REV. DR. TALMAGE.

THE BROOKLYN DIVINES SUN DAY SERMON.

subject: "The Wonders of Athens."

TEXT: 'While Paul waited for them at Athens his spirit was stirred in him, when ie saw the city wholly given to idolatry."-Acts xvii. 16.

It seemed as if morning would never come. We had arrived after dark in Athens, Greece, and the night was sleepless with expecta-ion, and my watch slowly announced to me me and two and three and four o'clock; and the first ray of dawn I called our party to sok out of the window upon that city to which Paul said he was a debtor, and to which the whole earth is debtor for Greek robitecture, Greek sculpture, Greek poetry, breek eloquence, Greek prowess and Greek

Itates and his Secretary of State, and durag all our stay in that city those letters aused every door and every gate and every emple and every palace to swing open be-pre us. The mightiest geographical name in earth to-day is America. The signature if an American President and Secretary of tate will take a man where an army could Those names brought us into the resence of a most gracious and beautiful overeign, the Queen of Greece, and her ordiality was more like that of a sister than be occupant of a throne room. No formal ow as when monarchs are approached, but cordial shake of the hand, and earnest stions about our personal welfare our beloved country far away. But this morning we pass through where good the Agora, the ancient market place, be locality where philosophers used to meet beir disciples, walking while they talked, and where Paul, the Christian logician, lung many a proud stoic and got the laugh

n many an impertment Epicurean. The plitical life, and it was the place where cople went to tell and hear the news. ooths and bazaars were set up for merchanse of all kinds except meat, but everything just be sold for cash, and there must be no ing about the values of commodities, and be Agoranomi who ruled the place could afflict severe punishment upon offenders, he different schools of thinkers had disnot places set apart for convocation. The laterans must meet at the cheese market. he Deceiians at the barber shop, the sellers perfumes at the frankincense head-

The market place was a space three hunred and fifty yards long and two hundred and fifty yards wide, and it was given up to no fifty saids wide, and it was given up to cossip and merchandise, and lounging and hilosophizing. All this you need to know a order to understand the Bible when it ays of Paul, "Therefore disputed he in the barket daily with them that met him." fou see it was the best place to get an autience, and if a man feels himself called to reach he wants rescale to greath to. But reach he wants people to preach to. But so ore we make our chief visits of to-day we sust take a turn at the Stadium. It is a tile way out, but go we must. The Sta-

Paul had been out there no doubt, for he requently uses the scenes of that place as gures when he tells us, "Let us run the race hat is set before us," and again, "They do to obtain a corruptible garland, but we an accorruptible." The marble and the gilding gainst which the seats were piled are still here. The Stadium is six hundred and ighty feet long, one hundred and thirty feet fide, and held forty thousand spectators. ride, and held forty thousand spectators. here is to-day the very tunnel through fadium and from the hisses of the people. and there are the stairs up which the victor rent to the top of the hill to be crowned with

In this place contests with wild beasts emetimes took place, and while Hadrian, the experies took place, and while madrian, the experor, sat on youder height one thousand easts were slain in one celebration. But it was chiefly for foot racing, and so I proposed p my friend that day while we were in the tadium that we try which of us could run be sooner from end to end of this historical round, and so at the word given by the okers on we started side by side, but before got through I found out what Paul meant then he compares the spiritual race with the ace in this very Stadium, as he says, "Lay aide every weight." My heavy overcoat and my friend's freedom from such incum-trance showed the advantage in any kind of

race of "laying aside every weight."

We come now to the Acropolia. It is a pok about two miles in circumference at he base and a thousand feet in circumfernce at the top and three bundred feet high. In it has been crowded more elaborate rchitecture and sculpture than in any ther place under the whole heavens. riginally a fortress, afterward a congreation of temples and statues and pillars, heir ruins an enchantment from which no observer ever breaks away. No wonder that Aristides thought it the centre of all

noving them at an expense of eight hundred housand deliars. A storm overthrew many the statues of the Acropolis. Morosini, as General, attempted to remove from a sediment the sculptured car and horses of Victory, but the clumsy machinery dropped

The Turks turned the building into a sowder magazine where the Venetian guns ropped a fire that by explosion sent the solumns flying in the air and falling cracked and splintered. But after all that time and form and war and iconoclasm have effected, he Acropolis is the monarch of all ruins, and before it bow the learning, the genius, the poetry, the art, the history of the ages.

