DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "The Ascension of Christ."

TEXT: "Lift up your heads, O ve gates; and be ye lifted up, we everlasting doors; and the King of Glory shall come in."—Ps.

In olden times when a great conquerer returned from victorious war, the people in wild transport would take hold of the gates of the city and lift them from their hinges, as much as to say "This city needs no more gates to defend it since this conqueror has got home. Off from the hinges with the gates!" David, who was the poet of poets, fortells in his own way the triumphal entrance of Christ into heaven after His victory over sin and death and hell. It was as if the celestial inhabitants had said: "Here He comes! Make way for Him! Push back the bolts of diaway for Him: Push back the bolts of dia-mond! Take hold of the doors of pearl and hoist them from their hinges of gold! Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in."

Among the mountains of Palestine no one is more uplifting than Mount Olivet. It was the peroration of our Lord's ministry. On the roof of a house in Jerusalem I asked, "Which is Olivet." and the first glanes transfixed me. But how shall I describe fixed me. But how shall I describe my emotions, when near the close of a journey, in which we had for two nights encamped amid the shattered masonry of old Jericho, and tasted of the acrid waters of the Dead Sea, that crystal sarcophagus of the buried cities of the plain, and waded down into the deep and swift Jordan to baptize a man, and visited the ruins of the house of Mary and Martha the ruins of the house of Mary and Martha and Lazarus, we found ourselves in stirrups and on horse, lathered with the long and difficult way, ascending Mount Olivet? Oh, that solemn and suggestive ridge! It is a limestone hill, a mile in length, and 300 feet high, and 2700 feet above the level of the sea. Over it King David fled with a broken heart. Over it Pompey led his devastating hosts. Here the famous Tenth Legion built their batteries in besiegement. The ouilt their batteries in besiegement. The charden of Gethsemane weeps at the foot of it. Along the base of this hill flashed the lanterns and torches of those who came to arrest Jesus. From the trees on this hill the boughs were torn off and thrown into the path of Christ's triumphal procession. Up and down that road Jesus had walked twice and down that road seats and from Jerusalem to Bethany to Jerusalem, and from Jerusalem to Bethany. There, again and again, He had taught His disciples. Half way up this mount He uttered His lamentation: "O Jerusalem, Jerusalem?" From its neight Jesus took flight homeward when He had finished His earthly mission. There is nothing more for Him to do. A sacrifice was needed to make peace between the recreant earth and the outraged heaven, and He had offered it. Death needed to be conquered, and He had put His resurrection foot apon it. The thirty-three years of voluntary exile had ended. The grandest, tenderest, mightiest good-by ever heard was now to be

uttered.
On Mount Olivet Jesus stands in a group of Galileo fish rmen They had been to-gether in many scenes of sadness and perso cution and had been the more endeared by that brotherbood of suffering. They had expected Him to stay until the day of coro-nation when He would take the earthly throne and wave a scepter mightier, and rule a dominion wider than any Pharoah than any David, than any Cresar. But now all these anticipations collapse. Christ has given His last advice. He has offered His last sympathy. He has spoken His last word. His hands are spread apart as one is apt to suddenly the strongest and most stupendous law of all worlds is shattered. It is the law which, since the worlds were created hold them together. It is the law which holds everything to the earth, or temporarily hurled from earth, return it; the law which keeps the planets whirling around our sun, and our solar system whirling the state of the state ng around other systems, and all the sys tems whirling around the throne of Godtens wairing around the throns of God-the law of gravitation. That law is sus pended, or relaxed, or broken, to let the body of Jesus go. That law had laid hold of Him thirty-three years before, when He descended bad relaxed its grip of Him out once, and mat when it declined to sink Him from the of the waveson Lake Galiles, on which le walked, to the bottom of the lake. aw of gravitation must now give way to Him who made the law. It may hold the other stars, but it cannot longer hold the Morning Star of the Redemption. It may gold the noonday sun, but it cannot hold the The fingers of that law are about to open to let go the most illustrious Being the world has ever seen, and whom it had worst maltreated. The strongest law of nature which philosophers ever whighed or measured must at last give way. will break between the rock of Olivet and he heel of Christ's foot. Watch it, all ye the heel of Christ's foot. Watch it, all ye disciples! Watch it, all the earth! Watch it, all the heavens! Christ about to leave this planet. How? His friends will not consent to have Him go. His enemies catching Him would only attempt by another Calvary to put Him into some other tomb. I will tell you how The chain of the most tremendous natural law is unlinked. The sacred and part forever.

