AMONG THE BEDOUINS

THE ANCIENT CUSTOM REIGNS

Traveling in the Historic Land of Tented Abodes.

TEXT: "Forasmuch as thou knowest how we are to encump in the wilderness."-Num.

Night after night we have slept in te Night after night we have slept in tent in Palestine. There are large villages of Bedou-ins without a house, and for three thousand years the people of those places have lived in black tents, made out of dyed skins, and when the winds and storms were out and tore loose those coverings others of the same kind took their places.

loose those coverings others of the same kind took their places.

Noah lived in a tent; Abraham in a tent.

Jacob pitched his tent on the mountain, Isaac pitched his tent in the valley. Lot pitched his tent toward Sodom. In a tent the woman Jaci nailed Sisera, the general, to the ground, first having given him sour milk called "leben" as a soporific to make him the ground, first having given him sour milk called "leben" as a soporific to make him sleep soundly, that being the effect of such mitrition, as modern travelers can testify. The Syrian army in a tent. The ancient battle shout was "To your tents, O Israel!" Paul was a tent maker. Indeed, Isaiah, magnificently poetic, indicates that all the human race live under a bite tent when he says God "stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in, "and Hezehiah compares death to the striking of a tent, saying, "My age is removed from me as a shepheri's tent."

In our tent in Palestine to-night I hear In our tent in Palestine to-night I hear something I never heard before and hope never to hear again. It is the voice of a hyena amid the rocks near by. When you may have seen this monster putting his month between the iron bars of a menagerie he is a captive, and he gives a humiliated and suppressed cry. But youder in the midnight on a throne of rocks he has nothing to have a mid he authors himself in a loud refear, and he utters himself in a loud, re-sounding, terriffic, almost supernatural sound, splitting up the darkness into a deeper midnight. It begins with a howl and ads with a sound something like a horse's hining. In the hyena's voice are defiance ad strength and bloodthirstiness and crunch of broken bones and death.

I am glad to say that for the most part Palestine is clear of beasts of prey. The copards, which Jeremiah says cannot hange their spots, have all disappeared, and he lions that once were common all through his land, and used by all the prophets for liustrations of cruelty and wrath, have researed before the discharges of curpowder. cated before the discharges of gunpowder, which they have an indescribable fear. But or the most part Palestine is what it origially was. With the one exception of a for the most part Palestine is what it originally was. With the one exception of a wire thread reaching from Joppa to Jerusalem and from Jerusalem to Nazareth and from Nazareth to Tiberias and from Tiberias to Damasens, that one nerve of civilization, the telegraphic wire (for we found ourselves only a few minutes off from Brooklyn and New York while standing by Lake Galilee), with that one exception Palestine is just as it always was. is just as it always was.

Nothing surprised me so much as the per-

aistence of everything. A sheep or horse falls dead, and though the sky may one minfalls dead, and though the sky may one minnte before be clear of all wings in five minntes after the skies are black with eagles
cawing, screaming, plunging, fighting for
room, contending for largest mersels of the
extinct quadruped. Ah, now I understand
the force of Christ's illustration when He
said: "Wheresoever the carcass is there will
the eagles be gathered together." The longevity of those eagles is wonderful. They
live fifty and sixty and sometimes a hundred
years. Ah, that explains what David meant
when he said: "Thy youth is renewed like the
eagle's." I saw a shepherd with the folds of
his coat far bent outward, and I wondered
what was contained in that amplitude of apwhat was contained in that amplitude of ap what was contained in that amplitude of apparel, and I said to the dragoman: "What has that shepherd got under his coat?" And the dragoman said: "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock." At that mement I saw the lamb put its head out from the shepherd's bosom and I said: "There it is now. Isaigh's description of the tenderness of God—he shall gather the lambs with his arm and carry them in his bosom."

Passing by a village home, in the Holy Land, about noon I saw a great crowd in and around a private house, and I said to the dragoman: "David, what is going on there?"

