## R.TALMAGE'S SERMON

The Brooklyn Divine's Sunday Sermon.

Subject : "Revision of Creeds." TEXT "Loose him, and let him go."-John

My Bible is, at the place of this text, writ-teen all over with lead pencil marks made last December at Bethany on the ruins of the house of Mary and Martha and Lazarus. We dismounted from our horses on the way ap from Jordan to the Dead Sea. Bethany was the summer evening retreat of Jesus. After spending the day in the hot city of Jerusalem He would come out there almost swery evening to the house of His three friends. I think the occupants of that house were orphans, for the father and mother are not mentioned. But the son and two daughters must have inherited property, for sars must have inherited property, for it must have been, judging from what I saw of the foundations and the size of the cooms, an opulent home. Lazarus, the brother, was now the head of the household and his interest depended on him and were and his sisters depended on him and were proud of him, for he was very popular and everybody liked him, and these girls were aplendid girls. Martha a first rate houseeverybody liked him, and these girls were aplendid girls. Martha a first rate house-aceper and Mary a spirituelle, somewhat irreamy, but affectionate, and as good a girl as could be found in all Palestine. But one lay Lazarus got sick. The sisters were in consternation. Father gone and mother gone, they feel very nervous lest they lose their brother also. Disease did its quick work. How the girls hung over his pillow? Not much sleep about that house, no sleep at all. From the characteristics otherwhere developed, I judge that Martha prepared the medicines and made tempting dishes of food for the poor appetite of the suffere, but Mary prayed and sobbed. Worse and worse gets Lazarus, until the doctor announces that he can do no more. The shriek that went up from that household when the last sreath had been drawn and the two sisters were being led by sympathizers into the adjoining room, all those of us can imagine who

joining room, all those of us can imagine who have had our own hearts broken. But why was not Jesus there as He so often ad been? Far away in the country districts preaching, healing other sick, how unfortunate that this omnipotent Doctor had not been at that domestic crisis in Bethany When at last Jesus arrived in Bethany Lazawhen at last Jesus arrived in Bethalf Last years had been buried four days and dissolution had taken place. In that climate the breathless body disintegrates more rapidly than in ours. If, immediately after decease, that body had been awakened into life, unbelievers might have said that he was allowed the competers of the compe unbelievers might have said that he was only in a comatose state, or in a sort of trance, and by some vigorous manipulation or powerful stimulant vitality had been renewed. No! Four days lead. At the door of the sepulcher is a growd of people, but the three most memorable are Jesus, who was the family friend, and the two bereft sisters. We went into the traditional tomb in December, and it is deem down and dark and with torches we deep down and dark, and with torches we explored it. We found it all quiet that afternoon of our visit, but the day spoken of in the Bible there was present an excited multi-tude. I wonder what Jesus will do. He orders the door of the grave removed, and then He begins to descend the steps.
Mary and Martha close after Him, and
the crowd after them. Deeper down into the
shadows and deeper! The hot tears of Jesus
roll over His cheeks and plash upon the back
of His hands. Were there ever so many sorthe impediments to all his movements are so great that Jesus commands: "Take off these erements; remove these hindrances; unfasten these grave clothes, loose him and let him go?" Oh, I am so glad that after the Lord raised Lazarus He went on and commanded the loosening of the cords that bound his feet so that he could walk, and the breaking off of the cerement that bound his hands so that he could stretch out his arms in salutafrom around his jaws so that he could speak What would resurrected life have been to Lazarus if he had not been freed from all those cripplements of his body? I am glad that Christ commanded his complete emanzipation, saying: "Loose him, and let him

