The Brooklyn Divine's Sunday Sermon.

Subject; "My second Day in Paies-tine."

TEXT: "I went up to Jerusalem."-Gala

My second day in the Holy Land. We are fin Joppa. It is 6 o'clock in the morning, but we must start early, for by night we are to be in Jerusalem, and that city is forty-one miles away. We may take camel or horse or carriage. As to-day will be our last opportunity in Palestine for taking the wheel we choose that. The horses, with harness tasseled and jingling, are hitched, and, with a dragoman in coat of many colors seated in front, we start on a read which unveils in twelve hours enough to think of for all time and all eternity. Farewell, Mediterranean, with such a blue as no one but the Divine Chemist could mix, and such a fire of morning glow as only the Divine Illuminator could kindle. Hail! mountains of Ephraim and Judea, whose ramparts of rock we shall

refers in a figure when he says of his church, "I have graven thee on the palms of my hands."

Many of these regions are naturally sandy, but by irrigation they are made fruitful, and as in this irrigation the brooks and rivers are turned this way and that to water the gardens or farms, so the Bible says, "The king's heart is in the hands of the Lord, and he turneth it as the rivers of water are turned whithersoever he will."

As we pass out and on we find about eight hundred acres belonging to the Universal Israelitish alliance. Monteflore, the Israelit-hands of the says until all attempts to the says of the says of the content of the church and the salvation of anything, whether obscurs or resounding, for the wellare of the church and the salvation of anything, whether obscurs or resounding, for the wellare of the church and the salvation of anything, whether obscurs or resounding, for the wellare of the church and the salvation of anything, whether obscurs or resounding, for the wellare of the church and the salvation of anything, whether obscurs or resounding, for the wellare of the course or resounding, for the wellare of the course and the salvation of anything, whether obscurs or resounding, for the wellare of the course have of the course and the salvation of the wellare of the course have of the course and the salvation of the resounding for the wellare of the course have of the course or resounding, for the wellare of the course or resounding, for the wellare of the course or resounding, for the wellare of the course have of the course have of the course have of the course or resounding, for the wellare of the course have of the

are turned whithersoever he will."

As we pass out and on we find about eight hundred acres belonging to the Universal Israelitish alliance. Monteflore, the Israelitish centenarian and philanthropist, and Rothschild, the banker, and others of the large hearted have paid the passage to Palestine for many of the Israelites, and set apart lands for their culture; and it is only a beginning of the fulfillment of divine prophecy, when these people shall take possession of the Holy Land. The road from Joppa to Jerusalem, and all the roads leading to Nazareth and Geillee, we saw lined with tree. Nazareth and Galilee, we saw lined with pro-Nazareth and Galilee, we saw lined with pro-cessions of Jews going to the sacred places, either on holy pligrimage or as settlers. All the fingers of Providence nowadays are pointing toward that resumption of Pales-tine by the Israelites. I do not take it that the prospered Israelites of other lands are to go there. They would be foolish to leave their prosperities in our American cities, where they are among our best citizens, and cross two seas to begin life over again in a strange land.

But the outrages heaped upon them in Russia, and the insults offered them in Ger-Russia, and the insults offered them in Germany, will soon quadruple and centuple the procession of Israelites from Russia to Palestine. Facilities for getting there will be multiplied not only in the railroad from Joppa to Jerusalem, to which I referred last Sabbath as being built, but permission for a road from Damascus to the Bay of Acre has been obtained, and that of course will soon connect with Joppa and make one great ocean shore railroad. So the railroad from Jerusalem to Joppa, and from Joppa to Damascus, will soon bring all the Holy Landwithin a few hours of connection. Jewish colonization societies in England and Russia are gathering money for the transportation of the Israelites to Palestine, and for the purchase for them of lands and farming implements, and so many desire to go that it is decided by lot as to which families shall go lirst.

They were God's chosen people at the first, and Hehas promised to bring them back to their home, and there is no power in one housand or five thousand years to make housand or five thousand years to make hou forget His promises. Those who are prospered in other lands will do well to stay where they are. But let the Israelites who are depreciated and attacked and persecuted turn their faces towards the rising sun of their deliverance. God will cather in that turn their faces towards the rising sun of their deliverance. God will gather in that distant land those of that race who have been maltreated, and He will blast with the lightnings of His omnipotence those lands on atther side of the Atlantic which have been the instruments of annoyance and harm to that Jewish race, to which belonged Abraham and David and Joshua and Baron Hirsch and Monteflore and Paul the Apostle and Mary the Virgin and Jesus Christ the Lord.

and Mary the Virgin and Jesus Christ the Lord.

