CHRIST'S LIBRARY.

ERMON BY REV. TALMAGE.

ne Brooklyn Divine Pleads for Women and Pays His Respects to Fortune Hunters.

Text: "Joint slooped down on. wrote on he ground," - John vill., 6. A Mohammedan mosque stands now where A Monammedian mosque stands now where mre stood Herod's temple, the scene of my ext. Solemon's temple had stood there, but febuchadnes or thundered it down. Zoro-abel's temple had stood there, but that had ser prestrated. Now we take our places a temple that Herod built because he was and of great architecture and he wanted the and of great architecture and he wanted the seeding temples to seem insignificant. Put ght or ten cathedrals together and they ould not equal that structure. It covered neteen neres. There were marble pillars prorting roofs of coder and silver tables which stood golden curs, and there were ryings exquisite and inscriptions resplent, glittering balustrades and ornamented teways. The building of this temple kept a thousand workmen busy forty six years, that stupendous pile of pomp and magen thousand workmen busy forty six years, in that stupendous pile of pomp and magnificence sat Christ, and a I stening throng iteed about him, when a wild disturbance took place. A group of men are pulling and sushing along a woman who has committed the worst crime against society. When they have brought her in front of Christ, they ask that He sentence her to death by stoning. They are a critical, merciles, disingenious crowd. They want to get Christ into controversy and public reprehension. If He say: "Let her die," they will charge Him with crushty. If He let her go, they will charge Him with which will being in complicity with wickedness. Whichever way He does, they would how! a time. chever way He does, they would hewlim. Then occurs a scene which has been sufficiently regarded. He leaves lounge or leach on which He was ag and goes down on one knee, or knees, and with the forefinger of right hand He begins to write in leat of the foor, word after word. But were not to be diverted or hindered, kept ou denoming that He settle this of transgression until He looked up and them that they might themselves begin rooms assessination, if the complainant had never done anything wrong himwould open the fire. "Go uhead, he sure that the man who flings uli open the fire. "Go uhead, sure that the man who firngs missile is immaculate" Then He writing with His finger in the dust med writing with His linger in the dust he flear, word after word. Instead of ing over His shoulder to see what He had ten the scoundrels skulised away. illy, the whole place is clear of pur-s, actagonists and plaintiffs, and when at his finished this strange chirography the dust. He looks up and finds the mail alone. The prisoner is the only of the court room left, the judges, the the court room left, the ladges, the the prescruting attorneys having of out. Christis victor, and He says to oman: "Where are the prosecutors in asc! Are they all gone! Then I dis-te you; go and sin no more."

e ground. For do you realize that ow that Fusebius says that Christ one ea letter to Abgarus, the King of sa, but there is no good evidence of uch rrespondence. The wisest being the I ever saw and the one who more to say than any one who ever never writing a book or a chapter, or or a paragraph, or a word on parch Nothing but this literature of th t, and one sweep of a brush or one oth of a wind obliterated that forever, the rolls of the volumes of library founded at Theles was not one scroll of Christ, Amon, even hundred thousand books of the exandrian library, which by the infamous of Cauph Omar were used as fue at the four thousand baths of e city, not one sentence had Christ and Among all the identitude of slumes now standing in the libraries of lineargh, the Fritish Museum, or Berlin or Vienna, or the learned repositories of all ations, not one word written directly by the finger of Christ! All that he ever wrote he wrote in dust, uncertain, shifting, van-

text says He stooped down and wrote e ground. Standing straight up a man it write on the ground with a staff, if with his fingers he would with his fingers he would the dust, he must bend clear Are, he must get at least knee or he cannot write on the Be not surprised that He down. His t down. Steeping down from to barn. Steeping down from bounge to motocratic feer. far had to fall to designate His landing place. From heaven's front door to the world aback ate. From writing in round and silvered of constellation and galaxy on scroll of heaven to writing on the in the dust, which the feet of the had left in Herod's tample, anuary you have ever stepped conservatory tmat Mexican cretus and magno-in full bloom, into the outside air ten deow zero, you may get some idea of rist's change of atmosphere from celestial ow not but there are at least three, for was "caught up into the third heaven." trist came down from highest heaven to a second heaven, and down from second aven to first heaven, down swifter than etecas over fell, down amide stellar sym-ies that Himself e-lipsed, down through through atmospheres, through appallace, down to where there was no lower From being wait d on at the banof the ski s to the broiling of fish for wn treakfast on the banks of the lake, cmb arousd chariots of eternity e saddle of a mule's back. The o cherubic, scraphic, archangelic, inving of sixty-two and a half cents to Crear. From the deathers to a tomb built to hide human on. The uplified wave of Gavice is, but He had to come down before. feet. He could tou h it, and the gher yet but He had to come before, with Hs lip, He could into quiet. Bethlebem a stooping Nazareth a stooping down. Death n two burglars a steeping down. was in consonance with humiliations and gone before and with self abnega-that came after, when on that memor-day in Herod's temple He stooped down on the ground

