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Wisdom that Comes With Marriage.

Here is something a man soon learns after he marries: Nothing that is fashionable is too thin for winter or too heavy for summer.—*Atchison Globe.*

a Messiah who should be a temporal deliverer and a restorer of Solomonian splendors.

Now the Master reveals to them a Messiah without form and comeliness; a beautiful root out of dry ground, undesirable; a Shiloh on his way, not to a coronation, but a cross—one who should wear a crown indeed, but one of thorns; an anointed one on his way to the capital, but only there to be rejected and to suffer.

Do you wonder heart and flesh failed these novices at such a revelation? They strongly needed the Savior's prayers just offered in their behalf. Faint idea had they of a victory that could come through love and suffering, sacrifice and death. It was incomprehensible to them. Peter only voiced the doubt of all now, as a moment before he had voiced their faith. The Messiah's death meant irretrievable ruin to them. The Wonderworker who had given life to others could certainly put such an ignominious fate far from him if he would but use his power.

It is an evidence of our Lord's true humanity that Peter's emphatic protest was a real temptation to him. Jesus' flesh revolted at such a fate as strongly as Peter's flesh did. The flesh of both could only be offset by a zeal of the spirit.

What Jesus wanted at this crucial moment was disciples who should not be ashamed of this new conception of the Messiahship; disciples willing to forego their wildest dreams of political independence and power; willing to let their cherished hopes of a worldly monarchy die; willing to take the Via Dolorosa instead of the regal highway. This, too, not to be an occasional affair, but their very life. To carry the cross always; to die daily; an hourly self-effacement—this was the essential of the kingdom of Jesus.

See the Master's sweet patience with his dazed pupils. He knows that flesh and blood cannot attain such an attitude at a single bound. He spends the next eighteen months in training the twelve to the unworshipable idea of His kingdom; inuring them to the sight of His former rejection by the highest court of the nation, and the "many things" He must needs suffer, even His bloody agony and death.

One blessed word of comfort He gives them straightway. The kingdom of truth is very unlike what they had expected; but some of them present shall not taste death before they see it. And they shall be satisfied.

THE TEACHER'S LANTERN.
In his last year, Jesus turned from the multitude and concentrated His energies upon His disciples. His ministry to the throng had proved a failure. His pearls of word and deed had fallen before a brutish people. To perpetuate His church after His departure, He turns to trim and square and polish His apostles—as the foundation-stones that are to bear aloft the superstructure. With this in view, he led them to Decapolis and Tyre and Sidon and Caesarea-Philippi, localities where He was comparatively unknown. In such places His course of private instruction would be least interrupted by public demands.

Philip's Caesarea was in what has aptly been called "the Switzerland of Palestine." There was the ever-lasting contrast between Arctic white and tropic emerald. As they walked amid the oleanders and beside the gushing fountain, source of the Jordan, they could lift their eyes to snowclad Hermon and Lebanon. It was a schoolroom worthy at once of teacher and taught.

It was this glorious sanctuary of nature which first rang with the simple, sublimest credo of all the ages, as the "mouth of the apostles" cried, "Thou art the Christ, the Son of the living God." In that word, Peter burst the shell of an hereditary and universal misconception of the Messiah. He first spread the wings of a true Messiah in faith, and soared above the temporal ideas of throne, army and conquest.

At the sound of this confession, Jesus was in a transport of joy. It repaid Him for all the toil, humiliation and sacrifice of His ministry. But while joyously setting the seal of approval on Peter's creed, He also avows its supernatural source. It came not from flesh and blood. It originated not in Himself, nor in some human teacher. It was a revelation of the Father in heaven.

But what is the meaning of this crucial affirmation? We cannot join with those who say that Jesus addressed Peter only as the spokesman of the apostles, and that what He said to Peter applied mostly to all; nor with those who say that Peter's confession, not Peter's self, was the rock on which Jesus built His church. These are current interpretations it is true.

But would it not be better to take the language as it stands, and admit that Jesus built his church upon the man Peter? But he is such a man as Jesus describes—a man with a revelation; a revelation that did not originate in himself, or in a fellow, but one that came from God; a revelation received with faith and acknowledged with joy. It is the man as a confessor that forms the basis of the church. The confession apart, be it ever so orthodox, is a dead thing; but the confession on the lips and in the character is the liveliest thing in the world.

