DR. TALMAGE'S SERMON:

A Bad Boil Cured.

"I have heard thy prayer; . . . behold I will heat thee . . . And Isalah said: Take a lump of figs. And they took and laid it on the boil, und he recovered."—11 Kings 20:5, 7.

LUXURIOUS living is not healthy. The second generation of kings and queens and lords and princes is apt to be brainless and invalid. The second crop of grass is almost always short. Royal blood is generally scrofulous. You will not be surprised, then, to hear that King Hezekiah had disorders which broke out in a carbuncle, virul-ent and deathful. The Lord told him he must die; he did not want to die. He turned his face to the wall, so that his prayer would not be interrupted, and cried for his life.

GOD HEARD THE PRAYER,

and answered it, saying, "Behold, I will heal thee." But there was human instrumentality to be employed. This carbuncle needed a "cataplasm," which is a poultice. Your old mother, who doctored her own children in the time when physicians were not as plenty as they are now, will tell you that the very best poultice is a fig, and that was what was used upon the carbuncle of King Hezekiah. The power of God, accompanied by this human instrumentality, cured the king.

In this age of discovery, when men know so much it almost kills them, and write so wisely it almost kills us, it has been found out that prayer to God is a dead failure. All things are arranged according to inexorable law. There is no use in praying to God for rain in time of drought. The "weather probabilities" in the morning papers will decide the question, rain or no rain, and the whole nation in prayer before God would not bring down a single drop. I am not now speaking of an imaginary theory, but of that which is be-lieved by ten thousand times ten thou-

sand men. If sickness comes to your household, it will depend entirely upon ventilation, good diet, and the skill of the doctors, as to whether your child gets well. The father might pray all day, and the mother might pray all night—it would not have any effect upon the case. If squills, belladonna, paregorie, and gruel do the work, your child will get well; if not, not. There is a cast-iron God seated at the head of the universe, holding in the cold grasp of His metal fingers a band of law from which noth-

ang can break away.

THE BATTLE-GROUND. Meu and women of God, at this point the great battle of Christianity is to be fought. The great foe of Christianity to-day is rationalism, that comes out from our schools and universities, and magazines and newspapers, to scoff at Bible truth and caricature the old religion of Jesus. It says Jesus is not God, for it is impossible to explain how He can be divine and human at the same time. The Bible is not inspired, for there are things in it that they don't like. Regeneration is a farce; there is good enough in us, and the only thing is to bring it out. Development is the word-develo Garden of Eden is a fairy story, and no more to be believed than the Arabian Nights, or Gulliver's Travels, or Robinson Crusoe. We all started as baboons, and are blood relations to that monkey squirming about on the top of that hand-organ. Lazarus was not dead when Christ pretended to raise him; he was only playing dead. The water was not changed into wine at the wedding, but Christ brought in some wine that he had found elsewhere to make up the deficiency. Christ did not walk on the sea, but on the shore, so near that it seemed as if he really was on the water.

What is still more alarming is, that Christian men dare not meet this ridicule. There is not one Christian man in five that can, unblanched, stand in the presence of all this rallery, saying: "I BELIEVE IN THE WHOLE BIBLE,

and in every single statement that it makes." Christian men try to soften the Bible down to suit the sceptics. The sceptics sneer at the dividing of the Red Sea; and the Christian goes to explaining that the wind blew a hurricance from one direction a good while, until all the water piled up; and besides, that it was low water anyhow, and so the Israelites went through without any trouble. Why not be frank and say: "I believe the Lord God Almighty came to the brink of the Red Sea, and with his right arm swung back the billows on the right side, and with his left arm swung back the billows on the left side, and the abashed water stood up hundreds of feet high; while through their glassy wall the seamonsters gazed with affrighted eyes on the passing Israelites"?