Leaning back, and with pallid cheek and

nolifted eyes, the disciples see their Lord rising from the solid earth. Then, rushing for ward, they would grasp His feet to hold Him fast, but they are out of reach and it is too late to detain Him. Higher than the tops of the fig trees from which they had blucked the fruit. Higher than the olive trees that shaded the mount. Higher, until He is within sight of the Bethlehen He was baptized, and the Golgotha where He was deputzed, and the Golgotha where He was stain. Higher, until on stairs of deccy cloud He steps. Higher, until into a sky biner than the lake that could not stall Him. He disappears into a sea of glory whose billowing splendors hide Him. The lishermen watch and watch, wondering it the law of nature will not reassert itself and He shall in a few moments come back again, and they shall see Him descending, first His scarred feet coming in sight, then the scarred side, then the scarred brow, and they may take again His scarred hand. But the moments pass by and the hours, and no reappearance. Gone out of sight of earth, out come within sight of heaven. And rising still, not welcomed by one angelic choir like those who one Christmas night escorted Him down, but all heaven turns out to greet Him home, and the temples have especial anthem, and the palaces especial banquet, and the streets especial throngs: and all along the line to the foot of the turone, for years va-cated but now again to be taken, there are arches lifted, and banners waved, and trum pets sounded, and doxologies chanted, and coronets cast down.

The angels throng'd His chariot wheels, And bore Him to His throne; Then swept their go'den herps and sung "The glorious work is done."

It was the greatest day in heaven! As He goes up the steps of the throne that thirty-three years before He ac licated for our advantage, there rises from all the hosts of heaven a shout, saintly, cherubic, seraphic, are cangelic. "Hallelujah! Amen!"

O garden of olives, thou dear honored spot. The rame of thy glory shall ne'er be forgot. No wonder that for at least fourteen hon dred years the churches have, forty days af dred years the churches have, forty days after Easter, kept Ascension Day; for the lessons are most inspiring and glorious. It takes much of the uncertainty out of the idea of heaven, when from Olivet we see human nature ascending. The same body that rose from Joseph's tomb ascended from Mount Olivet. Our human nature is in heaven to-day. Just as they had seen Christ for forty days, He ascended, head, faste, shoulders, hands, feet and the entire, human organism. Humanity ascended Ah, how closely that keeps Christ in sympathy with those who are still in the struggle! Ascended scars, face scars, hand scars.

and scars, shoulder scars. That will keep aim in accord with all the suffering, with it the weary, with all the imposed upon. To more is He a spirit now than a body, no nore of heaven than earth. Those of the elestial inhabitants who never saw our world now walk around Him and learn from dis physical contour something of what our His physical contour something of what our ace will be when, in the resurrection, neaven will have uncounted bodies as well is uncounted spirits. On Ascension Day He ifted Himself through the atmosphere of Palestine, until, amid the immensities, He isappeared. He was the only being the world ever saw who could lift Himself; surely f He could lift Himself He can do the lesser lead of lifting very

eed of lifting us. Ne star goes down but climbs another sky. No sun sets here except to rise on high. Christ leads us all the way; through the Christ leads us all the way; through the sirth hour, for He was born in Bethlehem; through boyhood, for He passed it in Nazaceth; through injustices, for He endured the sutrages of Pilate's court room; through leath, for He suffered it on Calvary; through the sepulchie, for He lay three days within the sepulchies of the lay three days within the sepulchies. ts darkened walls; through resurrection, or the solid masonry gave way on the first Easter morning; through ascension, for Mount Olivet watched Him as He climbed the skies; through the shining gates, for He satered them amid magaineent acclaim. And here is a gratifying consideration that And here is a gratifying consideration to a you never thought of. We will see our Lord just as He looked on earth. As He cose from the tomb He ascended from Mount Dlivet. We shall see Him as He looked on the road to Emmaus, as He appeared in the appear room in Jerusalem, as He was that lay of valedictory on the ridge from which de swung into the skies. How much we will want to see Him.

