PULPIT AND PEW

Pulpit and Pew.

J. R. McLaren will preach the gospel Sunday at 7:45 p. m. in Crystal Lake hall, 2121 Crystal Lake avenue. Subject, "The Two Adams."

The adjourned annual meeting of the Chicago Avenue Baptist church will be held in the parlors Wednesday, May 7, at 6:30 p. m. Supper will be served.

Rev. Marion D. Shutter goes east the latter part of this month to attend the Universalist anniversaries in Boston and to make an address in Tremont temple.

In the absence of Rev. C. L. Lehnert, the pulpit of the Central German M. E. church will be filled in the morning by Rev. Dr. Kopp. There will be no evening service.

Rev. G. L. Morrill has an illustrated article in this week's Chicago Standard on "Minneapolis," and also one in the last number of the Baptist Union on "First Steps Downward."

"The Scientific Spirit from the Christian Standpoint" will be the theme of Dr. P. A. Cool's address at St. Paul before the post graduate conference of the Northern Minnesota School of Theology.

Dr. J. S. Montgomery will speak on "The Master of One" at the morning service in Wesley church. In the evening the brief address will be appropriate to the May musicale, which will be given by the choir.

Rev. A. R. Tillinghast, pastor of Tuttle Universalist church, will lecture to-morrow evening on "The Story of King Lear, or the Battle of Love and Jealousy," the first in a series of "Evenings With Shakspere."

Dr. P. A. Cool of the Fowler Methodist church will deliver a second address on the question of "Modern Socialism" Sunday evening. The theme will be "The Moralist and the Christian As Seen in Seneca and St. Paul."

Beginning to-morrow, there will be a series of vesper services in Plymouth Congregational church, beginning at 5 o'clock and closing promptly at 6. The church will be open and an organ recital may be enjoyed for twenty minutes before the hour.

The Gideons will conduct the evening services at Forest Heights Methodist Episcopal church. The Gideons are a company of men from among the traveling men, banded together for Christian work. The service will be unique. All are invited. Seats free.

As a feature of the song service, Frederick L. McGhee, of St. Paul, will speak Sunday evening by request at St. Peter's A. M. E. church, Twenty-second and Elliot avenue S, on "The Arrest, Trial and Condemnation of Jesus." All are invited to attend this service.

The district anniversary celebration of the founding of the Epworth League will be held at Hennepin Avenue church, Tuesday, May 13, commencing with a song service at 7:30 p. m. The preceding Sunday the chapters of the city will hold subdistrict sunrise prayer meetings.

To- morrow evening at the Church of the Redeemer Rev. George I. Keirn, D. D., who has had charge of the Universalist missions in Japan for several years, will speak on the subject of "Japan and the Japanese People." There will be a program of special music, the choir being assisted by outside talent.

"The Impeachment of the Church" will be the theme of Dr. J. C. Shelland's sermon in Western Avenue M. E. church to-morrow morning. The sermon will be followed by the Lord's supper, administered by Dr. David Tice. In the evening Dr. Shelland will preach to the Independent Order of Odd Fellows.

At the 5 o'clock vesper service at Park Avenue Congregational church Sunday afternoon the folowing musical numbers will be given: Organ, Andante Cantabile, Tschaikowski; anthem, "Even Me," Warren; duet, "Tarry With Me, O My Savior," Nicalai; anthem, "O Jesus, Thou Art Standing," Stone; solo, "The King of Love My Shepherd Is," Gounod, Mr. Newgord.

Rev. C. J. Tannar will occupy the pulpit of the Portland Avenue Church of Christ morning and evening. His morning sermon, "After the Revival—What Then?" is designed to be especially helpful and suggestive to the 100 or more new members. The evening sermon, "Our Life, a Test Period," will appeal to those who are not Christians. The chorus choir which sung during the revival meetings will sing on Sunday, using the same book. Reception of new members and baptism will be held.

Lyndale Congregational choir will give an appropriate musical program for communion Sunday, May 4. Morning—Anthem, "There Is a Green Hill" (Gounod), tenor solo, Crosby Hoppe; offertory solo, "Thou Shalt Keep Him in Perfect Peace" (Patten), Miss L. B. Wasserzieher. Evening—Quartet, "Jesus, Lover of My Soul" (Williams), soprano, alto and tenor solos; offertory solo, "Sweet Home of the Angels" (King), Master Eugene Paulley, of St. Mark's vested choir; response, "Lord, to Thee (Anon.), unaccompanied.

