AN ELOQUENT DISCOURSE ENTITLED. "PETER'S RENUNCIATIONS,"

The Rev. Dr. John Humpstone Draws a Lesson From a Chapter in the Life of Simon Peter-He Gave Himself Unreservedly to Jesus Christ.

BROOKLYN, N. Y. — Dr. John Humpstone, pastor of Emmanuel Baptist Church, preached Sunday morning a sermon on "The Life and Character of Simon Peter," the special subject being "Peter's Renunciations." The text was from Luke v.S. 10, 11: "When Simon Peter saw it, he fell down at Jesus' knees, saying. Depart from me; for I am a sinfal man. O Lord. * * * * And Jesus' said unto Simon. Fear not; And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed Him."

Dr. Humpstone said:

It was the second decisive day in the It was the second decisive day in the life of Simon Peter—a day of destiny. Months ago in Judea he had followed his brother into the presence of Jesus; for the first time he then saw and heard the Messiah. With Peter, to see and hear was instantly to decide. He became a disciple, forthwith. In the interval, Peter has been that the decide of the life of the life of the life of the life. some of the time in company with his Mas-ter; but much of it at his business, toiling but much of it at his business, toiling ter; but much of it at his business, toiling and trafficking; meditation his constant avocation; to testify of the Christ to others, as he met them in the contacts of the strand or the market, his habit and his pleasure. No laggard, half-hearted disciple would Peter he, we are sure. His zeal and enthusiasm would lead him rather to overwork the role of advocate: to urge men with heat and energy to accept the Messiahship of Jesus, even hefore they were ready. There is an unwritten chapter were ready. There is an unwritten chapter of Peter's life as only a disciple, which would be well worth the reading, if we had it. After its perusal we should be less disposed than now we are to think that usefulness in Christ's service is necessarily connected with ordination thereto as an exclusive calling. There could hardly be a more effective showing of what a mere disciple can do for his Master and his fellow men than this lost leaf of Peter's biolow men than this lost leaf of Peter's biography would furnish. If this were not the case you may be sure Jesus never would have called Peter this day to the continuous opportunities of the ministry; nor, later, to the weightier responsibilities of the apostolate.

For an incipient crisis had been precinitated in the career of Jesus as Messiah. His rejection at Nazareth was the cloud, no bigger than a man's hand, that, neverthebigger than a man's hand, that, nevertheless, portended the final distant storm burst of bate unto death, from which there would be no escape for Him. Rejected by "His own" after the flesh, it was time He was gathering "His own" after the spirit and preparing them to be His nerpetuators and interpreters. So He left Nazareth to take up His residence at Careraum that He might be near the most Nazareth to take up His residence at Capernaum, that He might be near the most prominent and promising of the groun of His early disciples. What though these were only a quartet of fishermen! The Lord saw not as men saw, but with the insight of one who "knew what was in man, and needed not that any should testify of man." He knew the time had now come to senarate unto Himself and the service of His kingdom the founders of His church. His eye saw every precious possibility in their nature. He discriminated them one from another, appreciating the individual-ity of each, and yet discerning their complimental temperaments and qualifications. With Him to feel was to act; when His "hour" had come He never deferred.

In the early morning therefore, He be-took Himself to the lake's shore. There He found the multitudes already astir. The people were abroad, as the manner is in the East, with the break of day; taking the air. hasting on their errands, following each his beat. But soon Jesus became the centre of their interest and attention. The fame of Him was a ready everywhere. To see Him was to wish to hear Him, with an eagerness that would not be refused. Aceagerness that would not be refused. Accompanied by a continually enlarging crowd He reached the place where the men He sought were washing and mending their nets after a night of unrewarded toil on the lake. The hoats were drawn up on the beach, in the midst. Entering the one that belonged to Simon Peter, He asked him to "thrust out a little from the land" that He might use the boat for a pulpit, from which to address the crowd. It was from which to address the crowd. It was to Peter He turned His first thought when He set about the business of selecting His future ministers. Whatever pre-eminence afterward helonged to Peter was deter-mined by the Lord Himself from the be-ginning. He knew the qualifications for leadership that were in him. He knew also every abatement of his fitness to be first. But the elements that indicated his gift of precedence outnumbered the weak-nesses which continually threatened his primacy. So it was Peter's boat He elected to enter. It was around Peter's personality, chiefly, that He chose to nucleate the incidents of His calling of the four whom He would now detach from their business. that they might henceforth give all their time and thought to Him and to His mis-

Two distinct preparations He arranged for the issuance and acceptance of the cal itself. The first was a sermon from the boat to the multitude. Alas! that the discourse is unrecorded. What a lesson it would be as to what preaching is at its best. Sitting in the shadow of his Master that day, watching now the Speaker, now the audience. Peter got his first introduc-tion to the science and the art of public discourse for religious ends. When, by and by, he became himself a preacher, we may be sure that his discourses reflect the Lord's manner and copy His method.

