# DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject : "The Glorious Christ."

TEXT: "He that cometh from above is

The most conspicuous character of history steps out upon the platform. The finger which, diamonded with light, pointed down to Him from the Bethlehem sky, was only a ratification of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of events—all five fingers pointing in one direction. Christ is the overtopping figure of all time. He is the vox humana in all music, the gracefulest line in all sculp-ture, the most exquisite mingling of lights and shades in all painting, the acme of all climaxes, the dome of all cathedraled gran-deur, and the peroration of all splendid lan-

The Greek alphabet is made up of twenty. Tour letters, and when Christ compared Himself to the first letter and the last letter, the alpha and the omega, He appropriated to Himself all the splendors that you can spell out either with those two letters and all the letters between them. "I am the Alpha and the Omega, the beginning and the end, the first and the last." Or, if you prefer the words of the text, "above

What does it mean? It means, after you What does it mean? It means, after you have piled up all Alpine and Himalayan altitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly; Ossa, a high mountain, and Olympus, a high mountain; but mythology tells us when the giants warred against the gods they piled up these proposed to scale the heavens; but the height was not great enough, and there was a complete failure. And after all the giants plete failure. And after all the giants—isalah and Paul, prophetic and apostolic giants; Raphael and Michael Angelo, artistic giants; cherubim and seraphim and archangel, celestial giants—have failed to climb the control of the con angel, celestial giants—have failed to chino to the top of Christ's glory they might all well unite in the words of the text and say: "He that cometh from above is above all."

First, Christ must be above all else in our preaching. There are so many books on homiletics scattered through the country that all laymen as well as all elergymen have made up their minds what sermons ought to be. That sermon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil—individual, social, political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a discourse have frequent mention of justi-fication, sanctification, covenant of works and covenant of grace, that therefore it must be profoundly evangelical,

while they are suspicious of a discourse which presents the same truth, but under different phraseology. Now, I say there is nothing in all the opulent realm of Anglo-Saxonism, of all the word treasures that we inharited from the Latin and the Greek and

What did Christ utter on Mount Olivet? Will never leave thes, it will never lorsake the words. Out of what did Christ strike the spark for the illumination of the universe? Would soar heavenward, angels coming and going; and across the solitude and the barrenness would come the sweet notes of heavenly minstrelsy. would your cargo get on without the ship? What you need, my friends, in all your work, in your Sabbath-school class, in your reformatory school clase, in your reformatory say to his wife? large our vocabulary when we come to speak about God and Christ and heaven. We ride few old words to death when there is such illimitable resource. Shakespeare employed fifteen thousand different words for dramatic purposes; Milton employed eight thousand different words for poetic purposes; Rufus Choate employed over eleven thousand different words for legal purposes; but the most of us have less than a thousand

words that we can manage, less than five hundred, and that makes us so stupid.

When we come to set forth the love of world after such grories as God has maniwhen we come to set forth the love of
Christ we are going to take tenderest
phraeeology wherever we find it, and if it
has never been used in that direction before,
all the more shall we use it. When we
come to speak of the glory of Christ, the
Conqueror, we are going to draw our similes
from triumphal arch and oratorio and
everything grand and stupendous. The
French navy have eighteen flags by
which they give signal, but those
eighteen flags they can put into sixty-six
sighteen flags they can put into sixty-six
at thousand different combinations. And I Christ we are going to take tenderest phraeeology wherever we find it, and if it everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into sixty-six thousand different combinations. And I have to tell you that these standards of the

perately egotistical that you feel yourself in perately egotistical that you feel vourself in lirst rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate? What you need is a looking glass, and here it is in the Bible. Poor, and wretched, and miserable, and blind, and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against its and paid them, and then offered us the receipt.

us the receipt.