Saw it as it was thousands of years ago. I sad read so much about it and dreamed so much about it that I needed no magician's read to restore it.

At one wave of my hand on that clear, norning in 1889 it rose before me in the glory a had when Pericles ordered it and Ictimus hanned it and Phidias chiseled it and Proogines painted it and Pausanias described to the property of the property of the proof of the property of the propert t. Its gates, which were carefully guarded by the ancients, open to let you in and you ascend by sixty marble steps the propyle, which Epaminondas wanted to transfer to Thebes, but permission, I am glad to say, bould not be granted for the removal of this Thebes, but permission, I am glad to say, would not be granted for the removal of this prehitectural miracle. In the days when an cents would do more than a dollar now, be building cost two million cheek and the present a dollar now, be building cost two million cheek and dollars. See its five ornamental pates, the keys intrusted to an officer for only one day, lest the tempation to go in and misappropriate the reasures be too great for him; its ceiling a ningling of blue and scarlet and green, and he walls abloom with pictures utmost in hought and coloring. Yonder is a temple be a goddess called "Victory Without Vings." So many of the triumphs of the vorid had been followed by defeat that the treeks wished in marble to indicate that actory for Athens had come, never again to y away, and hence this temple to "Victory Vithout Wings"—a temple of marble, snow that and glittering. Yonder behold the sectal of Agripps, twenty-aven feet high had twelve feet square.

But the overshadowing wonder of all the fill is the Parthenon. In days when money has tan times more valuable than now it cost our million six hundred thousand dollars. It is a Doric grandeur, having ferty-six bumns, each column thirty-four feet high and six feet two inches in diameter. Wondrous inter-columnistions! Painted portion, architraves tinged with ocher, shields of all huns un lives of meet selicate curva

gods, owen on the way to sacrifice, statues of the deities Dionysius, Prometheus, Hermes, Demeter, Zeus, Hera, Poseidon; in one frieze twelve divinities; centaurs in battle; wea-ponary from Marathon; chariot of night; chariot of the morning; horses of the sun, the lates the furness statue of Juniter holds. the fales, the furies, statue of Jupiter hold-ing in his right hand the thunderbolt; silver footed chair in which Xerzes watched the battle of Salamis only a few miles away.

Here is the colossal statute of Minerva in Here is the colossal statute of Minerva in full armor, eyes of gray colored stone, figure of a Sphinx on her head, griffins by her side (which are lions with eagle's beak), spear in one hand, statue of liberty in the other, a shield carved with the battle scenes, and even the slippers sculptured and tied on with thongs of gold. Far out at sea the sailors saw this statue of Minerva rising high above all the temples, glittring in the sun. Here all the temples, glittering in the sun. Here are statutes of equestrians, statue of a lion-ness, and there are the Graces, and yonder a horse in bronze.

Augustus to have of its own accord turned around from east to west and spit blood; statues made out of shields conquered in battle; statue of Apollo, the expeller of locusts; statue of Auacreon, drunk and linging; statue of Olympodorus, a Greek, memorable for the fact that he was cheerful when others were cost down. when others were cast down, a trait worthy of scupture. But walk on and around the Acropolis and yon er you see a statue of Hygeia, and the statue of the Theseus fight-ing the Minotaur and the statue of Hercules slaying serpents. No wonder that Petronius said it was easier to find a god than a man in Athens. On, the Acropoils! The most of its temples and statues made from the marble quarries of Mount Pentelicum, a little way from the city.

I have here on my table a block of the Parthenon made out of this marble, and on t is the sculpture of Paidias, I brought it from the Aoropolis. This specimen has on t the dust of ages and the marks of explo-tion and battle, but you can get from it tome idea of the delicate luster of the Acroolis when it was covered with a mountain of this marble cut into all the exquisite thapes that genius could contrive and triped with silver and adams with gold. The Acropolis in the morning light of those incients must have shone as though it were in aerolite cast off from the noonday sun. The temples must have looked like petrified loam. The whole Acropolis must have seemed like the waite breakers of the great

Eat we cannot stop longer here, for there sa hill near by of more interest, though it has not one chip of marble to suggest a statue or a temple. We hasten down the Acropolis to a coad the Arcopagus, or Mars Bill, as it is called. It took only about three ninutes to walk the distance, and the two niltops are so near that what I said in reincluded is course on Mars Hill was heard dis-linedly by some English gentlemen on the Acropolis. This Mars Hill is a rough pile of look fluty feet high. It was famous long be-lore New Testament times.

