DR. TALMAGE'S SERMON:

Barn-Like Birthplaces.

"Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host.—Luke 2:12, 13.

AT midnight from one of the gallerles of the sky a chant broke. To an ordinary observer there was no reason for such a celestial demonstration. A poor man and wife-travellers, Joseph and Mary by name-had lodged in an outhouse of an unimportant village. The supreme hour of solemnity had passed, and upon the pallid forehead and cheek of Mary God had set the dignity, the grandeur, the tenderness, the divine significance of motherhood.

But such scenes had often occurred in Bethlehem, yet never before had a star been unfixed, or had a baton of light marshaled over the hills winged orchestra. If there had been such brilliant and mighty recognition at an advent in the House of Pharaoh, or at an advent in the House of Caesar, or the House of Hapsburg, or the House of Stuart, we would not so much have wondered; but a barn seems too poor a centre for such delicate and archangelic circumference. The stage seems too small for so great an act, the music too grand for such unappreciative auditors, the window of the stable too rude to be serenaded by other worlds.

No, sir! No, madam! It is my joy this morning to tell you

WHAT WAS BORN THAT NIGHT

make my discourse accumulative and vaster scale and vaster worlds?" But climacteric, I began, in the first place, bytelling you that that night in the Bethlehem manger was born encouragement for all the poorly started. He had only two friends-they His parents. No satin-lined cradle, no delicate attentions, but straw, and the cattle, and the coarse joke and banter of the cameldrivers. No wonder the mediæval painters represent the oxen as kneeling before the infant Jesus, for there were ed. no men there at that time to worship. From the depths of what poverty He rose until to-day He is honored in all Christendom, and sits on the imperial throne in heaven!

What name is mightiest to-day in Christendom? Jesus. Who has more friends on earth than any other being? Jesus. Before whom do the most thousands kneel, in chapel and church and cathedral, this hour? Jesus, For whom could one hundred million souls be marshaled, ready to fight or die? Jesus. From what depth of poverty to what height of renown! And so let all those who are poorly started remember that they cannot be more poorly born, or more disadvantageously, than this Christ. Let them look up to His example while they have time and eternity to imitate it.

Do you know that the vast majority of

THE WORLD'S DELIVERERS

had barn-like birthplaces? Luther, the

to understand that the music of that tian. If you forgive not men their trespasses, how can you expect your Heavenly Father to forgive you? Fornight was

NOT A COMPLETE SONG, give them if they ask your forgiveness, but only the stringing of the instru-

ments for a great chorus of two worlds,

the bass to be carried by earthly nations

saved' and the soprano by kingdoms of

glory won. Oh, heaven, heaven, heaven!

shall meet you there. After all our

I am going in. I am going to take

going to take all my friends and neigh-

bors with me. I have so much faith in

go in. I like you so well I want to

Some of your children have already

gone. Some time ago I buried one of

them, and though people passing along

the street and seeing crape on the door-bell may have said, "It is

ONLY A CHILD,"

yet when the broken-hearted father came to solicit my service he said:

"Come around and comfort us, for

not take long for a child to get its arms

What a Christmas morning it will

make when those with whom you used

to keep the holidays are all around you

in heaven! Silver-haired old father

young again, and mother, who had so

many aches and pains and decrepitudes,

well again, and all your brothers and sisters and the little ones. How glad

waiting. The last time they saw your

face it was covered with tears and dis-

tress, and pallid from long watching,

and one of them I can imagine to-day,

with one hand holding fast the shining

gate, and the other hand swung out

"Steer this way, father, steer straight for

Here safe in heaven I am waiting for thee."

ALL THE SECRET IS OUT.

No more use of trying to hide from us

the glories to come. It is too late to

shut the gate. It is blocked wide open

with hosannas marching this way, and

toward you, saying:

around the parent's whole nature.

spend eternity with you!

and forgive them anyhow. Shake hands all around. "Good-will to men." "Oh, my Lord Jesus, drop that spirit into our hearts this Christmas hour!

