

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Faultless Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Faultless Christ," the Rev. Ira W. Henderson, pastor took as his text Luke 23:4, "I find no fault in this man." He said: This honest answer of Pontius Pilate to the multitude of the Jews, who were ready to condemn him, is a testimony of all men who study, with insight and understanding, the career of Jesus Christ. Put to any test and judged by whatsoever standard you may will, the Master of us all will be found without flaw, fault or blemish. He is the only man you may suggest, Jesus meets requirements to the full. Jesus meets the ideal of manhood demand more than mortal men reveal of virtue and of worth. There the Savior stands to apply your soul's desire. Do you ask for weight of mind or depth of thought, who can outmatch Jesus? Do you seek for clarity of vision and for spiritual forces—there is none like Him. For downright manliness and for that hallowedness of heart which makes Him divine, none can compare with the Son of God. Each of us must declare Him faultless, all of us must admire and should imitate His perfectness of life. Pontius Pilate pronounced Jesus free of guilt and without dishonour of Jesus' regal claim. In this day and hour millions of men, after careful analysis and close scrutiny of His life and claims, glory in His perfectness and hail Him Son of God and saving Lord. Shall we not do honor for a moment to this declared Messiah, whom we have crowned as King?

To the faultlessness which Pilate ascribed to Him let us add the testimony of St. John, who has preached Him as the fulness of truth and grace. Faultless, the possessor and the revealer of divine truth, powerful in His wealth of grace, so was our Lord. For His excellency in these three winning virtues let us pay Him homage now.

Then said Pilate to the chief priests and to the people, I find no fault in this man. Faultlessness is perfection. To be without fault is to be free from defect. As the Italians would phrase it, to be faultless is to be lacking in nothing. Jesus was a faultless man—only such could have been the masterpiece of the convincing oracles which the Savior brought from God. Faultlessness, which is but another name for falseness, was apart from His nature. Jesus made no concessions. He was just what He claimed to be. Sincerity rang from His every word and made eloquent His every deed. Deceit and deception were not in His line. Often the Lord sent His truth home veiled with well chosen words. But at no time did He utter a word which He did not mean. True enough it is, that plain statement of the truth made Him so many enemies at times, that it is a wonder that, now and then, He did not pare the truth to save Himself friends. But no, Christ was not afraid to die for us or to cut the truth to suit those whom it hardest hit. His mission was to preach the truth, the whole truth, and nothing but the truth, as coming from the mouth of God. The Savior was no trimmer. Jesus' words laid bare the soul secrets of the men to whom He spoke. Now and then, He cut them to the very quick. But because their hearts were hard was not His fault. His was the blameless, faultless life and theirs were the hearts that were in sin and to shame. Without guile and without guile is the judgment of our minds and hearts upon this man in whom Pilate found no fault.

John tells us in the verse which we just read that Jesus was full of grace. Grace is graciousness, loveliness. Coming to us as the dispenser of the love of God freely bestowed upon men in sin Jesus exemplifies in His own life that gracious loveliness which He preaches. Pure, gentle, noble, upright, kind and true, Christ is a joy to eyes and soul alike. To gaze into His face must have been to walk with God to those who understood. And those to-day within the unhindered influences of the Master may bear upon their own faces the marks of inward loveliness of life. The power of transforming grace will change not only the spiritual nature of a man, but also will remold and transfigure the very features of his face. A countenance that is hard with sin will melt into gentleness and peace through the yielding of the soul to the Savior. That quiet charm of manner which must have been our Lord's, and which is the badge of Godly living which many Christians bear, may be the possession of each of us, if we want it. You know the gracious cast of countenance I mean. That quiet, holy, saintly look which fills the faces of many men and women in whose hearts the spirit moves. Who does not want it?

Grace is kindness. Matthe Babcock put it well when he said "kindness is recognizing another's kinship." Jesus saw the same ancestry in other men which made Him a Son of God. Seeing the need of dying men, His kinship, our Lord yearned to give them life forevermore. Not His own convenience, but their need, moved Christ to action. Personal ambition crept into His soul but once, only to be sacrificed forthwith to human need. Satan offered power, but Jesus hungered after souls. Satan preferred money, the Savior chose men. Kindness proved the inner grace of Christ. And a Christy kindness exercised by each of us will not only make us friends, but will also cause us to grow in grace.