He said: "Somebody has recently died there, and their neighbors go in for several days after to sit down and weep with the be-reaved." There it is, I said, the old scriptural custom, "And many of the Jews came to Martha and Mary, to comfort them con-cerning their brother." Early in the morning passing by a cemetery in the Holy Land
I saw among the graves about fifty women
dressed in black, and they were crying: "Oh,
my child!" "Oh, my husband!" "Oh, my father!" "Oh, my husbana."

father!" "Oh, my mother!" Our dragomar told us that every morning, very early for three mornings after a burial, the women go to the sepulcher, and after that every week very early for a year. As I saw this group just after day break I said: "There it is again, he same old custom referred to in Luke, th angelist, where he says, 'Certain women

which were early in the sepulcher."

But here we found ourselves at Jacob's ell, the most famous well in history, most well, the most famous well in history, most distinguished for two things, because it be-longed to the old patriarch after whom it was named, and for the wonderful things which Christ said, seated on this well curb, to the Samaritan woman. We dismount from our horses in a drizzling rain, and our dragoman, climbing up to the well over the slippery stones, stumbles and fright-ens us all by nearly falling into it. I measured the weil at the top and found it six feet from edge to edge. Some grass and weeds d thorny growths overhang it. In one place the roof is broken through. Large stones embank the wall on all sides.

Our dragoman took pebbles and dropped hem in, and from the time they left his and to the instant they clicked on the bot om you could hear it was deep, though not deep as once, for every day travelers are plying the same test, and though in the ne of Maundrell, the traveler, the well was undred and sixty-five feet deep, now it is y seventy-five. So great is the curiosity the world to know about that well that ing the dry season a Cartain Andrews ring the dry season a Captain Anderson seemed into this well, at one place the esso close he had to put his hands over his ad in order to get through, and then he bited away and lay at the bottom of the ill as though dead, until hours after recov-

the came to the surface, t is not like other wells digged down to a main that fills it, but a reservoir to catch falling rains, and to that Christ refers on speaking to the Samaritan woman about piritual supply He said He would, if asked, ve given her "living water." that is, water m a flowing spring in distinction from the ter of the well, which was rain water. But y did Jacob make a reservoir there when re is plenty of water all around and indance of springs and fountains and seam-ly no need of that reservoir? Why did tob go to the wast expense of boring and gging a well perhaps two hundred feet deep s first completed, when, by going a little ay off, he could have water from other untains at little or no expense? Ah, Jacob as wise. He wanted his own well. Quarrels ad wars might arise with other tribes and he supply of water might be cut off, so the bovels and pickaxes and boring instruments are ordered, and the well of nearly four sand years ago was sunk through the

When Jacob thus wisely insisted on having sown well he taught us not to be unneces-rily dependent on others. Independencs business character, independence of moral aracter, independence of religious char-ter. Have your own well of grace, your er. Have your own well of grace, your n well of courage, your own well of grace, your n well of courage, your own well of divine poly. If you are an invalid you have a right to be dependent on others. But if God has given you good beatth, common sense and two eyes and two ears and two hands and two feet, He equipped you for independence of all the universe except Himself. If He had meant you to be dependent on others you would have been built with a cord around your waist to tie fast to somebody

eise. No; you are built with common sense to fashion your own opinions, with eyes to find your own way, with ears to select your own music, with hands to fight your own battles. There is only one being in the universe whose advice you need and that is God. Have your own well and the Lord will fill it. Dig it if need be through two hundred feet of solid rock. Dig it with your pen, or dig it with your yard stick, or dig it with your shovel, or dig it with your Bible.

In my small way I never accomplished anything for God or the church, or the world, or my safilly, or myself, except in contradiction to human advice and in obedience to divine counsel. God knows everything, and No; you are built with common se

or my samily, or myself, except in contradiction to human advice and in obedience to divine counsel. God knows everything, and what is the use of going for advice to human beings who know so little that no one but the all seeing God can realize how little it is? I suppose that when Jacob began to die this well on which we are sitting this moontide people gathered around and said, "What a useless expense you are going to, when rolling down from yonder Mount Gerizim and down, from yonder Mount Ebal and our yonder in the valley is plenty of water?" "Oh,' replied Jacob, "that is all true, but suppose my neighbors should get angere! against me and cut off my supply of mountain beverage, what would I do, and what would my family do, and what would my naces and nerds do? Forward, ye brigade of pickaxes and crowbars, and go down into the depths of these rocks and make me independent of all except Him who fills the bottles of the clouds! I must have my own well?"

