

**REV. DR. TALMAGE.**

**The Brooklyn Divine's Sunday Sermon.**

Subject: "Kind Words Never Die, Cherished and Blessed."

TEXT: "A soft tongue breaketh the bone."—Prov. xxv, 15.

When Solomon said this he drew a whole volume into one phrase. You, of course, will not be so silly as to take the words of the text in a literal sense, but you will surely mean to set forth the fact that there is a tremendous power in a kind word. Although it may seem to be very insignificant, its force is indeed incalculable. It is the fragrance and all conquering utterance: "A soft tongue breaketh the bone."

If the weather were not so hot and I had time I would so glad to indicate to you a defense; kindness as a means of usefulness; kindness as a means of domestic harmony; kindness as best employed by governments for the taming and curbing of criminals, and kindness as best adapted for the setting and adjusting of international quarrels; but I shall call your attention only to two of them.

And first I speak to you of kindness as a means of defense. Almost every man in the course of his life is assaulted and assailed. Your moves are misinterpreted, and your religious or political principles are misapprehended. What do you do under such circumstances is the question. The first impulse of the natural heart says: "Strike back. Give as much as he has given you. Do the ditch which he dug for your feet. Give him with as severe a wound as that which he inflicted on your soul. Shot for shot, sarcasm for sarcasm. An eye for an eye. A tooth for a tooth. But your better spirit in the man's soul rises up and says: "You ought to reconsider that matter."

You look up into the face of Christ and say: "My Master, how ought I to answer these difficult circumstances?" And Christ instantly answers: "Bless them that curse you, and pray for them which despitefully use you."

Then the old nature rises up again and says: "You had better not forgive him until first you have chastised him. You will never get him in so tight a corner again. You will never have such an opportunity of striking the right kind of punishment upon him again. First chastise him and then let him go."

"No," says the better nature; "hush, hush, my fowl heart, be still, and let me break the bone." Have you ever seen your life long acerbity and acrimonious dispute to settle a quarrel? Did they not always make matters worse and worse and worse?

Many years ago there was a great quarrel in the Presbyterian family. Ministers of Christ were thought orthodox in proportion as they had persecuted before, and other members of the same denomination, more merciful and more forgiving, were thought more outrageous personalities were abroad. As in the autumn a hunter comes home with a string of game, partridges and wild ducks slung over his shoulder, and the ministers who came back from the ecclesiastical courts with long strings of doctors of divinity which they had shot with their own rifle. He says to the other: "You are the most worthy, until after a while some good man resolved upon another tack. They began to explain away the difficulties; they began to forgive each other's faults, and lo! the great church quarrel was over, and the new school Presbyterian church and the old school Presbyterian church became one."

The different parts of the Presbyterian order yielded by the former, a little hummer, a Christian hummer, that the Scriptures call "a soft tongue."

You have a dispute with your neighbor. You say to him, "I desire you." He replies, "I can't bear the sight of you." You say to him, "Never enter my house again." He says, "If you come on my door again, I'll kick you." You say to him, "I'll put you down." You say to him, "I'll kill you." He says to you, "I'll kill you." You say to him, "I'll put you down." And so the contest rages, and year after year you act the un-Christian part. After a while the better spirit enters you, and one day you go over to the neighbor, and say, "I am sorry over your hand; we have fought long enough. Time is so short and eternity is so near that we cannot afford any longer to quarrel. I feel you have wronged me very much, but let us settle all now in one great hand shaking, and be good friends for all the rest of our lives." You have risen to a higher platform than that of mere abjection and scorn. You win his admiration, and you get his apology. But if you have not conquered him in that way, at any rate you have won the approval of your own conscience, the high estimation of good men, and the honor of your Lord, who died for His armed enemies.

and the ocean begins to rise. It comes up to high water mark. It embraces the great headlands. It submerges the beaches of all the continents. It is the heart throbbing world against the heart throbbing of another world. And I have to tell you that while all your storms of ridicule and storms of sarcasm may rouse to the passion of an insupportable nature, nothing less than the attractive power of Christian kindness can ever raise the deathless spirit to happiness and to God. I have not faith in the prayer of a child five years old, in the way of bringing an infidel back to Christ and to heaven, than I have in all the hissing thunderbolts of ecclesiastical controversy.

You cannot overcome men with religious argumentation. If you come at a skeptical man with an argument on behalf of the Christian religion, you put the man on his nerves. It is as if you had a carbine. I'll use my carbine. I'll answer his argument with my argument. But if you come to that man persuading him that you desire his happiness on earth and his eternal welfare in the world to come, his cannot answer it.