I tell you WHAT THE WORLD WANTS

imperfections are gone, I shall meet you there. I look out to-day, through more than anything else-more helping hands, more sympathetic hearts, more the mist of years, through the fog that rises from the cold Jordan, through the kind words that never die, more disposition to give other people a ride, and to carry the heavy end of the load and wide open door of solid pearl, to that reunion. I expect to see you there as give other people the light end, and to certainly as I see you here. What a ascribe good motives instead of bad, time we shall have in high converse, and to find our happiness in making talking over sins pardoned, and sorrows others happy. Out of that Bethlehem crib let the bear and the lion eat straw comforted, and battles triumphant! like an ox. "Good-will to men." That principle will yet settle all controversies, all my family with me. I am going to take all my church with me. I am and under it the world will keep on improving until there will be only two antagonists in all the earth, and they will, manger and cross, I feel sure of it, I side by side, take the jubilant sleigham going to coax you in. I am going ride intimated by the prophet when he to push you in. By holy stratagem I said: "Holiness shall be on the bells am going to surprise you in. Yea, with of the horses." all the concentrated energy of my na-

Again, I remarked that, born that ture-physical, mental, spiritual, and Christmas night in the village barn was immortal-I am going to compel you to sympathetic

UNION WITH OTHER WORLDS. The only scepticism I have ever had about Christianity was an astronomical scepticism which said: "Why would God, out of the heavens and amid the Jupiters and Saturns of the universe, have chosen our little bit of a world for the achievements of His only begotin the village barn; and as I want to ten Son, when He might have had a my scepticism is all gone as I come to the manger, and watch its surround-ings. Now I see all the worlds are sisters, and that when one weeps they all weep, and when one sings they all sing. From that supernatural grouping in the cloud-banks over Bethlehem, and from the especial trains that ran down to the scene, I find that our world is beautifully and gloriously surround-

THE METEORS ARE WITH US.

for one of them ran to point down to they will be to see you! They have been the birthplace. The heavens are with us, because at the thought of our redemption they roll hosannas out of the midnight sky. Oh, yes; I do not know but our world may be better surrounded than we have sometimes imagined; and when a child is born angels fetch it, and when it dies angels take it. and when an old man bends under the weights of years angels uphold him, and when a heart breaks angels soothe it, Angels in the hospital to take care of the sick. Angels in the cemetery to night watch our dead. Angels in church door; ready to fly heavenward with the news of repentant souls. Angels above the world. Angels under the world! Angels all around the world!

Rub the dust of human imperfection out of our eyes, and look into the hallelujahs marching that way. What heavens and see angels of pity, angels of almost unmans me is the thought that mercy, angels of pardon, angels of help, it is provided for such sinners as you angels crowned, angels charioted. The world defended by angels, girdled by vided only for those who had always emancipator of religion, born among angels, cohorted by angels-clouds of thought right, and spoken right, and mines; Shakespeare, the emancipator of angels. Hear David cry out: "The acted right, you and I would have had literature, born in an humble home at chariots of God are twenty thousand. Stratford-on-Avon; Columbus, the dis- Even thousands of angels." But the coverer of a world, born in poverty in mightiest angel stood not that night in Genoa; Hogarth, the discoverer of how the clouds over Bethlehem; the mightito make art accumulative and adminis- est Angel that night lay among the trative of virtue, born in a humble cattle-the Angel of the new covenant. home in Westmoreland; Kitto and As the clean white linen, sent in by Prideaux, whose keys unlocked new some motherly villager, was being apartments in the Holy Scriptures, wrapped argund the little form of that which had never been entered, born in Child Emperor, not a cherub, not a seraph, not an angel, not a world, but wept and thrilled and shouted, Oh, yes, our world has plenty of sympathizers! Our world is only a silver rung of law, the messiahs of medicine, the of a great ladder, at the top of which is messiahs of poverty, the messiahs of our Father's house. No more stellar grand benevolence - were born in solitariness for our world, not a friendless planet spun out into space to freeze, but a world in the bosom of divine maternity. A star harnessed to a manger. Again, I remark that that night,

The Rescue of Emin.

