REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "The Surprises o Religion," Preached in Vienna, .. ustria.

TEXT: "Behold, the half was not told me."

I Kings x., 7.

Appearing before you to-day, my mind ye. agitated with the scenery of the Holy Land. from which we have just arrived, you will expect me to revert to some of the scenes once enacted there. Mark a circle around Laborated Lake Galilee, and another circle around Jer-usalem, and you describe the two regions in which cluster memories of more events than in any other two circles. Jerusalem was a spell of fescination that will hold me the rest of my life. Solomon had resolved that that of my life. Solomon had resolved that that city should be the center of all sacred, regal and commercial magnificence. He set himself to work, and monopolized the surrounding desert as a highway for his caravans. He built the city of Palmyra around one of the principal wells of the east, so that all the long trains of merchandise from the east were obliged to stop there, pay toll and leave part of their wealth in the hands of Solomon's merchants. He manued the for Solomon's merchants. He manned the for-tress Thapsacus at the chief ford of the Euphrates, and put under guard everything that passed there. The three great products of Palestine—wine pressed from the richest clusters and celebrated all the world over; oil, which in that hot country is the entire substitute for butter and lard, and was pressed from the olive branches until every tree in the country became an oil well; and honey, which was the entire substitute for sugar-these three great products of the country Solomon exported, and received in return fruits and precious woods and the animals of

He went down to Ezion-geber and ordered a fleet of ships to be constructed, oversaw the workmen, and watched the launching of the workmen, and watched the latinching of the flotilla which was to go out on more than a year's voyage, to bring home the wealth of the then known world. He heard that the Egyptian horses were large and swift, and long maned and round limbed, and he resolved to purchase them, giving eighty-five dellars anjects for them, putting the best five dollars apiece for them, putting the best of these horses in his own stall and selling the surplus to foreign potentates at great

He heard that there was the best of timber on Mount Lebanon, and he sent out one hundred and eighty thousand men to hew down the forest and drag the timber through the mountain gorges, to construct it into rafts to be floated to Joppa, and from thence to be drawn by ox teams twenty-five miles across the land to Jerusalem. He heard that there the land to Jerusalem. He heard that there were beautiful flowers in other lands. He sent for them, planted them in his own gardens, and to this very day there are flowers found in the ruins of that city such as are to be found in no other part of Palestine, the lineal descendants of the very flowers that Solomon planted. He heard that in foreign groves there were hirds of richest voice and groves there were birds of richest voice and most luxuriant wing. He sent out people to catch them, and bring them there, and he

out them into his cages.
Stand back now and see this long train or camels coming up to the King's gate, and the ox trains from Egypt, gold and silver and precious stones, and beasts of every loof, and birds of every wing, and fish of every scale! See the peacocks strut under the cedars, and the horsemen run, and the chariots wheel! Hark to the orchestra! Gaze upon the dance! Not stopping to look into the wonders of the temple, step right on to the causeway, and pass up to Solomon's

Here we find ourselves amid a collection of there we find ourselves amid a collection of buildings on which the King had lavished the wealth of many empires. The genius of fliram, the archtect, and of the other artists a here seen in the long line of corridors and the suspended gallery and the approach to the throne. Traceried window opposite traveried window. Bronzed ornaments burst-ng into lotus and life and respectively. ng into lotus and lily and pomegranate. Chapiters surrounded by network of leaves n which imitation fruit seemed suspended as in hanging baskets. Three branches—so Josephus tells us—three branches sculptured on the marble, so thin and subtle that even the leaves seemed to quiver. A laver capable of holding five hundred barrels of water on six hundred brasen ox heads, which gushed with water and filled the whole place with coolness and crystalline height. with coolness and crystalline brightness and musical plash. Ten tables chased with chariot wheel and lion and cherubim. Solo-mon sat on a throne of ivory. At the seating place of the throne, on each end of the steps, i, brazen lion. Why, my friends, in that i, brazen lion. Why, my friends, in that place they trimmed their candles with snuffers of gold, and they cut their fruits with knives of gold, and they washed their hands in basins of gold, and they scooped out the ashes with break, and they scooped out the ashes with shovels of gold, and they stirred the altar fires with tongs of gold. Gold reflected in the water! Gold flashing from the apparel! Gold blazing in the crown! Gold! gold!

