REV DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

elago.

their berths.

a charred wreck

Subjects The Island of Patmos."

TEXTS "When we had discovered Cy-prus we left it on the left hand."-Acts xxi., a, and "I.John, was in the isle that is called Patmos."-Revelation 1., 9.

Patmos."-Revelation 1, 9. Goodby, Egypt! Although interesting and instructive beyond any country in all the world, excepting the Holy Land, Egypt was to me somewhat depressing. It was a post mortem examination of cities that died four thousand years ago. The mummies, or wrapped up bodies of the dead, were pre-pared with reference to the Resurrection day, the Egyptians departing this life want-ing their bodies to be kept in as good condi-tion as possible so that they would be pre-sentable when they were called again to oc-cupy them. But if when Pharaoh comes to resurrection he finds his body looking as I resurrection he finds his body looking as I saw his mummy in the museum at Boulac, his soul will become an unwilling tenant. The Sphinx also was to me a stern monstros ity, a statue carved out of rock of red gran-ite sixty-two feet high and about one hun-dred and forty-three feet long, and having the head of a man and the body of a lion.

the head of a man and the body of a lion. We sat down in the sand of the African desert to study it. With a cold smile it has looked down upon thousands of years of earthly history, Egyptian civilization; Grecian civilization, Roman civilization; upon the rise and fall of thrones in-numerable; the victory and defeat of the armies of centuries. It took three thousand wears to make one wrinkle on its red check armies of centuries. It took three thousand years to make one wrinkle on its red cheek. It is dreadful in its stolidity. Its eyes have never wept a tear. Its cold ears have not listened to the groans of the Egyptian na-tion, the burden of which I tried to weigh last Sabbath. Its heart is stone. It cared not for Pliny when he measured it in the first century. It will care nothing for the man who looks into its impertubable coun-tenance in the last century. tenance in the last century.

tenance in the last century. But Egypt will yet come up to the glow of life. The Bible promises it. The mission-aries, like my friend, good and great Dr. Lansing, are sounding: a resurrection trumpet above those slain empires. There will be some other Joseph at Memphis, There will be some other Moses on the banks of the Nile. There will be some other Hypatin to teach good morals to the degraded. Instead of a destroying angel to slay the firstborn of Egypt the angel of the New Testament will shake everlasting life from his wings over a shake everlasting life from his wings over a mation born in a day. When, soon after my arrival in Egypt, 1 took part in the solemn and tender obsequies of a missionary from our own land, dying there far away from the senulcars of her fathere and arrive the solemn sepulchers of her fathers, and saw around ber the dusky and weeping congregation of those she had come to save, I said to myself: "Here is self sacrifice of the noblest type. Here is beroism immortal. Here is a queen unto God forever. Here is something grander than the pyramids. Here is that which thrills the heavens. Here is a speci-

which thrills the neavens. Here is a speci-men of that which will yet save the world." Goodby, Egypt! This sermon finds us or the steamer Minerva in the Grecian archi-pelago, the islands of the New Testament, and islands Paulinian and Johannian in their multisence. What Readshaw's directory and islands Faulinian and Jonannian in their reminiscence. What Bradshaw's directory is to travelers in Europe, and what the rail-road guide is to travelers it America, the Book of the Acts in the Bible is to voyageri in the Grecian, or, as I shall call it, the Gos pel archipelago, The Bible geography of that region is accurate without a shadow of mistake. We are sailing this morning on the same waters that Paul sailed, but in the opposite direction to that which Paul voy-aged. He was sailing southward and we northward. With bim it was Ephesus, Coos, Bhodes Corner, With Rhodes, Cyprus. With us it is reversed, and it is Cyprus, Rhodes, Coos, Ephesus. There is no book in the world so accurate as the

substure 1, sanging gardens, su then y going frash! crash! and the pipers cease to pipe, and the trumpets cease to trumpet, and the inst, and the smoke, and the horror fill the the steamer Minerva, which had already begun to paw the waves like a courser im-patient to be gone, and then we moved on and up among the islands of this Gospel sanvas, while from above and beneath are roices announcing. "Babylon is fallen, is fallen?" And we halt again to rest from the Night came down on land and sea and the spectacle.

