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So can't Jesus to pit away sin by His death, that as sin reigned unto denth, even so might grace reign through rightcousness, unto eternal life through Jesus Christ. "Grace" means He died for our sins that we, sot free from sin, made alive unto God, might live. He came, then, to free us from that death which means separation from the liv-ing God; to reconcile us to God in one only way, by death, so that here on earth we might live with God. And, further, He came to free us from the fear of that death which is the blowing out of the candle. By rising from the dead, and so bring-ing life and immortality to light by His Gospiel, He inspires the hope of immortality. Hence we do not

Stretch lame hands of faith and grope, And faintly trust the larger hope,

Stretch lame hands of faith and grope, And faithly trust the larger hope, but we lay strong hold on the hope set before us, as an anchor of the soul, sure and steadfast, entering in-to that within the veil. This terrnal life must be laid hold of by man, "I came that they might," not must. Man gets it by faith: "He that liveth and believeth on Me shall never die." It is "whosoever be-lieveth" that "need not perish, but have eternal life." Remember eternal life is not mere duration. Jesus is the quality. How, not how long, we live; and because of quality, endurance: "No one is able to snatch them out of My Father's hand." To know God, to shere His life, to walk in love with Him until God is fred of you, means to live with Him forever. Second, He came because man must have a teacher and an example

Second, He came because man must have a teacher and an example of the best life. "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

being reconciled, we shall be saved by His life." Jesus' life is the hope of the race. One man has lived in the fullest healthy exercise of all his powers--no man need despair. The ideal has been realized. He has also given us the secret of success. It is willing surrender to God. It is to learn God's purposes and with loving sympathy work them out with Him. This involves first and always the destruction of selfishness. it means we must follow Christ. And "If any man will come atter Me, let him deny himself and take up his cross. For he that will gain his life shall lose it: but he that will ose his life for My sake shall find i."

ing flesh as flesh helps soul. But look again. The lusts of the flesh throw both from their God-laid

strength of Gol." Richard Mansfield's most thrilling sentence is, when as the prince, de-prived of a natural childhood and youth, with the vehement passion of a mighty stream which suddenly bursts the dam which had long re-strained its natural flow, he says to his fellow students: "We are young, and we're going to live." This hun-ger and thrust for life, abundant life, Jesus approves. Even to those who, in their eager infatuation for life, choose "the way that seemeth right unto a man, but whose end is death," Jesus speaks: "I came that you might have life. He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst." Come to Jesus, and your youth will have all your eyes and heart can crave. Oh, man about to turn away un-convinced, take a few Sabbath hours to see the life He lived, and that you may live with Him—to imagine the face and bear the accents of the Prince of Life when He said to His says to His contemporaries in Amer-ica to day: "You will not come unto Me that you might have life."

Faithful Stewardship.

Faithful Stewardship. One of the plainest duties of stew-ardship is that we bring conscience and deliberate consideration to bear world's goods. We are not faithful stewards if we spend according to our own whim and fancy, and let "charity" depend, as it so often does, on little better than accident or habit. We are stewards in regard to what les, as well as in what we spend for purposes beyond ourselves; our per-sonal and domestic expenditure, our savings and our glits, and the propor-tion between them should all equally pass under the inspection of delib-erate conscience. If that were once thoroughly understood and practised by us, we should be very different people, and there would be very different onsideration, and incelligent consideration, and conscientious dis-posal and administration as of a deliberation, and incelligent consideration, and conscientious dis-posal and administration as of into inversion and administration as of a fund that is not mine, but is put into my hand.-The Rev. Alexander Me-Laren.

The Livery of Christ.



perfectly at home in the present Best Girl's Boquet. of a prospective stepfather? This is the way a Colorado bache

I have been as a boquet at the feet of his best girl: "There is gladness in her gladness when she's glad, there is sadness in her sadness when she's sad. But the gladness of her gladness nor the sadness of her sadness is nothing to her madness when she's tion, is 'turn your back to me." nad."-Harper's Weekly.

Study of Dress.

The study of dress in bygone ages The study of dress in bygone ages is something more than a gratifica-tion of casual curiosity. If grants to costume a share in the making of a nation. The Warwick Pageant, which is transforming a sleepy little Midland country town into a kaleido-scopic series of living pictures, re-calls the Sherborne Pageant, which Mr. Calthrop tells us was his oppor-tunity "of seeing a mass of people, under proper open-air conditions, dressed in the peasant costume of Early England." Such spectacles un-doubtedly revive interest in the his-tory of dress.—London Globe.

Business Girl as Wife.

