REV. DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "My First Day in Palestine."

/ Dr. Talmage has begun a series of sermon on his recent trip to the Holy Land. The collowing is the first sermon of the series: TEXT: "The half was not told me."-

This is the first sermon in a course of Sab bath morning sermons on "My Recent Jour ney Through the Holy Land and Neighbor ing Countries: What I Saw and What I Learned." Out of the sixty-four millions of our present American population and the millions of our past only about five thousand have ever visited the Holy Land. Of all those who cross to Europe less than five per cent. ever get as far as Rome, and less than two per cent. ever get to Athens, and less than a quarter of one per cent, ever get to than a quarter of one per cent. ever get to remain the jaws of repeated destruction.

Palestine. Of the less than a quarter of one per cent, who do go to the Holy Land some side of the ship we heard the clamor and the tongue unable to report the eye.

Thousands will go where now there are will come when the cry will be, "All out for Jerusalem?" "Twenty minutes for break-fast at Tiberias?" "Change cars for Tyre!" Grand Trunk Junction for Ninevah!" out for Damascus!" Meanwhile the wet locks of the Atlantic Ocean and Adriatic and Mediterranean Seas are being shorn, and not only is the voyage shortened, but after a while, without crossing the ocean, you or your children will visit the Holy Land. A company of capitalists have gone up to Behring Straits, where the American and Asiatio

against exiles and consequently abolishing them; and there are persons here to-day, who, without one qualm of sea-sickness, will monic and Herodic histories overlap each other with such power that by the time I took my feet out of the stirrups at the close of the journey I felt so wrung out with emo-tion that it seemed nothing else could ever absorb my feelings again.

The chief hindrance for going to Palestine with many is the dreadful sea, and though I have crossed it ten times it is more dreadful every time, and I fully sympathize with what was said one night when Mr. Beecher and I went over to speak in New York at the anniversary of the Seamen's Friend Society, and the clergyman making the opening prayer quoted from St. John, "There shall be no more sea," and Mr. Beecher, seated beside me, in memory of a recent ocean voyage said, "Amen; I am glad of that." By the partial abolition of the Atlantic Ocean and the putting down of rail tracks across every country in all the world, the most sacred land on earth will come under the observation of so many people who will be ready to tell of what they saw that infidelity will be pronounced only another form of insanity, for no honest man can visit the Holy Land

and remain an infidel. This Bible from which I preach has almost fallen apart, for I read from it the most of the events in it recorded on the very places where they occurred. And some of the leaves got wet as the waves dashed over our boat on Lake Galilee, and the book was jostled in the saddle bags for many weeks, out it is a new book to me, newer than any book that yesterday came out of any of our great printing houses. All my life I had heard of Palestine, and I had read about it, and talked about it, and preached about it, and sung about it, and dreamed about it, and prayed about it, until my anticipations were piled up into something like Himalayan proportions, and yet I have to cry out, as did the Queen of Sheba when she first visited the Holy Land, "The half was not told

In order to make the more accurate and civid a book I have been writing, a life of Christ, entitled "From Manger to Throne," I eft home last October, and on the last night of November we were walking the decks of the Senegal, a Mediterranean steamer. It was a ship of immense proportions. There were but few passengers, for it is generally rough at that time of year, and pleasurists are not apt to be voyagers there and then. The stars were all out that night. Those armies of light seemed to have had their shields newly burnished. We walked the polished leck. Not much was said, for in all our hearts was the denisars word "to marray as the bearts was the dominant word "to-morrow." Somehow the Acropolis, which a few days before had thrilled us at Athens, now in our minds lessened in the height of its columns and the glory of its temples. And the Egyphian pyramids in our memory lessened their wonders of obsolete masonry, and the Colis-rum of Rome was not so vast a ruin as it a few weeks before had seemed to be.

And all that we had seen and heard

awindled in importance, for to-morrow, to-morrow we shall see the Holy Land. "Captain, what time will we come in sight of Palestine?" "Well," he said, "if the wind raisetine?" "Well," he said, "If the wind and sea remain as they are, about daybreak." Never was I so impatient for a night to pass, I could not see much use for that night, anyhow. I pulled aside the curtain from the porthole of my stateroom, so that the first hint of dawn would waken me. But it was a useless precaution. Sleep was among the impossibilities. Who could be so stupid as to slumber when any moment there might start out within sight of the ship the tand where the most stupendous scenes of all time and all eternity were enacted—land of ruin and redemption, land where was fought the battle that made our heaven possible, land of Godfrey and Saladin, of Joshua and