I was reading of a man born blind. He was

I was reading of a man born blind. He was married to one who took care of him all those rears of darkness. A surgeon said to him, "I can remove that bliadness," and so he iid. His sight given him, a rose was handed to the man who never before had seen a rose and he was in admiration of it, and his family whom he had never seen before now approximately the series of rape. peared to him, and he was in tears of rap-ure, when he suddenly cried ont: "I ought first to have asked to see the one who cured ne; show me the doctor." When from our syes the scales of earth shall fall, and we have our first vision of heaven, our first cry ought out to be, "Where are my loved ones!" Our made all this possible? Snow me the doctor?"
Hory be to God for ascended humanity?
Could we realize it, and that it is all in syrupathy for us, we would have as cool a cour-age in the conflict of this life as had Charles the Twelfth when he was dictating dispatches to his secretary, and a bombshell fell into the room, and the secretary dropped his per the room, and the secretary dropped his per and attempted flight. Charies said to him "Go on with your writing! What has the bombshell to do with the letter I am dic-sating?" If the ascended Christ be on our side, nothing should disturb us.

Our fellow sufferer yet retains A fellow feeling in our pains, And still remembers, in the skies. His tears, His agonies, and cries.

I am so glad that Carist broke the natura law of gravitation when He shook off from His feet the clutch of Mount Olivet. People talk as though cold, iron, unsympathetic, natural law controled everything. Thereign of law is a majestic thing, but the God who made it has a right to break it, and again and again has broken it, and again and again will break it. A law is only God's way of doing things, and if He chooses to do them some other way He has a right to do so. A law is not strong enough to shackle the Al-mighty. Christ broke botanical law when, one Monday morning in March, on the way one Monday morning in March, on the way from Bethany to Jerusalem, by a few words life turned a full leaved fig tree into a lifeless stick. He broke ichthyological law when, without any natural inducement, He swung a great school of fish into a part of Lake Tiberias, where the fishermen had cast their nets for eight or ten hours without the capture of a minnow without the making fish help part the tax by and by making a fish help pay the tax by wielding from its mouth a Roman stater Thrist broke the law of storms by compel g, with a word, the angered sea to hust is frenzy, and the winds to quit their belowing. He broke zoological law when He made the devils possess the swim of Gadara. le broke the law of economics when He hade enough bread for five thousand people out of five biscuits that would not ordinarily ave been enough for ten of the hungry. (se broke intellectual law when, by a wo croke physiological law when, by a touch, (le straightened a woman who for eighteen ears had been bent almost double, and when the put spring into the foot of inhumated Lazarus, and when, without medicine, He gave the dying girl back in health to the Syro-Pacenician mother, and when He made the palatial home of the nobleman resound again with the laughter of his restored boy. and when, without knife or battery, cataracted eyes to seeing again, and the drum of deaf ears to vibrating again, and the nerves of paralyzed arms to thrilling again, and then when in leaving the earth Hedefied all atmospheric law and physiological law, and that law which has in it withes and cables and girders enough to hold the uni-

verse, the law of gravitation.

The Christ who proved Himself on so many occasions, and especially the last, superior to occasions, and especially the last, superior to law, still lives; and every day, in answer to orayer for the good of the world, He is over-riding the law. Bleased be God that we are not the subjects of blind fatality, but of a sympathizing divinity. Have you never seen a typhoid fever break, or a storm sud-dealy quiet, or a ship a beam's end right it self, or a fog lift, or a parched sky break in showers, or a perplexity disentangled, or the inconsolable take solace, or the wayward reform at the call of prayer? have seen it, multitudes have seen . You have, if you have been willing o see it. Daride not the faith cure. Because imposters attempt it is nothing against good men whom God hath honored with marvelous restorations. Pronounce nothing impossible to prayer and trust. Because you and sible to prayer and trust. Because you and I cannot effect it is no reason why others hay not. By the same argument I could prove that Raphzel never painted a Madonna, and that Mendelssohn never wrote an oratorio, and that Phidias never chiseled a statue. Because we cannot accomplish it ourselves, we are not to conclude that others may not. There are in immensity great inneres of mists which have proved.