The Persians easily and terribly assaulted the Acropolis from this hilltop. Here assembled the court to try originals. It was unges could not be seen, nor the faces of the awyers wao made the plea, and so, instract of the trial being one of emotion, it must have been one of cool justice. But there was one occasion on this nili memorable above ul others.

A little man, physically weak, and his hetoric described by himself as contemptible, had by his sermons rocked Athens with sommotion, and he was summoned either by writ of law or hearty invitation to come upon that purple of rock and give a spectrum of his theology. All the wiseacres of Athens turned out and turned up to hear the company of the most representation. him. The more venerable of them sat in an imphilibeater, the granite seats of which tre still hisible, but the other people swarmed at all sides of the hill and at the base of it to hear this man, whom some tap, and others a blasphemer, and ityled contemptuously "this fellow."

Paul arrived in answer to the writ or in-ritation, and confronted them and gave them the biggest dose that mortals ever took. He was so built that nothing could scare im, and as for Jupiter and Athenia, the god and the goddess, whose images were in full sight on the adjoining hill, he had not so nuch regard for them as he had for the ant that was crawing in the sand under his leet. In that audience were the first orators of the world, and they had voices like flutes when they were passive, and like trumpets when they were aroused, and I think they aughed in the sleeves of their gowns as this assignificant man rose to speak.

In that audience were Schollasts, who mew everything or thought they did, and from the end of the longest hair on the top of their craniums to the end of the nail on the longest toe, they were stuffed with appercriticism, and they leaned back with a mpercilious look to listen. As in 1889, I stood on that rock where Paul stood, and a tab of which I brought from Athens by sonsent of the queen, through Mr. Tricoupis, the prime minister, and had pisced in yon-ter Memorial Wall, I read the whole story, Bible in hand.

What I have so far said in this discourse was necesseary in order that you may un-ierstand the boldness, the defiance, the boly hat Aristides thought it the centre of all hings—Greece, the centre of the world. Attice, the centre of Greece; Athens, the sentre of Attice, and the Acropolis the centre of Attice. The first thunderbolt he launched at the opposite hill—the Acropolis—that moment all agiitter with idols and temples. He cries out. "God who made the world." Why they thought that Prometheus made it, and to remove from the Acropolis fallen places of the building, but he took from the places of the building to England the finest statues, resulting the finest statues and the finest statues at the opposite hill—the Acropolis—that moment all agiitter with idols and temples. He cries out. "God who made the world." Why they thought that Prometheus made it, that Enos made it, th the Parthenon, yes, all the gods and god-desses of the Acropolis to make it, and here stands a man without any ecclesiastical title, neither a D. D., nor even a reverend declaring that the world was made by the Lord of heaven and earth, and hence the in

deciaring that the world was made by the Lord of heaven and earth, and hence the inference that all the splendid covering of the Acropolis, so near that the people standing on the steps of the Parthenon could hear it, was a deceit, a faisehood, a sham, a blasphemy. Look at the faces of his auditors; they are turning pale, and then red, and then wrathful. There had been several earthquakes in that region, but that was the severest shock these men had ever felt.

The Persians had bombarded the Acropolis from the beights of Mare Hill, but this Pauline bombardment was greater and more terrific. "What," said his hearers, "have we been hauling with many yokes of oxen for centuries these blocks from the quarries of Mount Pentelicum, and have we had our arolitects putting up these structures of unparalleled splendor, and have we had the greatest of all sculptors, Phidias, with his men chiseling away at those wondrous pediments and cutting away at these friezes, and have we taxed the nation's resources to the utmost, now to be told that those statues see nothing, hear nothing, know nothing?

Oh Paul stop for a moment and give

othing, hear nothing, know nothing?