At the First Baptist church, Sunday morning, Pastor Riley will give the hand of fellowship to sixteen who have been received during the month. In the evening he will preach on "True and False Faiths," third sermon in the series to people under 30 years of age. A special program of music has been prepared, including two extra numbers, "The Resurrection" (Shelley), chorus, and solo by Dr. McKenney; response, quartet; violin, "Wiegenlied" (Hauser), Mr. Woodward; duo, "Crucifix" (Faure), Dr. McKenney and Mr. Woodward; "Come, Holy Spirit" (Gounod), quartet. Professor Gilbert, the organist, will play "Fantasia" (Emil Sjogren) as prelude and postlude. At the Berean branch, 2320 Central avenue, Sunday evening, will be given a service of song, conducted by C. J. Miller. A short sermon will be preached by the pastor, William Francis, on "Obeying the Word," one of the series on "Bible Study."

Christian Endeavor Notes.

A social rally of district 1 will be held Wednesday evening at Lyndale Congregational church.

Friday, June 20, is the date selected for the Minneapolis Christian Endeavor Union annual moonlight excursion. This evening is the full moon for June, the place and details will be announced later.

Owing to the discontinuance of the regular evening service and the institution of a 5 o'clock vesper service at Plymouth Congregational church, the Y. P. S. C. E., will hold their meetings hereafter at 6 o'clock instead of 6:30. This will enable all to attend both services. There will be about five minutes' intermission between the two meetings.

Park Avenue Congregational Senior C. E. Society held its semiannual banquet and election of officers Tuesday evening, April 29 in the chapel; an excellent dinner was served and the business meeting following immediately was well attended and conducted. The list of new officers and committee chairmen will appear next Saturday.

CHURCH SERVICES TO-MORROW

Methodist.

Wesley—Rev. James S. Montgomery, D. D.; morning, "The Master of One"; evening, May musicale, with address by Dr. Montgomery.

Twenty-fourth Street—Rev. Donald McKenzie; morning, "True Contentment"; evening, "The Third Commandment."

Central German—Morning, Rev. F. Kopp, D. D.; no evening service.

Thirteenth Avenue—Rev. T. F. Allen; morning, "Our Great High Priest"; evening, "How Can These Things Be?"

Forest Heights—Rev. John Henry Cudlipp; morning, "The Art of Living"; evening service will be conducted by "The Traveling Men's Gideon's Band."

Lake Street—Rev. T. W. Stout; morning, "Christianity and the Progress of the World"; evening, addresses by student volunteers of the state university.

Franklin Avenue—Rev. A. A. Graves; morning sacrament of the Lord's supper; evening, "Christ, the Light of the World."

Hennepin Avenue—Rev. Dr. S. D. Hutsinpiller; morning, "A Very Great Opportunity"; evening, musical service.

First—Rev. Wm. Love, Ph. D.; morning, "A Call"; evening, "People Perplexed—After the Dance."

Park Avenue—Rev. G. G. Vallentyne; morning, "A Study of Barnabas"; evening, "From Shame to Glory."

Foss—Rev. J. H. Dewart; morning, "Some Serious Mistakes Which the Christian Church Has Made"; evening, "Why Should People Become Christians?"

North—Rev. W. A. Shannon; morning, "Spiritual Leadership"; evening, "The Bible as a Book of Morals."

Simpson—Rev. W. H. Rider; morning, "The Criterion of Christian Character"; evening, "By-paths."

Trinity—Rev. L. A. Willsey; morning, "The Local Church—Her Mission"; evening, "Trust."

Fowler—Rev. P. A. Cool; morning, "The Suffering of Love"; evening, "Seneca, the Moralist, and St. Paul, the Christian."

Bloomington Avenue—Rev. Charles Fox Davis; morning, "The Help of the Helpless"; evening, "A Prophet Hunting for a Model Man."

Western Avenue—Rev. J. C. Shelland, D. D.; morning, "The Impeachment of the Church," Lord's supper, Dr. Tice; evening, sermon to the Independent Order of Odd Fellows.