Will the night ever be gone? Yes, it is growing lighter, and along the horizon there is something like a bank of clouds, and as a watchman paces the deck I say to him,
"What is that out yonder?" "That is land,
sir," said the sailor. "The land!" I cried, and
soon all our friends were arroused from sleep
and the shore began more clearly to reveal
tiself. With roar and rattle and bang the
anchor dropped in the roadstead a half mile
from land, for though Joppa is the only harbor of Palestine it is the worst harbor on all
the coarts. Sometimes for weeks no ships the coasts. Sometimes for weeks no ships stop there. Between rocks about seventy-five feet apart a small boat must take the passengers ashore. The depths are strewn with the skeletons of those who have attempted to land or attempted to embark. Twenty-seven pilgrims perished with one crash of a boat against the rocks. Whole fleets of Crusadars of Romans of Santon. fleets of Crusaders, of Romans, of Syrians, of Egyptians have gone to splinters there. A writer eight hundred years ago said he stood on the beach in a storm at Joppa, and out of thirty ships all but seven went to pieces on the rocks, and a thousand of the dead were washed ashore.

washed ashore.

Strange that with a few blasts of powder like that which shattered our American Hell Gate those rocks have not been uprooted and the way cleared, so that great ships, instead of anchoring far out from land, might sweep up to the wharf for passengers and freight. But you must remember that land is under the Turk, and what the Turk touches he withers. Mohammedanism is against easy wharves, against steamers, against rail trains, against printing presses, against civilization. Darkness is always opposed to light. The owl hates the morn. "Leave those rocks where they are," practically cries whe Turkish Government; "we want no permeasure that the strain of the strain of

ple of other religions and other habits to t be a warning to other invaders; away with your nineteenth century, with its free thought and its modern inventions." That Turkish Government ought to be blotted from the face of the earth, and it will be. Of many of the inhabitants of Palestine 1 asked the question, "Has the Sultan of Turkey ever been here?" Answer, "No." "Why don't he come, when it belongs to his doninion?" And, after the man interrogated looked this way and that, so as to know he would not be reported the ensure would not be reported to would not be reported, the answer would invariably be, "He dare not come." I believed it. If the Sultan of Turkey attempted to visit Jerusalem he would never get back again. All Palestine hates him. I saw him go to the mosque for prayers in his own city of Constantinople, and saw seven thousand armed men riding out to protect him. Expen-sive prayers! Of course that Government wants no better harbor at Joppa. May God remove that curse of nations, that old hag of the centuries, the Turkish Government! For its everlasting insult to God and woman let tt perish! And so those rocks at the harbor

see nothing but the noxious insects and the quarrel and swearing of fifteen or sixteen filth of the Oriental cities, and come back different races of men of all features, and wishing they had never gone. Of those who all colors and all vernaculars; all different in see much of interest and come home only a appearance, but all alike in desire to get our small portion can tell what they have seen, the tongue unable to report the eye. baggage and ourselves at exorbitant prices. Twenty boats and only ten passengers to go The rarity of a successful, intelligent and happy journey through the Holy Land is very marked. But the time approaches when a journey to Palestine will be common.

Twenty boats and only ten passengers to go ashore. The man having charge of us pushes aside some, and strikes with a heavy stick very marked. But the time approaches when a journey to Palestine will be common. Thousands will go where now there are be the only manner of making any impressores. Two locomotives were recently sent sion there, clears our way into one of the up frem Joppa to Jerusalem, and railroads are about to begin in Palestine, and the day within fifteen minutes of the Christ land. We are Jerusalem," "Twenty minutes for breakof the boat is caught by men who wade out All to help usin.

We are tremuious with suppressed excitement, our breath is quick, and from the side of the boat we spring to the shore, and Sunday morning, December 1, 1889, about eight o'clock, our feet touch Palestine. Forever to me and mine will that day and hour be commemorated for that pre-eminent mercy. Let it be mentioned in prayer by my chilcontinents come within thirty-six miles of dren and children's children after we are meeting. These capitalists or others will build a bridge across these straits, for midway are three islands called "The Diomedes," and and weep and laugh and sing and triumph at

the water is not deep and is never disturbed such a disembarkation.

with icebergs. Trains of cars will run from America across that bridge and on down fifty feet high Joppa is lifted toward the America across that bridge and on down through Siberia, bringing under more immediate observation the Russian outrages as much unlike any city we have ever seen. where a few nights ago this very September visit that wonderful land where the Christ-like, Abrahamic, Mosaic, Davidic, Solo-monic and Herodic histories overlap each Dorcas, that queen of the needle, lived and borcas, that queen of the needle, lived and died and was resurrected. You remember that the poor people came around the dead body of this benefactress, and brought specimens of her kind needlework and said: "Dorcas made this," "Dorcas sewed that," "Dorcas cut and fitted this," "Dorcas hemmed that."