The unfortunate thing now is that so many Christians are only half liberated. They have been raised from the death and burial of sin into spiritual life, but they yet have the grave clothes on them. They are like Lazar..., inch-bling up the stairs of the tomb, bound hand and foot, and the object of this sermon is to help free their body and free their soul, and I shall try to obey the Master's command that comes to me and comes to every minister of religion; "Loose him, and let go." First, many are bound hand and foot by religious many are bound hand and foot by religious creeds. Let no man misinterpret me as antagonizing creeds. I have eight or ten of them, a creed about religion, a creed about art, a creed about social life, a creed about government, and so on. A creed is something that a man believes, whether it be written or an written. The Presbyterian Church is now regitated about its creed. Some good men in it are for keeping it because it was framed from the belief of John Calvin. Other good men in it want revision. I am with neither party. Instead of revision I want substitution. I was sorry to have the question disturbed at all. The creed did not hander us from offering the pardon and the comfort of the Gospel to all men and the Westminster Confession has not interfered with me one minute. But now the electric lights have been turned on the imperfections of that creed—and everything that man fashthat creed-and everything that man fashsens is imperfect—let us put the old creed respectfully aside and get a brand new one. sees is imperiect—let us put the old creed respectfully aside and get a brand new one. It is impossible that people who lived hundreds of years ago should fashion an appropriate creed for our times. John Calvin was a great and good man, but he died three hundred and twenty-six years ago. The best centuries of Bible study have rome since then, and explorers have done their work, and you might as well have the world go back and stick to what Robert Fulton knew about steamboats and reject the subsequent improvements in navigation, and ge back to John Guttenberg, the inventor of the art of printing, and reject all modern meswspaper presses, and go back to the time when telegraphy was the elevating of signals or the burning of bonfires on the hilltops and reject the magnetic wire, which is the tongue of nations, as to ignore all the exegetes and the philologists and the theologians of the last three hundred and twenty-six years and put your head under the sleeve of the gown of a sixteenth, century doctor. logians of the last three hundred and twentymix years and put your head under the sleeve
of the gown of a sixteenth century doctor
I could call the names of twenty living
Prechyterian ministers of religion who could
make a better creed than John Calvin. The
Ninetcenth century ought not to be called to
ait at the feet of the Sixteenth.
"But," you say, "it is the same old Bible,
and John Calvin had that as well as the present student of the Scriptures." Yes, so it is
the same old sun in the heavens, but in our
time it has gone to making daguerrectypes

the same old sun in the heavens, but in our time it has gone to making daguerrectypes and photographs. It is the same old water, but in our century it has gone to running steam engines. It is the same old electricity, but in our time it has become a lightning footed errand boy. So it is the old Bible, but new applications, new uses, new interpretations. You must remember what during the last three hundred years words have changed their meaning and some of them now mean more and some less. do must think that John Calvin believed, as some

say he did, in the damnation of infants, al-though some of the recent hot disputes would seem to imply that there is such a thing as the damnation of infants.

say he did, in the damnation of infants, although some of the recent hot disputes would seem to imply that there is such a thing as the damnation of infants.

A man who believes in the damnation of infants himself deserves to lose heaven. I do not think any good man could admit such a possibility. What Christ will do with all the babies in the next world I conclude from what He did with the babies in Palestine when He hugged them and kissed them. When some of you grown people go out of this world your doubtful destiny will be an embarrassment to ministers officiating at your obsequies, who will have to be cautious so as not to hurt surviving friends. But when the darling children go there are no "ifs" or "buts" or guesses. We must remember that good John Calvin was a logician and a metaphysician and by the procivities of his nature put some things in an united the survivity of these of the book refers when it speaks of those thereof the survivity and the book refers when it speaks of those the world for every one of you. The groan of Calvary is mightler than the thunder of Sinai. Full receipt is offered for all your indebted ness. If one throw a stone at midnight into a bush where the hedgebird roosts, it immediately begins to sing, and into the midnight hedges of your despondency these world I hurl, hoping to awaken you to anthem.

Drop the tunes in the minimate the midnight into a bush where the hedgebird roosts, it immediately begins to sing, and into the midnight hedges of your despondency these world I hurl, hoping to awaken you to anthem.

