REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "Christ the Surgeon."

TEXT: "The bland receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear."--Matthew xi., 5.

"Doctor," I said to a distinguished surgeon, "do you not get worn out with con-stantly seeing so many wounds and broken bones and distortions of the human body?" "Oh, no," he answered; "all that is over-come by my joy in curing them." A sublimer or more merciful art never came down from heaven than the art of surgery. Catastrophe and disease entered the earth so early that one of the first wants of the world was a doctor. Our crippled and agonized human race called for surgeon and family physician for many years before they came. The first surgeons who answered this call were ministers of religion, namely, the Egyptian priests.
And what a grand thing if all clergymen
were also doctors, all D. D.'s were M. D.'s,
for there are so many cases where body and
soul need treatment at the same time, consolation and medicine, theology and therapeu-

As the first surgeons of the world were also ministers of religion, may these two professions always be in full sympathy! But under what disadvantages the early surgeons worked, from the fact that the dissection of the human body was forbidden, first by the pagans and then by the early Christians! Apes, being the brutes most like the human race, were dissected, but no human body might be unfolded for physiological and anatomical exploration, and the surgeons had to guess what was inside the temple by looking at the outside of it. If they failed in any surgical operation they were persecuted and driven out of the city, as was Archagathus because of his bold but unsuccessful attempt

to save a patient.

the world@from the very beginning kept calling for surgeons, and their first skill is spoken of in Genesis, where they employed their art for the incisions of a sacred rite, God making surgery the predecessor of bap-tism, and we see it again in Il Kings, where Ahaziah, the monarch, stepped on some cracked lattice work in the palace and it broke, and he fell from the upper to the low-er floor, and he was so hurt that he sent to the village of Ekron for aid; and Esculapius who wrought such wonders of surgery that he was defied, and temples were built for his worship at Pergamos; and Epi-daurus and Podelirius introduced for the relief of the world phlebot-omy; and Damocedes cursd the dislocated ankle of King Darius and the cancer of his ucen: and Hippocrates put successful hand n fractures and introduced amputation; and Praxagoras removed obstructions; and Herophilus began dissection; and Erasistratus removed tumors; and Celsus, the Roman surgeon, removed cataract from the eye and used the Spanish fly; and Heilodorus arrested disease of the throat; and Alexander, of Tralies, treated the eye; and Rhazas canter-ized for the prevention of hydrophobia, and Percival Pott came to combat diseases of the epine; and in our own century we have had Roux and a Larray in France, an Astley Cooper and an Abernethy in Great Britain, and a Valentine Mott and Willard Parker and a Valentine Mott and Willard Parker, and Samuel D. Gross in America, and a gal-axy of living surgeons as brilliant as their predecessors. What mighty progress in the baffling of disease since the crippled and sick of ancient cities were laid along the streets, that people who had ever been hurt or disordered in the same way might suggest what had better be done for the patients; and the priests of olden time, who were con-stantly suffering from colds received in walking barefoot over the temple pavements, had to prescribe for themseives, and frachuman cure that instead of calling in the

surgeons the people only invoked the gods!

But notwithstanding all the surgical and medical skill of the world, with what tenacity the old diseases hang on to the human race and most of them are thousands of years old and in our Bibles we read of them: Me car buncles of Job and Hezekiah; the palpitation of the heart spoken of in Deuteronomy; the sunstroke of a child carried from the fields of Shunem, crying: "My head! my head!" King Asa's disease of the feet, which was nothing but gout; defection of teeth, that called for dental surgery, the skill of which, quite equal to anything modern, is still seen in the filled molars of the unrolled Egyptian mummies; the ophthalmia caused by the juice of the newly ripe fig.leaving the people blind at the roadside; epilepsy, as in the case of the young man often falling into the fire, and oft into the water; hypoch dria, as of Nebuchadnezzar, who imagined himself an ox, and going out to the fields to pasture, the withered hand, which in Bible imes, as now, came from the destruction of the main artery, or from paralysis of the shief nerve; the wounds of the man whom the thieves left for dead on the road to Jericho, and whom the good Samaritan nursed, pouring in oil and wine—wine to clease the wound and oil to soothe it. Thank God for what surgery has done for the alle viation and cure of human suffering!

