REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "The Lord's Mercies."

TEXT: *"Beasts, and all cattle; creeping things and flying fowl; both young men and maidens; old men and children, let them praise the name of the Lord."*—Psalm cxlviii., 10, 12 and 13.

What a scene it was when last Thursday, at the call of the President and Governors, this nation assembled to chant the praises of God. But the day was too short to celebrate the divine goodness of such a year. The sun did not rise over Brooklyn until one minute before seven o'clock that morning, and it set four o'clock and thirty-five minutes that evening. What a small space of time in which to meditate upon twelve months of benefactions. So I add to that day this Sabbath morning service, and with the fruits and harvests of the earth still glorifying the pulpit and the galleries, ask you to continue the rehearsal of the divine goodness.

By a sublime egotism man has come to appropriate this world to himself, when the fact is that our race is in a small minority. The instances of human life, as compared with the instances of animal life, are not one to a million. We shall enlarge our ideas of God's goodness and come to a better understanding of the text if, before we come to look at the cup of our blessing, we look at the goodness of God to the irrational creation.

Although nature is out of joint, yet even in its disruption I am surprised to find the almost universal happiness of the animal creation. On a summer day, when the air and the grass are most populous with life, you will not hear a sound of distress unless, perchance, a heartless schoolboy has robbed a bird's nest, or a hunter has broken a bird's wing, or a pasture has been robbed of a lamb and there goes up a bleating from the flocks.

The whole earth is filled with animal delight—joy feathered and scaled and horned and hooted. The bee hums it; the frog croaks it; the squirrel chatters it; the quail whistles it; the lark carols it; the whale spouts it. The snail, the rhinoceros, the grizzly bear, the toad, the wasp, the spider, the shellfish have their homely delights—joy as great to them as our joy is to us. Goat climbing the rocks; anaconda crawling through the jungle; buffalo plunging across the prairie; crocodile basking in tropical sun; seal puffing on the ice; ostrich striding across the desert are so many bundles of joy; they do not go moping or melancholy; they are not only half supplied; God says they are filled with good.

The worm squirming through the sod upturned of plowshare, and the ants racking up and down the hillock are happy by day and happy by night. Take up a drop of water under the microscope and you find that within it there are millions of creatures that swim in a hallelujah of gladness. The sounds in nature that are repulsive to our ears are often only utterances of joy—the growl, the croak, the bark, the howl. The good God made these creatures, thinks of them ever, and will not let a plowshare turn up a mole's nest, or fisherman' hook transfix a worm, until, by eternal decree, its time has come. God's hand feeds all these broods, and shepherds all these flocks, and tends all these herds. He sweetens the clover top for the ox's taste, and pours out crystalline waters in mossed cups of rock for the hind to drink out of on his way down the crags, and pours nectar into the cup of the honeysuckle to refresh the humming bird, and spreads a banquet of a hundred fields of buckwheat, and lets the honey bee put his mouth to any cup of all the banquet, and tells the grasshopper to go anywhere he likes, and gives the flocks of heaven the choice of all the grain fields. The sea anemone, half animal, half flower, clinging to the rock in midocean, with its tentacles spread to catch its food, has the owner of the universe to provide for it. We are repulsed at the hideousness of the elephant, but God, for the comfort and convenience of the monster, puts forty thousand distinct muscles in his proboscis.

I go down on the barren seashore and say, "No animal can live in this place of desolation;" but all through the sands are myraids of little insects that leap with happy life. I go down by the marsh and say, "In this damp place and in these loathsome pools of stagnant water there will be the quietness of death;" but, o! I see the turtles on the rotten log sunning themselves and hear the bogs quake with multitudinous life. When the unfledged robins are hungry God shows the old robin where she can get food to put into their open mouths.

