

DR. TALMAGE'S SERMON

The age of Swindle.

"Whose trust shall be a spider's web." Job 8:14

The two most skillful architects in all the world are the bee and the spider. The one puts up a sugar manufactory, and the other builds a slaughter-house for flies. On a bright summer morning, when the sun comes out and shines upon the spider's web, bedecked with dew, the gossamer structure seems bright enough for a suspension bridge for supernatural beings to cross on. But alas for the poor fly, which, in the latter part of the day, ventures on it, and is caught and dungeoned and destroyed. The fly was informed that it was a free bridge, and would cost nothing, but at the other end of the bridge the toll paid was its own life. The next day there comes down a strong wind, and away goes the web, and

THE MARAUDING SPIDER.

and the victimized fly. So delicate are the silken threads of the spider's web that many thousands of them are put together before they become visible to the human eye, and it takes four million of them to make a thread as large as the human hair. Most cruel as well as most ingenious is the spider. A prisoner in the Bastille, France, had one so trained that at the sound of a violin it every day came for its meal of flies. Job, the author of my text, and the leading scientist of his day, had no doubt watched the voracious process of this one insect with another, and saw spider and fly swept down with the same broom, or scattered by the same wind. Alas, that the world has so many designing spiders and victimized flies!

There has not been a time when the utter and black irresponsibility of many men, having the financial interests of others in charge, has been more evident than in these last few years. The unroofing of banks and disappearance of administrators with the funds of large estates, and the disorder amidst post office accounts and deficits amid United States officials, have made

A PESTILENCE OF CRIME

that solemnizes every thoughtful man and woman, and leads every philanthropist and Christian to ask, "What shall be done to stay the plague? There is a monsoon abroad, a typhoon, a sirocco. I sometimes ask myself if it would not be better for men making wills to bequest the property directly to the executors and officers of the court, and appoint the widows and orphans a committee to see that the former got all that did not belong to them.

The simple fact is that there are a large number of men sailing yachts, and driving fast horses, and members of expensive club houses, and controlling country-seats, who are not worth a dollar if they return to others their just rights. Under some sudden reverse they fall, and with afflicted air seem to retire from the world, and seem almost ready for monastic life, when in two or three years they blossom out again, having compromised with their creditors; that is, paid them nothing but credits, and the only difference between the second chapter of prosperity and the first, is that their pictures are Murillos instead of Kensests, and their horses go a mile in twenty seconds less than their predecessors, and instead of one country-seat they have three. I have watched and have noticed that nine out of ten of those who fall in what is called high life, have more means after than before the failure, and in many of the cases failure is only a stratagem to escape the payment of honest debts and put the world off the track while they practice a large swindle. There is something woefully wrong in the fact that these things are possible.

WHEAT GAMBLERS

get hold of the wheat, and the corn gamblers get hold of the corn. The full tide of God's mercy towards this land is put back by those great dykes of dishonest resistance. When God provides enough food and clothing to feed and apparel this whole nation like princes, the scabbles of dishonest men to get more than their share, and get it at all hazards, keeps everything shaking with uncertainty and everybody asking, "What next?" Every week makes new revelations. How many more bank presidents and bank cashiers have been speculating with other people's money, and how many more bank directors are in imbecile silence, letting the perjury go on, the great and patient God only knows!

INDIFFERENT BANK DIRECTOR'S

and boards having in charge great financial institutions. It ought not to be possible for a president or cashier or prominent officer of a banking institution to swindle it year after year without detection. I will undertake to say that if these frauds are carried on for two or three years without detection, either the directors are partners in the infamy and pocketed part of the theft, or they are guilty of culpable neglect of duty, for which God will hold them as responsible as He holds the acknowledged defrauders. What right have prominent business men to allow their names to be published as directors in a financial institution, so that unsophisticated people are thereby induced to deposit their money in or buy the scrip thereof, when they, the published directors, are doing nothing for the safety of the institution? It is a case of deception most reprehensible.