The rescue of Emin by Stanley may now be assumed with a reasonable degree of certainty. The positive an-nouncement that both explorers had arrived in the lower Aruwhimi has been confirmed by despatches to the King of the Belgians and the Government of the Congo State. While details are lack-ing, it may safely be inferred that the advices received at St. Thomas are of later date than these from Zanzibar. Stanley's first message may have been inaccurately translated by Tippoo Tib, as we have previously suggested, and Emin may have departed from Wadelai with him, The independent account given by the Arab traders points to this

conclusion. Stanley is reported to have arrived at Wadelai on January 20. A fortnight afterwards the Mahdi's pompous summons to surrender was received by Emin, and towards themiddle of April tidings came of the approach of the hostile expedition in Gordon's steamers. This Arab account breaks off abruptly with the statement that Stanley was preparing to send a detachment in search of his rear guard, and was urging Emin to accompany him. At the end of May, when he started for the Aruwhimi, he may have succeeded in convincing the Austrian of the hopelessness of making a stand against the Mahdusts. In that event they would have started together, Stanley with the advance guard and Emin bringing up the rear. Then, again, it is possible that Stanley left Wadelai, after receiving a promise from Emin that he would follow the same line or retreat if the Mahdists continued their advance up the river. The explorers may have met though she was only fifteen months old the river. The explorers may have met we loved her so much." Ah! it does a few weeks after Tippoo Tib's carriers set out from the Falls Station for Zanzibar.

The story of the Arab traders tends strongly to discredit the moving tale which Osman Digna related to General Grenfell. At the end of April Emin is asserted to have been at Wadelai, and to have ordered the retirement of his outposts from Lado and other villages lying north of this capital. It seems incredible that he should have reversed his tactics after Stanley's departure late in May, and have advanced to Lado, two hundred miles down the river, in order to make a stand there. Oman Emin and the unknown white traveller on October 11 will not bear serious examination, if Emin be conceded to have been at Wadelai when Stanly set out from the Nile, and to have called in all Oh, those Bethlehem angels, when his outposts. It was apparently an inthey went back after the concert that genious fiction invented for the purpose

> are safe after their extraordinary adventures and heroic sacrifices. Stanley's well-know aversion to bloodshed would undoubtedly have led him to decline entering into a defensive ampaign of the Equatorial Provinces, when fighting could be avoided by well-timed retreat. On the eve of his departure from Cairo Colonel Colborne suggested the possibility of several batties on the road to Emin's capital. He replied that his mission was purely pacific, and that he would not endanger lives of missionaries among the natives of Equatorial Africa by unnecessary blood-shed. "Fighting is folly if it can be avoided!" he exclaimed before he left London, and then added, "I prefer diplomacy." Presumably, he employed the strongest arguments at his command to dissuade Emin from remaining at Wadelai and attempting to defend the Provinces against the Mahdists, who, if repelled at the outset, would inevitably recruit their forces and be victorious in the end. He was in a position to offer a safe escort the 50 women and children to of the Cairo Arabs who were with Emin, or to any other followers who should desire to retreat. By diplomacy he may finally have overcome the Austrian's reluctance to leave the Provinces to their fate. Livingston, when found by him in tropical Africa, refused to return to civilization, but preferred to die at his post. Emin, strongly distnclined at first to accept his rescuer's offers, may have proved more reasonable in the end. The march from the Aruwhimi to Wadelai was so intrepid and gallant a struggle against seemingly insuperable obstacles that it deserved to be justified by Emin's deliverance. Gratitude alone might well have induced him to accede to Stanley's solicitations, for his consent to retreat with his rescuer was all that was wanting to crown with complete success one of the

SUNDAY SCHOOL LESSON. SUNDAY JANUARY 20, 1989. Healing of the Leper.

LESSON TEXT. (Mark 1: 35-45. Memory verses, 40-41.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

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

LESSON TOPIC: The Prayerful Dil. igence of Jesus.

His Personal Devotion, vs. 25-38.
 His Generous Zeal, vs. 32-42.
 His Self-forgetful Humility. vs. 43-45.

GOLDEN TEXT: As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.-Mark 1:42.

DAILY HOME READINGS:

M.-Mark1: 35-45. The prayerful diligence of Jesus. T .- Lev. 14 : 1-32. The law of

cleansing. W .- Num. 12 : 1-16. Miriam a

leper. T.-2 Kings 5 : 1-14. Naaman

cleansed. F.-Luke 17 : 1-19. Praise for

cleansing. S.-Heb. 2:1-18. The sympathetic Jesus.

