

DR. TALMAGE'S SERMON.

How to Treat Company.

"Given to Hospitality." Rom. 12: 13. There is danger that the multiplication of large and commodious hotels in our towns and cities and villages will utterly exterminate that grace which Abraham exhibited when he entertained the angels, and which Lot showed when he watched for guests at the gate of the city, and which Christ recognized as a positive requisite for entering heaven, when he declared: "I was a stranger, and ye took Me in."

RECIPROCITY OF THE GUEST

himself. There are a great many excellent people who have protuberances of disposition, and sharp edges of temperament, and unliability of character, which make them a positive nuisance in any house where they stay. On short acquaintance they will begin to command the household affairs, order the employes to unusual service, keep unreasonable hours, use narcotics in places offensive to sensitive nostrils, put their feet at unusual elevations, drop the ashes of their feet on the costly tapestry, open bureaus they ought never to touch, and pry into things they ought never to see, and become impervious to rousing bells, and have all the peculiarities of the gormandizer or the dyspeptic, and make excavations from poor dentistry with unusual implements, and in a thousand ways afflict the household which proposes to take care of them. Added to all,

THEY STAY TOO LONG.

They have no idea when their welcome is worn out, and they would be unmoved even by the blessing which my friend, Gerrit Smith, the philanthropist, asked one morning at his breakfast table, on the day when he hoped that the long protracted guests would depart, saying, "O Lord, bless this provision, and our friends who leave us to-day." But, my friend, there are alleviations to be put on their side of the scale. Perhaps they had not the same refining influences about them in early life that you have had. Perhaps it is your duty, by example, to show them a better way. Perhaps they are sent to be a trial for the development of your patience. Perhaps they were to be intended as an illustration of the opposite of what you are trying to inculcate in the minds of your children. Perhaps it is to make your home the brighter when they are gone. When our guests are cheery and fascinating and elegant, it is very easy to entertain them, but when we find in our guests that which is antagonistic to our taste and sentiment, it is a positive triumph when we can obey the words of my text, and be "given to hospitality."

THE TOIL AND EXPENSE

of exercising it. In the well-regulated household things go smoothly, but now you have introduced a foreign element into the machinery, and though you may stoutly declare that they must take things as they find them, the Martha will break in. The ungovernable stove. The ruined dessert. The joint that proves unmanageable. The delayed marketing. The perplexities of a caterer. The difficulty of doing proper work, and yet always being presentable. Though you say there shall be no care or anxiety, there will be care and there will be anxiety. In 1694, a captain-general provided a very grand entertainment; and among other things, he had a fountain in his garden—a fountain of strong drink. In it were four hogheads of brandy, eight hogheads of water, twenty-five thousand lemons, thirteen hundredweight of Lisbon sugar, five pounds of grated nutmeg, three hundred toasted biscuits, and a boat built on purpose was placed in the fountain, and a boy rowed around it, and filled the cups of the people who came there to be supplied. Well, you say, that was a luxurious entertainment, and, of course, the man had no anxiety; but I have to tell you, that though you had, or propose, an entertainment like that, you have anxiety, in that very thing comes the Divine reward.

WE WERE BORN TO SERVE;

and when we serve others, we serve God. The flush on that woman's cheek, as she bends over the hot stove, is as sacred in God's sight as the flush on the cheek of one who, on a hot day, preaches the gospel. We may serve God with plate and cutlery and broom as certainly as we can serve him with psalm-book and liturgy. Margaret, Queen of Norway and Sweden and Denmark, had a royal cup of ten lips, on which was recorded the names of the guests who had drunk from this cup. And every Christian woman has a royal cup, on which are written all the names of those who have been entertained by her in Christian style—names not cut by human ingenuity, but written by the hand of a Divine Jesus. But, my friend, you are

NOT TO TOIL UNNECESSARILY.

Though the fare be plain, cheerful presidency of the table and cleanliness of appointments will be good enough for anybody that ever comes to your house. John Howard was invited to the house of a nobleman. He said: "I will come on one condition and that is that you have nothing but potatoes on the table." The requisition was complied with. Cyrus, King of Persia, under the same circumstances, prescribed that on the table there must be nothing but bread. Of course, these were extremes, but they are illustrations of the fact that more depends on the banquets than upon the banquet.

A QUIANT CUSTOM.