Many people with a surplus of money not needed for immediate use, although it may be a little further on indispensable, are without friends competent to advise them, and they are guided solely by the character of the men whose names are associated with the institution. When the crash came, and with the overthrow of the banks went the small earnings and limited fortunes of widows and orphans, and the helplessly aged, the directors stood with idiotic stare, and to the inquiry of the frenzied depositors and stockholders who had lost their all, and to the arraignment of an indignant public, had nothing to say except: "We thought it was all right. We did not know there was anything wrong going on." It was

THEIR DUTY TO KNOW.

They stood in a position which deluded the people with the idea that they were carefully observant. Calling themselves directors, they did not direct. They had opportunity of auditing accounts and inspecting the books. No time to do so? Then they had no business to accept the position. It seems to be the pride of some moneyed men to be directors in great many institutions, and all they know is whether or not they get their dividends regularly, and their names are used as decoy ducks to bring others near enough to be made game of. What first of all is needed is that 5,000 bank directors and insurance company directors resign or attend to their business as directors. The business world will be full of fraud just as long as fraud is so easy. When you arrest the

president and secretary of a bank for an embezzlement carried on for many years, have plenty of sheriffs out the same day to arrest all the directors. They are guilty either of neglect or complicity.

"Oh," some one will say, "better preach the gospel and let business matters alone." I reply: "If your gospel does not inspire common honesty in the dealings of men, the sooner you close up your gospel and pitch it into the depths of the Atlantic Ocean the better.

AN ORTHODOX SWINDLER

is worse than a heterodox swindler. The recitation of all the catechisms and creeds ever written, and drinking from all the communion chalices that ever glittered in the churches of Christendom, will never save your soul unless your business character corresponds with your religious profession. Some of the worst scoundrels in America have been members of churches, and they got fat on sermons about heaven, when they most needed to have the pulpits preach that which would either bring them to repentance or thunder them out of the holy communion, where their presence was a sacrilege and an infamy.

We must especially deplore the misfortune of banks in various parts of this country, in that they damage the banking institution, which is the great convenience of the century, and indispensable to commerce and the advance of the nation. With one hand it blesses the lender, and with the other it blesses the borrower.

THE BANK WAS BORN

of the world's necessities, and is venerable with the marks of thousands of years. Two hundred years before Christ the Bank of Ilium existed, and paid its depositors ten per cent. The Bank of Venice was established in 1171, and was of such high credit that its bills were at a premium above coins, which were frequently clipped; Bank of Genoa, founded in 1345; Bank of Barcelona, 1401; Bank of Amsterdam, 1609; Bank of Hamburg, founded 1619, its circulation based on great silver bars kept in the vaults; Bank of England, started by William Patterson in 1694, up to this day managing the stupendous assets of England; Bank of Scotland, founded in 1695; Bank of Ireland, 1783; Bank of North America, planned by Robert Morris, 1771, without whose financial help all the bravery of our grandfathers would not have achieved independence.

But now we have banks in all our cities and towns, thousands and thousands. On their shoulders are the interests of private individuals and great corporations. In them are the great arteries through which run the currents of the nation's life. They have been the resources of thousands of finances in days of business exigency. They stand for accommodation, for facility, for individual, State and national relief. At their head and in their management there is as much interest and moral worth as in any class of men—perhaps more. How nefarious, then, the behavior of those who bring discredit upon this venerable, benignant and God-honored institution!

We also deplore the abuse of trust funds, because they fly in the face of that divine goodness which seems determined to bless this land. We are having the eighth year of unexampled national harvest. The

LIVE WITHIN YOUR MEANS.

I have the highest commercial authority for saying, that when the memorable trouble broke out in Wall Street four years ago, there were \$225,000,000 in suspense, which had already been spent. Spend no more than you make. And let us adjust all our business and our homes by the principles of the Christian religion. Our religion ought to mean just as much on Saturdays and Mondays as on the day between, and not be a mere periphrasis of sanctity, our religion ought to first clean our hearts, and then it ought to clean our lives. Religion is not, as some seem to think, a sort of church decoration, a kind of confectionery, a sort of spiritual caramel or holy gumdrop, or sanctified peppermint, or theological anesthetic. It is an omnipotent principle, all-controlling, all-conquering. You may get along with something less than that, and you may deceive yourself with it; but you cannot deceive God, and you cannot deceive the world.

