### DR. TALMAGE'S SERMON

The Epidemie of Saicide.

"He drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm."-Acts. 16:

He e is a would-be suicide arrested in his deadly attempt. He was a sheriff and according to the Roman law, a bailiff himself must suffer the punishment due an escaped prisoner; and if the prisoner breaking jail was sentenced to be endungeoned for the o or four years, then the sheriff must be endungconed for three or four years; and if the prisoner breaking jail was to have suffered capital punishment, then the sheriff must suffer capital punishment. The sheriff had received especial charge to keep a sharp lookout for Paul and Silas. The government had not had confidence in bolts and bars to keep safe these two clergymen, about whom there seemed to be something

STRANGE AND SUPERNATURAL.

Sure enough, by miraculous power, they are free, and the sheriff, waking out of a sound sleep, and supposing these ministers have run away, and knowing that they were to die for preaching Christ, and realizing that he must therefore die, rather than go under the executioner's axe on the morrow and suffer public disgrace, resolves to precipitate his own decease. But before the sharp, keen, glittering dagger of the sheriff could strike his heart, one of the unloosened prisoners arrests the blade by the command: "Do thyself no harm."

IN OLDEN TIME. and where Christianity had not interfered with it, suicide was considered honorable and a sign of courage. Demosthenes poisoned himself when told that Alexander's ambassador had demanded the surrender of the Athenian orators. Isocrates killed himself rather than surrender to Philip of Macedon, Cato, rather than submit to Julius Cæsar, took his own life, and after three times his wounds had been dressed tore them open and perished, Mithridates killed himself rather than submit to Pompey, the conqueror. Hannibal destroyed his life by poison from his ring, considering life unbearable. Lyeurgus a suicide, Brutus a suicide. After the disaster of Moscow, Napoleon always carried with him a his servant heard the ex-emperor arise, put something in a glass and drink it, and soon after the greans aroused all the attendants, and it was only through utmost medical skill he was resuscitated from the stupor of the opiate. Times have changed, and yet

THE AMERICAN CONSCIENCE

suicide. Have you seen a paper in the last month that did not announce the massage out of life by one's own behest? Defaulters, alarmed at the idea of exposure, quit life precipitately. Men losing large fortunes go out of the domestic infelicity, dyspeptic impatience, anger, remorse, envy, jealousy, dessitution, misanthropy, are considered sufficient causes for absconding from this life by Paris-green, by laudanum, by belladonna, by Othello's dagger, by halter, by leap from the abutment of a bridge, by fire-arms. More cases of felo de se in the last two years than any two years of the world's existence, and more in the last month than in any twelve months. The evil is more and more spreading.

A pulpit not long ago expressed some doubt as to whether there was really anything wrong about quitting this lite | ful without reference to how we live when it became disagreeable, and there are found in respectable circles people apologetic for the crime which Paul in the text arrested. I shall show you before I get through that suicide is

THE WORST OF ALL CRIMES. and I shall lift a warning unmistaka-But in the early part of this sermon I wish to admit that some of the best Christians that have ever lived have committed self-destruction, but always in dementia, and not responsible. I have no more doubt about their eternal felicity than I have of the Christian who dies in his bed in the delirium of typhold fever. While the shock of the catastrophe is very great, I charge all those who have had Christian friends under cerebral aberration step off the boundaries of this life, to have no doubt about their happiness. The dear Lord took them right out of their dazed and frenzled state into perfect safety. How Christ feels toward the insane, you may know from the kind way He treated the demoniac of Gadara and the child lunatic, and the potency with which He hushed tempests either of sea or brain.

No one doubted the piety of William Cowper, the author of those three great hymns, "Oh, for a closer walk with God," "What various hindrances we meet," "There is a fountain filled with blood"; William Cowper, who shares with Isaac Watts and Charles Wesley the chief honors of Christian hymno-Thames, but found a man seated on some goods at the very point from which he expected to spring, and rode back to his home, and that night threw himself upon his own knife, but the blade broke; and then he hanged himself to the ceiling, but the rope parted. No wonder that when God mercifully delivered him from that awful dementia fust as memorable:

WILLIAM COWPER'S ESCAPE.