But the world wanted a surgery without pain. Drs Parre and Hickman and Simpson and Warner and Jackson, with their amazing genius, came on, and with their ansesthetics benumbed the patient with nar-cotics and ethers as the ancients did with hashesh and mandrake, and quisted him for a while, but at the return of consciousness distress returned. The world has never seen but one surgeon who could straighten the crooked limb, cure the blind eye or recon-struct the drum of a soundless ear or reduce a dropsy, without any pain at the time, or any pain after, and that surgeon was Jesus Christ, the mightiest, grandest, gentlest and most sympathetic surgeon the world ever saw or ever will see; and He deserves the confidence and love and worship and hosanna of all the earth and halfelujahs of all heaven. The blind receive their sight and the lame walk; the lepers are cleansed and the deaf I notice this Surgeon had a fondness for

chronic cases. Many a surgeon, when he has had a pat ent brought to him, has said: "Why was not this attended to five years ago? You bring him to me after all power of recuperation is gone. You have waited until there is a complete contraction of the until there is a complete contraction of the muscles, and false ligatures are formed, and ossification has taken place. It ought to have been attended to long ago." But Christ the Surgeon seemed to prefer inveterate cases. One was a hemorrhage of twelve years, and He stopped it. Another was a curvature of eighteen years, and He straightened it. Another was a cripple of thirty-eight years, and he walked out well. The eighteen-year patient was a woman bent almost double. The you could call a convention of all the surgeons of all the centuries, their combined geons of all the centuries, their combined skill could not cure that body so drawn out

Perhaps they might stop it from getting any worse, perhaps they might contrive braces by which she might be made more comfortable, but it is, humanly speaking, incurable. Yet this divine Surgeon put both His hands on her, and from that doubled up posture she began to rise, and the empurpled face began to take on a healthier hue, and the muscles began to relax from their rigidity, and the spinal column began to aljust itself, and the cords of the neck began to be more supple, and the eyes, that could see only the ground before, now looked into the face of Christ with gratitude, and up toward heaven in transport. Straight! After eighteen weary and exhaustive years, straight! The noise, the gracefulness, the beauty of healthy womanhood reinstated.

The thirty-eight years' case was a man who lay on a mattress near the mineral baths at Jerusalem. There were five apartments where lame people were brought, so that they could get the advantage of these mineral baths. The stone basin of the bath is still visible, although the waters have disappeared, probably through some convulsion of nature, the bath, one hundred and twenty Perhaps they might stop it from getting

bath cannot restore you. Why, thirty-eight years is more than the average of human life! Nothing but the grave will cure you. But Christ the Surgeon walks along these baths, and I have no doubt passes by some patients who have been only six months disordered, or a year, or five years, and comes to the mattress of the man who had been nearly four decades the light want inhelpless, and to this thirty-eight years' invalid said: "Wilt thou be made whole?"
The question asked, not because the Surgcon did not understand the protractedness, the desperateness, of the case, but to evoke the mane pathetic narrative. "Wilt thou be made whole?" "Would you like to get well?" "Oh, yes," says the man, "that is what I came to these mineral baths for; I have tried everything. All the surgeons have failed, and all the prescriptions have proved valuneless, and I have got worse and worse, and I can neither move hand or foot or head. Oh, if I could only foot or head. Oh, if I could only be free from the pain of thirty-eight years? Christ the Surgean could not stand that. Bending over the shan on the mattress, and in a voice tender with all sympathy, but strong with all omnipotence, He says, 'Rise!' And the invalid instantly scrambles to his knees, and then puts out his right foot, then his left foot, and then stood upright as though he had never been prostreted. While he stands looking at the Doctor with a joy too much to hold, the Doctor says: "Shoulder much to hold, the Doctor says: "Shoulder this mattress! for you are not only well enough to walk, but well enough to work, and start out from these mineral baths. Take up thy bed and walk!" Oh, what a Surgeon for chronic cases then, and for chronic

This is not applicable so much to those who are only a little hurt of sin and only for a are only a little furt of sin and only for a short time, but to those prostrated of sin twelve years, eighteen years, thirty-eight years. Here is a Surgeon able to give im-mortal health. "Oh," you say, "I am so completely overthrown and trampled down of sin that I cannot rise." Are you flatter down than this patient at the mineral baths? No. Then rise. In the name of Jesus of Nazareth, the Surgeon who offers you His right hand of help, I bid thee rise. No cases of acute sin, but of chronic sin—those who have not prayed for thirty-eight years, those who have not been to church for thirty-eight years, those who have been gamblers, ibertines, or thieves, or outlaws, or phemers, or infidels, or atheists, or all these together, for thirty-eight years. A Christ for exigencies! A Christ for a dead lift! A Surgeon who never loses a case!

