A SERMON FOR SUNDAY

INTERESTING DISCOURSE BY AN DR. HOWARD DUFFIELD.

Subject. Heart Failure - The Autobiography of Our Souls is Often Stained With the Very Faithlessness Which Blots the Memoirs of the Apostles.

NEW YORK CITY.-Dr. Howard Duffield, pastor of the Old First Presbyterian Church, Fifth avenue and Twelfth street, preached Sunday morning on "Heart Failure." He took his text from Mark xiv: 50: "And they all forsook Him and fled." Dr. Duffield said:

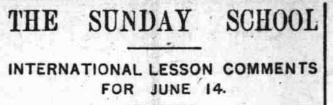
What cowards! Comrades of Jesus. shall a three years' friendship with the Master come to such an end? Shall the intimacies of man months go swirling like leaves in the wind before a puff of panic fear? Apostles of Jesus, why will ye be pilloried for poltroonery? When defeat broaded over the hills of Gilbon and the remnants of the armies of Israel lay strewn through the Judean valleys, Saul and Jona han died together. When Socrates kept tryst with death the prison yard in which he sat became like a hall of banqueting and the jail stones echoed with the converse of devoted friends wistfu, of sharing with him the cup of hemlock. the sun of Austerlitz that had When bathed the earth in glory at its rising, sank eclipsed in blood behind the plain of Waterloo, the files of the imperial guard drew up as on parade and died beneath the flag. But in the hour of His extremest need the commades of Christ "forsook Him and fled." These that had seen Him walk the storm swept lake: conquer disease with a finger-touch and dethrone death with a swords, and the riffraff of the city with Him and fled.

Jesus walked the pathway of tears, and no one kent sten with Him. The hour has sounded for chivalry, and His friends exhibited polyconery. The call was for heroes, and these He loved showed their backs to Christ, instead of their faces to the foe. Octasion beat the long roll, but the battle line became a rout. Imagine that scene reversed Imagine that cordon of apostles buttressing Christ against as sault as with a citadel of rock. We can almost see them rooting themselves like storm-defying oaks, and opposing the metal corsicts of Christ's focs with the breastplate of their invulnerable affection. We can almost see them converting Geth semane into a Gibraltar of affection, and shattering the onset of embittered persecution upon the impregnable front of a devotion that was stronger than death. We are well nigh envious of their opportunity of renown.

seem wrapped in sleep, unable to comprehend the conflict that surges within our soul. There are doubting days in the calendar of experience when the earth trembles beneath the feet, when the guiding stars of destiny are veiled with a cloud, when the altar flame of life burns into ashes, when the eyes of faith are blinded with a mist of tears, and when hope bows her serene head and hides her radiant face.

Another element of heart failure is danger. There was an element of personal peril that night which we must not forget to introduce into our analysis of the impulses that drove the apostles away from Christ. In all likelihood the thought of danger little affected the comrades of Jesus. With us it is apt to be the overmastering consideration. The retreating apostles were not so much afraid of some things as we are. We talk about absolute monarchy. We rehearse stories of Siberian atrocity until the blood chills. There is but one absolute monarch-the czar of human opinion. The ukase which he issues drags us all into a Siberia of meanness but faintly tipyfied by the degradation of those gloomy mines that burrow into the Asiatic mountains. The opinion of the world exiles finest feeling. It dungcons truest manhood. It rivets chain and ball on our loftiest aspirations. It vetoes independence. We dare not be free and manly and genuine. It makes our feet fast in the stocks of its whims. We are all the while asking which way the weather-cock points -and we trim. We are diligent in inquiring how the current sets, and we veer, instead of asking whither the needle points and setting our prow to the pole star: instead of reading the chart and laughing to scorn the fret and roar of the billows. We serve Christ, by the world's permission. Why should we be so deferential to the world's opinion? If you slip, will the world help you up? If you have blotted syllable, when a squad of hirelings with the fair page of your life, is the world helping you to whiten it? If you are sick, staves, came out to take Him, they forsook | will the world play physician? If you are struggling with all the energy that is in your soul to scale some starry height of purity and of nobility will the world lend you a hand? When your path enters the valley of the shadow will the world walk beside you on that lonely and mysterious way? When your stay here is ended will the world spend one thought upon you, keep flowers growing on your grave or tear the lichens from your tombstone? There is one who loves you, one who, whenever you slip, has an arm of love ready to catch you: when you fall has messages of hope ready to whisper in your ear. He will Paul declared that his appeal to the emwhiten your soul. He will gird your weakness. He will school your ignorance. He will share your sorrow. He will companion you as you cross the frontiers of time. He will introduce you into an unclouded cternity beyond. Why care very much for the opinion of the world in which we are but a fraction now, and in which to-mor-