Grace is good-will. This is not to imply that we are merely to have a hope that the man next to us may gain success through the expenditure of his own effort. Good-will that counts for anything gets behind the working brother and helps him ahead. It is the spirit of assistance, not so much the roar of applause, that we want. Good-will becomes concrete and an aid most when it resolves itself into loving helpfulness. A good round of applause may put heart into the Christian who is working hard for Christ, but ready assistance from the brethren who watch so sympathetically the progress of his toil will be most a benefit to the harvester of souls. Love for men in sin, and words of approval for those who are breaking Satan's shackles from off their lives, are all well enough so far as they go, but unless the love and approval are expressed in willing aid, they are not most of use. God always felt and always

does feel for men, the Father ever has a good word for those who are leaving sin behind, but the gift of Christ to hold us to the way and the sending of the spirit who shall send us on ahead toward God, are more necessary and grateful to our hearts than all Jehovah's words of praise. Approbation, applause and approval are good, but we wishings and godspreads are full of incentive to us only; but that good-will which assists and aids and helps to clear the way to material success or to bring us cheer. Good-will is willing helpfulness.

Faultless, truthful, graceful was the Lord of our lives. And it is because He was without spot or blemish or reproach; because He was the incarnation of divine virtues; because He showed grace that is sufficient unto our salvation; that we crown Him King. Had the Christ not been without blame; had He not been the living expression of the truth that He was; had He failed to evidence a helping grace, our hearts could never have been drawn to Him.

The first appeal of Jesus to our minds is His faultlessness in the dissemination of the truth of God; the next appeal is the absolute consistency of His actions with His words. The spiritual facts which Jesus brought to men deserve and fasten their attention. For depth in philosophy, for insight into the furthest reaches of human life; for clearness of application of divine truth to the needs of men; for explication and unfolding of those words of wisdom which make Him divine, none can compare with the Son of God. Each of the teachings of Jesus were not new in substance, many of His utterances may be paralleled in the writings of the Old Testament and in the teachings of not a few philosophic leaders of the world's great faiths. But Jesus magnified and sanctified all the old material that He touched, by the way He spiritualized it and turned it up toward God. Many of the more prominent of Jesus' thoughts were not new in substance to the men and women of His time; most of them felt and admitted the force of His message no doubt, so far as they went with Him; but the central facts are these: that Jesus breathed new life and imparted new power to a fallen world; and then lived entirely the life He preached.

Jesus was faultless, full of grace and truth. His faultlessness implied no blame at all. His was the fulness of grace; that is to say, He not only brought to men the truth, but He saved, by word of mouth, but also proved by deed His potency and efficiency. Full of truth, He lived that life we should expect. He demonstrated the worth of His own teachings by His own allegiance to them. Believing that sin was shameful, He lived a blameless life. Preaching forgiveness and the possibility of a richer life through the grace of God, He proved His own possession of the grace He claimed to be the best. He was just what He claimed to be. He was just what He claimed to be. Sincerity rang from His every word and made eloquent His every deed. Deceit and deception were not in His line. Often the Lord sent His truth home veiled with well chosen words. But at no time did He utter a word which He did not mean. True enough it is, that plain statement of the truth made Him so many enemies at times, that it is a wonder that, now and then, He did not pare the truth to save Himself friends. But no, Christ was not afraid to die for us or to cut the truth to suit those whom it hardest hit. His mission was to preach the truth, the whole truth, and nothing but the truth, as coming from the mouth of God. The Savior was no trimmer. Jesus' words laid bare the soul secrets of the men to whom He spoke. Now and then, He cut them to the very quick. But because their hearts were hard was not His fault. His was the blameless, faultless life and theirs were the hearts that were in sin and to shame. Without guile and without guile is the judgment of our minds and hearts upon this man in whom Pilate found no fault.