ranges of raists which have proved, under closer telescopic scrutiny, to be the store house of worlds, and I do to the world of worlds, and I do to the world of the world of the passage in larges, which to some of us is yet misty and tim, there may roll out a new heaven and a new earth: "The prayer of faith shall save new earth: "The prayer of faith shall save the sick." The faith curists may, in this war against disease, be only skirmishing before a general engagement, in which all the maladies of earth shall be routed. Surely allopathy and homesopathy and hydropathy and electicism need re-enforcement from somewhere. Why not from the faith and braver of the consecrated? The mightiest ichool of medicine may yet be the school of farist. I do not know but that diseases now are all schools promounced incurable by all schools pronounced incurable may give way under Gospel bombardment. I do not know but that the day may come when faith and prayer shall raise the dead. Strauss and Weolston and Spin eza and Hume and Schleiermacher rejected he miracles of the far past. I do not pro the miracles of the far past. I do not propose to be like them and reject the miracles
of the far future. This I know—the Christ
of Ascension Day is mightier than any natiral laws, for on the day of which I speak
He trampled down the strongest of them all,
aw is mighty, but He who made it is
nightier. Drive out fatalism from your
healows and rive grace the throng. disclogy, and give grace the throne.

Standing to-day on the Ascension peak of Mount Olivet I am also gladdened at the Mount Olivet I am also gladdened at the closing gerture, the last gesture Christ ever made. "He lifted up His hands and blesssed them," says the inspired account of our Lord's deperture. I am so glad He lifted Lord's deperture. I am so glad He lifted in His hands. Gestures are often more siguillicant than words, attitudes than arguments. Christ had made a gesture of contempt when with Hisfinger He wrote on the ground; gesture of repulsion when He said: "Get thee behind me, Satan;" gesture of contempation when He said: "Woe unto you," barisees and hypocrites. But His last jesture, His Olivetic gesture, is a gesture of canediction. He lifted up His hands and

he paims of His hands turned downward, and so He dropped bauediction upon Olivet, penediction upon Palestine, benediction upon

The cruel world took Him in at the start Il the earth m a cradle of straw, and at last thrust Tim out with the point of the spear; but benediction! Ascending until, beneath, He aw on one side the Bethlehem where they out Him among the cattle, and Calvary on he other side, where they put Him among he thieves. As far as the excited and inhe thieves. As far as the excited and inensified vision of the group on Olivet could
ee Him, and after He was so far up they
could no longer hear His words, they saw
he gesture of the outspread hands, the benediction. And that is His attitude to-day, sdiction. And that is His attitude to-day, His benediction upon the world's climates, and they are changing, and will keep on changing until the atmosphere shall be a commingling of October and June. Benediction upon the deserts till they whiten with illy, and blush with rose, and yellow with cowsilp, and emerald with grass. Benediction upon governments till they become more just and humane. Benediction upon nations till they kneel in prayer. Benediction upon pations till they kneel in prayer. nations till they kneel in prayer. Benediction upon the whole earth until every mountain is an Olive of consecration, and every lake a Galilee on whose mosaic of crysta, and opal, and sapphire divine splendors shall walk.

Oh, take the benediction of His pardon, sinmers young and sinners old, sinners moderate and sinners abandoned. Take the benediction of His comfort, all ye broken hearted under bereavement and privation and myriad woes. Take His benediction, all ye sick beds, whether under acute spasms of pain or in long protracted invalidism. For orphanage, and childlessness, and widewhood a benedic-tion. For cradles and trundle beds and rocking chairs of octogenarians, a benediction. For life and for death, for time and for eter-hity, for earth and for heaven, a benediction. Sublimest gesture ever made, the last resture of our ascending Lord. "And He lifted up His hands and blessed them."

Is our attitude the same? Is it the clenched ist or the open palm? Is it wrath or is it indness? Is it diabolism or Christism? God

give us the grace of the open palm, open upward to get the benediction, open downward to pronounce a benediction. A lady was passing along a street and suddenly ran against a ragged boy, and she said: "I beg your pardon, my boy. I did not mean to run against you; I am very sorry." And the boy took off the piece of a cap he had upon his head and sid: "You have my parding, lady, and you the semi-darkness of the Capulet tomb.
"It is needless to say that the great said: "You have my parding, lady, and you may run agin me and knock me clear down; won't care." And turning to a comrade he said: "That nearly took me off my feet. No-body ever asked my parding before." Kind-ness! Kindness! Fill the world with it. There has always been too much of disregard of others. Illustrated in 1630, in England, when 95,000 acres of marshes were drained cause they wanted to keep the marshes for minting ground, where they could shoot

The same selfishness in all ages. Oh, for kindness that would make our life a sympaony suggestive of one of the ancient banquets where everything was set to music; the plates brought in and removed to the sound of music, the motions of the carvers ence. keeping time with the music, the conversation lifting and propping with the rising and falling of the music. But, instead of the music of an earthly orchestra, it would he the music of a heavenly charm, our words the music of kind thoughts, our steps the music of helpful deeds, our smile the music of encouraging looks, our youth and old age the first and last bars of music conducted by the pierced hand that was opened in love and spread downward in benediction on Olivetic heights on Ascension Day.