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Drop the tunes in the midnight into a bush where the hedgebird roosts, it immediately begins to sing, and into the midnight hedges of your despondency these world in the top of the tills and the mountains of your despondency these the book receipt is offered for all you

What a time we have had with the dogmatics, the apologetics and the hermeneutics.
The defect in some of the creeds is that they
try to tell us all about the decrees of God.
Now the only human being that was ever Now the only human being that was ever competent to handle that subject was Paul, and he would not have been competent had he not been inspired. I believe in the sovereignty of God and I believe in man's free agency, but no one can harmonize the two. It is not necessary that he harmonize them. Every sermon that I have ever heard that attempted such harmonization was to meast clear as a London fog, as clear as mud. My brother of the nineteenth century, my brother of the sixteenth century, give us Paul's statement and leave out our own. Better one chapter of Paul on that subject than all of Calvin's institutes, able and honest and mighty as they are. Do not try to measure either the throne of God or the thunderbolts of God with your little steel. Pen. What do you know about the decrees? You cannot pry open the door of God's eternal counsels. You cannot explain ompetent to handle that subject was Paul, thunderbolts of God with your little steel
pen. What do you know about the decrees?
You cannot pry open the door of God's
eternal counsels. You cannot explain
the mys vies of God's government
now, make less the mysteries of His
government five hundred quintillion of years
ago. I move for a greed for all car decomiago. I move for a creed for all our denominations made out of Scripture quotations pure and simple. That would take the earth for God. That would be impregnable against infidelity and Apollyonic assault.
would be beyond human criticism. T nomination, whatever its name be, that can rise up to that will be the church of the milmary and Martha close after Him, and the crowd after them. Deeper down into the shadows and deeper! The hot tears of Jesus roll over His cheeks and plash upon the back of His hands. Were there ever so many sorrows compressed into so small a space as in that group pressing on down after Christ, all the time bemoaning that He had not come before? Now all the whispering and all the rerying and all the sound of shuffling feet are stopped. It is the allence of expectancy. Death has conquered, but now the vanquisher of death confronted the scene. Amid the awful hush of the tomb the familiar name which Christ had often an animal point His lips in the hospitalities of the brillage home came back to His tongue and with a pathos and an almightiness of which the resurrection of the last day shall be only an echo, He cries: "Lazarus! come forth?" The eyes of the siumberer open and he rises and comes to the foot of the steps and with great difficulty begins to ascend, for the exernments of the tomb are yet on him and his feet are fast and his hands are fast and his feet are fast and his hands are fast and are feet and proper than the complete the resurrection of the last day shall be only an echo, He cries: "Lazarus! come forth?" The eyes of the siumberer open and he rises and comes to the foot of the steps and with great difficulty begins to ascend, for the merements of the tomb are yet on him and his feet are fast and his hands are fast and frights about dissolution. My Lord being the bridge on the height of faith in the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not hinder people by the kingdom of God. Do not he descent the kingdom of God. Do not hender pe membership if they drink wine or if they smoke cigars or if they attend the theater or if they play cards or if they drive a fast horse. Now I do not drink wine or smoke or attend the theater, never played a game of cards and do not drive a fast horse, although I would if I owned one. But do not substitute tests which the Bible does not establish. There is one passage of Scripture wide enough to let all in who ought to enter and to keep out all who ought to be kept out: "Believe in the Lord Jesus Christ and thou shalt be saved." Get a man's heart right and his life will be right. But now that the old creeds have been put under public scrutiny, something radical must be done. Some would split them, some would carve them, some would alongate them, some would abbreviate them. At the present moment and in the present

> sepulchral shadows and hindered and noppled by doubts and fears and sins long ago re-pented of. What they need is to understand the liberty of the sons of God. They spend more time under the shadow of Sinai than at the base of Calvary. They have been sing-ing the only poor hymn that Newton ever wrote 'Tis a point I long to know.
> Oft it causes anxious thought—
> Do I love the Lord or no.
> Am I His or am I not?

Am I His or am I not?

Long to know do you? Why do you not find out? Go to work for God and you will very soon find out. The man who is all the time feeling of his pulse and looking at his tongue to see whether it is coated is morbid and cannot be physically well. The doctor will se. "Go out into the fresh air and into active Te, and stop thinking of yourself and you will get well and strong." So there are people who are watching their spiritual symptoms, and they call it self-examination and they get weaklier and sicklier in their faith all the time. Go out and do some thing nobly Christian. Take holy exercise and then examine yourself, and, instead of Newton's saturnine and bilious hymn that I first quoted, you will sing Newton's other hymn.

