## REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Crooked Things."

TEXT: "The crooked shall be made straight."-Isa. xl., 4. Geometry, from the time it was discovered on the banks of the Nile, which, by its overflow annually obliterated the landmarks, and the restoration of these landmarks made such a science necessary—I say geometry ever since then has been busy with lines, straight lines, curved lines, lines in angles and cones and spheres, but has never been able to evolve any beauty from a line that was merely crooked. The circle and the square was always considered admirable. Isaiah \*ecognizes the circle and says, "The Lord sits upon the circle of the earth." The ancient tabernacia was "four alter of the ancient tabernacia was "four altar of the ancient tabernacie was "four square," and the breast plate of the priests "four square," and heaven, according to St. John, is "four square." But the Bible has no admiration for lines that are merely crooked Indeed my text in prophesying the world's complete rectification declares, "The crooked shall be made straight."

shall be made straight."

There have been so many moral earth quakes that many things have got into a terrible twist—crooked laws, crooked Governments, crooked fortunes, crooked disposition—and many of the efforts to straighter things have only made them more crooked. And some good people sit down in despair and become pessimistic, and give up life, and the church and the world as dead failures. With such lachrymose behavoir. I have not sympathy. It is a promise of the Lord Almighty. "The crooked shall be made straight." I propose, as I may be divinely helped, to mention some of the crooked things that are going to be straightened.

Much of the wealth of the world is in the hands of the profligate, while many of the

hands of the wealth of the world is in the hands of the profligate, while many of the best people are subjected to distressing privation, and there is going to be a redistribution of property. If it were possible it would be a bad thing to have things divided equally. Some men are able to endure more success than others, and prosperity that might not uncalance you might destroy me. The Declaration of American Independence declares that all men are born equal, but the opposite is the truth, for they are born unequal. In no respect is this more evident than in their capacity to endure success, financial or social. I have seen men by the acquisition of \$30,000 made arrogant and overbearing, and I have known others with their millions of dollars childlike and unas-suming and Christian. We would all be affluent, but the Lord cannot trust us. I am

clad there are those He can trust.

Much is said against capitalists, but the
world would be a very shaky world without them. Who built the great railroads which, while they give such facilities of travel, employ tens of thousands of laborers supporting them and their families? Capitalists. Who them and their families? Capitalists. Who built great ships that stir the rivers and bridge the ocean? Capitalists. Who reared the thousands of factories all over the land in which hundreds of thousands of employes their daily bread? Capitalists. Who endowed your colleges and opened free li-braries and built asylums for the orphan, the crippled and the insane? Capitalists. But for them there would not be an academy of music, or a picture gallery, or a free library, or a steamboat, or a railroad in America. Who put the world on seventy-five years beyoud what it would have been in enterprise,

in comforts, in educational advantage, in good things without number? Capitalists. The more money a man gets the better, if but he who smade and never can

a value of discinstances and upto og to the Wint of the way of the want out to omto bester days to one good aver their families ratened, and properties the to larger share of the other hand states a consider will discolve it not

ments fly end to the grant state of their hands and the are thousands of them states will contribute toward helpabout by helping struggling people into lucra-tive ousciess, and the men who has amassed enough and a surplus will say. "There is a young merchant without any capital; I will start him on Fulton street;" and "There is a young mechanic who has no means of his own and I will put him on a career of prosperity;" and "There is a farmer with too big a mortgage on his land, and I will help him lift the encumbrance." The fact is that if the kindliness and generosity manifested by managery dependent of the strength of the strength. proneyed men toward the struggin during

broneyed men toward the struggin during the ast fifty years increases in the same ratio for the next fifty years there will be a condition of society paradisiac. We are going to have a multiplication of William E. Dodges and Peter Coopers and James Lenoxes and George Peabodys. So will come redistribution, and the crooked will be made straight. Mind this: God never yet undertook a failure. The old book, which is worth all other books put together, makes it plain that God has undertaken to regulate this world by gospel influences, and if He has the power He will do what He says He will, and no one who amounts to anything will deny His power. God has said a hundred times "I will," but never once has said "I cannot." We may with our tack hammers pound away We may with our tack hammers pound away trying to mend and improve and straighten the financial condition of the world, and by disappeinted in the result, because our arm is too weak and the hammer we wield too small: but the most defiant difficulty will flatten and disappear when God with a ham-mer made of summer thunderbolts strikes it, saying, "The crooked shall be made straight."