Oh, Paul, stop for a moment and give these startled and overwhelmed auditors time to catch their breath! Make a rhetorical time to catch their breath! Make a rhetorical pause! Take a look around you at the interesting landscape, and give your hearers time to recover! No, he does not make even a period, or so much as a colon or semicolen, but launches the second thunderbolt right after the first, and in the same breath goes on to say, God "dwelleth not in temples made with bands." On Paul! Is not deity more in the Parthenon or more in the The

on to say, God awaited not in temples made with bands." Oz, Paul! Is not deity more in the Parthenon, or more in the Theseum, or more in the Erechtbeium, or more in the temple of Zeus Olympius than in the open air, more that, an the hill where we are sitting, more than on Mount Hymettus out yonder, from which the bees get their honey? "No more!" responds Paul, "He dwelleth not in temples made with hands."

But surely the preacher on the pulpit of rock on Mars Hill will stop now. His audience can endure no more. Two thunderbolts are enough. No, in the same breath he launches the third thunderbolt, which to them is more fiery, more terrible, more demolishing than the others, as he cries out: "hath made of one blood all nations." Oh, Paul! you forget you are speaking to the proudest and most exclusive andience in the world. Be not say "to one blood." You cannot mean inst. Had Bocrates and Plato and Demosther. and Solom and Lyourgus

Eschylus and Perioles and Philips and Mil-tiades blood just like the Persians, like the Turks, like the Evertlans, like the common herd of humanity? "Yes," says Paul, "o one blood all nations."

Surely that must be the closing paragraph Surely that must be the closing paragraph of the sermon. Him at litors must let up from the nervous strain. Paul has smashed the Acropolis and smashed the national prode of the Greeks and what more can he say! Those Greeian orators, standing on that place, always closed their addresses with something sublime and climacteric—a peroration—and Paul is going to give them a peroration which will eclipse in power and majesty all that he has yet said. Heretofore he has hurled one thunderbolt at a time; now he will close by hurling two time; now he will close by hurling two at once. The little old man, under the power of his speech, has straightened aimself up, and the stoop has gone out of his shoulders, and he looks about three feet taller than when he began; and his every which were quest became two his eyes, which were quiet, became two dames of fire; and his face, which was calm in the introduction, now depicts a whirl-wind of emotion as he ties the two thunderbolts together with a cord of inconsumability courage and huris them at the crowd now standing or sitting aghist—the two thun-derbolts of Resurrection and Last Judgment. His closing words were, "Because He hath appointed a day in the worch He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He bath raised him from the dead.

Remember those thoughts were to them aveil and provocative; that Christ, the depised Nazarene, would come to be their judge, and they should have to get up out of their cometeries to stand before Him and take their eternal doom. Mightiest burst of slocutionary power ever heard. The ancestors of some of those Greeks had heard Demosthenes in his oration on the crown, had heard Æschines in his speeches against Timarchus and Ctesiphon, had heard Pisto in his great argument for immortality of the soul, had heard Socrates on his death-bed, suicidal cup of hemlock in hand, leave ais hearers in emotion too great too bear; and in the theater of Dionysins, at the loot of the Acropolis (the ruins of its piled up amphitmenter and the marble floor of its orchestra still there) seen macted the tragedies of Eschylus and Sophoeles, but neither had the ancestors of these Precians on Mars Hill or themselves ever teard or witnessed such ternadoes of moral power as that with which Paul now whelmed his hearers. At those two thoughts of re-surrection and judgment the audi-nce sorang to their feet. Some moved they adjourn to some other day to hear more on the same heme, but others would have torn the sacred mator to pieces.

As in Athens, that evening in 1889, we slimbed down the pile of slippery rocks, where all this had occurred on our way back to our hotel, I stood half way between the Acropolis and Mars Hill in the gathering shadows of eventide, I seemed to hear those two hills in sublime and awful converse. "! im chiefly of the past;" said the Acropolis,
"I am chiefly of the juture;" replied Mars
Hill. The Acropolis said: "My orators are lead. My lawgivers are dead. My poets tre dead. My architects are dead. My sculptors are dead. I am a monument of the dead past. I shall never again hear a long sunz. I will never again see a column if ted. I will never again behold a goldess rowned