Surgeon who never loses a case!
In speaking of Christas a surgeon, I must consider Him as an oculist, or eye doctor, and an aurist, or ear doctor. Was there ever such another oculist? That He was particularly sorry for the blind folks, I take from the fact that the most of His works was with the diseased optic nerves. I have not time to count up the number of blind people mentioned who got His cure. Two blind men in one house, also one who was born blind; so that it was not removal of a visual obstruction, but the creation of the cornea, and ciliary muscle, and crystalline lens, and retina, and optic nerve, and tear gland; also the blind man of Bethsaida, cured by the saliva which the Surgeon took from the tip of His own tongue and put upon the eyelids; also two blind men who sat by the wayside. In our civilized lands we have blindness enough, the ratio fearfully increasing, according to the statement of Boston and New York and Philadelphia oculists, because of the reading of morning and evening newspapers on the olting cars by the multitudes who live out of the city and come in to business.

But in the lands where this Divine Surgeon operated, the cases of blindness were multi-plied beyond everything by the particles of phied beyond everything by the particles of sand floating in the air, and the night dews falling on the eyelids of those who slept on the top of their houses; and in some of these lands it is estimated that twenty out of a ands it is estimated that twenty out of a hundred people are totally blind. Amid all that crowd of visionless people, what work for an oculist! And I do not believe that more than one out of a hundred of that Surgeon's cures were reported. He went up and down among those people who were feeling alowly their way by staff, or led by the hand of man or rope of dog, and introducing them to the faces of their own household, to the sunrise and the sunset, and the evening star. He just ran His hand over the expressionless face, and the shutters of both windows were swung open, and the restored went home, crying: "I see! I see! Thank God, I see!"
That is the oculist we all need. Till He touches our eyes we are blind. Yea, we were born blind. By nature we see things wrong if we see them at all. Our best eternal intersats are put before us, and we cannot see them. The glories of a loving and pardoning Christ are projected, and we do not behold them. Or we have a defective sight which makes the things of this world larger than the things of the future, time bigger than sternity. Or we are color blind and cannot eternity. Or we are color blind and cannot see the difference between the blackness of darkness forever and the reseate morning o an everlasting day. But Christ the Surgeon comes in, and though we shrink back, afraid to have Him touch us, yet He puts His fingers on the closed eyelids of the soul, and midnight becomes mid-noon; and we understand something of the joy of the young man of the Bible, who, though he had never before been able to see his hand before his face, now, by the touch of Christ, had two headlights kindled under his brow, cried out in language that confounded the jeering crowd who were deriding the Christ that had effected the cure, and wanted to make Him out a bad man: "Whether He be a sinner

or no, I know not; one thing I know, that whereas I was blind, now I see." whereas I was blind, now I see."
But this Surgeon was just as wonderful as an aurist, Very few people have two good ears. Nine out of ten people are particular to get on this or that side of you when they sit or walk or ride with you, because they have one disabled ear. Many have both ears have one disabled ear. Many have both ears damaged, and what with the constant racket of our great cities, and the catarrhal troubles that sweep through the land, it is remarkable that there are any good ears at all. Most wonderful instrument is the human ear. It is harp and drum and telegraph and telephone and whispering gallery all in one. So delicate and won-trous is its construction that the most difficult of all things to reconstruct is the auditory apparatus. to reconstruct is the auditory apparatus. The mightiest of scientists have put their The mightiest of scientists have put their skill to its retuning, and sometimes they stop the progress of its decadence, or remove temporary obstructions, but not more than one really deaf ear out of a hundred thousand is ever cured. It took a God to make the ear, and it takes a God to mend it. That makes me curious to see how Christ the Sur-

