

THE EFFICACY OF PRAYER.

Sermon Preached by the Rev. H. C. Fox.

“Whoever ye shall ask the Father in My Name, He will give it to you.”—John 14: 23.

What is prayer? Prayer is the beginning of spiritual life, the primary idea is asking, or request. This idea is earnest and importunate request. Specially it is request offered to a superior, as to a sovereign, or to a body of superiors, as to a legislature. In a religious sense prayer is request addressed to a Divine being. In a Christian sense “prayer is the offering up of our desires unto God for things agreeable to His will in the name of Christ.” In its grandest and most comprehensive and most fruitful effect, it is the uplifting of our souls, and the entering into communion with the Lord of Heaven and earth. And in this communion the soul of man expands so as to include not merely petition, but adoration, confession and thanksgiving, for beneficent, temporal, providential and spiritual. It is not mere speech, it is not merely the language of the lips. It is an emotion of the heart pouring out of the soul. The unobscuring of our whole heart unto Him that seeth into the inward parts. And yet how often we fail to comprehend the true significance of prayer, forgetting that it is the Divinely ordained means through which the power of God is invoked. We look around us and see on all sides the power God has put into the hands of man as regards the natural world. Scarcely a day passes in which we are not presented with something which has more or less of the claims of novelty; with some new discovery or else some application or combination of powers already known. To this, man is not blind; he appreciates, he uses every new and mighty engine as it is presented to him; and whether it be chloroform, to blunt the acuteness of his pain, or electricity to flash his messages to the ends of the world; or steam, to whirl him over the earth's surface and do in his factories the work of thousands of hands. He hears, sees, speaks about and uses the mighty powers which God has put within his reach.

We hear but little, however, of the mighty powers which God has put into man's hands, so far as the spiritual world is concerned. The prevailing aspect of God's people in this respect is one of weakness, often one of despondency; they feel the pressure of the world, they see difficulties to be overcome, they realize their own inherent weakness—there is much despondency by reason of the realization of their own feebleness, their little vigor, by reason of the non-realization of the mighty efficacy of prayer. Could we but realize and put into operation the power contained in prayer the great force of the spiritual world; we should in our collective and in our individual capacity be very different from what we are; we should know and feel that we had a key to heaven's treasure, and the lever of heaven's strength; we should “be strong in the Lord and in the power of His might.” We should be prepared for great deeds, both of action and resistance in the spiritual life; we should never dream of failure, we should never miss real success.

Now, I desire in this discourse this morning to help forward myself and you as we climb together the path of Christian life. For that Christian life no means of grace is so absolutely indispensable as prayer. Let us ask then what prayer can do for us. And to this I reply EVERYTHING. More than one saint like St. Francis, and like Wesley, has left behind him the record that God has never refused him anything for which he seriously prayed. There are many sayings of our Lord telling of answers to prayer. These promises are very comprehensive and they must awake in us thoughts not to be lightly dismissed. Is prayer *always* effectual? No believer in Christ can doubt it for a moment. Nature teaches us to expect that prayer will be heard; the Scriptures assure us that it will be. In how many places and how many ways is the veracity of God pledged directly or indirectly in His word, that He will hear and answer prayer! In how many passages of Holy Writ is the certain efficacy and great power of prayer asserted or implied? It is implied in the innumerable invitations and exhortations to pray; to pray always with all prayer and supplication—to pray without ceasing, and never faint—of which the Bible is full; for what are such invitations and ceremonies but mockery if prayer is of no avail to secure the blessings for which we ask? It is yet more forcibly inculcated in the severe rebukes which are often administered to those who cast off fear and restrain prayer, and who say, “What profit shall I have if we pray unto Him?” It is clearly set forth in those numerous passages which import our destination of spiritual blessings not to God's unwillingness to hear prayer, but to our not offering prayer aright. “Ye have not, because ye ask not.” “Ye ask, and receive not, because ye ask amiss.” It is expressly declared in passages not a few, where it is the direct object of the sacred writer to insist on the efficacy of prayer. “The effectual, fervent prayer of the righteous man availeth much.” The Lord is high unto all them that call upon Him, to all that call upon Him in truth. “He will fulfill the desire of them that fear Him; He also will hear their cry, and save them.” It is contained in many great and precious promises, addressed directly to those who offer prayer: “Ask, and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you.” This would fail to enumerate a small fraction only of the many, many instances on record, in which God has heard His servants when they have cried unto Him, and sent them every blessing which they needed, and for which they prayed. There is no kind or degree of blessing, great or small, temporal or spiritual, which has not been borne on the wings of prayer from heaven to earth. There is no time, or place, or form or manner of prayer, public or private, by day or by night, in the house of God