hemmed that." According to Lightfoot, the commentator, they laid her out in state in a public room, and the poor wrung their hands and cried and sent for Peter, who performed a miracle by which the good woman came back to life and resumed her benefactions. An especial resurrection day for one woman! She was the model by which many women of our day have fashioned their lives, and at the first blast of the horn of wintry tempest there appear ten thousand Dorcases—Dorcases of Brooklyn, Dorcases of New York, Dorcases of London, Dorcases of all the neighborhoods and towns and cities of Christendom—just as good as the Dorcas of Joppa which I visited. Thank God for the ever increasing skill and sharpness and speed and generosity of Dor-

many in those lands become blind. It is from the dew of the night falling on the eyelids. As a result of this, in Egypt every twentieth person is totally blind. In Oriental lands the bed is made of a thin, small mattress, a blanket and a pillow, and when the man rises in the morning he just ties up the three into a bundle and shoulders it and takes it away. It was to that the Saviour referred when He said to the sick man: "Take up thy bed and walk." An Averican couch or an English. walk." An American couch or an English couch would require at least four men to carry it, but one Oriental can easily manage

is slumber equipment.

But I inhale some of the odors of the large tanneries around Joppa. It is there to this day, a prosperous business, this tanning of hides. And that reminds me of Simon, the tanner, who lived at Joppa and was the host of Peter, the apostle. I suppose the olfactories of Peter were as easily insulted by the odors of a tannery as others. But the Bible says, "He lodged with one Simon, the tanner." People who go out to do reformatory and missionary and Christian work must not be too sensitive. Simon no doubt brought to his homestead every night the malodors of the calfskins and ox hides in his tannery but Peter lodged in that home, not only be cause he may not have been invited to the houses of merchant princes, surrounded by redolent gardens, but to teach all men and women engaged in trying to make the world better that they must not be squeamish and fastidious and finical and over particular in

doing the work of the world.

The church of God is dying of fastidiousness. We cry over the sufferings of the world in hundred dollar pocket handkerchiefs, and then put a cent in the poor box. There are many willing to do Christian work among the cleanly, and the refined, and the elegant, and the educated, but excuse them from taking a loaf of bread down a dirty alley, excuse them from teaching a mission school among the uncombed and the unwashschool among the uncomposed and the unwashed, excuse them from touching the hand of one whose finger nails are in mourning for departed soap. Such religious precisionists can toil in atmospheres laden with honeysuckle and rosemary, but not in air floating up from the malodorous vats. No, no, no Excuse them from living with one Simon, the

During the last war there were in Virginia some sixty or seventy wounded soldiers in a barn, on the second floor, so near the roof that the heat of the August sun was almost that the heat of the August sun was almost insupportable. The men were dying from sheer exhaustion and suffocation. A distinguished member of the Christian commission said to the nurse who stood there, "Wash the faces and feet of these men and it will revive them." 'No," said the nurse, 'I didn't come into the army to wash anybody's feet." "Well," said the distinguished member of the commission, "bring me water and a towel; I will be very glad to wash their feet." One was the spirit of the devil, the other the spirit of Christ.

But reference to Peter reminds me that we

was the spirit of the devil, the other the spirit of Christ.

But reference to Peter reminds me that we must go to the housetop in Joppa where he was taught the democracy of religion. That was about the queerest thing that ever happened. On our way up to that housetop we passed an old well where the great stones were worn deep with the ropes of the buckets, and it must be a well many centuries old, and I think Peter drank out of it. Four or five goat or calfakins filled with water lay about the yard. We soon got up the steps and on the housetop. It was in such a place in Joppa that Peter one noon while he was waiting for dinner had a hungry fit and fainted away, and had a vision or dream or trance. I said to my family and friends on hat housetop, "Listen while I read about that happened here." And opening the Bible we had the whole story.