S.-Heb. 4 : 1-16. The helpful Jesus.

LESSON ANALYSIS.

I. HIS PERSONAL DEVOTION.

A great while before day, he rose up and went out (35). I myself will awake right early (Psa,

57:8). O God, thou art my God; early will I

seek thee (Psa. 63:1). With my spirit within me will I seek

thee early (Isa. 26 : 9). Those that seek me diligently shall find

me (Prov. 8:17).

He....departed into a desert place, and there prayed (35).

pray (Matt. 14:23)

He withdrew himself in the deserts, and prayed (Luke 5:16).

He continued all night in prayer to God Luke 6 :12).

Being in an agony, he prayed more earnestly (Luke 22:44). III. Persistent:

Let us go....into the next towns,

that I may preach there also (38). ing (Matt. 4:23).

I must preach the good tidings, to the other cities also (Luke 4:43).

I must go on my way to-day and tomorrow (Luke 13 : 33).

Who went about doing good (Acts 10:38).

1. ('He rose up and went out, into a desert place, and there prayed." (1) His time of prayer; (2) His place prayer; (3) His manner of prayer;

2. "Offer for thy cleansing the things which Moses commanded." (1) The demand of Moses; (2) The command of Jesus.

3. "They came to him from every quarter." (1) The gathering multi tudes; (2) The central attraction: (3) The impelling motives.

LESSON BIBLE READING. LEPROSY.

A prevalent disease (Luke 4:27;17:12). Regarded as incurable (2 Kings 5:7). Produced ceremonial uncleanness (Lev.

13 : 8, 11, 22, 44). vecessitated separation (Num. 5:2

12:10, 13-15). Lepers dwelt together (2 Kings 7:3

Luke 17 : 12). Cut off from God's house (2 Chron. 26:21).

Excluded from priesthood (Lev. 22) 2-4).

Miraculously healed (Num. 12:13, 14; 2 Kings 5 : 8-14 ; Matt. 10 : 8 ; Luke 5:12, 13;17;13,14).

LESSON SURROUNDINGS.

The present lesson follows immediately the events narrated in the last. Matthew places the healing of the leper after the Sermon on the Mount; but this is obviously a deviation from the chronological order. So Luke, who usually agrees with Mark in this period of the history, interposes the miraculous draught of fishes between the events at Capernaum and the healing of the leper (Luke 5:1-11); but that miracle was probably in connection with the call of the four fishermen.

The earlier part of the less n refers to a preceding tour through Galilee; at some point in the journey (probably not Capernaum) the leper was healed.

The time was early in 780, A. D. 27; according to Robinson, it was a short time before the Passover; according to Andrews, it was a short time after that feast.

CURIOUS RESULTS WITH FIGURES

Some Odd Combinations Obtained by Multiplications by Nine.

D. M. Johnson, of Chester, Pa., writes to the New York Tribune as follows: I do not think there is any "witchery" in the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, multiplied by 45, or in any of the variations of the proposition of the "Expert Accountant," noted in your extract from the Buffalo Express in the Tribune of November 24. If there is any magic, it is in the figure 9, and not especially in 45, for you will find all the witchery by multiplying the above figures, either, forward or backward, Jesus went about in all Galilee, teach- by any of these figures, 9, 18, 36, 45, 54, 63, 72 or 81. Probably the reason of the apparently curious result of these multiplications will appear to a mathematically inclined mind by this simple illustration:

1234567 8 9

81 equals 9 72 equals 9 63 equals 9

II. Prayerful: Saleh's official report of the capture of He went up into the mountain apart to

night over the hills, forgot to shut the of deceiving General Gronfell and delaying, if not preventing altogether, the assault upon the dervishes. The discrepancies between the earliest accounts of Stanley's arrival in the Congo Valley seemed at first glance to corroborate partially the wily Arab's story, but there are now the strongest reasons for believing that both Emin and Stanley

Prompt:

Mighty Worker.

want. Yea, I have to tell you that nine out ten of the world's delivers, nine out of ten of the world's messiahs -the messiahs of science, the messiahs want. I suppose that when Herschel, the great astronomer, was born in the home of a poor musician, not only one star, but all the stars he afterward discovered, pointed down to his manger. I suppose when Haydn, the German composer, was born in the humble home of a poor wheelwright, that all the angels of music chanted over the manger. Oh what encouragement for those who are poorly started! Ye who high up!