She understands the value of noney, having had to work for it money, herself. She has learned in her business ca

reer the necessity of system in all vork

Nork. She has probably learned to dress neatly and carefully, without extrav-She knows by experience the work

She knows by experience the work-ers' need of a quiet, restful home at the day's end. She knows the unfairness of load-ing the business person down with household errands.

She should make the best sort, be cause she knows the worries that be-set a man in business.

Our Women vs. Parisiennes.

Expressing himself as enchanted in the main with the young women from these shores, a lecturer in Ber-lin adds: "The American is a Frenchwoman cooled on ice. The French-woman has temperament and shows it. The American woman has tem-perament and hides it." He dwells perament and hides it." He dwells thus on another difference: "The American is an artist in passing by. Her bearing is magnificent; she sees just what she wishes to see. Many persons are angry because she does not see them. The American has not the same longing for attention and admiration as her French sister, who sees everything as she passes and has a smile for every one and every has a smile for every one and every-thing."-New York Press.

Changed Gown to Suit Jewels. One fashionable dressmaker in London says that a bride-to-be had given an order for a going-away gown to match superb fire opals set in sllver. But her fiance gave her a beau ver, But her hance gave her a beau-tiful set of amethysts—necklace, brooch, bracelets and earrings. "She came to me in great excitement a few days before the wedding," snapped the modiste, "and said she snapped the module, and said she couldn't possibly wear the going-away dress we had almost finished. What would go with a 'blaze of color' would not go with a methysts at all, she said, and she was determined to she said, and she was determined to wear the purple stones when she started on her honeymoon. Of course, we had to get to work. We made a mauve outfit to match her jewels in just two days."—New York Press.

A Plea For Girls.

There is nothing better for a girl, sometimes, than a little hearty praise when about her home duties. Many good people whom we know act in a directly opposite manner and think nothing better than fault find-ing and blazme. We find sore hurman will come after Me, let him deny himself alone, 'E to the that will gain his life shall lose it: but he that will lose his life for My sake shall find it.'
Breept a corn of wheat shall fall of the ground and die, it abideth to you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnative of the thickest part of the battle. When the the dickest part of the battle. When the wind blows cold He always takes the graphing fellow even he himself despises. And if at last, in diggut at himself, he should follow the example of a Judas (whose association with Jesus gave him at least enough the sociation of the three armself is life, peace, joy. Oh, that you would enter on it at once, God help you to enlist under the ban, mer of Jesus Christ...Last words of the mark says Woman's Life. We know of girls who are really heart starved for a little peace. of girls who are really heart starved for a little praise and appreciation of the many little deeds they accomplish from day to day, and become way-ward and depressed for the lack of appreciation from their parents, who really think they are using their chil-dren in a kindly manner.



is remarkance now new women pre-sent a good looking back, straight and shapely, with shoulder tips in line, elbows not poking, hips even, and no protuberant shoulder blades. "In one of her stories Mrs. Cruger makes a clever, fashionable woman, who is displaying a Worth gown to some friends, ask anxiously: 'Is the back right?' and when told that it is the perfection of elegant fit in the

back, say, with relief: "Then I shall keep it." "One has so many resources to conceal an unfitting iront; one's arms and hands, a bow of ribbon and the like, but the back is hopeless, and must be above reproach, or words of similar effect. Mrs. Cruger further. The back is no nly the crucial test of a woman's gown, it crucial test of a woman's gown, it also is of her general appearance. A good back is rare. Watch women on the street and you will be surprised to see how few will own one."

Miss Scherer's Start.

In most cases the San Franciscans have made their new start in life with courage and hope. A particu-larly interesting instance of rising to the demands of the occasion was that of Miss Mabel Sherer, a bright and good looking young stenographer. good looking young stenographer, whose place of employment and her home were both destroyed by quake and fire. Miss Scherer saved nothing but a trunk, with which she and her erippled father managed to get to a park, where they were given shelter in a tent. Further aid Miss Scherer declined to accept, as she was too proud spirited to take her stand in the bread line. The trunk contained \$100 in gold—her savings—and with this she bought a wagon and neces-sary stock, and at once setup a porta-ble coffee and waffle kitchen. This she managed with such success that soon she was doing a flourishing trade. In fact, her new business has proved so much more profitable than her old calling that she will probably

not return to the latter. It is not a wild prediction that one possessed of so much energy and business talent will some day be the prosperous head of some big establishment,—Leslie's Weekly.

Marriages Between Rich and Poor.

