

DR. TALMAGE'S SERMON: The Reservation of America.

"And hath made of one blood all nations."—Acts 17:26.

"AND hath made of one blood all nations." That is, if for some reason general phlebotomy were ordered, and standing in a row were an American, an Englishman, a Scotchman, an Irishman, a Frenchman, a German, a Norwegian, an Icelander, a Spaniard, an Italian, a Russian, and representatives of all other nationalities bared their right arm, and a lancet were struck into it, the blood let out would be red, complex, fibrine, globuline, chloine, and containing sulphuric acid, potassium, phosphate of magnesia, and so on; and Sir Astley Cooper and Richardson and Zimmerman and Brown Sequard, and all the scientific doctors, allopathic, homeopathic, hydropathic and eclectic, would agree with Paul, as standing on Mars Hill, his pulpit a ridge of limestone rock fifty feet high, and among the proudest and most exclusive and undemocratic people of the earth he crashed into all their prejudices by declaring in the words of my text, "God had made of one blood all nations." The countenance of

THE FIVE RACES

of the human family may be different as a result of climate or education or habits, and the Malay will have the projecting upper jaw, and the Caucasian the oval face and small mouth, and the Ethiopian the retreating forehead and large lip, and the Mongolian the flat face of olive hue, and the American Indian the copper-colored complexion, but the blood is the same, and indicates that they all had one origin, and that Adam and Eve were their ancestor and ancestress.

I think God built this American continent and organized this United States republic to demonstrate the stupendous idea of the text. A man in Persia will always remain a Persian, a man in Switzerland will always remain a Swiss, a man in Austria will always remain an Austrian, but all foreign nationalities coming to America were intended to be Americans. This land is the chemical laboratory where foreign bloods are to be inextricably mixed up and race prejudices and

RACE ANTI-PATHIES ARE TO PERISH,

and that sermon is an axe by which I hope to help kill them. It is not hard for me to preach such a sermon, because, although my ancestors came to this country about two hundred and fifty years ago, some of them came from Wales, and some from Scotland, and some from Holland, and some from other lands, and I am a mixture of so many nationalities that I feel at home with people from under every sky, and have a right to call them blood relations. There are madcaps and patriotic lunatics in this country who are ever and anon crying out, "America for Americans!" Down with the Germans! Down with the Irish! Down with the Jews! Down with the Chinese! are in some directions the popular cries, all of which vociferations I would drown out by the full organ of my text, while I pull out the stops and put my foot on the pedal that will open the loudest pipes, and run my fingers over all the four banks of ivory keys, playing the chant, "God hath made of one blood all nations."

There are not five men in this audience, nor five men in any audience today in America, except it be an Indian reservation, who were not descended from foreigners if you go far enough back. The only native Americans are the Modocs, the Shawnees, the Chippewas, the Cherokees, the Chickasaws, the Seminoles and such like. If the principle, America only for Americans, be carried out, then you and I have no right to be on all the better charters of all the steamers and clipper and iron-of-war and yachts and sloops and get out of this country as quick as possible. The Pilgrim Fathers were all immigrants.

THE HUGUENOTS ALL IMMIGRANTS.

The cradle of most every one of our families was rocked on the bank of the Clyde or the Rhine, or the Shannon or the Seine or the Tiber. Had the watchword "America for Americans!" been an early and successful cry, where now stand our cities would have stood Indian wigwams; and canoes instead of steamers would have tracked the Hudson and the Connecticut; and, instead of the Mississippi being the main artery of the continent, it would have been only a trough for deer and antelope and wild pigeons to drink out of. What makes the cry of "America for Americans!" more absurd, and the more inhuman is that some in this country, who themselves arrived here in their boyhood, or arrived here only one or two generations back, are joining in the cry. Escaped from foreign despotisms themselves, they say, "Shut the door of escape for others." Getting themselves on our shores in

A LIFEBOAT FROM THE SHIPWRECK,

saying, "Haul the boat on the beach, and let the rest of the passengers go to the bottom!" Men who have yet on them a Scotch or German or English or Irish brogue crying out, "America for Americans!" What if the native inhabitants of Heaven—I mean the angels, the cherubim, the seraphim, born there—should stand in the gate, and when they see us coming up should say, "Go back! Heaven for the Heavens!"

