SCEPTRE OF THE KINGDOM

An Eloquent Sunday Disceurse By the Rev. A. B. S mpson.

The Manifestation of the King-The Recognition-Lord of the Temple.

New Yonk City,-The following ser-mon was preached Sunday by the world-famous head of the Christian and Mission-ary Alliance, the Rev. A. B. Simpson. His gubject was "The Manifestation of the King," and his text was: Tell ye the daughter of Zion, Behold thy King cometh unto thee meek, and, sitting upon an ass, and a colt, the foal of an ass.-Matthew

and a coit, the four of an ass.—Matthew 21:5. The time had now come when the Lord Jesus was to be publicly manifested as the son of David and the King of Israel. Hith-erto He had refused the demands of the multitude, who, after His Galilean mira-cles, had tried "to take Him by force and make Him a king:" but now as the end draws near it is proper that He should lit-erally fulfil the announcements of ancient pronhecy, and for a brief moment, at least, appear as the heir to David's throne and the answer to all the Messianic hopes of Jarael.

the answer to all the Missianic hopes of Israel. I The Recognition of the King. It was strange that the first to recognize Him as Israel's King should be two blind beggars. That which the rulers of Israel, with all their wisdom, failed to comprehend, was discovered by poor old Bartimeus and his blind companion. Calling Him by His Mes-sianic name, they cried, as the procession pressed by, "Jesus, Thou Son of David, have mercy on us!" When Jesus heard that name He instantly ordered the pro-cession to halt, and, calling them to Him, granted their potition like a king, bidding them receive their sight and follow Him in the way.

them receive their sight and follow Him in the way. So still it is ever true, "Thou hast hid these things from the wise and prudent and revealed them unto bakes." The wisdom of the world and even the culture of theo logical science have blinded men to the vision of God, and it is the lowly and often illiterate to whom the Holy Ghost reveals. "The mysteries of the kingdom of heaven" and the blessed hopes of the coming ence more of our glorious King. How did these blind men know that Jesus was the Son of David? With their inner senses they felt after Him until they found Him. It is so still that the hung; y heart finds the Saviour. Reaching out in our darkness and sense of need, groping for One who we feel can meet and satisfy our need, we press our way toward the

for One who we feel can meet and satisfy our need, we prees our way toward the light even as the blind man, who, while he cannot discern the objects before him, can see vaguely at least the glare of the light and press closer to it. Even so we can press toward God, and He will meet the seeking soul and reveal Himself in the vis-ion of light and love even as He did to them.

Seeker for Christ, follow the light you have and He will give more as you follow on, and you, too, will hear Him say. "Re-ceive thy sight, thy faith hath made theo made the

ceive thy sight, thy faith bath made theo whole." II. The Manifestation of the King. An-cient prophecy had foretold the coming of the King of meekness, truth and love, and His triumphal entry into Jerusalem was a striking fulfillment. Zechariah especially had literally described the scenes por traved in this chapter. "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King cometh unto thee. He is just and having salvation, lov-ly and riding upon an ass and upon a colt the foal of an ass." (Zechariah 9:9). For the first time in His earthy minis-try, our Lord permits Himself to be borne by the beast of burden, which had always been recognized as the bearer of kings. Riding upon a little colt never ridden be-fore, draped with the garments of His dis-ciples as they walked beside, and accom-panied by the mighty multitude surging up from the city at this, the Passover time, when the population of Jerusalem was multiplied tenfold. He slowly descended from Bethany toward the city. At every step the enthusiasm of the crowd grew higher. Cutting down branches from the yand even their garments they flung in hom-are at His feet, while their voices rose to a and even their garments they flong in hom-age at His feet, while their voices rose to a mighty shout as they cried in the language of an old prophetic Paslm, "Hosannah to the Son of David, Hosannah in the high-

the son of David, Honnor was in strange est." But His own demeanor was in strange contrast to all these scenes of tumultuous excitement. Truly, He came as the King of mechness, lowliness and love. This be-came still more apparent when the city suddenly burst upon their view, and the sight of it drew from Him an outburst of sorrow and compassion, and amid all that pageant of popular acclamation He gave

an advertisement of business, as a means of social preferment or secular gain—these are things which are so common on every side of us that the hearts of many of God's shildren have been filled with humiliation and sorrow, and moved to carnest prayer for the coming of the King once more to cleanse His Temple and nurge from His church these shameful profanations. The second cleansing of the Temple

church these shamerul profanations. The second cleansing of the Temple would seem to suggest that before the Lord's coming there is to be a profound work of sanctification among the people of God answering to that first cleansing of which we read so fully in the early shapters of the Acts of the Anosties. Still more fully does it apply to the in-dividual experience of the Christian. Here, too, there is a second cleansing which the Lord comes to bring when He Himself enters the consecrated heart, not only saving, but sanctifying and separating us unto Himself in a deeper sense than we can possibly know, even in the early joy of conversion. Have we received this second cleansing? IV. The Children's King. This was not

iscond cleansing? IV. The Children's King. This was not an ordinary crowd, where the children alwavs love to be in front, but it was a genuine outburst of heaven inspired love and loyalty that made them crv. "Hosan-nah in the highest." For the Lord Jesus Himself bore testimony to the genuineness of their praise and indeed gave it the high-est place over all others as He poted the ancient Scripture. "Out of the mouths of pabes and sucklings Thou has perfected praise." Others might join in the accla-mations because of the contagious influ-mee of an excited multitude, but theirs was "perfect praise." As usual the Phari-iees were ready to scorn their juvenile en-thusiaem, but the Lord Jesus was also ready to vindicate them as He bad once before. hefore