Of course the news of the affluence of that place went out everywhere by every caravan and by wing of every ship, until soon the streets of Jerusalem are crowded with curissity seekers. What is that long procession approaching Jerusalem? I think from the point of there must be royalty in the train. I smell the breath of the spices which are brought as presents, and I hear the shout of the drivers, and I see the dust covered caravan showing that they come from far away. Cry the news up to the palace. The Queen of Sheba advances. Let all the people come out to see. Let the mighty men of the land come out on the palace corridors. Let Solomon come down the stairs of the palace before the Queen has alighted. Shake out the cinnamon, and the saffron, and the calamus, and the frankncerse and pass it into the treasure house. Take up the diamonds until they glitter in

The Queen of Sheba alights. She enters the palace. She washes at the bath. She sits down at the banquet. The cup bearers bow. The meat smokes. The music trembles in the dash of the waters from the molten sea. Then the rises from the banquet, and walks through the conservatories, and gazes on the architec-cure, and she asks Solomon many strange questions, and she learns about the religion of the Hebrews, and she then and there be-

She is overwhelmed. She begins to think that all the spices she brought, and all the precious woods which are intended to be turned into harps and psalteries and into railings for the cause way between the temple and the palace, and the one hundred and eighty howard deliker in movement to be seen thousand dollars in money—she begins to think that all these presents amount to noth-ing in such a place, and she is almost ashamed that she has brought them, and she says within herself: "I heard a great deal about this place, and about this wonderful religion this place, and about this wonderful religion of the Hebrews, but I find it far beyond my highest anticipations. I must add more than affty per cent to what has been related. It succeeds everything that I could have expected. The half—the half was not told

Learn from this subject what a beautiful thing it is when social position and wealth surrender themselves to God. When religion comes to a neighborhood, the first to receive it are the women. Some men say it is because they are weak minded. I say it is because they have quicker perception of what is right, more ardent affection and capacity for sublimer emotion. After the women have received the Gospel then all the distressed and the poor of both sexes, those who have no friends, accept Jesus. Last of all come the greatly prospered. Alsa, that it is so! If there are those who have been favored of fortune, or, as I might better put it favored of God, surrender all you have and all you expect to be to the Lord, who blessed this Queen of Sheba. Certainly you are not ashamed to be found in this Queen's company. I am glad Learn from this subject what a beautiful of Sheba. Certainly you are not ashamed to be found in this Queen's company. I am glad that Christ has had His imperial friends in all ages—Elizabeth Christina, Queen of Prussia, Maria Feodorovna, Queen of Russia, Marie, Empress of France; Helena, the imperial mother of Constantine; Arcadia, from her great fortunes, building public baths in Constantinople and toiling

Clotilds, leading her husband and three chousand of his armed warriors to Christian thousand of his armed warriors to Christian baptism; Elizabeth, of Burgundy, giving her jeweled glove to a beggar and scattering great fortunes among the distressed; Princs Albert singing "Rock of Ages" in Windsot Castle, and Queen Victoria, incognita, reading the Scriptures to a dying pauper.

I bless God that the day is coming when

royalty will bring all its thrones, and music coyalty will bring all its thrones, and music all its harmonies, and painting all its pict-ares, and sculpture all its statuary, and architecture all its pillars, and conquest all its scepters, and the Queens of the earth, in long line of advance, frankincense filling the air and the camels laden with gold, shall approach Jerusalem, and the gates shall be hoisted, and the great burden of splendor shall be lifted into the palace of this greater

Again, my subject teaches me what is earnwith bandits, and go across blistering deserts. Why did not the Queen of Sheba stay at home and send a committee to inquire about this new religion, and have the elegates report in regard to that religion and wealth of King Solomon? She wanted to see for herself, and hear for herself. She the jewels of eternity. Bring out the camels, Put on the spices. Gather up the jewels of the throne and put them on the caravan. Start now; no time to be lost. Goad on the camels. When I see that caravan, dust covered, weary and exhausted, trudging on across the desert and among the bandits until it reaches Jerusalem, I say. "There is an earnest seeker after the truth."