Of course we do well not to allow foreign nations to make this country a convict colony. We would have a wall built as high as heaven and as deep as hell against foreign thieves, pickpockets, and anarchists. We would not let them wipe their feet on the mat of the outside door of Castle Garden. If England or Russia or Germany or France send here their desperadoes to get clear of them, we would have these

DESPERADOES SENT BACK

in chains to the places where they came from. We will not have America become the dumping-place for foreign vagabondism. But you build up a wall at the Narrows before New York Harbor, or at the Golden Gate before San Francisco, and forbid the coming of the industrious and hard-working and honest populations of other lands who

want to breathe the air of our free institutions, and get opportunity for better livelihood, and it is only a question of time when God will tumble that wall flat on our own heads with the red-hot thunderbolts of His omnipotent indignation.

You are a father, and you have five children. The parlor is the best room in your house. Your son Philip says to the other four children, "Now, John, you live in the small room in the end of the hall, and stay there; George, you live in the garret, and stay there; Mary, you live in the cellar, and stay there; Fannie, you live in the kitchen, and stay there. I, Philip, will take the parlor. It suits me exactly. I like the pictures on the wall. I like the lambrequins at the windows. I like the Axminster on the floor. Now, I, Philip, propose to occupy this parlor, and I command you to stay out. This parlor only for Philipplains."

You, the father, hear of this arrangement, and what will you do? You will get red in the face and say, "John, come out of that small room at the end of the hall; George, come down out of the garret; Mary, come up from the cellar; Fannie, come out of the kitchen, and go into the parlor, or anywhere you choose; and, Philip, for your greediness and unbrotherly behavior, I put you for two hours in the dark closet under the stairs." God is the Father of the human race. He has at least five sons; a North American, a South American, a European, an Asiatic and an African. The North American sniffs the breeze, and he says to his four brothers and sisters, "Let the South American stay in South America; let the European stay in Europe; let the Asiatic stay in Asia; let the African stay in Africa; but America is for me. I think it is the parlor of the whole earth. I like its carpets of grass, and its upholstery of the front window, namely, the American sunrise; and the upholstery of the back window, namely, the American sunset. Now, I want you all to stay out, and keep to your places." I am sure the Father of the whole human race would hear of it, and chastise us as we come; and, whether by earthquake or flood or drought or heaven-darkening swarms of locust and grasshopper, or destroying angel of pestilence,

GOD WOULD REBUKE OUR SELFISHNESS

as a nation, and say to the four winds of heaven: "This world is my house, and the North American is no more my child than is the South American and the European and the Asiatic and the African. And I built this world for all the children, and the parlor is theirs, and all is theirs." For, let me say, whether we will or not, the population of other lands will pass a law forbidding a swarm of summer bees from lighting on the clover-top, or pass a law forbidding the tides of the Atlantic to rise when the moon put under its silver grappling-hooks, or a law that the noonday sun should not irradiate the atmosphere. They have come. They are coming now. They will come. And if I had a voice loud enough to be heard across the seas, I would put it to the utmost tension, and cry:

LET THEM COME!

You stinky, selfish, shriveled up, blasted souls who sit before your silver dinner-plate piled up with breast of roast turkey incriminated with cranberry, your fork full and your mouth full, and cramming down the superabundance till your digestive organs are terrorized, "let the millions of your fellow-men have at least the wishing-bone!"

But some of this cry, America for Americans! may arise from an honest fear lest this land be overcrowded. Such persons had better take the Northern Pacific, or Union Pacific, or Southern Pacific, or Atlantic and Charlotte air line, or Texas and Santa Fe, and go a long journey and find out that no more than a tenth part of this continent is fully cultivated. If a man with a hundred acres of farm land should put all his cultivation on one acre, he would be cultivating a larger ratio of his farm than our nation is.

THE NATIONAL FARM.