On the way across the plain of Sharon we meet many veiled women. It is not respectable for them to go unveiled, and it is a veil that is so hung as to make them hideous. A man may not even see the face of his wife antil after betrothal or engagement of marriage. Hence the awful mistakes and the unhappy homes, for God has made the face an index of character, and honesty or dishonsty usually is demonstrated in the features. I do not see what God made a fair face for if it were not to be looked at. But here come the crowds of disfigured women down the road on their way to Joppa, bundles of sticks for fire wood on their heads. They started at three o'clock in the morning to get the luel. They stagger under the burdens. Whipped and beaten will some of them be if their bundle of sticks is too small. All that is required for divorcement is for a man to may to his wife, "Be off, I don't want you any more." Woman a slave in all lands, except those in which the Gospel of Christ make her a queen. And yet in Christian countries the family deriding the court religion that

her a queen. And yet in Christian countrie there are women posing as skeptics, and mer with family deriding the only religion that makes sacred and honorable the names of wife, mother, daughter and sister.

What is that? Town of Ramleh, birth-place, residence and tomb of Samuel, the glorious prophet. Near by, Tower of Forty Martyrs, so called because the number of also perished there for christ's sake but if towers had been built for all those who in the time of war as in time of peace. who in the time of war as in time of peace have fallen on this road during the age past you might almost walk on turrets from loppa to Jerusalem.

Now we passed the guard house, which was carried to be peaced by a war and mud where

Now we passed the guard house, which are castles of chopped straw and mud when at night and partly through the day arms men dwell and keep the bandies off travelers in the caves of these mountains dwell make whom massacre would be high play and a purse with a few pennies would be compensation enough for the struggle that the lavage might have with the wayfarer There is only one other defense that amount to much in these lands and that is the law o

eospitaitty. If you can get an Arab to eat with you, if only one mouthful, you are sure of his protection, and that has been so from age to age. The Lord's supper was built on that custom, a special friendship after partaking food together. To that custom Walter Scott refers in his immortal "Talisman," where Saladin, with one stroke of the sword, trikes the head from an enemy who stands in Saladin's tent with a cup in his hand and before he has time to put it to his lin, and

in Saladin's tent with a cup in his hand and before he has time to put it to his lip, and does it so suddenly that the body of his enemy, beheaded, stands for a moment after the beheading, with the cup still in his right hand. After the cup had been aipped it would have been impossible, according to the laws of the oriental hospitality, to give the fatal blow.

The only lands where it is safe to travel anarmed are Christian lands. Human life is more highly valued and personal rights are better respected, and I am glad to believe that in our country, from the Atlantic ocean to the Pacific ocean, there is not a place to lay where a man is not safer without a pistol than with one. But all through our journeys in Palestine we required firearms. While the mily weapon I had on my person was a New Testament we went through the region where I said to the dragoman: "David, are you armed?" and he said "Yes," and I said: "Are those fifteen or twenty muleteers and bag-

glow as only the Divine Illuminator could kindle. Hail: mountains of Ephraim and Judea, whose ramparts of rock we shall mount in a few hours; for modern engineers can make a road anywhere, and, without piling Ossa upon Pelion, those giants can scale the heavens.

We start out of the city amid barricades of cactus on either side. Not cact in boxes two or three feet high, but cactus higher than the top of the carriage—a plant that

of cactus on either side. Not cacti in boxes two or three feet high, but cactus higher than the top of the carriage—a plant that has more swords for defense, considering the amount of beauty it can exhibit, than anything created. We passed out amid about four hundred gardens, seven or eight acres to the garden, from which at the right seasoils are plucked oranges, lemons, figs, olives, citron and pomegranates, and which hold up their censers of perfume before the Lord in perpetual praise. We meet great processions of camels loaded with kegs of oil and with fruits, and some wealthy Mohammedan with four wives—three to many.

The camel is a proud, mysterious, solemn, ancient, ungainly, majestic and ridioulous shape, stalking eat of the past. The driver with his whip taps the camel on the foreleg, and he kneels to take you as a rider. But when he rises hold fast er you will fall off backward as he puts his fore feet in standing posture, and then you will fall off backward as he puts his fore feet in standing posture, and then you will fall off in front as his back legs take their place. But the inhabitants are use to his ways although I find the riders often dismount and walk as though to rest themselves. Better stand out of the path of the camel—he stops for nothing and seems not to look down; and in the street I saw a child by the stroke of a camel's front foot selves. Better stand out of the path of the camel—he stops for nothing and seems not to look down; and in the street I saw a child by the stroke of a camel's front foot hurled seven or eight feet along the ground.