or at the family altar, or the household or by the seashore, for one's self or for one's friends and neighbors, or for the church of the world, that has not been heard and answered. From the intercession of Abraham for the cities of the plain, as recorded in the book of Genesis to the unceasing prayers of the whole church in the acts of the Apostles. What is the history of the Old Testament and of the New, but a record of life and death, of blessing and cursing, suspended on the prayers of God's people?

The course of nature, the vicissitudes of the seasons, the power of the winds and waves, and all the elements, have been directed and controlled by prayer. Christ gave no limit to His promise, “Ask and ye shall receive.” In the old world prayer subdued kingdoms, it stopped the mouths of lions, it opened and closed the windows of heaven, quenched the violence of fire, opened the doors of prisons, and knocking off their chains, bade the prisoners go free.

Prayer then has ever been a ruling power in the history of the church and of the world, as that history has been written by the finger of God himself. He has promised to hear prayer, and He has fulfilled the promise. He has pledged Himself in every possible way to grant the requests of His people, and He has fully redeemed the pledge. He has ever been saying, “ask what ye shall give them” and ever been giving, what men have asked and properly asked. He has invited His people to command Him, as it were, in prayer; and so far from being displeased with their boldness, when they have said, “I will not let thee go without a blessing,” He has rewarded the boldest confidence with the richest gifts. Jacob wrestled with God till the break of day, and then received the name of *Israel*, because, as a prince he had power with God, and prevailed, and the people of God's choice and covenant and grace have ever since not only come His better than royal name, but inherited his more than princely power.

Prayer may be said to rule in the Kingdom of nature, the Kingdom of providence, and the Kingdom of grace, for it has influence with Him who is King in all these kingdoms. It touches and sways the scepter of the King of Kings, the Lord of heaven and earth. Why, it is the mightiest force in the universe; lightning has no speed, the Alpine avalanche has no power, compared to it. It is the power that moves the arm that moves the universe.

If then it be a fact that prayer is a real power, as real a power as steam, or powder, or lightning, or gravity; if it be a fact that all real success in our Christian life depends on power from on high and if power from on high shall only in answer to prayer, and prayer to be effectual must be offered up in faith, then is it not a fact that in proportion as our faith in prayer is subverted, in just that proportion will the power of prayer be paralyzed, and the aggressive energy of Christianity be hopelessly destroyed? And yet if any reliance is to be put upon the word of God, it is not a vain thing to pray to Him. Christ so assures His disciples when He says, “Where two of you shall agree as touching anything that ye shall ask it shall be done,” and “All things whatsoever ye shall ask in prayer believing, ye shall receive.” Relying upon such promises as these, the Apostles after Christ's Ascension, continued in the upper room, in prayer and supplication, as if they expected by their prayers to open Heaven's windows, and they did. And all along the track of the Church's history, from the beginning until now, are scattered memorials of answers to prayers.

See, here is a little company of Christian people prostrate before the Lord in prayer. The burden of souls is on their hearts, and they cast their burden on the Lord. They are full of tender solicitude for their neighbors and friends. They have exhausted all other resources and expedients, and now they can only pray to Him. And lo, even while they pray their neighbors and friends come running together, as did the people on the day of Pentecost, impelled, constrained, by the mighty power of God, that came upon them in answer to prayer.