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm.

"Blind unbelief is sure to err And scan His work in vain; God is his His own interpreter, And He will make it plain,'

While we make this merciful and righteous allowance in regard to those who were plunged into mental incoherence, I declare that that man who in the use of his reason, by his own act, snaps the bond between his body and his soul, goes straight into perdition. Shall I prove it? Revelation 21:8: lake which burneth with fire and brim- mitted self-slaughter!"

stone." Revelation 22 : 15: Without are dogs and sorcerers and whoremongers and murderers." You do not | and men, believe the New Testament? Then, perhaps, you believe the Ten Command-ments: "Thou shalt not kill." Do you say all these passages refer to the taking of the life of others? Then I ask you if you are not as responsible for your own life as for the life of others. God gave you a special trust in

your life. He made you THE CUSTODIAN OF YOUR LIFE, as He made you the custodian of no other life. He gave you as weapons with which to defend it two arms to strike back assailants, two eyes to watch for invasion, and a natural love of life which ought ever to be on the alert. Assassination of others is a mild crime compared with the assassination of yourself, because in the latter case it is the surrender of a castle you were especially appointed to keep, it is treason to a natural law, and it is treason to God added to ordinary murder. To show how God in the Bible looked upon this crime, I point you to

THE ROGERS' PICTURE-GALLERY

in some parts of the Bible, the pictures of the people who have committed this unnatural crime. Here is the headless trunk of Saul on the walls of Bathshan. Here is the man who chase! little David-ten feet in stature chasing four. Here is the man who consulted a clairvoyaut, Witch of Endor. Here is a man who, whipped in battle, instead of surrendering his sword with dignity, as many a man has done, asks his servant to slay him; and when the of your life with as much precision as servant declined, then the giant plants He keeps the chronology of nations, the hilt of his sword in the earth, the your death as well as your cradle. Why sharp point sticking upward, and he throws his body on it and expires, the | night, the destroying angel struck the coward, the suicide. Here is Ahit- blow that set the Israelites free from ophel, the Machiavelli of olden times, bondage? The four hundred and thirty betraying his best friend David in order that he may become prime minister of | night. The four hundred and thirty Absalom, and joining that fellow in his | years were not up at eleven, and one attempt at parricide. Not getting what he wanted by change of politics, he late. The four hundred and thirty takes a short-cut out of a disgraced life | years were up at twelve o'clock, and into the suicide's eternity. There he is, the destroying angel struck the blow, the ingrate!

Here is Abimelech, practically a suicide. with an army, bombarding a tower, when a woman in the tower takes a griudstone from its place and drops it upon his head, and with what life he has left in his cracked skull he commands his armor-bearer: "Draw preparation of opium, and one night thy sword and slay me, lest men say a woman slew me." There is his postmortem photograph in the book of Sam-

THE HERO OF THIS GROUP is Judas Iscariot. Dr. Donne says he was a martyr, and we have in our day apologists for him. And what wonder, in this day when we have a book revealneeds to be toned up on the subject of | ing Aaron Burr as a pattern of virtue, and in this day when we uncover a statue of Georges Sand as the benefactress of literature, and in this day when

cration of all the ages, Judas Iscariot. Notwithstanding the Bible is against this evil, and the aversion which it creates by the loathsome and ghastly spectacle of those who have hurled themselves out of life, and notwithstanding Christianity is against it, and the arguments and the useful lives and the illustrious deaths of its disciples, it is a fact alarmingly patent that suicide is on the increase.

WHAT IS THE CAUSE? I charge upon infidelity and agnosticism this whole thing. If there be no hereafter, or if that hereafter be blissand how we die, why not move back the folding-doors between this world and the next? And when our existence here becomes troublesome, why not pass right over into Elysium? Put this down among your most solemn refleccase of suicide where the operator was not either demented, and therefore irresponsible, or an infidel. I challenge all the ages, and I challenge the whole universe. There never has been a case of self-destruction while in full appreciation of his immortality and of the fact that that immortality would be glorious or wretched according as he accept-

ed Jesus Christ or rejected Him. You say it is a business trouble, or you say it is electrical currents, or it is this, or it is that, or it is the other thing. Why not go clear back, my friend, and acknowledge that in every case it is the abdication of reason or