In your business concerns there are influences perplexing. Your affairs may seem all right to outsiders, for business firms do not advertise their private troubles; but where one firm has everything just as it wants it there are a hundred firms at their with the second wheat to be sufficient. wants it there are a hundred firms at their wits' end what to do with that partner who: draws more than his share of the profits, or with that stockholder who comes in just often enough to upset things, or with that disappearance of funds which you cannot account for, although you have suspicions you cannot mention; or with that investment which was made contrary to your judgment because there was a determination to push it through, or because you are going behind mouth by month, without any prospect of extrication. The trouble is putting a wrinkle on your forehead that ought not to appear there for ten years yet, and you will be forty years old when you ought to be only thirty, or sixty when you ought to be only sixty. seventy when you ought to be only sixty. Stop worrying; either by the dissolution of that firm or by readjusting matters you will be brought safely through if you put your trust in God.

When commercial houses fall the

trust in God.

When commercial houses fail the suspension is advertised, but of the tens of thouseneds of men who are every day extricated no public mention is made. Yesterday was Saturday, and I warrant that at the windows of banks, and in counting rooms of stores, and on every street of every city God appeared for the deliverance of good men as calculated as when with His right foot He trod Lake Galilee into placidity, and made Daniel as safe among the lions as though they had

I never yet asked God to do anything but He did it, if it were best, and in all the cases where my prayer has not been answered I have found out afterward that it was best have found out afterward that it was best not to have been answered in my way. But none of us has tested the full power of praysr. It is a force very like some of the forces of nature that were in existence but not employed. For ages electricity was thought good for nothing but to burn barns and kill people with one fell stroke. The lightning rod on the top of houses was the spear with which the world charged on the thunderstorm, as much as to say: "If you dare to come this way I will hurl you into the ground." But now electricity lightens homes and churches and cities and Christendom, and moves rail cars, and he is a rash dom, and moves rail cars, and he is a rash man who mentions anything as impossible

to this natural energy.

So the power of prayer was to the world rather a frightful power, if it was any power at all. But that has been changed, and mea begin to use it in some things, and the time will come when it will be used in all things, and there will be a Bible in every counting room, and supplication will ascend from every commercial establishment, and when business firms are formed the question will not only be asked as to how much this one and that one put in of capital, but the question will be asked: "Do you know how to pray?" Mightier agent than any natural force yet developed will be this Gospel elec-tricity flashing heavenward for help, flashing earthward with divine response. God in business life. God in agricultural life. God in mechanical life. God in artistic life. God in every kind of life.

Your religion for the most part is hung up so high you cannot reach it. It is hung up on the cloudy rafters of the sky, where you expect to snatch it up as you finally go through for heavenly residence. Oh, have your religion within easy reach now! Religion is not for heaven, but for this world. Once in heaven we will need no prayer, for we shall have everything we want. We will need no repentance, for we shall have for-ever got rid of our sins. We shall have no need of comfort, for there will be no trouble.
The Christian religion is not for heaven,
where everything is all right, but for this
world, where so many things are all wrong.

Washington Allston, whose name you recognize as that of a great American painter, was reduced to extreme poverty, and one day got on his knees and asked for a loaf of bread for himself and his starving a loaf of bread for himself and his starving family. While he was bowed in that prayer there was a knock at the door, and a man came in and said: "How about your painting, the 'Angel Uriel," that received the prize at the royal academy? Has it been sold?" 'No," said Allston: "How much de you want for it?" Allston replied: "I am done fixing a price, for I cannot get it." "Will four hundred pounds be enough!" asked the stranger. "Why, that is more than I asked," said Allston. The four hundred pounds (two thousand dollars) were paid, and the purchaser introduced himself as the Marquis of Stafford, who thereafter was one of the most liberal patrons of the rescued artist. "Oh, that all just happened so." Did it? Tell that to some ignorant man, some benighted woman, who has never man, some benighted woman, who has never read the promise, "Call upon Me in the day of trouble, I will deliver thee," or that other promise, "The crooked shall be straight." "Well," says one, "you don't apply this in every direction." Yes, I do. Take the most