The keen business man will put on his spectacles, and he will look clear through to the back of your head, and see whether your religion is a set-on or a fact. And you cannot hide your samples of sugar or rice or tea or coffee if they are false; you cannot hide them under the cloth of a communion-table. All your prayers go for nothing so long as you misrepresent your banking institution, and in the amount of resources you put down more specie and more fractional currency and more clearing-house certificates and more legal-tender notes and more loans and more discounts than there really are, and when you give an account of your liabilities you do not mention all the unpaid dividends, and the United States bank notes outstanding, and the individual deposits, and the obligations to other banks and bankers. An authority more scrutinizing than that of any bank examiner will go through and through your business.

BORROWED CAPITAL.

If you have a mind to take your own money, and turn it all into kites, to fly them over every commons of the United States, you do society no wrong, except when you tumble your helpless children into the poorhouse for the public to take care of. But you have no right to take the money of others and turn it into kites. There is one word that has deluded more people into bankruptcy and State prison and perdition than any other word in commercial life, and that is the word *borrow*; that one word is responsible for all the defalcations, and embezzlements, and financial consternations of the last twenty years. When executors conclude to speculate with the funds of an estate committed to their charge, they do not perjure, they say

THEY ONLY BORROW.

when a banker makes an overdraft upon his institution, he does not commit a theft, he only borrows. When the officer of a company, by flaming advertisement in some religious papers, and gilt certificate of stock, gets a multitude of country people to put their small earnings into an enterprise for carrying on some undeveloped thing, he does not fraudulently take their money, he only borrows. When a young man with easy access to his employer's money-drawer, or the confidential clerk by close proximity to the account-books, takes a few dollars for a Wall Street excursion, he expects to put

it back; he will put it all back; he will put it all back very soon. He only borrows. What is needed is some man of gigantic limb to take his place at the curb-stone in front of Trinity Church and when that word borrow comes bounding along, kick it clear through to Wall Street ferry-boat, and if striking on that, it bounds clear over till it strikes Brooklyn Heights or Brooklyn hill, it will be well for the City of Churches.

Why, when you are going to do wrong, pronounce so long a word as borrow, a word of six letters, when you can get a shorter word more descriptive of the reality, a word of only five letters, the word steal?

There are times when we all borrow, and borrow legitimately, and borrow with the divine blessing, for Christ, in His Sermon on the Mount, enjoins "from him that would borrow of thee, turn not thou away." A young man mightly borrows money to get his education. Purchasing a house and not able to pay all down in cash, the purchaser rightly borrows it on mortgage. Crises come in business when it would be wrong for a man not to borrow. But I roll this warning through all these aisles, over the backs of all these pews, NEVER BORROW TO SPECULATE; not a dollar, not a cent, not a farthing! Young men, young men, I warn you by your worldly prospects and the value of your immortal souls, do not do it! There are breakers distinguished for their shipwrecks—the Hanways, the Needles, the Caskets, the Douvers, the Anderlos, the Skerries—and many a craft has gone to pieces on those rocks; but I have to tell you that all the Hanways and the Needles, and the Caskets, and the Skerries, are as nothing compared with the long line of breakers which bound the ocean of commercial life north, south, east and west, with the white foam of their despair and the dirge of their damnation; The breakers of borrow!

If I had only a worldly weapon to use on this subject I would give you the fact fresh from the highest authority, that ninety per cent. of those who go into speculation in Wall Street lose all; but I have a better warning than a worldly warning. From the place where men have perished—body, mind and soul—stand off, stand off! Abstract pulp discussion must step aside on this question. Faith and repentance are absolutely necessary, but faith and repentance are no more doctrines of the Bible than

COMMERCIAL INTEGRITY.