What I have said is just as true in the reconciliation of the openly vicious. Did you ever know a drunkard to be cured by the caricature of a drunkard? Your mimicry of the staggering step, and the thick tongue, and the disgusting bludgeon only worse maddens his brain. But if you come to him in kindness and sympathy, if you show him that you appreciate the awful grip of a depraved appetite, if you persuade him of the fact that thousands who had the grasping hooks of evil inclination outch in their soul as firmly as in his have been delivered, then a ray of light will flash across his vision, and it will seem as if a supernatural hand was steady his staggering gait.

A good many years ago there lay in the streets a man dead drunk, his face exposed to the blistering noontide sun. A Christian woman passed along, looked at him and said, "Poor fellow!" She took her handkerchief and spread it over his face, and passed on. The man roused himself up from his slouch and began to look at the handkerchief and lo! on it was the name of a highly respectable Christian woman of the city. He went to her, he thanked her for her kindness, and that one little deed saved him for life, and saved him for the life to come. He was afterward Attorney-General of the United States; but higher than all, he became the consecrated disciple of Jesus Christ.

Kind words are so cheap it is a wonder we do not use them oftener. There are tens of thousands of people who are dying for the lack of one kind word. There is a business man who has fought against trouble until he is perfectly exhausted. He has been thinking about forgery, about robbery, about suicide. Go to that business man. Tell him that better times are coming, and tell him that you yourself were in a tight place, and the Lord delivered you. Tell him to put his trust in God. Tell him that Jesus Christ stands beside every business man in his perplexities. Tell him of the sweet promise of God's comforting grace.

That man is dying for the lack of just one kind word. Go to-morrow and utter that one saving, omnipotent, kind word. Here his soul that has been wrapped in gloom wants to find the light of the Gospel. He feels like a shipwrecked mariner looking over the beach, watching for a sail against the dividing waves, and he is waiting for the Lord who waits to be gracious to him, and though he has been a great sinner, there is a great Saviour provided. Tell him that though his sins are as scarlet they shall be as snow; though they are red like crimson they shall be as wool. That man is dying forever for the lack of one kind word.

There used to be sung at a great many of the pianos all through the country a song that has almost died out. I wish somebody would start it again in our social circles. There may have been very excellent art in the music, but there was a grand and glorious sentiment.

**A QUEER LITTLE ISLAND.**

The political relations of England and Germany have recently made the little island of Heligoland not only famous but a place of importance in international politics. Some of the facts about Heligoland, which are found in the "Encyclopedia Britannica," and given in the recent issue of the *Christian Union* are peculiarly interesting.