Amazing grace, how sweet the sound

Amazing grace, how sweet the sound That savod a wretch like me! I once was lost, but now am found: Was blind, but now I see.

That saved a wretch like mer.

I once was lost, but now am found:

Was blind, but now I see.

What many of you Christians most need is to get your grave clothes off. I rejoice that you have been brought from the death of sin to the life of the Gospel, but you need to get your hand loose and your soul loose. There is no sin that the Bible so arraigns and punctures and flagellates as the sin of unbelief, and that is what is the matter with you.

'Oh," you say, "if you knew what I once was and how many times I have grievously strayed, you would understand why I do not come out brighter." Then I think you would call yourself the chief of sinners. I am glad you hit upon that term, for I have a promise that fits into your case as the cogs of one wheel between the cogs of another wheal or as the key fits into the labyrinths of a lock. A man who was once called Saul but afterward Paul declared: "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief." "Put down your overcoats and hats and I will take care of them while you kill Stephen"

-so Saul said to the stoners of the first inartyr—"I do not care to exert myself much, but I will guard your surplus appared while you do the murder." The New Testament account says: "The witnesses laid down their clothes at a young man's feet whose name was Saul." No wonder he said: "Sinners, of whom I am the chief." Christ is pred to climbing. He climbed to the top of

He climbed to the top of the

member that good John Calvin was a logician and a metaphysician and by the proclivities of his nature put some things in an unfortunate way. Logic has its use and metaphysics has its use, but they are not good at making creeds. A gardener hands you a blooming rose, dewy fresh, but a severe botanist comes to you with a rose and say. "I will show you the structure of this rose." And he proceeds to take it apart and pulls off the leaves and he says: "There are the petals," and he takes out the anthers and he says: "Just look at the wonderful structure of these floral pillars," and then he cuts the stem to show you the juices of the plant. So logic or metaphysics takes the aromatic rose of the Christian religion and says: "I will just show you how this rose of religion was fashioned," and it pulls off of it a piece and says: "That is the human will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is food's will," and another piece and says: "This is free agency," this is this and that is that. And while I stand looking at the fragments of the rose pulled apart, one whom the Marys took for a gardener comes in and presents me with a crimson rose, red as blood, and says: "In the telescope some bright night and see how many worlds there are and religion we would soon get over this. Backed up by the teachings of your right hand see how many worlds there are and religion we would soon get over this. Backed up by the teachings of your right hand see how many worlds there are and religion we would soon get over this. Backed up by the teachings of your right hand see how many worlds there are and religion we would soon get over this. Backed up by the teachings of your right hand see how many worlds there are and religion we would soon g thinks of the weather. And many of the best people are, as Paul says, throughout their lifetime in bondage by fear of death. My brothers and sisters, if we made full use of our religion we would soon get over this. Backed up by the teachings of your Bible, just look through the telescope some bright night and see how many worlds there are and reflect that all you have seen compared with the number of worlds in existence are less than the fingers of your right hand as compared with all the fingers of the human race. How foolish then for us to think that ours is the only world fit for us to stay in. I think that all the stars are inhabited and by beings like the human race in feelings and sentiments and the difference is in lung respiration and heart beat and physical conrespiration and heart beat and physical con-formation, their physical conformation fit for the climate of their world and our physical conformation fit for the climate of our world. So we shall feel at home in any of the stellar neighbor-