wrote on the ground, in the the the words He was writing were in the or I at n. or Hebrew, I cannot say, its knew all those han mages. But He is stooping down and with His floger writing the ground; in the winter in letters of the in summer in golden letters of the in summer in golden letters of the in mitians in letters of first, in mitians in letters of first. How is would sweeten up and en-aid emids on this world could we see a cally apply all over it. This world of flung out into space thousands of ago and then left to look out for itit is still under the divine cars, never for a hulf second takes this of of it, or it would seen be a ship-sid world, a defunct world, an obsolete an abandon st world, a dead world, here be light" was said at the begin-And Christ stands under the wintry nd says: Let there be snowflakes to enhe earth; and under the clouds of spring the orchards, and in September, dips

ranches into the vat of beautiful colors wings them in the bazy air. No whim the la this, "Without Him was not by the that was male." Christ of the pround. If we could his hand in all the passing a snow it would illumine the world refure and foliage would be in allegorie. Thire and foilage would be in allegorie, am we would hear Him say as of old: der the lilles of the field, how they and we would not hear the whistle cher, without saving "Behold fowls of the air, they gather not into

barns, yet your Heavenly Father feedeth them: and a Dominic hen of the barnyard could not cluck for her brood, yet we would hear Christ saying as of old: "How often would I have gathered thy children together, even as a hen gathered her chickens under her wines:" and through the redo'ent hedges we would hear Christ saying: "I am the rose of Sharour," we could not did the seasoning from the salt cellar without thinking of the Divine suggestion: "Ye are the salt of the earth, but if the salt have lost its sayor, it is fit for nothing but to be cast out and trodden under foot

cast out and troiden under foot of men." Let us wake up from our stupidity and take the whole world as a para le. Then if with gunand pack of hounds we start off before dawn and see the morning coming down of the hills to meet is, we would cry out with the evangelist; The day spring from on high hath visited us;" or caught in a snowstorm while struggling home, eyel-rows beard and apparel all covered with the ing flakes, we would cry out with David: "Wash me and I shall be whiter than snow." In a picture gallery of Europe, there is on the ceiling an exquisite fresco, but people having to look straight up, it wearled and dizzied them, and bent their necks almost beyoud endurance, so a great looking glass was put near the floor and now visitors only need to look easily down into this mirror and they see the fresco at their feet. And so much of all the heaven of God's truth is reflected in this world as in a mirror, and the things that are above are copied by things all around us. What right have we to throw away one of God's Bibles, age, the first Bible He ever gave the race! We talk about the O'd Testament and the New Testiment, but the oldest Testament contains the lessons of the natural was put near the foor and now visitors only ment contains the lessons of the natural world. Some people like the New Testament so well they discard the Old Testament. Shall we like the New Testament and the Old Testament so well as to depreciate the oldest; namely, that which was written before Meses was put affort on the beat of leaves which was calked with asphaltum; or reject the Genesis and the Revelation that were written centuries before A ann lest a r b and gained a wife! No, no: when beity r b and gained a wife! No, no: when beity stoops down and writes on the ground, let us read it. I would have no less appreciation of the Bible on paper that comes out of the paper mill, but I would urge appreciation of the Bible in the grass, the Bible in the sand hill, the Bible in the geranium, the Bible in the aspholel, the Bible in the dust. Some one asked an ancient king Some one asked an ancient king whether he had seen the eclipse of the sun. "No," said he. "I have so much to do on earth, I have no time to look at heaven.' And if our faculties were all awake in the study of God, we would not have time to go much further than the first grass blade, have no fear that natural religion will eve

