

DR. TALMAGE'S SERMON.

Unoccupied Fields.

"Let it build on another man's foundation."—Rom. 15: 20.

STRIKING reports come from all parts of America, showing what a great work the churches of God are doing, and I congratulate them and their pastors. Misapprehensions have been going the rounds of the religious papers concerning this church. \$78,316.34 have been paid, cash down, in this church for religious uses and Christian work during the nineteen years of my ministry here. This church was built by all denominations of Christians and by many sections of this land, other lands, and that obligation has led up to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to the Boards of our denomination. Subscription papers for all good objects, Christian, humanitarian, collegiate and missionary are as common in this church as the day-light, and no church in Christendom has been more continuous in its charities than this church. Besides that, I am grateful that we have received during the year, by confession of faith in Christ, seven hundred and twenty-eight souls, which fact I mention, not in boasting, but in defense of our church, showing it has been neither idle nor inefficient, and I ask the secular press to set us right. Most of our accessions have been from the outside world, so that, taking the idea of my text, we have not been building on other people's foundations.

In laying out the plan of his missionary tour, Paul sought out towns and cities which had not yet been reached to. He goes to Corinth, a city mentioned for splendor and vice, and Jerusalem, where the priesthood and the Sanhedrin were ready to leap with both feet upon the Christian religion. He feels he has

ESPECIAL WORK TO DO, and he means to do it. What was the result? The grandest life of usefulness that a man ever lived. We modern Christian workers are not apt to imitate Paul. We build on other people's foundations. If we erect a church we prefer to have it filled with families all of whom have been pious. Do we gather a Sabbath-school class, we want good boys and girls, hair combed, faces washed, manners attractive. So a church in this day is apt to be built out of other churches. Some ministers spend all their time in fishing in other people's ponds, and they throw the line into that church-pond and jerk out a Methodist, and throw the line into another church-pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and a whole school of fish swim off from that pond, and we take them all in with one sweep of the net. What is gained? Absolutely nothing for the cause of Christ.

WHAT STRENGTHENS AN ARMY is new recruits. What I have always desired is, that while we are courteous to those coming from other flocks, we build our church not out of other churches, but out of the world, lest we built on another man's foundation. The fact is, this is a big world. When, in our school days we learned the diameter and circumference of this planet, we did not learn half. It is the latitude and longitude and diameter and circumference of want and woe and sin that no figures can calculate. This one spiritual continent of wretchedness reaches across all zones, and if I were called to give its geographical boundary, I would say it is bounded on the north and south and east and west by the great heart of God's sympathy and love. Oh,

IT IS A GREAT WORLD. Since six o'clock this morning sixty thousand eight hundred persons have been born, and all these multiplied populations are to be reached of the Gospel. In England, or in our Eastern American cities, we are being much crowded, and an acre of ground is of great value, but out West five hundred acres is a small farm, and twenty thousand acres is no unusual possession. There is a vast field here and everywhere unoccupied, plenty of room here, not building on another man's foundation. We need as churches to stop bombarding the

OLD IRONCLAD SINNERS that have been proof against thirty years of Christian assault. Alas for that church which lacks the spirit of evangelism, spending on one chandelier enough to light five hundred souls to glory, and in one carved pillar enough to have made a thousand pillars enough in the house of our God forever, and doing less good than many a log cabin meeting-house with tallow candles stuck in wooden sockets, and a minister who has never seen a college, or knows the difference between Greek and Choctaw. We need as churches to get into sympathy with the great outside world, and let them know that none are so broken-hearted or hardly bested that will not be welcomed. "No!" says some fastidious Christian, "I don't like to be crowded in church. Don't put any one in my pew." My brother, what will you do in heaven? When a great multitude that no man can number assemble they will put fifty in your pew. What are the select few to-day assembled in the Christian churches compared with the

Europe, Asia, and Africa, and all the islands of the sea. It is as though after a great battle there were left fifty thousand wounded and dying on the field, and three surgeons gave all their time to three patients under their charge. The major-general comes in and says to the doctors: "Come out here and look at the nearly fifty thousand dying for lack of surgical attendance!" "No," says the three doctors, standing there fanning their patients, "we have three important cases here, and we are attending to them, and when we are not positively busy with their wounds, it takes all our time to keep the flies off."