Render to all their dues. Own no man anything. And while I mean to preach faith and repentance, more and more to preach them, I do not mean to spend any time in chasing the Hittites and Jebusites and Girgashites of Bible times, when there are so many evils right around us destroying men and women for time and eternity. The greatest evangelistic preacher the world ever saw, a man who died for his evangelism—the peerless Paul—wrote to the Romans, "Provide things honest in the sight of all men;" wrote to the Corinthians, "Do that which is honest;" wrote to the Philippians, "Whatsoever things are honest;" wrote to the Hebrews, "Willing in all things to live honestly." The Bible says, that faith without works is dead; which being literally translated, means that if your business life does not correspond with your profession, your religion is a humbug.

Here is something that needs to be sounded into the ears of all the young men of America, and iterated and reiterated, if this country is ever to be delivered from its calamities and commercial prosperity is to be established and perpetuated.

I have also a word of comfort for all who suffer from the malfeasance of others, and every honest man, woman and child does suffer from what goes on in financial speculation. Society is so bound together, that all the misfortunes which good people suffer in business matters come from the misdeeds of others. Bear up under distress, strong in God. He will see you through, though your misfortunes should be centupled. Philosophers tell us that a column of air forty-five miles in height rests on every man's head and shoulders. But that is nothing compared with the pressure that business life has put upon many of you. God made up his mind long ago how many or how few dollars it would be best for you to have. Trust to his appointment. The door will soon open to let you out of here for men who for thirty years have been in business anxiety, when they shall suddenly awake in everlasting holiday!

BILL NYE'S AUTOGRAPH FLEET.

"Yes," said Bill Nye, "the autograph people pursue me with some avidity, but I've just got the best of one of them in rather a remarkable way. While at Omaha I received a registered letter, enclosed with a letter from my wife. When I opened the registered letter I found it read something like this: 'My dear sir—I have very much desired your autograph, but feel that you have so many applications of the kind that you would not comply with my request if put in the ordinary way. I have, therefore, registered this letter, knowing that you will receive it, and that you will be forced before receiving it to sign the receipt, which will be forwarded to me. Thanking you in advance for your kindness in furnishing me the desired autograph, I am etc. etc.' I wonder what that man said when, instead of my signature, he found that of Mrs. Nye!"

There has been much discussion as to the nest of the flamingo, Audubon and the older naturalists stating that it was a pile of earth heaped up in a cone two or three feet high, upon which the bird sat, its feet just touching the ground. This is denied by later ornithologists, as Professor Baird and others. Professor Woodman, however, lately came upon a colony in Southern Florida, where the nests were all high, as given by Audubon. He approached the birds and touched them before they would leave the nest. Professor Woodman also discovered a small shore bird that instead of making a nest deposited its eggs in bivalve shells along the shore, in which receptacles they were probably hatched by the sun.

CAREFUL OF THE PROPERTY OF OTHERS.

as you are careful of your own. Above all, keep your own private account at the bank separate from your account as trustee of an estate, or trustee of an institution. That is the point at which thousands of people make shipwreck. They get the property of others mixed up with their own property, they put it into investment, and away it all goes, and they cannot return that which they borrowed. Then comes the ex-

plosion, and the money market is shaken, and the press denounces, and the church thunders explosion. You have no right to use the property of others, except for their advantage, nor without consent, unless they are minors. If with their consent you invest their property as well as you can, and it is all lost, you are not to blame, you did the best you could, but do not come into the delusion which has ruined so many men, of thinking because a thing is in their possession, therefore it is theirs. You have a solemn trust that God has given you.

In this vast assemblage there may be some who have misappropriated trust funds. Put them back, or, if you have so helplessly involved them that you cannot put them back, confess the whole thing to those whom you have wronged, and you will sleep better nights, and you will have the better chance for your soul.

What a sad thing it would be, if after you are dead your administrator should find out from the account-books, or from the lack of vouchers, that you not only were bankrupt in estate, but that you lost your soul. If all the trust funds that have been misappropriated should suddenly fly to their owners, and all the property that has been purloined should suddenly go back to its owners, it would crush into ruin every city in America.

A MISSIONARY'S SERMON.

