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A Memorable Incident in Christ's Life Discribed.

STORM ON THE SEA OF GALILEE

Dr. Talmage Shows How Many People Fail to Understand Their Best Blessings-God's Help Should Be Sought at the Beginning of All Our Enterprises.

Washington, June 10 .- Dr. Tal mage, who is now in Europe preaching to immense congregations in the great cities, sends this sermon, in which he describes the rough places of life and indicates the best means of getting over them and shows how many people fail a understand their blessings; -text, Mark iv, 39, "And he arose and rebuked the wind and said unto the sea, Peace, be

Here in Capernaum, the seashore village, was the temporary home of that Christ who for the most of his life was homeless. On the site of this village, now in ruins, and all around this lake what scenes of kindness and power and glory and pathos when our Lord lived here! I can understand the feeling of the immortal Scotchman, Robert McChevne when, sitting on the banks of thi lake, he wrote:

Comes down to drink thy tide, But He that was pierced to save from hel Oft wandered by thy side

Graceful around thee the mountains me Thou, calm, reposing sea, But, ah, far more the beautiful feet Of Jesus walked o'er thee.

I can easily understand from the

contour of the country that bounds this lake that storms were easily tempted to make these waters their playground. This lake, in Christ's time, lay in a scene of great luxuriance; the surrounding hills, terraced, sloped, groved, so many hang-ing gardens of beauty. On the shore vere castles, armed towers, Roman baths, everything attractive and beautiful-all styles of vegetation in smaller space than in almost any other space in the world, from the palm tree of the forest to the trees of rigorous climate. It seemed as if the Lord had launched one wave of beauty on all the scene and it hung and swung from rock and hill and oleander. Roman gentlemen in pleasure boats sailing this lake and coun trymen in fishing smacks coming own to drop their nets pass each other with nod and shout and laugh ter or swinging idly at their mo Oh, what a beautiful scene! It seems as if we shall have a quiet Not a leaf quivered in the air: not a ripple disturbed the face be a little excitement up the beach, we hasten to see what it is, we find it an embarkation. the western shore a flotilla pushing out; not a squadron of dead-ly armament, nor clipper with valuable merchandise, nor piratic vessels ready to destroy everything they could seize, but a flotilla, messengers of light and life and Christ is in the stern of the boat. His disciples are in the bow and amidships. Jesus, weary with much speaking to large multitudes, is put into somnolence by the rock-ing of the waves. If there was any motion at all, the ship was easily righted; if the wind passed from starboard to larboard, or from larboard to starboard, the boat would rock and, by the gentleness of the motion, putting the Master asleep. And they extemporized a pillow made out of a fisherman's coat. I think no sooner is Christ prostrate and his head

touched the pillow than he is sound asleep. The breezes of the lake run fingers through the locks, of their the worn sleeper, and the boat rises and falls like a sleeping child on the bosom of a sleeping mothers.

Calm night, starsy night, beautiful night! Run up all the sails, ply all the oars, and let the large boat and the small boat glide over gentle Gennesaret. But the sailors say their is going to be a change of And even the passengers can hear the moaning of the storm as it comes on with great stride and all the terrors of hurricane and darkness. The large boat trembles like a deer at bay among the clangor of the hounds; great patches of foam are flung into the ar; the sails of the vessel loosen and in the strong wind crack their pistols; the smaller boats, like petrels, poise on the cliffs of the waves and then plunge. Overboard go cargo, tackling and masts, and the drenched disciples rush into back part of the boat and lay hold of Christ and say unto him, "Master, carest thou not that We

perish?" That great personage lifts his head from the pillow of the fisherman's coat, walks to the front of the vessel and looks out into the storm. All around him are the smaller boats, driven in the tempest, and through it comes the cry of drowning men. By the flash of the lightning I see the calm brow of Christ as the spray dropped from his beard. He has one word for the sky and another for the waves. Looking upward, he cries, "Peace!" Looking downward, he says, "Be still!" The waves fall flat on their faces, the foam melts, the extinguished stars relight their torches. The tempest falls dead, and Christ stands with his foot on the neck of the storm. And while the sailors are baling out the boats and sailors are baling out the poats and while they are trying to untangle the cordage the disciples stand in ship captain, with 5,000 bushels of amazement, now looking into tag ship captain, with 5,000 bushels of what for a cargo, should say some then into the calm Saviour's coun-

tenance, and they cry out, "What overhoard all the cargo!" and the manner of man is this, that even the sailors should say: "Why, captain, winds and the sea obey him?" what do you mean? Throw over all winds and the sea obey him?"

