A BEAUTIFUL DISCOURSE BY THE REV DR. HOWARD DUFFIELD.

Subject: Heart's Ease-The Iron Has Never Entered the Soul of Thoso Who Expect Happiness to Be a Matter of Personal Choice

NEW YORK CITY .- "Heart's Ease" was the subject of the sermon Sunday morning the Old First Presbyterian Church, Fifth avenue and Twelfth street, by the Rev. Dr. Howard Duffield, pastor. The text was from John, xiv: 1 (Revised Version): "Let not your heart be troubled. Ye believe in God, believe also in Me." Dr. Duffield said:

Let not their hearts be troubled? How could they help it? They were not men who knew the world well and they were going out to face the world alone. They going out to face the world alone. were not men versed in the wisdom or the schools, and they were to be the teachers of novel, profound and revolutionary truths. They were impulsive, undisciplined and without social influence.

Hitherto in every hour of difficulty a divine friend had stood at their side to blunt upon the shield of His love every dart which was launched at them. Now they must address themselves unfriended mission such as men never attempted. and they must enter upon their adventure broken with bereavement and crushed with a consciousness of helplessness. How could they be otherwise than "troubled?" It is simple mockery to say to the heart which is harried with the mystery of pain and haunted with the bitterness of loneliness and stung with the keen sense of its inability to some with the responsibilities of bility to cope with the responsibilities of existence. "Don't be troubled." The oppressed soul is ready to reply, "Pour acid upon alkali and say 'do not ferment.' But when wishes are thwarted and hopes are withered, and endeavor has its upshot in disappointment, and the light of life has gone into eclipse, do not say to me, Let not your heart be troubled. Either you have not measured my grief or the iron has never entered your soul."

But he who spoke this sentence had taken the exact measure of the woe of those to whom He spoke, and He knew the wormwood tang of sorrows blackest draught. His acquaintance with grief was life-long. He knew grief not as a casual passerby upon the streets. He knew grief not as we know some neighbor by occasional sight. He was the intimate and inseparable associate of that grim companion. It was just because He knew the secret sorrow, its strange ministry and its woudrous outcome, that when saw His friends standing at the threshold of the very life which He Himself had lived, a life wrought out in loneliness and suffering and defeat and scorn, a life of utter sacrifice to the uplifting of oth-ens, a life rejected by the world for whose enrichment they were to give up everything that made their years sweet to them. He said. "Let not your hearts be troubled." In thought He was looking far forward from that unknown house in Jerusalem beneath whose roof they then were seated, to another mansion, not made with hands, eternal and glorious in the city of God. Present to His gaze was not so much the plow and the marrow and the cold, dark furrows of the scuttime, as the gladsome company of the reapers, laden with golden sheaves and shouting the song of the harvest. He was looking across the storm-swept sea of the safe and sheltered harbor where the troubled waves were sleeping. He was thinking not only of the wrench of parting, but of the clasp of greeting. Present to His mind was not only the death which was to separate, but the death which was to unite. So He said: Let not your heart be troubled, neither let it be afraid. During the strange, sad hours and the hard and weary days that are coming, believe in God; believe also in Me: and by and by the doors of your Father's house shall open wide for your entrance upon a larger, holier, purer ministry for which the disciplines of time shall have evoked the capacity. If it were not so. I would have told you."

"Believe" is Christ's talisman for charming away the specter of trouble from the haunted heart. Believe in the Father's plan for His child. Believe in the Father's care of His child. There is no speculative process by which the mind may unravel the sore tangles of mortal experience. A condemned heart cannot find relief in a logic book. The cold bloodless hand of reason never wiped away a tear. The in-tellect has never discovered any balm for heartache. When one is dving of hunger it is no time to discuss the process by which flour is prepared. When one is pinched with poverty, it is not the hour broach the tenets of political economy. The famine-stricken soul cries for bread the bankrupt debtor demands coin. The troubled heart yearns for God Himself theoretical discussion of the nature of deity. When the problem the cross becomes too sore and the weight of the burden becomes too heavy, d. not struggle to express your experience in a theological formula; do not strive to endure the strain in your unaided strength. Lean on God. "Cuddle down" in His arms. Be not afraid. Believe. That is the way Christ would take the sting from mortal sorrow.