Richfield—Rev. Rupert Swinnerton; morning, "Spiritual Analogies in the Passing of Winter"; evening, "A Cruel and Outrageous Thing," fifth in series.

St. Peter's A. M. E.—Morning, Rev. T. Reeves, "The Prayer of David for an Enlargement of His Life for a True Interpretation of the Revelation of God to Man"; evening, Frederick L. McGhee of St. Paul, "The Arrest, Trial and Condemnation of Jesus"; song service.

Congregational.

Thirty-eighth Street—Rev. William A. Wilkinson; morning, communion and reception of new members; evening, "The Human Banyan Tree."

Open Door—Rev. Ernest E. Day; morning, "The Authority of Jesus Christ"; communion service and reception of members. Evening, "The Power Behind Us."

Vine—Morning, Superintendent Stocking, of the Union Mission; evening, Miss Sallsbury, new superintendent of Y. work.

Fifth Avenue—Rev. J. E. Smith; morning, "Some Misconceptions Concerning the Lord's Supper," second in series; evening, "A Wholesome Tongue and Merry Heart," fifth in series on "Odd Texts."

Robbinsdale—Morning, Rev. M. A. Stevens, "Do This in Remembrance of Me."

Park Avenue—Clarence F. Swift, D. D.; morning, sermon by the pastor; 5 o'clock, vesper service, special music; theme, "Away from God."

Plymouth—Leavitt A. Hallock, D. D.; morning, "The Testimony of the Life"; communion and reception of members. Vespers at 5 o'clock, with organ recital at 4:40.

Lowry Hill—Rev. Henry Holmes; morning, reception of new members, sacrament of the Lord's supper and sermon on the theme, "Progress the Law of Life"; Christian Endeavor at 6:15.

Como Avenue—Morning, F. A. Bartlett, "Into the Highways and Hedges"; evening, Christian Endeavor meeting, 6:30.

Fifth—Morning, Professor Frederick Tucker, of the state agricultural school; 4:30 p. m., vesper service, with special music.

Baptist.

Free—Rev. R. R. Kennan. Morning, "Inhabitants of the Temple"; evening, "Profanity," third in a series on the "Ten Commandments."

Central—Rev. W. W. Dawley, D. D. Morning, "Ebenezer"; evening, "Light and Darkness."

Norwegian-Danish—Rev. H. A. Sather, morning and evening; baptism and communion after evening sermon.

Olivet—Rev. Frank H. Cooper. Morning, "Walking and Talking with Christ"; evening, "Your Shadow," and baptism.

Chicago Avenue—Rev. G. L. Morrill. Morning, "The Church—What—Why?" evening, "Shibboleth," prelude "The Church Vote for Mayor."

Calvary—Rev. Loren A. Clevenger. Morning, "Communion in Christ"; evening, "A Simple Duty Close at Hand."

Fourth—Rev. G. F. Holt. Morning, "The Checkbook of Faith"; evening, "True Greatness."

First Swedish—Rev. O. Bodien. Morning, "The Song in the Christian Church"; evening, gospel meeting.

First—Rev. W. B. Riley. Morning, "God Manifest in Christ"; evening, "True and False Faiths."

Century Music Hall—3 p. m., Bible school; 4 p. m., evangelistic service, "The First and Second Commandments vs. Idolatry," Rev. W. B. Riley; Mr. and Mrs. Baker, blind singers from Philadelphia, will sing.

Berean Branch—Evening, Rev. William Francis, Bible study, "Obeying the Bible."

Emerson Avenue Mission—Bible school, 3:30 p. m.

Presbyterian.

Grace—Rev. Donald D. McKay; morning, "Jesus in the Country of the Gergesenes"; evening, "Fear Overcome."

Franklin Avenue—Rev. W. O. Wallace; morning, "Sabbath Observance"; evening, sermon for the Christian Endeavor society, followed by installation of officers.

First—Rev. J. B. Helwig, D. D.; morning, "No Repentance Beyond the Grave"; evening, "The True Character of Church Music."