I stir your holy ambitions to-day, and I want to tell you, although the whole world may be opposed to you, and inside and outside of your occupations or professions there may be those who would hinder your ascent, on your side and enlisted in your behalf are the sympathetic heart and the almighty arm of One who, one Christmas night, about eighteen hundred and eightyeight years ago, was wrapped in swaddling-clothes and laid in a manger. Oh, what magnificent encouragement for the poorly started!

Again, I have to tell you that in that village barn that night was born

GOOD-WILL TO MEN,

whether you call it kindness, or forbearance, or forgiveness, or geniality, or affection, or love. It was no sport of high heaven to send its favorite to that humiliation. It was sacrifice for a rebellious world. After the calamity in Paradise, not only did the ox begin to gore, and the adder to sting, and the elephant to smite with his tusk, and the lion to put to bad use tooth and paw, but under the very tree from which the forbidden fruit was plucked malice and envy and jealousy, and the whole brood of cockatrices. bility for you, and for me, and for the race was given on that Christmas night.

But against that scene I set the Bethlehem macager, which says: "Bless rather than curse, endure rather than assault," and that Christmas night puts out vindictiveness. It says: "Sheathe your sword, dismount your guns, dismantel your batteries, turn the warship Constellation, that carried shot and shell, into a grain ship to take food to famishing Ireland, hook your cavalry | the Madonna Mary and her boy? horses to the plough, use your deadly Ohl now I see what the manger was. gunpowder in blasting rocks and in Not so high the gilded and jeweled and patriotic celebration stop your lawsuits, quit writing anonymous letters, extract the sting from your sarcasm, let your the harsh words out of your vocabulary -'Good-will to men.'''

to forgive them," You are no Christian, then, then, then, then, then a very inconsistent Christian, the moon under His feet. Now 1 com Pit's voyage in 1580.

born in that village barn, was THE OFFENDER'S HOPE.

Some sermonizers may say I ought to have projected this thought at the beginning of the sermon. Oh, no! I wanted you to rise toward it, 1 wanted you to examine the carnelians and think yourselves far down, aspire to go the jaspers and the emeralds and the chrysalis before I showed you the Kohinoor-the crown jewel of the ages. Oh! that jewel had a very poor setting. The cub of the bear is born amid - the grand old pillars of the forest, the whelp of the lion takes its first step from the jungle of luxuriant leaf and wild-flower, the kid of the goat is born in cavern, chandeliered with stalactite, and pillared with stalagmite. Christ was born in a bare barn. Yet that nativity was the offender's hope. Over the door of heaven are written these words:

"None but the sinless enter here"

"Oh, horror," you say, "that shuts us all out!" No. Christ came to the world in one door, and He departed through another door. He came through the door of the manger, and He departed through the door of the sepulchre.

HIS OWN BUSINESS

was so to wash away our sin that one second after we are dead there will be home the gold piece was missing and no more sins about us than about the eternal God. I know that is putting it strongly, but that is what I understand by full remission. All erased, all washed away, all scoured out, all gone! That undergrinding and overarching were hatched out war and revenge and | and irradiating and Imparadising possi-

> Do you wonder we bring flowers today to celebrate such an event? Do you wonder that we take organ and cornet and youthful voice and queenly soloist to celebrate it? Do you wonder that Raphael and Rubens and Titlan and Glotto, and Ghirlandajo, and all the old Italian and German painters, give the mightiest stroke of the pencil to sketch

embroidered cradle of the Henrys of England, or the Louis of France, the Fredericks of Prussia. Now I find, wit coruscate but never burn, drop all out of that Bethlehem crib fed not so much the oxen of the stall as the white horses of Apocalyptic vision. Now 1 find the swaddling-clothes enlarging "Ohl" you say, "I can't exercise it; I won't exercise it until they apologize; I won't forgive them until they ask me for a conqueror. Now I find that the