The rationalist comes to you saying: "How about Jonah and the whale; Do you really believe that fish story?" There were never so many Nantucket fishermen after one whale as there have been rationalists flinging harpoons at the Mediterranean sea-monster, and from that onewhale they have got enough oil to light ten thousand souls to perdition. A sceptic tells you that Jonah would have been killed in the process of swallowing, and that he could not, anyhow, have lived three days in such close quarters, but would have been smothered by the poor ventilation. How the good Christians immediately go to work, and try to explain the

whole thing by natural laws, so as TO PLEASE THE RATIONALISTS. and say that a whale is an air-breath-ing fish; that every little while it comes to the surface, and that the whale that swallowed Jonah did the same thing, and thus got a supply for itself and for the prophet. Why not rather say that God can do anything; and He could take Jonah through the whale's throat, although the throat would not have been half large enough ordinarily to let him pass, and could have kept him alive in the whale five years without any air, if He had chosen to? Who made the whale? God. Who made Jonah? God. Then He could do anything He pleased with either of them.

The moment you begin to explain away the miraculous and supernatural, you surrender the Bible. Take the supernatural out of the Bible, and you make it a collection of lies and humbugs, in preference to which I choose

Æsop's Fables. They are what they pretend to be-fables. But if, after all that the Bible declares, Jesus is not God, and Lazarus was not raised from the dead, and the water was not turned into wine, and the Red Sea was not divided, and in answer to prayer Hezekiah's boil did not get well, then the Bible is the worst fraud ever perpetrated in God's universe.

Ah! my friends, have we been mistaken? Does God hear and answer prayer, or does he not? Hezekiah was sick unto death; he prayed for his life; God heard him, and added fifteen years to that lifetime.

THE PRAYER SAVED HIM the lump of figs applied being merely the God-appointed human instrumen-

"But," says some one, "I don't be-lieve the Bible." Ah! then we will have to part company for four or five minutes, for it is useless to try to argue with any man with whom you cannot stand upon common ground. In any argument, if you would be successful, there must be some common data to start from. It is foolish to try to prove to a man that twice three are six, provided he does not admit the multiplication table, or that two and two are four, if he does not admit the addition

My first address, therefore, is to those who do believe in the Bible. I want to

tell you that prayer is

THE MIGHTIEST OF ALL REMEDIES, and that the allopathic and homeopathic, and the eclectic schools will yet acknowledge it. Here are two cases of knocketh, it shall be opened." sickness precisely alike: the same kind of medicine is given to both of them, and in the same quantities. The one patient recovers, and the other does not. Why? God blesses the one remedy, and does not bless the other. Prayer has helped many a blundering doctor through with a case that would have otherwise become completely unmanageable. There is such a thing as Gospel hygiene, as Christian pharmacy, as divine materia medica. That is a foolish man who, in case of sickness, goes only to human resources, when we have these instances of the Lord's help in the sick-room. Before you call the doctor, while he is there, and after he goes away, look up to Him who cured Hezekiah. Let the apothecary send the poultice, but God makes it draw, Oh! am glad to have a doctor who knows how to pray. God send salvation to all the doctors! Sickness would be oftener balked, death would be oftener hurled back from the door-sill, if medical men came into the sick-room, like Isaiah of the text, with a prescription in their hands, and the word of the Lord in their mouths.

John Abercromble, the most celebrated physician of Scotland, prayed when he went into the sick-room, and he wrote no more ably about "diseases of the brain" than about "the philosophy of the moral feelings," I don't

know how much of the

MEDICAL SUCCESS of Sydenham and Cooper and Harvey and Rush depended upon the fact that is true (and I am rather disposed to prayer does traverse natural cause; ay, God made the law, he did not make it so strong He could not break it. if God made our bodies, when they are broken He is the one to mend them;

and it is reasonable that we should call Him in to do it. If my furnace in the cellar breaks down, there is no one so competent to repair it as the manufacturer. If my watch stops, there is no one so competent to set it going as the one who made it. If the body is disordered, call in the Maker of it. It is not all, as these physicists tell us, a matter of ventilation, or poisoned air, of clean-I ness or dirt, of nutritious diet or poor are. I have known people to get well in rooms where the windows had been six weeks down, tight shut, and I have known them to die right under patent ventilators. I have known children sickly who every day had their bath, and I have known children robust, the washing of whose faces would make heir features unrecognizable.

God did not make the law and then run away from it. What is law of nature?

GOD'S USUAL WAY OF DOING THINGS. But He has said that if His children ask Him to do a thing, and He can consistently do it, He will do it. Go on with your pills and plasters and nostrums and elixirs, and your catholicon, but remember that the mightiest agency in your recovery is prayer. Prayer to God brought the king's cure, the lump of figs being the God-directed human instrumentality.