THE TEACHING OF INFIDELITY, which practically says: "If you don't like this life get out of it, and you will land either in annihilation, where there are no notes to pay, no persecutions to suffer, no gout to torment, or you will | trol and perfect independence. land where there will be everything glorious and nothing to pay for it?" Infidelity always has been apologetic for self Immolation. After Tom Paine's "Age of Reason" was published and widely read, there was a marked increase of

self-slaughter. INFIDELITY PUTS UP NO BAR logy. In hypochondria he resolved to to people's rushing out from this world take his own life, and rode to the river into the next. They teach us it does not make any difference how you live here or go out of this world: you will land either in an oblivious nowhere or a glorious somewhere. And infidelity holds the upper end of the rope for the suicide, and aims the pistol with which man blows his brains out, and mixes the strychnine for the last swallow. If infidelity could carry the day he sat down and wrote that other hymn and persuade the majority of people in this country that it does not make any difference how you go out of the world will land safely, the Hudson and the East rivers would be so full of corpses the ferry-boats would be impeded in their progress, and the crack of a suicide's pistol would be no more alarming than the rumble of a street-

Would God that the coroners would be brave in rendering the right verdict, and when in a case of irresponsibility they say: "While this man was demented he took his life;" in the other case say: "Having read infidel books and attended infidel lectures, which obliterated from this man's mind all appre-"Murderers shall have their part in the | ciation of future retribution, he com-

Ah! Infidelity, stand up and take thy sentence! In the presence of God, angels

STAND UP, THOU MONSTER, thy lip blasted with blasphemy, thy cheek scarred with lust, thy breath foul with the corruption of the ages! Stand ap, Satyr, filthy goat, buzzard of the nations, leper of the centuries! Stand up, thou monster, Infidelity! Part man, part panther, part reptile, part dragon, stand up and take thy sentence! Thy hands red with the blood in which thou hast washed, thy feet crimson with the human gore through which thou hast waded, stand up and take thy sentence! Down with thee to the pit, and sup on the sobs and groans of families thou hast blasted, and roll on the bed of knives which thou hast sharpened for others, and let thy music be the everlasting miserere of those whom thou hast treachery to an especial trust, it is damned! I brand the forehead of Infidelity with all the crimes of self-immolation for the last century on the part of those who had their reason.

My friends, if ever your life through its abrasions and its molestations should seem to be unbearable, and you are tempted to quit it by your own behest, do not consider yourself as worse than others. Christ Himself was tempted to cast Himself from the roof of the Temple; but as He resisted, so resist ye. Christ came to medicine all our wounds.

In your trouble I prescribe life instead of death. People who have had it, worse than you will ever have it, have gone songful on the way. Remember that

GOD KEEPS THE CHRONOLOGY

was it that at midnight, just at midyears were up at twelve o'clock that o'clock would have been tardy and too and Israel was free. And God knows just the hour when it is time to lead you up from earthly bondage. By His grace make not the worst of things, but the best of them. If you must take the pills, do not chew them. Your everlasting rewards will accord with your earthly perturbations, just as Caius gave to Agrippa a chain of gold as heavy as had been a chain of iron. For the asking-and I do not know to signal would have been given without whom I speak in this august assemblage, but the word may be especially appropriate-for your asking, you may have the same grace that was given to the Italian martyr, Algerius, who, down in the darkest of dungeons, dated his letter from "the delectable orchard of the Leonine prison." And remember that

LIFE IS SURROUNDED BY A RIM, there are betrayals of Christon the part | a very thin but very important rim, of some of His pretended apostles-a and close up to that rim is a great betrayal so black it makes the infamy eternity, and you had better keep out world because they cannot endure of Judas Iscariot white! Yet this man of it until God breaks that rim and earthly existence. Frustrated affection, by his own hand hung up for the exe- separates this from that. To get rid of the sorrows of earth, do not rush into greater sorrows. To get rid of a swarm of summer insects, leap not into a jungle

of Bengal tigers. There is a sorrowless world, and it is so radiant that the noonday sun is only the lowest doorstep, and the aurora that lights up our northern heavens, confounding astronomers as to what it can be, is the waving of the banners of the procession come to take the conquerors nome from church militant to church triumphant, and you and I have ten thousand reasons for wanting to go there, but we will never get there either by self-immolation or impenitency. All our sins slain by the Christ who came to do that thing, we want to go in at just the time divinely arranged, and from a couch-divinely spread, and then the clang of the sepulchral gates behind us will be overpowered by the clang of tions, and consider it after you go to the opening of the solid pearl before us. your homes; there has never been a O God, whatever other others may choose, give me a Christian's life, a Christian's death, a Christian's burial, a Christian's immortality!