By a new way none ever trod Christ mounted to the throne of God.

Smuggling Opium.

H. B. Morse, of Chicago, has been an official in the Chinese Customs Service nearly twenty years. He tells some in-

teresting facts about the opium traffic. "All the opium that comes to this country from China," said he, "is sent from Hong Kong, which is a free port of entry. While a vast quantity of opium is raised in China, no accurate estimate has ever been made. Each year India sends 10,000,000 pounds of the drug to China and about 1,000,000 pounds are imported from Persia. This is the raw drug which is boiled in Hong Kong.

"While the Chinese laws against pium smuggling are more stringent than those of this country, the Hong Kong smugglers get lots of opium into other Chinese ports. The most common method is to put up the drug in tins and throw the boxes overboard in the rivers before reaching port. The packages are tied to weights and anchored to floating rafts of bamboo. Then the bamboo floats are picked up by the smugglers and

the opium taken ashore. "Rich and powerful are the Hone Kong smugglers. They are organized in large bands, with almost perfect methods of operation. If the drug is taken over the mountains, armed bands are employed to transport it. We have Chinese troops, in the Customs Department and sharp fights between the soldiers and smugglers are of frequent occurrence."-New York Telegram.

Uncle Sam as an Undertaker. An officer of the United States arms who dies is entitled to \$75 for his funeral xpenses, a private gets \$10, and a noncommissioned officer \$15. On the death of a naval officer at a foreign station and mount not exceeding one month's sea pay is granted for this purpose. If he lies in this country he gets nothing. But these are by no means all the people whose burial expenses the nation pays. Any man who has been a soldier in the late war, honorably discharged, who dies within the limits of the District of Columbia-whether or not he is in good the payment of this \$50 to an old soldier who was so unfortunate as to fall down dead close to the District line -so close. indeed, that it could not be settled offhand whether he had died inside or outside. It was a question of \$50, which nobody could legally pay for the Government unless proof was conclusive, and so surveyors were sent out from the corps of engineers to determine the point. They found that the man had died fifty feet outside the line-an expense of \$1 a foot to his surviving relatives .- Washington Star.

A Census of the Buffaloes.

An old Wyoming hunter estimates that there are not over 500 buffaloes on the globe now. There are less than 100 wild bisons, about 200 in captivity and 200 in Yellowstone Park. Nearly all of the wild ones have been located. Twentyfive are known to be in Texas, 20 in Colorado, 26 in Wyoming and Montana, and 15 in Dakota. The big herd said to be in the British possessions is but a as you look.

THE ELDER BOOTH'S WAYS.

Olive Logan Relates Some Experi-ence With the Great Tragedian.

Olive Logan, in her racy volume concerning women and theatres, recalls some incidents in the career of the elder Booth.

"Strangely enough," says the observant Olive, "Mr. Booth's artistic powers were as strong when he was intoxicated as when he was quite sober. Many aver that his sober Richard was a tame and puerile thing compared to the noisy Richard of perhaps of a hundred

"When I was a little girl Booth was once playing in conjunction with my sister in Memphis, and she sent me one night to deliver some message to him on the stage. "The curtain had not yet risen, but I

found Mr. Booth standing at the back of the stage, inside the tomb of the Capulets, for then once unoccupied by any defunct member of that illustrious "I approached him timidly and deliv-

ered my message; whereupon, starting up with the graceful spring of a tiger disturbed, he hissed out: 'Avaunt! and quit my sight! Let the

earth hide thee! Thy bones are marrowless, thy blood is cold; Thou hast no speculation in those eyes

Which thou dost glare with!