But there are a great many who do not act in that way. They all want to get the truth, but they want the truth to come to them; they do not want to go to it. There are people who fold their arms and say: "I am ready to become a Christian at any time, if I am to be saved I shall be saved, and if I am to be lost I shall be lost." But Jerusalem will never come to you; you must go to Jerusalem. The religion of the Lord Jesus Christ will not come to you; you must go and get religion. Bring out the camels; put on all the sweet spices, all the treasures of the heart's affection. Start for the throne. Go in and hear the waters of salvation dashing in fountains all around about the throne. Sit down at the banquet-the wine pressed from the grapes of the heavenly Eshcol, the angels of God the cup bearers. Goad on the camels. The Bible declares it: "The Queen of the south"—that is, this very woman I am speaking of—"the Queen of the south shall rise up in judgment against this generation and conin judgment against this generation and con-demn it; for she came from the uttermost

Again, my subject impresses me with the fact that religion is a surprise to any one that gets it. This story of the new religion that gets it. This story of the new religion in Jerusalem, and of the glory of King Solomon, who was a type of Christ—that story rolled on and on, and was told by every traveler coming back from Jerusalem. The news goes on the wing of every ship and with every caravan, and you know a story enlarges as it is retold, and by the time that story gets down into the southern part of Arabia Felix and the Queen of Sheba hears it, it must be a tremendous story. And yet this Queen declares in regard to it, although she had heard so much and had her anticipations raised so high, the half—the half was not told her.

So religion is always a surprise to any one

So religion is always a surprise to any one that gets it. The story of grace—an old story. Apostles preached it with rattle of chain, martyrs declared it with arm of fire; deathbeds have affirmed it with visions of glory, and ministers of religion have sounded it through the lanes, and the highways, and the chapels, and the cathedrals. It has been cut into stone with chisel, and spread on the canvas with pencil; and it has been recited in the doxology of great congregations. And yet when a man first comes to look on the palace of God's mercy, and to see the royalty of Christ, and the wealth of this banquet, and the luxuriance of His attendants, and the loveliness of His face, and the joy of His ser-

I appeal to those who are Christians, Com-Tappeal to those who are Christians. Compare the idea you had of the joy of the Christian life before you became a Christian with the appreciation of that joy you have now since you have become a Christian, and ou are willing to attest before angels and men

Well, we hear a great deal about the good time that is coming to this world when it is to be girded with salvation. Holiness on the to be girded with salvation. Holiness on the bells of the horses. The lion's mane patted by the hand of a babe. Ships of Tarshish bringing cargoes for Jesus, and the hard, dry, barren, winter bleached, storm scarred, thunder split rock breaking into floods of bright water. Deserts into which dromedacies thrust their nostrils, because they were afraid of the simoon—deserts blooming into around the rock of the simons—deserts blooming into around the rock of the simons—deserts blooming into

carnation roses and silver tipped lilies.

It is the old story. Everybody tells it.
Isaiah told it, John told it, Paul told it,
Ezekiel told it, Luther told it, Calvin told it, Ezekiel told it, Luther told it, Calvin told it, John Milton told it—everybody tells it; and yet—and yet when the midnight shall fly the nills, and Christ shall marshal His great army, and China, dashing her idols into the dust, shall hear the voice of God and wheel into line; and India, destroying her Juggernaut and snatching up her little children from the Ganges, shall hear the voice of God and wheel into line; and vine covered Italy, and wheat crowned Russia, and all the nations of the earth shall hear the voice of God and fall into line; then the Church, which has been tolling and struggling through which has been toiling and struggling through the centuries, robed and garlaned like a bride adorned for her husband, shall put aside her veil and look up into the face of her Lord the King and say: "The half—the half was not

King and say: 'The half—the Lat. was told me!'