# A Good Kind of Face to Have.

Memory of Lyents-This is shown by a wide, full forehead in the centre. Reasoning Power. - A high, long and well-defined nose and a broad face exhibits this great faculty.

Moral Courage. - This faculty manifests itself by wide nostrils, short neck and eyes set directly in front, Language. - This faculty is exhibited

in many parts of the face, particularly by a large mouth and large, full eyes, opened wide. Self-esteem .- This faculty shows itself in a long or deep upper lip. Large

self-esteem gives one dignity, self-con-Firmness .- The presence of this faculty, when very large, is indicated by a long, broad chin. Firmness is synonymous with wilfulness, perseverance and

stability. Perception of Character.-This is indicated by a long, high nose at the low-er end or tip. This faculty is very use-ful, if not indispensible, to a judge in the exercise of the functions of his of-

Powers of Observation .- The situation of this faculty is in the face, just above the top of the nose, filling out the forehead to a level with the parts on each side of the nose. It is a faculty which enables one to concentrate the mind upon the subject being discussed. Conscientiousness .- This is shown in the face by a square jaw, a bony chin, prominent cheek bones, and a general squareness of the features of the entire face. To be conscientious means that one has a sense of justice, honesty of purpose, rectitude of character and

"MR. JONES," said little Johnny to the gentleman who was making an afternoon call, "can whiskey talk?" "No, my child; how came you to ask such a question?"

moral courage.

The polonaise was never very popular in France, being too slow and easy-going. It furnishes great enjoyment

was beginning to tell on you."

RELIGION DURING WAR.

Why New Orleans Wasn't Bombarded.

Before Butler arrived with his troops, Admiral Farragut steamed up in his flagship, the Hartford, followed by his fleet, and took possession of the city in the name of the United States government. A company of marines was sent en shore, and shortly after the Stars and Stripes were floating over the custom house. The city was captured but not subjected, and Admiral Farragut, apprehending some attempt might be made to take down the colors, arranged a plan of action in case the attempt should be made. A couple of howitzers were fastened in the rigging of the Hartford, and a man stationed at each one. From this elevated position the lookouts could command a good view of the custom house and the town. They were instructed at first indication of an attempt to haul down the flag to fire their guns. A broadside from the Hartford would follow, and this would be the signal for the whole fleet to open fire on the city.

The next day was Sunday. Farragut, who was a very religious man had ordered all hand below for prayers, only the officers of the day and the two lookouts remaining above deck. Rain threatened at the time and the fuses for igniting the big gans when in place were exposed to the weather. The officer, wishing to save the fuses from being spoiled, went around to each gun and removed them to place of shelter. Suddenly the flag was seen to go down from the custom house. The lookouts fired their howitzers, and their prayers below came to an abrupt ending. Officers and men rushed upon deck and took their places. The thoughtfulness of the officers of the day in removing the fuses caused a slight delay, and be-fore the broadside could be delivered, the lookouts reported to the admiral that they saw no indications of a disturbance or unusual excitement in the streets, and Farragut concluded that the hauling down of . the flag was the act of some reckless person and not a revolt of the city, as it was afterward found. He therefore decided to investigate the matter first, and gave the order to hold the fire. Nothing could have prevented the total destruction of New Orleans if the fleet had once commenced to shell the town. Farragut's religious habits saved the city. Had he remained on deck the fuses would not have been touched and the broadside

### Hindoo Pagoda at Singapore,

Through the open doors of the sanctuary may be seen burning hanging lamps. Gods, with great terrifying heads, appear at the farther end of the edifice, surrounded by mysterious symbols, the floor before them being strewed with stemless flowers that diffuse far and wide the fragrance of jessamines and tuberoses.