uncertain thing on earth—the weather. The Bible distinctly says that prayer controls the weather. James v., 17, 18: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and itrained not on the earth for the space of three years and six months; and he prayed The more money a man gets the better, if at comes honestly and is employed rightcousy. Nevertheless we all see that there needs to be a redistribution of property. Communism proposes to make that distribution by torch and dagger and dynamite. Throw the midnight express train off the track and put the factory into sunfagration. Disrupt the factory into sunfagration. Disrupt the factory into sunfagration. Disrupt the factory into sunfagration. Such poofortune to know many ship captains. They are all in our services. They leave their vessels on Sunday mornings and join us in

warrant there are enough of them present this morning to take a whole fleet in safety across the Atlantic. Whenever I have heard them testify it has mightily confirmed me in what I knew before, that God answers prayer concerning the weather. And there have been cyclones that started up from the Caribbean Sea, sweeping down every sail and every smokestack and every mast in their course, which in answer to specific petition some particular ship, leaving that in calm waters, and then resuming their original path of destruction. The weather probamilities again and again have announced a empest, and we were all ready for it, but to as surprise of most people the next day we are the aunouncement that the atmospheric

fury had changed its course. The probability is it struck a prayer and glanced off. If Elias's prayer affected the weather of Palestine for forty two months, I should think somebody now might have a prayer that would affect it for a couple of days.

John Easter was many years ago an evan-ge ist in Virginia. A large out-door meeting was being held in that State. Many thou-sands had assembled in the open air, and heavy storm clouds began to gather. There was no shelter to which the multitude could retreat. The rain had already reached the "Brethren, be still while I call upon God to stay the storm till the Gospel is preached to this multitude." Then he kneit and prayed that the audience might be spared from the rain, and that after they had gone to their homes there might come refreshing showers. Behold, the clouds parted as they came near and passed to either side of the crowd and then closed again, leaving the place dry where the audience had assembled, and the next day the postponed showers came upon the ground that had been the day before

Do you say it only happened so? I cannot see what you keep your Bibles for, and the God you worship is not my God. Your God is an autocrat, and he is so far off and so far up that the world cannot touch him, and his throne is an eternal iceberg. My God is a father, here and now, and a father will give his child what he asks for if it is best for him to have it. Pray about everything that him to have it. Pray about everything that concerns you, secularities as well as spiritualities. Take to God all your annoyances and perplexities. The crooked shall be made straight. Some people talk as though God controlled things in general but not in particular; that He started everything under certain laws and then let it take care of itself, as an engineer might start his lecomotive on an iron railroad track and then jurp off. What would happen to such a locolidative is what would long ago have happened to our world if God had started it and afterward allowed it to look out for itself.

to our world if God had started it and afterward allowed it to look out for itself.

There is no such thing as a general providence. It is a particular providence. God has no general care for a forest. It is a care of every cell of every leaf and root in that forest. God has no general care of the ocean. It is a care of every drop of water in the liquid magnitude. God has no general care for the human race. It is a care of every individual of that race, and of every item of individual history. I preach Him, a God in infinitesimals, an every day God, a God responsive, and one breath of earnest prayer, though that breath should not be strong enough to make a candle flicker, will absord more of the divine attention than if the archangel standing at the foot of the throne

more of the divine attention than if the archangel standing at the foot of the throne should flap both wings.