Here we meet people with faces and arms and hands tattoced, as in all lands sailors tattoo their arms with some favorite ship or admired face. It was to this habit of tattooing among the orientals that God refers in a figure when he says of his church, "I have graven thee on the palms of my sees! Are you willing to do anything.

Foxes! Look at the foxes? and at night hey sometimes bark until all attempts to deep are an absurdity. Those I saw and heard in Palestine might have been descendants of the very foxes that Samson employed for an appalling incendiarism. The weights of that land was in the harvests, and it was harvest time and the straw was dry. Three hundred foxes are caught and tied in couples by some wire or incombustible cord which the flames cannot divide, and firebrands are last two couples of foxes, and the last two couples of two couples of foxes, and the last two couples and contemptuously jerked up his head that the center of it, and the skull oracked and brose in like an eggshell, and the grand transfer of the last two couples of the couples of two couples of the ine flames cannot divide, and firebrands are lastened to those couples of foxes, and the affrighted creatures are let loose and rum svery whither among the harvests, and in the awful blaze down go the corn shocks, and the vineyards, and the olives, and all through the valleys and over the hills and among the viliages is heard the cry of "Fire?" And in the burnt pathway walk hunger and want and desolation.

and desolation.

All this for spite. And some theologians All this for spite. And some theologians learn one thing and some another. But I learn from it that a great man may some times stoop to a very mean piece of business, and that if men would use as much ingenuity in trying to bless as they do in trying to lestroy, the world all the way down would be in better condition. Yet the fire of the loxes kindled that night in Palestine has not some out, but he leaved the season of the loxes. loxes kindled that night in Palestine has not gone out, but has leaped the seas, and the sly loxes, the human foxes, are now still running every whither, kindling political fires, ares of religious controversy, fires of hate, world wide fires and the whole harvest of righteousness perish. It took the hard work of multitudes on these plains of Palestine for months and months to rear the vine and raise the corn, but it took only three hundred worthless foxes one night to blaze all into ashes.

worthless foxes one night to blaze all into ashes.

Brace up your nerves now, that you may look while I point them out. Yonder is Kirlath-Jearim, where the ark of God staid until David took it to Jerusalem. Yonder John the Baptist was born. Yonder is Emmaus, where Christ walked with his disciples at sventide. Here are men plowing, only one handle to the plow, showing the accuracy of Christ's allusion. When we plow in America or England there are two hands on two handles, but in Palestine only one handle. And so Christ used the singular saying, "No man having put his hand to the plow and looking back is fit for the kingdom." The ox is urged on by a wooden stick pointed with sharp iron, and the ox knows enough not to kick, for he would only hurt himself instead of breaking the goad. And the Bible refers to that when it says to Saul, "It is hard for thee to kick against the goads."

Here is the valley of Ajalon, famous for Joshua's pursuit of the five kings and the lunar arrest. And in imagination I see the moon in daytime halt. Who has not sometimes seen the moon dispute the throne with the sun? But when the king of day and the queen of night, who never before Joshua's time nor since then stopped a moment in their march, halted at Joshua's command it was a scene, enough to make the universe shiver: "Moon stand thou still in the valley

their march, halted at Joshua's command it was a scene, enough to make the universe shiver: "Moon, stand thon still in the valley of Ajalon" At another time we will see the sun stop above Gibeon, but now we have only to do with the moon, and you must remember it was more of an orb than it is now. It is a burnt out world now, a dead world now, an extinct world now, a corpse laid out in state in the heavens, waiting for the judgment day to bury it. But on the day of waich I speak the moon was probably a living world, yet it halted at the wave of Joshua's finger, "Stand thou still!" Do not budge an inch until Joshua finishes those five kings, who are there tumbling over the rocks, sword who are there tumbling over the rocks, sword of man slashing them, hallstones out of the

of man slashing them, hallstones out of the aky pelting them.

And there is the cavern of Makkedah, where they fled for safety, and where they were afterward locked in and from which they were afterward bucked in and in which they were afterward buried, and you do well to examine that cavern, for within a few hours it became three things which no other cave ever was—fortress, prison, according.

sepulcher.