Highland Park—Rev. Paul J. Slonaker, Ph. D.; morning, "Righteousness of Action or Moral Conduct," the fourth in a series on "Soul Growth"; evening, "Perfect Manhood and the Method of Its Attainment."

House of Faith—Morning, Rev. Charles Scanlon. Evening, Rev. Graham Lee of Corea will tell of his work and the country.

Shiloh—Rev. Willard S. Ward; morning, "Through Death to Life"; evening, "The Gospel of Jesus Christ, the Power to Save."

Welsh—Rev. R. E. Williams; morning, communion services; evening, "The Comforter."

Stewart Memorial—Preaching morning and evening by the pastor.

Andrew—Rev. M. D. Hardin; morning, "The Harmfulness of Anxiety"; evening, union vesper service at 5 p. m. at First Congregational church.

Westminster—Rev. John Edward Bushnell, D. D.; morning, "The Challenge and the Man"; evening, "God's Way With Naaman."

Universalist.

Tuttle—A. R. Tillinghast; morning, "The Contribution of Religion to Science"; evening, "The Battle of Love and Jealousy," an interpretation of "King Lear."

Church of the Redeemer—Morning and evening, Rev. George I. Keirn, D. D.; evening, "Japan and the Japanese People"; special music.

Episcopal.

St. Paul's—Rev. F. F. Webb; morning, "Our Bounden Duty and Service"; evening, "There Shall Be No More Sea."

All Saints' (2619 Clinton)—Holy communion, 7:30 a. m.; morning service and sermon, 10:30; "All Good Things Came from God," Rev. George H. Thomas; Sunday school missionary service, 12 m.; evening prayer and sermon, 7:30.

St. Mark's—Morning, holy communion and sermon by the rector, Rev. T. W. MacLean; evening, full choral service by full vested choir; George H. Normington, organist and choirmaster.

Transfiguration—Morning, Rev. Isaac Houlgate, holy communion and sermon; Sunday school at noon.

Unitarian.

First—Rev. Jenkin Lloyd Jones, of Chicago; morning, "Noblesse Oblige"; afternoon, at 3:30, an interpretative reading of Kipling's "McAndrew's Hymn."

All Souls'—Rev. A. N. Alcott; morning, "The Heat and the Seed as Religious Symbols in Scriptures"; evening, "St. George Mivart, the Catholic Scientist, on 'Happiness in Hell.'"

Nazareth—Morning, Samuel Garborg, "Distinctions and Fruits of Freedom."

Swedish Unitarian Society (services in Nazareth church)—3 p. m., Rev. August Dellgren, "Immortality."

Lutheran.

Salem (English)—Rev. G. H. Trabert, D. D. Morning, "Christ's Prayer for the Unity of the Church"; evening, vesper service.

Trinity (German)—Rev. Frederic Sievers. Morning, "Prayer in the Name of Jesus."

Christian Science.

First Church of Christ—Morning, "Adam and Fallen Man"; evening, "Adam and Fallen Man."

Third Church of Christ (Avery's hall, 14 W Twenty-sixth street)—Morning, "Adam and Fallen Man."

Liberal Christian Science (Masonic Temple)—11 a. m., Rev. George Edwin Burnell, "Perfection."

Catholic.

St. Charles—Rev. J. M. Cleary. Morning, "The Perfect Law of Liberty"; evening, "Mary, the Mother of Jesus, Our Mother."

Disciples of Christ.

Portland Avenue Church of Christ—Rev. C. J. Tannar. Morning, "After the Revival—What Then?" evening, "Life Our Test Period."

Adventist.

Advent Christian—Rev. B. Forester. Morning, communion and reception of new members; evening, "Sowing and Reaping."

Theosophy.

Universal Brotherhood (207 Sykes block)—8 p. m., "The Royal Road to Happiness" and other addresses.

Spiritualists.

Band of Peace (229 Central avenue)—Evening, Mrs. S. M. Lowell, "The Spirit World, Where Is It, its Condition and Employments."

Miscellaneous.

People's New Thought (721 Hennepin avenue)—Evening, Dr. Wm. C. Gibbons, "An Eye and Ear Talk."

Crossley-Hunter Mission (Ninth street and Thirteenth avenue S)—4 p. m., Dr. John W. Arctander, "Treasures of the Gospel of St. John."