John tells us in the verse which we just read that Jesus was full of grace. Grace is graciousness, loveliness. Coming to us as the dispenser of the love of God freely bestowed upon men in sin Jesus exemplifies in His own life that gracious loveliness which He preaches. Pure, gentle, noble, upright, kind and true, Christ is a joy to eyes and soul alike. To gaze into His face must have been to walk with God to those who understood. And those to-day within the unhindered influences of the Master may bear upon their own faces the marks of inward loveliness of life. The power of transforming grace will change not only the spiritual nature of a man, but also will remold and transfigure the very features of his face. A countenance that is hard with sin will melt into gentleness and peace through the yielding of the soul to the Savior. That quiet charm of manner which must have been our Lord's, and which is the badge of Godly living which many Christians bear, may be the possession of each of us, if we want it. You know the gracious cast of countenance I mean. That quiet, holy, saintly look which fills the faces of many men and women in whose hearts the spirit moves. Who does not want it?

Grace is kindness. Matthe Babcock put it well when he said "kindness is recognizing another's kinship." Jesus saw the same ancestry in other men which made Him a Son of God. Seeing the need of dying men, His kinship, our Lord yearned to give them life forevermore. Not His own convenience, but their need, moved Christ to action. Personal ambition crept into His soul but once, only to be sacrificed forthwith to human need. Satan offered power, but Jesus hungered after souls. Satan preferred money, the Savior chose men. Kindness proved the inner grace of Christ. And a Christy kindness exercised by each of us will not only make us friends, but will also cause us to grow in grace.

Grace is good-will. This is not to imply that we are merely to have a hope that the man next to us may gain success through the expenditure of his own effort. Good-will that counts for anything gets behind the working brother and helps him ahead. It is the spirit of assistance, not so much the roar of applause, that we want. Good-will becomes concrete and an aid most when it resolves itself into loving helpfulness. A good round of applause may put heart into the Christian who is working hard for Christ, but ready assistance from the brethren who watch so sympathetically the progress of his toil will be most a benefit to the harvester of souls. Love for men in sin, and words of approval for those who are breaking Satan's shackles from off their lives, are all well enough so far as they go, but unless the love and approval are expressed in willing aid, they are not most of use. God always felt and always

Dr. Parkhurst has said a true word when he calls attention to the fact that "Christians grow by addition, not by subtraction." When first we think upon it the statement seems to be but half the truth. But do we consider for a moment we will find it fair. The accretion by the Christian of spiritual power will drive sin out. There will be no room for evil. The life that is drawing close to God has no need to subtract sin. Let the heart pay strict attention to the work of soul culture and Satan will subtract himself. The more we know so much that in subtraction that we never learn to add. Keep increasing the measure of soul force that is yours and sin will make itself a minus quantity. Try to do what you know you ought to do and you will find the problem of how to escape sin is lessened of itself.

All things in the last analysis must be brought to the test of Jesus Christ. He is our Savior and our one example. He is the test of our fitness and the pattern for our lives. His grace may be ours; the appropriation of His truth is the business of the Christian. The vigor of our grace and truth is the measure of assured success. Our faultlessness will be judged of men and God by the samples we are of the influence of the life and word, the truth and grace of Christ.

You Are Sufficient.
God never sets one of His servants to undertake any task without first sufficiently qualifying him for that task.—Scottish Reformer.

BLESSING THE ANIMALS.
The ancient custom of blessing animals on the feast of Saint Anthony, by the abbot in Guadalupe, was observed recently at La Merced Church, in that city, where the observance is more general than in any other Mexican city.
Within a period of two hours hundreds of animals, including horses, oxen, cows, mules, donkeys, sheep, goats, pigs, dogs, cats, rabbits, turkeys, chickens, parrots and singing birds were sprinkled with holy water. Saint Anthony, the abbot, is the protector of dumb animals, and is credited with power to guard them from disease and to bring increase in numbers.—Mexican Herald.

GOOD AS SHE COULD GET.
The new servant had presented her references, and the mistress read them over with a doubtful eye.
"I am not quite satisfied with your references, Jane," she said.
"Nayther am I, mums," responded the stalwart maid, "but they're the best I could get."—Answers.

The Farm

POPULAR SCIENCE

Horse Terms.

Grinders, the back teeth.
A white eye is a glass eye.
A white spot in the forehead is a blaze.

Hand, one-third of a foot—four inches.
A snip can't be anywhere except on the nose.
A white face from eye to eye is a bald face.

Croup, that part of a horse back of the saddle.
White around the top of the hoof is a white coronet.