And how much we need Him in our sorrows! We are independent of circumstances if we have His grace. Why, He made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter Anto the perfect day; and after, under the hard hoofs of calamity, all the pools of worldly enjoyments have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite lily rimmed and vine covered, puts cut the thirst of his

Again, I remark, that Christ is above all n dying alleviations the more they think of it the less they are prepared to go. This is an unmanliness not

worthy of you, not worthy of me.
Saladin, the greatest conqueror of his day,
while dying, ordered that the tunic he had
on him be carried after his death on his spear
at the head of his army, and that then the
soldier, ever and anon, should stop and say:
"Behold, all that is left of Saladin, the Emperor and conqueror! Of all the States he conquered, of all the wealth he accumulated, nothing did he retain but this shroud." I have no sympathy with such behavior, or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There is a com-monsensical idea on this subject that you and need to consider—that there are only two

styles of departure. styles of departure.

A thousand feet underground, by light of torch toiling in a miner's shaft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, falling from mission of mercy in hospital, amid broken bones and reeking leprosies and raging fevers, we may die a philanthropist's death.

On the field of battle, serving God and our country, slugs through the heart, the gun carriage may roll over us, and we may die a patriot's death. But, after all there are

and we all want to die the former. God grant that when that hour comes y may be at home. You want the hand o your sindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want the room still. You do not want any curious strangers standing around watching you. You want your kindred from afar to hear inherited from the Latin and the Greek and the Indo-European, but we have a right to grarshal it in religious discussion. Christ sets the example. His illustrations were from the grass, the flowers, the spittle, the salve, the barnyard fowl, the crystals of salt, as well as from the seas and the stars; and we do not propose in our Sabbath-school teaching and in our pulpit address to be put on the Smits. Simits.

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between All through the air waiting for our body, unmighty God and the human race. What did known to men, and to have no burial, if only God write upon the tables of stones? Words. Christ could say through the solitudes: "I

aly minstrelsy.

Gordon Hall, far from home, dying in the loor of a heathen temple, said: "Glory to door of a heathen temple, said: "Glory to thee, O God?" What did dying Wilberforce say to his wife? "Come and sit beside me, and let us talk of heaven. I never knew what happiness was until I found Christ.
What did dying Hannah More say! "To go to heaven, think what that is! To go to Christ, who died that I might live! Oh glorious grave! Oh, what a glorious thing it is to die? Oh, the love of Christ, the love of Christ?" What did Mr. Toplady, the great aymnmaker, say in his last hour? "Who can measure the depths of the third heaven? Oh, the sunshine that fills my soul! I shall soon be gone, for surely no one can live in this world after such grories as God has mani-

everything grand and supendous. The
which they give signal, but those
sighteen flags they can past into sixty-six
shousand different combinations. And I
have to fell you that hese standards of the
cross may be lifted into combinations. And I
have to fell you that hese standards of the
cross may be lifted into combinations. And I
have to fell you that hese standards of the
cross may be lifted into combinations. And I
have to fell you that hese standards of the
cological seminaries into our services every
Subbath, and are after a while going to
preach Jesus Christ, you will have the
such phave to present Christ in your own way,
Jonathan Edwards preached Christ in the
severest grapunent ever penned, and John
sunyan preached Christ in the sublimest allegacy ever combeal. Bradie Payson to
the clear of the pulpit and wept out his discourse, while
server to combeal. Bradie Payson to
the clearly, I would have been a clifferent
wire and dream about the pilgrims progress
to the celestial city, or John Bunyan in datempted an essay on the human will.