The sermon finished, followed a mirrale:

itself a symbol of the aim and end of preaching: "Launch out into the deep and let down the nets for a draught," was the peremptory word of Jesus to Peter, when Simon's characteristic exclamation (Peter esque to the uttermost): "Overseer, we have toiled all night and have taken noth ing; nevertheless at Thy word I will let down the net." As if he should have said: "Thou, Lord, art the one to command. I to obey. I have not seen too much of Thy power and presence to refuse. But I have my own idea of the uselessness of such proceeding under the conditions. Experience is worth something, especially in Over went the net, at last, and many were the captives that both Peter's boat and John's, suddenly summoned to help, were filled almost to the sinking

The effect upon Simon Peter was instantaneous and overpowering. As in a flash of thought he saw, as he never had seen; felt, as he never had known, the differbetween his Lord and himself. Over against the Master's divine power his qwn helplessness and ignorance stood forth black blot on a white surface. He who had but just now assumed that air and professional superiority, slight though it was: who had hesitated to trust implicitly and to follow without question or protest the wisdom and the precept of his Master —how was he fit for discipleship? In the momentary anguish of his spirit, awed by vision first of his Lord, then of him self, he proposed to renounce his peculia and personal relation to Jesus Christ. " am not worthy that Thou shouldst stay in my boat or I in Thy fellowship," exclaims Peter even as he clasps his Lord's knees; go forth from me, O Lord, for I am a

But this is precisely the act of renuncia-tion that Christ will not let any disciple of His make, though his infirmities be many and his self-will assertively strong. He knows that when, in some time of su-preme illumination. His disciple sees himself in ailhouette against the brightness of his Master's glory and power the sense of righteous self-depreciation will be overpoweringly strong. But never yet did Jesus, never will He answer accedingly the despairing, desperate cry of a soul thus searched and scorched by the sense of the contrast between himself and his Lord. For He is come not to call the self-approvtheir vain confidence, but sinners in their penitence and humility to a better nowledge of themselves and of Him. H who could see where the fishes swarmed in their multitude in the hidden deep knew the innermost heart of His disciple and saw under all his frailty the firmness of his rocklike constancy and the fixity of No man need expect Christ to Jeave him because he knows him-

sinful man.

painfully and abasingly conscious of his weakness and inferiority is the instant in His disciple's experience when Jesus is Wis disciple's experience when Jesus is surest to turn encourager and restorer of His own. When we are determined to say the worst of ourselves He is busy making the best of us. When we think, such is our sense of unworthiness, that He and we must part company, then He is most resolved never to leave nor to forsake as. "Fear not." rings out His word of cheer. "This is the beginning of richer life and wider service. Henceforth thou shalt catch men." For the knowledge of self and the distrust of self it arouses, and the knowlmen." For the knowledge of self and the distrust of self it arouses, and the knowledge of Christ, with the confidence in Christ it awakens — these are the first shoots of spiritual growth and the first foundation stones in the edifice of a disciple's usefulness. Spiritual sensitiveness is the condition of ministerial effectiveness. It is the man who knows he is not fit to minister whom Christ can make so.

Therefore, when the boats with their marvelous freight of fish, had been brought to land, did Jesus ask of Peter and his partner that surrender of themselves to service, which involved the separating of themselves from every other interest and securities are everytion to everytian and continuous companionship with Christ, and to constant work for others, under His direction. Then and there, as one of four, did Simon Peter make that supreme renunciation, which, because it was made at his own command, and was the manifestation of faith, and the proof of love, the Lord of faith, and the proof of love the Lord accepted, and forever after blessed: "They forsook all and followed Him." It was a sacrifice of consecration which only those who have done the like are fit or competent to judge. If we are ready to put our selves in Peter's place, to face the indeterminate future as he faced it, that day; to think of the kind of interest in his business a way of such energy must have had. ness a man of such energy must have had, and the enthusiasm for his occupation as fisherman which evidently, to the last, he fisherman which evidently, to the last, he fisherman which evidently, to the last, he fielt if we are observed to note the latent evidences in the gospel story that the business hitherto had flourished and prospered, so that Peter and his associates dwelt in comfort, bordering on the edge, at least, of competence, estimated by the standards of that land and age—then we shall know what a venture of faith and expression of confidence in his Lord Peter made when he left all for Christ, giving up the chance of future gains and binding himself to the sacrificial use of present nossessions for the common good. It is frequently said, disparagingly, of Peter's renunciation of the world and its good. "It was a little all that he left." and Peter has been criticised, for himself, referring, at a later day, to the sacrifice he ferring, at a later day, to the sacrifice he, ferring, at a later day, to the sacrifice he, with others, now made—"a boat, a few nets, dirty and old, an occupation especially laborious and in some features of it repellant to men of ordinary refinement." was what he left, we are told. Well! perhaps it was so: more likely it was otherwise. But whether the "all" were little or much. Peter left it: left it instantly, utteriv and without regret. He transferred himself in profoundest faith and liveliest gratitude to Jesus Christ and His service exclusively, forever. For Christ's sake, gratitude to Jesus Christ and His service exclusively, forever. For Christ's sake, the work's sake, the world's sake, he renounced his former life and ambitions, to give himself and all he had unreservedly to Jesus Christ. And Christ welcomed, anplauded and has abundantly rewarded the sacrifice. It is a surrender not asked of every disciple, but in proportion as any disciple approximates its spirit of faith