Heligoland lies in the North Sea about thirty-five miles from the mouth of the Elbe. There are in reality two islets, one the sand and one of rock, lying about a quarter of a mile apart. "The Rock Island is nearly triangular in shape, surrounded on every side by steep cliffs, the only beach being the sandy spit where the landing-place is situated, near the south-east point. On this islet there are some five hundred houses, divided into a lower town or *Unterland*, on the spit, and an upper town or *Oberland* situated on the cliff above, and connected by the lower town by a wooden stair of 190 steps, the only possible mode of communication between the two sections. The portion of the flat-topped rock not occupied by the houses, the church with graveyard, the Government residences, and place for a battery, comprises a little pasture land, a few cabbage gardens, potato patches, and a powder magazine at the north end of the rock. About two hundred sheep tethered to particular spots, feed on the scanty herbage, eked out by potato-peelings and halms, cabbage blades, or any other vegetable refuse, which is carried out to them every morning. From one end of the island to the other runs a foot-path, called by the Heligolanders the 'Landwee' or high road, but better known to visitors by the name of 'Kartoffel Allee' (Potato Walk). There is also a lighthouse; but, though a few guns are placed behind a rude earthwork, there are no fortifications except the inaccessible cliffs of the island, and no garrison of any kind unless a few coast-guardsmen be considered as such. The greatest length of the island which slopes somewhat from west to east, is five thousand eight hundred and eighty feet, and the greatest breadth eighteen hundred and forty-five feet, its circumference thirteen thousand five hundred feet, its average height one hundred and ninety-eight feet, and the highest point two hundred and fifteen feet. The Düne or Sand Island is little more than a sand-bank covered with scanty herbage, and imperfectly bound together by bent-grass, and carices. It is only about two hundred feet above the sea at its highest point, but the drifting sands and the constant inroads of the sea make the height rather variable. The sea-bathing establishment is situated here; but, with the exception of the restaurant keepers and waiters, and the attendants who drag the bathing-coaches into the sea, there are no residents. A shelving beach of white sand presents excellent facilities for bathing; everything is under strict Government surveillance, the boats in which the bathers cross in the morning the hours of bathing, and the tariff being all regulated by law. Approached from the sea, the Rock Island, with its red-tiled houses, perched in a little cluster on the red cliff—'Am Palm,' as it is called—looks very picturesque, and even the narrow brick-paved or sandy lanes and winding paths and the rain in a certain degree quaintness. There are—with the exception of a wheel-barrow or a perambulator—no wheeled carriages in the island, and no horses or other beasts of burden. Even the two cows kept in the Unterland for the use of invalid visitors, and whose milk is sold at the apothecary's shop, are removed at the end of the bathing season to Cuxhaven, the island not supplying food for both man and beast. Mud is unknown on the streets, the rain only serving to wash the dirt off the surfaces clean as the scoured floors of the housewives' kitchens. Most of the houses are built—the lower half at least—of brick, but some are of wood. There are a theater, a 'conversation house,' and a number of hotels and restaurants, though during the season nearly every house is more or less let to 'bade-gaester'—visitors for sea-bathing forming the great source of the islanders' prosperity. In both the lower and the upper town there are numbers of shops; but the articles for sale seem to be chiefly intended for the summer 'bathing guests,' the natives getting most of their supplies from Hamburg or Bremen. The dwellings of the fisher-folk are reasonably clean and the interiors bear evidence of the sea-faring character of the population. Some of the houses have little gardens with flowers, cucumbers, etc., in front of them; and in places protected by the sea breezes there are a few fruit trees. At the foot of the star are one or two lime trees, sheltered by the contiguous houses; they are looked upon by the Heligolanders as objects of national pride. During the summer, from two thousand to three thousand visit the island for sea-bathing. Most of these are from Hamburg, English or other 'guests' being rare. There are no English residents, the officials, the governor excepted, being either natives or Germans.

Of these officials a correspondent of the New York 'Tribune' gives an amusing account in a recent letter. "There is a good deal of government here, too. There is a Colonial Governor and the before-mentioned Secretary and two Councilors, who meet in solemn state in the old Danish Governor's House. There is a Treasurer, too, and a Pooch-Bah. The latter is a warrant officer of the British Navy. He is also Commander-in-Chief of the land and sea forces of the colony, Chief of Police, Chief of Justice, Attorney-General, Chief Constable, Conny Court Judge, Governor of the Gaol, Turnkey, Sheriff, Justice of the Peace and Executioner; and if there are any other little odd jobs to be done outside of those officers, he does them. It should be added that the total land and sea forces of the colony consist of five conscripted men. There are some five hundred men on a sand hill somewhere, which form the armament of the island. But with all his multitude of offices, Lieutenant Pooch-Bah often finds time hang heavy on his hands. About once in three months there is a pretty civil suit to be tried. That is all. A few years ago, for the only time in half a century there was a criminal case. A man was arrested for stealing a dozen pewter spoons. This event created tremendous excitement, and was talked of for years. The criminal was convicted and was sentenced to imprisonment at hard labor in prison dress for, I think, two weeks. The dress consisted of a fine new suit of clothes, much better than he had ever worn in his life. They had to be procured from the tailor's especially for him, by the way, since there never before had been used such a thing. The labor consisted in shovelling sand at the pier for eight hours a day. As for the imprisonment, it meant that the convict had to sleep every night in the guest chamber of the Governor's house. There was no other lock-up. And he took his meals at the table d'hôte of the very inn from which he had stolen the spoons."

The history of Heligoland, notwithstanding its quaintness, barrenness, and limited size, is interesting. "Here Hertha had her great Temple, and hit-er came from the main-land the Angles to worship at her shrine. Here lived King Radbod, a pagan, and on this isle St. Wilbrod, 1,200 years ago, first preached Christianity; and for its ownership, before and after that date, many sea rovers have fought."