row we will be a cipher? Why not very Messiah. In Jesus Paul believed that the The possibility of such loyalty has not keenly care for one whose love envelops expected Saviour had appeared, and for yet passed away, it has not yet become im- our being as with an atmosphere? Turn the page and read the later story of postolic loyalty. The sequel is different from the preface. Call the roll of that glorious company of the apostles and hear every compass point ring with fidelity to Jesus. Read how they sowed the earth with martyr blood from Abyssinia to India. Begin the chronicle with that tradition of Simon Peter, who was led out to death in the Roman amphithcatre while his wife was crowned with martyrdom before his eyes, to shake if possible the stanch rock of his bedded faith. And while she suffered he called her by name concerned as to the pattern of their crowns. | and addressed her in terms of most endearing affection and exhorted her to remember the love of the blessed Lord and to be firm until the very end. His turn came next. He had but a single favor to ask from God as he stood there in the old Roman circus face to face with death, and that was that he might remain firm for one more hour. He had but a single favor to ask from man, and that was that he might be crucified head downward, as it' was too great an honor for one who had deserted Jesus to suffer in the same vay Jesus did. The whole company of the apostles went sweeping home to their Master in chariots of fire. They sealed their allegiance to Him with their blood. Since the night of panic they had come to sce Jesus under a new aspect. They had known Him as a friend. He had a place at their table and a voice in the home talk. He had a seat at their firesides and a share in their plans. They had strolled together up and down the field paths. They had paced side by side through the city streets. He had colored their sympathies, molded their character, enriched their lives; but the bond of friendship broke in the hour of trial. They had known Him as a teacher. They had been fascinated by the crystal-clear form of His expectedly leaps up and chills us with its statements. They had thrilled to the searching and subtle touch of His mountain sermon. They had felt the subtle charm of His parables, but the spell of His wisdom did not keep them true on the night of His betrayal. They had seen Him we scan the page of Scripture. A wondrous as a miracle worker. They had beheld the storm sleep like a child at His command. They had witnessed leprosy converted into purity at His touch. They had seen the winter of the sepulcher bloom into the spring when His sandals touched the lintel of the tomb, but the power of Jesus did not armor them to look upon the face of fear. But since that hour of heart failure they had come to know Him as their Saviour. They had seen Jesus die for them. They had felt the touch of love that death could not quench. They had been beneath the arms of the cross outstretched to shelter them. They had caught the accents of His parting prayer, "Father, forgive." They had heard His triumph shout, "It is finished." As their Redeemer Jesus riveted them to Himself with



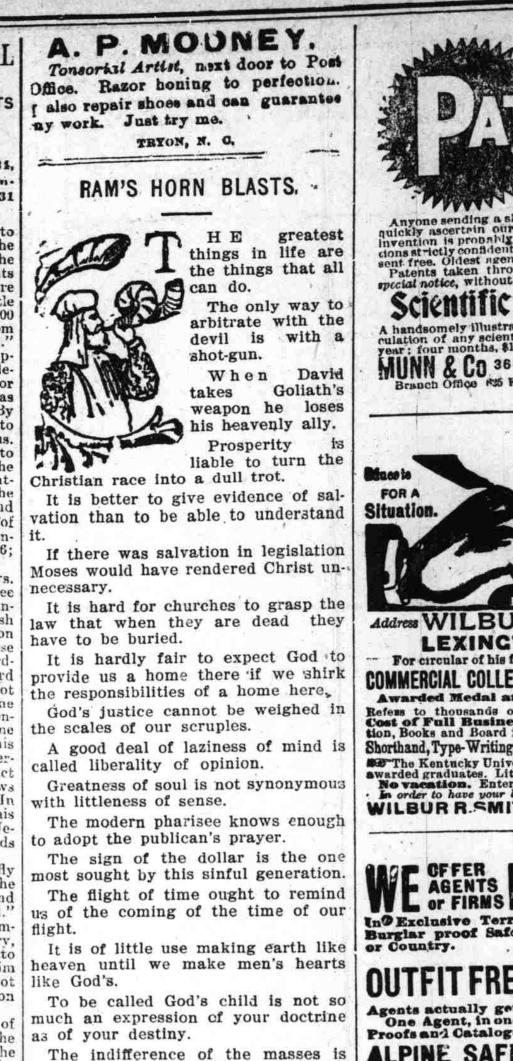
Subject: Paul at Rome, Acts xxviil., 16-21, 30, 31-Golden Text, Rom. i., 16-Memcry Verses, 23, 24-Study Verses, 10-31 -Commentary on the Day's Lesson.