Millennial Dawn Bible Study, 3 p. m., Easthagen block, 2215 Bloomington avenue.

AN ECCENTRIC RITUALIST AND HIS GOOD WORKS

Correspondence of The Journal.

London, April 12.—It is rather hard to say for what the Rev. Father Dolling, who celebrated his fifty-first birthday the other day, is most famous in this country. Probably it is not as an orator, although he is admittedly one of the best speakers in the Church of England; or for his actual accomplishments, although few men in Great Britain have made a more striking success of their life work—but on account of the two seemingly contradictory elements in his make-up that are the strongest—his insistence on glitter, richness and splendor in all matters connected with worship, and his preference to live and work in the midst of the utmost squalor and the most grinding poverty to be found in London.

"FATHER" DOLLING.
Who is rapidly becoming the most famous churchman in London.

His church down in grimy Poplar is like a palace inside, and its altar blazes with crosses and candles and golden utensils, and is decorated with rare flowers, but for years the father himself slept every night in a room in a tenement house separated only by a rotten partition from another large one which he had fitted up with hammocks as "shelter" for men and boys too poor to pay for a night's lodging.

He is one of the most uncompromising Ritualists in England, but when he called on the bishop of Winchester to ask for his first "living" he had to pawn his watch to pay his railroad fare. He dresses in cassock and biretta and receives confessions like any Roman Catholic priest, but he is not the least enthusiastic participant in the nightly football games that he organizes for the boys in his parish.

Before Father Dolling came to London to begin his good work among the denizens of Poplar he was in charge of a mission in Portsmouth, and there the uncommon element in his nature soon made him known far and wide. The rough men with whom he came in contact despised him at first on account of the dress he wore, but before he left they loved him to a man.

It has been the same story in Poplar, the cheerless corner of London where 100,000 people are huddled together on forty-four acres. The father is the only one who could tell how many schemes for the bettering his people's condition he has in connection with his church—St. Saviour's—but one of the most picturesque is his school. He said, not long ago, "Our hope here in the East End rests entirely with the children."

And so he is trying to start them off right. It is natural that he should aim to teach them manliness first of all, and so he has them march to the music of fife and drum, and there is a youthful rifle-corps in connection with the school. He also gives the children dancing lessons once a week. "We teach much by dancing," he said, recently. "The young fellows learn how to treat their sweethearts, and we thus obtain a control over their courtships, which would otherwise be carried on in the public-house or in the wet, miserable streets, resulting in no one knows what sorrow and misery."

Father Dolling's football games are for the older boys and designed to keep them off the street corners when work is over. The game takes place in the school playground, which is made bright for the occasion by means of special electric lights.

It is to be expected that a man of Father Dolling's stamp will speak his mind on all occasions. In discussing work in the "East End," not long ago, he said: "It demands a special class of man and any amount of enthusiasm. We don't always get them, for the bishops, as a rule, do not realize the necessity for putting round men into round holes. The Church of England possesses an absolute genius for getting rid of her best, and she has a perfect genius for destroying enthusiasm."

Father Dolling's pulpit demeanor occasionally is rather startling. I was told this morning a story of how he resented having one of his Portsmouth services interrupted. He was in the midst of a prayer when two women entered the church. They were well-to-do and evidently had dropped into the modest little mission more out of curiosity than for any other reason. Regardless of the fact that prayer was being offered, they started up the aisle, and the rustle of their silk skirts and the jingling of the bangles on their wrists made no small disturbance. They had hardly walked ten feet, however, when Father Dolling jumped from his knees, turned in their direction and bellowed out: "How dare you! What do you mean in interrupting God's service in this way?"

Before the frightened women had had time for flight, the clergyman was on his knees again, praying.

Exposition of the Sabbath School Lesson

FOR MAY 11, 1902

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Peter Delivered From Prison—Acts XII. 1-19.

Golden Text.—The angel of the Lord encampeth round them that fear him, and delivereth them.—Psa. xxxiv., 7.