disciple approximates its spirit of faith and consecration, in that measure will he realize his completest spiritual life. It is a sacrifice completer even than is asked of

sake, upon the pages of scripture, summon ing us all, from our vain seeking for material good as the all of life; and from our

disposition to keep what we have gotten as exclusively as our own. Christ's disci-ples belong to Christ, and all they have is

disciple called to an exclusive min-

nies belong to Christ, and all they have is His: whether they are called to use it all in His more immediate service or not. Let every servant of Jesus beware of los ing his life in the effort to save and cher ish it. 'For what is a man profited if he shall gain the whole world and lost his soul?" Surely the incentive to such sacrifices is not wanting in the light of Peter's subse ouent career. On that later day, when the rich young ruler had gone away sorrowing because he had great possessions, and was therefore unwilling to make the renunciation which in his case, Jesus to save him from the cancer of avarice, which was eating out his life. Simon Peter, after the Lord had discoursed a little or the deceitfulness and hindrance of riches unduly loved, said. "Lo, we have left our own and followed Thee." Whereupon Jesus replied, "Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." And has not that promise heen abundant ly fulfilled in Peter's case? One thinks not so much of the eternal distinction that has come to him in the veneration of mul-tudes who think of him as the foremost anostle of the church: nor of a memo apostie of the cource. nor of a memorial to his name so magnificent as that which rears its lofty, graceful dome to the Ro-man sky, but of the unfolded fulness of his spiritual life as registered in his epistles; of the influence he has exerted upon men of the influence he has exerted upon men from the Pentecost onward; of that pecu liar effluence of help and cheer which he ever has exhaled through his individual need for painful discipline and his equally triumphant realization of a purified and ennobled character, grown strong and his uriant out of the very soil of its many in-firmities. Surely the renunciation of Si mon Peter was not in vain, either for him-self or for the world. What that little ife of his might have remained to be, or deteriorated to become, in its narrow Syrian round, if he had refused the cail of Christ, who can adequately say? But the imagined contrast between what he would then have been and what he now is suf fices to move us to the swift acceptance of every proposal Christ makes to us, and the speedy answer to every call of His for ourselves and our service, at whatever

present cost that answer must be given,

God is never a more loving Father than when He insists on our keeping the law He is never kinder to us than when by suffering even He brings us to obedience to law. Even when He punishes us He is still our Father. But this is a thing we are slow to learn. As the Father of us al. He is concerned about us, and for our spiritual, moral and physical health He teaches us the Commandments and insists on their being kept. For, after all what are the laws? They are the lines along which we are built. They are the condi-tions of our being. They are the principles of our life. Our Father who made us holds up to us the laws of our own nature, so we must keep them. and be healthy happy and at peace. If we violate these

Seeing Christ.

When Simeon went into the Temple and when Simeon went into the Pemple and saw the infant Christ he said, "Lord. now lettest Thou Thy servant depart in peace." What was his reason? "For mine eyes have seen Thy salvation." Aye. that is it To see Jesus is to see God's salvation. and to see God's salvation is to be ready to die, and to be ready to die is to be fit to live.—Rev. W. Y. Fullerton.

Cheap Re igion Means a Cheap Christian "The religion which costs nothing." says an acute writer, "is worth exactly what it costs." Every ounce of effort we put into our religion comes back to us sooner or later, in power. If we have no power, no worth, the reason is not far to eek-there has been no sacrifice, no pang no striving .- Pittsburg Christian Advocate

Secret of Success. It is impossible to get something out o

nothing. Life has given us hard nuts to crack. The recognition and the adjust ment of ourselves to facts is the secret of success in both material and spiritual concerns .- Scottish Reformer.

Carve the face from within, not dress it rom without. Within lies the robing

from without. Within lies the robing room, the sculptor's workshop. For who-ever would be fairer, illumination must be-

gin in the soul; the face catches the gion



ACCEPTED OFFERINGS.

C. L. GLANVILLE. It was only a flower, a fair white flower, I laid at the Master's feet, But others had brought Him their golden

From the waving fields of wheat; And my tiny gift was so frail and small I scarcely thought He would heed it at all.

It was only a smile and a loving deed To a needy, suffering one, And a helpless hand I lent to some Who were weary and undone;
But I did not know that the Lord was

When another's burden I tried to share.

It was only a tear that sadly fell O'er another's woe and sin,
And oh, how I longed of His love to tell,
Who had died that soul to win!
But I had no words that my thought would

frame; I could scarce e'en whisper the Master's

But the dear Lord smiled on my tiny gift, And my deed of love He blest: He bade me to seek out the wand ring one, And tell of His own sweet rest.
"Thou needest no message, My child,"

said He.

"But to tell of the love I gave to thee."

"London Christian.

The Making of a Christian : His Birth, BY AMOS B. WELLS.

For seven months we are to have lessons on "The Making of a Christian." It is a topic well worth our thoughts. Most Christians are content to be like Topsy, who "just growed." The wise man will plan his growth, and see that he is growing in the image of Christ.