Now we pass the place where once lived Now we pass the place where once lived one of the greatest robbers of the country, Abou Gosh by name. From this point you see he could look over the surrounding country, and long before the travelers came up to him the plan for taking of their money or their life, or both, was consumated. He one day found a company of monks who would not pay, and he smothered them to death it a hot oven. In his last days he lived here like an oriental prince, and had attendants and admires to whom he told his stories of briggadage and assassination. So late as and admires to whom he told his stories of brigandage and assassination. So late as when our eminent and beloved American, William C. Prime, passed through, Abou Gosh, the scounireally Bedouin, sat at hi door way smoking his pipe. His descendant live in this village, and probably are no more honest than their distinguished ancestor, bu

marausing and murger are not as sare a business now as when all this route to Jerusalam was subjected to outrages pan-

demoniac.

Here we pass the village of Latrun, home of the penitent thief, the village, a few straggling houses on steep hills, rising from the valley of Ajalon. Up these steep hills in his earlier days the thief had carried the spoils of arson and burglary, and down them had born the heavier burden of a guilty heart. But higher than these hills he mounted after he had repented, from the translixed posture on the cross to the bosom of a forgiving God.

Now we come to the brook Elah, from

mounted after he had repeated, from the transfixed posture on the cross to the bosom of a forgiving God.

Now we come to the brook Elah, from which little David took the smooth stones with which he prostrated Goliath. There is a bridge spanning the ravine, but at the season we crossed there is not a drop of water in the brook. We went down into the ravine and walked amid the pebbles that had been washed smooth, very smooth, by the rush of the waters through all the ages. There is where David armed himself. He walked around and picked up five of these polished pebbles. He got them of just the right size. He prepared himself for five volleys, so that if the giant escaped the first he will not escape the whole five. The topography of the place so corresponds with the Bible story that I could see the memorable fight go on. It is the only fight I ever did watch.

Pugllism I abhor; but here were two champions—the one God appointed, the other stan appointed, and deciding the destiny of a nation, the destiny of a world. It was a Marathon, an Arbela, a Waterloo, a Blenheim, a Sedan, concentrated into two-right arms. Here are two ridges of mountains 500 feet high, the Philistines on one ridge, the Israelites on the other ridge. The fight is in the valley between, at that season shaded and sweet with terebinth and acacia, David the champion for the Israelites, Goliath the champion for the Philistines, David undersized and almost effominate, only a mouthful for Goliath, who was nearly ten feet high.

They advance to meet each other, but the Bible says that David made the first step forward. Nearer and nearer they come, but I do not think David will wait until he comes within reach of Goliath's sword, for that would be fatal, and David has a weapon with which he can fight at long range. Closer and closer they come, but David advances the more rapidly. "Come to me," said the giant, "and I will give thy flesh unto the fowls of the air and to the beasts of the field." You see Goliath going to give David for a banquet to the vu ten-footer! Let the two armies looking down from the ridges watch me!" David respond-ed, "I come to thee in the name of the Lord of Hosts!" Aha! that is the right kind of battle shout. "In the name of the Lord of Hosts!"

Lord of Hosts!"

How that cry rings through the Wadyes-Sumpt! He who fights in that spirit wins the day. The almost Israelitish dwarf enlarges into omnipotent proportions. The moment to strike has come. David takes his sling, with a stone in it, and whirls it round his head until he has put the weapon into sufficient momentum, and taken, taking sure aim, hurls it. The giant throws up his hands and reels back and falls. The stone sank into his forehead. That was the only available point of attack. But how about the helmet on his head? Did the stone that David flung crush through the helmet? No, David flung crush through the helmet? No. An old rabbi says he thinks that when Goliath scoffed at David the giant so suddenly and contemptuously jerked up his head that the helmet fell off. That is like enough. David saw the bare forehead, a foot high, and almed at the centre of it.

Jerusalem. Oh! we must see it before sun-down. We are climbing the hills which are down. We are climbing the hills which are terraced with olive groves, uplands rising above uplands, until we come to an immensity of barrenness, gray rocks above gray rocks, where neither tree, nor leaf, nor bush, nor grass blade can grow. The herses stumble, and slip and pull, till it seems the harness must break. Solemnity and awe take possession of us. Though a vivacious party, and during part of the day jocularity had reigned, now no one spoke a word except to say to the dragoman, "Tell us when you get the first glimpse of the city." I never had such high expectation of seeing any place as of seeing Jerusalem. I think my feelings may have been slightly akin to those of the Christian just about to enter the beavenly Jerusalem. My ideas of the earthly Jerusalem were bewildering. Had I not seen pictures of it? Oh, yes; but they only increased the bewilderment. They were taken from a variety of standpoints.