The subject, in the first place impresses me with the fact that it is very important to have Christ in the lack of the sea o

boats would have ne to the bottom of Genn had not been present. what a lesson for you and for me to Whatever voyage we underinto whatever enterprise we start, let us always have Christ in the ship. All you can do with utnest tension of body, mind and soul ou are bound to do; but, oh, have brist in every enterprise!

There are men who ask God's help at the beginning of great enterprises. He has been with them in the past trouble can overflow them; the storms might come down from the top of Mount Hermon and lash Gennesaret into foam and into agony but it could not hurt them. But here is another man who starts out n worldly enterprise, and he de pends upon the uncertainties of this He has no God to help him. After awhile the storm comes, tosse the masts of the ship; he puts out his life boat and the longboat; the sheriff and the auctioneer try to nelp him off; they can't help him off he must go down; no Christ in the ship. Your life will be made up of sunshine and shadows. There may be n it arctic blasts or tropical toridoes; I know not what is before ou, but I know if you have Christ you all shall be well. You seem to get along without the eligion of Christ while everything smoothly, but after awhile, hen sorrow hovers over the soul then the waves of trial dash clear ver the hurricane deck and the docks crowded with piratical disas--oh, what would you do then without Christ in the ship? God for your portion, God for your guide, God for your help; then all is well; all is well for a time; all shall be well forever. Blessed is that man who puts in the Lord his trust. He

shall never be confounded. But my subject also impresses with the fact that when people start o follow Christ they must not expect smooth sailing. These disciples got into the small boats, and I have no doubt they said: "What a beau-tiful day this is! How delightful is sailing in this boat! And as for the waves under the keel of the boat, why, they only make the motion of our little boat the more delightful. But when the winds swept down and the sea was tossed into wrath, then they found that following Christ was not smooth sailing.

ound it: so I have found it. Did you ever notice the end of the life of the apostles of Jesus Christ? You would say if ever men ought to have had a smooth life, a smooth departure, then these men, the disad such a departure and such a life St. James lost his head. St. Philip was hung to death on a pillar. had his life dashed out with a halbert. St. Mark was dragto death through the streets James the Less was beaten to death with a fuller's club. St Thomas was struck through with a spear. They did not find following Christ smooth sailing. Oh, how were all tossed in the tempest! John Huss in a fire; Hugh McKail in he hour of martyrdom; the Albig-enses, the Waldenses, the Scotch ovenanters-did they find it smooth sailing? But why go into history when we can draw from our own memory illustrations of the truth of what I say?

My subject also impresses me with get frightened. In the tones of these lisciples, as they rushed into the back part of the boat I find they are frightened almost to death. They say, "Master, carest thou not that we perish?" They had no reason to be frightened, for Christ was in the boat. I suppose if we had been there we' would have been just as much rightened. Perhaps more. In all ges very good people get very much firighted. It is often so in our day, and men say: "Why, look at the bad ectures. Look at the various errors oing over the church of God. We are going to founder. The church is going to perish. She is going down." Oh, how many good people are affrighted by iniquity in our day and think the church of Jesus Christ is going to be overthrown and are ust as much affrighted as were the disciples of my text! Don't worry, don't fres, as though iniquity were going to triumph over righteous-A lion goes into a cavern to iess. He lies down with his shaggy sleep. mane covering the paws. Meanwhile the spiners spin a web across the mouth of the cavern and say, "We have captured him." Gossamer thread after gossamer thread until the whole front of the cavern is covered with the spider's web, and the spiders say, "The lion is done; the lion is fast." After awhile the lion has got through sleeping. He rouses himself, he shakes his mane, he walks out into the sunlight. He does not even know the spider's web is san, and with his roar he shakes the mountain. So men come spinning their sophistries and skepticism about Jesus Christ. He seems to be sleeping. They say: "We have cap-tured the Lord. He will never come forth again upon the nation. Christ is overcome forever. His religion will never make any conquest among men." But after awhile the Lion of the tribe of Judah will arouse himself and come forth to shake mightily the nations. What's a spider's web to the aroused lion? Give truth

