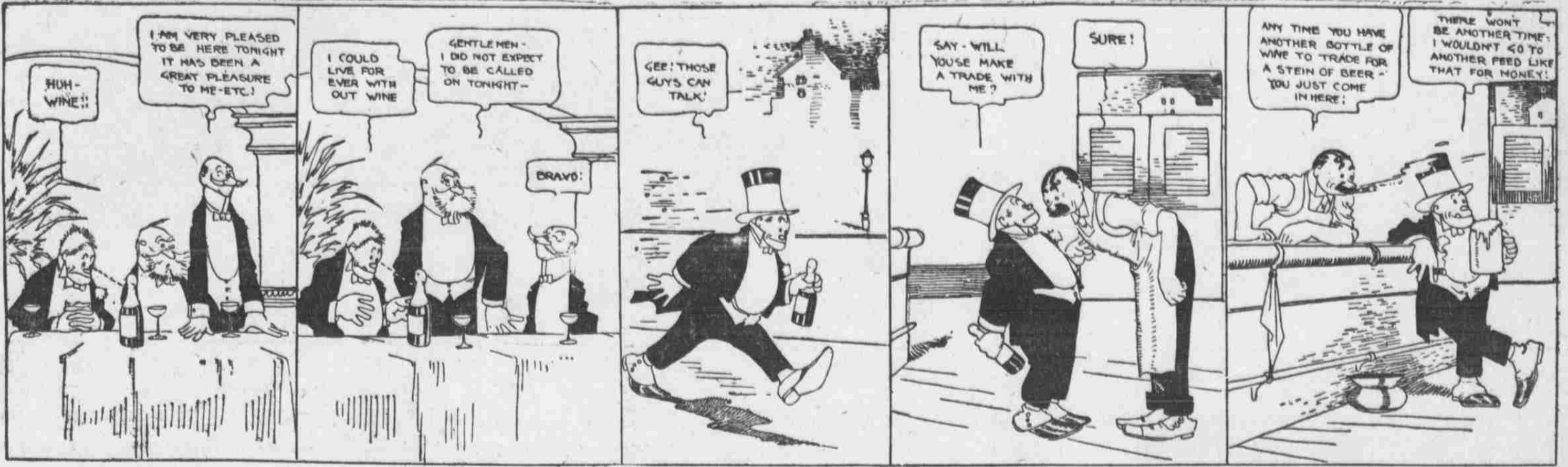


# The Bee's Home Magazine Page

## Bringing Up Father

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## In the Temple of the Lord

Sermon by Dr. Parkhurst on the Infinitude of the Almighty Father

By DR. C. H. PARKHURST.

The Lord is in His holy temple; let all the earth keep silence before Him.—Habakkuk 2, 20.

This verse, if carefully considered, is a surprise, for it locates the Infinite; puts Him in a place, houses Him in a sanctuary.

That way of representing the situation offends the religious sense. There is a reason why it should offend it; also a reason why it should not offend it. Solomon, in his prayer dedicatory of the temple, said: "But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have built."

This expression, we instantly feel, grasps with tension the sublime idea of God's infinitude. But a few minutes before he had said, also in prayer: "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever." That gives us the other conception, and each of them in its own way true.

To contract the Infinite and to view It—rather, to view Him—under limitations, is one of the necessities of a divine revelation. It is said of the Almighty that "He dwelleth in light unapproachable, whom no man hath seen nor can see." Which teaches us that to know God in His infinitude is an impossibility to human intelligence. So that if we cannot know Him in His completeness, there is an end of all knowledge of Him and an end of all religion.

We do not consider that we are shut up to any such dismal and hopeless alternative. We do not know the whole of anything even of any finite thing, but we know something of it, and the imperfection of our knowledge does not wipe out its value. We have not been able with our small thinking to compass the Atlantic. It is too broad, long and deep to be contained in any living man's conception of it and has to be; yet even our imperfect knowledge of it is not without a measure of value, and is dependable up to a certain point, and its dependability is demonstrated by the success attendant upon our practical use of that knowledge.