If twenty artists attempt to sketch Brook-

the bewilderment. They were taken from a variety of standpoints.

If twenty artists attempt to sketch Brooklyn or New York or London or Jerusalem they will plant their cameras at different places and take as many different pictures, but in a few minutes I shall see the sacred city with my own eyes. Over another shoulder of the hill we go, and nothing in sight but rocks and mountains and awful guiches between them, which make the head swim if you look down. On and up, on and up, until the lathered and smoking horses are reined in, and the dragoman rises in front, and points eastward, crying "Jerusalem?" It was mightier than an electric shock. We all rose. There it lay, the prize of nations, the terminus of famous pilgrimages, the object of Roman and crusading wars, and for it Assyrians had fought, and Egyptians had fought, and the world had fought—the place where the Queen of Sheba visited and Richard Cour de Lion had conquered. Home of Solomon; home of Ezekiel; home of Jeremiah; home of Isaiah; home of Saladin. Mount Zion of David's heartbreak, and Mount Morian, where the agonized, and Golgotha, where He died, and the holy sepulcher where He was buried. O Jerusalem! Jerusalem! Greatest city on earth, and type of the city celestial!

After I have been ten thousand years in heaven the memory of that first view from the rocks on the afternoon of December 2 will be as vivid as now. An Arab on a horse that was like a whirlwind, bitted and saddled and spurred, its mane and fianks jet as the night—and there are no such horsemen as Arab horsemen—had come far out to meet us and invite us to his hotel inside the gates. But arrangements had been made for us to stay at a hotel outside the gates. In the dusk of evening we halted in front of the place and entered, but I said: "No; thank you for your courteous reception, but I must sleep to-night inside the gates of Jerusalem. I would rather have the poorest place inside the gates than the best place outside." So we remounted our coach and moved on amid

your courteous reception, but I must sleep to-night inside the gates of Jerusalem. I would rather have the poorest place inside the gates than the best place outside." So we remounted our coach and moved on amid a clamor of voices, and between camels grunting with great beams and timbers outheir backs, brought in for building purposes—for it is amazing how much a camel can carry—until we came to what is called the Joppa Gate of Jerusalem. It is about forty feet wide, twenty feet leep and sixty feet high. There is a sharp turn just after you have entered, so planned as to make the entrance of armed enemies the more difficult.

On the structure of these gates the safety of Jerusalem depended, and all the Bible writers used them for illustrations. Within five minutes' walk of the gate we entered David wrote, "Enter into thy gates with thanksgiving," "Lift up your heads, O ye gates!" "The Lord loveth the gates of Zion," "Open to me the gates of righteousness." And Isaiah wrote, "Go through, go through the gates." And the captive of Patmos wrote, "The city had twelve gates." Having passed the gate we went on through the narrow streets, dimly lighted, and passed to our haiting place, and sat down by the window, from which we could see Mount Zion, and said: "Here we are at last, in the capital of the whole earth." And thoughts of the past and the future rushed through my toul in quick succession, and I thought of that odd hymn, sung by so many ascending spirits:

Sernsaiem, my mappy cosme, Name ever dear to mei When shall my labors have an end, In joy and peace and thee?

When shall these eyes thy heav'n built walls And pearly gates behold? Thy bulwarks with salvation strong, And streets of shining gold? And so with our hearts full of gratitude to God for journeying mercies all the way from Joppa to Jerusalem, and with bright anticipation of our entrance into the shining gate of the heavenly city when earthly journeys are over, my second day in Pales time is ended.

A Saflor Becomes a Rajah.

Captain R. C. Temple, in the course of an article on the coins of the modern Punjab chiefs, refers to the remarkable fered .- Heb. 5:8. career of one of these chiefs, George Thomas, once the Rajah of Hansi, who started life as a sailor. Thomas originally went to India in a man-of-war in 1781. 82, and served various chiefs in Southern India, and by 1787 had found his way into the far northwest to the court of the Begum Samru, at Sardhana, whose service he entered. This he quitted in 1792 for that of Apa Khanda Rao, a Maratha chief, with whom he

quarrelled in 1795. He was now a personage of importance in possession of a jagir granted by his late chief, and was able to help Begum Samru when in distress. Upon Apa Khanda Rao's suicide in 1797, Thomas seems to have been on uniformly bad terms with his successors, and spent most of his time in defending his jagir from their attacks. In 1798, taking advantage of the troubles of the times, he appears to have given up the lands he held rom the Marathas, and to have seized he district round Hisar and Hansi, tnown as Hariana. The latter town he nade his capital and established him-

elf as Rajah thereof.