It seems that Peter on the housetop reamed that a great blanket was let down

It seems that Peter on the housetop reamed that a great blanket was let down ut of heaven, and in it were sheep and goats and cattle and mules and pigeons and buzand cattle and mules and pigeons and buzards and snakes and all manner of creatures
but fly the air, or walk the field, or crawl
he earth, and in the dream a voice told him
s he was hungry to eat, and he said, "I cantot eat things unclean." Three times he
reamed it. There was then heard a knockng at the gate of the house on the top of
which Peter lay in a trance, and three men
sked, "Is Peter here?" Peter, while yet
the lering what his dream meant, descends

the stairs and meets these strangers at th gate, and they tell him that a good man be the name of Cornelius, in the city of Cæsarea has also had a dream and has sent them for Peter and to ask him to come and preach At that call Peter left Joppa for Cassarea The dream he had just had prepared him to preach, for Peter learned by it to reject no people as unclean, and whereas he previously thought he must preach only to the Jews ought he must preach only to the Jews

now he goes to preach to the Gentiles, who were considered unclean. Notice how the two dreams meet—Peter's dream on the housetop, Cornelius dream at Cæsårea. So I have noticed providences meet, distant events meet, dreams meet Every dream is hunting up some other dream, and every event is searching for some other event. In the Fifteenth century (1492) the great event was the discovery of America. The art of printing, born in the same century, goes out to meet that discovery and make the New World an intelligent world. The Declaration of Independence, announcing equal rights, meets Robert Burns's

A man's a man for a' that,

The United States was getting too large to be managed by one Government, and tele-graphy was invented to compress within an four the whole continent. Armies in the Civil War were to be fitted out with clothing, and the sewing machine invention came out to make it possible. Immense farming acreage is presented in this country, enough to support millions of our native born and millions of foreigners; but the old style of plow and scythe and reaper and thresher cannot do the work, and there come steam plaws, steam harrows, steam reapers, steam rakes, steam threshers, and the work is accomplished. The forests of the earth fail to afford sufficient fuel, and so the coal mines surrender a sufficiency. The cotton crops were luxuriant, but of comparatively little value, for they could not be managed; and so, at just the right time, Hargreaves came with his invention of the spinning jenny hen Arkwright with his roller, and Whitne with his cotton gin. The world, after pos-tering along with tallow candles and whale oil, was crying for better light and more of t, and the hill of Pennsylvania poured out ivers of oil, and kerosene illumined the na-ions. But the oil wells began to fall, and then the electric light comes forth to turn aight into day. So all events are woven together, and the

world is unagnificently governed, because it s divinely governed. We criticise things and think the divine machinery is going rong, and put our fingers amid the w only to get them crushed. But I say, hands off! Things are coming out gloriously. Cor-celius may be in Cassarea, and Peter in Joppa, but their dreams meet. It is one and that is managing the world, and that is Fod's hand; and one mind that is planning all things for good, and that is God's mind; and one heart that is filled with love and pardon and sympathy, and that is God's leart. Have faith in Him. Fret about noth-Things are not at loose ends. tre no accidents. All will come out right in rour history and in the world. As you are waking from one dream up stairs an explanatory dream will be knocking at the gate

Standing here in Joppa I remember that where we this morning disembarked the prophet Jonah embarked. For the first time n my life I fully understood that story, sod told Jonah to go to Nineveh, but the prophet declined that call and came here to oppa. I was for weeks, while in the Holy and, consulting with tourist companies as o how I could take Nineveh in my journey. They did not encourage the undertaking. It is a most tedious ride to Nineveh amid a lesert. Now I see an additional reason why fonah did not want to go to Nineven. He not only revolted because it was a long way, and tough, and bandit infested, so he came here to Joppa and took ship. But, alas, for he disastrous voyage! He paid his full fare or the whole voyage, but the ship company lid not fill their part of the contract. To "What is that man doing?" I said to the dragoman in the streets of Joppa. "Oh, he is carrying his bed." Multitudes of people tory of Jonah and the whale is more of a nystery than the Bible waste item? not need the fact that Pliny, the historian, ecords that the skeleton of a whale forty eet long, and with a hide a foot and a half

hick, was brought from Joppa to Rome, The event recorded in the book of Jonah ias occurred a thousand times. The Lord as occurred a thousand times. The Lord ilways has a whale outside the habor for a nan who starts in the wrong direction. Recent Jonah! I do not wonder that even the whale was sick of him. This prophet was nut in the Bible not as an example, but as a varning, because the world not only needs tabletones but have ghthouses, but buoys, to show where the ocks are. The Bible story of him ends by howing the prophet in a fit of the suiks. He was mad because Nineveh was not destroyed, and then he went out to pout, and sat under big leaf, using it for shade from the tropibig leaf, using it for shade from the tropi-iel sun, and when a worm disturbed that eaf, and it withered, and the sun smote fonah, he flew into a great rage, and said: "It is better for me to die than to live." A rophet in a rage because he had lost his imbrella! Beware of petulance! But standing here on the housetop at Jop-