ready to vindicate them as He had once before. Let us never forget that Jesus is the children's King. By and by, when we wel-come Him to His heavenly throne, we shall find that a vast proportion of that ran-tomed crowd will consist of little chil-dren. Let us train our little ones to know Him and crown Him as their King. The word used here in their childish praise is the Hebrew word "Hosannah." It is not quite the same as Hallelijah, the usual ex-pression for worship and praise. Literally it means "Lord save us." Our Hallelu-jahs must begin in Hosannahs. Even the children, too, must learn that they are sinful children, and that they also require His cleansing blood, and only as they ac-cept it and honor it will their Hosannahs become Hallelujahs, and the Lord pro-nounce their homage "perfect pra's." V. The Bessing of the King. Immedi-ately, after Christ's triumphal entry into Lerusahem and His clearane of the Tem-

V. The Blessing of the King. Immedi-ately after Christ's triumphal entry into Jerusalem and His cleansing of the Tem-ple, we read these significant words, "and the blind and the lame came to Him in the Temple and He healed them." Purifica-tion always leads on to power. The cleans-ing of the Temple was followed by the healing of the sick and the revelation of the great and good Physician. So, still, it will be found in our personal experience. This was not a momentary gleam of divine beneficence over a dark and suffering world, but Jesus Christ is the same yes-terday, to-day and forever.

'And warm, sweet, tender even yet

And warm, sweet, tender even yet A present help is He And love has still its Olivet And faith its Galilee. The healing of His seamless robe Is b? our heds of pain. We touch Him 'mid life's pain and strife And we are whole again." But, of course, all this awaits its perfect

But, of course, all this awarts its perfect fulfilment in that happing time when the King shall come to His own again "and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Then, when this carth is purged of all iniquity, will it be also true the inhabitant shall no more say, "I am sick, and the people that dwell therein shall be forgiven their iniquity."

their iniquity." VLs The Curse of the King. But the King has not only blessing, but also judg-ment in His mighty hand. The only mira-cle of judgment recorded in all the life of Jesus Christ immediately followed these incidents. It was the cursing of the bar-ren fig tree, to which He came seeking fruit and encouraged to expect it by the uxuriant leaves that covered its branches; but lo! there was "nothing but leaves." and He pronounced upon it the withering words t at left it leafless and dead. This was, of course, a type of the fruit.

This was, of course, a type of the fruit-ess nation that He had already referred o under the parable of the Barren Fig Tree, and it forecasts the solemn judgment that awaits every professed follower of Thrist who shall meet Him at last with empty hands and fruitless life.

But there is a benchicent aspect, even in he curse of the King. It tells us of One the curse of the King. It tells us of One that has the power to consume and destroy the things which we are unable to cast out of our lives. There are fig trees of sinful habit and physical disease which our hu-man strength cannot throw off alone. Oh, how glad we are sometimes to have a God who is "a consuming fire," and from whose presence Satan, sin and sickness flee away. He tells us we may enter into His de-dructive power against these things and hand over to His flaming sword adver-varies and obstacles too great for us to pverceme. *

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 18.

Subject: Israel Reproved, Amos v., 4-15 Verses, 4-6-Commentary on the Day's Lesson.

Commentary .- 1. A lamentation for Is

Commentary.--1. A lamentation for Is rael (vs. 1-3). Because Israel continues to show no signs of renortance, Amos sees that certain and speedy destruction will come upon the nation. He accordingly proceeds to sing a functual dirge. Israel was spiritually dead; like a failen virgin, she had debased herself and loat her pur-ity. She was prostrate on the ground, un-able to rise, having none to assist her. The prophet also declares that the strength of the nation was to be reduced to overtaerb nation was to be reduced to one-tentl of what it then was. "Such an announce-ment as this, made in the height of the prosperity secured by deroboam 11., would naturally be a startling one to those who

beard if." II. An exhortation to seek God (vs. 4-6). 4. "Seek ye Me." Cease your rebel-hon against me; return to Me with all your heart, and though consigned to death, ye shall be rescued and live. De-plorable as your case is, it is not attery desperate. "Shall live." Shall escape the throatened destination 5. "Seek not plorable as your case is, it is not utterly desperate "Shall live." Shall escape the threatened destruction. 5. "Seek not Bethel." At Bethel was one of the gold-en calves Jeroboam had set up. At this time it was the most popular sanctuary of the northern kingdom, and was patron-ized by the King (chap. 7: 13). "Gilgal." This was an important church centre about nine miles northwest of Bethel. Here, as well as at Bethel, was a school of the prophets. At Gilgal were carved Here, as well as at Bethel, was a school of the prophets. At Gilgal were carved images. "To Beersheba." Situated in the extreme southern part of Judah. This city had evidently become a centre for idol worship, and Amos warns them against journeying thither. "Into captiv-ity." The prophet shows them that all hope from these idolatrons altars is vain. Gilgal and Bethel are doomed and heath-en detites cannot sate them 6. "Hence en deities cannot save them. 6. "He are of Joseph." That is, the ten tribes or northern kingdom; so used because Joseph was the ancestor of two of the chief