Had not experience taught us to the contrary we might naturally suppose that in order to get any trustworthy idea of the sun or of any other heavenly body, our eyes would require to be as large as the sun and our thought as deep as the sun. Because they are not as large and as deep as that, knowledge of it is a fragmentary and imperfect knowledge, but we find value even in its imperfection. Every one single thread of sunshine tells of something, and we let that thread wind itself around our finger and give us the warmth of it, and that warmth we trust as being an atom of the sun's own fervid breath. Our infiniteness stands in the way of perfect knowledge, of course, but that is just as true in our relation to finite things as in our relation to infinite ones, in our relation to a bit of carbon, or to John Jones, as in our relation to spirit or the Almighty.

By believers in God who do not frequent the sanctuary the reason which they sometimes put forward in explanation of their non-attendance is that it is inconsistent with the vastness of the Divine Being to carry on their worship of Him indoors and under a roof. That was exactly Solomon's thought and we have to credit their idea with a certain amount of validity. But while an idea may be too small to be of practical value, it may also be too large to be of practical value. There is, so was Solomon's, and so, while he proclaimed the impossibility or inconsistency of a temple, went to work and built one.

And some form of temple is indispensable, human nature being what it is, the contracted thing that it is. And so temples of some sort have sprung up all over the world, and the fact is that it is the most spiritually minded people that cleave most closely to them. From those who tell me they prefer to worship God in the great temple of nature, I never expect much in the way of that kind of religion that blossoms out into beautiful solidity of Christian character

and service. We may grow up to it some time. St. John, in his vision of the Celestial City, tells us that he saw no temple there. That may well be. We have only begun living and worshipping yet, and cannot tell into what our present devout possibilities may develop.

But as to what we need at present, some form of church, sanctuary, temple, tabernacle, is for most, if not all, an essential to a godly life, and if all the churches in our cities were leveled with the ground one of two things would result, either our religion would start on a course of more and more rapid decline, or there would spring up a cluster of little extemporized sanctuaries, domesticated here and there in the homes of believers, which would keep alive the passion for concerted worship, till it culminated once more in the replacement of demolished sanctuaries by sanctuaries freshly constructed.

It is scarcely necessary to say that one may be godly in the inner and in the outer life without being attendant upon any sanctuary. One can also be intelligent and even become learned without attending school. One can subsist upon bread and water, even if a more varied diet would more perfectly meet the body's varied requirements. The question is not whether a man can get along without going to school, but whether he can get along better with it. So the problem is not whether church attendance is an absolute necessity, but whether it is an advantage.

The matter of certain particular places set apart as holy is like the matter of certain particular days set apart as holy. They are both of them a compromise with human infirmity, for, as a matter of fact, all places are holy and all days are holy. But people who make no distinction between days and theoretically proceed on the basis of the doctrine that they are all holy will probably not hallow any of them, and at the point at which our religious development has thus far arrived all Sabbath means practically no Sabbath. We have observed that in others and have very probably experienced it in ourselves.

We have remarked, and very likely experienced, the same thing when the attempt has been made to level down all distinction between what are commonly known as sacred and secular places, and to regard one place as good as another. And we make no question but that one place of meeting with Him is as good as another, if only we meet with Him. Now, that exactly is the point—if we meet with Him, if we come personally into spiritual touch with Him, if we can say of ourselves as was related of Enoch, that we have even for a few minutes been actually walking with God, been conscious of His companionship and of such certainties as God's experienced presence is able to bestow.