We are told of only two cases He operated as an ear surgeon. His friend Peter, nat-We are told of only two cases He operated on as an ear surgeon. His friend Peter, naturally high tempered, saw Christ insulted by a man by the name of Malchus, and Peter let his sword fly, aiming at the man's head, but the sword slipped and hewed off the outside ear, and our Surgeon touched the laceration and another ear bloomed in the place of the one that had been slashed away. But it is not the outside ear that hears. That is only a funnel for gathering sound and pouring it into the hidden and more elaborate ear. On the beach of Lake Galilee our Surgeon found a man deaf and dumb. The patient dwelt in perpetual silence, and was speechless. He could not hear a note of music or a clap of thunder. He could not call father or mother or wife or children by name. What power can waken that dull tympanum sic or a clap of thunder. He could not call lather or mother or wife or children by name. What power can waken that dull tympanum or reach that chain of small bones or revive that auditory nerve or open the gate between the brain and the outside world? The Surgeon put His fingers in the deaf ears and agitated them, and kept on agitating them until the vibration gave vital energy to all the dead parts, and they responded, and when our Surgeon withdrew His fingers from the ears, the two funnels of sound were clear for all sweet voices of music and friendship. For the first time in his life he heard the dash of the waves of Galilee. Through the desert of painful silence had been built a king's highway of resonance and acciamation. But yet he was dumb. No word had ever leaped over his lip. Speech was chained under his tongue. Vocalization and accentuation were to him an impossibility. He could express neither love nor indignation nor worship. Our Sur-Vocalization and accentuation were to him an impossibility. He could express neither love nor indignation nor worship. Our Surgeon, having unbarred his ear, will now meit the shackle of his tongue. The Surgeon will use the same liniment or salve that He used on two occasions for the cure of blind people, namely, the moisture of His own mouth. The

application is made. And ke, the rigidity of the dumb tongue is relaxed, and between the tongue and teeth were born a whole vocabulary, and words flew into expression. He not early heard but he talked. One gate of his body swung in to let sound enter, and the other gate swung out to let sound depart. Why is it that while other surgeons used Why is it that while other surgeons used knives and forceps and probes and spectroscopes, this Surgeon used only the ointment of His own lips? To show that all the curative power we ever feel comes straight from Christ. And if He touches us not, we shall be deaf as a rock and dumb as a tomb. Oh, thou greatest of all aurists, compel us to hear

nd help us to speak!
But what were the Surgeon's fees for all these cures of eyes and ears and tongues and withered hands and crooked backs? The skill and the painlessness of the operations were worth hundreds and thousands of dollars. Do not think that the cases He took were all moneyless. Did He not treat the nobleman's son? Did He not doctor the ruler's daughter? Did He not effect a cure in the house of a centurion of great wealth, who had out of his own pocket built a synagogue? They would have paid Him large fees if He had de-manded them, and there were hundreds of wealthy people in Jerusalem, and among the merchant castles along Lake Tiberias, who would have given this Surgeon houses and would have given this Surgeon houses and lands and all they had for such cures as He could effect. For critical cases in our time great surgeons have received a thousand dollars, five thousand dollars, and, in one case I know of, fifty theusand dollars, but the Sur-geon of whom I speak received not a she'zel, not a penny, not a farthing.

In His whole earthly life, we know of His

having had but sixty-two and a haif cents. When His taxes were due, by His omnis-cience He knew of a fish in the sea which had swallowed a piece of silver money, as fish are apt to swallow anything bright, and He sent Peter with a hook which brought up that fish, and from its mouth was extracted a fish, and from its mouth was extracted a Roman stater, or sixty-two and a half cents, the only money He ever had; and that He paid out for taxes. This great Surgeon of all the centuries gave all His services then, and offers all His services now, free of charge. "Without money and without price" you may spiritually have your blind eyes opened, and your deaf ears unbarred, and your dumb tongues loosened, and your wounds healed, and your soul saved. If Christian people get hurt of body, mind or soul, let them remember that surgery is apt to hurt, but it cures, and you can afford to hurt, but it cures, and you can afford present pain for future glory. Beside that, there are powerful ansesthetics in the divine there are powerful anesthetics in the divine promises that soothe and alleviate. No ether or chloroform or cocaine ever made one so superior to distress as a few drops of that magnificent anodyne: "All things work to-gether for good to those who love God;" "Weeping may endure for a night, but joy

ometh in the morning."
What a grand thing for our poor human race when this Surgeon shall have completed the treatment of all the world's wounds! The day will come when there will be no more hospitals for there will be no more sick, and no more eye and ear infirmaries for there will be no more blind or deaf and no more deserts, for the round earth shall be brought under arboriculture, and no more blizzards or sunstrokes, for the atmos-phere will be expurgated of scorch and chill, and no more war, for the swords shall come out of the foundry bent into pruning hooks. While in the heavenly country we shall see those who were the victims of accidents. dent or malformation, or hereditary ills on earth, becomes the athletes in elysian fields.