no interest in it, had no share in it; you and I would have stuck to the raft, midocean, and let the ship sail by, carrying perfect passengers from life on earth to a perfect life in heaven. Oh! I have heard the commander of that ship is the same great and glorious and sympathetic One who hushed the tempest around the boat on Galilee, and I have heard that all the passengers on the ship are sinners saved by grace. And so we hail the ship, and it bears down this way, and we come by the side of it and ask the captain two questions: "Who art thou? and whence?" and He says: "I am Captain of Salvation, and I am from the manger." Oh! bright Christmas morning of my soul's delight. Chime all the bells. Wreathe all the garlands. Rouse all the anthems. Shake hands in all the congratulations. MERRY CHRISTMAS! Merry with the thought of sins for-

given, merry with the idea of sorrows comforted, merry with the rapture to come. Oh! lift that Christ from the manger and lay Him down in all our hearts. We may not bring to Him as costly a present as the Magi brought, but we bring to His feet and to the manger to-day the frankincense of our joy, the pearls of our tears, the kiss of our love, the prostration of our worship. Down at His feet, all churches, all ages, all earth, all heaven. Down at His feet the four-and-twenty elders on their faces. Down the "great multitude that no man can number." Down Michael, the archangel! Down all worlds at His feet and worship! "Glory to God in the highest, and on earth peace, goodwill to men!"

Lost Money Found Through a Dream.

You cannot convince Mrs. James Burr of Monroe that there is no truth in dreams. Recently she visited a store at Stepney Depot to do some trading. She had in her purse a ten-dollar gold piece, but she did not take it out, as she had other money. On arriving the loss worried her greatly. That night she had a dream, in which she saw the interior of the grocery pictured plainly. In one corner stood an open box of oranges and this seemed to attract her gaze especially. The dream made a deep impression on Mrs. Burr's mind, though, her family laughed at her about it. She harnessed her horse after breakfast and drove to the store. There she told of the loss of her money but it had not been seen. She repeated her dream to the storekeeper and asked him to look in the orange box. He very kindly took out the fruit and there, down in one corner, lay the missing coln. Mrs. Burr then remembered that she had examined the oranges and probably had the open purse in her hand at the time.

Larboard.

The Italians derive starboard from questa borda, "this side," and larboard, from quella borda, "that side," abbre-viated into sta borda and la borda. Their resemblance caused so many mistakes that, by order of the Admiralty Board, larboard is now thrown over board and port substituted. "Port the elm," is even mentioned in Arthur All in a Half Century.

noblest and most chivalrous relief ex-

peditions in the annals of adventure.

The discovery of the electric telegraph.

The discovery of photography. The establishment of ocean steam navigation.

The annexation of Texas,

The war with Mexico, and the acquisition of California, with the dis- I. Landation of Him Forbidden: coveries of gold that followed. The French revolution of 1848. The rise and fall of Napoleon III.

and the establishment of the French Republic. The laying of the ocean cables.

The unification of Italy.

The great Franco-German war and

The overthrow of the Pope's temporal power. The emancipation of the Russian

serfs.

Central Asia. The discovery of the sources of the

Interior Africa.

ance in force. When a man is frightened or angry his digestive organs do not work; this is also true of an animal, hence the profit in keeping it in a paceful and fearless state by kind treatment.

 (4) His purpose in prayer. "All are seeking thee." seekers; (2) The seeking; 			
"To this end came I for	1	Construction of the second	

(2) Pursuit of his appointed end. IL HIS GENEROUS ZEAL.

L Broad:

He went into their synagogues throughout all Galilee (39). Jesus went about all the cities teaching in their synagogues (Matt. 9:35). He was preaching in the synagogues of Galilee (Luke 4:44). These things said he in the synagogue

(John 6: 59). have spoken openly to the world

(John 18: 20).

II. Sympathetic:

- Being moved with compassion, he ... touched him (41).
- He was moved with compassion for them (Matt. 9:36).
- have compassion on the multitude (Matt. 15: 32).
- Jesus wept (John 11: 35).
- We have not a high priest that cannot
- be touched (Heb. 4 : 15). III. Saving:
- Straightway the leprosy departed from him (42).
- He arose, and straightway took up the bed (Mark 2:12).
- And his hand was restored (Mark 3 : 5). Straightway the damsel rose up, and
- walked (Mark 5 : 42). He is able to save to the uttermost (Heb

- Holy helpfulness. 2. "If thou wilt, thou canst make me 9 ciphers and 8 and 1.