tribe III. Israel's deplorable condition (vs. 7-

them. 10. "Hate him." The prophet again takes up the subject under consideration in verse 7. They cannot bear an upright magistrate, and will not have righteous laws executed. "In the gate." The place where "the elders" or magistrates sat and the rause from the poor as the price of justice. "Shall not." The penal-ty for such gross injustice is here an-nounced. 12. "I know." They imagine that Jehovah is ignorant, but He knows their many smaller offenses as well as their many smaller offenses as well as their many smaller offenses as well as their fightous. 2. Taking bribes, so that judg-ment was perverted. 3. Refusing to bear the cause of the poor who had no reward to offer. 13. "Keep silence." In an "evil time," such as the prophet has described, when it is useless to attempt to obtain jus-tice, wise men are silent. IV. Mercy offered (vs. 14, 15). 14. "Seek good." Again the prophet urges them to forsake their sins and turn to God. "May

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SEPTEMBER EIGHTEENTH.

"How the World is Growing Better."

Ps. 37:1-13; Eccl. 7:10.

Lesson Thoughts.

Selections.

Scripture Verses .- Mait. 5:42: 7:12:

-Golden Text, Amos v., 6-Memory

Lesson, Introduction.—The book of Amos was the earliest written of all the prophecies It is naturally divided into three parts: I. Introductory (chaps. I. 2). The pro-phecies against Damssons, Philistia, Tyre, Edom, Ammon and Moab—the aix cnemiers of the chosen people—and finally against Judah (chap. 2: 4. 5), are preparatory to a full description of the sins of Israel. 2 Israel's sins and the impending ruin (chaps. 340). 3. A series of five visions (chaps. 340). 3. A series of five visions (chaps. 7.9); interrupted (chap. 7: 10-17) by an account of the altercation between Amos and Amazish. Amos was an unedu-cated man, but he had that culture and fraining which comes from living close to god, and his prophecy shows that he was horoughly acquainted with the books of Mozes. 25:34-36; Luke 6:31; 10:25-37; Acts 3:1-8; 8:25-37; 9:26-28; Rom. 14:21; 1 Cor. 8:9, 13; Gal. 6:1, 2. Do the wicked seem to prosper? It is only temporary; God is Lord over ill, and he will not allow evil to have the victory. Sin is self-destructive. prosperity hastens its ruin. Each successful step in wrong doing encourages to another deeper in sin until

finally the precipice is reached and the fall to destruction. In a dark place even a little light is very conspicuous. The world is full of the darkness of sin and suffering and unkindness; even the smallest

leed of love can scatter much of the darkness around it. How much we take, how little give! Yet every life is meant To help all lives; each man should live For all men's betterment. Our object in bettering the world must be purely from love for it and for the Father; doing acts of benevo-

and glory of men, but that they seeing our good works may glority our father in heaven. The sun shines to 'effect God's glory; and the brighter ie shines, the more he forbids any ooking at himself. Men that do great things for their 'ellows are worthy of all praise, whether it be to built hospitals, andow colleges, free the enslaved, or other things that wealth and power

alone can accomplish. Not less necessary to human happiness are the little things of life, and he that exempli-fies in them the law of love is a benefactor to his kind. "To do good and to communicate, forget not."

13). 7. "Turn judgment." Israel's crying sin 7. "Turn judgment instice and oppression

7. "Turn judgment." Israel's crying sin is neglect of civil justice and oppression of the poor. "Wormwood." An intensely bitter, unpalatable plant. It is always used as a symbol for whatever is nause-ous and destructive. In their civil courts bribes were taken (v. 12), righteousness was "cast down" (R. V.) to the earth, and instead of bringing relief to the oppressed, they brought bitterness and greater op-pression.

Verses 8 and 9 are intended to im

8. Verses 8 and 9 are intended to impress the Israelites with the power and majesty of Jehovah, the creator and ruler of the universe. They are introduced abruptly and interrupt the connections between verses 7 and 10. "The seven the constellation Taurus, called frequently the seven stars. "Orion." A constellation noted for its three bright stars in a straight line. "Turneth, maketh." That is, causes morning to follow night. The two clauses describe Jehovah as the author of the waters" are collected into clouds and then are immediately powers upon the face of the earth of the oppressor. Sudden destruction comes upon the might, so that even their strengtheneth," the powers and the part of the poper and oppressed against the oppressor. Sudden destruction comes upon the might, so that even their strongest for treases cannot save them.

them. 10. "Hate him." The prophet again

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

THE GREAT DESTROYER

Drink Curse of London-A Grocer's La cense is the Greatest Curse of the Age in the World's Metropolis - Many

Women Beroming Indulgents. The evidence showing the extraordinary

The evidence showing the extraordinary extent to which the drink curve has un-demined the social, physical and moral welfare of the people is overwhelming. All of a position to judge are also in the opinion that the great mass of the peo-ple have no concept on of the ravages which the consumption of their avages which the consumption of the ravages is all the people, through the weaker sex. A doefor with a large practice in the suburbs told an Express representative that gracers' licenses are among the grout-est curses of the age. "I have traved." he said, "many cases of alcoholism among women to this source. The evil begins with the grocers' license, and in a short time the puble house is patronized. "Another evil is the medicated wine, the field as few rears. Scores of people who would not touch ordinary wine or splitts and, if they may take a little of somebody's medicated wine. It is nothing but ordinary wine to which a drug has been added. "It is my firm conviction that the use of such wine culturates, and in some cases, awakens a craving for alcohol in stronger orm."