Elbow, joint of forelegs next above knee, lying next to horse's side.
A star, blaze or bald face can't be anywhere except on the face. Forearm, that part of the leg between the elbow and knee.—American Cultivator.

Milk Kept Seven Weeks.
A new process for keeping milk a long time is announced by German scientists. The milk is first treated with peroxide of hydrogen, which kills the germs, but imparts a peculiar taste to the milk. Then to each quart of milk is added a few drops of the ferment obtained from beef liver from which the beef has been expressed. This substance, it is claimed, destroys the unpleasant taste given to the milk by the peroxide of hydrogen. At first thought this new plan does not seem to be adopted on a large scale, and the discoverers admit that it increases the cost of the milk four or five cents per quart, so that it would not be practical to use except where fresh milk could not be obtained regularly. It is claimed that the milk so treated was successfully kept for seven weeks.—Boston Cultivator.

Concrete in Farm Construction.
Among the uses for concrete enumerated are foundations for houses, barns and windmills, sidewalks, fences, posts, water troughs, cisterns, tanks, and cesspools, floors for house and stable, stairs, well curbs, stalls, hog pens, chicken houses, corncribs, ice houses, incubator cases, washrooms, hotbed frames, bridge abutments, chimneys, ventilators and hitching posts. In estimating on cost of concrete sufficient broken stone should be provided to fill the whole volume under estimate, since the cement and sand merely fill the voids in the broken stone. By a calculation of the cost of concrete posts it is found that posts can be made for fourteen cents each. This low cost would be possible only when large numbers of posts are made.—The Cultivator.

Buying Fertilizers.
Forehand farmers and market gardeners have already bought their year's supply of fertilizers. Any who have not done so should buy at once. As soon as the plans for the year's work are fairly in hand, so that one can estimate the amount of fertilizer required, the order should be placed. There are a good many advantages in buying early. These advantages are especially marked when one buys raw chemicals and mixes his own fertilizers. By the way, this plan of buying and mixing at home is now well established in the best farm and garden practice of the country. Any man who pretends to keep his eyes open and to know how to manage agricultural affairs in the modern way is certainly able to do his own mixing; and the advantages of home mixing of raw materials are very great. The man who has not yet adopted this practice had better look it up at once.—Country Gentleman.

Jottings by a Hog Feeder.
I have been feeding hogs for a number of years and have had almost no losses, while all around me so-called cholera has devastated one herd after another. Here are a few of the things I did and did not do, which I believe kept my herds from disease:
Do not feed an extreme green corn diet.
Do not crowd the young stock unnaturally.
Keep clear water before them all the time.
Keep the sleeping quarters clean and dry.
Have good shade during the warm weather.
Give the hogs salt and ashes, especially hard coal ashes, and an occasional dose of copperas and sulphur in the slop. Be particularly careful about this with the hogs that are in the feeding pens.
Keep the hogs and their yard in a sanitary condition and watch the herd carefully in order that no disease may get a start.
All these points should be kept in mind, for they are the only effective insurance against cholera and kindred diseases.—J. P. Fletcher, in The Cultivator.

Nursery Stock.
Many careful farmers and fruit growers have adopted the plan of ordering all nursery stock early in the fall. Many of them insist on a fall delivery of stock, even when the trees are not to be planted until spring. The majority of small planters undoubtedly still prefer to set trees in the spring. This seems to be a more natural time of the year. While there are some disadvantages in spring planting, it is in many ways convenient, and on the whole it is safe. Nearly all small planters therefore are now looking forward and planning for trees which are to be set this coming April. If those trees have not already been ordered, it is a part of wisdom to make the order at once. This gives the opportunity to say once more that nursery trees should always be bought of nurserymen, never of fruit-tree agents. Reliable nurserymen who grow trees are willing to sell them at a reasonable price, and what is more, they are always willing to be held responsible for their business transactions. On the part of the farmer and gardener, it is wise to buy nursery stock liberally, always getting it from growers. It is wise also

to select nursery stock of the better grades, and to order early.—Country Gentleman.