Who is that man with such brilliant eyes, close before the throne? Why, that is the man who, near Jericho, was blind, and our Surgeon cured his ophthalmia! Who is that erect and graceful and queenly woman be-fore the throne? That was the one whom our Surgeon found bent almost double, and ould in no wise lift up herself, and He made her straight. Who is that listening with such rapture to the music of heaven, solo melting into chorus, cymbal responding to trumpet, and then himself joining in the anthem? Why, that is the man whom our Surgeon found deaf and dumb on the beach of Galilee, and by two touches opened ear gate and mouth gate. Who is that around whom the crowds are gathering with admiring look and thanks; ving, and cries of "Oh, what He did for me! Oh, what He did for my family! Oh, for me! Oh, what He did for my family! Oh, what He did for the world! That is the Surgeon of all the centuries, the Oculist, the Aurist, the Emancipator, the Saviour. No pay He took on earth. Come, now, and let all heaven pay Him with worship that shall never end, and a love that shall never die. On His head be all the crowns! In His hands be all the scepters! and at His feet be all the

Concerning Forests.

A recent writer presents some interestng points connected with the subject of

In the earliest times the first peoples of whom we have any historic account dwelt in the Asiatic highlands. That region in those days was very fertile, and was able to support a large population. It was well wooded, but in time the trees disappeared, and the land became almost barren, and great changes in climate took place. Coming down to a later period, we have abundant evidence of the climatic changes wrought by the destruction of the forests. The old historians tell us how great armies crossed the Rhone, Rhine and Danube on the ice, but after fifteen centuries it is plain that the climate in the vicinity of those

rivers is materially warmer. Our civilization is not old enough in this country to enable us to see the influence of forests upon the climate. But it is fair to assume that the propertion of rain and snow is much less in a treeless

region. Snow and ice remain longer in a forest country, and delay the advent of spring. When the trees disappear the climate becomes more erratic. The winters are short, but the weather is fitful. Cold winds and hot winds blow unexpectedly, and drought is not uncommon. Water courses shrink at times to mere threads, and at others swell into the most appalling floods.

These general rules, according to the writer whose statements we have here outlined, are enough to awaken the people to the importance of the preservation of a large percentage of our forests. The wholesale and reckless waste of nature's upholstering means the destruction of human life and property. When we are warned against a coming evil we should lose no time in discovering and applying the remedy .- Atlanta Constitution.

A Young Lady's Marvelous Memory. I know a young lady in New York, the daughter of a well-known editor. whose marvelous memory is literally her fortune. She is an omnivorous reader. No book escapes her, and, onde read, is is as familiar with the literature of past ages as with the two-penny novels of to-day, and is employed by one of the lead-ing publishers for the sole purpose of reading manuscript and pronouncing upon its originality. Not only bonowed plots, but borrowed styles, borrowed phrases, are instantly detected and their original source is noted down. She occupies a position which is unique in the history of

Women and Money Earning.

The following article is so suggestive that we are sorry we cannot give credit where credit is due. We find it afloat simply as "selected."

Fortunately the range of choice in avocations widens every year, and it seems to be generally accepted that a woman may do whatever she will. The world is willing to pay for almost anything that is done in a superior manner, while slipshod work is the first to go to Whether she recognizes the fact or not, almost every woman has ability, latent or known, in some direction. The first question she asks herself may well be: "What do I like to do?" Liking to do a thing is strong pre-sumption in favor of doing it well. The next query should be: "Can I do it well?" If she finds she can do one thing superlatively well and likes to do it, she may be reasonably sure of succeeding.

Then comes the vital, crucial question, "How shall I get it to do?"
Often the most difficult part is finding an avenue for bringing that one thing excellently well done to the knowledge of those who need that very thing, and can pay for it. It requires considerable tact in watching for an opportun-

It must always be remembered that thorough understanding of the work proposed, an absolute mastery of all its details, and practical experience are essential to the best results. Any one who has studied the careers of women successful in any department, is impressed with the attention paid to minutiæ, without losing the grasp on broad, general principles.

Probably Miss Wilkinson, when she assisted a member of her family to lay out estates, design gardens and parks, little thought of ever pursuing the ousiness. But she supports herself now by personally superintending the manual labor of laying out the playassociation. Her designs are carefully made, and she is said to combine beauty and economy more successfully than the men.