The first question we have to answer honestly to ourselves is this solemn one: "Have I been born again?" Without the second birth no one can see the kingdom

second birth no one can see the kingdom of heaven. Henry Drummond illustrates it thus: How does the inanimate kingdom reach the animate kingdom? The soil can-not climb up into the corn, but the corn reaches down and takes the soil up into itself. Neither can the plant kingdom reach up into the animal kingdom, but the ox must reach out and take the corn and make it a part of itself. And by the same process the ox becomes part of a man make it a part of itself. And by the same process the ox becomes part of a man.

In that way the man becomes part of the kingdom of heaven—by a new birth, as a helpless infant, the higher kingdom reaching down and lifting us up into it. That is why Christ came to earth—because earth could never come to heaven. That is why Christ alone can tell us how we can enter the spiritual life he boyn again.

enter the spiritual life, be born again.

It is a double process. Christ says, We are to be born of water, and of the Spirit. are to be born of water, and of the Spirit.
What did He mean?
"Water" is the outward token of the new birth. We are not spirits yet, we are in bodies. We cannot wholly be born again without an outward act as well as an inward change. That is why Christ and His ministers insist on baptism, on join-ing the church, on the fulfillment in the every disciple called to an exclusive nin-istry; but only to the degree that the min-ister of Christ can detach himself from the world, and its spirit of gain getting, will his largest spiritual power and widest in-fluence be realized. Here stands Peter's noble example of renunciation for Christ's ing the church, on the fulfillment in the world of the outward duties of a Christian. To be sure, as Christ said, "the kingdom of heaven is within," but if it is truly within it will show itself on the outside. No one can truly give himself to the higher life and not be eager to be baptized, to join the church, to manifest his new joy in every outward way.

But the new birth is also "cf the Spirit." It is mysterious, as mysterious as the night

It is mysterious, as mysterious as the night wind that Nicodemus heard "moaning along the narrow streets of Jerusalem." But it is certain, as the wind is. No one that is born again will be unconscious of

tit or doubt it.

For it will transform his entire life, as the wonderful light in Goethe's lovely tale, placed inside the fisherman's hut, gradually transformed its logs and boards to gleaming silver and changed all its ugli-

ness to beauty.

Is ours this transformed life? Has the Spirit of God lifted us up, out of our frets into His peace, out of our weakness into His power, out of our sins into His purity, out of our shame into His glory, or are we still living "to the ficsh?" Not for an hour longer need we go on in the lower life, for the glad new birth is to be had for the asking.-Sabbath Reading.

God Heard Their Prayers.

Miss J. Wilkins tells of a converted Hindu who believed that God would hear the prayer of His children if they prayed in faith. She writes: "I should have liked some of my many intercessors to have heard the story of one of our leaders with regard to the threatened drought of last month. I had suggested that a Monday be observed as a day of fasting and prayer for rain. This old man went back to his country home and started the day going from village to village with a gong, and after assembling the inhabitants asked them ter assembling the inhabitants asked them if they wanted rain to kneel together while he pleaded with the God of heaven to give them their request. The people were all raw heathen, but almost without exception, he told me, they willing; ye ame out and did as he directed. He arrived home faint and weary late in the day, and his housekeeper, an old aunt, had prepared gruel, but he felt he could not take it lest he should break faith. The next day a hot, dry wind blew and after breakfast he started in another direction. The unpromisting wind made the people ridicule, but he held on all day, meeting with willingness to pray in some. On the Wednesday he started another round, but before night he had to return owing to the heavy rain. he had to return owing to the heavy rain. As he passed each village in the soaking rain and quite wet through, the people all came out calling out—'God has heard your prayer—He is good—the gospel hall people have much merit."

Regin With Little Things. It is God's plan to begin with little things, with weak things, and even bad things, and to develop out of these things greatness and strength and glory. The greatness and strength and glory. The world begins in chaos, the oak begins in the acorn, and the river begins in the tiny spring, or rather, in the thin vapor float ing in the upper air. Mentally, morally and spiritually the human race began as a little child, and every new member of the race has to begin at the beginning again, as a little child.

Character Building.

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in divine injunctions to "grow in grace" and to "press toward the goal of the high calling of God in Christ Jesus."

Pride Causes Worry.

The greater half of our worries, certainly the most irritating bali, comes from our pride. Care hath many wives, but I think conceit hath borne him the most children. and these the most greedy and unruly of them all. To humble ourselves is to be rid of many of our heaviest burdens .- Mark

Pleasant Duties Easy. It is easy to do our duty as long as it pleasant, but it is the duties which run against our inclinations and thwart our desires which work out the most good to us when we obey them .- Rev. Joseph er_,

Celluloid Comb Killed Child.

A celluloid hair comb and a lighted match made a combination that resulted in the death of four-year-old Viola Szurski, of No. 4746 Stilcs street, Frankford, Pa. The child, who had been left alone in the house with two smaller children, showing how she could hold a comb in mouth, place a lighted match between her teeth and allow it to burn until it extinguished itself. When the flames came in contact with the celluloid an explosion followed. The child's hair and clothing were ignited, and before she could reach sid she had been howeved as health that she aid she had been burned so badly that died a few hours later in the Frankford

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 12.