a, I look off upon the sands near the beach, and I almost expected to find them crimoned and incarnadined. But no; the rains ong ago washed away the last sign of the ong ago wasned away the last sign of the Napoleonic massacre. Napoleon was marching on through the coasts. He had here at loppa four thousand Albanians, who had been surrendered as prisoners of war, and inder a promise of pretection. What shall ise do with them? It will be impossible for nim to take them slong, and he cannot afford to leave soldiers enough to guard them from scape. It will not be difficult for the man who broke the heart of lovely Josephine, and who, when asked if the great losses of life in his battles were not too dear a price to pay for his victories, shrugged his shoulders mirthfully and said, "You must break the eggs if you want to make an omelet"—I say it will not be difficult for him to decide.

it will not be difficult for him to decide.

The prisoners of war by his order are taken out on the sands and put to death—one thousand of them, two thousand of them, three thousand of them, four thousand of them, massacred. And the blood pours down into the sea, the red of the one mingling with the blue of the other, and making an awful maroon which neither God nor nation can ever forget. Ye who are fond of vivid contrasts put the two scenes of Joppa side by side, Dorcas with her needle, and the immortal butcher with his knife.

But standing on this Joppa house top I

mortal butcher with his knife.

But standing on this Joppa house top I look off on the Mediterranean, and what is that strange sight I see? The waters are black, seemingly for miles. There seems to be a great multitude of logs fastened together. Oh, yes, it is a great raft of timbers. They are cedars of Lebanon, which King Hiram is furnishing King Solomon in exchange for 20,000 measures of wheat, 20,000 baths of oil and 20,000 baths of wine. These cedars have been cut down and trimmed in baths of oil and 20,000 baths of wine. These cedars have been cut down and trimmed in the mountains of Lebanon by the 70,000 axmen engaged there, and with great withes and iron boits are fastened together, and they are floating down to Joppa to be taken across the land for Solomon's temple, now building at Jerusalem, for we have lost our hold of the Nineteenth century and are clear back in

the ages.
The rafts of cedar are guided into what is The rafts of cedar are guided into what is called the Moon Pool, an old harbor south of Joppa, now filled with sand and useless. With long pikes the timber is pushed this way and that in the water, then with divers and many a loud, long "lo, heave?" as the carters get their shoulder under the great weight, the timber is fastened to the wagons and the lowing oxen are yoked to the load, and the procession of teams moves on with crack of whip and drawled out words which, translated, I suppose would correspond with the "Whoa, haw, gee?" of modern teamsters, toward Jerusalem, which is thirty miles away over mountainous distances which for hundreds of years defled all engineering. And those rough cedars shall become carved pillars and beautiful altars, and rounded bannisters, and traceried panels, and sublime ceiling, and exquisite harps and kingly chariots.

As the wagon train moves out from Joppa over the plain of Sharen toward Jerusalem I say to myself, what vast numbers of people helped build that temple of Solomon, and what vast numbers of people are now engaged in building the wider, higher, grandes

comple of righteousness rising in the earth. Our Christian ancestry toiled at it, amid sweat and tears, and hundreds of the genera-tions of the good, and the long train of Christian workers still moves on; and as is the construction of Solomon's temple some hewed with the ax in the far away Lebanor and some drove a wedge, and some twisted in withe, and some trod the wet and slippery rafts on the sea, and some yoked the ox, and some pulled at the load, and some shoved the plane, and some fitted the joints, and some heaved up the rafters, but all helped build the templa though some of these payer saw it so pie, though some of these never saw it, so now let us all put our hands, and our shoulders, and our hands, and our shoulders, and our hearts to the work of building
the temple of righteousness, which is to fill
the earth; and one will bind a wound, and
another will wipe away a tear, and another
will teach a class, and another will speak the
encouraging word, and all of us will be
ready to pull and lift, and in some way help
on the work until the millenial morn shall
gild the pinnacle of that finished temple, and
at its snining gates the world shall not down at its snining gates the world shall put down its last burden, and in its lavers wash off its last strain, and at its altars the last wanderer shall kneel. At the dedication of that temple all the armies of earth and heaven will "shoulder arms" and "present arms" and "ground arms," for "behold! a greater than

But my first day in the Holy Land is ended. The sun is already closing his eye for the night. I stand on the balcony of a hotel the night. I stand on the balcony of a notel which was brought to Joppa in pieces from the State of Maine by some fanatics who came here expecting to see Christ reappear in Palestine. My room here was once occupied by that Christian hero of the centuries—English, Chinese, Egyptian world wide General Gordon. Egyptian, world-wide General Gordon, a man mighty for God as well as for the world's pacification. Although the first of December and winter, the air is full of fragrance from gardens all a-bloom, and under my window are acacia and tamarisk and mulberry and century plants and orange groves and oleander. From the drowsiness of the air ahd the fatigues of the day I feel sleepy. Good night! To-morrow morning we start for Jerusalem.