Winter is not allowed to come until the ants have granaried their harvest and the squirrels have filled their cellar with nuts. God shows the hungry ichneumon where it may find the crocodile's eggs; and in arctic climes there are animals that God so lavishly clothes that they can afford to walk through snowstorms in the finest sable and ermine and chinchilla, and no sooner is one set of furs worn out than God gives them a new one. He helps the spider in its architecture of its gossamer bridge, and takes care of the color of the butterfly's wing, and tinges the cochineal, and helps the moth out of the chrysalis.

The animal creation also have its army and navy. The most insignificant has its means of defense, the wasp its sting, the reptile its tooth, the bear its paw, the dog its muzzle, the elephant its tusks, the fish its scale, the bird its swift wing, the reindeer its antlers, the roe its fleet foot. We are repelled at the thought of sting and tusk and hoof, but God's goodness provides them for the defense of the animal's rights.

Yes, God in the Bible announces His care for these orders of creation. He says that He has heaved up fortifications for their defense—Psalm civ., 18, "The high hills as a refuge for the wild goats; and the rocks for the conies." He watches the bird's nest—Psalm civ., 17, "As for the stork, the fir trees are her house." He sees that the cattle have enough grass—Psalm civ., 14, "He causeth the grass to grow for the cattle." He sees to it that the cows and sheep and horses have enough to drink—Psalm civ., 10, 11: "He sendeth the springs into the valleys, which run among the hills; they give drink to every beast of the field. The wild asses quench their thirst."

Amid the thunders of Sinai God uttered the rights of cattle and said that they should have a Sabbath. "Thou shalt not do any work, thou nor thy cattle." He declared with infinite emphasis that the ox on the thrashing floor should have the privilege of eating some of the grain as he trod it out, and muzzling was forbidden. If young birds were taken from the nest for food, the despoiler's life depended on the mother going free. God would not let the mother bird suffer in one day the loss of her young and her own liberty. And He who regarded in olden time the conduct of man toward the brutes to-day looks down from heaven and is interested in every minnow that swims the stream, and every rook that cleaves the air, and every herd that bleats or neighs or lows in the pasture.

Why did God make all these, and why make them so happy? How account for all this singing and dancing and frisking amid the irrational creation? Why this heaven for the animalcule in a dewdrop? Why for the condor a throne on Chimborazo? Why the glitter of the phosphorus in the ship's wake on the sea, which is said to be only the frolic of millions of insects? Why the perpetual chanting of so many voices from the irrational creation in earth and air and ocean—beasts and all cattle, creeping things and flying fowl, permitted to join in the praise that goes up from seraph and archangel? Only one solution, one explanation, one answer—God is good. "The earth is full of the goodness of the Lord."

I take a step higher, and notice the adaptation of the world to the comfort and happiness of man. The sixth day of creation had arrived. The palace of the world was made, but there was no king to live in it. Let man rule the seen; the eagle the air; the lion the field; but where was the scepter which should rule all? A new style of being was created. Heaven and earth were represented in his nature. His body from the earth beneath; his soul from the heaven above. The one reminding him of his origin, the other speaking of his destiny—himself the connecting link between the animal creation and angelic intelligence. In him a strange commingling of the temporal and eternal, the finite and the infinite, dust and glory. The earth for his floor and heaven for his roof; God for his Father; eternity for his lifetime.

The Christian anatomist, gazing upon the confirmation of the human body, exclaims, "Fearfully and wonderfully made." No embroidery so elaborate, no gauze so delicate, no color so exquisite, no mechanism so graceful, no handiwork so divine. So quietly and mysteriously does the human body perform its functions that it was not until five thousand years after the creation of the race that the circulation of the blood was discovered, and though anatomists of all countries and ages have been so long exploring this castle of life, they have only begun to understand it.