Brighter than the light, fresher than the
competition of grace spring up quicker than we
can sickle them. Sing isas so melody, flowers
cave so ewestness, musst sky has no colorsomyared with those glorious thereas. These
harvests of grace spring up quicker than we
can sickle them. Sing isas so melody, flowers
cave so ewestness, musst sky has no colorsomyared with those glorious thereas. These
harvests of grace spring up quicker than we
can sickle them. Sing isas so melody, flowers
cave so ewestness, musst sky has no colorsomy the pulpit with
their glory, they are the sweetest thought
the the boy, it is such that the such as
the such as the pulpit with
their glory, they are the most first,
and they such as the pulpit with
their glory, they are the most first
of the pulpit and weye to the orator, and they often
shaved to grace spring up quicker than we
the such pulpits with the such pulpits
of the such pulpits with
the such pulpits with the such pulpits
of the such

and at Cappadocia, and at Antioch, and at Jerusalem." Little children clad in white will say: "This is the Jesus who took us in His arms and blessed us, and when the storms of the world were too cold and loud, brought us into this beautiful place." The The the Jesus who comforted us when our heart broke." Many who wandered clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains, and He brought us home. We were guilty, and He has made us white as snow." Mercy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together into a great chorus.

and peace and triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds to-day whose hearts are already in the Holy Land of heaven. Where your treasures are, there are your hearts also. Quaint John Bunyan, of whom In dying alleviations.

I have not any sympathy with the morbidity abroad about our demise. The Emperor of Constantinople arranged that on the day of his coronation the stone mason should come and consult him about the tombstone that after a while he would need. And there are men who are monomaniacal on the subject of departure from this life by death, and the men I looked in after them, and lo! the city the more than think of it the less than are spoke at the opening of the dis-curse, caught a glimpse of that lace, and in his quaint way shone like the sun, and there were streets of gold, and men walked on them, harps in their hands, to sing praises withal; and after that they shut up the gates, which when I had seen I wished myself among them."

### An Execution in Tonquin.

The notorious insurgent chief, Doi ceremony was thoroughly theatrical. was sick sure enough, and after her rein a heavy wooden cage, like a wild the doctor for saving her life! beast en route to some menagerie, his hieftain, still manacled, mounted the caffold with a manly step. The executo the upright post, and his handcuffs were removed. His crime and sentence were read out in French, and then interpreted to him by an Annamite official. who at that moment carried a bullet is him which the prisoner had fired in an each other, and the interpreter said something in a low tone. Van returned afficted both by ball and sabre. A comexecutioner stood on the left, a gong rang out twice, and before the echoes died away the sabre flashed through the air and the insurgent's head rolled away to the edge of the platform. It was picked up and thrown to the mob almost before the glaze of death had come over the syes, and barely escaped the disgrace of being seized by a pariah dog. The rowd, hitherto silent, invaded the scafold with shouts, the only motionless objects being the executioner, who had wiped his sword, and the trunk of the edoubtable and unfortunate Van.

## A Race of Indian Giants.

Crowds have been flocking to the site n with tortoise, oyster, and clam shells. One of this number had head and shell lecorations, which, together with its exreme height, points to the fact that it nust have been the powerful old Chief Kineawaugha, whose descendants still wn farms along the shore.

Besides weapons of war savage ornanental war decorations and numerous raluable shells, stones, etc., over fifty keletons have been exhumed. The skeletons run in size from a small child o several of seven foot in height, and one, supposed to be an old medicine man, Wauneck, must have been at least eight eet in height.

The citizens gaze in silent wonder on hese relics of a race that at one time ruled the land. For seven miles along he shore can be seen large mounds of ear these shell mounds that the great number of skeletons have been taken up. In some instances weapons of war made of stone and flint have been found lying lose beside some exceedingly large skeletons. The relics will be put on exhibition at the museum of the university in Philadelphia .- New York Times.

## She Had Sung Her Song.

For some time the Century Magazine had been receiving from a young woman short poems of not enough merit to permit their publication, but which still gave evidence, in an occasional line, of more than ordinary ability. Finally one came which the Century was glad to accept. The opening line was, "Perchance I'll sing my song to-day." With the ter of kindly commendation, telling her hat it gave him special pleasure to accept the verses, both because of their excellence and because of the faithful persistence she had shown in improving her talent for such work. In a few days the etter was returned to Mr. Gilder with a note saying that in the interval between the sending of the poem and its accept-ance, the writer had suddenly died. She day .- New York Sun.