"Any one who has seen Booth and remembers the terrible intensity of his voice, the wonderful crescendo which he placed on the word gla-a a-rel in

tragedian was intoxicated. "On this occasion, after I had been discovered, and a couch had been extemporized for me in my sister's dressing room, I remember hearing such peals on peals of applause for his acting that I lay there in agonized fear that for health and for crop raising, and the he would add further to my distress by sportsmen destroyed the drainage works be playing so well that the audience would playing so well that the audience would tear the house down in their enthus-

> "The next time I saw Booth he was playing with Jean Davenport (Lander). The piece was 'The Apostate,' and on

"The reader who is familiar with this play will remember where Alvarez gives Florinda to Hemeya, who, receiving her with applause, exclaims; "Who now shall part us?"

"At this moment on strode the terrible Pescara and roared the one word Be ye.

"Booth was intoxicated again, and his whole bearing so reminded me of the previous occasion when he had given Sell that ye have, and give alms (Luke me a fright from which I had not yet fully recovered, that, forgetting decorum and every thing else, I started up from my seat and rushed pell-mell out of the theater.

"On several occasions I saw Edwin Booth, a tall, slender boy, who seemed all eyes, standing behind the scenes, intently watching his father's performances, and I remember wondering if the little boy's father ever frightened him as he had frightened me.'

Infantile Dont's.

Even the baby is the victim of reform. Methods employed twenty years ago are intolerable in the nursery of to-

day. The infantile dont's are almost as numerous as the etiquettical negatives.

Among the approved are: Don't rock the baby. Don't let him sleep in a warm room. Don't let him sleep with his head under the cover.

Don't "pat" him to sleep. Don't try to make him sleep if he is not sleepy.

Don't let him nap in the afternoon. Don't let him be kissed. Don't let him wear any garmen; that is tight enough to bind his throat, arms,

walst or wrists. Don't have ball buttons on the back of his dress. Don't have clumsy sashes on the back

of his dress. Don't cool his food by blowing it, Don't feed him with a tablespoon. Don't use a tube nursing bottle.

Don't change the milk you started with. Don't bathe him in hot or cold water. Don't bathe him more than three times a week. Don't allow a comb to touch his

head. Don't let him eat at the family table.

The Way of the World.

Only a few years ago the country rang with the graise of Miss Kate Shellev, of Moingona, Iowa, who crossed a standing with the Grand Army-has a swollen stream in the dark, at a great right by law to \$50 for the liquidation of risk to herself and in the midst of a his undertaker's bill. The other day a howling storm, to save a passenger very interesting case arose in relation to train, for a bridge had been swept away by a torrent. Poems were written on the episode, pictures appeared in the illustrated papers, and innumerable paragraphs were written about the heroine. It is said that she saved the railroad company \$50,000 or more in property, to say nothing about what they might have had to pay for lives lost and passengers injured. To-day Miss Shelley is the sole support of a widowed mother and three small children, and they are liying in a heavily mortgaged home which is their only property. Three years ago she risked her life for others, and her reward is chiefly the conscious ness of a brave and successful deed The railroad company gave her a small reward, less than the value of one of the cars which she saved, and the passengers, whose lives she preserved by her act, have entirely forgotten her.

> APPEARANCES were Deceitful,-Miss Techee (fishing for a compliment -Do you think I am so very old? Mr. Blundering (anxious to please -No, indeed! You are not half so old

SUNDAY SCHOOL LESSON. SUNDAY, MAY 25, 1390. The Mission of the Seventy.

LESSON TEXT. (Luke 10: 1, 16. Memory verses. 8-11.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

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

LESSON TOPIC : Qualifying His Messengers. Lesson Outline:

1. Equipped for their Missian, vs. 1-4.
2. Prosecuting their Mission, vs. 5-11.
3. Defended in their Mission, vs. 12-16. GOLDEN TEXT: The kingdom of God

DATTY HOME READINGS . M .- Luke 10 : 1-16. Qualifying Both met similar necessities (Matt. 9 :

is come nigh unto you.-Luke 10:11.

his messengers. T .- Luke 10: 17-24. Return of the messengers. W .- Matt. 10:1-15. The twelve sent forth. T.-Matt. 10:16-42. The twelve instructed.

F .- Mark 6 : 7-13. Mark's account of the twelve. S .- Luke 9: 1-16. Luke's account of the twelve.

S .- Mark 16 : 14-20. The final commission. LESSON ANALYSIS.

L. EQUIPPED FOR THEIR MISSION. I. Appointed by the Lord: The Lord appointed seventy others, and sent them (1).

them (Matt. 10:5). He ... began to send them forth by two and two (Mark 6:7) Go ye into all the world, and preach the gospel (Mark 16:15). He sent them forth to preach the king-

These Jesus sent forth, and charged

dom of God (Luke 9:2). II. Encouraged by the Lord: The harvest is plenteous, but the laborers are few (2). He that endureth to the end, the same shall be saved (Matt. 10:22).