Wasting Fertility.
In a recent lecture on the wastes of farm fertility, Professor Holden, of a very terse and striking way, showed the importance of feeding as much of the farm products as possible to live stock. He has made a careful study of the matter by analysis, and here is what he said:

Every time a farmer sells a ton of wheat he sells \$11.63 in fertility; in a ton of clover hay he sells \$8.62 in fertility; in a ton of alfalfa hay he sells \$8.63 of fertility; in a ton of oats he sells \$7.81 in fertility, and in a ton of corn he sells \$6.47 in fertility. If those products be fed on the farm under proper conditions, and the resulting manure be returned to the soil, there is a very slight loss of fertility, for the following finished products may be sold instead:

In selling a ton of finished beef on the hoof, the farmer sells but \$5.37 in fertility; in a ton of live hogs he sells but \$3.70 in fertility; in a ton of milk he sells but \$1.48 in fertility; in a ton of cheese he sells but sixty-nine cents in fertility, and in a ton of butter he sells twenty-seven cents in fertility. The best policy for the family to adopt is that system of corn and crop rotation which will embrace not only the growing of grain, but the breeding and feeding of stock, either for sale in the form of beef or pork, or for the production whether for milk, cheese or butter.—Indiana Farmer.

The Demand For Good Horses.
The increasing demand for good draft horses has awakened fresh interest among breeders who have good dams. The Drovers' Journal in referring to the increasing demands in the Chicago markets says a survey of the horse conditions present an inviting field for intelligent breeders. Demand for all classes of horses for industrial and commercial use was never so broad or prices so remunerative. The fact that farmers have been slow to grasp the situation finds the supply hardly adequate to meet the increasing demand. The outlook justifies continued high prices until the surplus assumes proportions to resume exportation of horses in large volume again. The supply can only be increased by enlarging breeding operations, which, under the most favorable regime, will require half a decade to produce a reasonably large surplus. The fact that the supply of horses is short should not lead to haphazard breeding. Profits in the horse industry will depend on the quality of the horses produced. The best mares should be selected for the herd and the choicest stallions of all breeds of horses patronized. The stream cannot rise above the fountain and the progeny of sire and dam will inherit the characteristics of their ancestors. The opportunity for large profits in the horse industry was never more promising to the careful breeder that will produce good commercial offerings of all classes.

How to Select Poultry.
In selecting poultry, the age of the bird is the most important question. In selecting a turkey, remember that a young bird has smooth, shiny black legs, while those of an old bird are rough and reddish. If the bird has been freshly killed, the eyes are full and bright and the feet moist. The comb and legs of a chicken are smooth in a young fowl and rough in an old one.

When selecting geese, see that the bills and feet are yellow and have few hairs on them. If freshly killed the feet should be pliable, for after they have been killed some time they are dry and smooth.
Ducks are chosen by their feet, which should be supple. Wild ducks have reddish feet, while those of the tame ducks are yellow. A fresh duck should have a plump, hard breast.
Tame pigeons are larger than wild ones and the feet show the age of the bird. They are supple if the bird is young, and stiff if it is old. Pigeons are only good to eat when they are fresh. When they have been kept too long they become flabby and discolored about the under part.—Florida Agriculturist.

Farm Notes.
Treat a cow well and she will do well by you.
Milking with wet hands should be avoided; it is not a clean practice.
To make at least \$19 clear out of your cow, you must have at least \$45 profit.
Milk that is cooled as soon as drawn from the cow will keep much longer.
Fresh cream should not be added to older cream until after it is cooled to fifty degrees.
Give a little fine bone meal in the soft food of chicks that are subject to weakness in the leg.
It is not a good plan to feed grown up fowls too much soft food; it tends to make them dyspeptic.
With hens it is much better to keep the appetite sharp, compelling them to be active and search for food.
A dust bath almost every day is necessary to the health and happiness of a hen, and she should have it.
A chick that is continually chilled seldom amounts to much, because vitality is used up to resist and overcome abuse.
The greater the variety of food given to poultry the better, but it should be clean, wholesome, and such as they relish.
With the early setting hens at least food should be placed within their easy reach so that they need not be long in quest of it.
There are two ways of feeding a variety. One is to feed several kinds of food at one time; the other is to feed one kind a while, then another and another. These two methods combined we believe to be the best plan.