### Cultivating Disease,

We heard a story, some time ago, about a doctor who went off for a vacation and left his student at home to atmultitudes of the bereft will say: "This is tend to his practice. The student unthe Jesus who comforted us when our heart broke." Many who wandered clear off from only a few remedies, and at the end of only a few remedies, and, at the end of two weeks, when the doctor returned, the patients were all cured. The student was "very sorry," but the doctor said, "never mind; jump into my carriage, and I will show you how to make practice." They made a friendly call upon the family of one of his patrons, and earth peace, inquired after the health of its mem- Luke 2:14. will come together into a great chorus, which will make the arches echo and re-echo with the eternal reverberation of gladness well bers. The report was that all were

"Are you sure, Mrs. Jones, that you are well? You don't look very well; the whites of your eyes are yellow, and I think you are a little bilious. Let me feel your pulse." By this time the woman's apprehensions had been sufficiently awakened to quicken her pulse. "I am afraid, madam," said the doctor, gravely, "that your liver is quite out of order. There is malaria around, and I fear you are going to be sick. I will just leave you a little medicine, and will call again to-morrow as I ride this

Sure enough, the next day found her sick in bed. She had "medicine disease," if she did not have malaria, and she had not slept a wink the night before, because of thinking of what the doctor had said. Now she said, "Doctor have been thinking about it. I Van, who has been a veritable tiger to black specks before my eyes, and I was the French army of occupation in Ton- dizzy a little when I stooped. How quin, was captured and quite recently very fortunate you came along just as executed in the presence of an immense you did!" And the doctor left her some concourse of people at Hanoi. The more medicine, and in a day or two she

We have sometimes unwittingly culwrists fettered and his neck bent under tivated disease by inquiries after sympa great cangue, the inscription in front toms which had been forgotten. One case, in particular, which we recall, taught a lesson as to letting alone old symptoms if they were not spoken of. A lady had a most persistent pain in her side, which fomentations, and plasters and limments, and all sorts of other patriot's death. But, after all, there are only two styles of departure—the death of the righteous and the death of the wicked— the native sergeant who was to strike day to tell us about it. Well, we went the fatal blow had already taken his away for two weeks, and when we got place, dressed in red velvet and carrying back she came in cheerful and bright, a Japanese sword. At five o'clock the and said nothing about her side. After gendarmes opened the cage and the awhile we were so unwise as to say, "Mrs. Brown, how about that pain in your side?" She said, "I declare, I had oner loosened his vest, and bound him forgotten about it;" and, feeling around for it, finally declared that it was just the same. It took a month to make her forget it again.

How to Read Poetry. My advice is, learn to read poetry judiciously, richly and clearly aloud; and then persevere in reading silently to yourself in the conscious way. Every s look of hatred and contempt and bade attentive person must have noticed that the executioner strike surely. But the there are two ways of silent reading. signal was not yet given. His turban One with his eyes alone, automatically and upper clothing were pulled off, leav-ing the breast naked, and revealing scars brain; the other is with the lips also, in imagination, although no sound is made passionate assistant cut off the long hair with the formation of every word, and and stroked him as he bent his head to as if on the very frontier of vocal exthe block, and Van lay motionless. The pression. The second of these modes should always be adopted in reading poetry to one's self. Here there is no breathless interest in the facts narrated, no overwhelming necessity to hurry on for information's sake. It must never be overlooked that the sound, the conduct of the metrical effect is no matter of indifferece. Even in mere rhapsodies, divested of all real verse form, such as the effusions of Ossian and Walt Whitman, there is a right way of read-