Lo, I am with you always, even unto the end (Matt. 28:20). this occasion I formed one of the audi- It is your Father's good pleasure to give you the kingdom (Luke 12:32). Greater works than these shall be do (John 14:12).

III. Instructed by the Lord: Go your ways Carry no purse: .. salute no man (3, 4). As ye go, preach (Matt. 10: 7)

wise as serpents, and harmless as doves (Matt. 10: 16). Teaching them to observe all things (Matt. 28: 20). 12: 33)

1. "The Lord appointed seventy (1) The Lord; (2) The seyenty; (3) The twos.—(1) The appointing power; (2) The appointed laborers; (3) The appointed work. "The harvest is plenteous, but the laborers are few." (1) The great harvest: (2) The few laborers .- (1) Broad fields; (2) Abundant crops; (3) Ripened grain; (4) Few labor-

3. "Pray ve therefore." (1) Obligations to prayer; (2) Motives to prayer; (3) Objects of prayer. II. PROSECUTING THEIR MISSION.

Salutation: First say, Peace be to this house (5), try in Galilee was closed when the As ye enter into the house, salute it seventy were sent out. The disciples had learned of their Master's person Matt. 10: 12).

He ... saith unto them, Peace be unto and mission, and a more formal anyou (Luke 24: 36). nouncement respecting him could be Grace to you and peace be multiplied (1 Pet. 1: 2). Peace be unto you all that are in Christ (1 Pet. 5: 14).

Don't let him sleep with his mouth II. Ministration: Heal the sick, ... and say, ... The kingdom ... is come (9). Heal the sick, raise the dead, cleanse the lepers (Matt. 10:8).

They went out, and preached ... And they cast out many devils (Mark 6: They went forth, and preached everywhere (Mark 16: 20).

They therefore ... went about preaching the word (Acts 8: 4). III. Rebuke. Even the dust from your city we do wipe off against you (11). As ye go forth, ... shake off the dust of

your feet (Matt. 10: 14). Shake off the dust ... for a testimony unto them (Mark 6: 71). They shook off the dust of their feet against them (Acts 13; 51). He shook out his raiment.

departed thence (Acts 18: 6, 7). "First say, Peace be to this house." (1) An opening salutation; (2) A peaceful message; (3) A household benediction .- (1) Servants of the Prince of Peace; (2) Messages in the interests of peace. 2. "The laborer is worthy of his

hire." (1) Laborers for Christ; (2) Compensations from men. Christ; (3) For men.

III. DEFENDED IN THEIR MISSION. Their Opponents Condemned: for Sodom (12). Their sin is very grievous (Gen. 18: 20) We will destroy this place (Gen. 19:

Sidon, ... than for you (Luke 10: To whom they commit much, of him will they ask the more (Luke 12: 48). II. Their Hearers Honored: He that heareth you heareth me (16).

He that receiveth you receiveth me

It shall be more tolerable for Tyre and

Matt. 10: 40). As ye did it unto one of these, ... ye did it unto me (Matt. 25: 40). My sheep hear my voice, and they follow me (John 10: 27). He that receiveth me receiveth him that sent me (John 13: 20).

He that rejecteth you rejecteth me Your murmurings are not against us, but against the Lord (Exod. 16:8).

III. Their Rejectors Dishonored:

They have not rejected thee, but. . me (1 Sam. 8: 7).

As ye did it not unto one of these, not unto me (Matt. 25: 45). He that rejecteth ms rejecteth him

that sent me (Luke 10: 16). "1. "It shall be more tolerable in that day for Scdom." (1) A day of reckoning; (2) A fearful doom; (3) A doom more fearful.

2. "They would have repented long ago, sitting in sackcloth and ashes. (1) Inducements to repentance; (2) Tokens of repentance; (3) Hindrances to repentance.

3. "He that heareth you heareth me." (1) Hearing the disciples; (2) Hearing the Lord; (3) Hearing the Father.

LESSON BIBLE READING.

THE TWELVE AND THE SEVENTY. Two distinct companies (Matt. 10:5; Luke 10:1).