It is remarkable how many crooked things are in the providence of God being made straight. About thirty years ago our national affairs were as crooked as depraved American politics and bad men and Satan could make them. From the top of Maine to the foot of Florida the nation was red with wrath, It was wrangle and fight all the way through and one of the mildest things that the North and South promised each other was assassination. During this summer I have traveled through New York and Ohio and Illinois and Indiana and Minhesota and Kansas and Nebraska and Mesouri and Texas and Louisiana and Georgia

and North and South Carolina and Virginia and Pennsylvania, and I have shaken hands with tens of thousands of people and talked with men of all sections and degrees, and I have to tell you it is all peace, and in all the States of the Union you could not now marshall a military company of one hundred sol-diers to fight against the United States Governm at unless you got your men out of the penitentiary. Did the corrupt and gangrened political parties do this work of rectification and pacification? No! It was by divine in-terposition that the crooked has been made

straight.
On the 2d of December, 1851, Louis Na-On the 2d of December, 1851, Louis Napoleon Bonaparte rode down the Champs Elysee of Paris, and under the hoofs of his horse a republic was trampled as the river went to take a throne. It was the outrage of the century. For nineteen long years the wrong triumphed. The will of one man who wanted to remain Emperor kept down a nation who wanted a republic. But September, 1870, arrived, and Sedan unrolled its crimson scroll. The Emperor surrenders crimson scroll. The Emperor surrenders with 83,000 troops, 419 field guns, 6000 horses and 60,000 muskets. From that day the ballot box was up and the throne was down. Free institutions have been substituted for an infamous monarchy. Thank God! The crooked has been made straight. But why go so far to find fulfillment of my text? In all our lives there are crooked things that need to be made straight, and each hearer or reader will enumerate for himself or herself. With one it is dilapidated physical health, and you are saying, "Why cannot I be in good health when I have such opportunities and such responsibilities." Alas for the sick headaches, and the rheumatic joints, and the neuralgic thrusts, and the lame foot! But you will be well soon. Life at the longest is an abbreviated durance.

Some people call him death.

No disease was ever able to stand before his touch. Use all the means afforded for physical recuperation, but if they fail the hour of release is not far away. There need be no incurables. There is no sorrow that heaven cannot cure. Those who in this world have always been well will not get the best pert of heaven. They will not have the best part of heaven. They will not have the advantage of contrast. They were well before they left this world, and why should they be so gratulated at being well in the next world? But those who on earth were hindered or broken down in health what a contrast as or broken down in health what a contrast as they step into that domain where there has never been an aching brow, or lame foot, or inflamed muscle, or disordered nerve! For forty years there may have been a stooping in the back, or a twisted muscle, or a curved spine, or a crooked limb, but the promise has been fulfilled, "The crooked shall be made straight."

There is a black doctor that will cure you.

In many adomestic life are difficulties to be removed. There are thousands of matches that were not made in heaven. Some of the loveliest women have been united to some of the meanest men, and some of the grandest men to the most worthless women. There may be no sufficient course. of the grandest men to the most workness women. There may be no sufficient cause of divorcement, but there has never been any accord. For them the wedding march ought never to have been played. The twain divergent in sentiment, the north pole and the south pole might just as well have been married. A twist of nettles would have been married. A twist of nestaes would have been more appropriate than a garlani of orange blossoms. The unutterable mistake was made to please parents, or for the acquisition of estate, or for heightening of social position, or from thorough thoughtlessness. I c-11 the attention of such to the rapid dissolution of families.

This thought, which is a sadness to a happy marital state, might be a consolation to those unequally yoked. A very short path is the path of life. The rolling years will give quick emancipation. Everybody for discipling must have some kind of trouble and quick emancipation. Everybody for disci-pline must have some kind of trouble, and that is your trouble. Put in a song now and then to cheer your spirit. Make the best of things. Find in God that peace which no one else can bestow. The days and months and years are crowding past, and the last of the procession so far as you are concerned will soon have gone by. Remember that some ived have had the same lifetime misfortune. They bore up under it, and so can you. The expiration of the life of one of you will after a while remove the affliction. Let the one that remains make no hypocritical mourning at the obsequies of the one that goes, or imi-tate those whom we have all noticed who fought like cats and dogs all their married state and then could not get enough organs to sound dirges do eful enough or furnishing stores to prepare weeks black enough, or

tombstone cutters to chisal epitaphs eulogis-It is a matter of congratulation that the unhappiest conjugal relation will terminate. The crooked shall be made steat the. In the ages of the world when people live i five or six or eight or nine hundred years such consolation for any knulo tremps would have been inapt. It would have been inapt. It would have been inapt. It would have been so say 'you will have only seven hundred more years of this." But life has been abbreviated by the cutting off of earliery after centary a until we cutting off of century after century until we can console people, whether casir trouble be financial or social or domestic, by saying it will not be long before the crooked shall be

nade straight.