ing and a wrong. Among the great masters of metre we may take it as certain that, at all events events in the characteristic writings, no apparent discord is an accident or a fault but variation introduced for purposes of the most refined art. Hence, when the young or inexperienced reader of the unearthed Indian graveyard in comes upon a line which seems to be leasantville, N. J. The first lot of difficult or impossible to scan, he should skeletons unearthed was about one thou- not pass it by, or force it to bend itself and yards from the city postoffice and imbraced eight bodies, closely laid together in a deep chamber, snugly packed poet's intended effect as he would take in mastering a page of Greek or Latin to find out the exact meaning of a stubborn phrase. Let him, above all, suppose himself in error sooner than the poet, and let him remember that one of the greatest scholars that ever lived, the famous Bentley, brought ridicule on himself; because he could not bend Milton's text down to the level of his own rules, he ventured to set right the music of "Paradise Lost." It was like correcting a great master because his melody did not keep time with a barrel organ, and, amazingly clever man as Bentley was, the world has never ceased to laugh at his presumption. - Edmund

Gosse. It is a matter of great importance, for our own future comfort and consolation, that we learn to appreciate our obligations to the loved and useful ones lam and oyster shells left here by Indians around us, whilst they are still with us, who used to congregate by hundreds to and that we before it is too late, and open oysters for winter food, and it is in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten "to garland the tomb stone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit." Let us, by manifested tokens of appreciation, bring gladness to all the living hearts we know to be beating in sym pathy with our own, and we shall be gladdening their hearts, and sparing ourselves the bitterness of self-reproach in the years to come.

Wir undirected by benevolence generally falls into personal satire, the keenest instrument of unkindness. It is so easy to laugh at the expense of our friends and neighbors-they furnish such ready materials for our wit-that all the moral forces should be arrayed against the propensity, and its earliest indications checked.

The chronically unhappy man, who persists in trying to sour humanity, should get him to his closet with his woes, and give the sunshine a chance to warm his neighbors.

THE hues of sunset make life great; so the affections make some little web of cottage and fireside populous, imhad sung her song-her only song-that portant, and filling the main space in

SUNDAY SCHOOL LESSON. BUNDAY, MARCH 2, 1890.

Jesus at Nazareth. LESSON TEXT. (Luke 4: 16-22, Memory verses, 18-21.)

LESSON PLAN. 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 : Rejected by Men.

LESSON OUTLINE: 1. Honoring the Word, vs. 16-20; 2. Unfolding the Truth vs. 3. Rejecting the Lord, vs.

GOLDEN TEXT: He came unto his own, and his own received him not .-John. 1:11.

DAILY HOME READINGS : M.-Luke 4:16-32. Rejected by

T .- Matt. 13: 44-58. Scenes in the synagogue W.-Acts 13:14-43. Scenes in the synagogue. T.—Acts 17: 1-15. Scenes in the

synagogue F .- Isa. 61:1-11. Isaiah's view of the Lord. S .- John 18 : 28-40. Christ re-

jected. S .- Acts 13: 44-52. The rejectors rejected.

LESSON ANALYSIS. I. HONORING THE WORD. Attendance at the Synagogue:

He entered, as his custom was, into the synagogue (16). their synagogue (Matt. 12:9). He taught them in their synagogue (Matt. 13:54). the Jews (Acts 14:1).

Paul, as his custom was, went in unto them (Acts 17:2). II. Participation in the Service: He...stood up to read (16). He was preaching in the synagogues of Galilee (Luke 4: 44).

If ye have any word ... for the people, say on (Acts 13:15). He reasoned in the synagogue every sabbath (Acts 18:4). He entered into the synagogue, and spake boldly (Acts 19:8). III. Searching in the Word:

He opened the book and found the place (17). To the law and to the testimony! (Isa. 8: 20). Seek ye out of the book of the Lord, and read (Isa. 34: 16).

Ye search the scriptures (John 5: 39). Examining the scriptures daily (Acts 1. "He entered, as his custom was

'He opened the book, and found profit found.—(1) The student; (2)

The book; (3) The lesson. 3. "The eyes of all in the synagogue were fastened on him." (1) A peerless teacher; (2) A profitable topic; (3) An expectant throng.—(1) A competent teacher; (2) A worthy topic; (3) An attentive class.