A lady, with some skill at painting, while traveling abroad, became interested in cathedrals, and then in the whole subject of architecture, and resolved to bean architect. She had already achieved distinction by designs for houses and chapels, characterized by largeness of design and perfection of detail. While acquiring her education as architect, she successfully pursued household decoration.

Another unusual business was chosen by a woman of 30, reduced from affluence to wage earning. Experience had peculiarly fitted her to be a director of weddings. She provides trousseaux if desired, and is competent to select everything, from wraps to slip-She plans the gowns of the bridal party, from the mother to the little sister who is maid of honor, or the little brother who is page. She attends to the wedding invitations, arranges the house, plans the floral decorations, and superintends the wedding breakfast or the evening collation, as

the case may be. A Washington lady, foreseeing the loss of her income, carefully considered her capabilities, and early in the spring decided to put her energies into the making of preserves, pickles and jellies. She knew ladies of social prominence and secured their names as references. She had circulars printed, which she sent to people likely to respond with orders, and she put an advertisement in a few newspapers. She received orders enough to guarantee her enterprise, but presuming on further sales she made about thirty gallons of pickles of various kinds and 350 glasses of jelly and jars of fruit. Her energy and courage brought a success that warranted her enlarging the business. An English woman from the middle

class came to America. She had no near relatives and knew she must support herself here. In her distress, she went to her rector, whose first inquiry was, "What can you do well?" ually he drew from her the fact that she had learned carpentry in a parish school for training women. A bright thought struck him as he recalled his wife's impatient waiting for a carpenter "to do up the odd jobs round the house." The woman gladly accepted house." his suggestion of testing her ability at repairs the next day.

The rector's wife was greatly pleased and said, "She's worth a dozen men, she is so handy, and she never leaves a bit of dirt." The rector recommended her to other families and she soon found herself in good demand. She gets \$2.50 a day and her lunch and din-

Trees Planted by Artillery.

The Duke of Athole consulted my father as to the improvements which he desired to make in his woodland scenery near Dunkeld. The duke was desirous that a rocky crag, called Craigybarns, should be planted with trees to relieve the grim barrenness of its appearance. But it was impossible for any man to climb the crag in order to set seeds or plants in the clefts of the rocks. A happy idea struck my father. Having observed in front of the castle a pair of small cannon used for firing salutes, it occurred to him to turn them to account. His object was to deposit the seeds of the various trees amongst the soil in the clefts of the crags. A tinsmith in the village was ordered to make a number of canisters with covers. The canisters were filled with all sorts of suitable tree-seeds, A cannon was loaded, and the canisters were fired up against the high face of the rock. They burst and scattered the seed in all directions. Some years after, when my father revisited the place, he was delighted to find that his scheme of planting by artillery had proved completely successful, for the trees were flourishing luxuriantly in all never forgotten. This extraordinary girl | the recesses of the cliff .- From James Nasmyth's Autobiography,

The chair of chemistry at the French Museum, one of the places occupied by Chevreul to his death, will soon have an official occupant. On March 8 the Academy of Sciences selected as its first choice for the position M. Arnaud, second M. Maquenne, and sent the names to the minister for his decision. The nomination is equivalent to the great publishing houses. She is the real Nemeris of the plagiarist.—The Epoch.

SUNDAY SCHOOL LESSON. SUNDAY, MAY 4, 1890. The Ruler's Daughter.

LESSON TEXT. Luke 8: 41, 42, 49-56. Memory verses. 54-56.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the

Saviour of Men. GOLDEN TEXT FOR THE QUARTER: This is indeed the Christ, the Saviour of the world. - John 4: 42.

LESSON TOPIC: Awakening to Life. f 1. The Distressed Parent, LESSON OUTLINE: 2. The Sleeping Child. vs. 49-58. 3. The Child Awakened, vs. 54-56.

GOLDEN TEXT: Fear not; believe only, and she shall be made whole,-Luke 8:50.

DAILY HOME READINGS:

M .- Luke 8: 41, 42, 49-56. Awakening to life. T.-Matt. 9:18, 19, 23-26. Matthew's parallel narrative. W.-Mark 5: 22-24, 35-43. Mark's parallel narrative T.-Dan. 12: 1-3. Awakening

foretold. F.-1 Thess. 4:13-18. The sleepers awakened. S.-1 Cor. 15: 51-58. Not all shall

sleep. S.-Acts 7: 54-60. How Stephen fell asleep.

LESSON ANALYSIS. I. THE DISTRESSED PARENT.