But to those who were once happily united But to those who were once happily united on earth, but are now separated, the same thought comes in a good cheer. Not long separated! Tradition says that two bells were moided and sent from Spain for a dis-tant land to chime in a church tower. But while in a storm at sea one of these bells was wrecked and only one reached the shore and was hung in the church tower. And some people thought that, when standing on the land, they heard that bell ringing for worship or in a wedding peal they could at the same time hear from the sea the lost bell ringing as if in response. Some of our friends and kindred have crossed the stormy sea and are in the tower of God on high. But we are in the tower of God on high. But we are still in the tempest, and sometimes the surges beat over us, but our souls are still in accord with those who are gone, and they ring down to us and we ring up to them, and there is a sympathy between us that cannot die. "Oh," says some one, "the crook in my lot you have not mentioned, and I sit clear

outside of all the consolations you have offered." Well, I will take after you with Gospel comfort and reach you before I close. Do you think your wound is so deep the Divine Surgeon cannot treat it? Have you a trouble that evermasters God? Is your annoyance of such nature that you must sup press it? Ah, that is what is killing you Trouble must be told, or it stings to death the one who carries it. If there is no man or woman that you can trust with the secret you can trust God. Hie away to Him. Tell Him all about it. Lock your door and tell Him aloud, and if you do not get relief you will be the first soul in the six thousand years of the world's existence and the only one of the hundreds of millions of the human race, who ever called on God for help and did not get it. In all the universe, in all eternity there is not an exception. Stop

eternity there is not an exception. Stop brooding and commence praying.

I bless my God in that, while there are many crooked things in life, there are some things so streight God Himself could not make them straighter. Divine help comes straight to those who will have it. The angels of mercy fly straight when they undertake a rescue. The hour of your final deliverance marches straight out of the eternities. And as the carpenter puts down his rule on a piece of timber, and with his axe hows away until the last inequality and irregularity disappears, so when God in the last great day shall put down His unfailing measuring rule beside that event which seemed the most twisted in our lives or in the world, it will be found out that the last discrepancy has vanished, and the last wrong has been righted, and the last crooked thing has been made straight.

A newly married Hindoo girl is interdicted by custom, when living under her husband's roof, from talking to any but her younger sister-in-law or brother-in-law. A suicide has been committed in-law. A suicide has been committed by a little Hindoo wife in a village in Burdtan for the pathetic reason that she could find "no one to talk to or play A Canine Birthday Party.

A canine party doesn't begin to cost as mu. as a lady's afternoon reception, and is ever so much jollier. When the petted terrier has a birthday, cards are sent out to every lady on his miscress's viciting list who keeps a chamber in her heart for a favorite oug or skye, and the replies are written in the dog's name. Gifts are apperative whether the invitation is hasn't any maid, or if he is too procious to be trusted to strange hands, mamma" accompanies him to the

oirthday in person. Not long ago Mrs. Eugene Clark, of New York, whose dogs have never entered a kennel club exhibition without capturing a desirable prize, gave a canine party that will serve as a model for some months to come. The host, a most sagacious little animal, born in the far away Japanese Empire, was assisted in receiving his canine friends by an elder cousin, also from the Orient. One lay in a black walnut bedstead, dressed in a white lace counterpane spread over rose colored satin, and the honored dog stood at the entrance of a real glass-house fined with blue cashions. Each guest on arriving entered the rawing-room carrying his birthday sent, which he laid before the delight d host, who in turn made himself agreeable by saluting the donor and removing the gift to a corner reserved for that purpose.

Snakes on the Egg Shells. A vonderful freak of nature, resulting from the charming of a hen by a huge rattlesnake, is reported by Major Scheller de Buol. The Major states that Friday last he had occasion to search for a favorite hen belonging to his coop of rare fowls, and he found her near a pile of brush, trembling like a leaf and gazing with strained eyes and neck transfixed on a huge rattlesnake, which lay coiled not four feet away, with head and tail up, ready for its fatal spring. Major de Buol had a hoe in his hand at the time, and lost no time in despatching his snakeship. He then attempted to "shew" the hen to the barn, but she could not be made to stir, and be accordingly picked her up and carried per in his arms to the coop. The strangest thing about the incident above narrated is that for three successive days thereafter the ben laid an egg on the large end of which was an exact representation in miniature of the rattlesnake-the flat head, short. thick body and button-tail of this III. The Husbandmen's Crime: species of reptile being strikingly ap-

Henry Labouchere.