II. UNFOLDING THE TRUTH

. The Scriptures Fulfilled: To-day bath this scripture been fulfilled (21). One tittle shall in no wise pass,

all things be accomplished (Matt. 5: That the word of Isaiah ... might be fulfilled (John 12: 38). The word of the Lord abideth for ever (1 Pet. 1: 25). Until the words of God should be ac-

complished (Rev. 17: 17). II. The Prophets Rejected: No prophet is acceptable in his own country (24). So persecuted they the prophets (Matt.

5: 12). A prophet is not without honour, save in his own house (Matt. 13: 57). O Jerusalem ... which killeth the prophets (Matt. 23: 37). Jesus....testified, that a prophet hath no honour in his own country (John

4:44). III. The Blessings Forfelted: None of them was cleansed, but only Naaman (27). Let me alone, that my wrath may

hot against them (Exod. 32: 10). Therefore shall they eat of the fruit of their own way (Prov. 1:31). Only . . . unto a woman that was a widow

(Luke 4: 26). Lo, we turn to the Gentiles (Acts 13: "To-day hath this scripture been

fulfilled in your ears." (1) What the scripture foretold; (2) What the Lord fulfilled.—(1) Prophetic ut-terance; (2) Practical fulfillment. "Is not this Joseph's son?" (1) His lowly origin; (2) His marvelous development.—(1) The wellknown environment; (2) The puzz-

ling superiority. 3. "None of them was cleansed, but only Naaman." (1) Many suffer-ers; (2) One saved.

III. REJECTING THE LORD.

. Wrath Indulged: They were all filled with wrath (28). Ye shall be hated of all men for my name's sake (Matt. 10: 22). I came not to send peace, but a sword (Matt. 10: 34). It hath hated me before it hated you (John 15: 18). When they heard this, they were filled

with wrath (Acts 19: 28). II. Murder Plotted: headlong (29) They shall kill him (Matt. 17: 23). This is the heir; come, let us kill him

(Matt. 21: 38). They took counsel ... that they might kill him (Matt. 26: 4). The Jews sought the more to kill him (John 5: 18).

He passing through the midst of them went his way (30). The summer is ended, and we are not saved (Jer. 8: 20). The door was shut (Matt. 25: 10).

III. Opportunity Lost:

Your house is left unto you deso'ats (Luke 13; 35).

Now they are hid from thine eyes (Luke 19: 42). 1. "They were all filled with wrath in the synagogue." (1) Professed worshipers; (2) Actual enemies .-

 An improper place for wrath;
 An insufficient cause for wrath. 2. "That they might throw him down headlong." (1) The intended victim; (2) The unauthorized executioners; (3) The strange offense. 3. "He.

"He ... went his way." (1) Leaving the rebellious; (2) Seeking the teachable.

LESSON BIBLE READING. SYNAGOGUES AND THEIR SERVICES. First biblical mention (Psa. 74:8).

Places of religious assembling (Acts Places of prayer (Matt. 6:5). Places for reading the Scriptures (Acts

15:21). Places for expounding the Scriptures (Luke 4:21). Open on the Sabbath (Luke 4:16;

Acts 13:14). Strangers spoke there (Acts 13:15). Jesus habitually attended (Luke 4:16). Jesus preached there (Matt. 4:23; Mark 1:39).

Jesus did miracles there (Matt. 12:9, 10; Luke 13:10, 11).