"Peter" and "Prison" seem to have had a very great affinity for each other. This is the third time that we have seen them suddenly brought together, and the third time that we have seen them strangely separated. Apparently it made but little difference to him whether he was in the prison or out of it, for he was God's servant, doing his work and trusting to his care, and he was just as much his God and keeper in the prison as he was out of it. The one thing that concerned him was the honor of God and the enlargement of his kingdom. How and where he was to be used he left entirely to the wisdom of God. So is it always with those who are in the right relations with him. Their minds are kept in perfect peace, because they are stayed on him (Isa. xxvi., 3.) So they cry each in his own way:

Lord, when temptation, grief and care
Oft bind me fast in Satan's snare,
Help me to look to thee in prayer
Pleading the love of Christ.

And in my bonds, Lord, let me know
The joys that from thy presence flow,
And in thy likeness let me grow,
Filled with the love of Christ.

And wheresoe'er thou bid'st me go,
And whatsoe'er thou bid'st me do,
Constrain me all my journey through
By thy great love in Christ.

Whate'er befalls me, good or ill,
Let me with joy my work fulfil,
And know, the secret of thy will
Is love to me in Christ.

Last week we saw the cause of Christ growing and his disciples receiving a new name which should go to the ends of the earth and which has never been superseded during nearly 2,000 years, and which probably never will be superseded. It was at Antioch in Syria, far to the north from Jerusalem. Now, however, the scene changes, and we are again in Jerusalem. The persons also change. Now James and Peter are the prominent characters instead of Barnabas and Paul. But the growth of Christ's kingdom is still the great subject commanding attention. Then we saw it growing in size. Now we see it growing in strength. It was by trial, just as the oak becomes strong through stormy winds and tempests.

The time when this incident occurred could not have been far from the time of the incidents which we have just considered. Peter, having returned from Caesarea, as we saw in a recent lesson, was still in Jerusalem. The disciples in Antioch had also sent Barnabas and Paul to that city with their contribution for "the relief" of "the brethren which dwelt in Judea" (xi., 29). During their stay, or just before their arrival, probably this persecution broke out and hastened their return to Antioch (v. 25).

In civil affairs, Herod Agrippa I. had at this time his power enlarged by the Emperor Caligula, so that it was now equal in extent with that of his grandfather, Herod the Great. He had also conferred upon him the title of King. He was an Idumaen by descent, but he was Jewish in religion, and, at least outwardly, was a strict observer of the law. His usual seat of government was at Caesarea, but to win favor with the Jews at this time he held his court in Jerusalem.

At this time the body of believers in Jerusalem had become sufficiently large and important to attract his attention, and the hatred of the Jewish hierarchy toward them did not escape his notice. He was quick to see that he could use it to increase his own importance. So he began, apparently, a series of petty persecutions against the disciples. At first, probably, he did nothing more than to inflict corporal punishment or confiscate their property. Seeing, however, that that gave great satisfaction to the leaders of the Jews, he was emboldened to go farther, and suddenly seizing James, the son of Zebedee and brother of John, he ordered him to be put to death with the sword.

Seeing that the death of James "pleased the Jews," Agrippa "proceeded further to take Peter also" (verse 3). It was as arbitrary a proceeding as was the seizure of James. It was inspired simply by a self-seeking desire for popularity, and it was made at a time which could be utilized—even more than the death of James—to exalt the king in the Jewish estimation. It was in the early spring, for "then were the days of unleavened bread," the days which immediately preceded and prepared for the passover (Ex. xii., 14-20). Agrippa might have dealt as summarily with Peter as he had done with James, but to give his respect for the passover as the reason for not doing so was quite as gratifying to the Jews as would have been the death of another heretic.

"Peter," therefore, was kept in "prison" (v. 5), and "four quaternions of soldiers"—or four bands with four soldiers in each band, making sixteen in all—were appointed to take charge of him. Two of each band guarded him within the prison walls, and two watched at the door outside. These bands—as was usual in such cases—were relieved every three hours during the night—which was divided into four watches—so that there should be no danger of their relaxing their vigilance through fatigue or sleep. According to the Roman usage, ordinarily a prisoner was chained by one hand to one of the two guards who were with him in the prison. In this case, however, probably the remembrance of Peter's mysterious disappearance from the prison a few years before (v., 17-23) prompted the Jews to suggest that extra precautions should now be taken. So "when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison" (v. 6).