Night came down on land and sea and the voyage became to me more and more sug-gestive and solemn. If you are pacing it alone a ship's deck in the darkness an i at sea is a weird place, and an active imagination may conjure up almost any shape he will, and it shall walk the sea or confront him by the smokestack or meet him under the cap-tain's bridge. But here I was alone on ship's deck in the Gospel archipelago, and do you wonder that the sea was populous with the past and that down the ratlines Bible memo-ries descended? Our friends had all gone to Again the panorama passes before the cavern of Patmos, and John the exile sees a mounted Christ on a snow white charger leading forth the cavalry of heaven, the long line of white chargers galloping through the scene, the clattering of hoofs, the clinking of bridle bits, and the flash of spears, all the earth conquered and all heaven in Doxology. And we halt again to rest from the spectaries descended? Our friends had all gone to

And we halt again to rest from the specta-cie. Again the panorama passes before the cavern of Patmos, and John the exile sees great thrones lifted, thrones of martyrs, thrones of apostles, thrones of prophets, thrones of patriarchs, and a throne higher than all on which Jesus sits, and ponderous books are opened, their leaves turied over, revealing the names of all that have ever lived, the good and the bad, the renowned and the humble, the mighty and the weak, and at the turn of every leaf the universe is in rapture of fright, and the sea empties its sarcopagus of all the dead of the sunken shipping, and the earth gives way, and the heavens vanish. Again we rest a moment "Captain," I said, "when will we arrive at the Island of Rhodes?" Looking cut from under his glazed cap, he responded in sepul-chral voice, "About midnight." Though it would be keeping unreasonable hours, I concluded to stay on deck, for I must see Rhodes, one of the islands associated with the name of the greatest missionary the world ever saw or ever will see. Paul landed there, and that was enough to make it famous while the world stands, and famous in heaven when the world has become heavens vanish. Again we rest a moment from the spectacle.

This island has had a wonderful history. With six thousand Knights of St. John, it at The panorama moves on before the cavern of Patinos, and John the exile behol is a city one time stood and Knights of St. John, if at one time stood out against two hundred thousand warriors under "Solyman the Magnificent." The city had three thousand statues, and a statue to Apollo called Co-lossus, which has always since been con-sidered one of the seven wonders of the world It was twolve years in building and of gold, and a river more beautiful than the Raine or the Hudson rolls through it, and fruit trees beni their burdens on either bank, and all is surrounded by walls in which the unholstery of autumnal forests, and the sunrises and sunsets of all the ages, world. It was twelve years in building and was seventy cubits high, and hal a winding and the giory of burning worlds seem to be commingled. And the inhabitants never stairs to the top. It stood fifty-six years and then was prostrated by an earthquake. breathe a sigh, or utter a groan, or discuss a difference, or frown a dislike, or weep a tear. The fashion they wear is pure white, After lying in ruins for nine hundred years, it was purchased to be converted to and their foreheads are encircled by gai purposes, and the metal, weighing seven hundred and twenty thousand pounds, was put on nine hundred camels and carried lands, and they who were sick are well, and they who were old are young, and they who were bereft are reunited. And as the last away. We were not permitted to go ashore, but the lights all up and down the hills show figure of that panorama rolled out of sight I think that John must have fallen back into but the lights all up and down the hills show where the city stands, and nine boats come cut to take freight and to bring three pas-sengers. Yet all the thousands of years of its history are eclipsed by the few hours or days that Paul stopped there. As I stood there on the deck of the Min-arya hobing out mon the place where the his cavern nerveless and expansed. Too much was it for the naked eye to look at. Too much was it for human strength to ex-

My friends, I would not wonder if you should have a very similar vision after awhile. You will be through with this world, erva, looking out upon the place where the Colossus once stood, I bethought myself of its cares and fatigues and struggles, and if you have served the Lord and have done the the fact that the world must have a God of some kind. It is to me an infinite pathos-this Colossus not only of Rhodes, but the colossi in many parts of the earth. This is best you could, I should not wonder if your dying bed were a Patmos. It often has been dying bed were a Fatmos. It often has been so. I was reading of a dying boy who, while the family stood around sorrowfully, ex-pecting each breath would be the last, cried: "Open toe gates! Open the gates! Happy! Happy! Happy!" John Own, in hill last hour, said to his attendant, "Oh, brother Payne! the long wished for day has come at last!" Ruther ford in the cicking moment of his only the world's blind maching up and feel-ing after God. Foundered human nature must have a supernatural arm to help if ashore. All the statues and images of heath-endom are attempts to bring celestial forces down into human affairs. Blessed be our ears that we have heard of an ever present God, and that through Jesus Christ He comes ford, in the closing moment of hit his life, c-fed out, "I shall shine, I shall see Him as He is, and all the fair company with Him, and shall have my large share. I have into our hearts and our homes, and with more than fatherly and motherly interest and affection He is with us in all our strug-Rhodes needs something higher than the Colossus, and the day will come when the Colossus, and the day will come when the Christ, whom Paul was serving when he sailed into the harbor of Rhodes, shall take possession of that island. firm and shall have my large share. I have gotten the victory. Carist is holding forth His arms to embrace me. Now I feel! Now I enjoy! Now I rejoice! I feed on manna. Ihawe angels' food. My eyes will see my Redeemer. Giory, giory dwelleth in Imman ue's land." Yes, ten thousan't times in the As we move on up through this archipelazo, I am reminded of what an important hisrory of the world has the dying bed been made a Patmos.