Subject: The Second Miracle in Cana. John Iv., 43-54-Golden Text, John v., 36-Memory Verses, 49-51-Commen-

I. Jesus received as a prophet (vs. 43-45). 43. "After two days." The two days mentioned in verse 40. "Galilee." The centre of life and activity in Palestine at that time. It contained 3,000.000 of peoplc. There was a large foreign population, and the Jews were more ready to receive the gospel than in the south. 44. "His own country." It would seem that at this time Jesus regarded Jerusalem and Judea, in a very important sense, as "His country," not simply His birthplace, but the place of His Father's house and kingthe piace of His Father's house and Kingdom, it being the metropolis of the Jews. They had already manifested hostile feelings toward Him, and therefore He turned His footsteps northward (John 3:25). This proverb which Jesus here uttered He repeated at Nazareth and was there rejected by His awn kinsmen. His "awn country" peated at Nazareth and was there rejected by His own kinsmen. His "own country," then, meant Nazareth, where He had grown up. Read Luke 4:24; Mark 6:2; Matt. 13:57. 45. "Into Galilee." The country of Galilee. He had accomplished His journey from Judea. His stop in Samaria was for two days only. "Received Him." This does not mean that none rejected Him, but where He went He was welcomed. His first miracle there, nearly a year before, was still in their memory, and it was only a few weeks after that when those same countrymen met Him at the Passover, and there witnessed other the Passover, and there witnessed other miracles and a display of His authority in cleansing the temple.

II. The nobleman's request (vs. 46, 47).

46. "Again into Cana." Where His disci-

46. "Again into Cana." Where His disciples witnessed the first display of His power, and where their faith in Him as the Messiah was confirmed. Very likely He was again entertained in the home of Nathanael. "A certain nobleman." Literally "one belonging to the king." Herod Antipas was king at this time and this man was probably some high officer of Herod's court. Some think he was Chuza, Herod's steward or chamberlain, whose wife, Joanna, ministered to Jesus (Luke 8:3). The miraculous healing of the nobleman's son na, ministered to Jesus (Luke 8:3). The miraculous healing of the nobleman's son resembles the healing of the centurion's servant (Matt. 8:5 and Luke 7:1), but must not be confounded with it. "Son was sick." Very sick with a fever (v. 52). Disease and death come alike to high and low. There is misery in palaces as well as in hovels. "Capernaum." A city on the northwest coast of the sea of Galilee. Soon after this Jesus made Capernaum

His home.

47. "When He heard." Probably through the reports of those who had been at the Passover, if he had not himself witnessed the miracles there. Capernaum was not more than twenty miles from Cape and the news would evidely extread. Cana, and the news would quickly spread that Jesus was again come to Galilee. "Went unto-besought." Here we see his tender affection for his son; he spared no pains to get help for him. We also see his great respect for our Lord; he came himself, when he might have sent a servant, self, when he might have sent a servant, and he besought Him. when, as a man in authority, some would think he might have ordered His attendance. The greatest men, when they come to God, must become beggars. "Point of death." Times of sorrow and deepest need lead us to Christ. When so carthly power can aid us we turn to the One who has all power and love. and love.

III. Jesus demands faith (vs. 48-50).

48. "Except ye see." Not only did they demand miracles, but miracles performed in a striking manner. How totally unlike the Samaritans, from whom our Lord had so lately come, who embraced the divinity of His teachings without demanding won-ders. This nobleman came purely ab-sorbed in his tying son, anxious for the bodily miracle, but thoughtless of the di-vine claims of the Saviour of sinners. It is this selfishness of spirit that Jesus now rebukes. The words of this verse are, as it were, an ejaculation, a thinking aloud of Jesus. He sees that to awaken this man He must more than heal his son; He must to that sign add an additional wonder. He must so heal him as to arouse the man to reflection. 49. "Come down," etc. This discussion of faith was as loss of time to him. He cannot stop to answer the re-buke, to argue the case or to defend his character. It is his son alone that fills hi thoughts. But his earnestness shows a be-lief in Christ's power which will soon cause him to acknowledge his child's. Sa-

viour as divine.

50. "Go thy way." This would be great test to the man's faith, but he was ready for it. "Thy son liveth." The healing is granted, but without Jesus leaving Cana. Until now the father had believed on the testimony of others. Now his faith on the testimony of others. Now his faith is to rest on a better support—on the per-sonal contact which he had just had with the Lord Himself. "The man believed." This is an instance of the power of Jesus to convince the mind; to soothe doubts; to confirm faith, and to meet our desires. Had our Lord gone with him, as he wished, his unbelief could not have been fully removed. God always bestows His gifts in that way in which His glory is best promoted and our eternal interest secured.
"The word—spoken." Before this he had believed in Christ's power to heal, now he believed in Christ's power to heal, now he believes in His word and acts accordingly.

IV. Faith rewarded (vs. 51-54). 51.

"Going down." From Cana to Capernaum. "Met him." "While the father was descending the hillsides with trust and peace, they were accending them with glad news." "Thy son liveth." Meaning the same that Jesus meant when He used the same words-that he would recover from this sickness, with the prospect of length-ened life. 52. "Then enquired he." His faith was rewarded. He had believed the word and received its fulfillment. It was his delight to consider the works of God, and to note the beauty and harmony between His word and His work. "At the seventh hour." Definite time, definite work. This was either 1 o'clock p. m., according to the Jewish reckoning, or 7 o'clock p. m., according to one Roman reckoning. The latter explains best why the nobleman did not go home the same

night.
53. "The father knew." Everything ingnt.