A missionary on one of the islands of the Pacific preached on dishonesty, and the next morning he looked out of his window, and he saw his yard full of goods of all kinds. He wondered, and asked the cause of all this. "Well," said the natives, "our gods that we have been worshipping permit us to steal, but according to what you said yesterday, the God of heaven and earth will not allow this, so we bring back all these goods, and we ask you to help us in taking them to the places where they belong." If next Sabbath all the ministers in America should preach sermons on the abuse of trust funds, and on the evils of purloining, and the sermons were all blessed of God, and regulations were made that all these things should be taken to the city halls, it would not be long before every city hall in America would be crowded from cellar to cupola.

DISHONESTY WILL NEVER PAY.

An abbot wanted to buy a piece of ground, and the owner would not sell it, but the owner finally consented to let it to him until he could raise one crop, and the abbot sowed acorns—a crop of two hundred years! And I tell you, young man, that the dishonesties which you plant in your heart and life will seem to be very insignificant, but they will grow up until they will overshadow you with horrible darkness, overshadow all time and all eternity. It will not be a crop for two hundred years, but a crop for everlasting ages.

I have also a word of comfort for all who suffer from the malfeasance of others, and every honest man, woman and child does suffer from what goes on in financial speculation. Society is so bound together, that all the misfortunes which good people suffer in business matters come from the misdeeds of others. Bear up under distress, strong in God. He will see you through, though your misfortunes should be centupled. Philosophers tell us that a column of air forty-five miles in height rests on every man's head and shoulders. But that is nothing compared with the pressure that business life has put upon many of you. God made up his mind long ago how many or how few dollars it would be best for you to have. Trust to his appointment. The door will soon open to let you out of here for men who for thirty years have been in business anxiety, when they shall suddenly awake in everlasting holiday!

On the maps of the Arctic regions there are two places whose names are remarkable, given, I suppose, by some Polar expedition: "Cape Farewell" and "Thank God Harbor." At this last the *Polaris* wintered in 1871, and the *Tigress* in 1873. Some ships have passed the Cape, yet never reached the Harbor. But from what I know of many of you, I have concluded that though your voyage of life may be very rough, run into by icebergs on this side and icebergs on that, you will in due time reach Cape Farewell, and there bid good-bye to all annoyance, and soon after drop anchor in the calm and imperturbable waters of Thank God Harbor—"Where the wicked cease from troubling, and the weary are at rest."

SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 5, 1886.

Christ's Last Warning.

LESSON TEXT. (Matt. 23: 27-30. Memory verses, 27-30.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: But ye behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor.—Heb. 2: 9.

LESSON TOPIC: A Message Condemning Hypocrisy.

(1) Hypocrisy Concealing Corruption, vs. 27, 28. (2) Hypocrisy Denying Guilt, vs. 29-30. (3) Hypocrisy Entailing Penalty, vs. 31-33.

GOLDEN TEXT: Create in me a clean heart, O God; and renew a right spirit within me.—Psa. 51: 10.

DAILY HOME READINGS:

M.—Matt. 23: 27-29. Hypocrisy condemned. T.—Matt. 23: 13-26. Hypocrisy condemned. W.—Matt. 6: 1-18. Hypocrisy condemned. T.—Luke 11: 37-54. Hypocrisy condemned. F.—Acts 7: 51-60. Persecuting the prophets. S.—Luke 13: 23-35. Desolation impending. S.—Rom. 2: 1-12. Treasuring up wrath.

LESSON ANALYSIS.

I. HYPOCRISY CONCEALING CORRUPTION.

I. Outwardly Pure:

Sepulchres, which outwardly appear beautiful (27). Man looketh on the outward appearance (1 Sam. 16: 7). They disfigure their faces, that they may be seen of men to fast (Matt. 6: 16).

Ye Pharisees cleanse the outside of the cup and of the platter (Luke 11: 39). Ye... justify yourselves in the sight of men (Luke 16: 15).

II. Inwardly Corrupt:

Sepulchres, which... inwardly, are full of dead men's bones (27). Their inward part is very wickedness (Psa. 5: 9). They curse inwardly (Psa. 62: 4). But inwardly are ravening wolves (Matt. 7: 15). Your inward part is full of extortion and wickedness (Luke 11: 39).