An energetic and skillful business man will keep his eye open lest red tape get entangled in the affairs of his counting-room or office. How easily such wasteful entanglements may develop is shown by three anecdotes which "Chatter" quotes from a Parisian paper:

"The patrol, which, since 1871, has been marching four times a day—rather every evening—from the Mont-Valerian fort to the Suresnes railway station, now only goes once. The change has been made recently. The story of this patrol is a curious one. In 1871 a council of war was sitting at Mount-Valerian. On their way from the Suresnes station to the citadel—a distance of about half-a-mile—a few officers were insulted and roughly treated. This was in the evening. An order was immediately issued that every day after nightfall four men and corporal, armed with lanterns, should meet every train coming from Paris, to render assistance to officers in case of need and to enforce the respect due to their epaulettes. So, for the last seventeen years the corporal and his men; lantern in hand, have walked to and from the station every night, winter and summer alike, whether moonlight or pitch dark. It is the legend of the sentry patrol, which, had he posted by the side of a newly painted seat in a public garden, to warn the public against sitting on it, and who was kept there for twenty years.

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The Russian army has a similar tradition, more poetic but less known. An officer of the guard had fallen in love with Catherine of Russia without daring to tell her the fact. One day as the Empress passed him in the courtyard of the palace, he turned away his eyes to examine a little flower which was growing between the stones of the pavement. Catherine understood and was affected, as was proved by the fact that she posted a sentry in the middle of the court to mount guard over the flower. Seventy-five years later the sentry was there still. The Emperor Nicholas had him removed.

Scholastic Hints. Clearness of thought and expression are always at a premium. Don't forget to use the newspaper as an occasional reading exercise. It is much easier to discipline when you are directly in front of the class. A child's questions are the best indication of his tendency to think or not to think for himself. Have the courage to be independent in any specific method when you are confident you are right. The high school should establish the habits and train in the methods followed in the highest inquiries after scientific truth. The principles of thinking, which are to common life what axioms are to mathematics, should be well taught and thoroughly appreciated. In the news of the day, the news of the week and the school reading of the newspapers distinguish sharply between the real and the sensational. Respect for the wisdom of the ages is an important characteristic of teacher or pupil; but disrespect for the best wisdom of the day is not creditable. The first work in every lesson should be to start the class in some genuine thinking. Every word, look and act should be focused for thought activity on the part of the class. It is not often that good results are obtained from keeping pupils after school. There are teachers who can make it serviceable for discipline and inspiration, but they are rare.

Strawberry Leaf-Blight. It is known that this disease usually causes the greatest injury by attacking the new growth which appears directly after the new fruit is harvested. A period the old leaves contain innumerable spores, and it is these that infect the young leaves. To prevent this the practice of burning over the plants just after the fruit is gathered should be followed with success, the young plants usually starting up and growing thrifty after the treatment. The complete destruction of the old leaves is usually effected by first mowing the plants, allowing the foliage to dry a day or two and then burning. Last year an experiment was made by Colonel Pearson, with a view to determine the effect of spraying the foliage with a strong solution of sulphuric acid. Several rows of strawberry plants, badly infested with leaf-blight, were sprayed with a solution made by mixing one pint of sulphuric acid with six gallons of water, the application being made soon after the fruit was harvested. As a result of this spraying the old leaves were as effectually destroyed as if they had been burnt with fire, and two weeks later the plants had started up fresh and green. On the 16th of September the difference between the treated and untreated plants was quite striking. The sprayed rows were fresh and green, while adjoining unsprayed plants left for control were badly blighted. Where one has a suitable spraying pump it would doubtless be economy to adopt this method of destroying the old plants rather than the plan of mowing and burning with fire.

**SUNDAY SCHOOL LESSON.**

SUNDAY, SEPTEMBER 7, 1906.

Jesus and Zaccheus the Publican.

LESSON TEXT.

(Luke 19: 1-10. Memory verses: 7-10.)

LESSON PLAN.

TOPIC OF THE QUARTER: *Jesus the Saviour of Men.*

GOLDEN TEXT FOR THE QUARTER: *He is able to save to the uttermost.*—Heb. 7: 25.

LESSON TOPIC: *Welcoming the Sincere Seeker.*

1. Seeking Jesus, vs. 1-4.  
2. Receiving Jesus, vs. 5-7.  
3. Confessing Jesus, vs. 8-10.

GOLDEN TEXT: *The Son of man is come to seek and to save that which was lost.*—Luke 19: 10.

DAILY HOME READINGS: M.—Luke 19: 1-10. Welcome the sincere seeker. T.—Matt. 8: 5-13. Sincere seeking. W.—Matt. 15: 21-28. Sincere seeking. T.—Mark 5: 22-24, 35-43. Sincere seeking. F.—Mark 5: 25-34. Sincere seeking. S.—Mark 10: 46-52. Sincere seeking. S.—Luke 7: 36-50. Sincere seeking.

