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THE PULPIT.

Subject: The Christ Life.

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real relations, there are but few or is who are Christike in the horm life. I have sinued nust be our partici The far converted life must be our partici the participation of the believer of us managed to keep out of prison few our shave to stand for the participation of the method of the method the the proneness to stand for the relation work to part of the there far are of the there there are the participation of the participation the participation of the particip

I. The judge and the widow (vs. I. The judge and the widow (vs. I-8). 1. "Spake a parable." In re-sponse to a question of the Pharisees as to when the kingdom of God should come. Jesus gave them warn-ings and instruction as to the coming. and especially as to the need of being always prepared (17:20-37), and naturally turns to the subject of prayer as a means of preparation. "Men ought." It is their "duty" to do this. "Always to pray." The habit of prayer in private, in the family and in public should be cultivated. "Not to faint." Not to grow weary and discouraged because of the delay of the answer. Why must prayer be im-portunate? 1. Not because of God's unwillingness to answer. 2. To cher-ish and cultivate our faith. 3. To in-tensify our desire to receive. Prayer that is not persevering indicates a lack of faith. 2. "A judge." According to Deut. 16:13, Israel must have in all the gates of the city judges, who were un-der obligation to administer justice, without respect of persons. See Exod. 23:6-9; I.ev. 19:15. "Feared not God — man." He was unprincipled and cared for no one but himself. 3. "A widow." A widow, without influence and unable to bribe, had little to hope from a wicked judge. "Avenge." The original means "to vindicate one's right." The rights of this widow were interfered with and she was asking the judge for protection. The widow is often taken as a repre-sentation of the church after Christ's death. 4. 5. "For a while." These verses show the abandoned character of the judge referred to. 6. "The Lord." We are not to suppose that the char-acter of God is at all represented by this judge. The great truth which our Saviour designed to teach is that "men ought always to pray, and not to faint." The application of the parable may be made by contrast. 1. God is not compared to the unjust judge, but contrasted with him. If a hard-hearted, wicked judge, who cared for neither God nor man, but only for himself and his own inter-ests, would <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

hypocrite himself. -Suggestions. It is not praying till we cease to tink of men that hear us, and think only of the listening God. It is not giving till we begin to long to do good with our money, and cease to desire to get good from it. It is not Christian service if we work for Christ on condition that He will work for us. The only cure for Phariseeism is self-surrender, which instantly gains all that hypocrisy thinks to gain. A Few Illustrations. Phariseeism is an ornamented box, empty--and opaque', sincerity is a full box-made of glass. Phariseeism is a tower with a de-cayed foundation; and the higher It goes, the greater is its peril. The hypocrite is a chameleon, tak-ing his color from the changing chr-cumstances around him. Le new workin is to be Scipit and in

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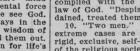
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One cupful of liquid equals two gills or half a pint. One heaping tablespoonful of sugar equals one ounce. One heaping tablespoonful of but ter equals two dunces. One cup of butter or sugar equals one-half pound. Two cups of flour equal one-half pound. There is a paragraph going the rounds of the press to the effect that a a crowded street car in Washing-ton the other day Scortary Taft rose and gave his scat to three ladies.