His territory comprised 253 villages and paid a revenue of about 3,000,000 upees. Again, according to his bio-rrapher, quoting his words: "Here, says fir. Thomas (with that energy and pirited animation which distinguished im throughout the scenes of his extraorlinary life), I established a mint and soined my own rupees, while I made cur-

ent in my army and country, etc."

After establishing himself at Hansi, he rest of Thomas's life, like that of the teighboring chiefs, was one of perpetual var, in his case against the Marathas and he Sikhs, as represented chiefly by the shiefs of Patiala, Nabha and Sind. In tis case also, it ended in a general com-pination against him, his flight into 3ritish territory, and his death in Ber-ampore in 1802. He built a fort due ast of and not far from Delhi, which he samed after himself-Georgegarh-but which is now known as Jahazgarh, just s he is known as Jahaz (ship) Sahab, aparently in recollection of his origin. wdian Antiquary.

A Notable Quest for Treasure. With high hopes of abundant success Jasco Nunez, with 170 of his best fol-America, in two brigantines and some anoes in search of the famous Temple of Jobaba. They went up the coast about hirty-five leagues and entered a large iver. Zemaco, the "Lord of Darien," sowerful cacique and a bitter enemy of he Spaniards, had watched the move-nent with a knowedge of its intent, and tid all in his power to frustrate it. Sunez divided his party and sent a part of them to explore the stream which they and entered, while he and the remainder earched for the temple. They came to he territory of cacique who reigned over region abounding in marshes and

hallow lakes, where the habitations vere built of mud and wicker-work in he branches of huge and lofty trees. The people ascended to their houses on ight ladders made of split reeds of mormous size. These they drew up fter them at night or when attacked.

On the approach of the Spaniards hese barbarians fied to their tree-castles nd drew up their ladders. Nunez orlered the cacique to come down, promis-

ng him safety. His people begged him to to come down. He hesitated, when he Spaniards began to hew down the ree that held his "palace" with their tatches. They were smitten with a hower of stones, from which they deended themselves with their bucklers. Perceiving the danger to himself and amily the cacique descended. "Have ou gold?" Nunez inquired. "No," an-wered the cacique; "I have no use for my and have gathered none. If you will llow me to ge to yonder mountain I will ring you what you desire." Leaving a wife and children as hostages the sacique departed, but dfd not return. Satisfied that the story of the Golden Temple was a myth, Nunez and his followers returned to Darien, continually narassed by Zemato.—New York Voice.

Costly Metals. Barium, we are informed in the Jewelvs' Circular, is more than four times as raluable as gold, and gallium more than 162 times as costly, while many of the netals are twice and thrice as valuable. Aluminum, which now costs \$8 or \$9 a bound, will eventually be produced as theaply as steel. When this can be done t will push the latter metal out of a great many of its present uses, as it postesses great strength, toughness and slasticity, with extreme lightness of weight. Its sources of supply are inexhaustible, and its present high cost arises from the difficulty of its extraction in the metallic form. Indium seems to be thiefly used for pointing gold pens.

The Cruel Plant.

The proceedings of the Canadian Institute for April, 1890, contain two papers upon the cruel plant, a native of tropical America. The flowers are provided with five pairs of jaws (leaflets) that close upon the proboscis of any moth which attempts to extract honey from the blossom, and the insect is held a prisoner until it dies. The plant belongs to the tribe of assieplada (milkweed family). The plant is highly ornamental in culture, laying pure white fragrant flowers, much life, the tuberose in appearance.— Thiose Times. The Cruel Plant.

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 19, 1890. The Spirit of True Service.

LESSON TEXT. (Luke 23 : 24-37. Memory verses: 25-27.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Eaviour of Men. GOLDEN TEXT FOR THE QUARTER

Though he were a Son, yet learned he obedience by the things which he suf-

LESSON TOPIC: The Son's Requirements Declared. 1. Lowliness, vs. 24-26.

LESSON OUTLINE: 2. Christ-likeness, vs. 27-30. 3. Truthfulness, vs. 31-37. GOLDEN TEXT: Let this mind be in you, which was also in Christ Jesus. -Phil. 2:5.