Let me give you a picture. Here is a wilful, wild and wayward boy, that has strayed afar from his father's house, and almost broken his mother's heart. She cannot put her arms about him as she used to, and she cannot reach her son by her prayers. She does not cease to pray for him. “Oh, that Ishmael might live before Thee,” is the constant outcry of her anguished heart. And now while her cry is going up in Philadelphia, God hears, and in New York a boy is so troubled that he cannot find comfort in his cups, or joy in his boon companionships. He wanders through the streets in a dazed, bewildered sort of a way. He goes, he knows not whither, he wants, he knows not what, he hears a sound that makes him start, that makes him stop, though his heart beats quicker than before. It is the sound of a sacred song, and the song is one his mother had loved, and he follows the sound, drawn as by an unseen but resistless magnet, until he finds himself in the house of God, rivaled by the old gospel to which he listened long ago. Now the tear will come, and presently he is bowed in penitence, and then a little later rises up with the joy of salvation springing in his heart, and in the strength of a transmuted manhood, he enters upon a new life of usefulness and happiness.

Now, I ask, what troubled him that night? What drove him out a wanderer on the streets? What stoutly drew him to the place of prayer, and to the Saviour's feet? That mother's form bowed yonder in her closet is an only and all sufficient answer. The secret of the Lord is with them that fear Him. And this is not a strange and solitary instance, it is what is happening every day.

It is said that in a certain town in N. Y. there had been no revival for many years. The church had nearly run out, and desolation reigned unbroken. There lived in a certain part of the town an aged blacksmith. On one Friday he was at work in his shop alone. His mind became greatly exercised about the state of the church and the incident. His

agony became so great that he was compelled to lay aside his work, lock up his shop and spend the afternoon in prayer. He felt that he had prevailed, and on the Sabbath called upon his minister and asked him to appoint a meeting. After some hesitation he consented. When evening came more assembled than could be accommodated in the house where the meeting was appointed. All was silent for a while, until one sinner broke out in tears and said if any one could pray he begged him to pray for him. Another followed, and still another, until it was found that persons from every part of the town were under deep conviction, and what was remarkable was that they dated their conversion at the hour when this man was praying in his shop.

The revival which began at Enfield, Mass., on the 8th of July, 1741, under a sermon preached by President Edwards, on the words: “Their feet shall slide in due time,” has long been considered as one of the most powerful on record. The impression of Eternal things was awful and overwhelming. Many knowing nothing of the history of that work are surprised at so great effects from one sermon. But the fact is that some Christians in that vicinity had become alarmed lest God should in anger pass by that church, and had spent the whole of the preceding night in prayer.

Whenever the Church has betaken herself to prayer, windows of heaven have been opened, and spiritual blessings have descended. God has not said unto the seed of Jacob: Seek ye me in vain. Those destitute of spiritual influences may easily understand “Ye have not because ye ask not.” The individual who should solemnly resolve to try the best and last possible efficacy of prayer, and unalterably determine that heaven should not withhold a single influence which the utmost efficacy of persevering prayer could bring down, would probably find himself a much more successful agent in his little sphere.

What a privilege then is prayer! To attain to this state of union with God, that wonderful, it passeth all wonder, that men should lift up their voice to God, even in the half-whisper, or in the unuttered longing of the heart, I have used the mightiest power, which a human being can ever wield. I have sent forth my will unto the Infinite and Eternal, and it will be felt through the universe—felt when time and all things temporal have ceased to be. Think of this, ye men of prayer. Your whisper sounded in the ear of the Almighty; and he has already acted on your cry; you have moved Him who moveth all. This is your privilege, as the children of God by faith in Christ Jesus. The power which you command is stronger than sin and death; hell; stronger than men and devils. Let no difficulty perplex you, but take your God and Father at his word and cry aloud; spare not; do not let him go until he bless you.