Paul enters Rome (v. 16). 16. "Came to Rome." Rome is reached at last and the long journey is at an end. At this time the city of Rome was at the height of its glory. It held sway over nearly the entire known world. Within a circuit of little more than twelve miles more than 2,000,000 of inhabitants were crowded, of whom about 1,000,000 were slaves. "But Paul." Nero, the emperor to whom Paul had appealed, was too much engaged in his debaucheries and pleasures to care much for such a man as Paul or such accusations as were made against him by the Jews. "By himself." This lenity was probably due to the commendation of the centurion Julius. 'With a soldier." The custom was to chain the prisoner by one hand to the guard. To this chain the apostle frequently makes allusion in the epistles to the Epnesians, Philippians and Colossians and in his friendly note to Philemon, all of which were written during this imprisonment. See Eph. 3:1; 4: 1; Phil. 1: 13, 16; Col. 4: 18; Philem. 1: 9, 10.

The first interview with the Jews (vs. 17-22). 17. "After three days." Three days after Paul's arrival at Rome he invited those who presided over the Jewish community to visit him. His first steps on passing beyond the narrow circle of those already converts were directed, in accordance with his established principle, toward Israel. And as his circumstances did not allow him to seek the Jews, as he had done in other places, he requested the representatives of the Jewish congregation to come to nis lodging. "Men and brethren." This address to the assembled Jews is of a personal nature, and is intended to counteract certain prejudices which the Roman Jews might entertain. "Delivered prisoner." In as mild terms as possible he recounts his uncalled for accusation by the Jews in Jerusalem, who delivered him into the hands of the Romans.

18, 19. "Let me go." He narrates briefly the events given in chapters 21 to 26. The Roman officials repeatedly failed to find cause of offense in him. "To appeal." peror had become indispensably necessary, because the Jews opposed his acquittal to which the Roman authorities judged him to be entitled. He states that it had not like God's. been his intention to bring any accusation against his people before the emperor.

"Hope of Israel." The hope of 20.Israel is the general expectation of the



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possible for one to show a stalwart allegiance to Jesus Christ in the face of contempt and antagonism. "They are not yet dead that seek the young child's life.' Christ does not recede with the ebb of passing years. The men of His age are sleeping in their sepulchers.

The first element of heart failure is disappointment. The apostles had a very well defined theory as to what Christ had come to do for them, but they had thought very little of what they were to do for Him. They had a clear conception of the prerequisite of discipleship. They were deeply They knew to a nicety the comparative altitude of their thrones, and they were anxiously parcelling out the cities over which they were to rule. With their feet treading the very ascent to Calvary they were badgering each other as to which of them should be greatest. Jesus had come to give them a life of case and self-satisfaction. No more stormy nights out upon Gennesaret; no more tugging at the nets and pulling the wet cordage of their boats; no more weary days brawling in the Capernaum market place to get salt for their meat and butter for their bread. Christ had a whole cornucopia of splendors to empty into their lap-kingships, and dignities, and thrones, and scepters. When as with a lightning stroke all these fond dreams went whisting down the wind, and their cloud palaces vanquished like mist at sunrise, disappointment thrust its iron into the soul, and away they went, spurred by an impulse which for the moment was irresistible. Their thought had been centered on the good they were to get, not upon the good they were to do. It is not impossible that you and should just as mistaken'y interpret the purpose of Christ's mission. In some pivotal moment the consciousness of sia unshadow. We are lashed by the scorpion whip of conscience. We shudder at the thought of death. The awe of eternity overshadows us. With timid fingers we open the Book of God. With cager eye gospel solutes us. Glad tidings ring like music through our hearts concerning One who has a welcome for the outcast, who can whiten the most soiled soul, who will uplift the fallen and recall the wandering, and who has planted His mighty heel upon the head of death. We kneel rejoicingly at the foot of the cross. We surrender our life into the keeping of Jesus. We yield Him the ready homage of our hearts Then comes the danger hour. Then we are in peril of thinking how much Christ has to give, and too little of what He is training us to give. Then we are prone to dwell in imagination with the spirits of just men made perfect, and the companies of the shining ones who walk with Christ in glory. until. we lose touch with the men and women who throng about us warped and stained with the sin and sorrow of the world. We forget that forgiveness is not the last word but the first word of the Gospel. We forget that pardon is not the last ulterance but the first utterance that Jesus has spoken. We overlook the fact that there is a culture of character which demands the energy of there is a service of others that calls for

the crucifizion of self.