DAILY HOME READINGS:

M .- Luke 22 : 24-37. The Son's requirements. T .- John 13: 31-38. John's partial parallel. W.-Matt. 20 : 20-29. Lowliness enforced. T .- Mark 9: 33-50. Lowliness enforced. F.-John 13:1-17. Lowliness illustrated. S,—Rom. 12:1-21. The spirit of true service. S.—1 Pet. 4:1-14. The spirit of true service. + 2 30 2

LESSON ANALYSIS.

L LOWLINESS.

I. Lowliness Overlooked: There arose also a contention; which of them...greatest (24). Who then is greatest in the kingdom of heaven? (Matt. 18:1).

They had disputed,...who was the greatest (Mark 9:34). There arose a reasoning among them, which...gr satest (Luke 9: 46). Love vannleth not itself, is not puffed up (1 Cor. 13:4)

II. Lordliness Practiced: Kings of the Gentiles have lordship over them (25). With force and with rigour have ye ruled over them (Ezek. 34:4). Rulers of the Gentiles lord it over them (Matt. 20:25).

Their great ones exercise authority over them (Mark 10: 42). Not that we have lordship over your faith (2 Cor. 1:24). III. Lowliness Commended:

The greater among you, let him become as the younger (26).

Yet hath he respect unto the lowly (Paa. 138: 6). owers, set out from Darien, in Central | He giveth grace unto the lowly (Prov. 3: 34). I am meek and lowly in heart (Matt. 11: 29:

With all lowliness and meekness (Eph.

1. "There arose also a contention among them." (1) The contend-ing parties; (2) The disputed topic; (3) The unseemly quarrel.

2. "Ye shall not be so." (1) Not like the Gentiles; (2) Not clamorous for place; (3) Not exercising lordship; (4) Not arrogating hon-

3. "He that is the greater among you, let him become as the younger. (1) Humility practiced; (2) Exaltation attained.

II. CHRIST-LIKENESS.

In Serving: I am in the midst of you as he that serveth (27). The Son of man came....to minister (Matt. 20: 28). I then, the Lord and the Master, have

washed your feet (John 13: 14). Who loved me, and gave himself up for me (Gal. 2: 20). Taking the form of a servant (Phil, 2:

II. In Enduring: Ye...have continued with me in my

temptations (28). We suffer with him, that we may be also glorified with him (Rom. 8: 17).

If we endure, we shall also reign with him (2 Tim. 2: 12). Jesus....endured the cross, despising

shame (Heb. 12: 2). As ye are partakers of Christ's sufferings, rejoice (1 Pet. 4: 13). III. In Triumphing:

Ye may eat and drink at my table in my kingdom (30). The upright shall have dominion (Psa. 49: 14).

Ye also shall sit upon twelve thrones (Matt. 19: 28). Enter thou into the joy of thy lord (Matt. 25: 23). I will give to him to sit down with in

my throne (Rev. 3: 21).

1. "I am in the midst of you as he y throne (Rev. 3: 21).

"I am in the midst of you as he that serveth." (1) Jesus as a Savior; (2) Jesus as a servant; (3) leave as a wordel.

"Why, Miss Arabella," said the land-lady, smiling sweetly, "I am afraid the enumerator will not be able to make Jesus as a model.

2. "I appoint unto you a kingdom."
(1) Master of the kingdom; (2) Recipients of the kingdom.—(1) "That?" said Miss Arabella placidly.
"Oh, that is written in German, you

3. "Ye shall sit on thrones judging the twelve tribes of Israel." (1) Exalted to thrones; (2) Exercising authority; (2) Enjoying honor. III. TRUSTFULNESS.

I. The Lord's Watchful Care: I made supplication for thee, that thy faith fail not (32). The Lord is my shepherd; I shall not want (Psa. 23: 1). Through the waters, I will be with thee (Isa. 43: 2). Lo, 1 am with you always (Matt. 28:

I will in no wise fail thee (Heb. 13: 5).

He calleth his own sheep by name (John 10: 3). The Lord knoweth them that are his

(2 Tim. 2; 19). III. The Lord's Kind Providences Lacked ye anything? And they said, Nothing (35).

Thou preparest a table before me (Psa. 23: 5) They that seek the Lord shall not want any good thing (Psa. 34: 10). They shall go in and go out, and shall find pasture (John 10: 9). To them that love God all things work together for good (Rom. 8; 28).