showed an Express representative round the best parts of the borough on Saturday night. The passing of well dressed women night. The passing of well dressed women in and out of public houses of the better type was continuous. A visit was paid to what is an admittedly well conducted "ho tel." In the saloon bar were forty-five persons, twenty-five of whom were women, persons, twenty-five or whom were women, lence not that we may receive honor

persons, twenty-five of whom were women, including six girls with young men, evi-dently sweethearts. "If you saw what I have seen every day of my life," said a head master of a board school in the East End, "you would hope that the children sent away by the Fresh Air Fund would never come back. If we could only take the children out of the at-mosphere in which they are compelled to live there might be some hope for them. "With nuble houses at every street or:

"With public houses at every street With public houses at every street cor-ner, where hows and girls play every night for want of a better place, what wonder is it that the scenes of drunken, fighting women dull their perceptions and lead them to look upon drunkenness as one of the usual features of their existence."-London Express.

The No-Bar Liquor Shops.

The worst evil to-day existing in New Vork City in connection with the liquor traffic is the no-har whisky shop. I have often wondered why, when the license was raised the list time, these dens of injunity and destruction of physical and moral man

and destruction of physical and moral man got off so lightly. There is no more pitiable sight than to see the wretches of all ages and both sexes in their tattered garments spending their last pennies for a both of some alcoholar concection as they flitter like phantoms on a Saturday night in and out of these places During the day there is almost constantly a set of drunken loafers within and in front of these places.

If any one desires to convince himself of the havoe these places work among their victims let him walk on Seventh avenue between Twenty-sixth and Thirty-second streets. Similar conditions exist in many other parts of the city. No beer or lighter drink is sold here. It is the real poison and nothing else that is dealt out without restriction of any kind. I would rather there would be ten sa-loons where there is some restriction and every man is on his good behavior than one of the pestholes where man sinks to the level of the beast and is henced along by the vendor of the vile stuff.—Carbon, in the New York Sun.

Temperance Work Among Sailors,

Temperance Work Among Sallors. A great Christian temperance work is carried on in England in the Royal Sallors Rests. No fewer than 6058 pledges were recorded during the year, and of these 2018 were secured by seamen themselves on the respective ships, those on small crait being as earnest in the cause as those on large vessels. "Miss Wintz, as heretofore, de-votes her energies to the duties of admin-istration in the Rests," says the London Christian, "and with what conspiceous suc-cess is demonstrated by the fact that 205, 000 men used the institutions during the year; nearly 1,009,000 meals were supplied and the takings amounted to 227,009. The profits were devoted to the maintenance and extension of the general work. Re-cently an Admiral looked over one of the Rests and asked: "Is it possible this place is ter than the present is to discount God's influence on earth and to cast How easy it is to pick flaws! So natural is it that some people create for themselves a world of flaws in which to live and to be burled. It is a little, narrow, uncomfortable world, fit only for those who enjoy misery. When in it, of course, one could not



The Only Volce.

His once dark locks bleached snowy white, In the shadowy valley's rime. Where hangs the river's veil of mist Between eternity and time.

Stands he who was at life's bright morn Mysteriously given breath. Now in the chill evening gloaming Facing the mystery of death.

All they who cried: "Lo here, io there," Ere yet the light of day grew dim, Are silent as the shadows are And have no hand of help from him.

Philosopher, and sage and seer, Who counseled him how best to come To that dread place, now he is near The bar of destiny, are dumb,

As if the dead had never lived,

As if the living were unknown, There by the bridgeless river's beetling The old man stands alone.

And hears, O joy ineffabie!

O peake as never man. "I am The Beaurrection and the Life." - L. D. Perkins, in New York Observer.

Kind Words.

Cultivate kindness of heart; think well f your fellow men; look with charity upon of your fellow men; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers, and finally, don't forget the kind word at the right time. How much such a word of kindness, encouragement or appreciation means to others sometimes, and how little it costs us to give it? We do not need to wait for some special occasion. When ca-lamity overtakes a friend words of sympa-thy and encouragement are offered sin-cerely enough, yet, in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we natur-ally respond, says the Luther League Rs-view. But why wait for an occasion? Why not speak that kind word when there is no special occasion? In the course of our lives there must be many times wher thoughtless words are spoken by us which wound the hearts of others. And there are also many little occasions when the wood of one little occasions when the monoder of the special occasion when the monoder are also many little occasions when the monoder of the special occasion? wound the hearts of others. And there are also many little occasions when the word of cheer is needed from us, and we are silent. There are lives of wearisom monotony which a word of kindness can relieve. There is suffering which words of sympathy can make more endurable. And often, in the midst of wealth and luxury there are those who listen and long in vain for some expression of disinterested kindness. Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imag-ine yourself standing beside their last rest-ing place. Think of the things you could have said of them and to them while they were yet living. Then go and tell them **Yow**.

Why Do We Walt.

couch is then supplied with numerous porch enshions. Upon the great porches of large country houses two or three of these comfortable couches are swung from the ceilings.

Avoiding Flies.

Household

Dusters and Dish Cloths,

A bolt of cheese cloth should be as

essential a feature of the young house-

keeper's menage as the bolt of home-

spun linen was of grandmother's. Nothing makes better dusters; it serves

as glass and china toweling, and is an ideal fabric for the dish cloth,

Tufted Furniture.