Mars Hill responded: "I, too, have a hispry. I had on my heights warriors who will never again unsheath the sword, and ladges who will never again utter a doom, and orators who will never again make a plea. But my influence is to be more in the luture than it ever was in the past. The words that missionary, Paul, uttered that exciting day in the hearing of the wisest nen and the populace on my rocky shoulders have only begun their majestic role; the protherhood of man, and the Christ of God, and the peroration of resurrection and last adversary which the Tarwian orator. slosed his sermon that day amid the mooking rowd shall yet revolutionize the planet. Oh, Acropolis! I have stood here long enough Acropolis! I have stood here long enough to witness that your gods are no gods at all. Your Boreas could not control the winds. Your Neptune could not manage the sea. Your Apollo never evoked a musical note. Your god Ceres never grew a harvest. Your goddess of wisdom, Minsva, never knew the Greek alphabet. Your fupiter could not handle the lightnings. But the God whom I proclaimed on the day when Paul preached before the astounded assemblage on my rough heights is the God. issemblage on my rough heights is the Gol if music, the God of wisdom, the God of love, the God of storms, the God of sunshins, the God of the land and the God of the sea, the God over all, blessed forever."

Then the Acropolis spake and said, as though in self de ensa. "My Plato argued for the immortality of the soul, and my Socrates praised virtue, and my Mi'tiades at Marathon drove back the Persian oppressors." "Yes," said Mara Hill, "your Plato laborious and my Mi'tiades. Plato laboriously guessed at the immortality of the soul, but my Plato, divinely in-pired, declared it as a fact straight from Hod. Your Socrates praised virtue, but ex-pired as a suicide. Your Militades was brave pired as a suicide. Your Militades was brave against earthly foes, yet he died from a wound ignominiously gotten in after defeat. But my Paul challenged all earth and all hell with this battle shout, "We wrestle not against flesh and blood, but against principallities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, and then on the 19th of June, in the year 65, on the road to Ostia, after the sword of the headsman had riven one keen stroke, took the crown of given one keen stroke, took the crown of nartyrdom."

After a moment's silence by both hills the Acrepolis meaned out in the darkness, "Alas! Alas! and Mars Hill responded, "Hosannah! Hosannah!" Then the voices of both hills became indistinct, and as I passed on and away in the twilight I seemed to hear only two sounds—fragment of Pentelicon marble from the architrave of the Acropolis dropping down on the ruins of a shattered idol, and the other sound seemed to come from the rock on Mars Hill, from which we had just descended. But we were by this time so far off that the fragments of sentences were smaller when dropping from

which we had just descended. But we were by this time so far off that the fragments of sentences were smaller when dropping from Mars Hills than were the fragments of fallen marble on the Acropolis, and I could only hear parts of disconnected sentences wat's ad on the night air—"God who made the world"—"of one blood all nations"—"appointed a day in which He will judge the world"—"raised from the dead."

As that night in Athens I put my tired head on my pillow, and the exciting scenes of the day passed throughiny mind, I though on the same subject on which, as a boy, I made my commencement speech in Niblo's Theatre on graduation day from the New York University, viz., "The moral effects of sculpture and architecture," but further than I could have thought in boyhood, I thought in Athens that night that the moral effects of architecture and sculpture depend on what you do in great buildings after they are put up, and upon the character of the men whose forms you cut in the marble.

Yea! I thought that night what strugglas the martyrn went through in order that in our time the Gospel might have full swing; and I thought that night what a brainy religion it must be that could absorb a hero like him whom we have considered to-day, a man, the superior of the whole human raco, the infidels but pigmles or homunculi compared with him; and I thought what a rapturous consideration it is that through the same grace that saved Paul, we shall confront this great apostle, and shall have the opportunity, amid the familiarities of the skies, of asking him what was the greatest occasion of all his life.

He may say, "The shipwreck of Melita."

He may say, "The shipwreck of Melita."

Occasion of all his life.

He may say, "The shipwreck of Melita."
He may say, "The riot at Ephesua." He may say, "My last walk out on the road to Octia." But, I think he will say, "The day I shood on Mars Hill addressing the indignant Areopagites, and looking off upon the towering form of the goddese Minerva, and the majesty of the Farthenen and all the brill-lant divinities of the Acropolis. That account in the Bible was true. My spirit was stirred within me when I saw the city wholly gives up to idolatry."

SCIENTIFIC.

A torpedo costa \$1600.

Rome will be I guted by electricity.

There are about sixty species of

On a still day the report of a rifle can be heard at 5300 yards.