THIS AWFUL BATTLE OF SIN and sorrow, where millions have fallen on millions, do not let us spend all our time in taking care of a few people, and when the command comes, "Go into the world," say practically: "No I cannot go; I have here a few choice cases, and I am busy keeping off the flies." There are multitudes to-day who have never had any Christian worker look them in the eye, and with earnestness in the accentuation, say "Come!" or they would long ago have been in the kingdom. My friends, religion is either a sham or a tremendous reality. If it be a sham, let us disband our churches and Christian association. If it be a reality, then great populations are on the way to the bar of God unfitted for the ordeal, and what are we doing?

In order to reach the multitudes of outsiders we must DROP ALL TECHNICALITIES out of our religion. When we talk to people about the hypostatic union and French encyclopedism, and Erastianism, and Complutensianism, we are as impolitic and little understood as if a physician should talk to an ordinary patient about the pericardium, and intercostal muscle, and scorbutic symptoms. Many of us come out of the theological seminaries so loaded up that we take the first ten years to show our people how much we know, and the next ten years get our people to know as much as we know, and at the end find that neither of us know anything as we ought to know. Here are hundreds and thousands of sinning, struggling and dying people who need to realize just one thing—that Jesus Christ came to save them, and will save them now. But we go into a profound and elaborate definition of what justification is, and after all the work, there are not, outside of the learned professions, five thousand people in the United States who can tell

WHAT JUSTIFICATION IS. I will read to you the definition: "Justification is purely a forensic act, the act of a judge sitting in the forum, in which the Supreme Ruler and Judge, who is accountable to none, and who alone knows the manner in which the ends of His universal government can best be obtained, reckons that which was done by the substitute in the same manner as if it had been done by those who believe in the substitute, and purely upon account of this gracious method of reckoning, grants them the full remission of their sins."

Now, what is justification? I will tell you what justification is—when a sinner believes, God lets him off. One summer in Connecticut I went to a large factory, and I saw over the door written the words: "No Admittance." I entered and saw over the next door: "No Admittance." Of course I entered. I got inside and found it a pin factory, and they were making pins, very serviceable and useful pins. So the spirit of exclusiveness has practically written over the outside door of many a church: "No Admittance." And if the stranger enter he finds practically written over the second door: "No Admittance," and if goes in, over all the pew doors seem written: "No Admittance," while the minister stands in the pulpit, hammering out his little niceties, of belief, pounding out the technicalities of religion, making pins. In the most practical, common sense way, and laying aside the non-essentials and the hard definitions of religion, go out on the God-given mission, telling the people what they need and when and how they can get it.

HOW TO TREAT SCEPTICS. Comparatively little effort as yet has been made to save that large class of persons in our midst called sceptics, and he who goes to work here will not be building upon another man's foundation. There is a great multitude of them. They are afraid of us and our churches, for the reason we don't know how to treat them. One of this class met Christ; and hear with what tenderness and pathos and beauty and success Christ dealt with him: "Thou shalt love thy Lord Thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like to this, namely: thou shalt love thy neighbor as thyself. There is no other commandment greater than this." And the scribe said to him: "Well, Master, thou hast said the truth: there is one God, and to love Him with all the heart, and all the understanding, and all the soul and all the strength, is more than whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, He said unto him, "Thou art not far from the kingdom of God." So a sceptic was saved in one interview. But few Christian people treat the sceptic in that way. Instead of taking hold of him with the gentle hand of love, we are apt to take him with the pincers of ecclesiasticism.

You would not be so rough on that man if you knew HOW HE LOST HIS FAITH in Christianity. I have known many sceptical from the fact that they grew up in houses where religion was overdone. Sunday was the most awful day in the week. They had religion driven into them with a trip-hammer. They were surfeited with prayer meetings. They were stuffed and choked with catechisms. They were often told they were the worst boys the parents ever knew, because they liked to ride down hill better than to read Bunyan's Pilgrim's Progress. Whenever father and mother talked of religion they drew down the corners of their mouths and rolled up their eyes. If any one thing would send a boy or girl to perdition sooner than another, that is it. If I had

such a father and mother I fear I should have been an infidel.