Marriages are constantly occurring in the United States between young men of great wealth and young women of great wealth and young wo-men engaged in earning their own living; but, despite the familiarity of the phenomenon, no such marriage ever fails to cause apparently aston-ished comment and, above all, copi-ous newspaper gossip. In Europe, where those who have inherited wealth are taught and really believe that they are superior clay to the that they are superior clay to the class of inherited poverty, and the latter assent to the teaching, such alliances may well cause a slight shock, diluted perhaps with some pleasure at the condescension of the man. In our country, however, where one family can hardly have the pas of another by a single century, astonishment is ridiculous and out

SABBATH SCHOOL LESSON EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 9.

Subject: Jesus Enters Jerusalem in Triumph, Matt. xxi., 1-17—Gold-en Text, Matt. xxi., 9—Memory Verses, 9-11.

Verses, 9-11. I. Preparations for the triumphal entry (vs. 1-7). 1. "Drew nigh." This was Sunday, commonly called Palm Sunday. Jesus and His disci-ples left Bethany and journeyed to-ward Jerusalem. "Bethphage." The location of this town is not definitely known; it was between Bethany and Jerusalem. "Sent—two disciples." Supposed to have been Peter and John. After they left Bethany Jesus sent these disciples on ahead. 2. "The village." Bethphage. "Ye shall find." Here we have a wonderful instance of Christ's pre-science in very minute matters. "Loose them." The animals were thed; and so men's possessions are "tied" by pleasure, or greed, or gain, or habit, or the gordian knot of sel-fushness.

fishness.

should be understood as the promise of returning him. • "Might be fulfilled." Was the chief motive of Jesus merely to ful-fil a prophecy, and did He turn out of the way for that purpose? Rath-er, let us see that this was the right thing to do at this time. It was necessary in order to fulfill His mis-sion for Him to offer Himself, on this last opportunity, to the Jews as their-Messiah King, so that they might accept Him and be saved. "By the prophet." Zech. 9:9. 5. "The daughter of Sion." The church. "Behold." Give attention and look with astonishment and wonder. "Thy King cometh." Jesus Christ is ap-pointed King over the church. 6. "Did as Jesus commanded." What a blessing it would be if every one did as Jesus commanded them, without stopping to question, or sug-gest a different course. 7. "Their clothes." They spread their loose outer garments on the colt and sat Jesus thereon, thus acknowledging Him to be their king. II. The triumphal procession (vs. 8-11), 8. "A very great multi-

Him to be their king. II. The triumphal procession (vs. \$-11). 8. "A very great multi-tude." Vast crowds were present at the Passover. In the time of Nero a census was taken and it was ascer-tained that there were 2,700,000 Jews present at this feast. "Gar-ments in the way." An Oriental mark of honor at the reception of kings on their entrance into citles. "Branches from the trees." This was a demonstration of their joy. Carrying palm and other branches was emblematical of success and vic-tory.

was enforced for success and "te-tory.
9. "Hosanna." Hosanna is a rendering into Greek letters of the Hesbrew words, "Save, we pray" (Psa. 118:25). It is like a shout of "Sal-vation! Salvation!" It is used as an expression of praise like "Hallelujah!" The disciples reioiced and praised God with a loud voice (Luke 19:37, 38), and the Pharisees with unconcealed disgust asked Him to rebuke them. But Jesus replied, If these should hold their peace the stones would immediately cry out. Jesus here grants His people a license to rejoice and shout His praises. "The Son of David." A common expression for the Highest heavens.
10. "Was moved." "Was stirred."

gree; in the highest strains; in the highest heavens. 10. "Was moved." "Was stirred." R. V. The word in the original is forcible, "convulsed" or "stirred" as by an earthquake, or by a violent wind. The same Greek word is used by Matthew (S:24) to express the effect of a violent tempest upon the waters of the Sea of Galilee. The multitude was greatly excited. "Who is this?" Well may we, as well as they, ask this question. 11. "This is Jesus." And thus He is the Sa-viour, the deliverer (Matt. 1:21). "The prophet of Nazareth." That prophet referred to by Moses (Deut. 15:18).

pas of another by a single century, astonishment is ridiculous and out of place. Few of our richest men are idle, and their work differs only in magnitude from that of the poor. If we grant that a century of idle-ness can enervate a family, a marri-age into the "working classes" can only be beneficial. Stock must be enriched from time to time from near the soil. Advocates of highly restricted interbreeding are fond of pointing to the race-horse as a su-perior product of their principles. A race-horse, however, is a poor creat-ure from the point of view of useful-bundle of nerves and requires more codding than a healthy human baby. Interbreeding does not work out well in the human species; the haughty Austrian aristocracy, which England as upstarts, and ostracises any member who marries into a fam-ly much younger than the Caesars, is not as a class strong and healthy.

SUNDAY. SEPTEMBER 9.