It has been discovered in England hat smokeless powder is unsafe for small

oe heard in a balloon at an elevation of four miles. The Government is about to begin the

The barking of dogs on the earth cab

of the Great Lakes. The salmon placed in the Hudson River by the fish commission are in-

cleasing very rapidly.

work of preparing hydrographic survey

Dr. Higgins, the celebrated English astronomer, says the starsare red, white and blue, according to their age, the arst being the oldest.

The human voice, speaking in the open air when it is calm, can be heard at a listance of 460 feet; the reports of a nusket 16,000, and many guns 475,-100 feet.

Among recent inventions we notice

that electricity is now in use for heating flatirons used by tailors, and its employment in therapeutics is constantly on the increase. Owing to the recent improvements

at the steel works at Braddock, Penn., the output has been so greatly increased that a n-w scale of wages is about to be established. In building a sewer between Ponty-

oridd and Y-tradyfodwg, Wales, was found necessary to cross the Taff River seven times. To do this, inverted syphon; of cast hon were Farmers should be careful in skin-

ning dead animals about alsorbing virus through sores or cuts on the hand, A physician in Connecticut recently di-d of blood po soning resulting from dissecting a cow.

In dry air at ninety-two degrees sound travels 1142 feet per second, or about 775 miles per hour; in water, 49 0 feet per second; in iron, 17,500 feet; in copper, 10,373 feet, and wood from 12,000 to 16,000 feet per sec-

In the hippoptamus the eyes, ears and nostrils are all set on the same to Simon Peter (2). sink its body entirely below the surface informed as to its surrounding.

John C. Hulston, of Hulston Mills, Mo., recently killed a pelican that measured eight feet ten inches across the wings and was five feet six inches tall. Its bill was 15 inches long. But large as the bird was, it weighed only 26 pounds.

The French have planned works at flavre for utilizing the ebb and flow of the tide to work Turbine wheels to generate power for the dynamo to supply Paris with light.

Blood travels from the heart through the arteries, ordinarily, at the rate of about twelve inches per secona; its speed through the capillaries is at the rate of three one-hundredths of an inch per second.

careful study of the whale, calculates that one of eighty feet in length, in order to attain a speed of twelve miles an hour, would have to exercise a propelling force of 145 horse power.

A system of photographing in colors, following that of M. Lippman, proceeds on the theory that there are four primary colors-green, red, blue and violet. Four pictures are taken simultaneously by means of four different white robe (Mark 16: 5). taneously by means of four different lenses, in front of which is a screen of the color originally used. Pictures are produced which include the colors of the original.

The earth travels on its orbit around the sun at an average pace of about weepest thon? (13).

nineteen miles a second. Owing to the Fear not ye: for I know that ye seek revolution around its own axis a point on the surface of the earth at the equator travels at the rate of seventeen miles a minute and in our latitudes about eleven miles a minute.

An Italian engineer has originated a system by which he proposes to utilize the power of trains running down grade. He has perfected a machine for compressing air as the train goes down grade, which can be used to actuate s motor at the will of the engineer, and be used to assist the locomotives on up

For measuring coal oil and gelatine there has been recently invented a faucet that measures each quart that passes through the cylinder of which the apparatus is made. A lever is Jesus met them, saying, All hail (Matt. attached to the cylinder, and by one movement of it the oil is discharged, He said . O foolish men, and slow of the cylinder realled and the quantity registered on a toothed disk.

The honey of the Malta bees has long peen noted both for its purity and for its delicious flavor. A writer in the Med-iterranean Naturalist says the flavor is largely due to the extensive crops of sulla (clover) that are annually raised throughout the islands, from which the bees derive the largest proportion of their material.

SUNDAY SCHOOL LESSON. SUNDAY, DECEMBER 13. 1831.

Christ Risen.

LESSON TEXT.

(John 20: 1-18. Memory verses, 14-16.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of God.

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

LESSON TOPIC: The Son Triumphing over Death.

1. The Empty Tomb, vs. LESSON OUTLINE: 2. The Angelic Vision, vs. 11-13. 2. The Living Lord, vs. 14-18.

GOLDEN TEXT: It is Christ that died, yea rather, that is risen again .- Rom.