Pour the whole human race, Europe, Asia, Africa, and all the islands of the sea, into America and there would be room to spare. All the Rocky Mountain deserts are to be fertilized; and Salt Lake City and much of Utah once yielded not a blade of grass, now by artificial irrigation have become gardens, so a large part of this continent that now is too poor to grow even a mullein stalk or a Canada thistle, will through artificial irrigation like an Illinois prairie yield with wheat, or like a Wisconsin farm rustle with corn tassels. Besides that, after perhaps a century or two more, when this continent is quite well occupied, the tides of immigration will turn the other way. Politics and governmental affairs being corrected on the other side of the waters, Ireland, under different regulation turned into a garden, will invite back another generation of Irishmen, and the wide wastes of Russia brought from under despotism will with his own green fields invite back another generation of Russians. And there will be hundreds of thousands of Americans every year settling on the other continents. And after a number of centuries, all the earth full and crowded, what then? Well, at that time, some night, a panther meteor wandering through the heavens will put its paw on our world and stop it, and putting its panther tooth into the neck of its mountain range will shake it lifeless, as the rat-terrier a rat. So I have no more fear of America being overcrowded than that the porpoises in the Atlantic Ocean will become so numerous as to stop shipping.

IT IS THROUGH MIGHTY ADDITION OF FOREIGN POPULATION TO OUR NATIVE POPULATION

that I think God is going to fill this land with a race of people ninety-five per cent, superior to anything the world has ever seen.

HOW HEAVEN FEELS ABOUT IT

We may conclude from the fact that Christ, the Jew, and descended from a Jewess, nevertheless provided a religion for all races, and that Paul, though a Jew, became the chief apostle of the Gentiles, and that recently God has allowed to burst in splendor upon the attention of the world, Hirsch, the Jew, who after giving ten million dollars to Christian churches and hospitals, has called a committee of nations, and furnished them with forty million dollars for schools to elevate his race in France and Germany and Russia to higher intelligence, and abolish, as he says, the prejudices against their race; these fifty million dollars are given in a last will and testament, and given in a time when a man must leave his money anyhow, but by donation at fifty-five years of age, and in good health, utterly eclipsing all benevolence since the world was created. I must confess there was a time when I entertained race prejudice, but, thanks to God that prejudice has gone; and if I sat in church, and on one side of me there was a black man, and on the other side of me was an Indian, and before me a Turk, I would be as happy as I am now standing in the presence of this brilliant audience; and I am as happy now as I can be and live. The sooner we get

THIS CORPSE OF RACE PREJUDICE

buried, the healthier will be our American atmosphere. Let each one fetch a spade, and let us dig its grave clear on down deeper and deeper till we get as far down as the centre of the earth and half-way to China, but no further lest it poison those living on the other side the earth. Then into this grave let down the accursed carcass of race prejudice, and throw on it all the mean things that have ever been said and written between a Jew and Gentile, between English and Russian, between Mongolian and anti-Mongolian, between black and white, and put up over that grave for tombstone some scorched and jagged chunk of scoria spit out by some volcanic eruption, and chisel on it for epitaph: "Here lies the carcass of one who cursed the world. Aged near six thousand years. Departed this life for the perdition from whence it came. No peace to its ashes!"

A WORD TO FOREIGNERS.

Get out your naturalization papers. Don't talk against our institutions, for the fact that you came here, and stay, shows that you like our institutions any other. If you don't like them, there are steamers going out of our ports almost every day, and the fare is cheap, and, lest you should be detained for parting civilities, I bid you good-bye now. But if you like it here, then I charge you, at the ballot-box, in legislative hall, in churches, and everywhere, be out-and-out Americans. Do not try to establish here the loose foreign Sabbath, or transcendentalism spun into a religion of mush and moonshine, or foreign libertinism, or that condensation of all thievary, second-hand, lust, murder, and perdition, which in Russia is called nihilism, and in France called Communism, and in America called Anarchism. Unite with us in making, by the grace of God, the fifteen million square miles of America, on both sides the Isthmus of Panama, the paradise of virtue and religion.

MY OTHER WORD SUGGESTS WHAT AMERICANS OUGHT TO DO FOR FOREIGNERS.