> And, crossing a rail track, you must look out or you will be crushed. And, standing by a steam boiler, you must look out or you will be blown up. And pneumonias and pleurisies and consumptions and apoplexies go across this earth in flocks, in droves, in herds, and it is a world of equinoxes and cyclones and graves. Yet we are under the delusion that graves. Yet we are under the dedusion that it is the only place fit to stay in. We want to stick to the wet plank 'mid ocean while the great ship, 'the City of God," of the Celestial line, goes sailing past, and would gladly take us up in a life boat. My Chrislian friends, let me tear off your despondencies and frights about dissolution. My Lord

seeming restlessness at the closing hour of ife is involuntary and no disease at all. And agree with the doctors, for what they say s confirmed by the fact that persons who were drowned or were submerged until all consciousness departed and were afterward resuscitated declare that the sensation of passing into unconsciousness was pleasurable ather than distressful. The cage of the body has a door on easy hinges, and when that door of the physical cage opens who ought to enter and to keep out all who ought to be kept out: "Believe in the Lord Jesus Christ and thou shalt be saved." Get a man's heart right and his life will be right. But now that the old creeds have been put under public scrutiny, something radical must be done. Some would split them, some would carve them, some would alongate them, some would abbreviate them. At the present moment and in the present shape they are a hindrance. Lazarus is alive, but hampered with the old grave clothes. If you want one glorious church and let her go!

Again, there are Christians who are under sepulchral shadows and hindered and hoppled by doubts and fears and sins long ago repented of. What they need is to understand the liberty of the core of God. They spend the large of the physical cage opens the soul simply puts out its wings and soars. But, "you say, "I fear to go because the fluture is so full of mystery," Well, I will tell you how to treat the mysteries. The mysteries have ceased bothering me, for I lo as the judges of your courts often do. They hear all the arguments in the case and then say: "I will take these papers and give you my decision next week." So I have sent all the arguments in regard to the next world, and some things are annertain and full of mystery, and so I fold up the papers and reserve until the eart world and some things are annertain and full of mystery, and so I fold up the papers and reserve until the activities stronger, and I will ask the Christain philosophers, who have had all the advantages of heaven for centuries, to help me, tages of heaven for centuries, to help me, and I may permit myself humbly to ask the Lord, and I think there will be only one mys-

is and I may permit myself humbly to ask the Lord, and I think there will be only one mysery left, and that will be how one so unworthy as myself got into such an enraptured place. Come up out of the sepulchral shadows. If you are not Christians by faith in Christ come up into the light; and if you are already like Lazaru; reanimated, but still have your grave clothes, my get rid of them. The command is "Loose him, and let him go." The only part of my recent journey that I really dreaded is although I did not say much about it beforehand, was the landing at Joppa. That is the port of entrance for the Holy Land, and there are many rocks, and in rough weather people cannot land at all. The boats taking the people from the steamer to the clocks must be the stomach when in this condition it becomes coated with this mucus, and they see many rocks, and in rough weather people cannot land at all. The boats taking the people from the steamer to the clocks my arms an or an unexpected wave has some limes been fatal, and hundreds have perished ulong those reefs. Besides that, as we left Port Said the evening before an old traveler said: "The wind is just right to give you a rough landing at Joppa, indeed, I think you will not be able to land at all." The lact was that when our Mediterranean steamer dropped anchor near Joppa and we put out for shore in the small boat, he was the was a sum at a lit, will be a vary rough and we put out for shore in the small boat, he will run high so'd that the breakers. This washes out the tenast out it may be with great advantage taken warm or hot. This removal of the accumulated mucus from the stomach who is seasily as I came on this platform. Well sum high so'd that the breakers was as still as though it had been fatal. The last was and pilot you into complete safety, and do the state of the microscope; will be discussed and illustrated: The history of the microscope; the projecting microscope, and the lings waters laving.

"Land abead "His truits are waving Over the hills of fadeless gr

"Land abead!" its fruits are waving O'er the hills of fadeless green. And the living waters laving Shores where heavenly forms are seen.

Rocks and storms I'll fear no more When on that eternal shore: Drop the anchor! furl the sail! I am safe within the vell! Dr. Rokat, a professor at the Klan-Rich Mexican women think nothing of naking purchases costing from \$1000 to 3000. One recently paid \$9000 for a earl necklace. The coat does not always make the nan but it frequently breaks him.

The Home Physician.