Three or four Hindoos are there, on guard; young meascantily clad in short cotton drawers, with hair like a girl's falling to their shoulders; they have a sayage aspect, and the white of their eyes resembles enamel. Their faces are handsome and their cheeks are beardless; but on their round bosoms grows a disgusting black fur; their appearance is astonishing and repelling; we might imagine that they were part woman, part monkey and part wild

There, although in close proximity to gods, they talk and laugh as if the divinities were their boon companions. One of them takes an armful of jessamine flowers, strung together as a garland, and crosses the court beneath the roseate moon. He goes to a small, solitary chapel, where stands an idol which seems more ancient than any of the others. It is a divinity with six arms, a high head dress and big glass eyes of a ferocious aspect. He is there alone, a small lamp that through respent has been lighted in front of him being his only company.

Without even casting a look upon the god, the youth places his jessamine flowers in a dish on the floor, just as one would put food before the beast,

# Don't Fight the T.an.

II a horse shows signs of stubbornness or contraritiess, just get mad yourself, and you can rest assured you are fixed for the rest of the day, as long as you want to keep it up. Horses, like men, are generally set in their ways, and when a horse with only moderate sense gets into trouble with a man with only a moderate sense the two generally have a 'monkey and parrot time' from morning till night. Well-bred horses are seldom stubborn and unruly, and in this respect there is a striking analogy between horses and men. Horses docile, obedient and tractable in the hands of one man are vicious and unruly in the hands of another. The reason is, the one knows how to manage them, the other does not. Bad dispositions are generally the result of bad handling. A few slaps and jerks, accompanied by a little sharp talk or a few tierce yells, get the most gentle horse clear beside himself and ready to worry and fret the remainder of the day. The more quiet and steady you keep your horses the better it will be for them, yourself and all concerned.

# "Glassblower's Check."

Though the wages or remuneration in glass blowing are very high, the industry is not popular. Its unpopularity is no more than natural, the labor being severe and exhausting, the pain and discomfort great, and the healthfulness being unpleasantly small to those engaged. It has a characteristic disease-the glassblower's cheek-just as the white lead and quicksilver in-dustries have their specific ills. From long-continued blowing, the cheeks, at first muscular, grow thin and lose their "Oh! nothing, only ma said whiskey elasticity; they then begin to hang down like inverted pockets and finally grow absolutely unusable. It is a mator of record both here and in Europe that glass operatives have blown holes | III. Repentance Enforced: through their cheeks, but no living curiosity of this sort can be found at the present time.

SUNDAY SCHOOL LESSON. SUNDAY, NOVEMBER 4, 1888.

Defeat at Ai. LESSON TEXT. osh. 7: 1-12. Memory verses, 10-12.)

LESSON PLAN. TOPIC OF THE QUARTER: God's

GOLDEN TEXT FOR THE QUARTER: There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.—Josh, 21:45.

LESSON TOPIC: Failing Through Transgression.

Lesson 1. Disaster, vs. 1-5. Outline: 2. Distress, vs. 6-9. 3. Reproof, vs. 10-12.

Promises Fulfilled.

GOLDEN TEXT: Incline my heart unto thy testimonies, and not to covetousness.—Psa. 119:36.

DAILY HOME READINGS: M.-Josh. 7:1-12. Failing through transgression T .- Josh. 7:13-26. Evil put away

from Israel. W.-Josh. 8: 1-28. Success at T.-Judg. 16:4-21. Failure through transgression.

F.-Rev. 2: 1-29. Imperiled by iniquity. 8.-Rev. 3: 1-22. Imperiled by iniquity. .-Psa. 46: 1-11. Our sure defense.

#### LESSON ANALYSIS. I. DISASTER.

I. Trespass : Israel committed a trespass in the devoted thing (1).

The city shall be devoted, even it and all that is therein (Josh. 6:17). Keep yourselves from the devoted thing, lest....ye make....Israel accursed (Josh. 6:18).