A pointed brush is the only one with

which infted furniture can be properly

cared for. To attempt to do without it

is the most extravagant economy, since

moths delight in taking up their abode

in the little nests of dust which can

not be dislodged by a round end brush

To Cover Jellies or Jams.

Pour melted paraffin directly onto

the jam or jelly, being particular to

have it touch the glass on all sides, so

that the air may be perfectly excluded,

then over the top of the glass fit a

paper which has been slashed about

the edges and brushed on the under

side with white of egg; the egg-white

will act as a mucilage and preserva-

tive. This combination covering will

insure the continued freshness of jam

and jelly and keep it from shrinking.

A Novel Hammock.

A novel porch hammock is a chair

couch. The frame, three and a half feet wide and six and a haif feet long.

is suspended at each corner by a stout

chain. This frame is then covered

with a thick mat, placed inside a denim cover and tufted. Over this mat or

great cushion is spread any heavy, at-

tractive tapestry and the swinging

or whisk broom.

Matters

5

W.

hey

ED

to

38

Wire screens for doors and windows are among the necessities for the kitchen, if one would be rid of flies, Still more essential is "bsolute cleanliness in the disposal of garbage, says the Chicago News. A wooden garbage pail is apt to absorb odors and impurities the best one can do. A galvanized pail with a cover is the best, though a big tin kerosene can with improved bail of strong wire is often used in farm kitchens. Never leave it standing in the kitchen. When the work la finished set it outside the door and A story is told which could be a name: of Princess Mathilde and the great paint-er, Gerome. The princess and the painter had both been invited to a dinner party. The princess arrived punctually, the paint er tarried until long after the dinner hour was past. The guests concealed their im-patience as best they could, until at las' the princess suddenly said: "Why, I nearly forgot. Only this morn ing I received a telegram from Gerome. cover. Scald out every time it is emptied and dry it in the sun.-Mirror and Farmer.

Home-Made Garden Tools,

Acre are some ingenious little home made contrivances for the garden sent in by readers who devised them and used them in their own gardening.

A Simple Lawn Sprinkler-A spading fork stuck securely into the ground and the nozzle of the hose put through the handle of the fork makes a good stubstitute for a lawn sprinkler.

An Easy Weeding Device-If seed beds are too while to be easily weeded from the sides get an inch board, eight Inches wide, and long enough to reach across the bed from path to path. This should be set up on end cleats made high enough to raise it above the young plants. Then saw a small box from corner to corner, diagonally, putting s three-inch cleat under the bottom front end. This, placed upon the board makes a comfortable high-backed chair,

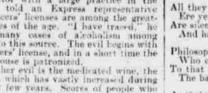
EPWORTH LEAGUE LESSONS SEPTEMBER EIGHTEENTH. is the World Growing Better? Psa 37. 1-13; Eccles. 7. 10.

Nearly every verse of the 37th Psalm is crowded with sound sense and good cheer. It will bear frequent of these places. If any one desires to convince himself of reading and honest heeding in life's petty annoyances. 'Fret not thyself." Evildoers there are about us. Let not yourselves down to worry over them. Evil forms within itself a poison,

when he is at work, knowing full well that he can bring to pass what he

ing I received a telegram from Gerome who is in Spain. He is unable to come to who is in Spain. He is unable to come to night." "But why did you not tell us before princess?" cried all the guests together. "Because I was not yet hungry." It is often so in regard to spiritual things. Why do we wait to tell our loved ones and friends the good news of having found a Saviour? Is it not because we are not yet hungry for their salivation? If every child of God would, in a measure, experience something of the hunger and thirst which Christ Jesus had for the lost we would begin at once to tell of the

possibly discover any progress any-where, so persistently do flaws fill all the angle of their vision. Some there are who cannot



A member of a public body in West Ham

pageant of popular acclamation He gave way to bitter tears and lamentations over the certain doom which He saw impending upon the scenes that lay spread before Him in all their glorious beauty. But the pro-cession swept on, and in a little while He entered the city and the Temple. His triumphal entry into Jerusalem was the foreshadowing of that glorious time when He shall come again as Israel's long expected Messiah and take His place upon the throne of David, never again to leave it.

expected Messiah and take His place upon the throne of David, never again to leave it.
It is also typical of His entrance upon the throne of the individual heart when we receive Him as our Lord and King. The little foal on whom no man had sat before is the exquisite type of the heart that gives Him its exclusive affection. He comes to regin, not as tyrant, but as a King of gentleness and love in all the attractive attributes so finely set forth in the ancient picture that we are considering, He does not dominate us as a despit, but He meets all the needs and long ings of our being, and so blends with our attractive attributes are to repress, but to start, but as a fine does not dominate us as a despit, but He meets all the needs and long ings of our being, and so blends with our attractive attributes and the very partners of H is kingdom and His throne. Have we thus received Him and Enown Him as our King?
The The King of Zion and the Lord of the Temple, and repeated the miracle of the temple, and formed the first chapter of H is early Judean ministry. The former is that them He called it H is Father's house; now "My house." He was now taking the position of being Himself the torn of the kingdom. A little later the phrase was changed again. As He left tha Temple after His solemn warning false rulers and leaders of Israel, He der "Your house." Mine n. longer, "you house is left unto you desolate and you house which was made of its comet by a das of many until the shall not see the again until he shall say head is the that cometh in the name of the leave of the again of the Temple was comet of the temple and the true theore." The sole and many head at a day of the head of the temple again. As he left that Temple after His sole more warning the sole and head again. As he left that temple after His sole more warning the sole and head again. As head the the phrase was changed again.