have no fear that natural religion will ever contradict what we call revealed religion. I have no sympathy with the followers of Aristotle, who after the telescope was invented, would not look through it, lest it contradict some of the theories of their great master. I shall be glad to put against one id of the Bible the microscope, and against the other lid of the Bible the telescope. But when Christ stooped down and wrote on the ground, what did He writs? The Pantisees did not step to examine. The Pharises dil not step to examine. The cowards, whipped of their own consciences, field pell mell. Nothing will flav a man like an aroused conscience. Dr. Stevens, in his "History of Methodism," says that when Rev. Benjamin Abbett of olden times was preaching, he exclaimed: "For aught I know there may be a murderer in this house," and a man rose in the assemblag-and started for the door and bawled aloud confessing to a murder he had committed fifteen years before. And no wonder these Pharsees, reminded of their sins, took to their heels. But what did Christ write on the ground? The Bible does not state. Yet, as Christ never wrote anything except that once, you cannot blame us for wanting to know what He really did write. But I am certain He wrote nothing trivial, or nothing unimportant. And will you allow me to say that I think I know what He wrote on the ground I judget from the circumstances. He night have written other things, but kneeling there in the temple, surrounded by a pack of hypocrites, who were a self appointed con-stabulary, and having in His presence a perscatted woman who evidently was very peni-tent for her sins. I am sure He wrote two words both of them graphic and tre-mendous and reverberating. And the one word was hypocrisy and the other word was forgiveness. From the way these was forgiveness. From the way these Pharisees and scribes vacated the premises and got out into the fresh air, as Christ, with just one ironical sentence, unmasked them, I know they were first lass hypocrites. It was then as it is now The more faults and inconsistencies prople have of their own, the more severe and censorious are they about the faults of others. Here they are—twenty stout men arresting and arranging one weak woman, Magnificent business to be engaged in. They wanted the fun of seeing her faint away manual the function of the faint and the function of the faint away manual the fai der a heavy judicial sentence from Christ, and then after she had been taken outside the city and fastened at the foot of the prec pice, the Scribs and Pharises, wants the satisfaction of each coming and dropping a big stone on her head, for that was th of capital pureshment that they asked for Some people have taken the responsibility of saying that Christ never laughed. But I

think as He siw those men drop every-thing, chagrined, mortified, exposed and go out quicker than they came in He must have laughed. At any rate, it makes me laugh to read of it. All of these libertines, dramatizing indignation against impurity. Blind bats lecturing on optics. A flock of crows on their way up from a carlock of crows on their way up from a car-cass, denouncing carrion. Yes I think that one word written on the ground that day by the finger of Christ was the awful word of hyperisy. But I am sure there was another word in that dust. From her entire muner I am sure that arragned woman was repentant. She made no apology, and Christ in no wise belittled her sin, Christ in no wise belittled her sin, But her supplicatory behavior and her tears moved Him, and when He stooped down to write on the ground. He wrote that mighty, that imperial word, forgiveness. When on Smai Got wrote the law, He wrote it with finger of lightning on tables of stone, each word cut as by a chisel that imperial into the bard granite surface. But when He writes the offense of this woman He writes it in the dust so that it can be easily runhed out, and when she repeats of it, oh, He a merciful Christ! I was reading zend that is told in the far East about Hin He was walking through the streets of a city and He saw a crowd around a dead dog. And one man said: "Whiat a loath some object is that dog!" "Yes," said another, "his cars are mauled and bleeding." "Yes," said another, "even his hide would not be of any use to the tanner," "Yes," said another, "the odor of his carcass is dread-

said another, 'the odor of his carcass is dread-ful." Then Christ, standing there, cause "Rut pearls cannot e mail the whiteness of His tooth," Then the people, moved by the idea that any one could find anything pleasant concerning a dead dog, said: "Why, this must be Jesus of Naza-reth." Reproved and convicted they went away. Surely this legand of Christ is good words and ways and tabits. Forgive ness. Word of e even letters, and some Kindness in all His them thrones, and some of them palm branches. Estter have Christ write close branches. Fetter have Christ write con-troor names that one word, though He write it in dust, than to have our - ame out write it in dust, than to have our - ame out nto monumental granite with the letters that the storms of a thousand versent erate. Bishop babington had a book of only three leaves. The first leaf was called a second leaf red, the third leaf white. The black leaf suggested sin; the red leaf atonement; the white leaf purification. That is the whole story. God will abundantly