53. "The father knew." Everything was clear to his understanding. It was while he was beseeching the Saviour that his prayer was answered, though at the time he knew it not. Mortals can tell more of what they have experienced than they can claim by faith. The diligent comparing of the works of Christ with His words will be of great use to confirm our faith. As the word of God, well studied, will help us to understand His providences, so the providence of God, well observed, will help us to understand His word. "Himself—whole house." Believed in the divine claims of Jesus. This is the earliest mention of "household faith." 54. "Second miracle." Not the second miracle. Jesus had wrought (chap. 3:2; v. 45), but the second in Galilee. the second in Galilee.

A Calf With No Forelegs.

On May 26 a heifer call was porn on farm a short distance from Louisiana, Ma, that was a perfect animal, save the absence of the two iorelegs. The shoulder blades were periect and the skin was unbroken where the two legs should have been. Two days later a steer call was born on an ad-joining farm, identical with the other, with the exception that on the left side a small leg extended to the knee; the rest only a single bone, bent back to the body, and on the end was what appeared to be nail, something similar to a finger nail. Both calves were strong and hardy, and are so to-day, having good, healthy appetites, and are making an average of growth. They are, of course, being fed by hand with a bottle, and are growing strong enough to throw themselves forward to some extent upon their two hind legs. Doubtless in time they will learn to navigate as does the kangaroo.

A Sleepless Man.

Antonio Cuez. of Padrella, Portugal, did not sleep for three months. No doctors could cure him, and the most powerful opiates had no effect. He drove mules in the daytime and acted as watchman at

Old Hand Engine. The Moyamensing Hook and Ladder Company, of Chester, Pa., has a hand en-gine that is nearly 100 years old.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Business Men Find It Does Not Pay to Drink-Men in Mercantile or Professional Life Cut It Out as a Matter of

The vote of the Prohibition party in the recent election fell off perceptibly, which, to the careless observer, would indicate to the careless observer, would indicate that the cause of temperance in the United States has not advanced during the past four years. But a prominent New Yorker, in speaking on the subject the other day, took another view.

"Temperance as a moral issue," he said, "may not be making vast strides, but when it comes to considering the number of non-drinking men of to-day in comparison with that of five or ten years ago there is no

that of five or ten years ago there is no doubt that it has increased wonderfully. Men to-day do not drink as they did a few

Men to-day do not drirk as they did a few years ago, but it is not a result of temperance lectures, W. C. T. U. harangues or Prohibition proselyting by any means. What is it, then? I'll tell you.

"A man has to be pretty swift these days to keep up with the procession. Things move swiftly. If your eyes are not wide open and your wits at their sharpest you are liable to lose a trick here and there that will not you completely out of the are liable to lose a trick here and there that will put you completely out of the game. You can't be brilliant one day and then 'lay off' the next, taking up the hustle again on the third day. You've got to be there all the time, or while you are nursing a katzenjammer the other fellow is liable to step in, and take away the goods.

"Now, the men have found this out and taken a lesson from it. They don't transact business over the bar any more, and the tendency is to cut out the liquor en-

"A friend of mine, an actor, had just be-"A friend of mine, an actor, had just become a proud father. He invited a few of us to join him at lunch to celebrate the event. We sat down at a big table in the cafe of one of the prominent up-town hotels, and the proud papa gave the order. Bring a magnum of champagne,' he told the waiter, after sizing up the crowd, some of whom he had not seen for some time. But with one exception that bunch said in chorus, 'Not for mine—no wine, no booze; just plain ginger ale!'

"Now in the aggregation of wine spurners were the following: A song publisher, two song writers, a playwright, four actors, two newspaper men, a theatrical manager

two song writers, a playwright, four actors, two newspaper men, a theatrical manager and a ticket speculator. How is that for a 'water wagon' crowd? Doesn't sound natural, does it? Yet it's true that not one of them allows himself to touch a drop to-day of anything, and hasn't for more than a year."—New York World.

Temperance in His Will. James Callahan, of Des Moines, 10wa, who paid more taxes than any other five Iowa men, disposed of \$3,000,000 in his will in such a way that no user of liquor, morphine or any other drug can benefit from his wealth in any way. Mr. Callahan preached the evils of intemperance for three score years and ten, and he preached them in his will also.

In addition to direct bequests for the cause of temperance, Mr. Callahan disposed of nearly \$2,000,000 to his relatives, most of them New Yorkers, in such a way that none of them who uses liquor can

He made a bequest of \$50,000 to found a home for drunkards' wives and to provide for the families of drunkards, but he provided especially that not one cent of the money should be used to benefit the users of ligure or the drunkards hashender. touch a cent of it. of liquor or the drunken husbands. A \$20,000 bequest for the Home for the Aged was protected against drunkards in the

"My idea is," said Mr. Callahan in his will, "that if a person will spend his money in the use of such filthy and useless drugs so that he has not enough left to support him in his old age he must suffer the consequences."