A South American Farm.

Amongst the many hospitable farms and haciendas that I visited we may take as a favorable specimen Senora Isidora Cousino's large and beautiful estate at Macul, near Santiago, which is rather, perhaps, a model farm than a commercial enterprise. The whole hacienda.comprises 500 cuadras irrigated and 700 cuadras of mountain land without irrigation. Forty cuadras are devoted to vines, which produce over 350,000 litres a year; a certain portion is allotted to raising wheat, barley and oats for home consumption; a considerable space is laid out as a park, with very fine and picturesque ornamental gardens, and the rest is given up to alfalfa and grazing. The stud farm at Macul is important, and the stock consists of imported Clydesdale, Percheron, Cleveland, Anglo-Norman and thorough-bred racing stock, including a Yankee trotter-in all, about a hundred horses and nearly two hundred cows, bred from thorough-bred imported French and English Durhams. This establishment being rather an exceptional one frem many points of view, you might expect to find the farm laborers treated with the same care as the cattle. But no. They receive the usual sixty-five paper cents a day, with food and lodging gratis. The lodging consists of rooms in an adobe building, with a beaten earth floor, or a cane but plastered over with mud; while the food is composed of a daily ration of two pounds of bread in the morning and at mid-day an unlimited quantity of beans cooked in grease. That is all; the laborer receives neither tea nor coffee, much less beer or wine. The laborers who work permanently on the farm all the year round, instead of being lodged in barracks, have a cottage and a bit of land, which they are allowed to cultivate for their own profit; but in return for this privilege they have to work at the rate of fifty-five cents a day, or furnish a substitute. The laborers of this class are called "inquilinos," and are considered to be the standby of every farm, because their services can always be counted on from year's end to year's end. Their cottages and plots are invariably situated on the outskirts of an estate, at intervals one from the other, so that, together with their families, they form the natural guardians and watchmen of the hacienda .- Harver's Magazine.

Depredations by Wild Beasts in Texas. The loss of live stock in Texas by depredations of wild animals is enormous, and the evil is growing. Indeed, in many localities this loss is so discouraging that some flockmasters are selling their flocks, while many others seriously contemplate the abandonment of their business unless some relief shall be afforded them. While the loss falls heaviest upon owners of sheep, goats and poultry, cattle and horse owners admit that their loss of calves and colts is quite heavy. Figuring the loss of sheep and goats alone at the lowest estimate, three per cent would give an annual loss of at least \$400,000. To this add the loss of colts, calves and poultry, and the aggregate loss would fall little, if any, short of \$500,000.—Texas Stockman and Farmer.

Artificial Skull-Shaping.

Astonishing success has attended the efforts of Dr. Lannelongue, an eminent specialist of Paris, to give intelligence to a little idiot girl. Though four years old, the child could neither walk nor stand, and never smiled nor took notice of anything. The doctor concluded that the abnormal narrowness of the head obstructed the growth of the brain, and in May last he made an incision in the center of the skull and cut a piece of bone from the left side of it. The result was marvelous. Within less than a month the child could walk, and she is now quite bright, playing, smiling and taking notice of everything around her. -Trenton (N. J.) American.

A Mexican Executioner. "How do they execute in Mexico?"

"They select a small file of perhap en men with loaded muskets, and put hem in charge of a Sergeant. They out Mendez and made him turn his back o the guns, then they fired. Being misrable marksmen he was hit but little, and he made a motion with his hand to he Sergeant, which indicated that the ob must be finished. The Sergeant thereupon walked up to him, put a gun to his ear and ended his life. He died with composure. - Gath, in Cincinnati

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 12, 1899. The Lord's Supper.

LESSON TEXT.

(Luke 22:7-20. Memory verses: 19-20.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: Though he were a Son, yet learned he obedience by the things which he suffered.-Heb. 5:8.

LESSON TOPIC: The Son's Mission Commemorated.

1. Preparing the Passover. LESSON OUTLINE: 2. Observing the Passover, vs. 14-18.
2. Appointing the Memorial, vs. 19-29.

Golden Text: As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come -1 Cor. 11:26.