pelago, I am reminded of what an important part the islands have taken in the history of the world. They are necessary to the balancing of the planet. The two hemis-pheres must have them. As you put down upon a scale the heavy pound weights, and then the small ounces—and no one thinks of despising the small weights—so the con-tinents are the pounds and the islands are the ounces. A continent is only a larger island, and an island only a smaller conti-nent. Something of what part the is ands You use the time will come when you will, ch, child of God, be exiled to your last sick-ness as much as John was exiled to Patmos. You will go into your roon not to come out again, for God is going to do something better and grander and happier for you than He has ever done! There will be such visions let down to your pillow as God gives no man if he is ever to return to this tame no man if he is ever to return to this tame world. The apperent feeling of uneasiness and restlessness at the time of the Christian's departure, the physicians say, is cause by no real distress. It is an unconscious and involuntary movement, and I think in may cause it is the vision of heavenly gladness to great for mortal endurance. It is only heaven breaking in on the departung spirit. nent. Something of what part the is and have taken in the world's history you will see when I remind you that the Island of Salamis produced Solon, and that the Island of Choe produced Homer, and the Island of Samos produced Pythagoras, and the Island of Coos You see your worg will be done and the time for your departure will be at hand, and there will be wings over you and wings un der you, and songs let loose on the air, and your old tather and mother gone for years, will descend into the room, and your little children whom you put away for the last sleep years ago will be at your side, and their kiss will be on your foreheads, and you will see gardens in full bloom, and the swinging open of shining gates, and will hear voi long ago hushed. In many a Christian departure that you have known and I have known there was is the phraseology of the departing ones so ne-thing that indicated the reappearance of those long deceased. It is no delirium, ne delusion, but a supernal fact. Your gior-ified loved ones will hear that you are about to come, and they will say in heaven: "May I go down to show that soul the way up May I be the celestial escort? May I wait for May 1 be the celestial escort? May 1 wait for that soul at the edge of the pillow?' And the Lord will say: "Yes. You may fly down on that mission.' And I think all your giorified brethren will come down, and they will be in the room, and although those in health standing around you may hear ne voice and see no arrival from the heavenly world, you will see no arrival from the heavenly ment the fleshly bond of the soul shall break, the cry will be: "Follow me! Up this way! By this gilded cloud, past these stars, straight for home, straight for glory, straight or God " As on that day in the Grecian archipelago, Patmos began to fade out of sight, I walked to the stern of the ship that I might keep my eye on the enchantment as long as I could, and the voice that sounded out of heaven to and the voice that sounded out of heaven to John the exile in the cavern on Patmos seemed sounding in the waters that dashed against theside of our ship, "Behold the tab-ernacle of God is with men, and He will dwell with them, and taey shall be His peo-ple and God Himself shall be with them and be their God; and God shall wipe away all tears from their error and there shall be no tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

SUNDAY SCHOOL LESSON. SUNDAY, NOVEMBER 29, 1891. Christ Befcre Pilate.

> LESSON TEXT. (John 19: 1-16. Memory verses, 5-7.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER: These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name .-- John 20 : 31.

LESSON TOPIC: The Son Receiving Sentence.

1. Abuse Inflicted, vs. 15. Crucifixion Demanded, vs. 6, 7.
Sentence Given, vs. 8-16. LESSON OUTLINE: GOLDEN TEXT: Who was delivered

for our offences, and was raised again for our satisfaction. -Rom. 4 : 25.