Henry Labouchere, M. P. and editor of Truth, has had a romantic and interesting life. Born in London in 1831, he was educated at Eaton and They stoned Stephen, calling upon the Cambridge. Leaving college, he set out on his travels and arrived in Mexico, where he fell in love with a lady of the circus. He joined the company and became a sort of Ouida hero. Growing tired of this life, he came to the United States and found his way to St. Paul, then a cluster of shanties about which the Chippewas roamed. Becoming fascinated by their wild, roving life be hunted with them for six months. He next brought up in New York, where he thought he would go into the diplomatic service. He became attached to the British Legation in Washington, but at the end of two years he was dismissed for enlisting American citizens for the Crimean war at the same time with Compton, the British Minister. He next appeared at St. Petersburg, then at Constantinople. Finally he became a for Southampton.

Some of the Vanderbilts. Mrs. Cornelius Vanderbilt walks The rulers take counsel together, ever in a lane of bowing heads. To be sure she stands for a fortune of a hundred millions, with millions and millions more in the family behind her, and her name is wonderfully potential. But above and beyond all this she is charming personally. See her moving III. The Cruel Murder: there, among her guests on the lawn, with a cordial greeting for every one. withal. She is dark, with deep dark eyes, and her countenance is full of expression. She dresses charmingly. Beyond is her sister-in-law, Mrs. W. K. Vanderbilt. She is taller and heavier. and is dark, too. She dresses rather more splendidly than Mrs. Cornellus Vanderbilt. Among her jewels is a necklace of magnificent diamonds strung like beads. A similar necklace was among the wedding presents of the Princess Louise of Wales, but neither royalty nor American billionairesses, can buy such baubles recklessly, for the waste incurred in simply boring the solitaires so as to string them represents a handsome fortune,

Well Paid Evangelists.

"The pay evangelists," says Evangelist Ben Deerings, when it is remembered how exhausting and responsible in a Missourl town for a week and crowded the church four times a day, receiving only \$60 at the end of my work. Of course, the evangelists those murderers (Matt. 22: 7). whose fame is spread over the whole II. Disinherited: country make more money than this, but even their pay is nothing like what it is made by extravagant popular stories. Harrison, the boy preachwhat it is made by extravagant popular stories. Harrison, the boy preacher, is always in demand, and charges They that were bidden were not worthy \$10 a day for his services, whether he

Until 1877& cotton spinning was per-

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 5, 1890.

Parabel of the Vineyard, LESSON TEXT.

(Luke 20 : 9-19. Memory verses: 13-16.) LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

GOMDEN TEXT FOR THE QUARTER: Though he were a Son, yet learned he obedeince by the things which he suffered.—Hob. 5:8.

Saviour of Men.

LESSON TOPIC: The Son's Mission

Rejected. LESSON OUTLINE: 1. The Rejected Servants, 2. The Rejected Son, vs.

3. The Deserved Penalty, vs. 16-19. GOLDEN TEXT: He is despised and rejected of men.-Isa. 53:3.

DATLY HOME READINGS :

11.-Luke 20 : 9-19. The Son's Mission rejected. T.-Matt. 21: 33-46. Matthew's W. Mark 10 -Mark 12: 1-12. Mark's parallel narrative. T.-1sa. 5:1-7. The Lord's vineyard.

F.-Luke 4:16:32. The Son rejected. S .- Acts 13: 38-52. The servants rejected. S.—Matt. 23 : 23-39. Penalty threatened.

LESSON BIBLE READING.

I. THE REJECTED SERVANTS. I. The Owner's Arrangement: A man planted a vineyard, and let it out (9). He . . .

. planted it with the choicest vine (Isa. 5:2). Set a hedge about it, ... and built a tower (Matt. 21:33). Digged a pit for the winepress, . . . and let it out (Mark 12:1).