Earnest Entreaty: He fell down at Jesus' feet, and besought him (41). grounds of the London Public Garden I intreated thy favor with my whole heart (Psa. 119:58). Come and lay thy hand upon her (Matt.

He falleth at his feet, and beseecheth him (Mark 5: 22). The supplication of a righteous man availeth much (Jas. 5:16). II. Alarming Illness:

He had an only daughter, and she lay a dying (42). He said unto his father, My head my head (2kings 4:19). My daughter is even now dead (Matt. 9:18).

My little daughter is at the point of death (Mark 5: 23). Lord, behold, he whom thou lovest is sick (John 11:3). III. Attendant Throngs:

As he went the multitude thronged him (42). There followed him great multitudes (Matt. 4: 25). Jesus....followed him, and so did his disciples (Matt. 9: 19).

A great multitude followed him (Mark 5: 24). Great multitudes came together to hear (Luke 5: 15).

1. "He fell down at Jesus' feet, and ruler's sorrow; (2) The ruler's attitude: (3) The ruler's petition. 2. "He had an only daughter and

she lay a dying." (1) The only child; (2) The fatal illness; (3) The sad home.

IL THE SLEEPING CHILD. A Natural Conclusion: Thy daughter is dead (49).

He sat on her knees till noon, and then died (2 Kings 4: 20). I know that thou wilt bring me to death (Job 30: 23). All flesh shall perish together (Job 34 It is appointed unto men once to die

(Heb. 9: 27). II. A Christian Truth: She is not dead, but sleepeth (52). The damsel is not dead, but sleepeth (Matt. 9: 24).

The child is not dead, but sleepeth (Mark 5: 39). Our friend Lazarus is fallen asleep (John 11: 11). Them also that are fallen asleep in Jesus (1 Thess. 4: 14).

III. A Natural Doubt: They laughed him to scorn, knowing traversed its outer edge. that she was dead (53). If a man die, shall he live again? (Job 14: 14). They laughed him to scorn (Matt. 9:

24.) If thou hadst been here, my brother had not died (John 11: 21). But some one will say, How are the dead raised? (1 Cor. 15: 35).

1. "Thy daughter is dead." (1) Sorrow for the father; (2) Opportunity for Jesus .- Death (1) As viewed by man; (2) As viewed by Jesus. "Fear not: only believe," (1) Comfort; (2) Counsel.-(1) Fear forbidden; (2) Faith enjoined.

"She is not dead, but sleepeth." (1) Dead, as the world sees; (2) Sleeping, as the Lord sees -(1) The gloominess of death; (2) The graciousness of sleep. III. THE CHILD AWAKENED.

Maiden, arise (54). Young man, I say unto thee, Arise (Luke 7: 14). All that are in the tombs shall hear his voice (John 5: 28). Lazarus, come forth (John 11: 43). Wherefore he saith, ... arise from the dead (Eph. 5: 14).

Command:

II. Awaking: She rose up immediately (55). He that was dead sat up (Luke 7: 15). And shall come forth (John 5: 29). He that was dead came forth (John 11: 441

You did he quicken, when ye were dead (Eph. 2: 1). III. Astonishment: Her parents were amazed (56). They were astonished exceedingly (Matt. 19: 25).

They were amazed s'raightway with a great amazement (Mark 5: 42). And fear took hold on all (Luke 7: 16). They were all astonished at the majesty

of God (Luke 9: 43). 1. "Maiden arise." (1) A voice de ears hear; (2) A command dead bodies obey.—(1) Prostrate in death; (2) Erect in life.

"She rose up immediately." (1)

Death vanished; (2) Life triampheant.—(1) Rising from the dead; (2) Rising into life.

3. "Her parents were amazed." (1) Sorrow dispelled; (2) Joy restored; (3) Amazement aroused.

LESSON BIBLE READING.

DEATH A SLEEP. So described by Jesus (Matt. 9:24; Mark 5:39; Luke 8:52; John 11:

So affirmed of the fathers (2 Pet. 3:4). In dying saints fall asleep (Acts 7:60; 1 Cor. 15:6, 18; 1 Thess. 4:13-15;

5:10). Sleep descriptive of all death (Beuk 21:16; 2 Sam. 7:12; 1 Kings 1; 31; Job 7:21; Psa. 13:3). A restful state (Job 3 : 13).