Among the Greeks, after entertaining and being entertained, they take a piece of lead and cut it in two, and the host takes one half of the piece of lead and the guest takes the other half as they part. These two pieces of lead are handed down from generation to generation, and from family to family; and after a while, perhaps one of the fam-

ilies in want or in trouble go out with this one piece of lead and find the other family with the corresponding piece of lead, and no sooner is the family complete than the old friendship is aroused, and eternal friendship pledged. So the memory of Christian hospitality will do down from generation to generation, and from family to family, and the tally will never be lost, neither in this world nor the world to come.

THE REWARDS

of Christian hospitality; grand, glorious and eternal. The first reward of Christian hospitality is the Divine benediction. When any one attends to this duty, God's blessing comes upon him, upon his companion, upon his children, upon his dining-hall, upon his parlor, upon his nursery. The blessing comes in at the front door, and the back door, and down through the skylights. God draws a long mark of credit for services received. Christ said to His disciples: "He that receiveth you, receiveth Me; and he that giveth a cup of cold water in the name of a disciple shall in nowise lose his reward." As we have had so many things recorded against us in heaven, it will be a satisfaction to have written on our unfeeling archives, the fact that in the month of May, or June, or September, or December, 1887, we made the blissful mistake of supposing that we were entertaining weak men like ourselves, when lo! they showed their pinions before they left, and we found out that they were angels unawares.

PRAYERS OF OUR GUESTS.

I do not think one's house ever gets over having had a good man or woman abide there. George Whitefield used to scratch on the window of the room where he was entertained, a passage of Scripture, and in one case, after he left, the whole household was converted by the reading of that passage on the window pane. The woman of Shiloh furnished a little room over the wall for Eliza, and all the ages have heard the glorious consequences. On a cold, stormy winter night, my father entertained Truman Osborne, the evangelist, and through all eternity I will thank God that Truman Osborne stopped at our house. How many of our guests have brought to us condoleance and sympathy and help!

A POOR CARTWRIGHT.

Coming there one day, he found the cartwright and his family freezing for the lack of any fuel. St. Sebald ordered the man to go out and break the icicles from the side of the house and bring them in, and the icicles were brought into the house, and thrown on the hearth, and they began to blaze immediately, and the freezing family gathered around and were warmed by them. That was a legend; but how often have our guests come in to gather up the cold, freezing sorrows of our life, kindling them into illumination and warmth and good cheer. He who opens his house to Christian hospitality, turns those who are strangers into friends. Years will go by, and there will be great changes in you, and there will be great changes in them. Some day you will be sitting in loneliness, watching a bereavement, and you will get a letter in a strange handwriting, and you will look at the post office mark, and say: "Why, I don't know anybody living in that city;" and you will break the envelope, and there you will read the story of thanks for your Christian generosity long years before, and how they have heard afar off of your trouble. And the letter will be so full of kindly reminiscences and Christian condolence, it will be a plaster large enough to cover up all the deep gashes of your soul. When we take people into our houses as Christian guests, we take them into our sympathies.

A PROVIDENTIAL GUEST.

In Dort, Holland, a soldier with a sword at his side, stopped at a house, desiring lodging and shelter. The woman of the house at first refused admittance, saying that the men of the house were not at home; but when he showed his credentials that he had been honorably discharged from the army, he was admitted and tarried during the night. In the night time there was a knocking at the front door, and two ruffians broke in to despoil that household. No sooner had they come over the door-sill than the armed guest, who had primed his piece and charged it with slugs, met them, and telling the woman to stand back, I am happy to say, dropped the two assaulting desperadoes dead at his feet. Well, now there are no bandits prowling around to destroy our houses; but how often it is that we find those that have been our guests become our defenders? We gave them shelter first, and then, afterwards, in the great conflicts of life they fought for our reputation; they fought for our property; they fought for our soul.

Another reward that comes from Christian hospitality is in the assurance that we shall have hospitality shown to us and ours. In the up-turnings of this life, who knows in what city or what land we may be thrown, and how much we may need an open door. There may come no such crisis to us, but our children may be thrown into some such straits. He, who is in a Christian manner hospitable, has a free pass through all Christendom. It may be that you will have been dead fifty years before any such stress shall come upon one of your descendants; but do you not suppose that God can remember fifty years? and the knuckle of the grandchild will be heard against the door of some stranger, and that door will open; and it will be talked over in heaven, and it will be said: "That man's grandfather, fifty years ago, gave shelter to a stranger, and now a stranger's door is open for a grandson."

The Most Sagacious Dog Yet.