Well says the apostle, "No man can say that Jesus is the Christ except God be with him." Of course, any one could say the words by rote and parrot-like; but no one can say as they should be said, in a manner pleasing to God, with right emotions, with faith and love and loyalty until he has become a new creature. In point of time, Peter was the first to make confession in this manner. He was laid, therefore, to use an oft-repeated figure of the New Testament, as the first living stone upon the chief corner-stone. So everyone that says Jesus is the Christ—not by revelation of flesh and blood, but of the Spirit which has made Him a new creature—becomes at once a living stone in that spiritual temple whose walls are salvation and whose gates are praise.

The gates of Hades, the insatiable jaws, soon or late, close upon all this world contains. The powerful, the beautiful, the wise, all alike, sink down in death. Institutions, arts, sciences, literatures, governments, the remorseless doors of oblivion close upon them. But one thing survives the universal wreck. Jesus says: "My church . . . the gates of hell shall not prevail against it." One thing, and that the best, the earth contains, escapes the gaping mouth of death.

The positive enactments (whatsoever thou shalt bind), the abrogations (whatsoever thou shalt loose), the legislation incidental to the growth of the church, shall be approved and confirmed in heaven.

Scarcely had Peter's superb confession fallen from his lips before there came the injunction against blazing it abroad. Why would Jesus have his disciples taciturn and mute concerning a doctrine so transcendently important? It was evidently a matter of discretion. The apostles were not sufficiently schooled to preach it as yet; nor the people to receive it.

The key to that subtle profit-and-loss text that fell from Jesus' lips on this occasion is the double sense in which the term "life" is used. Whoever makes it his supreme concern to conserve the profits of the natural life shall be bankrupt spiritually; but whose discounts the bodily life for the soul shall enrich his immortal life. And in the last analysis, the soul is everything. Who can name its precious price?

Property Owners Have Rights.

Judge Vois Auten, in the Sunbury court Tuesday, decided that an ordinance adopted by the borough council, giving a telephone company the right of way to construct a line of poles and wires through the streets, does not give the said company the additional right to place a pole in front of any property when the same interferes with the right of the owner.

ROBBED THE GRAVE.—A startling incident, is narrated by John Oliver, of Philadelphia, as follows: "I was in an awful condition. My skin was almost yellow, eyes sunken, tongue coated, pain continually in back and sides, no appetite, growing weaker day by day. Three physicians had given me up. Then I was advised to use Electric Bitters; to my great joy, the first bottle made a decided improvement. I continued their use for three weeks, and am now a well man. I know they robbed the grave of another victim." No one should fail to try them. Only 50 cents, guaranteed at Green's drug store.

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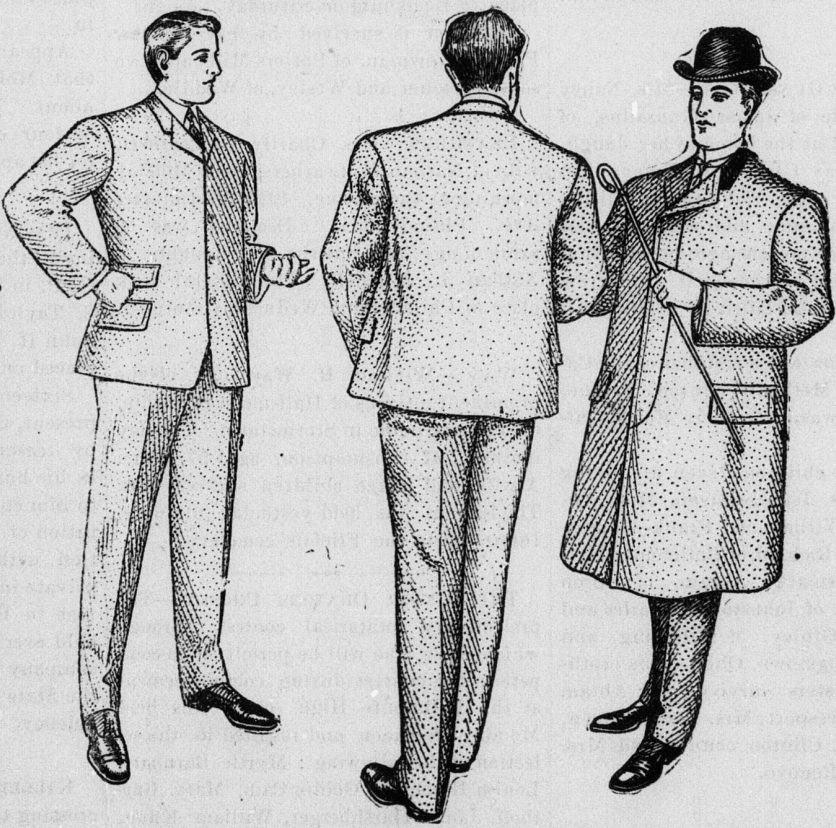
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