The cleansing of the Temple was occa-sioned by the abuse which was made of its courts by a class of money brokers and cheap traders, who took advantage of the people's desire for silver change in order to pay the half shekel offering which was re quired of every one entering the Temple, and out of this there grew up a regular business and a large class of men who, at exorbitant rates of usury, supplied the sil-ver exchange to the worshipers as they crowded into the courts without having provided themselves with the requisite courts.

coin. Another class of tradeamen in like man-ner filled up another part of the court with their filthy stalls for the supply of doves and other animals for the sin offerings and burnt offerings of the daily sacrifices. These also were sold at exorbitant prices for the convenience of the worshipers, but really for the gain of the dealers. The same high place He still claims in the Church of God and the individual heart. The abuse of the Temple courts of

the Church of God and the individual heart. The abuse of the Temple courts of old have, also, been more than paralleled in the history of Christendom. It was the sale of indulgences in the time of Luther for the enrichment of the ecclesiastical par-ties that brought shout the Reformation. The kind of sin here described is not see-olar business in its own place, but the doing of things in the name of religion which are prompted by mercenary motives. The preaching of the gospel for the sake of min, wrong financial methods in support-ing the church, the descerating of the house of God by social and secular enter-tainments and methods of raising money which appeal to the selfshness and friod-ity of man, and the using of Christianity in any was as a cloak of corstoneans.

iaries and obstacles too great for us to vercome. "I am so glad," shid a little child once, "that I have a God that can shake the world." Our Christ is not all soft and yasy benevolence. Back of His gentleness is an arm of might and a holiness as nexorable as the lightnings of the sky. "In the second of the trans." Will the Sceptre of the Kingdom. In the closing verses of our lesson, chapter 11, verses 20 to 22, the Lord reveals the vert of His own power and tells the disciples how they may share it also, The secret of it is faith. "If ye have and doubt not, ye shall not only do this which is done to the fightere, but, also, if ye shall be done; and all things whatoever ye shall ask in prayer, believing, ye shall receive." And so He passes over to us His sceptre, and tells us that ye full through the secret be same omnipotence of faith throce wheth He wrome the same of the secret of shall ask in prayer. over to us His sceptre, and tells us that we may exercise the same omnipotence of faith through which He wrought His mighty works. It was by faith that He overcare and became for us "the Author and Finisher of our faith." But we may exercise the same faith, too. Some time in that coming kingdom we shall be like Him and exercise a power over the uni-verse of Cod, of which, could we fully realize it now, we would be amazed and appalled. But He is training us now in the use of this mystic sceptre, and teaching

use of this mystic scottre, and teaching us the lessons of that faith of which He once said, "All things are possible with God, all things are possible unto him that believeth." We have but touched its borderland, beloved. There are great continents of faith and power and prayer for us yet to explore. "Lord, teach us to pray," help our unbelief and give us "the faith of God."

Shoes for a Giant.

A Calumet shoemaker has just fin isned a pair of shoes for Louis Mol tenen, known as the "Quincy Hill giant." Mollenen is 19 years old stands seven feet eight inches in beight and tips the scales at 300 pounds. The shoes are sixteen and a quarter inches in length, six inches in width and weigh five pounds each Mollenen will use them while at work in the Quincy mine, where he is em ployed. A number of offers to exhibit the young giant have been made by sLowmen, but all have been refused.

Ch'ango Record-Herald.

Early filstory of Coffee. The use of coffee beans was first known to the Adyssinians, but the employment of coffee as a beverage was first recorded in the fifteenth century Two varieties of "gahoua" were known. One was a preparation from the shells of the seeds, which was known as "qicharyat," and one from the seeds proper, which was known as "bouanyat."—Bulletin of Pharms-cautical Belence

IV. Mercy offered (vs. 14, 15), 14, "Seek good." Again the prophet urges them to forsake their sins and turn to God. "May live." Even yet there is hope. God's de-cree offering mercy is absolute and unlim-ited to the one who will repent. "And so," etc. Because of their prosperity they imagined and said (see R. V.) that God was with them. But they were deceived. Now Amos tells them what to do in order to actually have his presence. 15. "Hate the evil." The exhortation of verse 14 is repeated in stronger language: Hate evil, love good, establish judgment. "It may be." This should not be understood as expressing doubt. God will have mercy upon such as heed the prophet's exhorta-tion. "Rammant of Joseph." The ten tribes.

V. The day of the Lord (vs. 16-20). W. The 'ay of the Lord (vs. 16-20).
 Moss sees that his exhortation will be unheeded; and again draws a dark picture of the future. In their blindness they desired "the day of the Lord." the day when, as they supposed. God would confer some great honor upon His people; but Arnas warns them suat in their present moral condition the day of the Lord would be a day of lamentation, wailing and darkness with 'no brightness in it.
 W. Hypocritical service rejected (vs. 11-27). Feasts and sacrifices could not wort the threatened judgments. Do you think to win Jehovah's favor by your religious services and ceremonial observances? What He demands is not sacrifice or the noise of songs on your instruments of music, bat justice and righteons the server the desires these to "roll on."

First High Pews in Churches.