Young man, drop cigars and cigarettee and wine cups and the Sunday excursions, and build your own house, and have your own wardrobe, and be your own cardialist.! "Why, I have only five hundred dollars income a year?" says some one. Then spend four hundred dollars of it in living, and ten

"Why, I have only five hundred dollars income a year?" says some one. Then spend four hundred dollars of it in living, and ten per cent. of it, or fifty dollars, in benevolence, and the other fifty in beginning to dig your own well. Or if you have a thousand dollars a year spend eight hundred dollars of it in living, ten per cent, or one hundred dollars, in benevolence, and the remaining one hundred in beginning to dig your own well. The largest bird that ever flew through the air was hatched out of one egg, and the greatest estate was brooded out of and the greatest estate was brooded out of one dollar.

I suppose when Jacob began to dig this

rell, on whose curb we are now scated this becomber noon, it was a dry season then as December noon, it was a dry season then as now, and some one comes up and says: "Now Jacob, suppose you get the well fifty feet deep or two hundred feet deep and there should be no water to fill it, would you not feel silly?" People passing along the road and looking down from Mount Gerizim or Mount Ebal near by would laugh and say: "That is Jacob's well, a great hole in the rock, illustrating the man's folly." Jacob replied: "There never has been a well in Palestine or any other country that once thoroughly dug was not sooner or later filled from the clouds, and this will be no exception."

For months after Jacob had completed the well people went by, and out of respect for the deluded old man put their hand over their mouth to hide a snicker, and the well remained as dry as the bottom of a kettle that had been hanging over the fire for throse hours. But one day the sun was drawing water, and the wind got round to the east and it began to drizzle, and then great drops splashed all over the well curb, and the heavens opened their reservoir and the rainy season poured its floods for six weeks, and there came maidens to the well with empty pails and carried them away full and the For months after Jacob had completed the pails and carried them away full, and the came's thrust their mouths into the troughs and were satisfied, and the water was in the and were satisfied, and the water was in the
well three feet deep, and fifty feet deep, and
two bunified feet deep, and all the Bedouins
of the neighborhood and all the passersby
realized that Jacob was wise in having his
own well. My hearer, it is your part to dig
your own well, and it is God's part to fill it.
You do your part and He will do His part.
Much is said about "good luck." but people who are industrious and self denying almost always have good luck. You can af-

most always have good luck. You can af-ford to be laughed at because of your appli-cation and economy, for when you get your well dug and filled it will be your turn to

augh.

But look up from this famous well and But look up from this famous well and see two mountains and the plain between taxus, on which was gathered the largest religious audience that ever assembled on earth, about five hundred thousand people. Mount Gerizim, about eight hundred feet high, on one side, and on the other Mount Ebal, the former called the Mount of Blessing and the latter called the Mount of Cursing. At Joshua's command six tribes stood on Mount Gerizim and read the blessings for keeping the laws and in blessings for keeping the law, and six tribes stood on Mount Ebal reading the curses for breaking the law, while the five undred thousand people on the plain cried Amen with an emphasis that must have made the earth tremble. "I do not believe that," says some one, "for those mountain tops are two miles apart, and how could a voice be heard from top to top?" My answer is that while the tops are two miles apart, the bases of the mountains are only haif a mile apart, and the tribes stood on the sides of the mountains, and the air is so clear and the acoustic qualities of this great natural amphitheatre so perfect that voices can be distinctly heard from mountain to mountain, as has been demonstrated by travelers fifty times in the last fifty years.

Can you imagine anything more thrilling

and sublime and overwhelming than what transpired on those two mountain sides, and in the plain between, when the responsive service went on and thousands of voices on Mount Gerizim cried, "Blessed shalt thou be in the city, and blessed shalt thou be in the fields, blessed shall be thy basket and thy store," and then from Mount Ebal, thousands of voices responded, crying: "Cursed be he that removeth his neighbor's landmark! Cursed be he that maketa the blind to wander out of the way," and then there rolled up from all the spaces between the mountains that one word with which the devout of earth close their prayers and the glorified of heaven finish their doxologies, "Amen! Amen!"— that scene only to be surpassed by the times which are coming, when the courches and the academies of music and the audi-toriums of earth, no longer large enough to hold the worshipers of God; the parks, the mountain sides, the great natural amphithe-atresof the valleys, shall be filled with the outpouring populations of the earth and mountain shall reply to mountain, as Mount Gerizim to Mount Ebal, and all the people between shall ascribe riches and honor and glory and dominion and victory to God the amb, and there shall arise an amon like the booming of the heavens mingling with the

thunder of the seas.