DAILY HOME READINGS: M .- John 19 : 1-16. The Son receiving sentence. T.-Matt. 27 : 1-26. Jesus before Pilate. W.-Mark 15: 1-15. Jesus before Pilate. T.-Luke 23: 1-25. Jesus before Pilate. F.-Isa. 53:1-12. The suffering Saviour. S .- Matt. 16: 21-28. Suffering an-

ticipated. S.-Heb. 2: 1-18. The gain of suffering.

I. ABUSE INFLICTED.

I. By the Scourge:

Pilate therefore took Jesus, and scourged him (1).

scourge (Matt. 20 : 19). Is it lawful for you to scourge....a Roman? (Acts 22 : 25).

Others had trials of mockings and scourgings (Heb. 11:36).

on him (Mark 15 : 17).

purple garment (2).

kings of Midian (Judg. 8 : 26).

V. The Official Display:

He saith unto the Jaws, Behold, your King! (14).

They look and stare upon me (Psa. 22: 17).

T ey shall look unto me whom they have pierced (Zech. 12:10). Every eye shall see him, and they which pierced him (Rev. 1:7).

VI. The Cruel Condemnation:

Then.... he delivered him unto them to be crucified (16).

Jesus he scourged and delivered to be crucified (Matt. 27: 26).

Pilate released unto them Barabbas, and delivered Jesus (Mark 15:15). But Jesus he delivered up to their will (Luke 23 : 25).

Verse 1.- "Pilate therefore took Jesus and sconrged him." (1) An ignoble ruler; (2) A peerless prisoner: (3) A base cruelty.

Verse 2.-"The soldiers plaited a crown of thorns, and put it on his head." (1) The soldiers and their victim: (2) The Lord and his crown .--The crown of thorns (1) An instrument of torture; (2) An expression of irony; (3) A type of trium, h.

Verse 4 .- "I find no crime in him." (1) A positive conclusion; (2) A frank confession .- (1) Charges investigated (2) Innocence established: (3) Justic denied.

Verse 5 .- "Behold the man!" The man (1) Innocent of guit: 2) Overwhelmed with woes. (3) Radiant with graces.

Verse 6 - "Crucify him, crucify him." Crucifixon (1) Demanded by the mob; (2) Decreed by the Father: (3) Accepted by the Son; (4) Trusted by the saint.

Verse 9 .- "Jesus gave him no answer." (1) The governor's demands: (2) The Lord's silence.

Verse 11 .- "Thou wouldst have no power against me, except it were given thee from above." (1) The source of power; (2) The limitations of power. Verse 12 .- "If thou release this man,

thou are not Cæsar's friend." Roval patronage (1) Of what value? (2) On what dependent.

Verse 15 .- "Away with him, crucify (1) Jesus rejected; (2) Jesus

Verse 16. - "He de ivered him unto them to be crucified." (1) Pilate's de-cree; (2) The Lord's doom.-- 1) The judge; (2) The prisoner; (3) The

LESSON BIBLE READING.

PONTIUS PILATE.

Governor of Judea (Matt. 27:2; Luke 3:11His cruelties (Luke 13 : 1 ; John 19

Jesus delivered to him (Matt. 20 : 19; Mark 15 : 1).

Surprised at Jesus (Mark 15 : 5, 44 :

A disinfectant which combines cheap-Justifie i Jesus (Matt. 27 : 24 ; John ness with general worth is found in per-

manganate of potash. One ounce wils

him by the soldiers, who mock and strike him. Pilate brings him out to the multitude, but they cry out, "Crucify him!" Pilate tells them he finds no crime in him, but they refer to his claim to be the Son of God. Alarmed by this, Pilate questions Jesus farther. Pilate again seeks to release him, but the Jews reply that to release Jesus would be a political offense. This brings Pilate to yield. He takes his place on the bema, and says to the Jews, 'Behold your king!" To their demand for the crucifixion of Jesus, he replies with a further taunt, which leads to the final cry of the Jews, "We have no king but Cæsar." The final order for crucifixion is then given. PARALLEL PASSAGES. - Matthew 27 :

26-30, Mark 15: 15-19, are parallel to verses 1-3; verses 4-16 are peculiar to John.

SCIENTIFIC.

The population of the earth doubles itself in 200 years.

A thunderstorm in hot weather travels at the average rate of thirty miles an hour.

Each of the four cables upon which the Brooklyn Bridge rests has a capacity of 12,000 tons.

A French electrician puts out 150 type-written words a minute over a single wire-the capacity of his improved method of telegraphy.