Tell the vision to no man)Matt. 17: 9)

Offer for thy cleansing the things

II. Honer to Moses Commanded:

which Moses command d (44).

Christ (Matt. 16 : 20).

(Mark 8 : 26).

14:2).

er (45).

- from him, and he was made clean." (1) The healing command; (2) The
- responsive cleansing. III. HIS SELF-FORGETFUL HUMILITY.
- See thou say nothing to any man (44). See thou tell no man (Matt. 8 : 4).
- They should tell no man that he was the
- The great civil war and abolition of
- slavery in the United States,
- the unification of Germany.

The extention of Russian power into

Nile and Niger, and the exploration of III. Labors for Him Multiplied:

The discovery of the telephone.

The growth of Life Insurance from

There came unto him great multitudes nothing to a million policy-holders, six hundred million dollars of assets, and (Matt. 15 : 30). There was no longer room for them, no, not even about the door (Mark 2 : 2). two and a half billion dollars of insur-

There were many, and they followed him (Mark 2:15). The many thousands of the multitude

birds (Lev. 14:4).

- were gathered (Luke 12 : 1). 1. "See thou say nothing to any man,"
 - (1) The man's reasons for utterance; (2) The Lord's reasons for silence.

equals 9 equals 9 45 36 equals 9 27 equals 9 18 equals 9 equals 9 1111111101 equals 9

Explanation: One less to carry each move to left, which is balanced by one greater in right-hand figure of product, because the total of each is 9 less.

	765432	9	a caracter
79	18 27 36 45 54 38	9	equals 9 equals 9 equals 9 equals 9 equals 9 equals 9 equals 0 ebuals 9 equals 9 equals 9

8 8 8 8 8 8 8 8 8 9 equals 81

One more to carry each move to left, which is balanced by one less in righthand figures of product, because it is 9 more total.

And one may amuse himself by multiplying this sequence of figures by the other figures, of which 9 is a multiple, up to SI, with similar results. If the multiplier is greater than 9, the difference in amount to carry forward, instead of being one less or one more as above, will be equal to the number of 1. "He went,....preaching and cast-ing out devils." (1) Missionary ac-cipher Reversed will go into the multiplier. Multiplied by 18, we have 9 twos and a times 9 will go into the multiplier. tivity; (2) Pertinent preaching; (3) 8 and 1. Multiplied by S1, we have 9 nines and a cipher. Reversed, we have

clean." (1) Willingness of Jesus tested; (2) Ability of Jesus affirmed. In the same way the philosophy of the fact that the sequence, 1, 2, 3, 4, 5, 3. "Straightway the leprosy departed 6, 7, 8, 9, multiplied by 8, produces 9, 8, 7, 6, 5, 4, 3, 1, 2, may be shown.

"One of Us Must Die."

A tragic occurrence took place at a small farm called Hendre Mochtre, near Newtown, Montgomeryshure, recently. The tenant of the farm, a man named Abraham Morris, with his son Edward, 25 years of age, had been Do not even enter into the village drinking together at a public house a short distance from their house. On their way home about 11 o'clock a quarrel arose between them, and on arriving at Hendre the son challe This shall be the law of the leper (Lev. the father to fight. The latter refused, whereupon the son said: "One of us Take from him two living clean must die," and immediately took a On the eighth day he shall take two he-lambs without blemish (Lev. 14:10). If he be poor, ..., he shall take one he-lamb (Lev. 14:21). loaded gun which stood near at hand, rushed forward, but it was too late to prevent the gun going off. Death was instantaneous. To add to the painful They came to him from every quarcharacter of the affair the mother and two sisters, as well as the father of the leceased, were present.

> AMATEUR MARKETING - Young housekeeper, to fish dealer-What kind of fish have you this morning? Fish dealer-How would you like to

have some striped bass, mum? Young housekeeper, hesitatingly-No; I think I would prefer something in a small check.