By all possible means explain to them our institutions. Coming here, the vast majority of them know about as much concerning republican or democratic form of government as you do. In the United States know about the politics of Denmark, France or Italy or Switzerland, namely, nothing. Explain to them that liberty in this country means liberty to do right, but

NOT LIBERTY TO DO WRONG.

Never in their presence say anything against their native land, for, no matter how much they may have been oppressed there, in that native land there are sacred places, cabins or mansions around whose doors they played and perhaps there is a grave into which they would like, when life's toils are over, to be let down, for it is mother's grave, and it would be like going again into the loving arms that first held them, and against the bosom that first pillowed them. My! my! how low down a man must have descended to have no regard for the place where his cradle was rocked. Don't mock their brogue or their stumbling attempts at the hardest of all languages to learn, namely, the English language. Treat them in America

AS YOU WOULD LIKE TO BE TREATED.

If for the sake of your honest principles or a better livelihood for yourself or your family, you have moved under the shadow of Jungfrau, or the Rigi, or the Giant's Causeway, or the Bohemian Forest, or the Franconian Jura. If they get homesick, as some of them are, suggest to them that God is as near to help them here as He was near them before they crossed the Atlantic; and that the soul's flight is less than a second, whether from the bench of the Caspian Sea or the banks of Lake Erie. Evangelize their adults through the churches and their children through the schools, and let home missions and tract societies, and the Bible translated in all the languages of these foreign people, have full swing.

REJOICE AS CHRISTIAN PATRIOTS THAT, INSTEAD OF BEING AN ELEMENT OF WEAKNESS, THE FOREIGN PEOPLE, THOROUGHLY EVANGELIZED, WILL BE

OUR MIGHTIEST DEFENCE

against all the world. The Congress of the United States recently ordered built new forts all up and down our American coast, and a new navy is about to be projected. But let me say that three hundred million dollars expended in coast defence will not be so mighty as a vast foreign population living in America. With hundreds of thousands of Germans living in New York, Germany would be as soon think of bombing Berlin as attacking us. With hundreds of thousands of Frenchmen in New York, France would be as soon think of firing on Paris. With hundreds of thousands of Englishmen in New York, England would be as soon

think of destroying London. The mightiest defence against European nations is a wall of Europeans reaching all up and down the continent—a wall of heads and hearts consecrated to free government.

A BULWARK OF FOREIGN HUMANITY

heaved up all along our shores, reinforced by the Atlantic Ocean, armed as it is with tempests and Caribbean whirlwinds and giant billows ready to fling mountains from their catapuit, we need not fear one in the universe but God; and, if found in His service, we need not fear Him. As six hundred million people will yet sit down at our national table, let God provide. To Him be dedicated the metal of our mines, the sheaves of our harvest-fields, the fruits of our orchards, the fabrics of our manufactories, the telescopes of our observatories, the volumes of our libraries, the songs of our churches, the affections of our hearts, and all our lakes become baptisms, and all our valleys amphitheatres of worship, and our country having become fifty nations consolidated in one, may its every heart-throb be a pulsation of gratitude to Him who made "of one blood all nations," and ransomed that blood by the payment of the last drop of His own.

Children.

There are a number of little ailments which small children are subject to, which the mother could easily allay without calling in a physician. We spend money very often for doctor fees, when we could have done the same thing as he did, ourselves, if we had but known it.

From the time the poor baby opens his eyes on this world he is the prey to various ills. Jaundice, sprue, "red-gum," scurf, colic, and half a dozen similar maladies are lying in wait for the little victim. Colic is one of the woes that most afflict the young baby. Some children are exempt from it after they are three months old, but six months is the limit. Colic will never do the baby any real harm, but how painful it is to the mother, to see her child suffer, and be certainly does suffer, no one can doubt that who has seen the tortured writhings of an infant, in a sharp attack of wind colic. There are various palliatives for this disorder, and they should be kept close at hand. A preparation of aniseed is generally quite efficacious, as is also gin; the latter is given in the proportion of a half-teaspoonful of gin to two teaspoonfuls of hot water for a month-old baby. This dose may be repeated at the end of an hour if relief has not been gained. For a child three-months old a teaspoonful of gin may be mixed with three of hot water.