The Power and Blessedness of United Prayer- Matt. 18. 19.

Prayer- Matt. 18. 19. Holy fellowship and divine acknow-ledgment. Mal. 3, 16-18. Mutual supplication and confession. James 5, 16. A specific object for united prayer. Acts 12, 12. A pentecostal prayer meeting. Acts 1, 13, 14. Exhortations to united prayer. Eph. 6, 18, 19.

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 13, 14.
 Exhortations to united prayer. Eph.
 6, 18, 19.
 He hears the united prayer of exiles. Isa, 19, 20.
 The Topic. "Men ought always to pray and not to faint"—to grow weary and cease. Men are so needy, and God is so rich and so willing. The materialists, who are forever crying as they investigate the universe, "Here's Law: where's God?" and so forth, will never succeed in convincing more than a very few in convincing more than a very few that there is no efficacy in prayer And for the following reasons:

in convincing more than a very few that there is no efficacy in prayer. And for the following reasons: The belief in it is ingrained—a part of the very fabric of human nature. The Supreme Book teaches prayer by preceht, and encourages it by ex-amples of answered petitions. The experience of the church, in all the ages of its history, teaches that prayer has a vital energy and ability to reach God and to bring desired blessings. Our topic is concerned more spe-cifically with united prayer, and to this we now come in our Daily Read-ings. Said Jesus, "If two of you shall agree on earth as touching anything they shall ask in my name, it shall be done for them of my Father." Rev. John Livingstone, a Scotch preacher, saw five hundred persons converted in one day. Mighty ser-mon? Doubtless, but there have been thousands as eloquent and convinc-ing, and not one was converted as a result. What then? Why, many Christians had devoted the whole of the preceding night to prayer for this very object. We learn another thing from our readings; namely, that a condition of blessedness and power in united prayer is the confession of our faults. James says, "Confess one to another and pray for each other." Let it be real confession. Finally, let us not forget to pray, as chapters and churches, for those whom God has called to the service of the sanctuary; the ministers of the gospel. They will be tempted. O, so sorely: to check utterance, to prophesy smooth things, to avoid occasions of offensa and opposition. Never restrain an impluse to pray. Who can tell with what treasure he is laden when the Holy Spirit in this

and opposition. Never restrain an impluse to pray. Who can tell with what treasure he is laden when the Holy Spirit in this way knocks at our heart's door

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER NINTH.

The Triumphs of Christianity. John 12: 32; 1 Cor. 15: 20-28.

The goal of Christianity is [all men": therefore the goal of leach Christian must be, "all men whom I an reach "

an reach." The triumphs of Alexander, Ceasar The triumphs of Alexander, Gensar, Napoleon, meant the death of 'thou-sands; Christ's triumph 'means, life, life abundant, life eternal. The triumph of Christianity is the supremacy of law-of the highest law.

The university of law-of the highest law. The majesty of Christianity is the majesty of humility, and its climax is to be in an act of divine humility. Suggestions.

Suggestions. Christianity is an organization, and triumphs as an organization; but the glorius results consists of the tri-umphs of individuals—of you and me. The triumphs of Christianity must be such as Christ would call triumphs —victories of humility over pride, of love over selfishness, of purity over str

How Christ must long for us to make our longings the same as His! It is no accident that the Christian countries are the lands of civiliza-tion and the ruling nations of the world.

Illustrations.

In the "triumph" of a Roman con-queror throngs of the captives he had made were led in chains. In Christ's triumph the captives He has

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b) then aboundantly. What a pitiable live abundantly. What a pitiable time the mean, selfish man must have to abide alone here on earth with the grasping fellow even he himself despises. And if at last, in disgust at himself, he should follow the ex-ample of a Judas (whose association with Jesus gave him at least enough conception of a true manhood to be enough disgusted with himself to kill himself)—then? Then he must keep on "abiding by himself alone," for-ever with a murderer, alone. Judas-Jesus! Grasping-giving! Which will you follow? If you would live you must first wish for it. One object of Jesus' life was to awaken your desire for the failest life. Contrast, then, your life with His, with the life of the best character you know, with the man you hoped in your youth's best dreams you might some day be. Note the appalling railroad wreck of the past week. Read its allegory. See two pictures—the freight car loaded with blessing; two cars with dynamite with power for good; the passenger train with its freight of souls. What thrill of the music in-dustry in the song of the whizing wheels and the whishshed of the graeting as the two iron steeds of strength and speed, fed with black bread from the heart of the earth, rush past, each on its own track! Few sights are beautiful. But look again. Some freight cars leave their track, fall across the other's track—and wee!—the sicken-ing, sightless horror of the wreck; the groans of the dying, the ghastiy dead unknown. It's the lesson of our life, with its trains of body and spirit—on their out the track found the with bless the groans of the dying. the ghastiy dead unknown.