To attempt to analyze such an act of be lief as the Master here prescribes would be fike endeavoring to learn to sing by studying a picture of the larynx. One may master the anatomy of the throat and never utter a note of song. Think yourself back into the situation. Jesus was not a theological professor sitting at His desk and lecturing to a class with reference to a neatly articulated system of dogmas. The shadow of life's mystery was chilling to the hearts of those He loved, and He was striving to kindle in their breasts a vivid. luminous, unquenchable consciousness of the divine sympathy His word to them is "Realize God instead of theorizing about God." As though He said: "Peter, James, John and all the rest you have lisped sentences concernme God since you were little children. David's holy hymns were your cradle songs The sacred roles of the synagogue have spiken to you their Sabbath day messages from the Infinite One. Your hearts were burned as you participated in the sol-emnities of Passover and Pentecost, which celebrated the august sovereignties with which God had shaped your nation's life. With an irrepressible wistfulness you have pondered the grandeur of Jehovah as you felt Him present in the grandeurs of nature, while the quiet watches of the night stole over you as you lay in your fishing boats beneath the unsleeping stars. That God is your God. He thinks, He plans, He works for you. He marks your steps. He treasures your tears. weighs in His heart every cross before He lays it upon your shoulder. The march of the tribes through the desert, the progress of humanity through the cen-turies, the swing of the stars through the is no more to Him than the passing of the days of your life. There is nothing better known to God than the things which befall you. There is no one nearer to the heart of God than you are. Believe

The reason trouble is so troublesome is that we seldom put God in the present tense. We transpose Him into the dim past and dwell upon the wonders He rought in the days of the fathers. We transpose Him into the remote future and dream of the glories which shall be ours when all the veils which now hide Him shall be lifted. Christ's cure for trouble is to live with God beside us in our every day experiences; to take God to the office, a partner in our business; to take God to the parlor, a sharer in our pleasures; to be in the companionship of God when throngs surround us or when we tread a way where no one else but He can walk or enter the shades of a

A SERMON FOR SUNDAY ten. Eternity can bring us no nearer to God than we are now. The great secret of peace and of power is mastered by him who comes to know that the comradeship with God, which shall become visible hereafter, is actual now. The pain, the strife, the wrong that burn this truth

into the tablets of one's consciousness are disguised angels.

"Believe also in Me.' The realization of God that brings help to human hearts can never be grasped as a practical truth in any other way. A personal acquaintin any other way. A personal acquaint-ance with Christ carries with it a knowl-edge of the personality of God. All for-mulas are sorry makeshifts. Whoever is argued into faith may be argued out of it. If the foundation of your belief is a form of words, it will be overturned whenever a neater and more masterly phrase than yours is framed. "No man cometh to the Father but by Me." By the way of philosophical analysis one may arrive at some concept of God as "a power not ourselves that makes for righteousness." Through the labyrinth of speculative thought one may reach the conclusion that God is the unknown quantity in the equation of the universe. Along the path of a logical syllogism one may deduce the idea of God as "an absentee God sitting by and watching the universe go." But through Christ alone can one learn to de-fine God in terms of fatherhood. In Christ alone can one learn that the earth life is a disciplinary process—a curriculum of parental love—its defects, its catastrophes, its pains, its mystery, its perpetual sacrifice, all energies under the control of infinite beneficences and compelled to achieve its purposes, for He, the best beloved of the Father, had a path of tears which ended at the cross, but from the cross He shed a light upon a bath by which men find their way to the heart of God. From Him we learn that God holds this poor stricken world in the embrace of an inexhaustible sympathy and that He purposes to crown the framentary life of men with a divine completeness and symmetry. Christ is daily translated into the terms of our moral life and expressed in the forms of our human experience. There is no seminary of theology like that on Calvary.

"Let not your heart be troubled." Your mind may be, but your mind will never bring you into touch with God. If we feel after God we will find Him. If we think after God we will lose Him. The relationship between God and ourselves is a tie of love, and true love is not the off-spring of logic. The link between God and ourselves is that between father and child, and the mystery of parentship and sonship evades speech and is measured

only by experience.
"Let not your heart be troubled." It be ofttimes saddened. It may be spent with strain, wearied with toil, broken with grief—but let it not be palsied with mel-ancholy. Let your life be as the storm-yexed ocean, whose surface the tempest lashes into fury, while calm eternal and un-

ruffled abides in the unfathomable depths. "Let not your heart be troubled." Others may be the heirs of unrest, who with their back to the source of light look out only upon the ever lengthening track of their own shadow. They travel the way of life unattended. They carry the burden of life unhelped. They toil at the work of life unaided. They stand on the brink unfriended. A brood of trou-

bles nests within such hearts.

But for you, believing in God as your Father, and in Christ as your Saviour, life is as a journey home. A few more days of mingled cloud and sunshine; a few more wondrous passings of winter into spring: a few more hard endeavors in the seed plot of mortal soil; a few more hot strokes upon the field of earthly battle—then the flight of all shadows, and the blessed vision of the face of God.