I would have you also see-for it is another lesson of the subject—that our prayer must also be accompanied by kept up that prayer-meeting of four means. It is an outrage to ask God to persons year after year. The world do a thing while we sit indolent. The knew nothing of it. God answered all prayer, to be acceptable, must come not only from the heart, but from the and. We must

WORK WHILE WE PRAY, devotion and work going together. Luther came to Melancthon's bedside and prayed for his recovery, and insisted, at the same time, that he should take some warm soup, the soup being just as important as the prayer. In the time of the great plague that came to York, in England, the priests prayed all night and all day for the removal of the plague, but did not think of clear-ing out the dead dogs and cats that lay in the gutters, causing the sickness. We must use means as well as supplication. If a man has "evening prayers," asking for health, and then sits down to a full supper of indigestibles at 11 o'clock at night, his prayer is a mockery. A farmer has no right to pray for the safety of his family when he knows there is no cover on the cistern. The Christian man, reckless about his health, ought not to expect the same answer to his prayer as the Christian man expects who retires regularly at 10 o'clock at night, and takes his morning bath with the appendix of a Turkish towel. Alexandrian to the passengers of the Alexandrian corn ship that they should get safe ashore, but he told them they must use means, and that was:

"Stick to the old ship!" God is not the was to a the has a done to the and mine, would strike me dead. Prayer impotent! Why, it is the mightiest force in the universe. Lightning has no speed, the Alpine avalanche has no power, compared with it.

weak, needing our help, but God is strong, and asks us to co-operate with Him, that we may be strong, too. Pray by all means, but don't forget the fig-

That God answers prayers offered in the right spirit, seconded by our own his hat, and called upon the Lord Aleffort, is the first and last lesson of this mighty? or of George Washington, text, and it is a lesson that this age needs to learn. If all communication his knees in prayer? or of William Wilbetween heaven and earth is cut off, let us know it. If all the Christian prayers that are going up toward God never reach Him, then, I say, let silence smite the lips of the afflicted persecutors? Was Washington weak? world, and the nations smother their groans and die quietly.

GOD DOES ANSWER PRAYER,

don't believe the Bible; I think that those things were merely coincidences, which are often brought as answers to prayer," Do you say that? Was it mere happen-so that Elijah prayed for rain just as the rain was going to come anyhow? Did Daniel pray in the wild beasts' den just at the time when all the lions happened to have lock-jaw? Did Jesus pray at the grave of Lazarus just at the time when Lazarus was going to dress himself and come out anyhow? Did Jesus lose His place in His sermon, and make a mistake, when He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you?" And, lest some were so stupid that they could not understand it, He goes on: "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that But some one persists in saying: "I

don't believe anything of the Bible." Then I appeal to

YOUR OWN INSTINCTS.

Prayer is certain circumstances is as natural to man as the throbbing in the pulse, as the respiration of the lungs. Put a company of men —I don't care how bad they are—in some imminent peril, and they will cry out: "God have mercy on us!" I challenge that these men who don't believe in prayer charter a steamer, go out in the "Narrows," swing out eight or nine hundred miles to sea, and then heave to and wait for a cyclone. And after the cyclone comes and the vessel has gone under ten times, when they did not expect it would rise again, and the bulwarks have been knocked in, and the masts are gone-if they do not pray, I will surrender my theory. Do you tell me that this instinct which God has put in us, He put there just to mock us for His own cruel amusement? If God implanted that instinct in the human heart, it was because in His own heart there was something responsive.

To prove that God does hear prayer, I put on the witness-stand Abraham, Isaac, Jacob, Ezekiel, Jeremiah, Micah, John, Paul, Peter, and King Hezekiah, Tell me, ye ancient battle-fields, ye Oriental threshing-floors, ye Judean corn-fields, ye Galilean fishing-smacks, is God deaf and dumb and blind before all human petition? That God answers prayer, I bring the

prescribe. I don't want a physician who to prove. There has never paper ensees no God in human anatomy to doc- lough come out of the paper-mills to tor my broken bones. If God made us | write the story. Has not many a moth-(and I think He did), and if the Bible | er prayed back her bad boy from the ends of the earth-from Canton, from think it is), then it is not strange that | Madras, from Constantinople- until he knelt beside her in the old homehat it introduces a new cause. When stead? Have there not been desperadoes and renegades who have looked into the door of a prayer-meeting to laugh and scoff at it, who have been drawn by the power of prayer, until they ran to the altar crying out for Did not the blacksmith in mercy? Lyons, N. Y., pray to God until there came a great awakening that shook the community.