What Prayer Gives.

What Prayer Gives. Prayer gives serenity, calmness, peace, trust, after the anxieties of expectancy, the exultations of success, the agonies of sorrow and bereave-ment. What is prayer, that it will make us thus tranquil and joyous, thus calm and trustful? What is prayer, that it purifies and exaits us, helps us to live worthily and hope-fully? It is an irrepressible sense of want seeking supplies from the the Infinite Fulness. It is aspiration climb-ing along the craggy pathways to the Fountain of all joys and fruitions— George Simmons.

George Simmons.

The Spirit-Filled Life.
Bread from the heart of the earth, rush past, each on its own track!
But look again. Some freight cars leave their track. fall across the other's track—and woe!—the sickening, sightless horror of the wreck; the groans of the dying, the ghastiy dead unknown.
It's the lesson of our life, with its trains of body and spirit—on their God-laid tracks fraught with blessing.
It's the lesson of our life, with tissing.
It's the lesson of our life, with tissing a character of unselfishness and sere.
It's the

Social Philosophy.

As soon as he gets grown most every mother begins to worry about her son for fear that he will get bald-headed before his time. One reason that men make so

One reason that men make so much fun of rouges, complexion lo-tions, etc., is that they don't know how to use them artistically. If you must firt girls, for Heav-en's sake flirt with something that you won't be ashamed of if it should happen "to take" seriously. Have you noticed that the women who are slighted when invitations to affairs are sent out never go to the Bible for consolation? Pana is always willing to take

b) small corus, how Fils word is sufficient.
13. "It is written." In Isa. 56;
7; Jer, 7;11. "A den of thieves."
The business was right enough in itrel, but they had perverted the use of the Lord's house, and were robbing the people by charging extortionate prices. They were destroying the very spirit of true worship.
IV. Christ's popularity (vs. 14-17).
I4. "He healed them." In the presence of all the people He performed most wonderful cures. He now shows the proper use of the temple 15. "Were sore displeased." The leaders saw that they were unable to check His growing popularity. Even the children were taking up the strain and were singing His praises.
16. "Hearest Thou what these ily much younger than the Caesars, is not as a class strong and healthy. It is from Austria in great measure that our circuses secure their glants and midgets, a fair proportion of whom are illegitimate, and many other of the various "freaks," ob-jects of interest, certainly, but hard-ly of pride. Intellectually, we do not think that the statesmen of Austria, Spain and Russia are the equals of those of France and the United States, while the English commoners

praises. 16. "Hearest Thou what these say?" They were anxious to have Christ rebuke them, but, instead, Jesus quotes from Psa. 8:2 to show that even this was in harmony with the Scriptures. 17. "To Bethany." They again return to Bethany to lodge. much fun of rouges, complexion lo-tions, etc., is that they don't know how to use them artistically. If you must flirt, girls, for Heav-en's sake flirt with something that you won't be ashamed of if it should happen "to take" seriously. Have you noticed that the women who are slighted when invitations to affairs are sent out never go to the Bible for consolation? Papa is always willing to take little Willie to the circus, but he raises a long and a loud howl if he is asked to take little Annie to Sunday-school.

First Result of Self-Improvement. Every real and searching effort at self-irprovement is of itself a lesson of profound humility. For we can-not move a step without learning and feeling the waywardness, the weak-ness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than our-selves.—W. E. Gladstone.

Chiefs dimarch in happy freedom. One of the best illustrations of the growth of Christianity is Ezckiel's river, first covering only the feet, now grown a river to swim in, soon to cover the earth "as the waters cover the sea."

cover the sea." Christ's illustration is of a mus-tard seed, the tiniest of objects, now become a tree. The water moves back and forth in an ellipse, but the wave moves on; so Christianity progresses in spite of the slowness of Christians.

We heard a young man remark hast --week that, "The world owes me a liv-ing." It is hoped for that young man's good that he'll get the notion out of his head. It's a mistake, a grave mistake, asserts the Florida Agricul-turist. He never entertained a more foolish idea nor one which will bring mistake, asserts the Florida Agricul-turist. He never entertained a more foolish idea nor one which will bring him a smaller measure of respect. The world owes the young man nothing: but instead he owes the world and society an active, noble manhood, a steady, honest energy which will en-able him to associate with decent men and women in a true manilness of character that will make his friend-ship valuable and his presence and companionship desired. The truly in-teligent activity, and this young man should contribute to society's happi-ness and welfare the grace which comes through study, toil and honest thought.