But you ask why are some prayers answered and not others? Many a good man and woman feel it to be the greatest trial that their prayers for definite objects are not answered. Many a mother will say, “Why did not God answer me when I prayed to Him to spare my infant's life? I am sure I prayed with my whole heart and soul, but it seemed to make no difference, the child sank and died just as if no one had been praying for him.” Many a wife will say, “Why does God not convert my husband? I have agonized, I have wept and made supplication on his behalf, and in particular, with reference to his besetting infirmity, I have implored God to break his chain and set him free; but there he is, the same as ever.” Many a young person under serious impressions will say, “Why does God not hear my prayers? I have prayed with heart and soul for faith and love, for peace in believing, for consciousness of the presence of Christ, but my progress seemed directed against a wall of brass, they seem never to reach the ears of the Lord of hosts.” All these objections seem difficult to explain, and yet every sincere prayer offered in the name of Christ is heard, and dealt with by God in such a way as seems good to Him. There are good reasons why some prayers are not answered at all, and there are also good reasons why the visible answer to prayers is delayed. Perhaps our prayer is a prescribing of time and ways and means to God, who is free as in all, without best and, therefore, the answers may be withheld. There may be other causes in which the special prayer, though rightly laid before God, is such that for reasons far beyond our knowledge, God cannot grant it. Some prayers are not answered because what is asked would be hurtful; the prayer is answered in spirit though denied in form. A Christian lady, over the sick bed of an only son once prayed with intense fervor that he might be restored, and positively refused to say, “This as in all,” with best and, she seemed to see a panorama of her son's life had he survived, it was a succession of sorrows, rising into terrible agonies, so pitiful a sight that she could no longer desire his life to be prolonged, and gave up the battle against the will of God. Some prayers are not answered at the time, because a discipline of patience is needed for those who offer them, they have to learn more fully than hitherto to walk by faith, not by sight. They have to learn to take the promises of God against all appearances, and to remember that Heaven and earth shall pass away, but God's word shall not pass away.

But whatever be the reasons for the apparent silence of God, we may rest assured that hearing prayer is a law of His kingdom. Old Testament and New alike bear witness to this. Every verse of the Psalms proclaim it, alike by precept and example, our Lord constantly enforces it. We may say of prayer as St. Paul said of the resurrection, it prayeth be not heard, our preaching is vain, and your faith is vain. “Then let us not despond if God seems to delay long. Let us be prepared to say in heart, “Thy will be done. If Thou seest that greater good will be done by delay, “Thy will be done.” Suppose Stephen had prayed for the salvation of Paul's soul, was he to

die unbelieving, because with his last look on earth he saw the infatuated young man holding the clothes of those who were throwing the stones? When Monica prayed for Augustine, would she have done right to despair because he was not at once rescued from sin? Was not a better purpose served by the humility which was deepened in both mother and son through the long delay in his conversion? Had Stephen lived he might have “glorified God in Paul” when he heard him say, “For this cause I obtained mercy, that in the first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe in him to live everlasting.” However certain we are of our purpose being good; however hard it may be to bear the agony of hope deferred; still let us ever leave our case in God's hands, nor impulsively presume to dictate time, and ways and means to Him. Sometimes we are impatient, and mistake our impatience for the eagerness of faith; sometimes presumptuous, and mistake our presumption for child-like confidence. We need oftentimes the lesson of the prophet's prayer, and the “Go again seven times,” the lesson of the Psalmist's injunction, “Wait on the Lord, and He will strengthen thine heart; wait, I say, on the Lord.” Do not express wishes which you do not feel do not ask for all Christian graces when you do not wish to have them. Ask things needful; milk if you are a babe, strong meat if you be of mature strength in Christ. Think what you want before you begin to pray, ask for it, and then stop. You kill your spirit of prayer when you do anything else. If you shall find upon examination that in reality you do not wish piety, purity or present salvation from the power of sin, is it not better to know this than to mock God and hurt your own soul by asking what you have no desire to get?