During the reign of William and Mary in England a worthy bishop complained to the latter that the ladies of the court were wont to fix their eyes on their neighbors rather than on him during his discourse. It apparently never occurred to the divine that the fault might lie in the sermons themselves. By consent of the Queen high pews

were introduced to prevent wander ing eyes. "As for the young ladies

for whose spiritual welfare they were devised," says a writer, "their indignation was only surpassed by the rage of their admirers." From that time high pews were very commonly placed in churches.

Typical American Mother,

Mrs. Correllus Vanderbilt is fam for her devotion to her three lovely childres. She walks and drives with them, superintends the making of their clothes, plays and romps with them and has a good-night chat with them before they go to sleep each eve air .

the beautiful light of our shining king of day, because there are some spots on his beaming face. Why care for these so long as he floods the world with his radiant beauty!

which in time will prove its own de-

"Rest in the Lord." Be patient

Evil men may prosper for a time

They may heap up riches. But Got will take their deserted gains and

make them the inheritance of the

To say that the former days are bet

discredit upon his faithful colaborera.

struction.

undertakes.

maek

A long time is required for the mornings arrival. Gradual, very stradual, is the coming of day. To the lonely sentinel at his post of duty is tedious waiting for its breaking fullness. But it marches steadily on and never halts. When it arrives, and the earth is filled with its glory, then. O then we know it is day. Morally we are in the dawn of a glorious day. There are many shadows and clouds about us. But upon the Sun of Rightpousness who is bringing in our moral day there is no fleck not flaw. No spots are on his face. The day of Christ's victorious sway is certain, though long in coming. Ours it is to have confidence in its approach and to hasten its advent by our cheer-

ful toil. 1. As compared with former ages how much more sympathetic is man toward his fellow-men to-day. potism, oppression, cruelty exist, but are condemned as never before. Im-plements of torture once in common use are now found chiefly in museums as relics of a past barbanic age.

The leaven of Christianity is spreading more rapidly now than ever be ore. Ciristian ideals are making room for themselves, and by their unquestioned worth compel widening recognition. As men become better they readily see that the world is growing better. This is certainly true to the extent that they are a part of the world.

How Codicil Was Destroyed.

Mr. Oswald Bullard, a cycle agent at Royston, Herts, England, recently told a strange story in the Probate court of how a codicil to the will of a testator named Edmunn Brook Nunp had been destroyed. He said that he was riding a motor-tricycle to London when the machine caught fire, and he used his coat to put out the flames The codicil was in the pocket and was burned. Pressed by counsel, he carefully opened a brown paper par cel and showed a charred garment He also said that the testator had given him power to use or destroy the codicil as he liked.

irusade Acainst Wearing Hats.

in England a crusade against the wearing of hats is being waged on the ground that this custom will cause the hair to grow and serve as an aid against premature grayness This physical culture fad excites considerable derision in London circles where it seems to be looked upon as a direct blow aimed at the Englishman's dearest privilege. From the members of the house of commons down the Britisher deems it his right to wear his hat on every possible occasion and to sleep in it if so dia;

Rests and asked: 'Is it possible this pince is run without whisky?' On being assured that it was he ejaculated: 'Then such places ought to be general.''

Women Repudiate Beer Bills.

Women Repudiate Beer Bills. According to Associated Press dispatches from Berlin, the German hotel keeper met his Waterloo when he included in the bills rendered to the American women who were his guests during the International Congress, items for drinks which had not been ordered, much less consumed. De spite his assertion that such charges are included in every bill, regardless of the guest's habits or principles, the American women were obdurate, and the bills were modified accordingly. A receipted drink bill will never go down in history bearing bill will never go down in history bearing the name of Susan E. Anthony, Carrie Chapman Catt, Anna Shaw or any other representative American woman. The sys-tem of European "graft" has its limita-tions.—Union Signal.

Personal Responsibility.

Carlyle writes: "Brother, thou hast pos-sibility in thee for much, the possibility of writing on the eternal skies the record of an heroic life." Let each individual total abstainer seek to realize the greatness and importance of temperance work, the abo-lute necessity of personal service, and the splendid sphere of work offered, and then with the determination and perseverance apply himself to this work.

am only one,

I am only one; But I am one; I cannot do everything, But I am do something; What I can do I ought to do. And by the grace of God I will do.-Na-tional Advocate.

"Drink Dia It."

"Drink Did It." John R. Henning, a prosperous merchant of Brookiyn, N. Y., committed suicide re-cently, leaving as a legacy to his widow and four fatherless children a scrap of paper on which was written the ominous words: "Drink did it. God help me." It is recorded that Mr. Henning was a man of temperate habits until the week previous to his dcath. His cry for help may well find an echo in the heart of every so-called moderste dirinker. moderate drinker.

The Crusade in Brief.

Americans spend \$1,000,000,000 a year for alcoholic drinks.