#### Religion at Home.

The religion of Christ is intensely prac-It is intended to be manifested in home life, just as faithfully as at church. This is why we can generally obtain a true conception of the soundness of a man's faith by spending a few days in his own home. Many a man has a reputation for piety, when his home life will not bear close inspection. It is in the hum-drum duties of home that we are The way we meet the everyday worries is a better test of our religion than the way we behave in church. It is comparatively easy to be sweet-tempered when we have nothing to vex us, but to keep our faces bright and our hearts light amid the uninspiring labors of weekday life we need to have the spirit of God dwelling in our hearts. Such living is possible. Not only is it possible, but it is necessary for us if we would live up to our responsibilities. Our Lord expects us to be true to Him in our homes, as well as in church, and we are not fulfilling His commands when we fail to live every hour of every day in accordance with the high standard He has set before us. It is an inspiring thought that we can

take Him with us into the humblest daily duties. The busy housewife, as she goes about her task, making a home bright for those dear to her, is serving the Master just as truly and just as faithfully as the preacher in the pulpit. Let us encourage our hearts with the thought that He graciously accepts every offering of faithful service of home as well as at church.—George D. Gelwicks.

Duty Above Life.

Life is a matter of very small account to anyone in comparison with duty doing, whether a man realizes this truth or not Whatever is worth living for is worth dying for, if dying be an incident to its pursuing. When the Roman General, Pomney, was warned against the danger of his returning from 2 ovpt to Italy, to

meet a new trouble in his own land, his herioc answer was: "It is a small matter that I should move forward and die. It is too great a matter that I should take one step backward and live." Life is never well used when it is held dearer than duty. He who would tell a lie in order. to live is willing to pay a great deal larger price for his life than that life is worth to himself-or to others.-H. C.

Transfigured Beauty.

Let our temper be under the rule of he love of Jesus. He cannot alone curb it—He can make us gentle and patient. Let the vow, that not an unkind word to others shall ever be heard from our lips, be laid trustingly at His feet. Let the gen-tleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. By His grace the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.

## A Cure For Trouble.

There is no better way of forgetting one's troubles than by attempting to relieve some one else who is in trouble The more one thinks of his own troubles, the more power over him those troubles gain. When he is turned away for a time from himself in the effort to help another. personal trouble may perish from lack of attention and sustenance. However hard our own case may be, there is some one near us whose case is harder. In ministering to him, or in trying to give him com-fort, we are likely to lighten his burden and our own.-Sunday-School Times.

How to Gain Strength. Power is gained rather by the effort to give to others than by the effort to get from others. Of the supremest being who was ever on earth it was said that He came not to be ministered unto, but to minister; not to be served, but to serve. Whoever has the spirit of Christ temperature. !cneliness whereby all but He are forgot- gains strength in giving strength to others.

## JUDGE LEWIS DEAD.

Ex-Justice of Georgia Supreme Court and Man Who First Nominated Bryan for the Presidency.

Judge Hal T. Lewis died at his home in Greensboro, Ga., Thursday morning after a long illness. For several months past he has been confined to his room on account of ill health.

Judge Lewis was the son of Col and Mrs. Mills W. Lewis, of Siloam, Green county, Georgia. He was educated in the common schools of the county, and was later sent to Emory College, where he graduated in 1870 with honors. Shortly after leaving college he studied law, was admitted to the bar and removed to Atlanta, where he opened a law office. Later he formed a partnership with Edgar H. Orr, who is now justice of the peace there. He was also assistant state school commissioner under Commissioner Orr. Before practicing law, however, he taught school at Clinton, in Jones county, for two years.

After remaining in Atlanta for several years he moved back to Greensboro, where he practiced law until he was appointed associate justice of the supreme court. In 1896 he was elected as a delegate to the national democratic convention from the state at large. He sprang into national fame at the Chicago convention by nominating William J. Bryan for the presidency of the United States. His speech caused a great scene in the auditorium, and there was a stampede for Bryan.

In 1897, when Judge Spencer R. Atkinson retired from the supreme court, Governor W. Y. Atkinson appointed Judge Lewis to succeed him. He was later elected for the regular term of six years without opposition. In 1880 Judge Lewis married Miss Hallie Poulain, of Green county. Three children survive Judge Lewis, two sons and one daughter.

Judge Lewis resigned from the supreme court last October a year ago on account of failing health.

#### "LILY WHITES" SCORED.

Sub-Committee of National Afro. American Council Takes Action.