Dentists have discovered the tartar, calcareous deposit on the teeth, is more abundant in persons of highly nervous temperament than in any others.

A company has been formed in Ohio to pipe Lake Erie water through to Cincinnati, taking the most important cities and towns along the route.

Many of the Pittsburg glass companies are placing plants in position to make gas, the natural-gas supply having given out. The object is to avoid going back to solid fuel.

The shell of an oyster in its native habitat is always a little open, and microscopic, waving hairs set up currents which carry the food plants to its mouth, where they are engulfed and afterwards digested.

A careful examination of the aqueous humor of the eyes of cattle will determine whether they are suffering from tubercle or not. The bacili will be found there in all cases where the disease exists.

John 19: 9).

Feared Jesus (John 19:8.

18:38).

Sought to release Jesus (John 19:12; make a bucketful of disinfectant. It ie

him." doomed. Unto the Gentiles to mock, and to

CLOBE

The soldiers plaited a crown of

forth to thee (Gen. 3 : 18).

III. By the Robing:

The soldiers....srrayed him in a

The purple raiment that was on the

LESSON ANALYSIS.

II. By the Thorn:

thorns, and put it on his head (2). Thorns also and thistles shall it bring

Plasting a crown of thorns, they put it

There was given me a thorn in the flesh (2 Cor. 12 : 7).

Divine Book.

My text says that Paul left Cyprus on the left; we, going in an opposite direction, have it on the right. On our ship Minerva were it on the right. On our ship Minerva were only two or three passengers besides our party, so we had plenty of room to walk the deck, and ob, what a night was Christmas night of 1889 in that Grecian archipelago-islands of tight above, islands of beauty be-neath! It is a royal family of islands, this Grecian archipelago-the crown of the world's scenery set with sapphire and emerald and charge methy of the set of th

Grecian archipelago-the crown of the world'sscenery set with sapphire and emerald and topaz and chrysoprasus, and ablaze with a glory that seems let down out of celestial landscapes. God evidently made up His mind that just here He would demonstrate the utmost that can be done with islands for the beautification of earthly scenery. The steamer had stopped during the night and in the morning the ship was as quiet as this floor, when we hastened up to the deck and found that we had anchored off the island of Cyprus. In a boat, which the na-tives rowed standing up, as is the custom, instead of sitting down, as when we row, we were soon landed on the streets where Paul and Barnabas walked and preached. Yea, when at Antioch, Paul and Barnabas got into a fight-as ministers sometimes did, and sometimes do, for they all have imperfec-tions enough to anchor them to this world till their work is done, I say-when, because of that bitter controversy, Paul and Barna-bas parted, Barnabas came back here to Cyprus, which was his birthplace. Island, wonderful for history! I thas been the prize sometimes won by Persia, by Greece, by Egypt, by the Saracens, by the Crusaders, and last of all, not by sword but by pen, and that the pen of the keenest diplomatist of the century. Lord Beaconsfield, who, under a lease which was as good as a purchase, set Cyprus among the jewels of Victoria's lease which was as good as a purchase, set Cyprus among the jewels of Victoria's crown.

We went out into the excavations from We went out into the excavations from which Di Cesnola-bas enriched our American museums with antiquities, and with no bet-ter weapon than our foot we stirred up the ground deep enough to get a tear bottle in which some mourner shed his tears thou-sands of years ago, and a lamp which before Christ was born lighted the feet of some poor pilgrim on his way. That island of Cyprus has enough to set an antiquarian wild. The most of its glory is the glory of the past, and the typhoid fevers that swept its coast, and the clouds of locusts that often blacken its skies (though two hundred thou-sand dollars were expended by the British

blacken its kies (thouss of toolass that often sand dollars were expended by the British empire in one year for the extirpation of these noxious insects, yet failing to do the work), and the frequent change of govern-mental masters hinder prosperity. But when the islands of the sea come to God, Cyprus will come with them, and the agricultural and commercial opulence which adorned it in ages past will be eclipsed by the agricultural and commercial and relig-ious triumphs of the ages to come. Why is the world so stapid that it cannot see that nations are prospered in temporal things in proportion as they are prospered in religious things? Godiness is profitable not only for individuals, but for nations. Quustions of tariff, questions of silver bill, questions of tariff, questions of silver bill, questions of republic or monarchy have not so much to republic or monarchy have not so much to do with a nation's temporal welfare as ques-tions of religion. Give Cyprus to Christ' give England to Christ, give America to Christ, give the world to Christ, and He will give them all a prosperity unlimited. Why is Brooklyn one of the queen cities of the earth? Because it is the queen cities of churches. churches.