PEEDING THE SICK. There are those so foolish as to suppose that the sick must eat, as a means of gaining strength, even in the absence of, an appetite, while it is true that this appetite is a food-ometer, intended to indicate when food is wanted. If hard labor increases the appetite, it is reasonable to infer that those unwilling to rise from their beds, having but little or no exercise, will not require much food. The custom then of posed friends of sending in dainties to tempt the appetite is foolish and harmful. When there is no appetite, a loathing of all food, there is good evidence that none is needed, and that its use will be harmful. This is true from the tact that in acute diseases the digestive juices are wanting, in which case it is impossible for food to digest, while it can do no possible good if not digested. The appetite is mercifully suspended in fevers, etc., that the stomach may have a little rest, and that the system may have time to rally. I claim that the appetite is always good enough, or that all of the food is indicated by it that can be digested. When the feverishness and inflammation disappear, the appetite will return in due season, requiring care at first, only simple food being given, that in small quantities, so as to keep it constantly good. Soups and mushes are particularly appropriate at first, eaten slowly, that the mushes more particularly may be mixed with the saliva of the mouth.

CRIPPLES FROM CHILDHOOD. Cripples are so common a sight in every-day life, says Dr. J. B. Bissell, in Babyhood, that unless our attention is arrested by an aggravated case, we pass them daily with hardly more than a sympathetic look. Yet, our feelings would surely be aroused if we realized that most of these cases are due to the neglect of some one who had charge of them in their early years. A fair amount of care and consideration the part of mother or nurse of these maimed ones in their infancy, would, in all probability, have made the difference between a human being capable of earning a living and a useful and happy member of society, and a miserable, decrepit, defenseless creature, dependent upon the community for its livelihood and upon charity for existence. The greater number of deformities begin in infancy and childhood. The most important of all the varieties of lameness, because of its frequency and because of the serious and even fatal results which often follow it, is that belonging to disease of the hip joint. It comes on gradually, without apparent cause, getting better or entirely disappearing at times, to return again later, and in a more marked form each time, but lulling the victim and its relatives into a sense of false security, until it is commands me regarding you, saying: too late. In this common bone inflammation, the earlier it is discovered, the mation, the earlier it is discovered, the greater are the chances of recovery without abscess or deformity. A mod erate amount of knowledge on this subject would have taught the mother that at the first suspicions of trouble in placed under the observation of some one competent to judge of the condition and the necessity of treating it.

COLD BEDS. If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping in damp or cold beds they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But the peril resides in the home and the cold "spare room" has slain its thousands of hapless guests and will go on with its slaughter till people learn wisdom. Not only the guest but the family often suffer the warm weather a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.

According to Dr. Leuf, when water is taken into the full or partly full stomach, it does not mingle with the food, as we are taught, but passes along quickly between the food and lesser

tus and photomicr graphy. At the conferences the collowing subjects will be discussed and illustrated: The history of the microscope; the use of the net (Matt. 13: 47). microscope; the projecting microscope and photomicrography; the microscopi-cal structure of plants; the m croscopical structure of man and of animals; microbes; the adu teration of food sub-

senburg University, claims to have discovered an absolutely certain antise; tic remedy for hydrophobia, destroying the virus at the seat of the bite. It consists of solution of chlorine, bromine, sulphurous acid and permanganate of potSUNDAY SCHOOL LESSON. SUNDAY, MARCH 16, 1890.

The Draught of Fishes. LESSON TEXT. (Luke 5:1-11. Memory verses. 8-11.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men. GOLDEN TEXT FOR THE QUARTER: Glory to God in the highest, and on earth peace, good will toward men .-

Luke 2:14. LESSON TOPIC : Helping the Obedi-

1. Willing Obedience, vs. 2. Rich Reward, vs. 6, 7. LESSON OUTLINE: 3. Great Results, vs. 8-

GOLDEN TEXT: Fear not; from henceforth thou shalt catch men.-Luke

DAILY HOME READINGS: M .- Luke 5 : 1-11. Helping the

obedient. T.-Isa. 1: 1-20. Obedience encouraged. W.-John 21 : 1-11. Obedience rewarded.

T .- John 9:1-17. Obedience rewarded. F.—Matt. 8 : 18-27. Obedient winds and waves. S.—Heb. 11: 1-10. Faith the root of obedience. S.-Phil. 2:1-11. Christ's obedi-

LESSON ANALYSIS. I. WILLING OBEDIENCE.

ence rewarded.