Our Public Schools.
The regular meeting of the Board of Education of Philadelphia was held on Tuesday afternoon, the 12th inst. The first annual report of Isaac A. Sheppard, president of the Board, was read. There are several important points in this report which deserve notice. The appropriations of City Councils for several years past, the report alleges, to have been inadequate to meet the wants of our school system, and increased appropriations are asked for the coming year.

The report sets forth in a lofty statement that “by reason of the changed and still changing conditions of the industrial world, a great public necessity has arisen which impels us to provide some means for the industrial education of the rising generations,” and states that in this direction the Industrial Art School and Manual Training School established a few years ago by the Board of Public Education are doing a good work. These two schools together afford accommodations for less than four hundred pupils, and when we consider that over one hundred thousand children are attending the public schools of this city, we see that but a feeble beginning has been made in the direction of Industrial Education in this city.

Perhaps the most important statement in this report is the following: “While I would say not a word to disparage our women teachers, it is evident that the best results from the school training of boys of 12 years old and upwards can only be obtained by placing them under the care of young women. Boys of this age should be under the tutelage of a master. We have been depending too much, indeed almost exclusively, upon young women for a supply of teachers for the public schools. This, so far as the instruction of the older boys is concerned, is a weak spot in our educational system. Even such a position as that of principal of a boys' grammar school has in some cases been given to women, very little, if any, encouragement being given to men to take the position of teachers. This Board, last year, did well to adopt a by-law which provided that men only should be eligible to the position of first assistant also.”

Mr. Sheppard appears to have made very suddenly a remarkable discovery, that all but eighty eight of the twenty four hundred teachers in Philadelphia are incompetent to teach pupils above a certain age because they are females. In view of the fact that the number of male teachers in Philadelphia is insignificantly small in proportion to the whole number of teachers, whatever excellence there is in our school system, must be placed to the credit of the female teachers. Moreover we have never heard the fact denied, that the female grades of schools in this city, which have been for over a quarter of a century exclusively in charge of female teachers, have been and now are fully up in every point of excellence to the corresponding grades of the male schools, which have been in as small part under the charge of male teachers.

We think Mr. Sheppard should either furnish statistics based on actual results for his statement or else reconsider and revise it.

The Way to Spoil Girls.
1st. Be always telling her, from her earliest childhood, what a beautiful creature she is. Children understand quite well such flattery even when in their nurse's arms, and the evil is done to the character in its earliest formation.

2nd. Begin as soon as she can toddle, to dress her out in fashionable clothes and rich dresses.

Put upon her all the artificial adornments of jewelry, feathers, flowers and curls, and spare no effort to create in her a fondness for dress, which will soon usurp her whole attention and be a long step toward spoiling her.

3rd. Be careful that her education includes a good deal of the foreign languages and the fine arts, and only a smattering of her mother tongue and the useful arts and sciences, and nothing of household work and duties. In this way she will soon be entirely worthless in nearly all the spheres in which she was designed to be useful.

DRIVING A street car is not a very high calling, but it can scarcely be classed as among the lower walks of life.

SUNDAY SCHOOL LESSON.

SUNDAY MARCH 3, 1899.
Jesus the Messiah.

LESSON TEXT.
(Mark 8: 27-9: 1. Memory verses, 26-32.)

LESSON PLAN.
TOPIC OF THE QUARTER: Jesus the Mighty Worker.

GOLDEN TEXT FOR THE QUARTER: Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.—John 14: 11.

LESSON TOPIC: The Duty of Self-Surrender.
1. Supremacy of Jesus, vs. 27-30.
2. Self-Surrender Demanded, vs. 31-34.
3. Self-Surrender Rewarded, vs. 35-9: 1.

GOLDEN TEXT: Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8: 34.