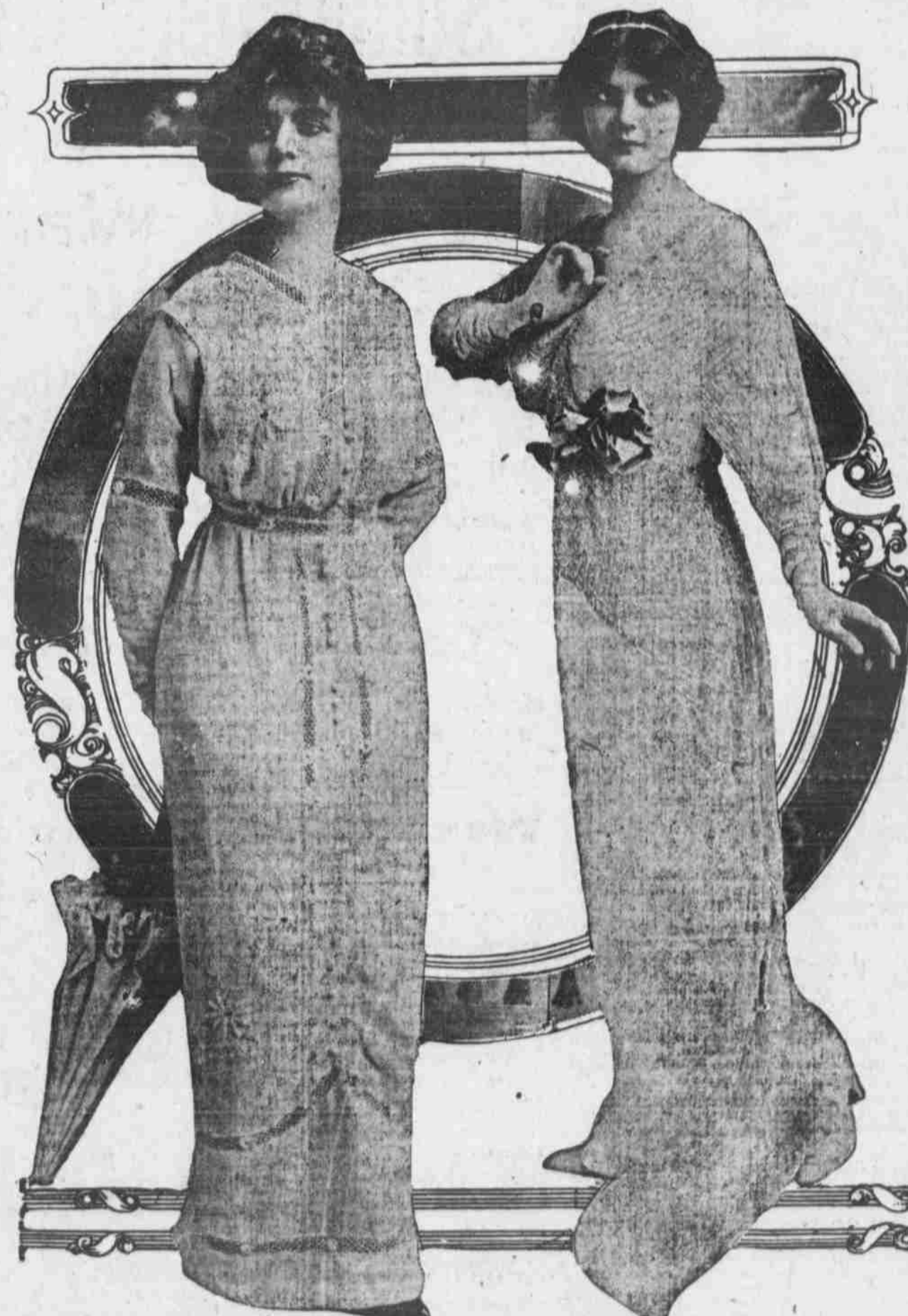
It is a thing to mention in this connection that most churches insist upon the sanctuary being employed exclusively for services that are distinctly religious, services that are maintained in the consciousness of the presence of Him in whose temple we meet. We try to bring the church into everything, but there is a wide difference between that and bringing everything into the church, and that difference has generally been respected and the sense of it cultivated. When Christ drove the money-changers out of the temple it was not from any objection to the presence of the money-changers, but from the exception which He took to the introduction there of interests that were spiritually inharmonious with the interest of His temple.