DAILY HOME READINGS:

Mission commemorated. T.-Matt. 26: 17-29. Matthew's parallel narrative. -Mark 14: 12-25. Mark's parallel narrative. T .- John 13:1-17. A lesson at the supper. F .- Exod. 12:1-20. Institution of the passover. S .- Dent. 16 : 1-8. Law of the passover. S .- 1 Cor. 11: 23-34. Law of the supper.

> LESSON ANALYSIS. > I. PREPARING THE PASSOVER.

I. The Passover Feast: The day of unleavened bread came

It is the Lord's passover (Exod. 12:11). This day shall be unto you for a memorial (Exod. 12:14). Thou shalt sacrifice the passover unto the Lord (Deut 16:2). There was no passover like to that kept

in Israel (2 Chron. 25: 18). II. The Needed Preparation: Go and make ready for us the passover (8).

They shall take to them every man a lamb (12:3). The whole assembly....shall kill it at even (Exod. 12:6).

Thou shalt eat no leavened bread with it (Deut. 16:3). Purge out the old leaven (Cor. 5:7). III. The Prompt Obadience: They went:....and they made ready

the passover (13). The disciples did as Jesus appointed them (Matt. 26: 19). The disciples went forth, and ... made rulers and the treachery of Judas occur-

(John 2: 5). Ye are my friends, if ye do the things which I command (John 15: 14). 1. "The passover must be sacrificed." (1) Origin of the passover; (2) Ceremonies of the passover; (3)

The Jewish passover; (2) The upper room in the city. Christian passover. 2. "Where wilt thou that we make

Satisfactory success.

II. OBSERVING THE PASSOVER. I. In General Instances: The hour was come (14).

Israel went and did so; as the Lord had commanded (Exod. 12: 28). They kept the passover in the first month (Num. 9:5). In Gilgal....they kept the passover

(Josh. 5: 10). Hezekiah sent ... that they should come ... to keep the passover (2 Chron, 30: 1).

II: In Gospel History: With desire have I desired to eat this passover with you (15). After two days the passover cometh (Matt. 26: 2). I keep the passover at thy house with

my disciples (Matt. 26: 18). His parents went every year to....the passover (Luke 2: 41). He was in Jerusalem at the passover (John 2: 23).

III. With Symbolic Reference: I will not eat it, until it be fulfilled The Lord will pass over the door (Exod. 12: 23).

Many went up....before the passover, to purify themselves (John 11: 55). Our passover also hath been sacrificed, even Christ (1 Cor. 5: 7). He kept the passover ... that the de-

stroyer ... should not touch them (Heb. 11: 28). "When the hour was come." Pivotal hours; (2) Irresistible ap-

proach; (3) Pertinent action. "With desire I have desired to eat this passover with you before I suffer." (1) Approaching suffering; (2) Strong desire; (3) Realized expectation.—(1) The Lord's last passover; (2) The Lord's loved companions.

3. "Until the kingdom of God shall come." (1) The coming kingdom; (2) The present duty. III. APPOINTING THE MEMORIAL.

The Symbolic Bread: This is my body which is given for you (19). Jesus took bread, and blessed, and brake it (Matt. 26: 26). Take ye: this is my body (Mark 14: 23). My Father giveth you the true bread out of heaven (John 6: 32). The bread which I will give is my

flesh (John 6: 51). II. The Symbolic Cup: This cup is the new covenant in my blood (20). He took a cup, and gave thanks, and gave to them (Mat. 26: 27).

This is my blood of the covenant (Mark 14: 24). He that ... drinketh my blood hath eternal life (John 6: 54), The cup...a communion of the blood of Christ (1 Cor. 10: 16).

III. Commemorat n : Jesus: This do in remembrance of me (19). Remember how he spake unto you (Luke 24: 6).

Remember the words of the Lord Jesus (Acts 20: 35). This do, as oft as ye drink it, in remembrance of me (I Cor. 11: 25). Ye procla m the Lord's death till he

come (1 Cor. 11: 26).

1 "He brike it, and gave to them." (1) The symbolic bread; (2) The symbolic breaking; (3 The symbolic taking.—(1) The Distributor; (2) The receivers; (3) The distribu-

2. "This cup is the new covenant in my blood," The Lord's new covenant (1) Bringing salvation; (2) Based on blood shedding; (3) Symbolized in the supper.

3, "This do in remembrance of me," In remembrance of Christ (1) As a man; (2) As a sufferer; (3) As a Saviour.

