

REV. DR. TALMAGE

The Brooklyn Divine's Sunday Sermon.

Subject: "My second day in Palestine."

Text: "I went up to Jerusalem."—Gala. 2: 1, 15.

My second day in the Holy Land. We are in Joppa, at 9 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 start out of the city amid barricades of cactus on either side. Not cactus 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, than any other plant.

The camel is a proud, mysterious, solemn, ancient, ungainly, majestic and venerable shape, striding out of the past. The driver with his whip taps the camel on the forehead, and he kneels to take you as a rider.

Here we meet people with faces and arms and hands tattooed, as in all lands where tattooing is a favorite habit.

Many of these regions are naturally sandy, but by irrigation they are made fruitful, and the roads leading to the water are turned wherever he will.

As we pass out and we find about eight hundred acres belonging to the Universal Brotherhood of the Nations, the Jewish colonies in England and Russia are gathering money for the transportation of the Israelites to Palestine.

But the outrages heaped upon them in Russia, and the insults offered them in Germany, will soon quadruple and centuple the procession of Israelites from Russia to Palestine.

They were God's chosen people at the first, and He has promised to bring them back to their home, and there is no power in one thousand or five thousand years to make God forget His promise.

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. Who has not sometimes seen the moon dispute the throne with the sun?

On the way across the plain of Sharon we meet many wild beasts. It is not respectable to go unarmed, and it is a valuable article to have a gun to make them hideous.

Now we pass the guard house, which is a castle of chopped straw and mud which at night and partly through the day a man dwells and keeps the bands of travelers in the caves of these mountains dwell men to whom massacre would be high pay.

Now we pass the place where once lived one of the greatest robbers of the country. Abu 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 their money or their life, or both, was constituted.

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ceptually, if you can get an Arab to eat with you, if only one meal, you are sure of his protection, and that has been so from age to age.

The only lands where it is safe to travel unarmed 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.

On the way through the plain of Sharon, here grow the roses after which Christ was named, Rosa of Sharon, celebrated in all Christianendom and throughout all ages.

Yonder, a little to the north as we move on, is the plain of Ono. The Bible mentions the name again. A village standing on this plain of Ono is a mud village. Two great basins of rock catch the rain for the people.

How that cry rings through the Wady-Sumpt! He who fights in that spirit wins the fight, and he who is not a fighter loses the battle.

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

LESSON TEXT. (Luke 22: 24-27. Memory verses: 26-27.)

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 Requirements Declared. 1. Lowliness, vs. 24-25. 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: 20-23. 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.

LESSON ANALYSIS. I. 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... greatest (Luke 9: 46).

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 you (2 Cor. 1: 24). The greater among you, let him become as the younger (26). Yet hath he respect unto the lowly (1 Cor. 13: 4).

He give grace unto the lowly (Prov. 3: 34). I am meek and lowly in heart (Matt. 11: 29).

With all lowliness and meekness (Eph. 4: 2). There arose also a contention among them; (1) The contenting parties; (2) The disputed topic; (3) The unseemly quarrel.

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

III. CHRIST-LIKENESS. I. 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: 7).

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 (Ps. 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 me in throne (Rev. 3: 21).

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

2. "I appoint unto you a kingdom." (1) Master of the kingdom; (2) Rejoicing of the kingdom; (3) Christ's authority in the kingdom; (4) The believer's share in the kingdom.

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

III. TRUTHFULNESS. I. The Lord's Watchful Care: I made application for thee, that thy faith fail not (32).

The Lord is my shepherd; I shall not want (Ps. 23: 1). Through the waters, I will be with thee (Isa. 43: 2).

Lo, I am with you always (Matt. 28: 20). I will in no wise fail thee (Heb. 13: 5).

II. The Lord's Full Knowledge: Thou shalt thine deny that thou knowest me (34). He remembereth that we are dust (Ps. 103: 14). Thou... Father knoweth that ye have need of all these things (Matt. 6: 32).

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 (leathets) that close upon the proboscis of any moth which attempts to extract honey from the blossom.

The insect is held a prisoner until it dies. The plant belongs to the tribe of asclepiads (milk-weed family). The plant is highly ornamental in culture.

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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 Providence: Lacked ye anything? And they said, Nothing (35). Thou preparest a table before me (Ps. 23: 5).

They that seek the Lord shall not want any good thing (Ps. 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) Satan; (2) Peter; (3) Satan; (4) Satan's demand; (5) Simon's peril; (6) Christ's help.

2. "I made application for thee, that thy faith fail not." (1) Simon's peril; (2) Jesus' prayer; (3) Satan's assault; (4) Human peril; (5) Protecting supplication.

3. "Thou shalt thine deny that thou knowest me." (1) Peter's confidence; (2) Peter's peril; (3) Peter's fall; (4) Complete denial; (5) Repeated denial; (6) Emphatic denial.

LESSON BIBLE READING. A crown of righteousness (2 Tim. 4: 8). A crown of glory (1 Pet. 5: 4). A crown of life (Jam. 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). Fullness of joy (Ps. 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.

Veres 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 strife as to who should be the greatest (Luke 22: 24-34); this probably arose in connection with the taking of their places at the feast; the foot-washing 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 of the feast; 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,—although there is a dispute at this point.

PERSONS.—Our Lord with the twelve; Simon Peter as especially 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 death.

PARALLEL PASSAGES (in part).—Matt. 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 some quizzing among the thicker-skinned boarders. The blank left at the house by the enumerator was spread on the parlor table, and the inmates requested to fill in the various spaces as to their antecedents, etc.

Secrecy was of course out of the question, and considerable curiosity was 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 hand, but here they were stumped.

"Why, Miss Arabella," said the landlady, smiling sweetly, "I am afraid the enumerator will not be able to make this out," pointing to the item in question.

"That," said Miss Arabella placidly. "Oh, that is written in German, you know, and if he can't read it they can at the office of course." And she calmly retired, well aware that not a soul in the house but herself understood a word of German.—Washington Letter.

MANIQUE 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 year round.

Some relic hunter has cut out and carried away from the Union College building, in Schenectady, N. Y., a section of window sill in which ex-President 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 Bahia, Brazil. This diamond is about two inches in length, weighs 367 1/2 carats, and is valued at \$5,000.