In a company of Chicago gentlemen the other week a successful banker and capital-ist declared that in his belief the time had come to prohibit the manufacture and sale of spirituous liquors.

of spirituous liquors. A cow gave a good pail of milk and kicked it over; all cows don't do that. A good churchman prays 384 days "Thy king-dom come," and on the 363th day votes for rum; all churchmen don't do that. Dr. Justin Edwards said that 10,000 drunkards who took the piedge had been permanently reformed in five years. Of every 100 alcoholics attacked by ruseu-monia seventy dis, while of every 100 non-alcoholics so attacked only twenty-three die.

die. Governor Yates, of Illinois, has appoint-ed five commissioners to purchase a statue of Frances E. Willard, and erect the same in Statuary Hall, Washington. She was against whicky to the end and her memory is bleased. To legalize the saloon is moral robbery, intellectual ruin and spiritual suicide. Does your vote help to legalize it? The vote of the American citizen is one of the greatest moral levers, or one of the greatest crime forces in our civilization.

thirst which Christ Jesus had for the lost we would begin at once to tell of the things we know about Christ. Let each one of us begin to day to tell of the power of Christ to redeem our lives from de struction, and there will be many whose real joy in life will be enhanced. And again and again we will hear the question: "Why did you not tell it before?" How many of Christ's followers would then be bound to confess, to some unsaved friend. "I kept silent because I was not yet hun gry for your soil!" We have kept silent long enough. Let us speak. We are messengers of advation. "Let the redeened of the Lord say so."

The Poor Pessimist.

H. P. Danks, the composer, died recent ly in Philadelphia at the age of sixty-nine. He was best known, perhaps, through the song, "Silver Threads Among the Gold,"

song. Silver threads Among the Goal, that he wrote in his youth. Mr. Danks lived quite alone. He had a pathetically odd way of passing the time when not at work before his organ. He would, for several hours each atternoon, sit in the huge railway station at Twelith and Market streets, watching the people minite. quietly. Sometimes he would make cursory as

Sometimes he would make cursory ac quaintances at the station. Sometimes he would narrate to his friends odd remarks that he had heard in chance emounters. Thus, one morning, he told of an English man who, the day before, had sat down beside him and began to grumble about American newspapers.

American newspapers. Mr. Danks changed the subject to music but the other grumbled again. Finally, pointing to the flood of sumight that poured in through the great window, Mr. Danks said:

Danks said: "A glorious day, isn't it?" The other frowned and muttered: "Yes, locally. It's probably raining somewhere, though."

Called to High Service.

Called to High Service. We must not forget that our calling is a high one. How often we hear it said in our prayer meetings that we are to serve the Lord in little things! It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can giorify Him. But wee he to us if we are content with small service! Too much thought of little things belit-tles. We should "attempt great things for God." Caleb said: "Give me this mountain." Mary broke the alabater hox that was "exceedingly precious." The dis-ciples "left all" to follow Jesus and count-ed it joy to suffer for His sake. Let us not be easily content.--Pittsburg Chris-tian Advocate.

Those Who Are Blessed.

Blessed are those ears which listen not after the voice which is sounding without, but for the truth teaching inwardly. Blessed, indeed, is the soul which hearech the Lord speaking within it, and receiveth from His mouth the word of consolation Thomas a Kempis.

The Weak Things.

The Lord loves to use "the weak things" and "things that are despised." He loves to put the treasure of His grace into the feeble, that the world may be compelled to ask. "Whence hath this Man this pow-er?"-Jewett.

Met Catamount in Road. While Warren Gale of Waterbubry, Vt., was driving home from Moreland

his horse became unmanageable be cause of fright at something in the underbrush beside the road. A mo ment later a catamount as large as a shepherd dog leaped into the road ahead of his horse. Horse, cat and man remained perfectly quiet for a few seconds, when the cat suddenly teaped into the woods on the other side of the road and disappeared.

from which one can weed on eithe side without injuring the plants with one's clothes.

An Oyster Can For Weeds-To re move tiny weeds and loosen the sol' about rose bushes without injury to the rootlets, use an oyster can, resting the bottom against the palm of one hand and working with the sharp, circular, open mouth of the can.

A Handy Little Sieve-This is made from an ordinary cigar box. The bot tom is taken out and in its place wire window screening stretched, the edger of which are doubled over and tacked on to the sides of the frame close te the bottom. For sifting the top soil for a small seed bed or box, as well as covering the seed, it is invaluable.

A Pancake Turner For Weeds-One of the best weeding tools is a small stiff pancake turner. It slips easily un der plants and cuts the roots of the small, fine weeds.

A Use For Old Bottles-For covering rose or other cuttings take large bob ties. Saturate a woolen string with kerosene and tie it where you wish the small neck of the bottle broken off; apply a match and it will break off smoothly. These are also excellent for covering a delicate plant when first planted. Heliotropes have been saved in this way when they were almost



dead.

Chocolate Frosting-Beat the whites of three eggs to a standing froth with a cupful of powdered sugar. When stiff whip in three tablespoonfuls of finely powdered chocolate with a teaspoonful of vanilla. Beat five minutes.

Fruit Snowballs - Take about two cupfuls of bread dough, add half a cupful of butter, miz in one cupful of currants and raisins or any kind of fruit, steam them half an hour, roll them in powdered sugar and serve hot with whipped cream.

Carolina Cake-Cream one cunful of butter with two cupfuls of sugar; add half a cupful of milk. Mix one teaspoonful of baking powder with three cupfuls of flour, sift thoroughly and add it with the beaten white of eight eggs. Flavor to taste and bake in a loaf.

Rhubarb Muffins-Piace in bottom of greased pie tin enough rhubarb to haif fill it; then cover with the following: Ini it; then cover with the following: One egg, one cup of sweet milk, pluch of sailt, one teaspoonful of baking pow-der and one-half cup of flour, table-spoonful of melted lard. Bake until brown and tender; reverse on plate, spread with butter, sugar and nutineg. Serve with cream or without, as suits

The Belgium city of Liege, with s popu-lation of 150,000, maintains 10,000 drink sellers.