INCONSISTENT CHRISTIANS. Others were tripped up of scepticism from being grievously wronged by some man who professed to be a Christian. They had a partner in business who turned out to be a first-class scoundrel, though a professed Christian. Twenty years ago they lost all their money; what happened in an oil company which was formed amid the petroleum excitement. The company owned no land, or if they did there was no sign of oil produced; but the president of the company was a Presbyterian elder, and the treasurer was an Episcopal vestryman, and one director was a Methodist class-leader, and the other directors prominent members of Baptist and Congregational churches. Circulars were gotten out, telling what fabulous prospects opened before this company. Innocent men and women, who had a little money to invest, and that little their all, said: "I don't know anything about this company, but so many

GOOD MEN ARE AT THE REAR of it that it must be excellent, and taking stock in it must be almost as good as joining the church." So they bought the stock, and perhaps received one dividend so as to keep them still, but after awhile they found that the company had reorganized, and had a different president and different treasurer and different directors. Other engagements or ill-health had caused the former officers of the company, with many regrets, to resign. And all that the subscribers of that stock had to show for their investment was a beautifully ornamented certificate. Sometimes that man, looking over his old papers, comes across that certificate, and it is so suggestive that he vows he wants none of the religion that the president and trustees and directors of that oil company professed.

Remember, scepticism always has some reason, good or bad, for existing. Goethe's irreligion started when the news came to Germany of the earthquake at Lisbon, November 1, 1775. That sixty thousand of people should have perished in that earthquake, and in the after rising of the Tagus River, so stirred his sympathies that he threw up his belief in the goodness of God.

Others have gone into scepticism from a natural persistence in asking the reason why. They have been fearfully stabbed of THE FATAL INTERROGATION POINT. There are so many things they cannot get explained. They cannot understand the Trinity or how God can be sovereign and yet man a free agent. Neither can I. They say, "I don't understand why a good God should have let sin come into the world." Neither do I. You say, "Why was that child started in life with such disadvantages, while others have all physical and mental equipment?" I cannot tell. They go out of church on Easter morning and say, "That doctrine of the resurrection confounded me." So it is to me a mystery beyond unravelment. I understand all the processes by which men get into the dark. I know them all. I have travelled with burning feet that blistering way. The first word that children learn to utter is generally papa or mamma. I think the first word I ever uttered was "Why?" I know what it is to have a hundred midnights pour their darkness into one hour.

Such men are not to be scoffed at but helped. Turn your back upon a downing man when you have the rope with which to pull him ashore, and let that man in the third story of a house perish in the flames when you have a ladder with which to help her out and help her down, rather than turn your back scoffingly on a sceptic whose soul is in more peril than the bodies of those in other endangered ones can be. Oh, SCEPTICISM IS A DARK LAND.

There are men in this house who would give a thousand worlds, if they possessed them, to get back to the placid faith of their fathers and mothers, and it is our place to help them, and we may help them, never through their heads, but always through their hearts. These sceptics, when brought to Jesus, will be mightily affected, far more so than those who never examined the evidences of Christianity. Thomas Chalmers was once a sceptic, Robert Hall a sceptic, Robert Newton a sceptic, Christmas Evans a sceptic. But when once with strong hands they took hold of the chariot of the Gospel, they rolled it on with what momentum!

If I address such men and women to-day, I throw off no scoff. I plead them by the memory of the good old days when at their mother's knee they said: "Now I lay me down to sleep," and by those days and nights of scarlet fever in which she watched you, giving you the medicine in just the right time, and turning your pillow when it was hot, and with hands that many years ago turned to dust, soothed away your pain, and with voice that you will never hear again, unless you join her in the better country, told you to never mind, for you would feel better by and by, and by that dying couch where she looked so pale and talked so slowly, catching her breath between the words, and you felt an awful loneliness coming over your soul; by all that, I beg you to come back and take the same religion. It was good enough for her. It is good for enough for you. Nay, I have a better plea than that. I plead by all the wounds and tears and blood and groans and agonies and death-throes of the son of God, who approaches you this moment with torn brow, and lacerated and whipped back, and saying: "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

Again, there is a field of usefulness but little touched, occupied by those who are astray in their habits. All northern nations, like those of North America, and England and Scotland, that is, in the colder climates, are DEVASTATED BY ALCOHOLISM. They take the fire to keep up the warmth. In southern countries, like Arabia and Spain, the blood is so they are not tempted to fiery liquors. The great Roman armies never drank anything stronger than water tinged with vinegar, but under our northern climate the temptation of heating stimulants is most mighty, and millions succumb. When men's habits go wrong the church drops him, the social circle drops

him, good influences drop him, we all drop him. Of all the men who get off track, but few ever get on again. Near my summer residence there is a life-saving station on the beach. There are all the ropes and rockets, the boats, the machinery, for getting people off shipwrecks. Summer before last I saw there fifteen or twenty men who were breakfasting, after having just escaped with their lives and nothing more. Up and down our coasts are built these useful structures, and the mariners know it, and they feel that if they are driven into the breakers there will be apt from shore to come a rescue. The churches of God ought to be so many