Surely to the disciples it must have been a time of great darkness. Heretofore they had been violently opposed only by the sanhedrin, and its power was very limited. The civil authorities—as in the case of Stephen—had apparently looked on with indifference. But now the king himself had joined their enemies. To all human apprehension, there was no light anywhere to be seen. One of their chief men had already been put to death, another was awaiting execution, and all were trembling with fear. What could they do—what can any one do in such darkness—but pray? So with one impulse many gathered together in "the house of Mary the mother of John, whose surname was Mark" (v. 12).

Although the arrest of James was very sudden, and although it was followed very quickly by his execution, yet it is probable that prayer was made for him just as it was made for Peter now, and had been on both occasions when he was before imprisoned. But, for some reason unknown to us, the fact was not in either case recorded. And now the record concerning Peter is not that they prayed for his deliverance, but "for him" (verse 5.) What should be the result of his imprisonment, they left to the wisdom and love of God. They probably did the same in the case of James. And God answered their prayers in both cases. James he sustained in the hour of death, and Peter he delivered out of his peril. He has many ways of answering prayer.

Now, this record, "prayer was made without ceasing of the church unto God for him," is a very simple record, but how much does it involve? One the one hand, here was a handful of feeble men and women, mostly poor and of no reputation, gathered together in fear and trembling, behind closed doors, in a small room, and probably in an obscure part of the city. On the other hand, there was the king in his palace, the representative of the Roman government, with all its wealth and power; the Jewish hierarchy, with all of its influence and hate, and an excitable people ready to obey any demand upon their passions. This was the condition in the early Jerusalem.

But in the heavenly Jerusalem we see these weak men of earth reaching up the hand of faith and taking hold of Almighty power. Linked to him who sits upon the throne, they are more mighty than Agrippa and all of his supporters; stronger than prison walls and iron chains and many quarternions of soldiers. As they pray, "the angel of the Lord" enters the prison. He touches Peter, and both chains fall off his hands without the knowledge of his keepers. He rises, girds on his sandals and walks forth a free man, and the guards know not that he is gone. And yet it was not done in the darkness, but "a light shined in the prison" (verse 7). How perfectly, how quietly and how wonderfully has God answered prayer! We call it a miracle; and so it was, for no man can explain it.

Now this deliverance of Peter was evidently not intended, as miracles of healing were, to confirm the truth of what Peter preached. Neither was it intended to intimidate his and its enemies. It was simply for the benefit of the believers themselves. No one else knew anything about it, or how it was accomplished. It must have greatly strengthened their faith. It also taught them to understand a lesson which their Lord and Master had given them just before his crucifixion. For a few days before that event, as he came from Bethany, he saw a figtree. It was full of leaves, and to all appearance promised great things. But it never bore anything but leaves. For as he passed by he said to it, "Let no fruit grow on thee henceforward forever" (Matt. xxi., 19). The next day it was "dried up from the roots," and the simple lesson he taught them was, "Have faith in God."

Now in their experience they had come to a similar tree. It was full of leaves. To all outward appearances it would soon bear its legitimate fruit—the fruit which they expected it to produce—very deadly fruit to them. But again he passed by, and this tree, like the figtree near Bethany, and like Jonah's gourd, "perished in a night." It never bore fruit again. For the sequel of the story is, Agrippa perished miserably in Caesarea not very long afterwards.

The lesson is just as much needed now as it was then. No matter how dark may be the day, or how low the clouds may hang, "Have faith in God."

Bryn Mawr, Pa.

She—Doesn't smoking make you nervous?

He—No. My smoking in the parlor seems to make my wife nervous.

DRESS MAKERS

And All Women Who Work, either for their Living or for Society, are Subject to the Same Organic Troubles. How Many Are Cured.

A gorgeous costume flashed beneath the brilliant lights of a ball room. The queen of society is radiant to-night.

The nervous hands of a weak woman have toiled day and night, the weary form and aching head have known no rest, for the dress had to be finished in time.

To that queen of society and her dressmaker we would say a word. One through hothouse culture, luxury and social excitement, and the other through the toil of necessity, may some day find their ailments a common cause.

Nervous prostration, excitability, fainting spells, dizziness, sleeplessness, loss of appetite and strength, all indicate serious trouble, which has been promoted by an over-taxed system.

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