Volumes have been written of the hand. Wonrous instrument! With it we give friendly recognition, and grasp the sword, and climb the rocks, and write and carve and build. It constructed the pyramids and hoisted the Parthenon. It made the harp, and then struck out of it all the world's minstrelsy. In it the white marble of Pentelican mines dreamed itself away into immortal sculpture. It reins in the swift engine; it holds the steamer to its path in the sea; it snatches the fire from heaven; it feels the pulse of the sick child with its delicate touch, and makes the nations quake with its stupendous achievements.

What power brought down the forests, and made the marshes blossom, and burdened the earth with all the cities that thunder on with enterprise and power? Four fingers and a thumb. A hundred million dollars would not purchase for you a machine as exquisite and wonderful as your own hand. Mighty hand! In all its bones and muscles and joints I learn that God is good.

Behold the eye, which in its photographic gallery, in an instant catches the mountain and the sea. This perpetual telegraphing of the nerves; these joints, that are the only hinges that do not wear out; these bones and muscles of the body with fourteen thousand different adaptations; these one hundred thousand glands; these two hundred million pores; this mysterious heart, contracting four thousand times every hour; this chemical process of digestion; this laboratory, beyond the understanding of the most skillful philosophy; this furnace, whose heat is kept up from cradle to grave; this factory of life, whose wheels and spindles and bands are God directed. If we could realize the wonders of our physical organization we would be hypochondriacs, fearing every moment that some part of the machine would break down. But there are men here who have lived through seventy years, and not a nerve has ceased to thrill, or a muscle to contract, or a lung to breathe, or a hand to manipulate.

I take a step higher and look at man's mental constitution. Behold the benevolence of God in powers of perception, as the faculty of transporting this outside world into your own mind—gathering into your brain the majesty of the storm and the splendor of the day dawn, and lifting into your mind the ocean as easily as you might put a glass of water to your lips.

Watch the law of association, or the mysterious linking together of all you ever thought or knew or felt, and then giving you the power to take hold of the clew line and draw through your mind the long train with indescribable velocity—one thought starting up a hundred and this again a thousand—as the chirp of one bird sometimes wakes a whole forest of voices, or the thrum of one string will rouse an orchestra.

Watch your memory—that sheaf binder, that goes forth to gather the harvest of the past and bring it into the present. Your power and velocity of thought—thought of the swift wing and the lightning foot; thought that outspeeds the star and circles through the heavens and weighs worlds, and, from poising amid wheeling constellations, comes down to count the blossoms in a tuft of mignonette, then starts again to try the fathoming of the bottomless, and the scaling of the insurmountable, to be swallowed up in the incomprehensible and lost in God!

In reason and understanding man is alone. The ox surpasses him in strength, the antelope in speed, the hound in keenness of nostril, the eagle in far reaching sight, the rabbit in quickness of hearing, the honey bee in delicacy of tongue, the spider in fineness of touch. Man's power, therefore, consisteth not in what he can lift, or how fast he can run, or how strong a wrestler he can throw—for in these respects the ox, the ostrich and the hyena are his superiors—but by his reason he comes forth to rule all; through his ingenious contrivance to outrun, outlift, outwrestle, outsee, outhear, outdo.

At his all conquering decree the forest that has stood for ages step aside to let him build his cabin and cultivate his farm. The sea which has raved and foamed upon the race has become a crystal pathway for commerce to march on. The thunder cloud that slept lazily above the mountain is made to come down and carry mail bags. Man, dissatisfied with his slowness of advancement, shouted to the water and the fire, "Come and lift!" "Come and draw!" "Come and help!" And they answered, "Aye, aye, we come," and they joined hands—the fire and the water—and the shuttles fly, and the rail train rattles off, and the steamship comes coughing, panting, flaming across the deep.

He elevates the telescope to the heavens, and as easily as through the stethoscope the physician hears the movement of the lung, the astronomer catches the pulsation of different systems of worlds throbbing with life. He takes the microscope, and discovers that there are hundreds of thousands of animalcules living, moving, working, dying within a circle that could be covered with the point of a pin—animals to which a rain drop would be an ocean, a rose leaf a hemisphere, and the flash of a firefly lasting enough to give them light to several generations.