I am the vine, ye are the branches (John 15:5). II. The Servants' Errand: He sent ... that they should give him

of the fruit (10). He looked that it should bring forth grapes (Isa. 5 : 2). He sent his servants, .... to receive his fruits (Matt. 21:34). That he might receive ... of the fruits

(Mark 12:2). That I might have some fruit in you also (Rom. 1:13).

Him also they wounded, and cast him forth (12). Beat one, and killed another, and stoned another (Matt. 21:35). Some of them shall ye kill and crucify (Matt. 23: 34).

Beating some, and killing some (Mark 12: 5)

1. "A man planted a vineyard, and let it out." (1) The vineyard; (2) The owner; (3) The occupants; (4)

The revenue. 2. "That they should give him of the fruit of the vineyard." (1) The vineyard's excellence; (2) The owner's expectation; (3) The husbandmen's crimes.

3. "Him also they wounded, and cast him forth." (1) Various servants; (2) Diverse cruelties; (3) Uniform rejection.

II. THE REJECTED SON.

I. The Beloved Son: I will send my beloved son (13). Thit is my beloved Son, im whom I am well pleased (Matt. 3: 17). This is my beloved Son; ... hear ye him (Matt. 17:5). This is my Son, my chosen: hear ye journalist and member of Parliament Freely bestowed on us in the Beloved him (Luke 9: 35). (Eph. 1:6), II. The Wicked Plot: Let us kill him (14).

against the Lord (Psa. 2: 2). That they might take Jesus by subtility, and kill him (Matt. 26: 4). Go hence: for Herod would fain kill thee (Luke 13: 31). They took counsel that they might put him to death (John 11: 53).

They cast him forth, ... and killed She is small of figure, though dignified They took him, ... and killed him (Matt. 21: 39). There they crucified him (Luke 23: 33). Ye by the hand of lawless men did

crucify and slay (Acts 2: 23). Jesus, whom ye slew, hanging him on a tree (Acts 5: 20). 1. "I will send my beloved son." (1) A serious emergency: (2) A hopeful expedient; (3) A sad failure.—
(1) God's claim; (2) Man's refusal;

(3) Christ's intercession. 2. "This is the heir: let us kill him." (1) What men recognize in Jesus; (2) What men plot against Jesus. -

(1) Recognition; (2) Conspiracy.
"They cast him forth,...and killed him," Jesus (1) Without the city; (2) On the cross; (3) In the tomb.

III. THE DESERVED PENALTY. . Destroyed:

He will come and destroy these husbered how exhausting and responsible bandmen (16).
their work is. I mean the ordinary All the wicked will he destroy (Psa. National reputation. I have preached Fear him which is able to destroy both coul and body (Matt. 10: 28). He will miserably destroy those miserable men (Matt. 21: 41).

> He ... will give the vineyard unto others (16).

is engaged for a week or a month. He is worth about \$60,000. Moody makes no charge for his services, but he paid much better than marrison.

None of those men...shall taste of my supper (Luke 14: 24).

Seeing ye thrust it from you,...lo, we turn to the Gentiles (Acts 18: 46).

III. Scattered:
It will scatter him as dust (18).
Like chaff which the wind driveth away (Psa. 1: 4).

Make them like the whirling dust (Psa. 83: 12).

A stone ... brake tkem in pieces (Dan 2:34). As the chaff that is driven with the whirlwind (Hos. 13: 3).

1. "He will come and destroy these husbandmen." (1) Certainty of the Lord's coming; (2) Purposes of the Lord's coming; (3) Penaltier at the Lord's coming.

2. "The same was made the head of

the corner." (1) The stone rejected; (2) The stone exalted.—(1) In disfavor with the worldling; (2) Ip honor with God.

3. "They feared the reople." (1) Jesus' popularity with the masses; (2) The rulers' apprehension of the masses.—(1) Jesus hairs; (2) The people feared.

RESSON ANALYSIS.

TER REJECTION OF JESUS.

Foretold in prophecy (Psa. 2:1-3; Isa. 53:3).
Foretold in parable (Luke 19:14).
Realized in fact (John 1:11).