LIFE-SAVING STATIONS, not so much to help those who are in smooth waters, but those who have been shipwrecked. Come, let us run out on the life-boats! And who will man them? We do not preach enough to such men; we have not enough faith in their release. Alas, if when they come to hear us, we are laboriously trying to show the difference between *Sublapsarianism* and *Supralapsarianism* while they have a thousand vapors of remorse and despair coiling around and biting their immortal spirits. The church is not chiefly for goodish sort of men, whose proclivities are all right, and who could go to heaven praying and singing in their own homes. It is on the beach to help the drowning. Those bad cases are the cases that God likes to take hold of. He can save a big sinner as well as a small sinner, and when a man calls earnestly to God for help He will go out to deliver such a one. If it were necessary God would come down from the sky, followed by all the artillery of heaven, and a million angels with drawn swords. Get one hundred such redeemed men in your churches, and nothing could stand before them, for such men are generally warm-hearted and enthusiastic. No formal prayers then. No heartless singing then. No cold conventionalisms then.

DESTITUTE CHILDREN of the street offer a field of work comparatively unoccupied. The uncared for children are in the majority in Brooklyn and most of our cities. When they grow up, if unreformed, they will outvote your children, they will govern your children. The whisky ring will hatch out other whisky rings, and grog-shops will kill with their horrid stench public sobriety, unless the church of God rises up with outstretched arms and enfolds this dying population in her bosom. Public schools cannot do it. Art galleries cannot do it. Blackwell's Island cannot do it. Almshouses cannot do it. New York Tombs and Raymond Street Jail cannot do it. Church of God wake up to your magnificent mission! You can do it! Get somewhere, somehow to work!

The Prussian cavalry mount by putting their right foot into the stirrup, while the American cavalry mount by putting their left foot into the stirrup. I don't care how you mount your war charger, if you only get into this battle for God and get there soon, right stirrup, or left stirrup, or no stirrup at all. The unoccupied fields are all around us, and why should we build on another man's foundation? That God has called this church to special work no one can doubt. Its history has been miraculous. God has helped us at every step, and though the wheels of its history have made many revolutions, they have all been forward, and never backward, and now with our borders enlarged, and with important reinforcements, we start on a new campaign.

A REVELATION. At Sharon Springs, nineteen years ago, walking in the park, I asked God, if He had any particular work for me to do, to make it plain and I would do it. He revealed to me the style of my architecture, and He revealed to me the modes of worship, and He revealed to me my work, and, as far as in my ignorance and weakness I have seen the right way. I have tried to walk in. We decided that we wanted it a soul-saving church, and it has been almost a constant outpouring of the Holy Ghost. Ye powers of darkness, ye devils in hell, we mean to snatch from your dominion other multitudes, if God will help us. I have heard of what was called the "thundering legion." It was in 179, a party of the Roman army to quell some Christians belonged, and their prayers it was said, were answered by thunder and lightning and hail and tempest, which overthrew an invading army and saved the empire. And I would to God that this church may be so mighty in prayer and work that it would become a thundering legion, before which the forces of the sun might be routed, and the gates of hell might tremble. Now that the autumn has come, and the Gospel Ship has been repaired and enlarged, it is time to launch her for another voyage. Heave away now, lads! Shake out the reefs in the fore-sail! Come, O heavenly wind, and fill the canvas. Jesus aboard will assure our safety. Jesus on the sea will beckon us forward. Jesus on the shore will welcome us into harbor.

THE MOST HIGH CHURCH IN EUROPE. The very highest church in Europe is the pilgrimage chapel of St. Maria de Ziteit, above Saluz, in the canton of Graubunden. It lies 2,434 meters above the sea level—nearly 8,000 feet high above the forest, near the limits of perpetual snow. It is only open during the summer time of that region—or, as the folks thereabouts reckon, from St. John the Baptist's Day to St. Michael's Day—and is used only by the Alp herds, who remain there through the summer with their cows and goats, and occasionally by hunters in search of the chamois and marmot. All the inhabitants of Saluz climb up thither on Midsummer Day to assist at the first mass and hear the first sermon of the year, and there is also a crowded congregation on Michaelmas Day, at the last service of the year. From time to time a few stray pilgrims from the Graubunden Oberland and the Tyrol find their way there. The second highest church probably in Europe, that of Monstein, also open only in the summer, belongs to Graubunden. At our visit the hale old preacher had five foreign tourists for his congregation.