pardon.
I must not forget to say that as Christ, stopping down, with His finger wrote on the ground, it is evident that His sympathies are with this pentent woman, and that ile has no sympathy with her hypocritical pursuers Just opposite to that is the world's habit. Why didn't these unclean Pharisecs bring one of their own number to Christ for exor the cawing of a they overlook that the world new damnate in a woman. And so the world new damnate in a woman. And so the world new damnate in a woman, and for offending women scourges and objurgation, and for just one offense she coriation and capital punishment? No, no they overlook that in a man which they damnate in a woman. And so the world he

becomes an outeast, while for men whose lives have been sodomic for twenty years, the world swings opens its doors of brilliant welcome, and they may sit in legislatures and senates and parliam attained the Christ of my text, the world writes a man's misdemeaner in dust, but chisels a woman's offense with great cap tals upon ineffaceable marble. For foreign lords and princes, whose names cannot even be mentioned in respectable circles abroad, because they are walking lazarettes of abomination, our American princesses of fortune wait and at the first beck sail out with them into the the first beck sail out with them into the blackness of darkness forever. And in what are called higher circles of society there is now not only their imitation of foreign dress and foreign manners, but an imitation of foreign dissoluteness. I like an Englishman and I like an American, but the sockest creature on earth is an American playing the Englishman. Society needs to be reconstructed on this subject. Treat them aile, masculine crime and feminine crime. If you cut the one in granite, cut them both in granite. one in granite, cut them both in granite. If you write the one in dust, write the other in dust. No no, says the world, let other in dust. No no, says the world, let woman go down and let man go up. What is that I hear plashing into the East River at midnight, and then there is a guirgle as of strangulation, and all is still. Never mind. It is only a woman too discouraged to live. Let the mills of the cruel world grind right

But while I speak of Christ of the text, His stooping down writing in the dust, do not think I underrate the literature of the dust. It is the most solemn and tremendous of all literature. It is the greatest of all libraries. When Layard exhumed Nineveh he was only opening the door of its mighty dust. The excavations of

Compen have only been the up-tasp-ing of the lids of a volume of a nation's dust. When Admiral Farragut and his relemb, a few years ago, visited that resurrected city, the house of Ealbo, who had been one of its ch ef citizens in its prosperous days, was opened and a table was spread in that house which eighteen hundred and ten years has been turied by volcanic errorien and Farra-gut and his guests walked over the exquisite mostics and under the beautiful fresco, and it almost seemed likebeing enter-tained by those who eighteen centuries ago had turned to dust. (h. this mighty literature of the dust. Where are the remains of Sennacherib and Attila and Epaminemias and Tamerlane and Tro-jan and Philip of Macelen and Julius Casar: Dust Where are the heroes who fought on both sides at Charonea, at Hestings, at Marathon, at Cresse, of the 110,-300 men who length at Agineourt, of the 250,000 men who faced death at Jena, of the 490,000 whose armor gitters I in the sun at Wragram, of the 1,000,000 men under Darius at Arbella, of the 2,641,000 men under Nerses Thermopylast Dust! Where are the guests who danced the doors

of the Albambra, or the Persian palaces of Abasierus! Dust! Where are the musicians who placed and the orators who spoke, and the sculptors who chiseled, and the archithe scalintors was chassed, and the archi-tects who built in all the centuries ex-cept our own! Dust: The greatest library of the world, that which has the widest shelves and the longest rives the most multitudinous volumes and the most militarinous volumes and the vastest wealth, is the underground library, it is the royal library, the con-tinental library, the bemisphere library, the planetary library, the library of the dust. And all these library cases will be opened, and all these serois unrolled and all these volumes unclass fand as easily as in your library or more we take up a book, blow the dust off of it, and turn over its pages, so easily will the Lor1 of the Resurrection pick up out of this library of dust every volume of human life an imper it and read it and display it. And the volume will be relound, to be set in the reval library of the King's palace, or in the prison library of the self destroyed. Oh, this mighty literature of the dust. It is not so wonderful after all that Christ chose instead of an inkstand, the impressionable sand on the floor of an ancient temper and, instead of a hard pen, put forth his foretinger with the same kind of nerve, and mus-1, and bone, and flesh as that which nakes up our own forelinger, and wrote the awful doom of hypocresy and full and complete foregiveness for repentant sinners, even the worst.