So far as we are informed what was being done there was business that was not in itself illegal or illegitimate. Indeed, on the contrary, it appears to have been rather directly related to the temple, as the marketing that was being carried on was the marketing of sheep and oxen that were to be sacrificed in the interest of the temple service. Still, the traffic in these animals was not in itself a religious employment, and as such had, in the judgment of our Lord, no proper place in a consecrated house of worship. In hardly any other way could Christ have drawn more sharply the line between locality that was sacred and locality that was secular, or have placed a heavier emphasis on the sanctuary as definitely possessed of a divine quality, and in a peculiar sense the abiding revealing place of the Divine Being.

When we all of us, whatever our special relation to the service—occupants of the pews, the chancel or the pulpit—come into the sanctuary with a fervid sense that we are entering the courts of the Lord's house, coming into the very presence

## Midsummer Confections BY OLIVETTE

A Charming Day Dress and a Magnificent Evening Gown



By OLIVETTE.

Jewels and sequins are coming into their own again. This graceful evening gown in the right hand picture, with its jeweled overdress, produces the slender silhouette so much in vogue. Cool and dainty is the other frock for midsummer wear. A soft crepe that launders easily and does not crush is the most practical material in which to develop it. Almost any woman can carry out the

embroidered design of marguerites with outline sketch scrolls, "all-over" dots and eyelets. The lace insets of inch wide Irish may be dispensed with in favor of a cheaper lace-Maltese for instance. But the five tiny draping tufts with ball buttons of Irish lace at their centers are a very important feature on making this model slightly "different." The button "motif" is carried out on blouse and upper skirt front too.

## Advice to the Lovelorn

By BEATRICE FAIRFAX

Try the Same Time. Dear Miss Fairfax: I have been keeping company with a young man for two or three years. He writes to me occasionally, and sometimes he does not write for three weeks. Should I wait the same length of time before answering his letter or should I answer in a few days? I love this young man and do not wish to let him know it by answering too soon. BROWN EYES.

Nothing Whatever. Dear Miss Fairfax: I am deeply in love with a girl one year my junior. She is 22 years old. She loves me, I know, but she insists on flirting with a young man in the same town. Do you think me right in objecting? Would you quit going with her? What do you think she means? COLE M.

chamber of God and with hearts that are therefore stirred to the reverent rendering of our respective offices of hearing, singing and speaking, then we shall go away closer to heaven, even while living upon the earth and doing the duties of the earth, and shall feel

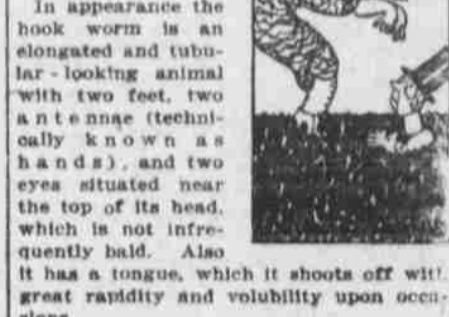
in our hearts the echo of the words of the Psalmist: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in His holy temple."

## Natural History Lessons- No. 1--The Hook Worm.

By DOROTHY DIX.



AMONG the most interesting of the native fauna and flora to be found in our midst is the hook worm. This valuable creature belongs to the category of domestic animals (genus hemiphasis), and it forms a useful and indispensable adjunct to households where no maid is kept. The hook worm is indigenous to the United States, and it flourishes most plentifully in cities, only a few rare and scattered specimens of it having ever been found in the country. Scientists differ concerning its history, but a consensus of the best authorities indicates that its origin was contemporaneous with the coming of the fashion of frocks that button up the back, and that the great original hook worm was discovered by a fat woman with short arms.



From this small and humble beginning sprang the millions of hook worms that now pervade the land and make glad the waist places of swell dressers by pulling together belts that do not meet by four inches. Thus do we see how marvelously nature provides for all contingencies. In appearance the hook worm is an elongated and tubular-looking animal with two feet, two antennae (technically known as hands), and two eyes situated near the top of its head, which is not infrequently bald. Also it has a tongue, which it shoots off with great rapidity and volubility upon occasions.