IN MY PARISH in Philadelphia one night, at a meeting, I asked a young man to go into a room at the side of the church, and talk upon the theme of religion. He grew violently angry, and shook his fists at me. We resolved to pray for that young man, and we prayed that he might yield his soul to God, And when, next night, at the meeting, the side-door was flung open, he was the first to step in. Prayer had captured him. I had a classmate in college, whose uncle, Dr. John Scudder, of India, wrote to him, saying: "I will pray for you every day until such a day, and then I will give my attention to some other subject." The last day of these prayers, when they had all gathered up before the throne of God, my classmate surrendered his soul to Jesus. This is no second-hand story. I saw the letter, and I knew the young

But why should I go so far? I have had in my own experience, and I have had in the history of my own family the evidence that God answers prayer. My mother, with three Christian women, assembled week after week, and prayed for their children; they those prayers. All the group came in; the eleven sons and daughters of my mother, myself the last.

SICKNESS CAME TO MY HOUSEHOLD -hopeless sickness, as it seemed to many. At 3 o'clock on Saturday afternoon the invalid was carried to the steamer for Savannah. At 11 o'clock the next day, being Sunday, standing in this very place, a man of God prayed for the recovery of the sick one. At that time, 11 o'clock, she who had been prostrated three weeks, with some help, walked up on deck. The occurrence was as near to being miraculous as I can imagine. That she was hopelessly sick, people who sat up with her night after night, and are here, can testify. That the prayer for her recovery was offered in this pulpit, thousands of people could testify. That at 11 o'clock on that Sunday morning she walked up on deck, as by a miraculous recovery, I call the passengers on the San Jacinto, commanded by Captain Atkins, December I6, to testify. This

is no second-hand story. Prayer impotent! If I dared to think there was no force in prayer, methinks God, after all he has done for me and mine, would strike me dead. Prayer

Will you let the abstractions and the vagaries of a few sceptics, or a good many sceptics, stand beside the experience of General Havelock, who came out in front of the English army, lifted who at Valley Forge was found upon berfore, who went from the British Parliament to the closet of devotion? persecutors? Was Washington weak? Was Havelock weak? Was Wilber-force weak? Was Latimer weak? Bring all the affairs of your store, of your soul, of your body, of your friends, The text shows it. You say: "I of your church, before Him, and the great day of eternity will show you that the best investments you ever made were your prayers, and though you may have broken promises you made to God. God never broke His promises to you. Let God be true, though every man be found a liar. And now, in conclusion, I have to

present you some cheques, BLANK CHEQUES ON THE BANK of heaven, written in blood, and signed by the hand wounded on the cross. It is not safe for you to give a blank cheque with your name to it. You do not know what might be written above. But here is a blank cheque which God says I can give you; it is signed by the handwriting of the Lord Jesus Christ, and you can fill it up with anything you want to. "Ask and it shall be given to you. I do not say that your prayer will be answered in just the way you expect, but I do say it will be answered in the best way. Oh! will you test Him? This is the outcome of all

this subject. If I should ask the men and women in this audience who have found God a prayer-answering God to rise up, you would nearly all rise up. In time of darkness and trouble, as in time of light and prosperity, He answered you. I commend you to that God to whom your parents dedicated you in infancy. They believed so much in prayer that their last word was a supplication for you. Having heard you in days of prosperity, He will not reject your last petition when, in the darkened room, after they have wiped the dew of death from your brow, and the whole group of loved ones have kissed you good-bye, you have only strength enough left to pray. "Lord Jesus, receive my spirit!"

EFFECTS OF MENTAL OVERWORK A Common Form of Illness Which Is Generally Disregarded.