hooks of steel. In this day of force worship it is timely to uplift Christ as the vitalizing energy of humanity. It is pertinent to emphasize the deathless power that resides in Christianity. It is interesting to watch it soaring like a phoenix from the ashes of Jerusalem, smiting like a mailed giant the forces of the Graeco-Roman civilization, sweeping a hero and the patience of a devotee, that like a white-winged angel of mercy beyond the Alps and the Rhine, and scattering glorious benedictions upon Scandinavian, Another element of heart failure is Celt and Saxon; to watch it as it carries doubt. How was it possible for the apos-tles to recognize a Messiah under arrest? continents and hermit nations of our own time, and blessing with its exhaustless bounty attic and cellar, avenue and alley, and parlor and schoolroom, and market place of latter day civilization. In this hour of culture craze it is timely to mark the unique wisdom of the Christ and to note that through all the ages a train of gifted minds has brought the treasures of their life and laid them at the feet of Him who was cradled in the Bethlehem manger: to observe the masters of human thought bowing with wondering homage before the sweet and the clarity of Christ's insight; to remark how the boldest of the skeptics singular personality. But when I see one who dwelt in the light of the face of God hastening down into the shadows and miseries of this stricken earth: when I behold Him stripping Himself of those robes of world began and appareling Himself with that sad-hued vesture which we mortals wear, stained with woe and broidered with tears; when I behold Him who was the centre of angelic adoration, in pathetic loneliness, becoming a target for the scorn bosom of His love, and all this for me, for me, a sinner, then I am His. Then, if ever, the elemental depths of being are stirred and a loyalty of affection is enkin-

preaching this he had been attacked and made a prisoner. He held the same faith as all the Jews, only going in this matter further than they, in that he believed the ancient promise was now fulfilled." We can see from the reply of the Jews that he understood their position exactly. "This Roman chains, like our handcuffs, chain." usually indicated crime, but Paul's chains stand for patriotism and the loftiest religious conception.

"Neither received letters." Why 21. the Jews in Judea had not forwarded the accusation against Paul to their brethren in Rome, that they might continue the prosecution before the emperor, is not known. It is probable that they regarded their cause as hopeless, and chose to abandon the prosecution. Paul had been acquitted successively by Lysias, Felix, Festus and Agrippa.

22. "Desire to hear of thee." They implied that they had heard of him by their request to know what he thought of this new sect. That they spoke so cautiously, and subsequently made no demonstration of hostility against Paul is readily accounted for. The apostle was held in special favor by the chief officer of Nero's household, and the Jews of the synagogue were themselves subject to persecution so that they were powerless to persecute the disciples of Christ.

The second interview with the Jews (vs. 23-29). 23. "Came many." They came in great numbers. Many accompanied the "Expounded." etc. Paul chief Jews. takes as his theme that doctrine of the kingdom of God which was the central truth of the Old Testament and the New, that great disclosure of the prophets which was still, as it had been for centuries, the supreme thought and hope of the whole Jewish people. Again Paul follows the very line of his risen Lord's exposition to the two disciples on the road to Emmaus. "Moses-prophets." Beginning at Moses and all the prophets he showed that the predicted kingdom is not limited to one nation, but co-extensive with the world. He showed them that in Jesus of Nazareth all the conditions of the expected Messiah were fulfilled. "Morning until evening." This shows the effort Paul put forth to save the Jews.

24. "Some believed." A few were won to faith in the Christ, but the many disbelieved the teachings of their own Scrip-tures, and rejected the suffering Messiah, so plainly disclosed. The seed of the word fell here, in some cases, by the wayside; in others upon stony places, or among thorns; nevertheless, some fell into good ground.

25-29. "Spoken one word." With these solemn words of the Holy Ghost, spoken by Isaiah. Christ had opened His teachings by parables (Matt. 13: 14, 15), and had finally closed His minstry among the Jews (John 12: 40). And now Paul, as if himse'f commissioned by the Holy Ghost as a prophet of the New Testament, sadly redelivers the same message, enforced by the awful emphasis of the Master's double utterance. Thus the apostle, under divine direction, formally and finally seals up the gospel offer to God's disobedient and rejecting people. In this fearful process there are three distinguishable agencies expressly described: The ministerial agency of the prophet; the judicial agency of God, and the suicidal agency of the people themselves. "Unto the Gentiles." Paul was never discouraged. If the gospel was rejected by one class of people he was ready to offer it to another.

Paul's residence and ministry in Rome 31). 1 WO whole vears.

to be accounted for partly by the dif ferences of the churches.