LESSON BIBLE READING.

SPECIAL PASSOVER OBSERVANCES. On leaving Egypt (Exod. 12: 21-28).

In the wilderness of Sinai (Num. 9: On entering Canaan (Josh. 5:10, 11). In Hezekiah's reign (2 Chron. 30:1, M.-Luke 22: 7-20. The Son's

In Josiah's reign (2 Chron. 35:1, 16-After the Captivity (Ezra 6: 19-22). At Jesus' last days (Luke 22 : 14-18).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- The parable of the marriage of the king's son (Matt. 22: 1-14) immediately followed the last lesson. Then came a series of discussions,—one respecting paying tribute to Cæsar (Matt. 22:1-22; Mark 12: 13-17; Luke 20: 20-26), another with the Sadducees in regard to the resurrection (Matt. 22:28-33; Mark 12:18-27; Luke 20: 27-40), a third respecting the great commandment (Matt. 22:34-40; Mark 12: 28-34). Having met all these questioners, our Lord himself asks a question, which put them all to silence, as to the Messiah being the Son of David (Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44). The public teaching in the temple closes with a denunciation of the Pharisees, reported most fully in Matthew 23. Pausing near the treasury, our Lord commends a poor widow (Mark 12:41-44; Luke 21:1-4). It is probable, but not certain, that the incident in John 12: 20-36 should be placed next. The Greeks were probably in the Court of the Gentiles. The language of John 12: 37-50 points to the final appearance of Jesus as a teacher. The discourse on the Mount of Olives was uttered the same evening, being occasioned by our Lord's prediction of the destruction of the temple, made as they passed out of the buildings (Matt. 24 and 25; Mark 13 ; Luke 21 : 5-36). It seems likely that the plot, of the

Whatsoever he saits unto you, do it Mark 14: 1, 2, 10, 11; Luke 22: 1-6). The Supper at Bethany is narrated in this connection by Matthew and Mark, but probably occurred earlier. Wednesday was passed in retirement at

Bethany. PLACE.-First at Bethany; then on Significance of the passover .- (1) the street in Jerusalem; finally in an

TIME.—Certainly on Thursday, in the afternoon and evening. The day ready?" (1) Willingness to serve; of the month is still disputed. Mat-(2) Request for instruction. thew, Mark, and Luke distinctly assert 3. "They went, and found as he had said unto them: and they made ular time of eating the parsover. Acready." (1) Obedient action; (2) cording to this testimony, the day was the 14th of Nisan. This was probably April 6, 783 A. U. C.; that is, A. D. 30. Some hold that John points to a day earlier; and the discussion has contin-ued for centuries. It is safer to accept the positive statement of the other evangelists. John's language can be explained on this theory; but the other view implies a mistake in the record of three witnesses.

Persons. - Our Lord, Peter, and John; an unknown man in Jerusalem; a householder there; the twelve apos-

INCIDENTS. -Peter and John are sent to prepare the passover; the man they would meet; the message they should give; they find it as the Lord had said, and make ready. At the hour, when they were gathered, our Lord expresses his desire to eat this passover with them; he gives a cup (not the cup of the Lord's Supper); afterwards he institutes the Lord's Supper, first distributing the bread, then giving the cup of wine. (It is generally held that Luke varies from the chronological order in this part of his narrative). PARALLEL PASSAGES .- Matthew 26: 17-20, 26-29; Mark 14: 12-16, 22-25;

compare also 1 Cor. 11 : 23-25. Horns form the Human Body.

Horns growing from the human skin are very uncommon in their occurrence, but one of the Foreign Medical Journals contains an account rom a physician of a case of this kind treated by him, the subject being a laboring man of 65 years. The horn projected for an inch from the lower lip on the right side, and had a blunt extremity, was firmly adherent and the skin around at the base exhibited superficial ulceration.

The fact as elicted was that it had first appeared as a small warty growth some three years previously, had slowly increased, and after being cut off with a razor on two occasions seemed to grow again quicker each time. On the opposite side of the same lip was what ppeared to be another warty growth in its early stages, and the patient was in the habit of holding his clay pipe this side and not on that from which this side and not on that from which the horn grew. There were no glands enlarged and the patient was in a good state of health. The treatment, which was entirely successful, consisted in the removal of the horn, together with the part of the lip to which it was at-tached, by means of a small V shaped incision under cocaine locally injected, and brunging the edges together with and bringing the edges together with one or two sutures.

The American locomotive becomes engine and the conductor is a guard in

It is said that Asa Low, of Springvale, has the shortest name of any person in