I take a step higher and look at man's moral nature. Made in the image of God. Vast capacity for enjoyment; capable at first of eternal joy, and though now disordered, still, through the cuperative force of heavenly grace, able to mount up to more than its original felicity; faculties that may blossom and bear fruit inexhaustibly. Immortality written upon every capacity; a soul destined to range in unlimited spheres of activity long after the world has put on ashes, and the solar system shall have snapped its axle, and the stars that, in their courses, fought against Sisera, shall have been slain and buried amid the tolling thunders of the last day.

You see that God has adapted everything to our comfort and advantage. Pleasant things for the palate; music for the ear; beauty for the eye; aroma for the nostril; kindred for our affections; poetry for our taste; religion for our soul. We are put in a garden, and told that from all the trees we may eat, except here and there one. He gives the sun to shine on us, and the waters to refresh us, and food to strengthen us; and the herbs yield medicine when we are sick, and the forests lumber when we would build a house or cross the water in a ship.

The rocks are transported for our foundation, and metals upturned for our currency, and wild beasts must give us covering, and the mountains must be tunneled to let us pass, and the fish of the sea come up in our net, and the birds of the air drop at the flash of our guns, and the cattle on a thousand hills come down to give us meat. For us the peach orchards bend down their fruit and the vineyards their purple clusters. To feed and refresh our intellect, ten thousand wonders in nature and providence—wonders of mind and body, wonders of earth and air, and deep analogies and antitheses, all colors and sounds, lyrics in the air, idyls in the field, conflagrations in the sunset, robes of mist on the mountains and the "Grand March" of God in the storm.

But for the soul still higher adaptation, a fountain in which it may wash; a ladder by which it may climb; a song of endless triumph that it may sing; a crown of unfading light that it may wear. Christ came to save it—came with a cross on His back; came with spikes in His feet; came when no one else would come, to do a work which no one else would do. See how suited to man's condition is what God has done for him. Man is a sinner; here is a pardon. He has lost God's image; Christ retraces it. He is helpless; Almighty grace is proffered. He is a lost wanderer; Jesus brings him home. He is blind, and at one touch of Him who cured Bartimeus, eternal glories stream into his soul. Jesus I sing Thy grace! Cure of worst diseases! Hammer to smite off heaviest chain! Light for thickest darkness! Grace divine! Devils scoff at it and men reject it, but heaven celebrates it!

I wish you good cheer for the national health. Pestilence, that in other years has come to drive out its thousand hearses to Greenwood and Laurel Hill, has not visited our nation. It is a glorious thing to be well! How strange that we should keep our health when one breath from a marsh or the sting of an insect or the slipping of a foot or the falling of a tree branch might fatally assault our life. Regularly the lungs work, and their motion seems to be a spirit within us panting after its immortality. Our sight fails not, though the air is so full of objects which by one touch could break out the soul's window. What slip, after a year's tossing on the sea, could come in with so little damage as ourselves, though we arrive after a year's voyage to-day.

I wish you good cheer for the national harvest. Reaping machines never swathed thicker rye and corn husker's peg never ripped out full ear, and mow poles never bent down under sweeter hay, and windmill's hopper never shook out larger wheat. Long trains of white covered wagons have brought the wealth down to the great thoroughfares. The garners are full, the storehouses are overcrowded, the canals are blocked with freights pressing down to markets. The cars rumble all through the darkness and whistle up the flagman at dead of night to let the western harvests come down to feed the mouths of the great cities. A race of kings has taken possession of this land—King Cotton, King Corn, King Wheat, King Rice, King Grass, King Coal.