The heavest is made on the further con-

The bequest is made on the further condition that the Home for the Aged "shall pass within six months an amendment to the articles of incorporation not to know-ingly admit any person to the home who for the past ten years prior to the time of his application for admission has been or is in the habit of using morphine or any other drug or drinking habitually or to ex-cess any intoxicating liquor or drinks, and on the further condition never to allow such persons within the institution"

According to Lecky, in his "History of European Morals," "the virtue of veracity attains its highest development among commercial nations." It is also because we are growing greater in business lines that there is less drunkenness at Christmas as well as more truthfulness all the time? A long memory is not needed to re-call a prevalence of yuletide indulgence in can a prevalence of ynietide indulgence in strong drink which now appears lacking. Holiday drinking was an inheritance from Anglo-Saxon ancestors. But where are now the egg-nogg and mulled wine of the Christmases of yesteryear? The modern sideboard is conspicuous for their absence and the saloon trade has fallen off. The

reeling round of New Year's calls is a thing of the past. Lady Falmouth has been saying in England that she was struck during her recent visit to the United States by the higher standard of sobriety prevailing here. She found a "total absence of the poor, drinksodden-looking beings too frequently seen in England." Bookmakers report a sug-gestive decrease of drunkenness at the race tracks.

"It doesn't pay and it is dangerous," says the bookmaker. The clerk and his employer find it so and abstain. And the practical gain is to be commended whether the cause is self-interest or a higher spirit-

What Spell Failure.

Here is a word to young men from a man now far advanced in life, who was for many years the president of a railroad and leader in the commercial interests that centre in New York: "Failure springs from the indifference of young men to the details of their work, and their desire to details of their work, and their desire to grasp success before they have earned the right to its possession. Success may be explained in a few words; failure is so complex and has so many causes that its definition is difficult. Dishonesty, intemperance, lack of industry spell failure." A good way to learn of success or of failure is to study the careers of the men who have achieved one or the other. When have achieved one or the other. When word is testimony to be heeded by generation standing on the threshold the activities and possibilities of life.-Ep-

Texts For a Timely Sermon. Neither saloonkeepers nor any other body of men, it matters not in what business they are engaged, can persistently array themselves in antagonism to the law without arousing a dangerous public senti-ment.—Chronicle, Houston, Texas.

The Crusade in Brief.

Thirty-five saloons have been refused licenses at Dawson, in the Klondike. The fish that will nibble is sure to get canght, and the boy that will tipple will end as a sot.-United Presbyterian. Any one who attempts to manage an au-tomobile while under the influence of

iquor should be treated as a criminal and nunished summarily. You put rum among your ideas and the way they hurry out is like mad hornets with their nests afire, and it will kill all

the ideas in time if you keep it up. These little mental children won't stand liquor ong, and you may depend on that. must be remembered that every line of temperance legislation to-day in America, with perhaps the exception of one State, is non-partisan legislation, and the

same is true of its enforcement. Colonel John Sobieski of Los Angeles. direct descendant of King John III. of Poland, the great warrior and statesman of that country, a veteran of the Civil War, is an implacable foe to liquor, and spends most of his time in temperance work.

It has been a custom in Germany to give a "beer pause" in the afternoon to allow workingmen to get their drinks, and in many plied. establishments the beer was sup-This is being discontinued, and in some factories tea and coffee are being substituted for beer.

SUNDAY SCHOOL THE GREAT DESTROYER SUFFERED FROM CATARRH OF LUNGS SO COMMON IN WINTER. CURED BY PE-RU-NA.



MR3 FRANCIS WILSON A PLAIN TALK

On a Plain Subject in Plain Language.

The coming winter will cause at least one-half of the women to have catarrh, colds, coughs, pneumonia or consumption. Thousands of women will lose their lives and tens of thousands will acquire some chronic ailment from which

KEEP they will never recover.
Unless you take the nec PERUNA IN THE essary precautions, the HOUSE. the unfortunate ones. Little or no risk need be run if Peruna is kept in the house

and at the first appearance of any symp-tom of catarrh taken as directed on the Peruna is a safeguard, a preventative, specific, a cure for all cases of catarrh acute and chronic, coughs, colds, consump

tion, etc.
For free medical advice, address Dr. S.
B. Hartman. President of The Hartman
Sanitarium, Columbus, Ohio.

Fixing the Age of an Egg.

A simple method by which the freshness of an egg can be tested is based name given by the wandering Arabs upon the fact that the air chamber at of the district across Jordan to the the flat end of the egg increases in fortress monastery of Mar Saba, ou size with the age of the egg. A fresh the Dead Sea. Not many years age egg lies in a horizontal position at the there were actually 10,000 monks livbottom of a vessel containing a salt ing in this grim and mournful retreat, solution. At the expiration of from and even to-day there are more than three to five days, there is noticed an 1000 left. The monastery is one of inclination upward of twenty degrees the oldest in the world, having been at the flat and. When the egg is two founded some 1300 years ago by Euweeks old it a mores an angle of sixty degrees. A no an old egg floats ver- in everlasting penance. No woman is tically.-New York Press.