1. "Satan asked to have you, that he might sift you." (1) Jesus; (2) Peter; (3) Satan.—(1) Satan's demand; (2) Simon's peril; (3) Christe 2. "I made supplication for thee, that thy faith fail not." (1) Sim-

on's peril; (2) Jesus' prayer.—(1) Satanic assault; (2) Human peril;

(3) Protecting supplication.

3. "Thou shalt thrice deny that thou knowest me." (1) Peter's confidence; (2) Peter's peril; (3) Peter's fall.—(1) Complete denial; (2) Repeated denial; (3) Emphatic denial;

LESSON BIBLE READING.

REWARDS OF GOD'S SERVANTS.

A crown of righteousness (2 Tim. 4:8). A crown of glory (1 Pet. 5:4). A crown of life (Jas. 1:12; Rev. 2:10). An incorruptible crown (1 Cor. 9: 25). The prize (Phil. 3:14). Treasure in heaven (Matt. 19: 21; Luke

12:33). An eternal weight of glory (2 Cor. 4:17). Fulness of joy (Pss. 16:11; John 15; 11).

Kingship with Christ (2 Tim. 2:12; Rev. 5:10;20:4).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- In the narrative of Luke there is evidently a deviation from the regular order of events. Verses 21-23 tell of the prediction respecting the betrayer, which probably occurred before the institution of the Lord's Supper. Some of the events in the lesson should properly be placed earlier. The most probable order is as follows: The strife as to who should be greatest (Luke 22: 24-30); this probably arose in connection with the taking of their places at the feast; the footwashing probably occurred next (John 13:2-20); then the prediction of the betrayal (Matt. 26: 20-24; Mark: 14 18-21; Luke 22: 21-23), together with the specific pointing out of the traitor (John 13: 21-30; comp. Matt. 26: 25). It is perhaps more probable that Judas withdrew before the institution of the Lord's Supper. The second part of the lesson (vs. 31-37) is more naturally placed immediately after the institution; but Matthew and Mark put the prediction of Peter's denial on the way to Gethsemane. It is likely that the prediction was repeated. The long discourse (John 14-17) follows this lesson. PLACE. -- In the upper room at Jerusalem, mainly at the table during the

paschal supper. TIME. - Probably the evening closing the 14th of Nisan, 783 A. U. C.; that is, April 6, A. D. 30,-althought there is a

dispute at this point.
Pensons.—Our Lord with the twelve; Simon Peter is specially prominent; Judas was present only a part of the time covered by the lesson. INCIDENTS. - The contention as to

who should be greatest (probably connected with a strife for the more honorable places at the table); the lesson of humility in service; the promise for them in the kingdom; the prediction of trial; the answer of Peter; the prediction of his denial; the reference to their previous mission; the new conditions of service, in view of our Lord's speedy

Parallel Passages (in part).—Mat-thew 26:31-35; Mark 14:27-31; John 13:36-38).

How She Outwitted Them.

In a semi-fashionable boarding house "on the hill," in Washington, resides as a guest a maiden lady, cultured and clever. Like some other nice people she is rather sensitive on the subject of age, and this, of course, was the subject of so me quizzing among the thick-er skinne d boarders. The blank left at the house by the enumerator was spread on the parlor table, and the in-mates requested to fill in the various spaces as to their antecedents, etc. Secrecy was of course out of the question, and considerable curiosity evinced as to how our ancient maiden would treat the query as to her age.

When her turn came she was equal to the emergency. She quietly filled in all the desired information, and when the eager eyes around scanned the "age column" they found they could make nothing of it. Everything else was written out in a neat, clear

this out," pointing to the item in ques-

Christ's authority in the kingdom; know, and if he can't read it they can (2) The believer's share in the at the office of course." And she calm-kingdom. in the house but herself understood a word of German .- Washington Letter.

> Maxistrique has an aqueous volcano, a spring of 250 feet wide and 400 feet long. The water and sand boil up from a depth of sixty-five feet and throw the little lake into conical shape. It supplies a creek twenty feet wide and two feet deep the year round.

Some relic nunter has cut out and carried away from the Union College building, in Schenestady, N. Y., a section of window sill in which ex-President Arthur cut his name years

Thou shalt thrice deny that thou knowest me (34).

He remembereth that we are dust (Pss. 103: 14).

Your....Father knoweth that ye have need of all these things (Matt. 6: 32).

Tresident Arthur cut his name years ago when a student there.

The largest black diamond ever found has recently been brought to this country from the mines of Babis.

Brazil. This diamond is about two inches in length, weighs 367 1-2 carabana is valued at \$5,000.