Well, there is coming a greater surprise to every Christian—a greater surprise than anything I have depicted. Heaven is an old story. Everybody talks about it. There is hardly a hymn in the hymn book that does not refer to it. Children read about it in their Sabbath-school books. Aged men put on their spectacles to study it. We say it is a harbor from the storm. We call it home. We say it is the house of many mansions. We We say it is a harbor from the storm. We call it home. We say it is the house of many mansions. We weave together all sweet, beautiful, delicate, exhilarant words; we weave them into letters, and then we spell it out in rose and lily and amaranth. And yet that place is going to be a surprise to the most intelligent Christian. Like the Queen of Sheba, the report has come to us from the far country, and many of us have started. It is a desert march, but we urge on the camels. What though our feet be blistered with the way? We are hastening to the palace. We take all our loves and hopes and Christian ambitions, as frankincense and myrrh and cassia, to the great King. We must not rest. We must not lest to obtain this supply, and \$60,000,000 at 2½ cents place to the sun and the gates flash as they open to let in the poor pilgrims.

Send the word up to the palace that we are coming, and that we are weary of the march of the desert. The King will come out and say: "Welcome to the palace; baths in these waters, recline on these banks. Take this cinnamon and frankincense and myrrh and put it upon a censer and swing it before the siter. And yet, my friends.

for the alleviation of the masses; Queen when heaven bursts upon us it will be a greater surprise than that—Jesus on the throne, and we made like Him! All our Christian friends surrounding us in glory! All our sorrows and tears and sins gone by forever! The thousands of thousands, the one hundred and forty and four thousand, the great multitudes that the great multitudes the great multitudes that the great multitudes that the great multitudes that the great multitudes that the great multitudes the great multitudes that the great multitudes the great mul the great multitudes that no man can num-ber, will cry, world without end: "The half —the half was not told me!"

Tea-Chests, Teas and Tea-Making.

In a letter from China a correspondent says. "The manufacture of tea-chests being peculiarly Chinese, is of itself a curiosity. In the course of construction, each chest passes through many hands. Each person employed has a specific part to perform, such as sawing the rough estness in the search of truth. Do you know boards, dressing them, nailing the box where Sheba was? It was in Abyssinia, or together, lining it with paper and then together, lining it with paper and then some say in the southern part of Arabia
Felix. In either case it was a great way off
from Jerusalem. To get from there to Jerusalem she had to cross a country infested

with lead. When it comes to the paint
ing, there are as many different painters
employed as there are shades in the color blistering ing; one applying his color or particular part of the ornamentation, and then passing the chest on to his next neighbor, and in turn to the next-and so the box is made, lined and painted in an incredicould not do this by work of committee. She felt she had a soul worth ten thought the Tes Hong is an interesting place to bly short time. The "tasting room" at sand kingdoms like Sheba, and she wanted a robe richer than any woven by Oriental shuttles, and she wanted a crown set with ers" of tea. A muster, by the way, is about a pound a tea. The taster weighs an equal quantity of tea from eight or ten different musters, and puts each by itself in a china mug. Boiling water is poured on and the tea steeped for five minutes by the glass. It is then poured off into cups, and the leaves placed or wooden trays. By the taste, color, aroma and strength of the liquid, and the condition of the steeped leaves, the quality is determined. An expert taster commands a large salary, and upon his judgment hangs the fortune of the Chinese tea merchant. Of the different teas we tasted, we thought the Flowery Picul the finest. It is a high-priced tea, which we never see in America. It sells tor \$16 a pound. The next best for a cup that fluffy hill is made of water, and is of afternoon tea, the time when you as wet as a sea fog. Any one who has want the best, was the Fouchong, No. 1. seen a steam engine knows that the fire This is \$3 a pound. There are teas in is there to heat the water, and that that China which sells for \$100 a pound, but makes steam, to set the machinery gothey are the product of very old and ing. Now when the steam escapes into celebrated nurseries, and find their way the cooler air, it forms into great only to the tables of the Emperor and white puffs and is then a sort of the Lord High functionaries. The make believe cloud, for a real one is Japanese makes tea in a charming way- formed in much the same way. parts of the earth to hear the wisdom of Solomon, and behold! a greater than Solomon, and behold! a greater than Solomon is here." What infatuation the sitting shown in idleness expecting to be saved. "Strive to enter in at the strait gate. Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened to you." Take the Kingdom of Heaven by violence. Urge on the camels!