I wish you good cheer for civil and religious liberty. No official spy watches our entrance here, nor does an armed soldier interfere with the honest utterance of truth. We stand here to-day with our arms free to work and our tongues free to speak. This Bible—it is all unclasped. This pulpit—there is no chain around about it. There is no snapping of musketry in the street. Blessed be God that to-day we are free men, with the prospect and determination of always being free. No established religion—Jew and Gentile, Arminian and Calvinist, Trinitarian and Unitarian, Protestant and Roman Catholic on the same footing.

If persecution should come against the most unpopular of all the sects, I believe that all other denominations would band together and arm themselves, and heart would be stout, and blood would be free, and the right of men to worship God according to the dictates of their consciences would be contested at the point of the bayonet, and with blood flowing up to the bits of the horses' bridles.

For mercies temporal and spiritual let consecrated lives be offered. Wherever God's light shines and God's rain descends and God's mercy broods let the thanksgiving arise.

Decadence of Longevity.

If Sir James Crichton Brown is to be believed, and he is one of the first physicians of the day, the time is fast approaching when, unless a radical change in manner of living is made, men will not live out half their days. Dr. Brown says that men and women are growing old before their time. Old age is encroaching on the strength of manhood and the infirmities associated with it are steadily taking possession of the system some years earlier than they were wont to do in former generations. Deaths due simply to old age are now reported between forty-five and fifty-five years of age, and in large numbers between fifty-five and sixty, and there has been a reduction in the age at which atrophy and debility—another name for second childishness—kill those who have passed middle life. Presbyopia, or the long-sightedness of old age, in which near objects cannot be distinctly seen unless held at a considerable distance from the eye, is believed to begin earlier than it used to do.

The eminent oculist Critchett says that his experience of over a quarter of a century leads him to think that both men and women now seek aid from glasses at an earlier period of life than their ancestors. From another authoritative source we find that people who have lived in hot climates like India become presbyopic four or five years earlier than they would otherwise have done, for life in a hot climate really means excessive wear and tear to a European.

From the same source we learn that the ordinary age for the adoption of spectacles for reading used to be fifty; it is now nearer forty-five. Dr. Brown further tells us that the teeth are dropping out earlier, baldness more prevalent, senile insanity is more common and suicide is increasing.

These are very unpleasant facts, but they appear to be well substantiated. The moral of it all is that those who are already old must make the best of the situation and live as carefully and regularly as they can; those in middle age can put off the evil day by steady obedience to the laws of health and by a judicious regimen, but the best and truest remedy for the loss of old age is to teach children more earnestly the fact that to enjoy the last half of life they must take care of the first half.—*Chicago News.*

Corn husks boiled in caustic soda are being utilized for the manufacture of paper. The cooking process results in the formation of a spongy, glutinous paste, which is subjected to heavy pressure so as to eliminate the gluten, the fiber remaining being made into paper in the ordinary way.

A new extract is prepared in France, and made into tablets which are said to be as digestible as raw-meat. Lean beef, free from fat, bone and tendon, is pounded to a pulp, mixed with sugar and heated to about 100 degrees, when the mixture is converted into a saccharine extract. Further heating gives this any desired degree of concentration.

SCIENTIFIC.

Pipes are made of ramie fibre.

Germany leads in paper mills.

Coffee mills are run by electricity.

Aluminium bicycles are announced.

A gas is made from wood and crude oil.

Steam-riveted boilers are not so good.

Sweden has a "locomotive steamboat."

Phosphorous is now being made by electricity.

Instantaneous photographs show lip movements.

Electric soldering iron are extensively used in canning establishments.

Cases of tuberculosis are a common result of occupying the room of a consumptive.

The experiment is about to be tried in Chicago of running double-decked street cars.

Southern Pacific locomotives will soon use fuel bricks made of coal dust and asphaltum.

At Tokio, Japan, a concern employs an electric motor instead of steam for operating planing and drilling machines.

A new mode of furnishing power to motor engines by mixing steam with hot gases is creating a great deal of interest in English circles.

A street railway sytem, to be operated by compressed air, is to be inaugurated in Leavenworth, Kan. The power will also be applied to factories.