The Farm

POPULAR SCIENCE

Wonderful are the possibilities in denatured alcohol. It is now asserted that cornstalks alone, which are now wasted, would yield 10,000,000,000 gallons of alcohol, and that four acres of small potatoes are capable of yielding one thousand gallons.

A farmer living in northern South Dakota, has made use of the surplus water, flowing at a great pressure from an artesian well, by compelling it to run a dynamo. This generator produces an electric current sufficient to furnish light and power for the farm.

A scientist announces that he has discovered a method by which he can convert wheat into a substance taking the place of rubber. This substitute possesses all the essentials of original rubber. If this discovery proves a benefit, a new field for the use of wheat will be opened and farmers will get the benefit.

A new phase of the art of modeling is practised by Mlle. Susan Meyer in Paris. The material employed by her is crumbs of bread colored with various liquids. She has discovered a process of making the mass elastic and almost unbreakable. A proof of her success is the purchase by the State of one of her works representing an apple tree in full bloom. It is one exhibition at the Luxembourg Gallery.

The new electrical test of D. Negro, a French electrician, distinguishes between different mineral waters, and detects imitations. It consists simply in measuring the electrical resistance, which proves to be very constant for the water of any spring at a given temperature, but varies greatly for different springs. Samples from the leading continental springs, for instance, gave resistances per cubic centimetre ranging from 27.5 to 1280 ohms.

A Maine company is now manufacturing turpentine from spruce pulp waste. Southern pine has hitherto formed almost the entire source of supply for this product. It is said that turpentine obtained as a byproduct in the spruce pulp industry fulfills all the requirements of the article extracted from the Southern pines and is so closely allied to it that the average consumer cannot distinguish between them. The material now being utilized in the manufacture of this new byproduct was formerly consigned to the waste dump.

AN OLD CUSTOM.

New Orleans to Lose the Habit of Lagnappe For the Children.

If things are going to continue their present trend, New Orleans will soon be a city just like any other one in this country—a sort of connecting link between San Francisco and Philadelphia, one might say. Already the Crescent City has installed new era. The other day we told of the probable passing of its characteristic sidewalk galleries. But these two blows to its distinctiveness appear mild and insignificant when compared with the one administered since then.

By agreement among all the retail dealers of the city, the time-honored institution of "lagnappe" or "lagnappe," as most of the local papers spell it—has been abolished from the beginning of the New Year. The man does not live that remembers when a sale was made in the former capital of the colony of Louisiana without "lagnappe" thrown in. The word means something given on the side, as a gratis allowance to the customer. It springs from the word "napa" (pronounced "nyah-pah"), a Spanish-Americanism, meaning "to boot."

The pleasant institution of napa—the petty gratuity added by the retailer to anything bought—grew the pleasantest, drawn out into Gallicized lagnappe," says George W. Cable, in his "The Creoles of Louisiana."
No matter how small the purchase, something had to be added "for lagnappe." Generally, this something was a small delicacy—a piece of candy, for instance. Increasing competition and never-decreasing greed made the shopkeepers devise all sorts of schemes for keeping up the custom with the smallest possible cost.

The children, who have been eager to run errands in the past just for the sake of the reward found in "lagnappe," suffered from this deterioration of the custom to such an extent that the Board of Health finally had to interfere. And it was at the instance of the authorities that the retail dealers at last decided to take the revolutionary step of abolishing "lagnappe" entirely. Complaints have already been heard from numerous mothers that, hereafter, it will be very hard to get the children to do the errand running. But that the change is for the better, no sensible person will be likely to doubt.

The custom thus wiped out was peculiar to New Orleans only through its particular form and by reason of the firmness with which it was established as an undeniable right. New York department stores giving trading stamps are simply doing in another way what the merchants of New Orleans have been doing for more than a century. The same custom was common in northern Europe as late as the seventies. It dates back to the days of plain barter, when it served as a sop to the losing end of the party that had the losing end of a trade.—New York Post.

Marmalade to Build a Church Spire.

Marmalade is being made at the rectory, Princess Risborough, Buckinghamshire, and sold to the parishioners, the profits being devoted to the church spire fund. Pork pies and beadwork have also been sold in aid of the same fund, and a substantial sum has been realized.—London Evening Standard.

CHRISTIAN ENDEAVOR NOTES

APRIL FOURTEENTH.