Again, my subject impresses me with the same way. The sun warms the earth, making the thin wet vapor rise from lakes and rivers, and when so much of this vapor has crowded together in one spot in the sky that we can see it, we call it mist; the guest after it has been boiled exactly into little balls so small that we could into the same way. The sun warms the earth, making the thin wet vapor rise from lakes and rivers, and when so much of this vapor has crowded together in one spot in the sky that we can see it, we call it mist; then, the cool air round condenses it, that is, it makes it squeeze itself up into little balls so small that we could the guest after it has been boiled exactly into little balls so small that we could thirty seconds. Unless you have tried the experiment, you have no idea of the superior flavor of tea poured off the in-

the workmen handled it as carefully as if week's wages. The task of putting it in rain-clouds strike again of the workmen grabbed a pot of whiting by the electricity which is in them. and with a big brush daubed a lot of meaningless marks on it. I thought it about as silly a thing as a man could do, and with the usual reportorial curiosity asked the foreman why he allowed it. The answer was a crusher. "Why," said he, "we have to mark them that way or they'd be smashed in no time." My look vice, he exclaims with prayers, with tears, of amazement doubtless prompted him to with sighs, with triumphs: "The half—the further explanation for he said: "You further explanation, for he said: "You see, the workmen around a new building get in the custom of shoving lumber, etc., through the open sash before the glass is put in. They would continue to do it even after the glass is in if we didn't do something to attract their attention. That's the reason you always see new windows made of the mercy and the grace and goodness of God: "The half—the half shove a stick of timber through a costly well as here." do it even after the glass is in if we didn't plate of glass he will stop short when his eye catches the danger sign. That white mark is just a signal which says: 'Look out; you'll break me if you are not careful.

Vanderbill's New Palace.

George W. Vanderbilt, the youngest of the sons of the late William H. Vanderbilt, is determined, in addition to his well-known palace in New York, to have the most magnificent private park and the lordliest country estate in America. To that end he has recently bought at a cost of \$310,000 nearly five thousand acres lying just outside of Asheville, N. C. His landscape gardener is already at work laying out and beautifying these extensive grounds at an expense of \$300,-000 more. His architect is busy preparing the plans for a lordly pleasure house, like an old style French chateau, which will cost an additional \$400,000. His model stables, which will be scattered over the 5000 acres, for the purpose of housing thousands of horses and cattle of the very bluest of blue bovine blood, will cost, it is said, at least \$200,000 more. So that the estimated cost already foots up the magnificent sum of \$1,200,000.

The shortest distance from the stately entrance gates to the still statelier mansion of the lord of this vast estate will be four miles by a magnificent rocdway sixty feet wide, and it is said that there will be more than fifty miles of macadamized roads within the grounds .- Philadel-

The milk supply of New York city affords an income to the farmers furnishing it of \$10,000,000 at 24 cents per quart. Over 200,000 cows are milked to obtain this supply, and \$60,000,000 of capital is invested, exclusive of the railroads and of dealers. Milk is irawn from five States, and some of it is

The British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone 29,000,000 complete Bibles, nearly 32,000,000 New Testaments and 11,-845,000 portions of the Bible. This makes a total of 72,500,000 books isOlimpses of Cloudland. BY MABLE SMITHSON.

There is scarcely any one who has not passed many a happy hour, looking up at the skies, and wondering at the never-ending changes in the beau-

tiful cloud-scenery.

What lovely colors are seen there!
Such delicate blue and rose and creamy white, besides the hundred shades of gold and crimson which paint the western sky at sunset. What other book is there in which the pictures move on by themselves, each scene giving place to another, before we have had time to tire of it, and without our having the trouble of turning the leaves. Besides that, every looker-on can make up that, every looker-on can make up stories to suit himself about the great cas les and towers; the long-baired ladies, flying away from polar-bears who sit upon their hindlegs and stretch out their paws, the old men leaning on gate posts; the soldiers on horseback galloping off to the wars; the burning houses; the great forests; the snow capped mountains; the ships among ice-bergs; the terrible sea monsters lashing their tails; the kings and queens on thrones; the little boys eating pudding; the monkeys riding on elephants and waving flags a kangaroos; the giants heads with gaping mouths and queerly shaped noses; the fairies dancing hand in hand; the fountains spouting roses and pop-corn balls; the good old Santa Claus dashing along over snow banks in wonderful looking sleighs; the miles and miles of golden deserts with pyramids and camels; the glistening alaces all red and silver; and so on forever and ever, there is no end to the cloud-pictures, and any one who has patience and a pair of sharp eyes, may see in the skies as pretty stories as ever were written.