And now I can believe that which I read,

bow that a mother kept burning a candle in the window every night for ten years and one night very late a poor waif of the street The aged woman said to her: "Sit y the fire," and the stranger said: Why do you keep that light in the windame me for worrying about her, but you se I am her mother, and sometimes, half a look out into the darkness and cry: 'Lazzle' Lazzle' But I must not tell you any more about my trouble, for I guess, from the way you cry, you have trouble enough of your own way, now cost and sick you seem! Ob, my ome again' And what a time of rejoicing there was in that house that night. And thirst again stooped down, and in the aster stooped down, and in the assess of that hearth, now highted up not more by the great blazing logs than by the joy of a reunited household, wrote the same liberating words that He had written same interating words that he had written more than eighteen hundred years ago in the dust of the Jerusalem temple. Forgiveness: A word broad enough and high enough to let pass through it all the armies of heaven, a million abreast, on white horses, nostril to nostril, fank to fank.

A ghest has caused a divorce suit and broken up a once happy family in Blount county, Alabama. About five years ago James Martin married a miss Noel, one of the belles of the county. The young couple went to live at the old Martin home, and all went well until about a year ago. Mrs. Martin, naturally very timid, heard a ghost rambling through the old house one night and was badly frightened. She told her husband about it, but he could hear nothing, he said. From that time it became a nightly visitor at the Martin home. Mrs. Martin wanted to leave the old house at once, but her husband objected, declaring the strange nots s heard were made by rats. Several times Mrs. Martin, so she says, saw a whilerobed figure wandering through the old house, and soon her nerves and health began to give way under the strain. She was finally prostrated by her fear of the ghost, and went to the home of her parents to recover her health and streng h. Fear of the ghost overcame love of hus band, and Mrs Martin refused to live with him again. Martin trie i in vain to | x.,

James Mc Toud, of Lodi, Wis., owns a horse on his Dakota farm which h a eight feet. It is perfectly formed in all two perfectly formed feet are found, one on each of the four legs. The horse runs on the range the same as any, and is as fast as most of them, and all eight feet are shed, or may be if desired. Mc. Cloud has refused \$2,500 for a half interest in the curiosity, but he wants \$5,000 outright for the whole animal.

SABBATH SCHOOL.

LESSON FOR FEBRUARY 24th

"The Great Teacher and the Twelve. Mark vi., 1-13-Lesson Commentary.

1, "And He went out from thence," that is from Capernaum, where He had just healed the woman who had been twelve years sick, the little girl 12 years old who had just died, the two blind men and the dumb demonac, where also he had on previous occasions healed the man in the synagogue with an unclean spirit, Peter's wife a mother, the sick with the sake. with an unclean spirit, Peter's wife sinother, the sick with the palsy, the nobleman's sen, the centurion's servant, and many others not mentioned individually. (Mark i, ii, v. Mattix: Luke vii. John iv.) How highly privileged Capernaum was; how many mighty works were done there. Read what He says in Matt, xi., 2:24. Remember your own privileges, and ask yourself if it will be more tolerable for some one who never heart of Christ than for you in the day of judgment. "And came into His own country." After

"And came into His own country." After
the people of Nazareth rejected Him and
sought His life, He made Capernaum His
bome if He could be said to have a home,
and it was called "His own city" (Matt. ix., 1;
Luke, iv., 16 31); but Nazareth was His own
country where He had teen brought up. How
settent foresteen and home softener He is patient, forgiving and long suffering He is, and how earnestly lie continues to seek those who reject Him, if parchance they may re

"His disciples follow Him." Some follow fully and some follow afar off; some seek and serve Him with the whole heart and some do anything but that. Unless we are as earnest as He was in seeking the lost, as patient and forgiving towards our energies, and as faith-ful in witnessing for God, can we be said to follow Him fully and serve Him with all the

heart! Z. "When the Sabbath day was come, He had 2. When the Sabbath day was come, He began to teach in the synagogue. He had been at it early and late off the week, teaching healing and journeying on 100 to by beat from place to place, but every Sabbath day is filled a so, and it would seem that they were among his busiest days. If we serve Him only on the Sabbath day, or if our work through the week is such that we cannot heartily serve Him even on that day, or if we find the one day given wholly to him a weariness, is it worth while to call our selves His followers or profess devotion to ves his followers or profess devotion to