earth? Because it is the queen cities of churches. Blindfold me and lead me into any city of the earth so that I cannot see a street or a warehouse or a home, and then leads me into the churckes and then remove the bandage from my eyes, and I will tell you from what I see inside the consecrated walls, having seen nothing outside, what is that city's merchandise, its literature, its schools, its printing presses, its govern-ment, its homes, its arts, its sciences, its prosperity or its depression, and igno-rance and pauperism and outlawry. The altar of God in the church is the high water mark of the world's happines. The Christian religion triumphan, all other interests triumphant. The Christian relig-ion low down, all other interests low down. Bol thought on the evening of that day we stepped from the filthy streets of Larnaca, "carus, onto the boat that took us back to

produced Hippocrates. But there is one island that I longed to see more than any other. I can afford to use the princes among the islands, but I must see the king of the archipelago. The one I longed to see is not so many miles in circumference as Cyprus or Crete or Paros or Naxos or Scio or Mitylene, but I had rather, in this sail through the Grecian archipelago, see that than all the others; for more of the glories of beaven landed there than on all the islands and continents since the world the islands and continents since the world stood. As we come toward it I feel my pulses quicken. "I, John, was in the island that is called Patmos." It is a pile of rocks twenty-eight miles in circumference. A few cypresses and inferior olives pump a living out of the earth, and one paim tree spreads its foliage. But the barrenness and gloom

and loneliness of the island made it a prison for the banished evangelist. Domitian could not stand his ministry, and one day, under armed guard, that min-ister of the Gospel stepped from a tossing boat to these dismal rocks and walked up to boat to these dismal rocks and walked up to the dismal cavern which was to be his home and the place where should pass before him all the conflicts of coming time and all the raptures of a coming eternity. Is it not re-markable that nearly all the great revela-tions of music and poetry and religion have been made to men in benishment—Homer and Milton banished into blindness; Beeth-ower banished into designs: Danta writing oven banished into dealness; Dante writing his "Divina Commedia" during the nineteen years of banishment from his native land; Victor Hugo writing his "Les Miserables" exiled from home and country on the island of Guernsey, and the brightest visions of the future have been given to those who by sickness or sorrow were exiled from the outer world into rooms of suffering. Only those who have been imprisoned by very

those who have been imprisoned by very hard surroundings have had great revela-tions made to them. So Patmos, wild, chill and bleak and ter-rible was the best island in all the archi-pelago, the best place in all the earth for divine revelations. Before a panorama can be successfully seen, the room in which you sit must be darkened, and in the presence of John was to pass such a paporame as no John was to pass such a paporama as no man ever before saw or ever will see in this man ever before saw or ever will see in this world, and hence the gloom of his surround-ings was a help rather than an hindrance. All the surroundings of the place affected St. John's imagery when he speaks of heaven. St. John, hungry from enforced abstinance, or having no food except that at which his appetite revolted, thinks of heaven; and as the famished man is apt to dream of bountiful tables covered with luxuries, so St. John says of the inhabitants of heaven "They shall hunger no more." Scarcity of fresh water on Patmos and the hot tongue of St. John's thirst leads him to admire heaven as he says, "They shall thirst no more." no more."

St. John hears the waves of the sea wildly fashing against the rocks, and each wave has a voice, and all the waves together make a chorus, and they remind him of the multi-tudinous anthems of heaven, and he says, "They are like the works of many water," "They are like the voice of many waters." One day, as he looked off upon the sea, the waters were very smooth, as it is to-day while we sail them in the Minerva, and they were like glass, and the sunlight seemed to set them on fire, and there was a mingling of tet them on fire, and there was a mingling of white light and intense flame, and as St. John looked out from his cavern home upon that brilliant sea he thought of the splendors of heaven and describes them "As a sea of glass mingled with fire." Yes, seated in the dark cavern of Patmos, though homesick and hungry and loaded with Domitian's anathe-mas, St. John was the most fortunate man on earth because of the panorama that passed before the mouth of that cavern. Turn down all the lights that we may bet-ter see it. The panorama passes, and loi the

Turn down all the lights that we may bet-ter see it. The panorams passes, and loi the conquering Christ, robed, girdled, armed, the flash of golden candiesticks and seven stars in His right hand, candiesticks and stars meaning light held up and light scattered. And there passes a throne 'and Christ on it, and the seals broken, and the woes sounded, and a dragon slain, and seven last plagues swoop, and seven vials are poured out, and the vision vanishes. And we halt a moment to rest from the exciting spectacle. Again the panorama moves on before the cavern of Fatmos, and John the excile sees a great city representing all abominations, Babylon toy-ared, palaosd, templed, fountained, foliaged,

Will Make Ships Unsinkable.