"Oh, how nice it would be to put on wings and go up and sit on that soft fluffy hill and see the pictures closer!" not make them out, and so many that

The warm vapor rising from the earth keeps the clouds up in the sky. where they go dritting about and making themselves into pictures, but the more the tiny balls or particles squeeze up together, the wetter and heavier the clouds become, until at last they fall in millions and millions of little drops, When they reach earth, umbrellas are opened, windows are closed, and every one says, "What a shower!" Grand it were worth something more than a and terrible storms take place when two place was no sooner completed than one and thunder and lightning are caused

Any one who asks what electricity is will be told that even the wisest men cannot explain exactly what it is, but that every one knows what it does. It is that wonderful power that sends

nessages all round the world on wires, that lights our streets so much better than gas does, that rings belis to warn us when robbers are breaking in, and that is going to move ships and trains of cars, and do all kinds of things for us when we get to know it better.

The bright sparks that fly out of an electric machine, with a clicking sound are produced in the same way as the lightning, that is by the sudden meeting of the two opposite kinds of electricity. When two different kinds of clouds meet, the electric fluid runs from one to the other with the loud report and bright flash called Thunder and Lightning.

We do not hear the clap until after we have seen the flash although the two take place at the same instant, and this is because the sound takes longer to travel through the air than light does. Just before the storm, the clouds grow dark and angry-looking, crowding to gether as if preparing for a fight, while single ones are seen scudding about like scouts on the lookout for the en-

Soon, low rumblings heard from some far off part of the sky battle-field tell that the fight is beginning-the sounds grow louder and louder as the foe comes nearer until with a fearful shock the two cloud armies meet; then follow deafening roars and blinding flashes as if from a bundred cannonmouths, rain and hail come rattling and pouring down, the wind blows furiously and for a time all is darkness and confusion. By degrees, however, the thunder-claps grow fainter and fainter, until the sound dies away in the distance, the lightning ceases, the dark clouds separate and float slowly off, and in their place we see the bright blue sunlit sky, and we know that the "battle of the clouds" is over.

A Tree's Record of its Life.

It is not known to everyone that a tree keeps a record within its stem of the character of each successive season since it began its growth. If a peach tree, for instance, be examined after it has been cut down, the ring of wood II. He is the Dayspring: formed in each year will show by its amount whether the Summer of that visit us (78). year was warm or dry, or otherwise favorable or adverse; and by the condition of the wood, the character of the Winter will be denoted, Severe early frost will leave a layer of soft, decay." ing wood; and later frosts will be indicated by a change of color, if nothing more. If a Summer has been so dry as to cause total rest between the growth of June and September, the annual ring for that year will be a double one, and sometimes barely distinguishable as one, but liable to be taken, by a not very close observer, for two years' growth.

REFLECTION increases the vigor of the mind as exercise does the strength SUNDAY SCHOOL LESSON. SUNDAY JANUARY 19, 1890.

The Song of Zachariaa LESSON TEXT. (I Luke 1: 67-80. Memory verses, 76, 79.)

LESSON PLAN.

Luke 2:14.

TOPIC OF THE QUARTER: Jesus the Saviour of Men. GOLDEN TEXT FOR THE QUARTER : Glory to God in the highest, and on earth peace, good will toward men .-

LESSON TOPIC: The Saviour's Glor-

ies Foretold.

GOLDEN TEXT: Thou shalt go before the face of the Lord to prepare his ways.—Luke 1:76.

DAILY HOME READINGS:

M.-Luke 1:67-80, The song of foretold. W .- Isa. 35: 1-10. Messiah's glories foretold. T.-Isa, 40:1-11. Messiah's glories foretold. F.-Isa, 42:1-16. Messiah's glories foretold. S.-Isa. 53:1-12. Messiah's glories foretold. S .- Isa. 55: 1-13. Messiah's glories foretold.

LESSON ANALYSIS.