DAILY HOME READINGS:
M.—Mark 8: 27-38; 9: 1. The duty of self-surrender.
T.—Matt. 16: 13-28. Matthew's parallel narrative.
W.—Luke 9: 18-27. Luke's parallel narrative.
T.—Phil. 2: 1-11. The Messiah's self-surrender.
F.—Matt. 19: 16-22. Self-surrender declined.
S.—Luke 9: 49-52. Insufficient self-surrender.
S.—Acts 21: 1-14. Self-surrender illustrated.

LESSON ANALYSIS.
I. SUPREMACY OF JESUS.

I. Queried:
Who do men say that I am? (27).
Who is that cometh from Edom? (Isa 63: 1).
What manner of man is this? (Matt. 8: 27).
Who say ye that I am? (Matt. 16: 15).
All the city was stirred, saying, Who is this? (Matt. 21: 10).

II. Misapprehended:
John the Baptist and others, Elijah; but others—(28).
Herod... said... This is John the Baptist; he is risen (Matt. 14: 12).
Some say... Jeremiah, or one of the prophets (Matt. 16: 14).
He saved others; himself he cannot save (Matt. 27: 42).
Thou hast nothing to draw with, and the well is deep (John 4: 11).

III. Recognized:
Thou art the Christ (29).
Thou art the Christ, the Son of the living God (Matt. 16: 16).
This is the prophet, Jesus, from Nazareth (Matt. 21: 11).
Truly this was the Son of God (Matt. 27: 55).
My Lord and my God (John 20: 28).
1. “Jesus went forth, and his disciples, into the villages,” (1) The missionary band; (2) The missionary work; (3) The missionary field; (4) The missionary harvest.

2. “Who do men say that I am?” (1) Sources of information concerning Jesus; (2) Varieties of opinions concerning Jesus; (3) Results of conclusion concerning Jesus.
3. “Thou art the Christ.” (1) A comprehensive acknowledgment; (2) A confident declaration.

II. SELF-SURRENDER DEMANDED.
I. Self-Surrender in Jesus:
The Son of man must suffer, and be killed (31).
As a lamb that is led to the slaughter (Isa. 53: 7).
Behoved it not the Christ to suffer these things? (Luke 24: 26).
For this cause came I unto this hour (John 12: 27).
When he was reviled, reviled not again (1 Pet. 2: 23).

II. Self-Assertion in Man:
Peter took him, and began to rebuke him (32).
Let us break their bands asunder (Psa. 2: 3).
Be it far from thee, Lord: this shall never be unto thee (Matt. 16: 22).
We will not that this man reign over us (Luke 19: 14).
Crucify, crucify him (Luke 23: 21).

With the mouth confession is made unto salvation (Rom. 10: 10).
If we endure, we shall also reign with him (2 Tim. 2: 12).

1. “Whosoever would save his life shall lose it.” (1) The servant's effort; (2) The Lord's decree.—Earnest striving; (3) Grievous failure.

2. “What doth it profit a man, to gain the whole world, and forfeit his life?” (1) The supposed gain; (2) The fearful forfeit; (3) The irremediable loss.

3. “All they see the kingdom of God coming with power.” (1) The coming kingdom; (2) The peerless King; (3) The welcome sight.

LESSON BIBLE READING.
SELF-DENIAL ILLUSTRATED.

In Abraham (Gen. 13: 9; Heb. 11: 8-10).
In Moses (Heb. 11: 24, 25).
In David (2 Sam. 23: 15-17).
In Daniel (Dan. 5: 16, 17).
In the apostles (Mark 10: 28-30).
In Barnabas (Acts 4: 36, 37).
In Paul (Acts 20: 24; 21: 13).
In Jesus (Matt. 8: 20; Rom. 15: 3; Phil. 2: 6-8).

LESSON SURROUNDINGS.