An arc lamp of about 2000 candle power, will, when placed about thirty-five feet above the earth, light up in an area of 400 feet radius.

The phonograph has been applied to the telephone, so that any coversation coming over the wires during the day may be readily reproduced.

Phosphorus is now being made by decomposing a mixture of acid phosphates and carbon by the heat of an electric arc within the mass.

The latest innovation in car decoration is a new material called "silichrome." It can be used also for depot or other interior decoration.

Pennsylvania makes fifty-two out of every 100 tons of rolled iron in the United States, and sixty-nine out of every 100 tons of steel rails.

Large manufacturing establishments are now using electric tramways for transporting heavy materials from one part of the works to another.

India ink is made from fine lampblack compacted and cemented with glue. The finest black is derived from pork fat. The glue is made from buffalo hide.

The European demand for American-made carts and light vehicles has greatly increased. It has also been found cheaper to send them across without painting, leaving that to be done abroad.

Investigations carefully made in the Pennsylvania University Veterinary School tend strongly to establish the fact that the milk and flesh of tuberculous cattle are almost the sole cause of consumption.

Professor Carcol, the eminent lecturer on nervous diseases in Paris, has succeeded in obtaining enlarged photographs of the brain under various conditions of the disease, a result of great scientific value.

The danger of conveying infection by lancet or needle having been pointed out, a French surgeon proposes vaccinating with ordinary steel pens, specially pointed. Being inexpensive a fresh pen can be used for each operation.

On the eastern frontier of the "Dark Continent" coal is so plentiful that by lifting a shovelful of clay off any particular spot it may be reached. But there is no means of transporting it to market.

The range of naval guns is roughly one mile for every inch of calibre for guns less than ten inches, but last year a 9.2 inch breech loading rifle attained a range of twelve miles. The pneumatic gun has fired a dummy shell two miles and a half.

French ingenuity has contrived an improved stone-cutting saw of remarkable efficiency—a circular saw having its edge set with black diamonds in the same way as the straight blades; but as the strain on the diamond is all in one direction the setting can be made much firmer.

An English electrical firm is introducing a small pump, suitable to supplying house tanks in country districts, where there is neither sufficient fall nor machinery for pumping. It consists of a rotary pump driven by screw gearing direct from an electric motor, which is influenced by a primary battery placed in the cellar. The pump and motor do not weigh more than twenty five pounds and occupy a very small space.

SUNDAY SCHOOL LESSON.

SUNDAY, DECEMBER 20, 1891.

The Risen Christ and his Disciples.

LESSON TEXT.

(John 21 : 1-14. Memory verses, 12-14.)

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 Encouraging Disciples.*

LESSON OUTLINE:
1. Unsuccessful Toil, vs. 1-3.
2. Timely Help, vs. 4-6.
3. Generous Blessing, vs. 7-14.

GOLDEN TEXT: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*—Col. 3 : 1.

DAILY HOME READINGS:

M.—John 21 : 1-14. Encouraging his disciples.
T.—John 21 : 15-25. Instructing his disciples.
W.—Luke 24 : 45-53. Leaving the disciples.
T.—Acts 1 : 1-14. Ascending to his Father.
F.—Heb. 7 : 14-28. Interceding above.
S.—2 Pet. 3 : 1-18. Coming for his saints.
S.—Rev. 5 : 1-14. Gathered home.

LESSON ANALYSIS.

I. UNSUCCESSFUL TOIL.

I. Fishing:

I go a fishing....We also come with thee (3).

Casting a net into the sea; for they were fishers (Matt. 4 : 18).

Go thou to the sea, and cast a hook (Matt. 17 : 27).

At thy word I will let down the nets (Luke 5 : 5).

II. Failing:

That night they took nothing (3).

The fishes of the sea also shall be taken away (Hos. 4 : 3).

Master, we toiled all night, and took nothing (Luke 5 : 5).