And now a material has been discov. ered that will make ships unsinkable. The article is called cellulose and is to be manufactured in Philadelphia. The cel-lulose is made from the husks of cocanuts and has the property of absorbing eight times its own weight of water. The husks are ground into meal, the meal is placed in sacks, and vessels are lined with it. Owing to the quality of the fiber it is impossible to make a hole in it. In The Silent Prisoner: The discovery of the material was acci-dental. A French gunboat was practicing at a target set up against a quantity of these wet husks; the shots that struck the target pierced it and disappeared Jesus no more answered anything among the husks, leaving no signs of (Mark 15:5). among the husks, leaving no signs of their penetration, because the material immediately closed up again. The hint thus given led to experiments, and these to the manufacture of the new article. If the hull of a vessel be lined with cellulose it will make it practically unsinkable.-Atlanta Constitution.

Finger Autographs of Idiots.

Impressions of the finger-tips of idiot have been found by Dr. A'Abundo te show very different markings from those markings on the tips of al the fingers on each hand were identical, and in one idiot the tip of the thumbs had the same markings a those of the fingers. There was a notice able smoothness of the finger fips in al

idiots.

They that wear soft raiment are in kings' houses (Matt. 11 : 8).

They stripped him, and put on him a scarlet robe (Matt. 27 : 28).

IV. By the Salutations:

They came unto him, and said, Hail, King of tue Jews! (3.)

They....mocked him saying, Hail, King of the Jews! (Matt. 27:29). Saying that he himself is Christ a king (Luke 23:2).

Write....he said, I am king of the Jews (John 19:21). V. By the Blows:

They struck him with their hands (3).

They did esteem him stricken, smitten of God (Isa. 53:4).

Some smote him with the palms of their hands (Matt 26 : 67). They....took the reed and smote him

on the head (Matt 27: 30.)

IL CRUCIPIXION DEMANDED. I. The Tumultuous Cry:

They cried out. saying, Crucify him, crucify him (6.)

They cried out exceedingly Let him be crucified (Matt. 27:23). They cried out again, Crucify him (Mark 15 : 13.)

They shouted, saying, Crucify, crucify him (Luke 23 : 21.)

II. The Specious Plea:

He ought to die, because he made himself the Son of God (7). He hath spoken blasphemy. He is worthy of death (Matt. 26: 65, 66).

The Jews sought to kill him, because he....called God his own Father (John 5 : 18).

For a good work we stone thee not, but for blasphemy (John 10:33). III. SENTENCE GIVEN.

I. The Awe-Stricken Governor: When Pilate ... heard this saying,

he was the more afraid (8). I am innocent of the blood of this rightcous man (Matt. 27: 24).

Upon this Pilate sought to release him (John 19:12).

him (Acts 3 : 13).

He held his peace, and answered noth-

III. The Humbling Reply:

me, except it were given thee (11).

cree justice (Prov. 8:15).

kings (Dan 2 : 21)

13:1).

If thou release this man, thou art not

6 : 24).

eth against Cæsar (John 19:12). These all act contrary to the decrees of Cæsar (Acts 17 : 7).

Acts 3 : 13). Sought to please the people (Mark 15 : 15; Luke 23 : 24, 25)

Condemned the Lord (Matt. 27 : 26 John 19:13-16. Disposed of the Lord's body (Luke 23 :