Illustrated at Nazareth (Luke 4:28-Illustrated in Samaria (Luke 9:51-53). I lustrated in Jerusalem (John 18:39. 40: Acts 8:14, 14).

Realized through his people (Luke 10: 16; 1 Thess. 4:8). Cannot abase him (Psa. 2:4-6; Matt. 21:42). Destroys his foes (Psa. 2:9; Matt. 21:

LESSON SURROUNDINGS. INTERVENING EVENTS .- The cleansing of the temple, according to Matthew (Matt. 21:12, 13), was followed by some miracles of healing, and by the hosannas of the children, to which the rulers objected. Jesus then returned again to Bethany, and on the return to Jerusalem, the next morning, the company with him saw the fig-tree wither away (Matt. 21: 20-22; Mark 11: 20-25). On this day there is a long series of conflicts. First the ru ers challenge our Lord's authority; he responds by asking their opinion of John the Baptist; their refusal to answer is met by a refusal on his part (Matt. 21: 23-27; Mark 11: 27-33; Luke 20: 1-8). Matthew adds, at this point, the parable of the two sons (Matt. 21: 28-32). The lesson follows.

Place.—In the temple at Jerusalem, probably in the Court of the Israelites; but Luke 21: 1-4 must be placed in the

Court of the Women. Time. -On the third day of the week, which began with the entry to Jerusalem; that is, on Tuesday, the 12th of Nisan, 783 A. U. C.,—or April 4, A. D. 30. This date is based on the view that our Lord at the passover at the regular time, on the 14th of Nisan.

Persons .- Our Lord, the listening people, with hostile rulers. In the parable: the owner of the vineyard, the wicked husbandmen, three servants sent to the vineyard, the beloved son

(an only son, —Mark).
INCIDENTS.—The vineyard let to hus bandmen; the sending of the first servant to receive the fruit, and the maltreatment of him by the husbandmen; the second and third servant sent, with similar result; the sending of the son; the plot of the husbandmen to kill him; our Lord's prediction of the punishment of the husbandmen; the answer of the people; our Lord's citation of the Old Testament to confirm his words; the increased hostility of the rulers. PARALLEL PASSAGES .- Matthew 31;

33-46; Mark 12: 1-12.

Nupt'al Multiple of Three. Polygamy is practised to an extravt.

gant degree, says a West African letter to the Baltimore American. The more wives a man has the higher his social importance. The number which a man in private life may have is limited by his ability to purchase and support them, but the number of wives which the King may have is limited by lawlimited to the modest number of 3,333. and it is said that he usually does not far exceed this limit.

At any rate, he must have more wives than any of his subjects, or his respects bility will suffer. I was told by the American consular agent at Elmina that the present king actually has the 3,333 wives, and that he has 600 children.

All the king has to do to get a wife is to choose any female he pleases, no matter how young she may be. Girls. are often cho en when less than ten years old, and in such cases they are left with their mothers until of mature age, at which time they are taken tojoin the rest of the 3,333. No man is ever allowed to see any

of the king's wives, and should he even accidentally see one his punishment is death. These wives, during the working season attend to the king's plantations, but the rest of the time they live at Coomsie, the Ashantee capital, where the occupy two long streets.

When they go out for a walk in a body, as is often the case, they are preceded by a number of eunuchs, who herald their coming, that all men may disappear and avoid looking upon them. When this is impossible they must fall upon their faces to the ground.

If a white man happens to be there, and understands not the law, the eunuchs turn his face away from the advancing women.

A Dog's Wonderful Instinct.

About four weeks ago Bill Webb, of Iron Mountain, traded his builded Jack for an irish setter belonging to Prof. Williams, a travelling showman. Williams took Jack with him to St. Paul, Minn. This morning Jack hopped off of a freight train in Iron Mountain on which he had jumped from an ore train at the "Y," some distance up the line. The dog must have made its way here from St. Paul, a distance of nearly four hundred miles, by stealing rides on freight, passenger and ore trains. When it found its old master here it was much emaciated. and how it had sense or instinct to get back to Iron Mountain is a mystery.—Iros Mountain (Migh.) Special.