There is nothing better for an external application for colic, than red flannel dipped in hot alcohol, wrung out and placed on the baby's stomach and bowels as warm as he can bear it. The mother should test the heat by laying the flannel against her cheek or her naked arm. Milk crust is another of the annoyances that trouble little babies. Tar soap is admirable in removing this deposit. The scalp should be well rubbed with the soap, and the lather left to dry on, as it then softens and loosens the crust, so that it can be removed with less difficulty. Vaseline is another excellent remedy for this, also sweet-oil beaten up with lime-water until the mixture is of the consistency of thick cream. These ointments should be applied at night, to the scalp, and washed off in the morning, and a great deal of the scurf will wash off with it, by using the tar soap and warm water. The balance may be removed with a small comb or brush, used very gently. It may not all disappear at once, but after several applications the child's head will generally be clean.

A Wild Chicago beauty.

A friend recently directed my attention to what she was pleased to call the "boydenish ways" of a young lady who is noted on the Chicago thoroughfare for her beauty and sprightliness, and at home for her innocence and pleasing good nature, allied to a fondness for all kinds of adventuresous boyish sports. I watched her closely on thus being reminded of her presence, and noticed that she was rather over-dressed, a fault, doubtless, of some presiding power; that she wore rings and bracelets on a shapely white arm; that her small feet were tightly bestowed in high heeled boots; and out of a mass of drapery and artificial restriction, nature was constantly bubbling over. For she is noted in the city for her nature, the few moments that I watched her, down on her knees to help a forlorn child find five cents with which she was required to purchase yeast; poised herself before the head of Beatrice in a picture window, and never noticed the "nice young man" staring at her; stood on one foot on the corner and cheered two dogs engaged in mortal combat; gave a penny to an urchin who made faces at her; tied up an unraveled old woman who had lost her way; looked back and laughed at the vagaries of a drunken man who imagined himself particularly sober; whistled three bars of "Shoo Fly" under her breath in response to a boyish alley-gator; laughed in the face of an insipid young man with blonde features, and then ignored him with a glance of contempt; then suddenly changed into a very proper lackadaisical sort of a young lady as her aunt's carriage came in sight. Do you know it seemed to me that that girl felt at every step that too much civilization was a curse?

Who are Happy.

Byron says: "The mechanics and working men who can maintain their families are, in my opinion, the happiest body of men. Poverty is wretchedness; but even poverty is, perhaps, to be preferred to the heartless, unmeaning dissipation of the higher classes." Another author says: "I have no propensity to envy anyone, least of all the rich and great; but, if disposed to this weakness, the object thereof would be the healthy young strength and faculties, going forth in the morning to work for his wife and children, or bringing them home his wages at night."

SUNDAY SCHOOL LESSON.

SUNDAY MARCH 24, 1890.

Blind Bartimeus.

LESSON TEXT.

Mark 10: 46-52. Memory verses, 51-52.

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: How to Seek.

Lesson Outline: 1. The Seeker's Appeal, vs. 46-48. 2. The Seeker's Approach, vs. 49, 50. 3. The Seeker's Reward, vs. 51, 52.

GOLDEN TEXT: Thou Son of David, have mercy on me.—Mark 10: 48.

DAILY HOME READINGS:

- M.—Mark 10: 46-52. How to seek.
T.—Matt. 20: 29; 34. Matthew's parallel narrative.
W.—Luke 18: 35-43. Luke's parallel narrative.
T.—Matt. 7: 1-12. Encouraged to seek.
F.—Luke 18: 1-14. How to seek.
S.—Matt. 15: 21-28. Successful seeking.
S.—Prov. 1: 20-33. Unsuccessful seeking.

LESSON ANALYSIS.

I. THE SEEKER'S APPEAL.

I. To Jesus: He began to cry out, and say, Jesus, thou son of David (47). Lord, if thou wilt, thou canst (Matt. 8: 27). Lord, my servant lieth in the house sick (Matt. 8: 6). O Lord, thou son of David (Matt. 15: 22). Lord, behold, he whom thou lovest is sick (John 11: 3).