LESSON ANALYSIS.

I. SEEKING JESUS.

1. A Despairing Calling: Zaccheus... was a chief publican (2). Why doeth your Master with publicans? (Matt. 9: 11). Let him be unto thee as... the publican (Matt. 18: 17). But the publicans and Pharisees believed him (Matt. 21: 32). God, I thank thee, that I am not as... this publican (Luke 18: 11).

II. A Praiseworthy Desire: He sought to see Jesus who he was (3). Come, see a man, which told me all (John 4: 29). Who is he, Lord, that I may believe? (John 9: 36). Sir, we would see Jesus (John 12: 21). That I may gain Christ, and be found in him (Phil. 3: 8, 9).

III. A Commendable Effort: He... climbed up into a... tree to see him (4). If I do but touch his garment, I shall be made whole (Matt. 9: 21). They besought him that they might only touch... his garment (Matt. 14: 36). There ran one to him, and kneeled to him (Mark 10: 17). He went unto him, and besought him (John 4: 47).

1. "He entered and was passing through Jericho." (1) A needy city; (2) A helpful visitor; (3) A passing opportunity.—Jericho's opportunity (1) Improved by some; (2) Rejected by many.

2. "He sought to see Jesus who he was." (1) His motive; (2) His action; (3) His success.—(1) Desires felt; (2) Means employed; (3) Success attained.

3. "He could not for the crowd, because he was little of stature." (1) Personal deficiency; (2) Adverse surroundings; (3) Skilful effort; (4) Splendid success.

II. RECEIVING JESUS.

1. Jesus Calling: Zaccheus, make haste, and come down (5). I came not to call the righteous, but sinners (Matt. 9: 13). Come unto me, all ye that labor (Matt. 11: 28). Be of good cheer; rise, he calleth thee (Mark 10: 49). If any man thirst, let him come unto me, and drink (John 7: 37).

2. Willing Ones Responding: He made haste, and came down, and received him joyfully (6). They were baptized, confessing their sins (Matt. 3: 6). And many more believed (John 4: 41). They then that received his word were baptized (Acts 2: 41). There was much joy in that city (Acts 8: 8).

III. Opponents Complaining: He is gone in to lodge with a man that is a sinner (7). This man... would have perished... that she is a sinner (Luke 7: 39). The man receiveth sinners (Luke 15: 2). They are filled with new wine (Acts 2: 15). They opposed themselves, and blasphemed (Acts 18: 6).

1. "Zaccheus, make haste, and come down." Christ's call (1) Personal; (2) Pressing; (3) Peremptory.—(1) Approach demanded; (2) Haste required.

2. "He made haste, and came down, and received him joyfully." (1) Prompt action; (2) Joyous action; (3) Christward action.—(1) Zaccheus welcomes the Lord; (2) The Lord blesses Zaccheus.

3. "He is gone in to lodge with a man that is a sinner." (1) A ground of Pharisaic complaint; (2) A ground of penitential consolation.

III. CONFESSING JESUS.

1. Open Confession: Zaccheus stood, and said unto the Lord (8). I will confess my transgressions unto the Lord (Psa. 32: 5). Who shall confess me... him will I also confess (Matt. 10: 32). With the mouth confession is made unto salvation (Rom. 10: 10). If we confess, ... he is faithful... to forgive (1 John 1: 9). To-day is salvation come to this house (9). Who forgiveth all thine iniquities (Psa. 103: 9). Son, be of good cheer; thy sins are forgiven (Matt. 9: 2). He said unto her, Thy sins are forgiven (Luke 7: 48). We know that we have passed out of death into life (1 John 3: 14).

**III. Realized Redemption:**

The Son of man came... to save that which was lost (10). He shall see of the travail of his soul, and shall be satisfied (Isa. 53: 11). I was not sent but unto the lost sheep (Matt. 15: 24). He layeth it on his shoulders rejoicing (Luke 15: 5). Make merry for this my son was dead, and is alive (Luke 15: 23, 24). 1. "Zaccheus stood, and said unto the Lord." (1) In public position; (2) Before the penetrating eye; (3) With accepted avowals.—(1) His position; (2) His declaration.

2. "To-day is salvation come to this house." (1) A prompt salvation; (2) A happy home—salvation in the home; (1) Ready; (2) Rich; (3) Eternal.