Apart from me ye can do nothing (John 15 : 5).

II. TIMELY HELP.

I. The Lord at Hand:

Jesus stood on the beach (4).

There am I in the midst of them (Matt. 18 : 20).

Lo, I am with you alway (Matt. 28 : 20).

He himself stood in the midst of them (Luke 24 : 36).

II. Instruction Given:

Cast the net on the right side of the boat (6).

Let down your nets for a draught (Luke 5 : 4).

Fill the waterpots with water (John 2 : 7).

Take ye away the stone (John 11 : 39).

III. Success Attained:

They were not able to draw it for the multitude of fishes (6).

There shall not be room enough to receive it (Mal. 3 : 10).

They inclosed a great multitude of fishes (Luke 5 : 6).

Able to do....above all that we ask or think (Eph. 3 : 20).

III. GENEROUS BLESSING.

I. Ability to Know Jesus:

That disciple ..saith,....It is the Lord (7).

There is no beauty that we should desire him (Isa. 53 : 2).

And I knew him not (John 1 : 31).

They should know....him whom thou didst send (John 17 : 2).

II. Liberty to Approach Jesus:

The other disciples came in the little boat (8).

Come unto me, all ye (Matt. 11 : 28).

And they went and told Jesus (Matt. 14 : 12).

He saith unto them, Come, and ye shall see (John 1 : 39).

III. Enrichment from the Hand of Jesus:

Drew the net to land, full of great fishes (11.

Good measure, pressed down, shaken together (Luke 6 : 38).

All are yours; and ye are Christ's (1 Cor. 3 : 22, 23).

The unsearchable riches of Christ (Eph. 3 : 8).

IV. Communion with Jesus:

Jesus saith unto them, Come and break your fast (12).

We will....make our abode with him (John 14 : 23).

Is it not a communion of the body of Christ? (1 Cor. 10 : 16).

I....will sup with him, and he with me (Rev. 3 : 20).

V. Assurance of Resurrection:

Jesus was manifested to the disciples (14).

The Lord is risen indeed (Luke 24 : 34).

He preached Jesus and the resurrection (17 : 18).

Now hath Christ been raised from the dead (1 Cor. 15 : 20).

Verse 1.—"Jesus manifested himself again." (1) The manifestations severally; (2) The manifestations potentially.

Verse 3.—"We also come with thee." (1) Peter's decision; (2) Peter's example; (3) Peter's followers.

Verse 3.—"That night they took nothing." (1) Man's extremity; (2) The Lord's opportunity.

Verse 4.—"Jesus stood on the beach." (1) The company in the boat; (2) The Master on the beach.

Verse 6.—"Cast the net on the right side of the boat." (1) The futile effort; (2) The new order; (3) The prompt obedience; (4) The great success.

Verse 7.—"It is the Lord." (1) Recognition; (2) Prolamation; (3) Association.

Verse 8.—"The net full of fishes." (1) A reward of obedience; (2) A means of enjoyment; (3) A ground for confinence.

Verse 10.—"Bring of the fish." (1) Food secured; (2) Feasting enjoyed.

Verse 11.—"The net was not rent." (1) Overloaded; (2) Preserved.

Verse 14.—"Jesus was manifested." (1 How? (2) To whom? (3) When? (4) Why?

LESSON BIBLE READING.

MANIFESTATIONS OF THE RISEN LORD.

To Mary (Mark 16: 9; John 20: 14-16).

To the women (Matt. 28: 9, 10).

To Peter (Luke 24: 34; 1 Cor. 15; 15).

To two disciples (Mark 16: 12; Luke 24; 13-31).

To ten apostles (Mark 16: 14; Luke 24: 36-48; John 20: 19-23).

To eleven apostles (John 20: 26-29).

To seven disciples (John 21: 1-14).

To five hundred brethren (1 Cor. 15: 6; Matt. 28: 16, 17).

To James (1 Cor. 15: 7).