II. For Mercy:

Have mercy on me (47). Have mercy on my son (Matt. 17: 15). Have mercy on us, thou son of David (Matt. 20: 33). Jesus, Master, have mercy on us (Luke 17: 13). Thou son of David, have mercy on me (Luke 18: 38).

III. With Importunity:

He cried out the more a great deal (48). Let them cry mightily unto God (Jonah 3: 8). They cried out the more (Matt. 20: 31). Lest she wear me out by her continual coming (Luke 18: 5). Pray without ceasing (1 Thess. 5: 17).

1. "Bartimeus, a blind beggar, was sitting by the way side" (1) His forlorn condition; (2) His favorable position; (3) His grand opportunity.
2. "When he heard that it was Jesus, the passing Saviour; (1) The inspiring message; (2) The quick outcry."
3. "Jesus, . . . have mercy on me" (1) Mercy from Jesus; (2) Mercy from man;—(1) The source of mercy; (2) The supply of mercy; (3) The recipients of mercy.

II. THE SEEKER'S APPROACH.

I. The Waiting Jesus: Jesus stood still, and said, Call ye him (49). My beloved . . . knocketh, saying, Open to me (Song of Sol. 5: 2). Jesus stood still, and called them (Matt. 20: 32). The long-suffering of God waited (1 Pet. 3: 20). Behold, I stand at the door and knock (Rev. 3: 20).

II. The Comforting Call:

Be of good cheer: rise, he calleth thee (49). Ho, every one that thirsteth, come ye (Isa. 55: 1). Come unto me, all ye that labour and are heavy laden (Matt. 11: 28). Bring him hither to me (Matt. 17: 17). The Spirit and the bride say, Come (Rev. 22: 17).

III. The Glad Response.

He . . . sprang up, and came to Jesus (50). They straightway left the nets, and followed him (Matt. 4: 20). They straightway left their boat and their father, and followed (Matt. 4: 22). He forsook all, and rose up and followed him (Luke 5: 28). They then that received his word were baptized (Acts 2: 41).

1. "Jesus stood still." (1) Filled with a sovereign's power; (2) Overlooking with a Saviour's love; (3) Stopping to see him. (1) The omnipotent Lord; (2) The needy man; (3) The appointed messengers.
2. "He casting away his garment, sprang up, and came to Jesus." (1) Instantaneous response; (2) Self-sacrificing response; (3) Christ-ward response.

III. THE SEEKER'S REWARD.

I. Opportunity: What wilt thou that I should do unto thee? (51). According to your faith be it done unto you (Matt. 9: 29). What wilt thou that I should do unto you? (Matt. 20: 32). Whatever ye shall ask, . . . that will I do (John 14: 13). I have set before thee a door opened (Rev. 3: 8).

II. Commendation:

Thy faith hath made thee whole (52). I have not found so great faith, no, not in Israel (Matt. 8: 10). O woman, great is thy faith (Matt. 15: 28). Well done, good and faithful servant (Matt. 25: 23). Thou didst keep the word of my patience (Rev. 3: 10).

III. Healing:

Straightway he received his sight (52). The woman was made whole from that hour (Matt. 9: 22). Go in peace, and be whole of thy plague (Mark 5: 34). Thy faith has made thee whole (Luke 17: 19). Faith . . . hath given him this perfect soundness (Acts 3: 16).
1. "What wilt thou that I should do unto thee?" The Lord's princely proposals (1) To him; (2) To me.
2. "Go thy way; thy faith hath made

thee whole." (1) A believer; (2) A sound man; (3) A missionary.
3. "He received his sight, and followed him in the way." (1) The Lord's treatment of the man; (2) The man's treatment of the Lord.

LESSON BIBLE READING.

JESUS AND THE BLIND.

Restoration from blindness a work of God (Exod. 4: 11; Psa. 146: 8). Restoration from blindness a work of the Messiah (Isa. 29: 18; 35: 5; 42: 6, 7).

Restoration from blindness a work of Jesus (Matt. 9: 27-31; 20: 30-34; Mark 8: 22-26; 10: 46-52; Luke 7: 21; John 9: 1-7).