and error a fair grapple, and truth, will come off victor. But there are a great many good people who get affrighted in other respects. They are affrighted about revivals. They say: "Oh, this is revivals. a strong religious gale! We are afraid the church of God is going to be upset and there are going to be a great many people brought into the church that are going to be of no use to it." And they are affrighted whenever they see a revival taking day, coming upon deck, "Throw overhoard all the cargo!" and the

wheat, and the only way to get rid the chaff is to throw all the wheat overboard!" deal wiser than the talk of any Christians who want to throw overboard all the thousands and tens of thousands of souls who are the subjects of revivals. Throw all overboard because they are brought into the kingdom of God through great revivals, because there is a peck of chaff, a quart of chaff, a pint of chaff! I say, let them stay until

the last day. The Lord will divide the chaff from the wheat. Do not be afraid of a great revival. Oh, that such gales from heaver might sweep through all our churches! Oh, for such days as Richard Baxter saw in England and Robert McChevne saw in Dundee! Oh, for such days as Jonathan Edwards saw in Northampton! I have often heard my father tell of the fact that in the early part of this century there broke out a revibal at Somerville, N.J., and ome people were very much agitated They said, "You are going to bring too many people into down to New Brugswick to get John Livingston to stop the revival. there was no better soul in all the world then John Livingston. He went and looked at the revival They wanted him to stop it. stood in the pulpit on the Lord's day and looked over the solemn au-ditory, and he said: "This, brethern, is in reality the work of God. Beware how you stop it." And he was an old man, leaning heavily on his staff-a very old man. And he lifted that staff and took hold of the small end; of the staff and began to let it fall slowly through between the finger and the thumb, and he said 'Oh, thou impenitent, thou art falling now - falling from life, falling away from peace and heaven, falling as certainly as that cane is falling through my hand-falling certainly though perhaps falling slowly!" and the cane kept on falling through John Livingston's hand. The religthrough ious emotion in the audience was overpowering, and men saw a type of their doom as the cane kept fall-ing and falling, until the knob of the cane struck Mr. Livingston's hand, and he clasped it stoutly and said But the grace of God can stop you s I stopped that cane," and then there was gladness all through the house at the fact of pardon and peace and salvation. "Well," said the people after the service, "I guess had better send Livingston He is making the revival Oh, for gales from heaven worse. to sweep all the continents!

danger of the church of God is not in Again, my subject impressed me with the fact that Jesus was God and man in the same being. Here he is in the back part of the boat. Oh, how tired he looks! What sad dreams he must have! Look at his countenance; he must be thinking of the cross to come. Look at him; he is a man—bone of our bone, flesh of our flesh. Tired, he falls asleep; he is a man. But then I find Christ at the prow of the boat; I hear him say, "Peace, be still," and I see the storm kneeling at his feet and the orrow and trouble and want sympathy, I go and kneel down at, the back part of the boat and say: Christ, weary One of Gennesaret, all my sorrow! Man of Nazareth! Man of the Cross!" Man, a Man! But if I want to conquer my spiritual foes, if I want to get the victory over sin, death and hell, I come to the front of the boat, and I kneel down, and I say,

Lord Jesus Christ, thou who didst hush the tempest, hush all my grief, hush all my temptation, hush all my I learn once more from this subject that Christ can hush a tempest. It did seem as if everything must go to ruin. The disciples had given up the idea of managing the ship; the crew were entirely demoralized; yet Christ rises, and the storm crouches at his Oh, yes, Christ can hush the est! You have had trouble. empest! Perhaps it was the little child taken away from you—the sweetest child of the household, the one who asked the most curious questions and stood around you with the greatest fondness, and the spade cut down through your bleeding heart. Perhaps it was an only son, and your heart has ever since been like a desolated castle; the owls of the night hooting among the fallen arches and the crumbling stairways. Or all your property swept away, you said: "I had so much bank stock; I had so many Govern-ment securities; I had so many houses; I had so many farms — all gone, all gone." Why, sir, all the storms that ever trampled with their thunders, all the shipwrecks, have not been worse than this to you. Yet you have not been completely over-thrown. Why? Christ says: "I have that little one in my keeping. I can care for him as well as you can better than you can, O bereaved mother!" Hushing the tempest bereaved When your property went away, God There are treasures in heaven said.