III. Sharply Denounced:

Woe unto you, scribes and Pharisees (27). Ye offspring of vipers, who warned you to fast? (Matt. 23: 7). How can ye, being evil, speak good things? (Matt. 12: 34). How shall ye escape the judgment of hell? (Matt. 23: 33). Ye are of your father the devil (John 8: 44).

1. "Woe unto you." (1) Woe deserved; (2) Woe announced; (3) Woe inflicted.—(1) Woe from God; (2) Woe upon men, (3) Woe forever.

2. "Like unto whitened sepulchres." (1) In outward elegance; (2) In inward corruption.—(1) Correct to casual observation; (2) Wretched to closer inspection.

3. "Full of hypocrisy and iniquity." (1) Iniquity, the permitted base-ness; (2) Hypocrisy, the cherished disguise.

II. HYPOCRISY DENYING GUILT.

I. Seemingly Friendly:

Ye build the sepulchres of the prophets (29). This people honoreth me with their lips (Matt. 15: 8). Ye tithe mint and anise and cummin (Matt. 23: 23).

One of the Pharisees desired him that he would eat with him (Luke 7: 36). There stood up... a Pharisee, named Gamaliel (Acts 5: 34).

II. Professedly Pure:

We should not have been partakers with them (30). They shall find in me none iniquity (Hos. 12: 8). God, I thank thee, that I am not as the rest of men (Luke 18: 11). All these things have I observed from my youth up (Luke 18: 21). Thou sayest, I... have need of nothing (Rev. 3: 17).

III. Certainly Corrupt:

Ye serpents, ye offspring of vipers (33). Bring forth therefore fruit worthy of repentance (Matt. 3: 8). Except ye repent, ye shall all likewise perish (Luke 13: 15). Jews and Greeks... are all under sin (Rom. 3: 9).

All have sinned, and fall short of the glory of God (Rom. 3: 23). 1. "We should not have been partakers with them." (1) The admitted guilt of the fathers; (2) The asserted innocence of the children.

2. "Fill ye up then the measures of your fathers." (1) The fathers' guilt re-enacted by the children; (2) The father's penalty re-administered to the children.

3. "How shall ye escape the judgment of hell?" (1) A waiting judgment; (2) A fearful exposure; (3) An impossible escape.

III. HYPOCRISY ENTAILING PENALTY.

I. Base Cruelty:

Some... shall ye kill and crucify;... scourge... and persecute (34). Whosoever killeth you shall think that he offereth service unto God (John 16: 2).

When they had called the apostles... they beat them (Act 5: 40). And they stoned Stephen (Acts 7: 59). Saul had waste the church (Acts 8: 3).

II. Deplorable Perversity:

How often would I have gathered thy children, and ye would not (37). They rebelled against the words of God (Psa. 107: 11). They despised all my reproof (Prov. 1: 30). They would not come (Matt. 22: 3).

Ye will not come to me, that ye may have life (John 5: 40).

III. Hopeless Desolation:

Behold your house is left unto you desolate (35). Thou shalt dash them in pieces like a potter's vessel (Psa. 2: 9). He... shall suddenly be broken, and that without remedy (Prov. 29: 1). And the door was shut (Matt. 25: 10). He found no place of repentance (Heb. 12: 17).

1. "All these things shall come upon this generation." (1) Accumulated condemnation; (2) Aggravated condemnation.

2. "How often would I have gathered thy children together, and ye would not." (1) The Lord's loving efforts; (2) The people's perverse refusals.—(1) The Lord's purpose; (2) The Lord's patience; (3) The Lord's disappointment.

3. "Your house is left unto you desolate." (1) Its honors departed; (2) Its glories gone; (3) Its hopes dimmed; (4) Its Saviour grieved.

LESSON BIBLE READING.

HYPOCRISY.

Uncovered before God (Isa. 29: 15, 16; Matt. 22: 17, 18). Paraded before men Matt. 6: 2, 5, 16; 23: 5).