He was standing by the lake of Gennesaret (1). The sea of Chinneroth (Josh, 12; 3),

The sea of Galilee (Matt. 4:18). (after proper instruction, perhaps), on There came down a storm of wind on the lake (Luke 8:23). The sea of Galilee, which is the sea of Tiberias (John 6:1).

> II. The Command: Put out, ... and let down your nets for a draught (4). Stretch forth thy hand (Mark 3 : 5). Fill the waterpots with water (John

Take ye away the stone (John 11:39). Cast the net on the right side of the but apparently with some doubt; the boat (John 21:6).

III. The Response: At thy word I will let down the nets

He stretched it forth: and his hand was restored (Mark 3; 5). They filled them up to the brim (John

So they took away the stone (John 11: They cast therefore, and...were not able to draw it (John 21: 6).

1. "The multitude pressed upon him

and heard the word of God." (1) The teacher; (2) The class; (3) The school-room: (4) The lesson.—(1) season has settled. Pressing toward Jesus; (2) Learnof God.

2. "Put out into the deep and let assimilate. down your nets." (1)Where to go; (2) What to do.—(1) A new com-mander; (2) An obedient crew.

3. "But at thy word I will let down the nets." (1) Sight absent; (2) sleeping rooms.

prompt. II. RICH REWARD.

**Duty Done:** When they had this done (6). Then went he down, and dipped himself...in Jordan (2 Kings 5: 14). Lord, what thou didst command is done

(Luke 14: 22). He went,...and washed, and came seeing (John 9: 7). And, having done all, to stand (Eph. 6:

II. Blessing Bestowed: They enclosed a great multitude of

commandments (Deut. 11: 27).

If ye be...obedient, ye shall eat the good (Isa. 1; 19). They were not able to draw it for the

multitude of fishes (John 21: 6). III. Benefits Extended: They came, and filled both the boats

It shineth unto all that are in the house (Matt. 5: 15). Pressed down, shaken together, running over (Luke 6: 38).

He findeth Philip ... Philip findeth Nathanael (John 1: 43, 45). Dragging the net full of fishes (John 1. "When they had this done!" (1)

The command to do; (2) The duty done. (1) Work ordered; (2) Work undertaken; (3) Work accomplish-"Their nets were breaking." (1)

Man's insufficient receptivity; (2) God's overwhelming gratuity. 3. "They came, and filled both the boats." (1) Help rendered; (2) Benefit shared.

III. GREAT RESULTS. Amazement:

He was amazed, and all that were with him (9).
The multitudes were astonished at his teaching (Matt. 7: 28). God (Mark 2: 12).

They were amazed straightway with a great amazement (Mark 5: 42). They were all astonished at the majesty of God Luke 9: 48). II. Promotion: Henceforth thou shalt catch men (10).

I will send for my fishers, . . . and they site. shall fish them (Jer. 16: 16). I will make you fishers of men (Matt.

I will make you to become fishers of men (Mark 1; 17). III. Consecration: They left all, and followed him (11).

They...left the nets, and followed him (Matt. 4: 20). him (Matt. 4: 20).

He arose, and followed him (Matt 9: clean and wholesome.— S. J. B., in

Lo, we have 'eft all, and followed thee Spring. (Matt. 19: 27). We have left our own, and followed

ognized; (2) Sinfulness confessed; (3) Removal besought. "From henceforth thou shalt catch men." Catching men (1) For

Christ; (2) From sin; (3) By the gospel.
3. "They left all, and followed him." (1) The old life abandoned; (2) The

LESSON BIBLE READING.

new life begun.

FISHES.

Miracles Connected with Fishes: Multiplied in quantity (Matt. 14:17-21;15:34-38) Immense draughts (Luke 5: 6-9; John 21: 6, 11). Tribute money taken from a fish (Matt. 17: 27).