in banks that never break." Jesus hushing the tempest. There is one storm into which we will all have to run. The moment when we let go of this world and try to take hold of the next, we will want all the grace possible. Yonder I see a Christian soul rocking on the surges of death. All the powers of darkness seem let out against that soul — the swirling wave, the thunder of the sky, the shrick of the wind, all seem to unite together. But that soul is not troubled. There is no sighing, there are no tears; plenty of tears in the room at the departure, but he weeps no tears—calm, satisfied and peaceful; all is well. By the flash of the storn you see the harbor just ahead, and you are making for that harbor. shall be well, Jesus being our pilot,

Into the harher of heaven now we glide; We're home at last,
Softly we drift on the bright, silv'ry tide;
We're home at last.
Glory to God, all our dangers are o'er;
We stand secure on the glorined shore!
Glory to God, we will shout evermore,
We're home at last, YEARS OF AGONY.

RESULTING FROM SCIATICA IN AN AGGRAVATED FORM.

Many Nights the Sufferer Could Not Lie in Bed, and His Leg was Frequently Swollen to Twice its Nat-

From the Journal, St. Catharines. Mr. John T. Benson, stationary engineer at the Ridley College, St. Catharines, is known by most of the residents of the city. For years Mr. Benson suffered acute agony from sciatica, and notwithstanding numerous forms of treatment, found little erous forms of treatment, found ittle or no relief, until he began the use of Dr. Williams' Pink Pills. These pills speedily restored his health, as they have done that of thousands of others who have given them a fair trial. To the reporter who interviewed him, Mr. Benson said:—"I certainly owe a debt of gratitude to Dr. Williams' Pink Pills, for they have released me from a form of torfure that had afflicted me almost that had afflicted me almos continuously for twenty years. The pain began first in my back, then shifted to my hp, and thence down my leg. It became so severe that it seemed as though the very marrow in my bones was being scalded, and at times I could scarcely repress crying aloud from the agony I endured.
I tried all sorts of liniments and lotions, but got no relief. I doctored with several physicians, even going to Buffalo for treatment by a specialthere, but in no case did I ever receive more than temporary relief. It may be easily imagined that the pain I endured told upon me in other ways and I became almost a physical wreck. At times my right leg would swell to nearly twice its normal size Then the pain and swelling would shift to my left leg, and the agony was something awful. I suppose that during the period I was afflicted I have hundreds of times laid on my back on the floor with my foot and leg eleveted on a chair in order to obtain slight ease from the pain I endured. The muscles and sinews in my legs looked as though they had twisted and tied in knots. The trouble went on in this way until finally nothing but opiates would deaden the pain. A few years ago I read of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to try them. For some time after I began their use, I could not see that they were helping me, but I decided that I would give them a fair trial. By the time I had used a half flozen boxes, there was a decided improvement in my case, and I continued the use of the pills until I had taken twelve boxes, when I felt my cure was complete. Sweral years have since passed and I have had no return of the trouble, so that I feel safe in saying that the cure has been permanent.

I may also add that my wife has used the pills for indigestion, head-aches and dizziness, and has found great benefit from them. Words can-not express the great benefit Dr. Williams' Pink Pills have been to me, and I hope similar suffarers will proand I hope similar sufferers will pro-

it by my experience.
Dr. Williams' Pink Pills cure by go ing to the root of the disease. They renew and build up the blood, and tempests folding their wings in his renew and build up the blood, and presence; he is a God. If I have strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockle, Ont.

> Let not the blessings we receive daily from God make us not to value or not to praise Him because they be common, Izaak Walton.

In some of the Swiss valleys the in habitants are all afflicted with goitre or "thick neck." Instead of regarding this as a deformity they seem to think it a natural feature of physical development, and tourists passing through the valleys, are sometimes jeered by the goitrous inhabitants, because they are without this offensive cause they are without this offensive swelling. Thus a form of disease may become so common that it is regarded a natural and necessary condition of life. It is so, to a large extent, with what are called diseases of women. Every woman suffers more or less from irregularity, ulceration, debili-tating drains, or female weakness, and this suffering is so common and so universal that many women accept it the transfer of the second tion natural and necessary to their sex. But it is a condition as unnatural as it is unnecessary. The use of Dr. Pierce's Favorite Prescription strengthens the delicate womanly organs and regulates the womanly functions, so that woman is practically delivered from the pain and misery which eat up ten years of her life-between the ages of fifteen and forty-five. "Favorite Prescription" makes weak women strong and sick women

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If Solomon's wisdom was due to his collection of wives, then mormonis must be all right.

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