I. AS WROUGHT OUT BY THE FATHER. I. People Redeemed:

He hath....wrought redemption for his people (68). Not so nice as it seems, perhaps, for He hath sent redemption unto his people (Psa. 111:9). Christ redeemed us from the curse of the law (Gal. 3:13). That he might redeem us from all iniquity (Titus 2:14).

And didst purchase unto God with thy

blood men (Rev. 5; 9). II. Salvation Secured: He hath raised up a horn of salva-Mine horn is exalted in the Lord (1

Sam. 2:1). My shield, and the horn of my salvation (2 Sam. 22:3). In my name shall his horn be exalted (Psa. 89:24). There will I make the horn of David to bud (Psa. 132:17).

III. Promises Fulfilled: As he spake by the mouth of her holy prophets (70). God is not a man, that he should lie (Num. 23: 19). There failed not aught; ... all came to pass (Josh. 21: 45). There hath not failed one word of all his good promise (1 Kings 8: 56.)

God, who cannot lie (Titus 1: 2). "Zacharias was filled with the Holy Ghost." (1) The devout priest; (2) The divine spirit; (3) The prophetic endowment. 2. "He hath visited and wrought retion for his people. (1) Je-

hovah's people; (2) Jehovah's visita-tions; (3) Jehovah's deeds; (4) Jehovah's redemption. 3. "And hath raised up a horn of salvation for us." (1) Jehovah at work; (2) Salvation secured; (3)

Humanity blessed. II. AS EXPERIENCED BY THE REDEEMED. . Saved From Enemies: Salvation from our enemies (71).

Thine enemies shall submit themselves unto thee (Deut, 33: 29). They shall rule over their oppressors (Isa. 14: 2). The last enemy that shall be abolished is death (1 Cor. 15: 26).

Resist the devil, and he will flee from you (Jas. 4: 7). II. Encircled with Mercy:

To shew mercy (72). Mercy shall compass him about (Pss.

He hath remembered his mercy (Psa. I will surely have mercy upon him (Jer. 31; 20). God, being rich in mercy...quickened us (Eph. 2: 4, 5).

I. Serving without Fear: That we should serve him without fear (74). Fear not, little flock (Luke 12: 32).

Ye received not the spirit of bondage again unto fear (Rom. 8: 15). God gave us not a spirit of fearfulness (2 Tim. 1: 7). Perfect love casteth out fear (1 John

4: 18).

1. "Salvation from our enemies." (1) complete salvation .- (1) Antagonism; (2) Suffering; (3) Salvation. 2. "That we...should serve him without fear." (1) Service from man: (2) Service to God; (3) Service

without fear. 3. "In holiness....before him all our stant inspiration to those about her. days." (1) Serving before God; (2) Serving in holiness; (3) Serving to the end.

III. AS SET FORTH BY HIS HERALD. I. He is the Most High: Thou, ... the prophet of the most

high (76). His name shall be, Mighty God, Everlasting Father (Isa. 9: 6). They shall call his name Immanuel: God with us (Matt. 1: 23). The Word was God.... The Word became flesh John 1: 1, 14).

My Lord and my God (John 20: 28). The dayspring from on high shall

There shall come forth a star out of Jacob (Num. 24: 17). The people....in darkness have seen a great light (Isa. 9: 2). Unto you... shall the sun of righteous-ness arise (Mal. 4: 2). 1 am the light of the world (John 8:

121 III. He is the Guide: To guide our feet (79). He will be our guide even unto death (Psa. 48: 14). Than shalt guide me with thy counsel

(Psa. 73: 24). The Lord shall guide thee continually (Isa. 58: 11). Thou art the guide of my youth (Jer.

L "To make ready his ways." (1)

The coming king; (2) The unprepared ways; (3) The appointed pio-

2. "To give knowledge of salvation." (1) A benighted world; (2) An en-

lightening messenger. 3. "The dayspring from on high shall visit us." (1) Spiritual darkness; (2) Spiritual dawn. — Prevailing darkness; (2) Coming day.

LESSON BIBLE READING.

CHRIST IN PROPHECY. The seed of the woman (Gen. 3:15; Gal. 4:4). The seed of Abraham (Gen. 17:7;22: 18 : Gal. 3 : 16). The seed of David (Psa. 132:11; Acts

13:23). The Son of God (Psa. 2:7; Luke 1: Called Immaruel (Isa. 7:14; Matt. 1:

22, 23) Preceded by a herald (Isa. 40:3; Matt. 3:1,3).A zealous worker (Psa. 69:9; John 2: A lowly one (Isa. 42:2; Matt. 12:15,

16, 19) Zacharias.