Some interesting though not povel observations on the symptons of mental fatigue were discussed at a recent meeting of the Anthropological Society. The result of these investigations goes to prove that weariness of mind, the result of work, like other forms of exhaustion, is recognizable under the two different though related aspects of irritability and incapacity. Further they knew how to pray as well as to TEN MILLION FACTS OF CHRISTENDOM careful inquiry into the same subject would probably show that here, as elsewhere, the former of these conditions is introductory to the latter, and is the natural sequel of that stage of apparently successful overaction which is seen when an organ still fully capable is

unduly stimulated. The observations referred to were culled from a series of reports by schoolteachers, and included details of their own sensations as well as of the children under their care. The signs of mental irritability were apparent in sleeplessness and nervous laughter; of fatigue, in sleepiness and capacity for task work. Lolling, yawning, and a languid manner told that the will was flagging. Headache suggested overstrain in study combined with defective ventilation, and perhaps a too sparing diet; while some curious facts bearing on the causation of color-blindness and somnambulism were also noted, Thus, in one case the blue color perception was for a time obliterated, and the sufferer from this defect found he: self painting ivy leaves a bright orange; while in another a student, having retired to rest on the eve of an examination, awoke at his desk to find that he had been busily engaged in drawing humorous cartoons relating to a former conversation. Here we have an instance of cerebral irritation due to overwork, which suggests a somewhat close connection between dreaming and somnambulism, and afford a clue to the physiology of the latter condition.

Overwork, both mental and bodily, is at once the most general and the least regarded form of illness to which we are liable in the present age. Do what we may, it is next to impossible to escape from it; but there is, at all events a certain satisfaction in being able to recognize its features. We must not forget, however, that it is also to a considerable extent a preventable evil, and it is certainly a matter for sati faction that this fact is not ignored by the reforming party in the legislature. Its treatment in individual cases requires chiefly that due attention be paid to the two greatessentials of timely rest and wholesome diet. Work, however irksome, may, it is generally allowed, be undertaken on a liberal scale, if only it is not too continuous, but is broken by timely and adequate intervals of rest. The value of a plain and liberal dietary is hardly less, and we may take it as a maxim for the times that, so long as appetite and sleep are unimpaired, there is no dangerous degree of overwork, and, conversely, that a failure in either of these respects should be regarded as a warning signal, to which attention should be paid by relieving the strain of exertion.

Hanging .- The London Medical Times believes that the sympathy expressed for criminals supposed to suffer pain on account of the continued action of the heart after the neck is broken in hanging is misplaced. It cites the recent triple execution at Prague to show that the heart may pulsate for a quarter of an hour after deaths which are shown to be instantaneous. Many cases are recorded where the heart's action has continued a long time after complete decapitation.

Men of the highest learning have said, "It takes all we know to make

SUNDAY SCHOOL LESSON. SUNDAY JANUARY 13, 1889.

A Sabbath in the Life of Jesus. LESSON TEXT. (Mark 1: 21-34. Memory verses, 21-22.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the Mighty Worker.

GOLDEN TEXT FOR THE QUARTER: Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake .- John 14:11.

LESSON TOPIC: The Confidence and Zeal of Jesus. Leason j 1. The Confidence of Jesus, vs. 21-27. Outline: { 2. The Zeal of Jesus, vs. 28-34.

GOLDEN TEXT: As his custom was he went into the synagogue on the sabbath day.—Luke 4:16. DAILY HOME READINGS: M .- Mark 1 : 21-34. The confi-

dence and zeal of Jesus. T .- Matt. 4: 12-25. Matthew's parallel narrative. W .- Luke 4 : 30-44. Luke's parallel narrative. T .- Matt. 7:15-29. The confident teacher. F .- Matt. 14: 13-36. The confident miracle-worker. S.—John 2: 1-17. The zeal of

S .- Titus 2:1-15. Christian zeal. LESSON ANALYSIS. I. THE CONFIDENCE OF JESUS.

Jesus,

I. In Sacred Services: Straightway on the sabbath day he entered into the synagague (21). Jesus went about teaching in their synagogues (Matt. 4:23). He departed thence, and went into their synagogue (Matt. 12:9). He entered, as his custom was, into the synagogue (Luke 4:16). ever taught in synagogues, and in the

temple (John 18: 20). II. In Authoritative Teaching: He taught them as having authority and not as the scribes (22). He taught them as one having authority (Matt. 7:29).