Some will not sleep (1 Cor. 15: 51a. Sleepers shall be awakened (Dan. 12: 2; John 11:11). Christ, the first fruits of sleepers (1

Cor. 15:20). LESSON SURROUNDINGS.

INTERVENING EVENTS. - The parable of the sower introduced a long discourse in parables, delivered partly from a boat and partly in a house. In the evening, our Lord desired to depart to the other side of the Sea of Galilee, probably to obtain rest after the laborious day. According to Matthew (Matt. 8: 18-22), certain persons wished to follow him. Luke, however, inserts a similar incident later (Luke 9: 57-62). A storm arose as the boat was crossing the lake, our Lord being asleep. Awakened by the terrified disciples, he calmed the storm. Arriving at the other side, in the country of the Gadarenes, or Gerasenes, a demoniac met them (Matthew says "two"). A legion of demons from the demoniac were permitted to enter and destroy a herd of swine. The people besought our Lord to depart from their country, but the healed man, wishing to follow him, was sent home (Luke 8:22-39). Returning to the west side, Levi (Matthew) made a feast, during which the discourse mentioned in Luke 5 : 30-39 was spoken. "While he spake these things" (Matt. 9:18) Jairus came.

Place,—Evidently Capernaum, as appears from Matthew 9:1. First in the house of Levi, and then in that of Jairus.

TIME. - A day or two after the last esson, in the autumn of A. U. C. 781; that is, A. D. 28. Pensons.-Jairus: Jesus and a multi-

tude following him; Pete, John, and James; the mother of the sick girl; the hired mourners in the house; the maiden who was raised. Incidents. Jairus comes, asking the

Lord to come and heal his sick daughter; they go (on the way, a poor wo-man is healed by touching the tassel of our Lord's garment); a message comes that the child is dead; our Lord says, "Fear not;" the three disciples enter the house with him; he says the girl is sleeping; the mourners laugh him to scorn; she is raised; our Lord bids them give her food, and enjoins silence about the mi scle.

he PARALLEL PASSAGES.—Matt. 9 : 48, 19, 23-26; Mark 5 : 22-24, 38-43. AN UNKNOWN REGION.

White Men Never Trod There The state of Washington is shut in 3, "As he went the multitudes by the Olympic mountains, which inthronged him." (1) The Lord's clude an area of about 2,000 square merciful errand; (2) The Lord's miles, which has never, to the positive curious companions. tory, been trodden by the foot of man. These mountains rise from the level country within ten or fifteen miles of the stra ts of San Juan de Fuca in the north, the Pacific ocean in the west, Hood's canal in the east, and the basin of Quinault lake in the south, and, rising to the height of 6,000 or 8,000 feet,

shut in a vast unexplored area. The Indians have never penetrated it, for their traditions say that it is inhabited, by a fierce tribe, which mone of the coast tribes dared molest. Though it is improbable that such a tribe could have existed in this mountain country without their presence becoming known to the white man, no man has ever ascertained that it did not exist. White men, too, have only vague accounts of any white man ever having passed through this country, for investigation of all the claims of travellers has in-

The most generally accepted theory in regard to this country is that it consisted of great valleys stretching from the inward slope of the mountains to a great central basin. The theory is supported by the fact that, although the country round has abundant rain and clouds constantly hang over the mountain top, all the streams flowing toward the four points are insignificant, and rise only on the outward slopes of the range, none appearing to drain the great lakes, shut in by the mountains. This fact appears to support the theory that streams flowing from the inner slopes of the mountains, feed a great interior lake. But what drains this lake? It must have an outlet somewhere, and as all the streams pouring from the mountains rise in their outward slopes, it must have a subterranean outlet to the ocean, straits, or the sound. There are great discoveries in store for some of Washington's explorers.

An interesting Combat.

A terrier dog and a large cobra snake were the unevenly matched principals in a fight described in the Rangoon Times. The snake began hostilities. It darted at the dog, which was playing about his owner's grounds, but missed its aim. The dog thereupon grasped the reptile by the hood and ran off home with it, terribly frightening the people there. The dog then commenced shaking the snake, during which operation he released his hold only to get a second grip, but this time he un-fortunately caught it below the hood. thus giving him a bite on the lower lip.
This so infuriated the dog that he tighter aned his grip and served the snake in two. The snake's bite, however, did its work for the brave little dog frothed from the mouth and died in a few minutes.

A micro-organism has recently been in discovered which possesses the power of conferring luminosity or pho-phor-(1) escence upon different crustaceans.