3. "To seek and to save." (1) Seeking; (2) How? Why? (2) Saving. From what? To what? By what?—(1) The Lord's double mission; (2) The sinner's double encouragement.

LESSON BIBLE READING.

THE PUBLICANS.

Collectors of taxes (Luke 6: 27); Suspected of extortion (Luke 3: 12, 15); Gilty of extortion (Luke 19: 8); Secured large wealth (Luke 19: 2); Despised by the Pharisees (Luke 18: 11); Cursed with the infamous (Matt. 11: 19; 23: 2); Christ befriended them (Matt. 9: 11; Luke 15: 1, 2); Responsive to religious effort (Mark 2: 15; Luke 18: 14; 19: 5, 6).

LESSON SURROUNDINGS.

INTERVENING EVENTS.—In the account of Matthew, the parable of the laborers in the vineyard (Matt. 20: 1-16) is added to the discourse of the last lesson. Some harmonists also insert the raising of Lazarus at this point; others, however, place it still later. Another prediction of the passion (Matt. 20: 17-19; Mark 10: 32-34; Luke 18: 31-34) seems to have followed immediately the parable of the laborers in the vineyard; after which came the ambitious request of the wife and sons of Zebedee (Matt. 20: 20-28; Mark 10: 35-45). The healing of Bartimaeus and another blind man took place shortly after, in the neighborhood of Jericho, the differences in the accounts being variously explained (Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43). This lesson is connected with the final departure from Jericho.

PERSONS.—Our Lord was passing through Jericho; then at the house of Zaccheus, probably in the court or at the entrance of the house. The city, in New Testament times, was situated south-east of the site of the more ancient Jericho, about two miles east of the present village of El-Riha. It was at the opening of the valley of Achor into the valley of the Jordan, some six miles north of the Dead Sea.

TIME.—According to the usual view, about a week before the last passover, though opinions differ as to the exact day. Andrews, however, fixes the date of the lesson on Thursday, the 7th of Nisan (March 30), 783 A. C. U. C. that is, A. D. 30. He thinks that our Lord remained at the house of Zaccheus over night, departing for Bethany the next day.

PERSONS.—Our Lord, a crowd following him; Zaccheus.

INCIDENTS.—The journey through Jericho; Zaccheus's attempt to see Jesus; our Lord's recognition of him and proposal to be his guest; the mutual prayer of the multitude; the confession of Zaccheus; the response of Jesus.

There is no parallel passage.

A Diabolical Plant.

Mr. Dunstan, naturalist, who has recently returned from Central America, where he spent nearly two years in the study of the flora and fauna of the country, relates the finding of a singular growth in one of the swamps which surround the great lake of Nicaragua. He was engaged in hunting for botanical and entomological specimens, when he heard his dog cry out, as if in agony, from a distance. Running to the spot whence the animal's cries came, Mr. Dunstan found him enveloped in a perfect network of what seemed to be a fine rope-like tissue of roots or fibres. The plant or vine seemed composed entirely of bare, intertwining stems, resembling, more than anything else, the branches of the weeping willow denuded of all foliage, but of a dark, nearly black hue, and covered with a thick viscid gum that exuded from the pores. Drawing his knife, Mr. Dunstan endeavored to cut the animal free, but it was only with the greatest difficulty that he succeeded in severing the fleshy muscular fibre. To his horror and amazement the naturalist then saw that the dog's body was bloodstained, while his skin appeared to have been actually sucked or puckered into spots, and the animal staggered as if from exhaustion. In cutting the vine the twigs curled like living, sinuous fingers about Mr. Dunstan's hand, and it required no slight force to free the member from its clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was a greyish dark tinge, remarkably adhesive, and of a disagreeable animal odor, powerful and nauseating to inhale. The native servant who accompanied Mr. Dunstan manifested the greatest horror of the vine, which they call the devil's snare, and were full of stories of its death-dealing powers. He was able to discover very little about the nature of the plant, owing to the difficulty of handling it, for its grasp can only be torn away with the loss of skin and even of flesh; but, as near as Mr. Dunstan could ascertain, its power of action is contained in a number of infinitesimal mouths or little suckers, which, ordinarily closed, open for the reception of food. If the substance is animal, the blood, is drawn off and the carcass or refuse then dropped. A lump of raw meat being thrown in, in the short space of five minutes the blood will be thoroughly drunk off and the mass thrown aside. Its voracity is almost beyond belief.

To live is not merely to breathe; it is to act, it is to make use of our organs, senses, faculties—of all those parts of ourselves which gives us the feeling of existence.