A citizen of Bronwood owns a very sagacious dog. If he drops a handkerchief or other article of any kind, the dog will pick it up and follow along with it. He will also take a package from down town to the gentleman's house. Perhaps the best trait of this pup is that he keeps a strict watch over his master, and if he takes a drink of do, at once hurries home and communicates the fact to the gentleman's wife.

SUNDAY SCHOOL LESSON.

SUNDAY, OCT. 2, 1887. The Centurion's Faith. LESSON TEXT. (Matt. 8: 5-13. Memory verses, 8-10.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chron. 29: 11.

LESSON TOPIC: The King's Authority over disease.

Lesson 1, Disease, vs. 5, 6. Outline: 1. Faith, vs. 8-12. 2. Healing, vs. 7, 13.

GOLDEN TEXT: I have not found so great faith, no, not in Israel.—Matt. 8: 10.

DAILY HOME READINGS:

- M.—Matt. 8: 5-13. The King's authority over disease. T.—Luke 7: 1-10. Luke's narrative of the healing. W.—Matt. 15: 21-31. Works of healing. T.—Luke 9: 37-42. Works of healing. F.—Matt. 10: 1-8. Authority to heal delegated. S.—Acts 3: 1-16. Healing in Jesus' name. S.—Acts 19: 1-12. Special gifts of healing.

LESSON ANALYSIS.

I. DISEASE.

I. The Sick Sufferer:

Sick of the palsy, grievously tormented (6). Sick and at the point of death (Luke 7: 2). Whose son was sick... He was at the point of death (John 4: 46, 47). He whom thou lovest is sick (John 11: 3). Indeed he was sick nigh unto death (Phil. 2: 27).

II. The Anxious Suppliant:

There came... a centurion, beseeching him (5). David therefore besought God for the child (2 Sam. 12: 16). Have mercy on me;... my daughter is grievously vexed (Matt. 15: 22). He... besought him that he would... heal his son (John 4: 46). The prayer of faith shall save him that is sick (Jas. 5: 15).

III. The Accessible Helper:

When he was entered... there came unto him (5). A woman... came... and touched the border of his garment (Matt. 9: 20). Lo, I am with you always (Matt. 28: 20). If thou hadst been here, my brother had not died (John 11: 21). Let us therefore draw near with boldness (Heb. 4: 16).

IV. The Faithful Centurion:

1. "Here came unto him a centurion;" (1) The covet; (2) The errand; (3) The commendation; (4) The consequences. 2. "Beseeching him." (1) A suffering friend; (2) A burdened heart; (3) An earnest plea; (4) A grand success. 3. "Sick of the palsy, grievously tormented." (1) Prevalent illness; (2) Consequent sorrows; (3) Awakened sympathies; (4) Active efforts; (5) Blessed results.

V. Humble Faith.

I am not worthy that thou shouldst come under my roof (8). I am not worthy of the least of all the mercies (Gen. 32: 10). Whose shoes I am not worthy to bear (Matt. 3: 11). Never thought I myself worthy to come unto thee (Luke 7: 7). I am no more worthy to be called thy son (Luke 15: 19).

VI. Unwavering Faith:

Only say the word, and my servant shall be healed (8). Though he slay me, yet will I wait for him (Job 13: 15). He spake, and it was done (Psa. 33: 9). He sendeth his word, and healeth them (Psa. 107: 20). Whatsoever thou shalt ask of God, God will give thee (John 11: 22).

VII. Acceptable Faith:

I have not found so great faith, no, not in Israel (10). Now I know that thou fearest God (Gen. 22: 12). Be of good cheer; thy faith hath made thee whole (Matt. 9: 22). O woman, great is thy faith (Matt. 15: 28). Without faith it is impossible to be well-pleasing unto him (Heb. 11: 6).

1. "I am not worthy that thou shouldst come under my roof." (1) The centurion's rank; (2) The Saviour's offer; (3) The centurion's humility. 2. "Only say the word, and my servant shall be healed." (1) Results desired; (2) Power recognized; (3) Distance disregarded. 3. "I have not found so great faith." So great (1) In its clearness; (2) In its scope; (3) In its tenacity; (4) In its effectiveness.

VIII. HEALING.

I. Willing to Heal:

I will come and heal him (7). For I desire mercy, and not sacrifice (Hos. 6: 6). He stretched forth his hand... saying, "I will be thou made clean (Matt. 8: 3). I desire mercy, not sacrifice (Matt. 9: 13). The son of man came... to save that which was lost (Luke 19: 10).