DAILY HOME READINGS:

M.-John 20 : 1-18. Christ T .- Matt. 28 : 1-15. Matthew's narrative. W .- Mark 16: 1-13. Mark's nar-

rative. T .- Luke 24: 1-12. Luke's narrative. F .-- 1 Cor. 15: 1-20. Paul's sum-

mary. S.-1 Cor. 15: 35-58. Glories of the resurrection. S .- Phil. 3:1-21. Power of the

resurrection.

LESSON ANALYSIS.

I. THE EMPTY TOMB.

I. The Eurlai-Place:

The tomb (1). Joseph....land it in his own new tomb (Mat. 27:59, 60). They made the sepulchre sure, sealing the stone | Matt. 27:63.

He ... laid him in a tomb that was hewn in stone (Lake 23:53).

II. The Stone Removed: Mary seeth the stone taken away from the tomb (1). An angel ... came and rolled away the stone (Matt. 23:8). Who shall roll us away the stone? (Mark 16:3).

They found the stone rolled away (Luke 24:2). III. Carrying the News: She runneth therefore, and cometh

plane, which enables the animal to Go quickly, and tell his disciples (Matt. 28:7) uigment with which the Tarrian orator of the water and yet keep thoroughly They....ran to bring his disciples word (Matt. 28 : 3).

Certain women of our company amazed us (Luke 24: 22). IV. New Witnesses: Peter went forth, and the other disciple, toward the tomb (3).

(Luke 24:12). They ran both together (John 20:4). Then entered in the other, and he saw, and believed (John 20:8).

V Important Discoveries: Stooping and looking in, he seeth the linen cloths lying (5). Looking in, he seeth the linen cloths

by themselves (Luke 24:12). The napkin, that was upon his head, ... by itself (John 20:7). beholdeta two angels in white (John 20:12).

VI. Ignorance of the Scriptures: For as yet they knew not the scripture (9).

Sir William Tanner, who has made Ye do err, not knowing the scriptures (Matt. 22: 29). Behoved it not the Christ to suffer these things? (Luke 24:26). He hath been raised ... according to the scriptures (1 Cor. 15:4).

> IL. THE ANGELIC VISION. I. Angels in Waiting:

She beholdeth two angels in white Behold, two men stood by them in daz-

zling apparel (Luke 24:4). They had also seen a vision of angels (Luke 24: 23). II. Comfort at Hand: They say unto her, Woman, why weepest thon? (13).

Jesus (Matt. 28: 5). He is not here : behold, the place where they laid him! (Mark 15: 6).

Why seek ye the living among the dead? (Luke 24:5).

III. THE LIVING LORD. . Jesus Seen:

She turned herself back, and beholdeth Jesus standing (14). Jesus came to them and spake unto them (Matt. 28: 18). He was manifested in another form unto two of them (Mark 16: 12). He himself stood in the midst of them (Luke 24:36).

He appeared to above five hundred brethren at once (1 Cor. 15:6). II. Jesus Heard: Jesus saith unto ber, Mary (16).

heart (Luke 24: 25). He saith....Simon, son of John, lovest thou me (John 21:17). Jesus saith ... What is that to thee?

follow thou me (John 21:22). III. Jesus Honored:

Mary ... cometh and telleth, . . . I have seen the Lord (18). And they ran to bring the disciples word (Matt. 28 : 8). The Lord is riven indeed, and hath appeared to Simon (Luke 21: 34).

And they rehearsed the things that happened (Luke 24:35) The other disciples ... sail, ... We have seen the Lord (John 20: 25).

Verse 1 .- "On the first day of the week cometh Mary Magdalene early."
(1) The first day; (2) The first hours;

(3) The first visitor; (4) The first re-Verse 2 -- "They have taken away the Lord out of the tomb." (0) The absent Lord; (2) The misjudged facts; (3) The pungent grief.

Verse 4 .- "And they ran both together." (1) An nrgent call; (2) An earnest response.

Verse 8.—"He saw, and believed."
(1) What he saw; (2) What he believed.
—(1) Facts beheld; (2) Conviction produced. Verse 10,-"So the disciples went away again unto their own home." (1) The discouraged disciples; (2) The dis-

couraging facts; (3) The despondent departure. Verse 11.- "As she wept. she stooped and looked into the tomb."-(1) Weep-

ing; (2) Stoopin;; (3) Looking,—(1) Tearful; (2) Humble; (3) Eager. Verse 13 .- "They have taken away my Lord, and I know not where they have laid him." (1) An empty tomb; (2) A yearning love; (3) A crushing un-

certainty. Verse 15 .- "Woman, why weepest thon?" (1) The Questioner; (2) The questioned; (3) The question.