Zealous to make converts (Matt. 23: 15). Scrupulous in small matters (Matt. 23: 23, 24). Careful of appearances (Matt. 23: 25-28).

Boasts of superior virtue (Matt. 23: 29, 30). To be shunned (Luke 12: 1; 1 Pet. 2: 1). Punished (Matt. 24: 50, 51). Illustrated (Cain, Gen. 4: 3, 5; Heb. 11: 4; John 3: 12; Absalom, 2 Sam. 15: 7-10; Judas, Matt. 26: 49; Ananias and Sapphira, Acts 5: 1-8; Simon, Acts 8: 13, 18, 19).

LESSON SURROUNDINGS.

The present lesson forms the conclusion of the public discourses in the temple. Matthew is fullest in his reports; the intervening discourses are given by him in chronological order. After the parable of the wedding feast a new attack was made upon our Lord (Matt. 22: 15-22) by two classes, opposed to each other politically,—the Pharisees and the Herodians. Their effort to entrap him signally failed, the answer of our Lord still attesting his practical wisdom.

The Sadducees next came (Matt. 22: 23-33) with a hypothetical question respecting the resurrection, and were met in their turn. A lawyer (that is, an expounder of the Jewish law) representing the Pharisees, evidently a man of moral earnestness, put the final question, "tempting him" (Mat. 22: 34-40), and received an answer the wisdom of which the questioner confessed (Mark 12: 32, 33). Our Lord now puts a counter-question (Matt. 22: 41-46) respecting the person of the Messiah,—a question which the Pharisees would recognize as of importance, but which they could not answer.

This ended the conflicts. But the discourse recorded in the following chapter, to which Mark and Luke make but brief reference, evidently followed immediately. Some portions of it however, resemble sayings placed earlier in the history by Luke. Matthew's report begins with a description of the scribes and Pharisees (Matt. 23: 57), followed by precepts enforcing humility (vs. 8-12). Seven (or eight) woes are pronounced against the scribes and Pharisees for their hypocrisy (vs. 13-36). (Verse 14 is not well supported, but placed in the margin of the Revised Version.) The lesson begins with the sixth denunciation; or the seventh, reckoning verse 14.

The place, as before, was one of the porches of the temple; the time, Tuesday, the twelfth of Nisan (April 4), year of Rome 783.—A. D. 30.

Suffering for the Sake of Knowledge.

One evening a few years ago a schooner dropped anchor in an unknown bay on the east coast of New Guinea. A boat put off from the vessel, landed a man and his portmanteau on the beach, and put back again. The schooner at once sailed away, leaving the solitary figure on the beach in the darkness. No white man had ever visited that savage coast before, and no man inspired by a less lofty purpose would thus have ventured among the utterly unknown savages of Astolabe bay. The man was Dr. Miklucho Maclay, the Russian ethnologist, and his burning zeal to add to human knowledge led him, like many other heroes of science, to forego all comfort and hazard his life. When the natives next morning found the white man sitting on the beach, they thought the strange object had dropped from the sky. They nearly killed him in their experiments to determine whether he was a god. They imprisoned him in a hut and watched him day and night. They nearly starved him because a god should not require food. They tied him to a tree and shot arrows close to his head and neck, because, if he were a god, he should not be frightened. Two of the arrows inflicted severe flesh wounds upon the helpless captive. Then they pressed their spears against his teeth to make him open his mouth, and in many other savage ways sorely tested his temper, courage and strength.

At last they decided that he had dropped from the moon and that he was not a god, because his wounds bled and he needed food, but they voted him a good fellow and grew daily more and more fond of him, because he was always cheerful, however, much they annoyed him, and many of their sick soon recovered under his skillful care. For two years Dr. Maclay lived among these savages feeling amply repaid for all his terrible sacrifices by the wealth of scientific facts he was able to collect. Money could not have tempted him thus to jeopardize his life and give up every civilized comfort, but the facts he gathered were needed to complete his long studies among the races of the western Pacific, with the ardor of the born devotee of science he was eager to make any sacrifice that would yield him the knowledge he sought.