II. Healing Ordered:

As thou hast believed, so be it done unto thee (13). Go in peace, and be whole of thy plague (Mark 5: 34). Thy faith hath made thee whole; go in peace (Luke 8: 48). Go thy way; thy faith hath made thee whole (Luke 17: 19). Jesus Christ healeth thee: arise, and make thy bed (Acts 9: 34).

III. Healing Secured:

And the servant was healed in that hour (13).

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PHILADELPHIA IN 1787.

A Glance at the City a Hundred Years Ago—Washington's Presence.

In 1787 Philadelphia although the leading city in the United States, was comparatively, with its present dimensions, a small town. The number of houses were estimated at something over 6,000 and the population was about 25,000. The improvements did not extend west of Seventh street. Indeed, the ground between Chestnut and Walnut and Sixth and Seventh streets was at the time a grass meadow. West of Seventh street was Norris' pasture lot. In 1779 the number of taxables in the county was 7,000, but in 1786 only 4,519, showing the effects of the war and of the subsequent anarchy upon the property of the community. The physicians, surgeons and dentists numbered only 42; the lawyers, 34, and the ministers of the gospel, 16. The City Tavern was the fashionable resort and the place where assemblies, concerts, etc., were given. Fires were frequent in the early history of the city. At the time of the Federal Convention Philadelphia was noted for the manufacture of improved fire engines. At that time commerce was looked upon as the chief interest of the country and Philadelphia was the chief commercial city. In 1785 the number of coasting vessels entered at the Custom House here was 567 sail and all the other entries 501. Commerce, however, declined, and manufacturers did not prosper. Indeed, the opinion prevailed that manufacturing employments were injurious to the best interests of the country, and outside of shipping only agriculture was encouraged. A better state of things soon manifested under the Constitution than had existed under the Confederacy. Ship-building was so prosperous about 1790 that Philadelphia was not exceeded in this respect by any part of the world. The exports, especially of flour and grain, also showed a great increase. A stable government had at last made progress possible.

When Washington arrived in Philadelphia in 1787 to participate in the deliberations of the Federal Convention he found the city very much as it had been described to him by his correspondents. Richard Henry Lee had told him it was an attractive scene of amusement and debauch, James Lovell had written of it as a place of crucifying expenses. It was a city of fine residences and good sidewalks. It was besides an exceedingly gay city. In the fashionable promenade in Chestnut street the Father of his Country could not fail to meet the exquisite of the epoch and the belles of the period in the beau of 1787 bowed to the damsels that passed him, he took half the sidewalk—sometimes perhaps edging Washington into the street—as he flourished his cane and scraped his foot, and the lady in return, as she gravely responded to his salutation, courted almost to the ground, perhaps crowding the first in war, first in peace and first in the hearts of his countrymen against the adjacent wall by her cumbersome hoops. To Washington the city must have had a peculiar charm. For years he had known only the bustle of the camp and the seclusion of Mount Vernon. Here he was feted, dined and tead day after day and week after week. He went to concerts at the City Tavern, and to the play at the "opera house." Among those who welcomed Washington to Philadelphia was Colonel Mentes, of the Revolutionary, a dancer before the war and a distinguished actor afterward. The value of Washington's influence in making the Constitution possible, and this influence was no doubt enhanced by the manner in which he mixed with the society of Philadelphia during the convention.

LESSON BIBLE READING.

CHRIST'S MIRACLES OF HEALING. The centurion's servant (Matt. 8: 5-13). Peter's wife's mother (Matt. 8: 14, 15). Lepers (Matt. 8: 2, 3; Luke 17: 11-19). A paralytic (Mark 2: 3-12). A withered hand (Matt. 12: 10-13). The impotent man (John 5: 2-9). The woman who touched him (Matt. 9: 20-22). The infirm woman (Luke 13: 10-13). The dropsical man (Luke 14: 2-4). The ear of Malchus (Luke 22: 50, 51). Blind men (Matt. 9: 27-30; Mark 8: 22-25; John 9: 1-7). Summarily stated (Matt. 4: 23, 24; 14: 14; 15: 30; Mark 1: 34; Luke 6: 17-19; 7: 21, 22).

LESSON SURROUNDINGS.

The order of Matthew in chapters 5 to 13 is, as previously mentioned, not chronological. Hence the lessons of this quarter should be re-arranged, according to the order of Mark and Luke, if the sequence of time is desired. There is general agreement among harmonists as to the relative position of the events; though the usual difference of opinion exists as to the time of year, in consequence of the various theories respecting the length of the Galilean ministry.