Verse 17.—"Touch not; for I am not yet ascended." (1) Mary's effort; (2) The Lord's prohibition; (3) The grand explanation.

Verse 18 .- "I have seen the Lord." The Lord seen (1) By atural vision; (2) By mental vision; (3) By spiritual

LESSON BIBLE READING.

MARY MAGDALENS.

One whom Jesus had healed (Luke 8:21. A witness of the crucifixion (Mark 15 :

40 ; John 19 : 35). A wit ess of the burial (Matt. 27: 61; Mark 15:47 . Ready to anoint the body (Mark 16 :

1; Luke 24: 1). Early at the tomb (Matt. 23:1: John 20:1).

Saw t e vision of angels (Matt. 23:5; Mark 16:5). Carried the news to others (John 20:2).

Saw the risen Lord (John 20: 14-17). Declared his resurrection (John 20 :

LESSON SURROUNDINGS.

INTERVENING EVENTS, -A number of remarkable events attended the death of Jesus; namely, the rending of the vail of the temple, the quaking of the earth, the rending of the rocks, and the opening of the tombs. All three synoptists tell of the effect upon the centurion, and also refer to the Galile an women who witnessed the end. Luke mentions the grief of the multitudes. John alone tells of the request made to Pilate by the Jews, that the bodies be taken down from the cross, of the breaking of the legs of the two robbers, and of the piercing of the side of Jesus. Peter arose, and ran unto the tomb | The request of Joseph of Arimathea for the body, and the burial, are narrated by all four evangelists; but John mentious Nicodemus, and gives some additional details about the sepulcher. The watching of the two Marys followed the burial, and also the placing of a Roman guard at t e tomb. During the Jewish Sabbath the women rested, but prepared spices for a more complete embalming of the body. On the early morning of Sunday the women come to the sepulcher, probably in two different companies. In any cise, Mary Magdalene was one of the earliest. The earthquake and the appearance of the angel to the guards preceded her com-

PLACE.-The garden in which the tomb was situated; the home of Peter and John in Jerusalem; the tomb itself, and some spot outside, but near the entrance to it.

TIME. - Early on Sunday morning, the 17th of Nisan, A. U. C. 783; that is, April 9, A.D. 30.

Persons .- Mary Magdelene (not to be confounded with Mary the sister of Lazarus, or with the woman who was a sinner); Simon Peter; John; two angels; the risen Lord himself.

Incidents.-Mary, coming to the tomb, sees the stone taken away. She runs to tell Simon Peter and John, and they run to the tomb and find it empty; both go home. Mary stands without, weeping; then sees, first, two angels, and then Jesus, whom she recognizes by his voice. He forbids her to touch him; sends her with a message to the disciples, announcing his ascension. Mary returns, and tells the disciples. PARALLEL PASSAGES (but with many

different details) .- Matthew 28: 1-10: Mark 16: 1-11; Luke 24: 1-12.

COURAGE.

Though the day be dark and dreary.
Fieres the storm and rough the way:
Tho' thy feet be worn and weary.
And thy heart no longer gay:
Though the flowers, pale and dying
Fall beneath the tempest's might.
And the wild clouds, madly flying.
Veil the sky and shroud the light:
Faint not though rude winds assail ye.
Tought not in the blimding rain;
Truth and courage still avail ye.
For the sun will shine again.

Hope in this dark world of ours
Is the light toat makes its day.
Pointing to the budding flowers.
Like an angel on our way.
Tho' the storms of doubt assailing.
And the clouds of griefs and fears,
Sweep life's sky, its brightness veiling.
Like the rain, with blinding tears;
Still, in darkest hours of serrow.
Love shall conqu.r doubt and pain:
aith shall point thee to to-morrow.
When the sun shall shine again.

The frown of a friend is better than

the smile of a fool. That which is good to be done can not be done too soon, and if it is neg-lected to be done early it will frequently happen that it will not be done