Achan....took of the devoted thing (Josh. 7:1). I saw, .... I coveted, .... and took (Josh. 7:21). IL Anger:

The anger of the Lord was kindled against....Israel (1).
The anger of the Lord was kindled against Moses (Exod. 4:14). So will the anger of the Lord be kindl-

ed Deut, 7:4). God distributeth sorrows in his anger Job 21:17). A God that hath indignation every day (Psa. 7:11).

III. Defent: They chased them from before the gate, . . . and smote them (5). The Canaanite ... smote them, and beat them down (Num. 14:45). The Amorites ... chased you, as bees do (Deut. 1:44).

Therefore the children of Israel cannot stand (Josh. 7:12). The wicked flee when no man pursueth

(Prov. 28:1). 1. "The children of Israel committed a trespass. ) Prohibition: Opportunity; (3) Transgression; (4) Penalty. A trespass: (1) By whom? (2) In what? (3) Against whom? "The anger of the Lord was kindled." Jehovah's anger: (1) Its nature; (2) Its causes; Its conse-

"They fled before the men of Ai." (1) Jehovah's indignation; (2) Israel's humiltation; (3) Ai's tri-

II. DISTRESS. Prostrate Suppliants: Joshua rent his clothes, and fell to the earth,...he and the elders (6). Jacob rent his garments, . . . and mourned (Gen. 37:34).

Moses and Aaron fell on their faces (Num. 14 5). David fasted, . . . and lay all night upon the earth (2 Sam. 12:16). Job ... fell down upon the ground, and worshipped (Job 1:20).

II. Piteous Lamentations: Alas, O Lord God, ... would that we had ... dwelt beyond Jordan! (7). All these things are against me (Gen.

42: 36). How are the mighty fallen in the midst of the battle! (2 Sam. 1:25). Would God I had died for thee, O Absalom, my son (2 Sam. 18 33). Let the day perish wherein I was born (Job 3:3).

III. Earnest Inquiries: What wilt thou do for thy great name? (9). Wherefore should the Egyptians speak, saying-? (Exod. 32:12). O Lord, wherewith shall I save Israel?

(Judg. 6:15). Shew me wherefore thou contendest with me (Job 10:2). Return, O Lord; how long? (Psa. "He and the elders of Israel." (1)

One in calamity; (2) One in humiliation; (3) One in supplication; (4) One in deliverance, "Alas, O Lord God, wherefore?" (1) Lamentation; (2) Appeal; (3) Inquiry.—(1) Our refuge in trouble;

(2) Our teacher in trouble; (3) Our deliverer in trouble 3. "What wilt thou do for thy great name?" (1) God's great name dishonored: (2) God's great name ex-

III. REPROOF. L Action Demanded:

Get thee up; wherefore art thou thus fallen? Awake, awake, stand up, O Jerusalem (Isa. 51: 17). Shake thyself from the dust; arise, sit thee down (Isa. 52:2).

Why tarriest thou? arise, and be baptised (Acts 22: 16). Awake, thou that sleepest, and arise from the dead (Eph. 5:14). II. Transgression Charged:

Israel hath sinned (11). The children of Israel committed a trespass (Josh. 7:1). His angels he chargeth with folly (Job

There is none that doeth good, no, not one (Psa. 14:3). They are all under sin (Rom. 3:9).

I will not be with you anymore, except ye destroy the devoted thing (12). If thy presence go not with me, carry | barley in place of oata

us not up hence (Exod. 33:15). Cast me not away from thy presence (Psa. 51: 11).

Except ye repent, ye shall all in like manner perish (Luke 13:3). I ... will move thy candlestick out of its place, except thou repent (Rev.

1. "Get thee up." (1) Inactive ripining condemned; (2) Holy activity commanded.

2. "They have even transgressed my covenant." (1) God's covenant established; (2) God's covenant transgressed; (3) God's covenant vindi-

3, "I will not be with you any more, except." (1) The benefits of God's presence; (2) The conditions of God's presence.

LESSON BIBLE READING.

PENALTIES OF TRANSGRESSION. Curse on the ground (Gen. 3:17, 18). orrow to mankind (Gen. 3:16, 1719:

Shame (Rom. 6:21). Disquiet (Psa. 38:3; Isa. 48:22). Temporal reverses (Josh. 7:1-5). Death (Gen. 2: N; Ezek, 18:4: Rom. 6:23; Jas. 1:15). Exclusion from heaven (Gal. 5:19-21; Rev. 21: 27).