Cooking on the shore (John 21:9, 13). 2. Symbolism of Fishes: The visible church (Matt. 13: 47. 48)

Foolish men (Eccl. 9:12). Men ensnared by the wicked (Hab. 1:14). Men accepting the gospel (Matt. 4: 19; Luke 5:10).

LESSON SURROUNDINGS.

INTERVENING EVENTS. -- It is probable that the miraculous draught of fishes occurred in connection with the tale of the four fishermen, as recorded in Mat-thew 4:18-22 and Mark 1:16-20. If so, this lesson precedes the last in order of time, the incidents occurring shortly after the rejection at Naza-

PLACE. -- Somewhere on the northwest shore of the Lake of Gennesaret, probably not far from Capernaum. It may well be supposed that there was a curved shore, on which the multitude gathered, the boat of Simon being con-

veniently placed for them to hear.

Time.—A few weeks before the second passover, A. U. C. 781 (A. D. 28). According to Andrews, shortly after that feast.

PERSONS .- Our Lord and the multitudes crowding to hear him; Simon Peter, James, and John. Andrew is not named here, but he is in the parallel passages of the Gospels according to Matthew and Mark.

INCIDENTS. - The multitude press upon our Lord; he enters the boat of Simon, and is taken a little way from land; he teaches the multitude, then bids Simon cast his nets; Simon obeys, nets are filled, and begin to break; the partners in the boat are signalled; both boats are filled to the point of danger; Simon Peter is amazed, and begs our Lord to depart; all are encouraged by the words and promise of Jesus, and leave all to follow him.

PARALLEL PASSAGES .- Matthew 4 : 18-22; Mark 1:16-20.

SANITARY SQUIBS.

Always clothe yourself comfortably. Change your garments only when the

It is always a mistake to take more into the stomach than the system car Stand a few seconds in the hall or vestibule before entering a heated

house. Look well to the ventilation of your

The sash should be lifted to permit a constant influx of fresh oxygen, and lowered from the top to let the vicious

air go out. Another adjunct to health is perfect cleanliness. The human skin is a com-

plicated network through which ex-crescenses are carried off. The wholesome friction of a flesh brush or Turkish towel or even hand rubbing will stimulate the suspended action and thereby prevent fever and the contagious disorders which create international panic, bankrupt sectional interests and make sad havoc of life.

Adhere strictly to the requirements of the constitution and by-laws of health and common sense, and give a cold berth to quack compounds unless specially advocated or endorsed by doc-

If a physician be required to diagnose symptoms you do not understand, send always for the medical man or woman whose skill and kindness are unquestionable. Sympathy goes a great way in healing of all bodily as well as mental maladies.

Unless one is very ill simple remedies are best. A lady whose family of six were all prostrated with influenza brought them all around without the aid of a doctor. "Good nursing and goose grease did the business," she re-marked exultantly. "My old man was taken with a chill, followed by a nasty fever and a regular pneumonia cough. I soaked his feet in mustard water, sat him down in front of the blazing range and rubbed his throat and chest and spine with goose grease. The greedy skin drank it in by the handful. Finally when the hungry pores would hold no more, then I laid over the afflicted portion a thin layer of cotton batting tacked fast to his gauze undershirt. Hot lemonade toned up the system, kept open the pores and nature did her work during the hours of rest. They say prevention is better than cure, but goose grease is always good. I have known it to relieve the most obstinate cases of They were all amazed, and glorified croup in children when the doctors recommend a surgical operation as a last resort. The vigorous rubbing stimulated the skin, enabling the penetrating panacea to loosen the phlegm which had fastened upon the tender vitals; after which it took but a slight cough or nausea to dislodge the pith-like para-

> The old lady was right, there is nothing more effective than pure dripping from a wholesome fowl. It goes at once to the sore spot, and there is nothing that will so readily absorb fever and noxious gases as raw cotton applied to the skin surface after the pores are opened. In many instances it will blacken in a few hours from the malar-Ridley's Fashion Magazine For

EVERYBODY thinks that everybody else's misfortune is a punishment. thee (Luke 18: 28).

1. "Depart from me; for I am a sinful man, Q Lord." (1) Deity rectification the things he has to do is a genius.