Thou art a teacher come from God (John 3:2). My teaching is not mine, but his that sent me (John 7:16). Never man so spake (John 7:46).

III. In Subduing Demons: Jesus rebuked him, saying, Hold thy peace, and come out of him (25). And he... cast out devils (Mark 1:34). Come forth, thou unclean spirit, out of the man (Mark 5:8). In my name shall they cast out devils

(Mark 16: 17). He gave them power and authority over all devils (Luke 9:1). IV. In Impressing Men:

They were all amazed, ... saying, What is this? (27). The multitudes were astonished at his teaching (Matt. 7:28). It was never so seen in Israel (Matt. 9:33).

We never saw it on this fashion (Mark 2:12). We have seen strange things to-day

Luke 5: 26). "Straightway on the Sabbath day he entered into the synagogue and taught," Jesus (1) Honored the Sabbath; (2) Entered the synagogue: (3) Taught the Word; (4) Did it

streightway. 2. "He taught them as having authority." (1) The source of his authority; (2) The scope of his authority; (3) The duration of his authority;

(4) the aims of his authority, "He cried out, saying."—(1) The demon's protest: (2) The demon's protest: (2) The demon's expostulation; (3) The demon's confession; (4) The demon's malice; (5) The demon's defeat.

4. "What is this?" (1) The acknow-

II. THE ZEAL OF JESUS. I. Enlarged Opportunity:
The report of him went out....everywhere into all Galilee (28). The report of him went forth into all Syria (Matt. 4:24).

They....spread abroad his fame in all that land (Matt. 9:31). It was noised that he was in the house (Mark 2:1). A great door and effectual is opened

unto me (1 Cor. 16:9). II. Prompt Activity: And straightway....they came into the house of Simon (29).

I will come and heal him (Matt. 8:7). He went with him (Mark 5:24).

The zeal of thine house shall eat me up (John 2:17). As we have opportunity, let us work that which is good (Gal. 6:10).

III. Personal Ministration He came and took her by the hand, and raised her up (31). Jesus took him by the hand, and raised

him up (Mark 9:27). The same came unto him by night, and said (John 3:2). They marvelled that he was speaking with a woman (John 4:27). Teaching you....from house to house

IV. Public Ministration: All the city was gathered together ... and he healed many (33, 34). Seeing the multitudes, he...taught them (Matt. 5:1.2). He began to teach them many things

(Acts 20: 20).

(Mark 6: 34). Jesus stood and cried, saying, Come unto me, and drink (John 7: 37). Teaching you publicly (Acts 20: 20). 1. "The report of him went out straightway." (1) By what means?

How they went,-(1) The sanctuary a preparation for service; (2) Service the outflow of the sanctuary.
"He came and took her by the

4. "All the city was gathered together

LESSON *BIBLE READING. DAILY SERVING.

Commanded (Matt. 21: 28; John 9:4). Idleness rebuked (Matt. 20:6). Begin early (Josh. 6: 12, 15; 7: 16;

Mark 1:35). Continue to the end (Eccl. 11:6). Suitable duties (Psa. 84:10;119:164; Prov. 27:1; Dan. 6:10, 13; Matt.

6:9-13;25:13; Luke 17:4; 1 Pet. Special days (Psa. 37:13; Mal. 3:2; Matt. 24:50, 51; Acts 17:31).

A wise prayer (Psa. 90:12). LESSON SURROUNDINGS.