The sub-committee of the National Afro-American Council, at a meeting in Washington Thursday, decided to hold the next meeting of the council at St. Louis, September 4, 1904, and appointed a committee of five to appear before the platform committee of the next national republican convention to urge that it take vigorous action in reference to the practical denial in a number of states of suffrage to the negro.

The following resolutions were adopted:

"We are cpposed to the unrepublican principle of drawing the color line in the republican party, which has been inaugurated in certain states to the detriment of the party and the injury of some of the most uncompromising supporters of its policy in the past, and we believe that the proposed reduction of representation in the national republican convention would be an injustice which the party should not perpetrate.

"We take this opportunity to express our gratitude to the president for daring at all times to stand up for impartial justice and the manhood rights guaranteed by the constitution and the laws based thereon. We have never asked special consideration in cay matter affecting the common rights of citizens, and sincerely believe that he has not sought to give us such. He has treated us just like other citizens; we have never asked for more and will not be satisfied with less."

A resolution was adopted requesting the senate to confirm the nomination of Dr. Crum as collector of the port of Charleston, S. C.

## SAFE-CRACKERS ARE IDENTIFIED.

Two Muchly-Wanted Men are in ·Clutches of Law at Mobile.

Albert Driscoll, alias Duncan, and J. E. Russell, alias Clark, were identified at Mibile, Ala., Thursday morning by Captain Taylor, of the Montgomery police force, as the men who blew the safes of the opera house and E. E. Forbes' music store in that city.

Telegrams from all over the country are pouring into the office of the chief of police asking for descriptions of the men and the goods that were found

## CIVIL SERVICE CONVENTION.

Daniel C. Gilman is Re-elected as President of Association.

The twenty-third annual meeting of the National Civil Service Reform Association in session at Baltimore, Friday, re-elected Daniel C. Gilman pres-

The following vice presidents were elected: Charles Francis Adams, Ambassador Joseph H. Choate, ex-President Grover Cleveland, Charles W. Eliot, Harry A. Garfield, Arthur T. Hadley, Henry Charles Lea, Seth Low, Franklin MacVeach, George A. Pope, Bishop Henry C. Potter and Archbishop P. J. Ryan.

## BLIZZARD HELD FULL SWAY.

Middle West Experiences Heavy Snow fall and Great Drop in Temperature. A blizzard following the line of the Mississippi riven, extending as far west as Nebraska and creeping over the lake region, held full sway Saturday night. From all over the middle west reports tell of heavy snowfall,

delayed trains and abnormal drops in

## ADMIRAL SCHLEY

ENDORSES PE-RU-NA.

Pe-ru-na Drug Co., Columbus, Ohio: Gentlemen: "I can cheerfully say that Mrs. Schley has taken Pe-ru-na and I believe with good effect." W. S. SCHLEY .... Washington, D. C.

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Such endorsements serve to indicate the wonderful hold that Peruna has upon the minds of the American people. It is out of the question that so great and famous a man as Admiral Schley could have any other reason for giving his endorsement to Peruna than his positive conviction that the remedy is all that he says it is.

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## Ask Your Druggist for free Pe-ru-na Almanac for 1904.

Money Invested in Printing.

The average capital of those engag-"Is he parsimonious?" ed in the printing business is \$12,574; "Well," was the guarded reply, the average value of their products is \$14,569. These figures compared with those of a previous decade show that in a period of ten years an increased capital is required to produce the same or even a smaller value of products; this is largely caused by an increase in wages and a decrease in To all who suffer, or to the friends of those working hours. In 1850 a compositor in New York received \$9 per week; ordinary job compositors now receive \$19.50 per week, and operators on machines from \$24 to \$27, depending

on the time of day or night they take their shift. In the opinion of many arge operators, the number of wage earners has actually increased, rather than diminished. The introduction of machine composition has been of de-

cided benefit to the employe, offering a new field for endeavor. There are few unemployed men in the printing trade, as is shown by the fact that when in 1900 the Typographical Union was called upon to supply 150 men for special job of city printing, only 100

could be obtained, and these with difficulty.-From Scientific American's Special Number on "Modern Aids to

does, and at other times she's convinced she doesn't."

"Lillian is not sure that she loves

Walter. Sometimes she thinks she

"Oh, yes-that's all settled."

"But if she is not sure she loves him why doesn't she break the en-

gagement?" "Because she is twenty-seven."-

# Long Hair

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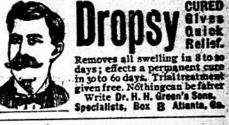
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