T.—isa. 32: 1-8. Messiah's glories His death (Isa. 53: 12; Matt. 27: 50).

His death (Isa. 53: 12; Matt. 27: 50). Phil. 2:9, 11).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- Mary returns to Nazareth, from her visit to Elisabeth, apparently before the birth of John. Probably the dream of Joseph (Matt. 1:18-24) occurred shortly after Mary's return. When John the Baptist was born, there was great joy in the household. It was customary among the Jews to name male children at their circumcision, and female children when they were weaned. On the eighth day, therefore, when the child was to be circumcised, it was proposed to name him, after his father, Zacharias. But his mother said, "He shall be called John." Zacharias so directed in writing, and immediately his speech was restored. All this occasioned great won der in that region.

PLACE.—The same as before, at the home of Zacharias.

Time.—Probably, though not certainly, on the day when the child was named. The birth of John must be fixed six months before that of Jesus. The traditional date is June 24. The eighth day would be July 1. The year, according to the chronology followed here, was 749 (year of Rome) or B. C. 5.

Persons .- Probably Zacharias, Elisabeth, and the listening company in their house, assembled to name the INCIDENTS.-The old spirit of pro-

phecy comes upon the priest to whom, after so long a silence, God has again spoken. The "Benedictus," like the "Magnificat" of Mary, is so called from the first word with which the song of Zacharias begins in Jerome's Latin version of the Scriptures.

MOTHER'S CORNER.

Mothers have a right I think, if they can possibly command it, to an occasion ave a writer Hearth.

Many a woman wears herself out in constant, unwearying devotion to her family, who would not only live longer. if she would take regular and stated times of rest, but who would be able to be of even more service to them than she can ever hope to be when there is no stopping-place, no relaxation from morning till night, from years end to

If the one object of a woman's life is to get just as much out of herself as she possibly can, the best way to do it, is to husband her forces, and to reserve at least some small portion of her strength for those emergencies which are sure to come sooner or later to all of us.

And if a woman wishes to be amiable and companionable as well as useful, what more helpful tonic to tried nerves that jar and fret, than the daily nap, the yearly vacation?

"O bed, bed, delicious bed! Thou heaven on earth to the weary head." wrote Hood,-and it is a heaven to

which many a weary woman would be the better for repairing much more A half hour's nap after dinner may make all the difference between a shrew and an angel, for the women who scold are oftentimes simply tired women who

would be as gentle as cooing doves if

their overtaxed nerves could have the rest and refreshment which they need. If at first thought it seems impossible to command the leisure necessary for rest and study, let us only realize the Man's many enemies; (2) Man's economy, the necessity for it, and then we shall make a constant effort to obtain a right which instead of being a selfish indulgence, is simply a part of that wise self-devotion which makes every true woman long to make her life not only useful and helpful, but a con-

. . . THE CLOTHING OF BABIES.

Although I own that children are now more sensibly clothed than was the case thirty years ago, it is still common to see an infant, who can take no exercise to warm himself, wearing a low necked, short sleeved, short coated dress in the coldest weather. The two parts of the body-viz., the upper portion of the chest and the lower portion of the abdomen-which it is most important to keep from variations of temperature, are exposed, and the child is rendered liable to colds, coughs and lung diseases on the one hand and bowel complaint on the other. What little there is of the dress is chiefly composed of open work and embroidery, so that there is about as much warmth in it as in a wire sieve, and the socks accompanying such a dress are of cold white cotton, exposing a cruel length of blue and red leg. I can not see the beauty of a pair of livid blue legs, and would much rather behold them comfortably clad in a pair of stockings. If the beauty lie in the shape of the leg, that shape will be displayed to as much ad-ventage in a pair of stockings; if it lie in the coloring of the flesh, beautiful coloring will not be obtained by leaving the leg bare; and, from the artistic point of view, a blue or red stocking is infinitely preferable to a blue and red leg. JESSIE O. WALLER,