The twelve designated by name (Matt. 10:2-4). The twelve called apostles (Luke 6: 13; 22:14).

36-38; Luke 10:2). Both were similarly equipped (Matt, 10:9, 10; Luke 10:4). Both were similarly instructed (Matt. 10:11-14; Luke 10:5-9). Both were similarly warned (Matt. 10:

16 ; Luke 10 : 3). Both were similirly encouraged (Matt. 10:14, 15; Luke 10:10-15;.

LESSON SURROUNDINGS.

INTERVENING EVENTS .- On descend ing from the Mount of Transfiguration, a demoniac boy was healed (Lake 9 37-43: Matt. 17: 14-21; Mark 9: 14-29 During the journey "through Galilee" (Mark) which followed, our Lord a am predicted his death (Luke 9: 43-45; Matt. 17: 22, 23; Mark 9: 30-32; Reaching Capernaum, the tribute money is miraculously provide I (Matt. 17:24-27). A contention as to who was greatest arose among the disciples by the way, which was rebuked by our Lord (Luke 9:46-50; Matt. 18:1-35; Mark 9: 33-50), Matthew giving a detailed report of the discourse, while Mark and Luke insert an incident about

one whom the disciples rebuked for casting out demons without following with them. At this point Matthewand Mark close their account of the Galilean ministry, passing over nearly six months without notice. Luke and John, on the other hand, are very full in their reports of this period. Yet their narratives nowhere certainly coincide. Hence ar ses the most difficult problem in harmonizing the accounts. Luke (Luke 9:51) seems to regard the history from this point as a single journey to Jerusslem to death, while John distinctly notes several visits to Jerusalem. To arrange the several events is difficult. So far as the present lesson is concerned, the main question is: Was the sending out of he seventy before or after the visit to Jerusalem at the feast of tabernacles? others, and sent them two and (John 7.) Robinson places it before, making the return Jerusalem shortly after the feast of tabernacles. Andrews, however, thinks that visit to Jerusalem was in secret and that our Lord returned to Galilee after that feast (at which time he places the healing of the blind man, John 9 to 10 : 21). He regards Luke 9 : 51 as referring to the subsequent journey, and the sending out of the seventy as occurring on the way. The incident in verses 52-56 belongs to this journey, wherever it is placed; but verses 57-62 resemble what occurred on the day when the discourse in parables

> made. Other views of the order have been suggested, but these two are the leading ones. PLACE .- On the road from Galilee to Jersualem, probably skirting Samaria, TIME .- According to Robinson, in October, 782; that is, A. D. 29. According to Andrews, in November of

the same year.

was uttered. At all events, the minis-

disciples. Incidents .- The seventy are sent out two and two, to precede our Lord. The instructions given are: prayer for laborers; make no provision for the journey; enter a house and salute it; if received, remain there; if received in a place, heal and teach; if rejected, signify it by shaking off the dust. The fearful penalty of rejection is set forth.

Persons .- Our Lord; seventy of his

Ancient Egyptian Stockings.

These curious stockings are knitted in a very clever manner, and the material, fine wool of sheep, that might once have been white, is now brown with age. The needles with which the work was done must have been a little thicker than we should choose for the same purpose, and the knitting is loose and elastic The stocking is begun just as we make the design, only in the simplest manner, with single thread; but in the continuation of the work it is not simply plain, but fanciful. The "The kingdom of God is come usual border of the stocking, which nigh." (1) The kingdom of God; prevents the rolling up of the work, is (2) The opportunity of men.—The narrow, consisting of a row of turned kingdom (1) From God; (2) Through up loops; and the circle, the nicely shaped heel, which is a little different from our method, show a very skilful

But in the point of the stocking there It shall be more tolerable in that day is a characteristic difference between the Egyptian stockings and modern socks. While ours end in a rounded point, the Egyptian stockings run out in two large tubes of equal width, like the fingers of a glove. This strange shape is made to suit the saudals, which are furnished with a strap isstened about the middle of the sandal, and as the strap had to be laid over the stocking, the division is needed .- Er.

"Now, children," said the good man, "I have told you where the good boys go and where the bad boys go. Which would you choose?"

"Picase, sir. I'd rather go to the circus," answered the little fellow in the back seat.

A LITTLE girl, feeling a sharp wain in her neck, was told that it was "a stitch in her neck." "Why, she ex-claimed, with a terrifled look, "are our heads sewed on?"