Lessons from the Patriarchs.—III.
Jacob, Gen. 48:1-19.

The "supplanter."—Gen. 25:27-34.
The dreamer.—Gen. 28:10-22.
The lover.—Gen. 29:9-20.
The covenant-maker.—Gen. 31:43-55.

The penitent.—Gen. 32:1-12.
The prevailer.—Gen. 32:24-32.

There never yet was a godly life that did not find its ruler than he even hoped He would be.

The wise man will see the angels at work in his life, and will understand that he has not accomplished his own salvation, but has been redeemed.

Suggestions.
Jacob learned God's friendship by becoming friendless, and His power by becoming weak.

In many a life, as in Jacob's the climaxes of the life, the angelic maxims, are the times of deepest distress.

The thigh of Jacob's body had to be put out of joint, in order that the thigh of his mind might be straightened.

No biography in the Bible is so full of lessons for modern business men as this biography of Jacob.

Illustrations.
While Jacob was trusting himself, we have night scenes; when he began to trust God, "the sun rose upon him."

When Jacob, the "tripper-up," became Israel, the "prince," he exchanged heels for head!

Crafty men, like Jacob, set so many traps that they fall into one of them themselves. Are like wings, and whoever wears them does not even know that the road is rough.

The house of God is "any place where God lets down the ladder." And how are you to determine where it may be, but by being ready for it always.—Ruskin.

Men may rise on stepping-stones of their dead selves to higher things.—Tennyson.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 14.

God Revealed in Christ.—(John 1:14)
—Passages for Reference—John 14:9, 10; 2 Tim. 1:12; John 1:1-3.

Revelation tells us that "the testimony of Jesus is the spirit of prophecy." The Bible tells us of God, but points by prophecy and symbol to Jesus as the One through whom God reveals himself to the world. The statements of the facts in this line are found in the Word. John 1:14 tells us that the Word which "was with God and was God" was "made flesh and dwelt among us," and in him they "beheld the glory as of the only-begotten of the Father." Again the First Epistle of John speaks of what they beheld as eyewitnesses, which visions brought them into fellowship with both Christ and the Father. Jesus said, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" In Heb. 1:3, Jesus is spoken of in his relation to the Father as "being the brightness of his glory, and the express image of his person." In Second Corinthians, fourth chapter, Paul says that Christ is "the image of God," and that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "In the face of Jesus Christ," we see God, and that is the place where we get the truest conception of what He is like.

The names used in the Bible are significant of the character of those to whom they are applied. "He shall be called Jesus, for he shall save his people from their sins." In like manner he is called "the Word." "What is a word?" It is a medium of communication by which one conveys his thoughts to another. So Christ is the word by which God tells his thoughts to the world. Jesus conveys to us God's thoughts toward us and about us; about that, we are in a helpless condition, doomed to the consequences of sin; toward us, that he "so loved us as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In him we see God's holiness—opposed to sin; and his compassion—providing a way of escape from sin. Jesus is God's best word to mankind.

FINDS CHILD PETTING WOLF.

A vicious gray wolf, kept in captivity at Beaver, Pa., for several weeks by William Patterson, escaped from his cage and terrorized the town, day and night, tearing to pieces two big dogs. Mrs. Charles Bingo, living in the lower part of the town, went out on a recent evening to look for her daughter Nina, five years old, who had been sled riding, and found the child standing by a big gray wolf in the centre of the street, patting him and gurgling, "Nice doggie! nice doggie!"
The mother almost fainted. She called to her child to come away from the "nice doggie who might bite," and with tears the little one obeyed. She had stepped but a short distance from the wolf when a rifle shot killed the animal. Patterson and another man were trying to get a shot at the wolf when the child ran up to it and began to fondle it.—New York Times.

Mighty Interesting Reading.

President Roosevelt is a better hunter now than he was some twenty years ago, when he first went looking for deer in Maine under the guidance of "Bill" Sewall. On that occasion he and his guide camped at a place where deer were abundant. Just before dusk Sewall placed him at a corner where he could watch the runways. "When you see the deer you let drive," said the guide. In a few minutes a fine buck came trotting toward the ambush. Unable to restrain his joy young Roosevelt turned and whispered: "Do you know, this is the first deer I have ever shot." Then he turned to "let drive," but the buck, whose keen ears caught the whisper, had jumped sideways and disappeared. What Sewall thought and what Roosevelt said for the next five minutes would make what Horace Greener used to call "mighty interesting reading."—Savannah News.