Restoration from blindness demonstrated the membership of Jesus (Matt. 11: 4; 12: 22-30; John 9: 16; 17: 30-33; John 19: 20, 21).

Cure of the blind commended (Luke 14: 12-14).

LESSON SURROUNDINGS.

A discourse about riches (Mark 10: 23-27) follows the last lesson, being occasioned by the departure of the rich young man. A question of Peter led to further discourse (Mark 10: 28-31), concluding with the parable of the laborers in the vineyard (Matt. 20: 1-16). Another prediction of the Passion seems to have been made immediately afterwards (Mark 10: 32-34), giving the most graphic account of the circumstances. The ambitious request of Salome and her two sons is recorded by Matthew (Matt. 20: 20-28) and Mark (Mark 10: 35-45). The most natural view of the order of events places this week's lesson next in time; but, as Matthew and Mark say that the miracle occurred while coming out of Jericho, some think the events narrated in Luke 19: 28-27 should be placed before the healing of Bartimeus. Yet Luke himself gives the other order, and his language in Luke 19: 1 is quite general, probably referring to the journey as a whole, and not to some specific instance to Jericho. This would sufficiently explain the divergence in the accounts. Others think that Matthew and Mark refer to the old city, and Luke to the new; but this is less probable. The place was immediately outside the city of Jericho. The time was within a day or two of the final departure from Jericho to Jerusalem. This latter Andrews fixes on Friday, Nisan 8 (March 31), giving as the date of the lesson Thursday, Nisan 7 (March 30), year of Rome 783 (A. D. 30). Parallel passages: Matthew 20: 29-34; Luke 18: 35-19: 1.

Philosophic.

I've noticed that all fools is egotists, but all egotists is not fools. I've noticed that them that asks the most questions haunt allus the best informed.

I reckon there' more surprizes at heaven's gate than anywhere else in the bull universe. The celer the's ashamed of his reidjun don't need to be fur he haint generally got enuff of it for to be ashamed of.

I've noticed that when a feller finds out his opinyun conflicts with his interests he changes either one or tother mitey quick.

I reckon it 'ud been a heep easier fur to 'find a needle in a haystack' than it 'ud be to find two human bein's eggact mates.

I've noticed that them that thinks that there haif no hell is generally the ones that haif the most reason to be afraid that there is.

I've noticed that there's mighty few men the's sharp enuf to diskiver a hole in a feller's shoe, or the shoe's well blacked an' polished.

I reckon ef we'd never find fault with a man's work when he's done it better than we cood do it our own selves, there 'ud be a heap less fault findin' in this world.

I reckon it 'ud make a heep o' hard feelin's ef we cood 'see ourselves as others see us,' but ef others cood see us as we see ourselves, it 'ud be the biggest surprize party that ever was knowed.

Vital Power of Women.

State Botanist Thomas Meehan, of Germantown, Pa., was the first scientist to discover that the vital power of the female is superior to that of the male. He likes to talk over the memorable debate that occurred at the meeting of the American Association for the Advancement of Science years ago when he first announced his discovery. "The meeting," he said recently to a correspondent, "was held at Salem, Mass., and I shall never forget the scene that followed when I sat down. One after another of the greatest American scientific attacked my theory and endeavored to tear it to pieces. Professor Agassiz opened his heaviest batteries on me, but I had an answer to every argument, and came out of the fray well satisfied with the day's work. And what is cause for additional self-congratulation is that I have lived to see my discovery universally accepted as an established scientific fact. Some of the most commonplace examples prove the truth of my theory. An unexperienced soldier or border man going on a long journey in the saddle always selects a mare to carry him because its powers of endurance are stronger than those of a horse. Take a domestic illustration. Who has not seen a woman bending over the wash-tub and woman rocking the cradle at her foot? It's a common picture among the poor classes. You don't often find a man doing two things at once. One thing at a time is enough for him; doubtless because it is all he can very well do. Woman has far more vital power than man."

The slot device for ensnaring pennies, nickels, dimes and quarters originated in England.