Him!
3. "Is not this the carpenter." They had known him many years as the carpenter, and the carpenter's son (Matt xiii., 5: His mother also they knew and His brethren and sisters, and while they could not but wonder at His wisdom and His mighty works, it was too much for them to receive Him of the humble home an their Messiah and they were offended at Him. Their blurdness is but a type of the blindness of multitudes of pro-fessing Christians to day, who, not beeing the plain statements of Scripture, are lo the pain statements of Scripture, are looking for results which they will not see and are blind to the things they are told to look for. As to these brothers and sisters being Mary's children, the language of the text indicates it, and I so laix, a foretolis and con-

4. "A prophet is not without honor, but in his own country, among his own kin, and in his own house. On two other or axions did He speak the same truth thate iv. 34, dobn iv., 40, and dobn vin, 5, teles us that at one time even. His own brethern did not believe in Hom. Therefore if any the ready this who is called of God to be a teacher in Sunday-school or a preacher of the Cospel, and God has sealed the call by showing you results of your work, let not the opinions of you neighbors, or triends, or kindred, as to will they may deem your half of fitness for the wors, in the least deter you but seeing lead enly and aiming to giverify Him, go torward remembering I Cor t. 2 - 1 h, "He could there do no mighty work."

With the exception of healing a few sick folk, his power was not manufested in His native town because of their unbelief. Matt. xiii. 58. How gladly lie would have healed all their sick, and magnified the name of the Lord among them if they had only received Him; how His beart must have yearned to tell them more fully the good news of the kingdom, but their ears were stopped, and they compelled Him to turn away, and "rie marveled because of their unbelied."

"He went round about the villages, teach ing." Matt. ix. 5, says that He tangut their synagogues, preaching the gospel with The need woman said: "That their synagogues, preaching the gostel of the light my wavward daughter the kin dom and healing every sickness and ars ago my hair has turned white. Folks sight of the multitudes, who were as sheep every doease among the people; and that the sight of the multifules, who were as sheet without a shepherd, so touched Him that He asked the disciples to pray the Lord of the harvest to send forth laborers.

7. "He called unto Him the twelve and began to send them forth." The praying began to send them forth." The praying ones are now going forth to answer their own prayers, and then He sent forth over seventy prayers and then He sent forth over seventy also, still encouraging them to commune pray-ing for more latorers links X, \$1.2. He gave them authority over all devils and to care diseases. He sent them to preach the enre diseases. He sent them to preach the kingdom of Gost and to beal the sack. They went forth in His name to show terth His power, to proclaim that the King had cone, the kingdom was at band and to prove if by such deeds in His name as the proposets had said He would perform they were sentonly to the lost sheep of the house of Israel, not to Gentius now Samuritans. Mattix, 100, for Jeans had come as israels. Mattix, 100, for Jeans had come as israels. Mattix 100, and had they received Him they would have become as a matten a center of light and salvation to all the world. These in sciences went for the seeking only to make Him known.

N. 8. Nothing for their coursey.

no scrip, no bread, no honey, no extra cost."
They were evidently not on a pleasure tenr, nor going to make much out of this snan-cially. They were on the King's business, and He would not fail to provide for them by the way nor to recom ease them for their work, but they must sumply have all that to Him and fulfill His commands.

10. "In what place severy we enter into an house there asket till the description that

house, there aside till ye depart from that place." They were not to enter any or every house, but to inquire for a worthy house, and if after entering they should find the house not what it was said to be, the were to leave it. Matt. x. (1912) The follower of Christ is not to expect that either He or His message will be well received by all, nor is he to trust himself where he is not wanted, nor seek help from those who

know not the Lord; but lovingly and patiently is he to go in his Master's name, bearing his Master's message of peace and good will, 'centent to be faithful to Him, bearing all things for his sake, and coveting

above all things His approval

11. "More tolerable for Sodem and Gemerrha in the day of judgment, than for that
offer." Although the entence is not in the city." Although this sentence is not in the Revised Version, yet it is found in Matt. x., 15; xi., 24; and shows us the greater responsibility of greater privileges and how fearful will be the doon of those who refuse to hear or receive the Lord Jesus Christ, or those whom he sent forth as His witnesses. Matt. x. 40.1 We are also taugut here that the people of Sodom and G morrha have yet to house to live, but she refused, and a few days ago he filed a suit for divorce on the ground of abandonment.