#### LESSON SURROUNDINGS.

Borne by the Lord (Isa. 53: 4-6; 1 Pet.

2:24).

The capture and destruction of Jericho, in accordance with the command set forth in the last lesson, are detailed in Joshua 6: 17-25. Specific directions were given (vs. 18, 19) in regard to the property found in the doomed city. The precious metals were to "come into the treasury of the Lord;" all else was "devoted" in another sense, namely, to be destroyed. The infraction of this positive command and the result of it form the subject of the present lesson. In Joshua 6:26, a curse is pronounced upon the man who woul! rebuild Jericho (comp. 1 Kings 16: 34).

The place of the lesson is between Jericho and Ai. The latter, evidently a large (royal) city, was situated "beside Beth-aven, on the east side of Bethel" (Josh, 7:2). This description indicates that when the Book of Joshua was written, the place was utterly desolate. The exact site is in dispute, being various'y identified with at least three localities in the neighborhood of the modern village of Dayr Deewan,-Et Tell ("the heap") to the north-west; Khurbet (ruin) Haiyan, just south; and Khurbet Haiy, about three miles south. Dayr Deewan is about twelve miles west-north-west of the site of Jericho, a hilly country intervening.

The time is not stated; but the unsuccessful attack was probably but a short time after the destruction of Jericho, in the summer of the forty-first year after the exodus.

## American Inventions in Madrid.

The Spaniard makes no distinction between Englishmen and North Americans, but labels them indiscriminately as "Ingleses." "American" here ns South American, and if you tell the natives you are an American they are apt to express surprise that you do not speak Spanish as fluently as they do. What is particularly aggravating is to find a number of American inventions utilized in Spain and invariably placed to the credit of the "Ingleses." I was annoyed to find that street cars are supposed to be an English invention; but my indignation rose to fever heat when I entered a place marked 'English Drinks' and found-a genuine American soda water fountain, an article positively unknown in England.

The words "Ingleses" meets the eye at every corner in modern Madrid. There are for sale English hats, English cravats, English biscuits, English candles and matches, etc. One also comes across German goods occasionally-a lithographic establishment or a Wagner opera in the window of a music store by the side of "Carmen," but the English predominates, ever over the French, which has always hitherto made its influence felt in Madrid, In fact, the Spanish capital has never been a thoroughly Spanish city. Though known to history almost a thousand years, it remained a mere village until Charles V made it his occasional residence, and Phillip II, in 1560, his capital, and even then it did not grow with special rapidity, for of its 500,000 inhabitants, 300,000 have been added in the last thirty yearsconsequently a large part of the city has an essentially modern aspect, resembling other European cities.

# Letters of Ancient Times.

A remarkable discovery has been made in Egypt of tables, or letters, which compose a literary correspondence of 3500 to 4000 years ago, carried on between Egyptians and Asiatics. The tablets now in Vienna represent letters and dispatches sent to Egypt by the governors and kings of Palestine, Syria, Babylonia, and other countries of western Asia. The find is remarkable every way, and opens the people of that age to us with freshness and familiarity. It is clear that the literary spirit is very ancient, and Prof. Sayce surmises we shall yet find libraries of clay books. One town in Judah was called "Book Town," or "Library Town." The momentum of this discovery will be marked. Rich men should hesitate no longer to unearth the vast treasures of the orient.

# Flowers That Actresses Love.

Mrs. Langtry's love for that flower has gained her the name of "The " Mrs. Potter loves the red rose. Miss Pauline Hall has a penchanfor the great ox-eyed daisy. Miss Marie Jansen prefers the pansy. Fanny Davenport loves the lily, the lotus and the rose. Rose Coghlan in summer wears great bunches of golden rod plucked from the bedges about her farm at Yonkers, and in winter she wears La France and big Jack roes. Thet orchid is Mme. Modjeska's delight, although she wears the more readily obtainable roses. Maude Harrison loves flowers of all varieties.

This is the year for farmers to sow