The interval between the preaching tour of the twelve and the occurrence at Caesarea Philippi covered several months. During this period our Lord made a number of journeys, the purpose of which is not in every case understood, but which stand closely related to the remarkable change in popular opinion manifesting itself in Galilee at the beginning of the last year of our Lord's ministry.

How long a time the disciples spent in their preaching tour we do not know. During their labors Herod heard of Jesus, and deemed him John the Baptist risen from the dead (Mark 6: 14-16). The murder of the Baptist seems to have occurred but a short time before (Mark 6: 17-29). On the return of the disciples (possibly also on account of the death of John) our Lord withdrew with them to find rest (Mark 6: 30, 31); but the multitudes followed to the east side of the lake, and there were miraculously fed (Mark 6: 32-44). The crowds wished to make him a king (John 6: 15), but he sent away the disciples while he himself withdrew. During the stormy night our Lord rejoined his disciples, walking on the water to overtake them (Mark 6: 45-52). Reaching the other shore, a number of miracles were wrought (Mark 6: 52-56); but the chief incident was a discussion at Capernaum which turned the tide of popularity (John 6: 26-71). From this time onward the opposition in Galilee was pronounced. A conflict with the Pharisees (Mark 7: 1-23) led to a withdrawal to Tyre and Sidon, where the interview with the Syrophenician woman occurred (Mark 7: 24-30). By a circuitous route our Lord then journeyed to the east side of the lake, performing a gradual miracle, narrated by Mark only (Mark 7: 31-37). In the same region a second miracle of feeding occurred (Mark 8: 1-9), after which there was a return to the west side of the lake, where fresh opposition met them (Mark 8: 10-12). Recrossing to the neighborhood of eastern Bethsaida, the discourse about leaven was uttered (Mark 8: 13-21), followed by another gradual miracle, peculiar to Mark (Mark 8: 22-26).

Thus Galilee was virtually against our Lord. The account of Matthew is parallel, and presents no additional incidents, except the attempt of Peter to walk upon the water (Matt. 14: 28-31). The place was in the neighborhood of Caesarea Philippi, an important city, near the head-waters of the upper Jordan, at the base of Mount Hermon, now called Baniyas. It is about twenty miles north of the Sea of Galilee. The time was probably about midsummer of the year of Rome 782 (A. D. 29).

A Story With a Moral.
A few years ago, when the gambling houses were running wide open, a young man who held a good position, with more responsibility than salary attached to it, in a prominent town office, fell a prey to the gambling passion. His salary quickly exhausted at the fascinating game of faro, it was but a short step to the cash drawer of his employers, and he soon found to his dismay that he was in the heels to the extent of some hundreds of dollars. Exposure seemed inevitable and he visited a friend and solicited a loan of \$20. Asked why he wanted it he told the friend all and said he desired to leave town to avoid arrest and humiliation! The amount was forthcoming, but like many others, he sought to win back his losses with that small stake, and, finding this impossible, he sought to drown his sorrow in drink. The friend who loaned him the money with which to leave town saw him in a maudlin state in a hell on West Madison street, and gave him up as lost. Here endeth the first chapter.

The young victim of faro awoke the next morning with a very large head and in a fit of desperation. Taking a sudden resolve, he visited his employers and made a clean breast of his follies, temptations and crime. They liked the young man, as he was bright and talented, and they treated him kindly. They agreed that if he would sign the pledge and abstain from gambling they would put him in a position where he would have no temptation and would deduct from his salary \$30 per month until his defalcation was made good. Well, he accepted the proposition and held manfully to his pledges. In a little over two years he had discharged the debt and was attending strictly to business in a way that gained for him the admiration and good will of the firm's senior member. Last year the junior member drew out and the young man was given the partnership. A few months ago the head of the firm died, and now the business is controlled by the same young man whose whole life was nearly wrecked by an unfortunate mistake. This is a true story, and there are a few who will be able to furnish the characters with their proper names.

One police patrol wagon in Boston made fifty-eight trips during a Saturday night recently.