52; John 19:38).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- The main difficulty in arranging the four accounts grows out of the uncertainty as to the number of trials before the Jewish rulers. John 18: 19-23 seems to refer to a hearing before Annas, since verse 24 follows. If so, then we have accounts of three hearings: a preliminary one before Annas (John), an informal trial before the sanhedrin at night (Luke), to which Matthew and Mark briefly refer. The denials of Peter would then be placed as follows: The first, before or during the hearing before Annas; that second, during the hearing before Caiaphas; the third, at the close of this hearing. The night trial before Caiaphas was followed by maltreatment, which probably continued until morning. The sanhedrin met very early, and formal condemnation of Jesus took place. Jesus was then led to Pilate, whether from the palace of the high-priest or from the usual meeting-place of the sanhedrin is uncertain. Pilate to meet Jewish scruples, came outside the prætorium; the rulers at first attempted to have Jesus condemned without specific charge (John 18:29, 30). Failing in this, they brought a political charge, which led to the interview between Pilate and Jesus (John 18:33-38). The governor attempts to release Jesus, but the rulers renew their accusations, mentioning Galilee. Hearing this, Pilate sends Jesus to Herod, who was at Jerusalem. Jesus is silent before Herod, and is mocked by his soldiers. Receiving the prisoner again, Pilate makes another effort to release Jesus; but, by giving the people their choice of a prisoner, virtually condemns Jesus, since they chose Barcondemns Jesus, since they chose bar-abbas. About this time a message comes from Pilate's wife. Two more efforts are made by Pilate to release Jesus, but he yields. At this point the lesson begins. Pilate's public washing of his hands is placed by some immedi-ately before the lesson; by others it is connected with verse 16. connected with verse 16.

PLACE .- At and outside of the pretorium; that is, Pilate's residence. This was either the castle Antonia, at the northwest corner of the temple, or the summer palace of Herod the Great, on the north side of Mt. Zion. 'The latter is the more probable place.

TIME .-- On Friday morning (the preparation). There is a question whether this was the 14th or 15th of Nisan. The synoptists expressly point to the latter date, and John 18 : 28 can be explained accordingly. The 15th of Nisan would be April 7, A. U. C. 783,—A. D. 30. The time of the day was before noon, though Mark places the crucifixion at plaifs. The corsage is ornamented with 9 A. M. ("the third hour").

Roman soldiers; the rulers; the multitude of the Jews.

mock insignia of royalty are put on of guipure.

a crystal, and can be kept in this stat, until ready for use.

Alachua Lake, a sheet of water in Georgia, almost fifteen miles in length, has run completly dry, leaving thous-ands of dead fish and inert alligators on the banks. This is the second time since 1823 this phenomenon has oc curred.

There is less dew on a cloudy night, because clouds prevent the earth from cooling. They obstruct the rays of heat as these pass over the earth and turn them back, thus preserving the equality of atmosphere between the earth and the air.

Oxygen is a gas whose presence is necessary before the phenomenon of burning can take place, and hydrogen is a gas that burns with a pale blue flame, and yet the combination of these two gases forms water, which is the opposing element of fire.

The pongee silks, both plain and figured, will be worn during the fall, the natural shade predominating. Combination suits in two shades of pongee will be favored. The two shades of brown and black, with delicate combinations, will be noticeable for reception gowns.

The cultivation of the Indian-rubber cree on the Island of Trin dad is receiving much attention. A few trees of different varieties were imported some years ago and were placed in the botanical gardens. The results have shown that the soil and climate are remarkably favorable to their cultivation.

Besides the large planets, Mercury, Venus, the earth, Mars, Jupiter, Saturn, Uranus and Neptune, there are probably thousands of others revolving around the Sun in orbits between those of Mars and Jupiter. Up to date over two hundred and fifty have been discovered and catalogued. Vesta, Ceres, Pallas and Juno are among the more important of them, the first-mentioned being, under favorable circumstances, visible to the naked eye.

A new scientific instrument has been gotten up by Professor Bigelow, which is called the aurora-inclinometor. By extensive researches he has found that the same law which underlies the working of electricity and magnetism is operating on the sun, and that sun-earth rotates as does the armature of a dynamo. The instrument will be sent to Alaska, where it will be used in the study of the aurora, and it is there seen in the best conditions.

Accordion p'aiting, after its brief resquare figaro jacket front and back of PERSONS. -- Pilate; our Lord; the fine guipure lace. The upper part of the sleeve is of full accordion platts, the lower part tight-fitting and covered with INCIDENTS .- Jesus is scourged; then guipure lace. The collar and bands are

Pilate ... had determined to release

Jesus gave him no answer (9).

He gave him no answer, not even to one word (Matt. 27 : 14).

Thou wouldest have no power against

By me kings reigns, and princes de-

He removeth kings, and setteth up

There is no power but of God (Rom.

of same people. In a number idiots the No man can serve two masters (Matt.

One that maketh himself a king speak-

IV. The Cunning Retort:

Cæsar's friend (12).