See Mark and the whole of Math. x. 19-47, seems to come in with its warnings, instructions to come in with its warnings. and exhortations to proclaim the truth boldly and to fear no man, nor death itself,

but only (iod. respects, except that it has eight feet.

Not until the pa-tern or fetlock joint is reached in the descent from the shoulder to the foot is there any apparent difference between this horse and any other. But at the pastern joint or lower end of the shin bone the branch begins, and the shin bone the branch begins and the shin branch begins a shin branch begins and the shin branch begins and the shin branch begi

POPULAR SCIENCE.

The lamp is said to be the most dan gerous part of the electric light circuit. The new name, telephrase, is suggested as being suitable for a telephonic mes-

The pleasures of modern railroad travel are promised an accession in the electric

The contract to run an electric road up Lookout Mountain, Tenn., has been

agreed upon. A monster blast was recently made in

Scotland in which 75,000 tons of granite were displaced. The body of a boy drowned in a pone was found by submerging an incandes-

cent light secured to the end of a pole. Recent experiments demonstrate that sea water ice floats with one part above water and fourteen and eight-tenths below.

At some places the force of the sea dashing upon the rocks on the shore is said to be seventeen tons to the square yard.

Spontaneous combustion in cottor sonked with oil is said to take place most quickly when there is equal we got of each. Fortunately in New Zealand a me of

laws, but already many of the species have died out. At Harvard College photographs have been obtained of the outer satellite of Mars and of all the satellites of Saturn

the birds are protected by governmental

and I ranus except Mimas. One of the most striking conception of modern physics is that matter is eter-nally trembling with vibrations, to the variations of which are due our sensa-

The Victor an age, according to Professor Ayrton, will be remembered rather for the economical transmission of power by electricity than for the invention of

the electric telegraph. Various unauccessful attempts have been made to introduce rapid fire Armstrong guns into the navy. The weight of opinion of navai experts has been in

favor of the Hotchkiss weapon. The White system of elevated electric railroad provides for cars having but two wheels, one at either end, the car being stended horizontally by four guide wheels at each end, having a bearing against side rails considerably above the level of the main rad.

The Congress of Americanists, composed of some of the most distinguished scientists of Europe engaged in the study of the prehistoric nations of America, which recently completed a very important and successful sees on in Berlin, voted to meet in Washington in 1830,

A simple and ede tive remedy for sty. has been found to be a solution of fifteen grains of boric acid to an ounce of water. By applying this solution three times a day to the annamed part of the eyelids, by means of a camers hair brush, this mainful and annoying affection will be conquered very raudly.

Experiments made for the French Minister of Agriculture indicate that sugar is a better preservative of meat than sait. It is more expensive, but the powdered sugar forms a coating retaining the lunces of the meat without loss, while the nutritive qualities of the meat are considerably lessened by the salt.

The skin and digestion of miners are made delicate by lack of sunlight, but 8, 6. Nasmyth finds that the air of cost mines compares favorably in chemical composition with that of schools and workshops. Temperature is much better-even luxurious - the highest in an English mine during three months being fifty-five degrees Fahrenheit, and the lowest fifty-three.

Gotham's Greatness

A notable thing about New York city here is a great undertaking and I can see the close proximity of the lamps, for there are more lamps here than almost anywhere in the word, smitting loncity, of which thousands of mores are hardly occupied at all. In annexing the outer districts the city gave the same privileges to the rustle metropolitan as to him in the heart of the city. You not go almost to Youkers, where camuel ... Tilden lived, and find in that subgroun quarter the I nited States post box and the city gas amp standing together right up to the margin. The Brooklyn Bridge and the new bridge across Har-lem River, and the old acquedant or High Bridge, are fine instances of public architecture and enterprise. The world has no such ferry boats as those of New fork city, and these ferries belong to the town and are leased. You will also find in New York the most prompt and wonderful tax paying public, perhaps, on the globe. I have some taxes to pay, and have been at the place where these moneys are given in, and I am always astonished at both the promotness and the thrift of the debtors. They get a ttle bonus of a dollar or two upon the undred for paying two months shead The consequence is that this ity will sometimes take \$12,000,000 on that first day. No sherriff or constable is drumming up for the manney. can pay your taxes by che k, and by inlosing a stamped envelope receive a re-