It will be sufficient here to indicate the order; the reasons for it can be given in connection with the separate lessons. Lessons 3 and 9 should precede the Sermon on the Mount; Lesson 1 immediately follows that discourse. The remaining lessons should be placed as follows: Lessons 7, 8, 10-12 (discourse in parable), 2, 4, 5, 6. The account of Luke (Luke 6: 1-2) shows that the healing of the centurion's servant immediately followed the Sermon on the Mount. The healing of the leper, narrated by Matthew (Matt. 8: 2-4), probably occurred much earlier, at the first circuit in Galilee (sup. Mark 1: 33, 43, et seq.). The place of this incident was Capernaum, as both Matthew and Luke tell us. But it is still disputed where Capernaum was. This very uncertainty recalls the Lord's prophecy respecting it (Matt. 11: 23; Luke 10: 15). It was undoubtedly situated in Galilee (Luke 4: 31), near the lake (Matt. 4: 13), probably in, or near, the district called Gennesaret (comp. Matt. 14: 34; Mark 6: 53; with John 6: 24). It could not have been very far from the mountain where the great discourse was delivered; but it is not certain that our Lord reached it on the same day he descended from the Mount of Beatitudes. Nor can we positively fix the latter locality. Josephus gives some information respecting the city, or rather, respecting a fountain called by the same name. It is assumed that the city was near the fountain, and the location of the latter has been the main question. Three fountains have been claimed as that referred to by Josephus. At present few accept the so-called "Round Fountain" the most southerly of the three, as the spring in question, since no ruins are found in the neighborhood. Dr. Robinson site of Capernaum; the fountain being 'Ayn et Teen. It is objected that this lies too near the lake; for Josephus speaks of a "fertilizing spring." Nor are there any very important ruins in the neighborhood. Hence a third and more northern locality has been assigned as probably the true site; namely, Tell-Hum, near which is the fountain Et-Tabyghah. The latter meets all the conditions required by the language of Josephus; and the ruins at Tell-Hum point to the existence of a city of some importance. These ruins are near the lake, north-east of the fountain. The name is supposed to be derived from the old one, Kefer Nahum, by a natural process of change and abbreviation. Dr. Thomson is the pronounced advocate of this site. Still, the opinion of Dr. Robinson will always carry weight, in view of his splendid service as an explorer in Palestine. It is also objected that Tell-Hum was outside that of Gennesaret.

The Home of the Aryans.

Can we not discover the cradle of our race? I say decidedly we cannot. We may guess, with more or less probability, but if our guesses are to be submitted to the tests of mathematical certainty, not one of them will stand the test. This ought to be understood, and is, in fact, understood among most scholars. Many opinions held with regard to periods of history which are beyond the reach of historical evidence can never be more than possible or plausible. To demand for them a different character does not show any critical sagacity, but rather ignorance of the limits of our knowledge. Thus, when we see the Celts driven to the western parts of Europe, pushed forward by Teutonic cruades, and these again pressed toward by Slavonic neighbors, we naturally conclude that the Celts were the first to arrive in Europe, the Germans the second, the Slavs the third. But there is no mathematical certainty for this. It is nothing but the result of an historical combination, and can never be more. Again, if we see Hellenic civilization extending from Asia Minor to Greece, and from Greece to Italy, and if we find the Italians pressed by successive inroads from the north, we are inclined here to admit a progress of Aryan speech and thought from the east to the west, and from the north to the south. If, on the contrary, we consider that the Aryan conquerors of India came clearly from the north along the rivers of the Punjab, while before that time they must have dwelt for a certain period together with the people who became the founders of the first European dialects, we find it difficult to resist the conviction that some half-way point from which the northwestern and southeastern tribes could have diverged may mark the original home of the Aryans.

A Queer Siamese Custom.

Among many curious customs peculiar to Siam none is more remarkable than that which prescribes that when a banquet is given, not merely the meat, but a fac-simile of the various plates themselves, is to be previously submitted to the king. A few weeks ago a new hotel was opened at Bangkok, and the occasion was celebrated by a sumptuous banquet. The Bangkok Times, recording the event, adds that, according to the old Siamese custom on an opening day, his majesty the king received, some three days before the banquet, a fac-simile of the dinner served that evening. It consisted of eighteen dishes, which were all sealed up and despatched to the palace by an officer who came down to take charge of them.

Those who feed bran to horses largely

are most in favor of it, according to F. D. Coburn.