White clover, as a summer pasturage for hogs, is highly esteemed in Iowa.

SUNDAY SCHOOL LESSON.

The Harvest and the laborers.

LESSON TEXT. (Matt. 9: 35-38; 10: 1-8. Memory verses, 36-38.)

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 Duty.*

Lesson (1. The Duty of Praying, vs. 25-28. Outline: 2. The Duties of Discipleship, vs. 1-4. 3. The Duty of Laboring, vs. 5-8.)

GOLDEN TEXT: *Freely ye have received, freely give.*—Matt. 10: 8.

DAILY HOME READINGS:

M.—Matt. 9: 35-38; 10: 1-8. The King's authority over duty.

T.—Matt. 10: 9-31. Duty expounded.

W.—Mark 3: 13-19. The twelve sent forth.

T.—Mark 6: 7-13, 30-34. The twelve at work.

F.—Luke 12: 1-21. Lessons on duty.

S.—Luke 12: 22-40. Lessons on duty.

S.—Matt. 25: 14-30. Fidelity rewarded.

LESSON ANALYSIS.

I. THE DUTY OF PRAYING.

A. A Pitiable Sight:

They were distressed and scattered, as sheep not having a shepherd (36).

That the congregation... be not as sheep which have no shepherd (Num. 27: 17).

I saw all Israel scattered upon the mountains (1 Kings 22: 17).

They were scattered, because there was no shepherd (Ezek. 34: 5).

They are afflicted, because there is no shepherd (Zech. 10: 2).

B. A Saddening Fact:

The harvest truly is plenteous, but the laborers are few (37).

No man careth for my soul (Psa. 142: 4).

The harvest is plenteous, but the laborers are few (Luke 10: 2).

The fields... are white already unto harvest (John 4: 35).

Come over into Macedonia, and help us (Acts 16: 9).

III. A Potent Remedy:

Pray ye... the Lord of the harvest, that he send forth laborers (38).

Pray... that he send forth laborers into his harvest (Luke 10: 2).

Praying for us also, that God may open unto us a door (Col. 4: 3).

Brethren, pray for us (1 Thess. 5: 25).

Pray for us, that the word of the Lord may run (2 Thess. 3: 1).

1. "He was moved with compassion for them." (1) The needy multitude; (2) the compassionate Lord.

(1) Human needs; (2) Divine sympathies.

2. "The harvest truly is plenteous, but the laborers are few." (1) The plenteous harvest; (2) The few laborers.—(1) Harvest ready; (2) Harvesters needed.

3. "Pray ye therefore." Prayer in its relation: (1) To the gathering of the harvest; (2) To the multiplication of the laborers.—Prayer (3) To whom? (2) By whom? (3) For whom?

II. DUTIES OF DISCIPLESHIP.

I. The Honored Twelve:

His twelve disciples (1).

Ye also shall sit on twelve thrones (Matt. 19: 28).

He appointed twelve, that they might be with him (Mark 3: 14).

He called unto him the twelve (Mark 6: 7).

He chose from the twelve, whom also he named apostles (Luke 6: 13).

II. Power Against Evil:

He gave them authority over unclean spirits (1).

To have authority to cast out devils (Mark 3: 16).

He gave them authority over the unclean spirits (Mark 6: 7).

They that were troubled with unclean spirits were healed (Luke 6: 18).

He... gave them power and authority over all devils (Luke 9: 1).

III. Power for Good:

He... gave them authority... to heal all manner of diseases (1).

They... anointed many that were sick, and healed them (Mark 6: 13).

They shall lay hands on the sick, and they shall recover (Mark 16: 18).

He... gave them power... to cure diseases (Luke 9: 1).

The prayer of faith shall save him that is sick (Jas. 5: 15).

1. "He called unto him his twelve disciples." (1) Whom he called; (2) Whither he called; (3) Why he called.—(1) The Lord; (2) The twelve; (3) The call.

2. "Gave them authority." Apostolic authority; (1) Its source; (2) Its scope; (3) Its uses.

3. "To cast them out, and to heal." (1) Antagonizing the evil; (2) Promoting the good.

III. THE DUTY OF LABORING.

I. Going Forth:

These twelve Jesus sent forth (5).

I send you forth as sheep in the midst of wolves (Matt. 10: 16).

Go ye into all the world (Mark 16: 15).

