

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. DONALD SAGE MACKAY.

Subject: How to Grow a Soul.

New York City.—Sunday morning, in the Collegiate Church, the Rev. Dr. Donald Sage Mackay preached on "How to Grow a Soul." The text was from II Peter iii:18: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

In the course of my reading the other evening I came across this striking and suggestive sentence, "We can each grow a soul if we are willing to pay the price." These words set me thinking.

What a tremendous possibility God has placed in the grasp of each one of us. We have in our power the opportunity of growing an immortal soul. That opportunity is life—the question is, Are we willing to pay the price?

Do we realize what the growth of a soul within us means? Do we realize what life is without a soul? We hear it sometimes said of one that he is a "souless man."

Is it worth while, then, paying any price if we can get about us this growth of an immortal soul? "We can each grow a soul," said the writer, "if we are willing to pay the price."

And yet it is just at this point that, for most of us, the real tragedy of spiritual growth begins.

Well, now having faced this two-fold fact—the one that each of us can grow a soul if he is willing to pay the price, and on the other hand that this soul-growth is not being realized within us as it ought—let us see this morning what are some of the conditions in obedience to which soul-growth may become a glorious reality for each one of us.

1. Let us recognize in the first place what the soul is, what it represents. By the soul, we mean something deeper than "the machine which ticks in the brain, that calculates and measures, that leads us in the world."

The first condition, therefore, in soul-growth, is to realize the issue at stake, to recognize the infinite value of your soul as your own and only asset when death, with ruthless fingers, strips you of all else.

with." True, but living without a soul is to make eternity a voidless blank. It is your soul within you, claiming its kinship with God, that is the only thing worth living for.

2. The second condition is to recognize clearly the great hindrance to soul-growth. It is futile to ask why our souls do not grow naturally, as, for instance, the body does.

Suppose for a moment you have a boy who, instead of growing into health and strength, is pinched and dwarfed and anemic in appearance. You take the lad to a physician, and he will tell you that that boy of yours is really suffering from a wrong habit of life.

Is it worth while, then, paying any price if we can get about us this growth of an immortal soul? "We can each grow a soul," said the writer, "if we are willing to pay the price."

3. That leads to the third point. What is that condition? And who of us, by his own strength, is sufficient to meet that condition? We cannot, by our own efforts, hope to reverse those natural tendencies within us which war against our souls.

4. "That we may know." "Son of Man." This is the title which Christ most frequently applied to Himself, sometimes interchanging it with the title "Son of David."

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SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 25.

Subject: Jesus' Power to Forgive, Mark 11, 1-12—Golden Text, Mark 11, 10—Memory Verse, 5—Topic: Forgiveness of Sin—Commentary.

I. The multitude gathers to hear Christ (vs. 1, 2). "And again." At the close of the missionary tour in Galilee, "Into Capernaum." "Which was His home or headquarters. 'After some days.' Some days after the latter, had been healed and the excitement had quieted down.

II. A palsied sinner brought to Christ (vs. 3, 4). "Come unto Him." Access to Jesus seemed impossible. There were many who were hindered. Should they have waited for a convenient season? No. They must force their way to Christ.

III. Christ forgives sins (vs. 5-7). "Saw their faith." Many of the gifts of healing and power were made of diverse kinds of material. Luke says they let this man down through the "tiling." They appear to have broken up the tiling or thin stone slabs, sometimes used at this day.

IV. "That we may know." "Son of Man." This is the title which Christ most frequently applied to Himself, sometimes interchanging it with the title "Son of David."

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CHRISTIAN ENDEAVOR NOTES

FEBRUARY TWENTY-FIFTH.

Needsima, and Missions in Japan.—News, 50:4-10.

Needsima knew that whatever he gained of the western learning was his; only in trust, and he was a faithful trustee.

Needsima could say with Paul, "I was not disobedient to the heavenly vision." What he said he followed, and what he heard he obeyed.

Needsima was one man against a nation, but he was also one man with God; and he was "not ashamed."

Needsima had many trials but one trust, and the one trust was more than equal to the many trials.

Needsima was born in Tokyo, February 12, 1843. When he was sixteen years old, the reading of a geography of the United States caused him to long to know more of America.

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AN EX-HERO.

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KEYSTONE STATE COLLINGS

POOR DIRECTOR OF GREENE COUNTY GIVEN THREE YEARS AND TWO MONTHS IN THE PENITENTIARY.

Poor Director Spencer M. Colwell, who pleaded guilty to embezzlement of county funds, was sentenced by Judge Ingraham of Waynesburg, to pay the costs of prosecution, a fine of \$500, be removed from his office and undergo imprisonment in the penitentiary for three years and two months.

Three bills to carry out the reforms advocated by Gov. S. W. Pennypacker in his call for the extra session of the Legislature were passed finally and sent to the Governor for his action.

The Valley Coal & Development Co., composed of farmers of Fairfield township, Westmoreland county, has been organized, with a capital stock of \$500,000.

Andrew Carbon, an Italian boarding boss at Hazel Kirk, is in jail at Monongahela, for shooting Antonio Sunday, 16 years old, as the result of some joking among his boarders.

The Clyde Coal Co. was made defendant in a suit for \$60,000 damages for the death of four men in a gas explosion in a mine at Fredricks-town last October.

George W. Dentinger, 24 years old, is in jail at Mauch Chunk, charged with the killing of W. H. Oswald, 45 years old, at the home of the former at Weissport.

Farmers in Donegal and Independence townships, Westmoreland Co., owning 5,000 acres of coal land, have formed a compact not to sell their fuel for less than \$100 an acre, nor to dispose of it except in a solid block.

Father Anselm Mynarczyk, a Polish priest of New Kensington, was convicted in the Westmoreland county court of assaulting a woman of his congregation. The priest gave bail pending an application for a new trial.



Cremnitz White—"I'd do anything in the world for art." J. Caustic—"Well, why don't you quit painting?"—Judge.

Skrawler—"I've seen Snippen, the tailor, going up to your studio every day for a week. Is he sitting for you?" Dauber—"No, he's laying for me."—Cleveland Leader.

English Motorist—"Is life held so cheaply in America?" American Motorist—"Really, I don't know. No true sportsman ever stops to ask if a thing is cheap or not, in America."—Puck.

Blobbs—"When I get up to make a speech I feel as though I had forgotten everything I ever knew."—Slobbs.

Washington was crossing the Delaware. He stood. "Better sit down, sir," suggested an aide. "Sit down," responded lustily the Father of His Country.

Nightingales, larks, swans, and such poetic fowl have been hailed and hymned until the world is very weary of them.

In "Russian Peasant Riots" in Everybody's Magazine, Ernest Poole thus describes the "Natchalnik": "As you may know, this Natchalnik is the Czar's Inspector."

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 25.

A Pure Life.—Rom. 6: 15-23.

"This one thing I do," said Paul. He believed in singleness, that is to say, purity of aim. He made a specialty of salvation.

The Christian's great business is to make his Christian life productive and profitable. He has been set apart for himself, and for this definite purpose, He is to develop a character fit for heaven, and it is so great a task that it demands all his powers, linked to and co-operating with the might of God.

The Christian who has this conception of his lifework is saved from much trouble and vexation of spirit. Some things are impossible to him, not because they are wrong in themselves, but because they will hinder him in his great task.

Housewife whose blankets always retain their softness without shrinking gives the secret. Make the suds in a tub with any good white soap, having the water hot. Dissolve in it a tablespoonful of borax.

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