An Old Clock.

The oldest working clock in Great Britain is that of Peterborough Cathedral, which dates from 1320, and is conceded to have been made by a monastic clockmaker. It is the only one now known that is wound up over an old wooden wheel. This is some twelve feet in circumference, carrying a galvanized cable about 300 feet in length, with a leaden weight of about three hundredweight. The cable has to be wound up daily. The gong is the great tenor bell of the Cathedral, which weighs, thirty-two bundred weight, and is struck hourly by an eighty-pound hammer. The gong and striking parts of the clock are some cards apart, communication being by slender wire. The clock is not fitted with a dial, but the time is indicated on the main wheel of the escapement which goes round once in two hours. This clock is of most primitive design more so than the famous one made for Charles V. of France by Henry de

Railroading in Japan.

Japan has 4236 miles of railway, of which 210 miles were constructed in 1903. The number of passengers carried on these railways in 1903 was 110,000.000, the freight transported was 16,122,671 metric tons and the cash receipts amounted to about \$23,-

Beware of Ointments For Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole sys-tem when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured surfaces. Such articles should never be used them. Hall's Catarra Cure, manually by 2.5. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken in-ternally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price, 75c. per bottle. Take Hail's Family Pills for constinutios. The State of Utah has established a holiday in honor of germs. It is called General Health Day and is the first Monday in October. On this day all theatres, churches, public halls,

hotels, boarding houses, etc., must be

thoroughly disinfected.

Mrs. H. E. Adams, ex-President 135, metto Club, of New Orleans., La., writes from 110 Garfield Court, South Bend, Ind., as follows:

"I am pleased to endorse Pernna, as I took it about a year ago and it soon brought me relief from a cold on my lungs which threatened to be sertous.

"The lungs were sore and inflamed, I coughed a couple of hours every night, and I felt that something must be done before my lungs became affected.

"Peruna was suggested by some of my friends who had used it, and acting upon their advice I tried it and found that it was able to bring about a speedy cure. You have my highest endorsement and thanks for the good it did me."

Sounting the Praises of Peruna.

Sounding the Praises of Peruna. Mrs. Frances Wilson, 32 Nelson St.,

Clinton, Mass., writes:
"Had you seen me at the time of my illtake delight in sounding the praises of

"My ailment was a severe cold which at tacked the bronchial tubes and lungs.

"I followed your special directions and after using six bottles of Peruna, I was on my feet again. I think Peruna a wonderful medicine."

Prison of 10,000."

The Prison of Ten Thousand is the thymius, and the monks pass their lives permitted to come within Mar Saba.

Farming on a gigantic scale is to be carried on by the Boer colony in Santa Rosalia, Mexico, which has recently obtained possession of 80,000 acres of land in Chilmshus

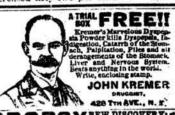
Single eyeglasses are prohibited in the German Army.

FITS permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great ve Restorer \$2trial bottleand treatise free Dr. R. H KLINE, Ltd., 931 Arch St., Phila:, Pa

Bonaparte's house in St. Helena is now a

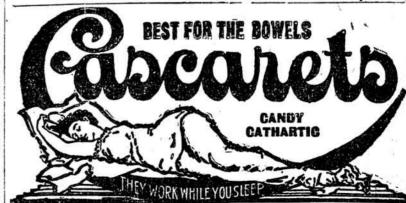
The soil of Lakewood, which consists mainly of porous sand and gravel, besides rendering the air delightfully dry and healthful, makes it possible by furnishing an almost perfect system of natural drainage, to keep the roads in and around the town in unsurpassed condition. Delightful drives lead to Point Pleasant, ten miles distant, Toms River and the Deserted River of Allaire. In another direction is a drive to Pine Park which is excelled by few places in attractiveness. The multi-tudes of walks and rambles also have care ful attention. Dry and well kept gravel walks, with rustic bridges and resting places at frequent intervals, skirt the borders of Lake Carasaljo, and the circuit of ders of Lake Carasaijo, and the circuit of the lake is one of the most charming walks in the vicinity. The many facilities for outdoor sports and recreations, together with its mild and pleasant winter climate, have made Lakewood justly popular. interesting descriptive booklet on Lake wood, containing information as to rates and accommodations at the numerous hotels and boarding houses, has been published by the Central Railroad of New Jersey, and may be had for the asking. Write to C. M. Burt, General Passenger Agent, 143 Liberty St., New York City.

Since 1858 the population of Scotland has o per cent.



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GUARANTEED CURE for all bowel troubles, appendicitis, biliousness, bad breath, bad blood, wind on the stomach, bloated bowels, foul mouth, headache, indigestion, pimples, pains after eating, liver trouble, callow skin and dizzness. When your bowels don't move regularly you are sick. Constipation kills more people than all other diseases together. It starts chronic ailments and long years of suffering. No matter what ails you, start taking CASCARETS today, for you will never get well and stay well until you get your bowels right. Take our advice, start with Cascarets today under absolute guarantee to cure or money refunded. The genuine tablet atamped C.C. Never sold in bulk. Sample and booklet free. Address Sterling Remedy Company, Chicago or New York.