There are churches where Christ instead of driving out the traders would have to cast out the devils.

The survival of the fittest may be the way of law, but the salvation of the failures is the way of love.

A virtue is not a deceased vice.

Sorrow is a stronger link than joy. Fine harness does not make the fast horse.

LABOR WORLD.

Calgary, Can., carpenters have struck for higher wages.

Spain has a legal cight-hour day that the courts have no power to interfere. with.

An unsual amount of unemployed labor is an existing condition'in Sheffield, England.

It is stated that more than 15,000 women are employed on the six principal French railways.

Machinists on strike at Quincy, Ill., have agreed to a settlement of their strike by arbitration.

The Miners' Union, of Lanarkshire, Scotland, has added \$30,000 to its credit in the past six months.

The trades unions of the State of New York have increased in membership 53,000 in twelve months.

It is said that the membership of the Carriage and Wagon Workers' International Union now numbers 178,-000.

Employes at the G. T. R. shops in London, Canada, are to receive an inerease in their salaries of one cent an hour.

The International Brotherhood of Papermakers has declined to amalgamate with the pulp, sulphite and mill workers.

At Duluth, Minn., the strike of the Cooks' and Waiters' Union is ended, the strikers having gained everything they asked for.

The number of members of the Amalgamated Society of British Engineers has increased during the year 2309from 90,943 to 93,252.

Foreigners, mostly Italians and Poles, employed as contractors' helpers at Buffalo, N. Y., have formed a union. They want more pay and fewer hours of work.

About 30,000 musicians of the country, or ninety-five per cent., were represented at the Federation of Musicians' National Convention held recently at Indianapolis, Ind-

Plants with white blossoms have a larger proportion of fragrant flowers than any other.

the upshot of centuries of prophecy? Was this the story that the messengers of God had been telling of majesty and glory and of victory? Was the Prince of the house of David to be dragged away in chains and the Lion of Judah to be thrust into a cage? Clouded in their per-ceptions, confueed in their thought, confounded by the inrush of doubt, Jesus' disciples hurried away beneath the shadows of a night that but faintly suggest the dark questionings that must have shadowed their devoted hearts.

This is an age of doubt. Demon whispers are upon every breeze. Siren songs are at every turn. Faiths are under the they pass within the charmed circle of this scalpel. Creeds are in the crucible. Beliefs are upon the anvil. A searching and pitiless criticism is passing under its lens everything that men have counted helpful and holy in the days gone by. For one, 1 do not regret it. Flame will never harm divine majesty which He wore before the gold. A file's tooth cannot bite a diamond. But an age of doubt brings many a doubting day into the hearts of faithful and loving disciples. The champions of the faith had their doubting days, the record of which is written in the Scripture with a pen dipped in tcars. There came a day when David loving, trusting, aspiring spirit that he was, bemoaned the time His people and buffeted by brutes in the when God's face was hidden. There came a day when Elijah, that man with nerve the bolt of doom that was whistling in its of steel and heart of fire, lay spent and flight toward my heart bury itself in the worn by the stress of mental conflict under the juniper tree in the desert. There came a day when John the Baptist, that mounted like an eagle to greet the dawn of truth, felt his heart weaken and his eye film. died that knows no swerving. There comes a Gethsemane to every one that is following Jesus closely, a time of darkness, of loneliness, of a wrestling in A woman is never so lonely as when she the night, when those that love us most knows a secret and has no one to tell it to,

A woman is never so lonely as when she

Why he was not prosecuted before the emperor during this time is not known. As there was no prosecution Paul was suffered to live in quietness and safety. Nothing certainly is known on the subject. It is evident, from 2 Tim. 4: 16, that he was at some time arraigned before the emperor, but when, or what was the decision, or why he was at last set at liberty, are all involved in impenetrable obscurity. 31. "Preaching - and teaching." Paul

did a great work during these two years in Rome: 1. He preached the gospel to all who came to him. 2. He wrote several epistles which were by far the most important part of his prison activity.

Didn't Know There Was a War. After the announcement of the British success at Tel-el-Kebir the guns in St. James' park, London, were pot fired, and Mr. Gladstone, who was prime minister at the time, wrote to ask his war minister why the guns were silent. He himself, Mr. Gladstone added, had had them fired for the Indian victories in 1846. There was a neat turning of the tables in the reply. Mr. Gladstone had told the house of commons that there was no legal status of war with any recognized state or power and his secretary for war wrote back that the only excuse the war office had was that, relying on the premier's statement, "we have hitherto believed that we have not been at war."