Apparently the eyesight of the hook worm is very poor, as it is unable to see a button unless it is the size of a silver dollar, and it cannot distinguish an invisible loop from a chance to tear a hole with a hook in the back of an imported dinner gown. Likewise the hook worm is very awkward and clumsy in the way in which it manipulates its antennae, it having been estimated that it makes 11,000,000 different motions and dabs and fumbles in trying to insert a perfectly plain hook in a perfectly obvious eye.

These faults of the hook worm are accounted for, however, by scientists on the theory that it is still an imperfectly developed animal, and it yet lacks about seventeen additional hands and four more pairs of eyes in order to perform satisfactorily the function for which it was created. Doubtless these will be acquired in the process of evolution, and our great-great-granddaughters may rejoice in the possession of hook worms with a full complement of faculties that will be able to do their appointed tasks and fasten up a French confection before you could say "hook!"

Little is known of the habits of the hook worm, as, although it is a domestic animal, it absents itself from the house all day, only returning at night to be fed. Its period of greatest activity is just before dinner and theater time, when it gets busy and may be heard making weird and profane noises. The hook worm is exclusively a lady's pet, men seeming to have no use for the animal, though they are so highly esteemed by women. It should be stated in this connection, though, that opinion among women is equally divided as to whether it is best to catch a hook worm when he is young and break him in to your own style of fastenings, or to let him up with a hook worm that has been thoroughly trained by some deceased lady who was addicted to lingerie shirt waists. Much is to be said in favor of each side of the question; but, alas! there are many problems in life, and even the young hook worm who is conscientiously kept on doing his duty sometimes gets in bad, for in his excess of zeal he displays a skill that sets the woman who owns him to guessing. The hook worm has a very limited vocabulary, the only two expressions that it has ever been heard to use being "Helen Blazes" and a word that is muffled and indistinguishable, but that sounds as if it started with a big, big D.

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## Battle of the Wilderness

By REV. THOMAS B. GREGORY.

Forty-nine years ago, May 6, 1864—almost 300,000 Americans were tearing away at each other's throats in the death grapple known as the battle of the Wilderness. With 130,000 men Grant was trying to force his way southward and Lee, with 60,000 was doing his best to keep the federal commander from carrying out his purpose.

All day long Grant pressed with all his might against the gray line, and all day long the gray line stood firm. Not quite all day, either, for when the sun had begun to turn Lee taking the offensive, hurried Longstreet hard against the left of the blue line and in a short while the "Old War Horse" was carrying everything before him. But right then and there, in the very fury and tempest of the confederate onset something happened. Longstreet was severely wounded, high up death, by stray shots from his own lines, and the advance was suddenly stayed. The confusion and delay occasioned by Longstreet's fall gave Hancock time to strengthen his line and the threatened disaster was averted. The sun was now nearing its setting and the battle of the Wilderness was practically over. It had lasted two days and the strategic results were the same as when it began. Thirty thousand dead and wounded men lay scattered over the region, but with the exception of that terrible fact things were about as they were at the start. Across Grant's path lay Lee, and facing him and looking southward stood the silent man, resolved to "fight it out on that line if it took all summer."

It was just after this battle of the Wilderness that Lee showed his first signs of despair regarding the outcome of the struggle for southern independence. He knew that he had given the federal commander a fearful punishment, but in spite of that punishment Grant refused to turn back. Observing this, and talking in its full significance, Lee turned to a member of his staff and sadly remarked: "I am afraid that at last we have found a man who does not know when he is beaten."

Parisian Sunshades. A much admired sunshade was made of pink taffeta covered with tiny pleatings of tulle edged with a plait. Another had a very pretty handle set with precious stones and at the base a flat piece of gold about the size of a half dollar, by which it is carried when closed in order that the dainty tulle pleating may hang freely. A substance in white was of crepon embroidered in silk all around, with a wreath of cherries and leaves; the handle of cherrywood had a dainty bunch of cherries and leaves daintily twisted around it.