At the ascension (Luke 24: 50, 51; Acts 1: 9).

LESSON SURROUNDINGS.

INTERVENING EVENTS.—The appearance of the risen Lord to Mary Magdalene was probably followed by that to the other women, as they returned to Jerusalem. Some, however, reverse this order; and others regard the two appearances as indentical. The appearance to Peter occurred later, after two disciples had started for Emmaus, where the Lord made himself known to them. The fifth and and last appearance of the resurrection day was in the evening, ten of the apostles being present (John 20 : 19-23). At this time, part of the discourse in Luke 24 : 44-49 was uttered, but how much of it cannot be positively determined. A week later, in Jerusalem our Lord appeared to the apostles, Thomas being present (John 20 : 26-29) Shortly after, the disciples went to Galilee, as they had been told to do; while there, the appearance narrated in the lesson occurred. Verse 14 plainly shows that it preceded the appearance on the mountain in Galilee (Matthew).

PLACE.—At some place on the shore of the Sea of Galilee; probably not far from Capernaum.

TIME.—The departure from Jerusalem was after April 16, and the return before May 18. The lesson should probably be placed in the earlier part of this period, though there must have been an interval of some length between the last appearance at Jerusalem and this one.

PERSONS. — Simon Peter, Thomas, Nathanael, James and John, and two others, probably Andrew and Philip, since these two were usually joined with Peter and Nathanael (or Bartholomew); our Lord.

INCIDENTS.—Seven of the disciples were together; Peter announces he will "go a fishing;" they all agree to go with him, and spend the night in fruitless labor. At daybreak Jesus stood on the beach, and spoke to them, but was not recognized; he bids them cast the net on the right side of the boat. This they do, and find the net so full that they cannot draw it. John tells Peter that it is the Lord; Peter puts on his outer garments and casts himself into the sea; the others bring the boat, with the dragging net, to shore. They find a charcoal fire, with fish and bread laid upon it. Jesus bids them bring of the fish which they have taken. The net was drawn to land, and a hundred and fifty three large fishes taken, without rending the net. Jesus bids them eat; they dare not ask him who he is; he gives them food. The evengelist explains that this is the third appearance to the disciples. (The number of these epiphanies is variously calculated. There were at least ten; and Acts 1 : 3 seems to indicate that there were yet others not specified).

There is no parallel passage, though some have sought to indentify this with one or another of the appearances narrated by the other evangelists.

A NINETEENTH CENTURY DINNER.

Edison recently gave a strange dinner to the Franklin Club. A wax figure of Franklin, in which was concealed a phonograph, sat at the feast, uttering from time to time the philosopher's famous maxims. During the first course the lights went out and there appeared two skulls with shining eyes, flaming mouths and jaws that moved like a crocodile's, saying with phonetic voices:

As ye are now so once were we,
As we are now so shall ye be.

In the darkness a globe of gold fish on the table was illuminated, and the anatomy of the fish became visible. Each fish was lighted internally by a tiny electric light inserted in its stomach and connected by a tiny hair-like wire passing through its throat. Later the floral decorations overhead fell in a brilliant shower. Bits of iron attached to each flower had hitherto held them in position attracted by a magnet. At 11 o'clock, Franklin significantly remarked:

Early to bed and early to rise,
Makes one healthy, wealthy and wise.

And the guests arose to depart.—*Ex.*

Oddities of Noted People.

Samuel Richardson wrote his novels attired in full dress; Benjamin Disraeli's writing room, wherein he wrote his earliar novels, was extravagantly furnished, and he himself was clothed to match, as he wrote. Mrs. Radcliffe ate raw pork before working at her novels. Handel was accustomed to order dinner for five at a certain tavern in London, and then to eat the entire meal himself. A story relates that an ignorant waiter explained that he did not serve the dinner because he was waiting for the other guests. "I am de oder guests," cried the indignant musician: and he got his dinner.