He sent them forth (Luke 9: 2).

The Lord... sent them two and two before his face (Luke 10: 1).

II. Preaching Constantly:

And as ye go, preach (7).

They went out, and preached (Mark 6: 12).

They went forth, and preached everywhere (Mark 16: 20).

They proclaimed the word of God in the synagogues (Acts 13: 5).

He preached Jesus and the resurrection (Acts 17: 18).

III. Giving Freely:

Freely ye have received, freely give (8).

He urged him to take it; but he refused (9 Kings 5: 16).

Thou hast thought to obtain the gift of God with money (Acts 8: 20).

I preached to you the gospel of God for nought (2 Cor. 11: 7).

I will give... of the water of life, freely (Rev. 21: 6).

1. "These twelve Jesus sent forth." The mission of the apostles; (1) Its founder; (2) Its constituency; (3) Its objects.

2. "As ye go preach." (1) Going out for Jesus; (2) Preaching at the wayside.

3. "Freely ye received, freely give." (1) Give; (2) Give freely; (3) Give freely as ye have received.—(1) God a free giver; (2) God a true model.

LESSON BIBLE READING.

THE APOSTLES.

1. Their Appointment: Of God (1 Cor. 1: 1; 12: 28; Gal. 1: 1). Of Christ (Matt. 10: 1; Rom. 1: 5). Of the Holy Ghost (Acts 13: 2, 3). Ordained by Christ (Mark 3: 13, 14; John 15: 16).

Received their title from Christ (Luke 6: 13).

2. Their Duties:

To preach to Israel (Matt. 10: 6; Luke 24: 47).

To go to all nations (Matt. 28: 19, 20; Mark 16: 15).

To minister in the gospel (Acts 6: 4; Matt. 20: 27).

To witness to Christ's resurrection (Acts 1: 2, 3, 8, 22).

To work miracles (Matt. 10: 1; Luke 9: 1; Acts 2: 43).

3. Their Experiences:

Rose from lowly stations (Matt. 4: 18; Acts 4: 13).

Hated by the world (Matt. 10: 22; John 15: 18, 19).

Persecuted by the world (Matt. 10: 17, 18; John 16: 2).

The Holy Ghost taught them (Luke 12: 11, 12; John 14: 26).

Christ present with them (Matt. 28: 20).

The Great Apostle (Heb. 3: 1).

LESSON SURROUNDINGS.

Those who accept a second rejection of our Lord at Nazareth (Matt. 13: 54-58; Mark 6: 1-6) place that occurrence immediately after the last lesson.

With this exception the order observed in Matthew's narrative at this point is that of time. The sending out of the twelve (Matt. 10: 1-14) is narrated by both Mark (Mark 6: 7-13) and Luke (Luke 9: 1-6). The order in their accounts serves to show the position of the event in the gospel history.

It thus appears that Lessons 5 and 6 (which are closely joined together) take the last place in order of time in the series for this quarter. Probably the interval between this mission and the feeding of the five thousand was not long. As the latter event occurred near a Passover, one year before our Lord's death, the time may be given as the early spring of 32—A. D. 29.

The place was Galilee; Matthew 9: 35-38 describing what is usually known as "the third circuit in Galilee." There is no hint given of the exact locality from which the twelve were sent out (Matt. 10: 1-8).

A Marriage Mart in Roumania.

A remarkable custom exists among the Roumanians living in the Western Carpathians. Every year, at the feast of the Apostles Peter and Paul, a market is held on the crest of the Gaima, from 5,000 to 6,000 feet above the level of the sea, and here all the marriageable girls of the entire district assemble with their parents in order to be viewed and claimed. Mothers, aunts, grandmothers and various other female friends contribute to the dowry, and, this completed, it is carried to the market on the Gaima in neatly made trunks, decorated with flowers, and carried by the family's best horses. Cattle, bees and other household requisites are also added to the dowry. On the Gaima every family which has a marriageable daughter occupies a distinct tent, in which the bride-viewers are expected. The bachelors, too, are accompanied by parents or relatives, in whose company they inspect the girl who are eligible. The young men bring the best they possess, and each must particularly come with a griddle of gold or silver. After the brides are chosen the public betrothal takes place, being conducted by a hermit who lives in this lonely spot. The mark of betrothal is not a ring, but a beautifully embroidered handkerchief. The betrothal is in many cases prearranged, but the ceremony must be gone through with all the same. If a girl goes to the market knowing beforehand that an admirer will be there to claim her, so much the better