LESSON SURROUNDINGS. INTERVENING EVENTS .- The events between the last lesson and this are narrated almost exclusively by John (John 1:19 to 4:54, or 5:47), and include the testimony of John the Bap-tist to Jesus; the selection of the first five disciples; the return to Galilee, and the first miracle at Cana; the visit to Jerusalem (the first passover), at which time our Lord cleansed the temple and discoursed to Nicodemus. A ministry of some length in Judea fol-He departed thence, and went into lowed, John the Baptist bearing further witness; then, after the imprisonment of John, a return to Galilee through Samaria, when the interview with a They entered ... into the synagogue of Samaritan woman occurred (this was probably in December, 780). Then followed the healing of the nobleman's son. Soon after this (according to Robinson and most harmonists) the public ministry in Galilee begins, the rejection at Nazareth evidently taking place near the beginning of it. Andrews, however, things there was a retirement of of some length after the healing of the nobleman's son, and that the ministry in Galilee did not begin until after the events narrated in John 5 (which he also refers to the second passover). The imprisonment of the

Baptist he therefore plac s immediately before that visit to Jerusalem. The different views respecting the length of the ministry of Jesus have been stated several times in the "Surroundings." If John 5 refers to a passover, the ministry covered a little more than three years. This view will be accepted in these paragraphs. If it refers to some other feast, then the mininto the synagogue." (1) A good place; (2) A wise custom; (3) A faithful attendant.

the place." (1) The book of the | 32), which occurred shortly after the Lord opened; (2) The lesson of rejection at Nazareth, followed, according to Mark's account, the call of the

four fishermen (Mark 1:16-23). PLACES. - Nazareth and Capernaum; both in Galilee. The former, now called En-Nasireh, or Nusrah, is sixty-six miles north of Jerusalem, about fourteen miles from the Sea of Galilee, on the north side of the plain of Esdraelon among the hills. Capernaum was evidently near the Sea of Galilee, but scholars are divided in opinion between two sites. Tell-Hum, favored by Drs. John Wilson, Carl Ritter, and William M. Thomson, Sir Charles Wilson, Canon Tristram, and others, is about two miles from the mouth of the upper Jordan, on the noth-west shore of the lake; Khan Minyeh, favored by Drs. Edward Robinson, Selah Merrill, Dean Stanley, John McGregor, Captain C. R. Conder, and others, is between two and three

miles further south. Time.—According to the theory which places part of the Galilean ministry before the second passover, the time was in March, 781 (A. D. 28); according to Andrews, in April or May of the same

Persons.-Jesus, his townsmen (the attendant in the synagogue is mentioned); another synagogue audience at Capernaum.

Incidents.—Jesus goes into the synagogue at Nazareth; stands up to read; the synagogue roll containing Isaiah is handed him; he reads the passage recorded in verses 18 and 19; takes, his seat, the people waiting to hear him; he applies the Scripture, reproves them mildly, referring to scriptural illustrations of the fact that a prophet is not acceptable in his own country; the people, filled with wrath, attempt to mob him; he leaves them and goes to Capernaum; here on another sabbath (probably the next) he again teaches. PARALLEL PASSAGES .- Matthew 4:13;

Mark 1: 15, 21, 22.

WANT of thought, not want of heart, occasions many of the evils of this life. It is doubless because it is a little troublesome to word a phrase differently from the form in which it crudely presents itself to the mind, that so many persons acquire the unfortunate habit of unwittingly offending their friends.
A little careful study of the mode in which a disagreeable remark can be made positively palatable will be found to be a most useful accomplishment. Such a study, so far from checking, as might be supposed, that spontaneous expression of feeling which some value so highly, will be found, on the contrary, after a little, to have increased the tone and suppleness of those who practice the art, and to have become as facile a habit as the expression of the more outspoken unvarnished truth. It is the wit and polish of the man or wo-That they might throw him down man of the world which enables so many malicious little remarks to be uttered in a tone of such exquisite breeding as to render it impossible for offence to be taken. Then why not expend as much thought upon the smoothng over of disagreeable truths which should be spoken for the benefit of all those concerned?

Mr. Hayseed (buying a cigar)-"I hope this ain't one o' those weeds that turn out in no time at all. I want a good long smoke." Tobacconist (impressively)-"Mine friendt, dot cigar vill last till you vas sick of it!"