The lesson tells of a sabbath near the beginning of what is termed the "Galilean ministry" of our Lord. It must be placed immediately after the call of the four fishermen (Mark 1:16-20, and parallel passages), which seems to have occurred shortly after the rejection at Nazareth narrated in Luke 4:16-31. The only other important event recorded as occurring at this period is the healing of the nobleman's son (John 4: 46-54), which took place immediately after the return from Judea (v. 47). These are the actual "surroundings," and in themselves present no difficulty. Nor will the lessons from Mara involve us in chronological discussion to any large extent, since this evangelist rarely deviates from what is usually accepted as the chronological order. But it will be necessary to state again the various theories respecting our Lord's ministry. 1. How long did it continue? The answer turns upon the number of Passovers named by John, the only evangelist who notices any other Passover than the last. If John 5:1 refers to a Passover, as is in any case grammatically probable, then the ministry continued a little over three years. If that passage is referred to some other "feast," then a year must be subtracted. It is difficult to identify this "feast" with any other than the Passover; the shorter period crowds the early Galilean ministry into a very brief space. 2. Accepting the longer period (the Quadripaschal theory), we meet another question; namely, did this Passover (the second, John 5:1) precede or follow the earlier events of the Galilean ministry? Andrews places the entire account of Mark from 1:14 (and the parallel accounts) after the visit to Jerusalem recorded in John 5. The date of the lesson would then be a few weeks at most after the second Passover, in April or May, 781 (A. D. 28). But most harmonists place the beginning of the Galilean ministry before the second Passover. Robinson, with apparently good reason, places the second Passover immediately after the call of Matthew (Levi). In this Gospel, it will be easy to see just how large a portion of the Galilean ministry is thus assigned to the first year (lessons 2-4). The date of the lesson would, on this theory, be somewhat earlier, a few weeks before the second Passover, probably about the middle of March, 781 (A. D. 28).

The place was Capernaum, the site of which is still in dispute. The two prominent localities which have been named as the site are Tell Hum and Khan Minyeh. The former seems, to be accepted by the majority of recent travelers, because of the extensive ruins and the probable identity of name. The most remarkable ruin is that of a Jewish synagogue, possibly built by the Roman centurion (Luke 7:1-10), and possibly that in which our Lord taught, Tell Hum is about two miles from the mouth of the upper river Jordan, on the north-west shore of the Sea of Galilee; Khan Minyeh is between two and and three miles farther south.

The Camer's Humps.

Structurally, of course, the hunps are nothing-mere lumps of fat, collected under a convenient fold of the skin, and utterly unprovided for in the frameledgment of supernal power; (2) The work of the skeleton. When the ani-inquiry for sufficient cause. full and plump, standing up on its back firm and upright; but on a long journey they are gradually absorbed, to keep up the fires that work the heart and legs, and in the caravan camels which arrive at the coast the skin hangs over-an empty bag-upon the creature's flanks, bearing witness to the scarcity of external food during the course of his long, forced march from the interior. starved, small camel in this state of health far more closely resembles a Peruvian llama than any one who has only seen the fine, well-kept beasts in European menageries or zoological gardens could readily imagine.

But water is even scantier in the desert than food; and against want of water, therefore, the camel has had to provide himself, functionally at least, f not structurally, quite as much as against want of herbage. His stomach has accordingly acquired the power of acting as an internal reservoir, and he can take in as much water at the Bahrs or Wadys, where he rests for a while on his tollsome march, as will supply his needs for four or five days together. There are some differences in this respect, however, between the two chief varieties of the camel. The African kind is most abstemious, and best adapted to sandy deserts; the Bactrian, a product of more varied and better watered country, is larger and stronger, but less patient of hunger and thirst while at the same time it can manage to subsist and to make its way into somewhat rockier and more rugged country.

To Start a Balky Horse.

Almost every driver has an original method of overcoming stubborn horses. (2) From what motives? (3) To and usually it is not only ineffectual what extent? (4) With what effects? but brutal. In view of this, the follow-2. "And straightway,....they came into the house of Simon." (1)
Whence they came; (2) Whither they went; (3) Why they went; (4)

How they want (1) The went; (4)

Whence they came; (2) Whither they went; (3) Why they went; (4) Worcester, Mass., with the statement that, while it is not infallible, it is nearly certain to bring about the desired result: First remove the driver out of hand, and raised her up." (1) The suffering woman; (2) The divine not be recognized by the horse. Then suffering woman; (2) The divine not be recognized by the horse. Then healer; (2) The restoring touch; (4) inform the animal, by patting him and The completed cure.

"All the city was gathered together at the door," (1) The wondrous guest; (2) The needy throng; (3)
The open door; (4) The healing to him, that there is a new ing his attention. As soon as he begins to give his attention, take up his foot and tap it a few times and he will then work.