A Big Lake for a Laundry

Tiscaps Lake is the public laundry of Nicaragua's capita and here avendaras (wash-women come to cleanse he city's so led lines. A rugged roadway leads down to the water, where at ill hours of every day a tovel scene is presented. Standing knee-deep or waist-deep in the water the native women sound the clothes on flat stones and ofterward dry them on the surrounding ushes. The industrians workers are hemselves the most striking pictures, lad in but a stilgle abort, sleeveless garment. And these creatures seem to be the perfection of innovence, for they emain entirely undisturbed if, perchance, a company of passing muletcers descend the mountain path to water their beasts and bathe themselves as unconcernedly and unnoticed by the women as though each were alone in the wilderness. - Philadelphia Record.

The Blagest Man in China,

Frank G. Carpenter says that Viceroy Li Hung Chang, whose picture we give below, is by all odds the greatest man in the Chinese Empire. He was called by General Grant the Bismarck of China, and in statesmanship he ranks with the greatest minds of the European nations. He is practically the Premier of the Imperial Government, is the Chief Secretary of Foreign Affairs, and during the past few years has been the medium of communication between foreign nations and the Celestials. It was he who was Commander in Chief of the Imperial forces during the great Taiping rebeliion, which cost China 10,000,000 lives and which resulted in the overthrow of the rebels. It was he who settled the difficulties with Russia in 1881, and it is he



who is called in to advise the Emperor when any crisis takes place in the a fairs of the nation

Li Hung Chang carried on all the negotiations with Mitklewicz and granted the charter to the Whacton Barker syndicate, which fell through by reason of Mitkiewicz's indiscretion and bad char-acter. It was he who introduced the telegraph into thina about seven years ago, and it is he who is now doing all in his power to have thina adopt regreads and develop its natural resources. Li Hung Chang is the Viceroy of Chill, the northern province of China, which inludes Peking and Tientsin, and which has a population of 35,000,000, or nearly as many as Great Britain. Over these people the Viceroy has more power than has the trueen of ingland. He is also Superintendent of the northern trade of China, and it is said that the money he receives yearly amounts to over \$3,000,.

Madame De La Rame.

The subject of this sketch is better known by her nom de plume, "Ouida," than by her real name. Though of French extraction, she is a native of England, and is 48 years old. She be-



gan her literary career at a very early age, her first work consisting of tributions to the English periodicals. Before she had attained her majority she published her first novel, "Granville de Vigne, in a London magazine. Is its fine dock system. To dock this town and advance the water line into deep sea water and accommodate the enormous shipping, water "Gath," from New York to the Cincannat Security. novels. The productions of no writer immance improvements in D. New of fiction of modern times have been so York is probably the test lighted city in widely read as have those of Ounda, the United States. This may ares from The demand for these some six or seven years ups amounted to a rage. As a result, Madame Louisa de la Rame has realized between \$30,000 and saw one from the sale of her works. Her manuscript o mmands a higher price in London than that of any other fiction writer. She resides at present, and has for some years, at Florence, I alv.

the Acme of Hospitality.

First traveler. Yes, the proble of the South are heaptable and large-hearted, but in my v sets to Ireland I have been treated to a reinculent of hispitality which, Kentuckian, as I am. I acknowle when rather heats the

Second traveler - In what respect First travelor - The bottles are pound in the horizon and won't stand alone. When you come them you've got to drink every drop - and app Transact.

He Was Still a Man.



Howell Gibbon to needy individual Who has asked for relief - "I calm's rive you any money, me good foliab; ut if you call at me ode theer to night you can have some old clothes.

Needy lad v d at - What d' ver take me for mister! I've fallen pretty low, I know but I ain't no second hand

Falentia, the Spanish theologian, died because he was accused by the Pope of having falsified.