A BOOK OF REFERENCE.

Father—"Here! What are you doing at that bookcase?"
Tommy—"I just want to see that big History of the United States."
Father—"What for?"
Tommy—"Whipple Smith said the Boston was a champion of the League in 1892, and I want to see if he's right."—Catholic Standard and Times.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR APRIL 14, BY THE REV. I. W. HENDERSON.

Subject: God Gives Jacob a New Name, Gen. 32:9-12, 22-30.
Golden Text: Luke 10:20—Memory Verses, 26-28.

The picture of Jacob at the Jabbok is the picture of a man in distress. First he is distressed in mind because of the fear that is in his heart; that his brother Esau, whom he so grievously cheated, will wreak a vengeance upon him that Jacob evidently recognizes to be founded on good and sufficient cause. Jacob has escaped from the household and the control of Laban, a wealthy and self-sufficient man. He desires to enter into the land that God had promised to him. But the sin of years ago coming into his immediate thought fills him with terror. Esau should despise and humiliate any man who had so grievously cheated him. Jacob is in distress because God sets His power against him to humble him.

In the midst of his worry over the possibility of defeat by Esau Jacob prostrates himself before God. He pours out his soul in agony, calling upon God as the giver of the mightiest promise of his life to protect him from Esau, the brother whom he had so wronged. There is no mistaking the terror of his mind. Jacob is abject and almost unworthy of the least mercy of Thy brother Esau. That was the confession of his unworthiness and of his dire need.

One thing that is noticeable is this, that God answers this prayer of Jacob in a different manner than Jacob evidently expected. Jacob wished to be delivered from his brother. That was the burden and the motive of his prayer. He doesn't make an open breast of his own conception of his own perfidy toward his brother to Jehovah. He doesn't ask God's forgiveness because of the sin against his brother. He simply says, "I was saved from his brother's wrath. But God answers the prayer of this despairing man with distress. He sees that Jacob has no real conception of the enormity of sin, that he has no realization of the nature of sin, that he is simply momentary, that if Esau had not been reported ahead there would have been no prayer. God understands that if Esau can be propitiated by gifts Jacob will lay his depraved expectations of mercy to the shrewdness for which he is famous. God perceives that the one thing necessary above all others in the life of Jacob is proof of his helplessness, his actual inefficiency, of his ultimate dependence on God. And so alone in the darkness of his wickedness, he might until the dawn of day Jacob is tested and tried of God. He emerges a different man, with a new name and the divine blessing. But only after a night of trial and of earnest endeavor with God.

This lesson teaches us many lessons. It teaches us first that the recollection of sin remains after many years to rise up and overwhelm us with fear. It teaches us also that we can have no respite until we have confessed to God our own abhorrence of our own wickedness. It teaches us in the third place that we must ask God for strength from some other motive save fear of the consequences. It tells us that shrewdness and self-sufficiency and talent cannot avail to save us from sin. It impresses us with the fact that the measure of God can come only after earnest and consistent prayer. Finally it assures us that the prayer and earnest desire of the sinner to be blessed will be granted an answer by God Himself.

Men need to be taught that sin haunts them and that long after it is committed. There is nothing that has greater longevity than the remembrance of a heinous sin. And even as the memory of sin remains with us, so equally it is true that we can have no respite from the awfulness of our wickedness, until we have confessed it to God and humbly and contritely asked His pardon. And we must ask for pardon from some other motive save that we fear the consequences. The sinner who comes to the Almighty merely because he is scared, is not likely to receive an answer during vision. A godly fear is an end thing, but far better is it for us to confess our sin because we are ashamed of ourselves and recognize our unfaithfulness to God. Jacob was as shrewd a man as history records. He was sharp and tricky and calculating and cunning, but all his talent and self-sufficiency were not of sufficient value for him to tie to when he considered his life to be at stake. And if Jacob found his wit insufficient to save him from the retribution of Esau, how much more must we strength of our shrewd