On and on we ride, until now we have come to Shiloh, a dead city on a hill surrounded by rocks, sheep, goats, olive gardens and vineyards. Here good Eli fell backward and broke his neck, and lay dead at the news from his bad boys, Phineas and Hophni; and life is not worth living after one's children have turned out badly, and more fortunate was Eli, instantly expiring under such tid-ings, than those parents who, their children recreant and prolligate, live on with broken hearts to see them going down into desper and desper plunge. There are fathers and mothers here to-day to whom death would be mothers here to-day to whom death would be happy release because of their recreant sons. And if there be recreant sons here present, and your parents be far away, why not bow your head in repentance, and at the close of this service go to the telegraph office and put it on the wing of the lightning that you have turned from your evil ways? Before another turned from your evil ways? Before another twenty-four hours have passed take your fest off the sad hearts of the old homestead. Home to thy God, O prodigal!

Many, many letters do I get in purport say-ing: My son is in your cities; we have not heard from him for some time; we fear some thing is wrong; hunt him up and say a good word to him; his mother is almost crazy about him; he is a child of many prayers. But how can I hunt him up unless he be in this audican I hunt him up unless he be in this audience? Where are you, my boy? On the main floor, or on this platform, or in these boxes, or in these great galleries? Where are you? Lift your right hand. I have a message from home. Your father is anxious about you; your mother is praying for you. Your God is calling for you. Or will you wait until Elifalls barichfriess, and the heart against which are the property of the provider of you lay in infancy ceases to beat? What a story to tell in eternity that you killed her? My God! Avert that catastrophe!

But I turn from this Shiloh of Ell's sudden decease under bad news from his boys and find close by what is called the "Meadow of the Feast." While this ancient city was in the height of its prosperity on this "Meadow of the Feast" there was an annual ball, where the maidens of the city amid clarping cymbals and a blare of trumpets danced in gies, upon which thousands of spectators gazed. But no dance since the world stood ever broke up in such a strange way as the one the Broke up in such a strange way as the one the Bible describes. One night while by the light of the lamps and torches these gayleties went on, two hundred Benjamites, who had been hidden behind the rocks and among the been hidden behind the rocks and among the trees, dashed upon the scene. They came not to injure or destroy, but wishing to set up household of their own, the women of their own land having been siain in battle, by preconcerted arrangement each one of the two hundred Henjamites seized the one whom he chose for the queen of his home and carried her away to large estate and beautiful residence, for these two hundred Benjamites had inherited the wealth of a nation.

As to-day near Shiloh we look at the

nation.

As to-day near Shiloh we look at the "Meadow of the Feast," where the maidens danced that night, and at the mountain gorge up which the Benjamites carried their brides, we bethink ourselves of the better land and the better times in which we live, when such scenes are an impossibility, and amid orderly groups and with prayer and benediction, and breath of orange blossoms, and the roll of the wedding march, marriage is solemnized and with oath recorded in heaven, two importals start arm in arm on is solemnized and with oath recorded in heaven, two immortals start arm in arm on a journey to last until death do them part. Upon every such marriage altar may there-come the blessing of Him "who setteth the solitary in families!" Side by side on the path of life! Side by side in their graves! Side by side in heaven!

But we must this afternoon, our last day before reaching Nazareth, pitch our tent on the most famous battlefield of all time—the the most famous battlefield of all time—the plain of Esdraelon. What must have been the feelings of the Prince of Peace as He crossed it on the way from Jerusalem to Nazareth? Not a flower blooms there but has in its veins the inherited blood of flowers that drank the blood of fallen armies. Hardly a foot of ground that has not at some time been gul-lied with war chariots or trampled with the hoofs of cavalry.

At is a plain reaching from the Mediter-ranean to the Jordan. Upon it look down the mountains of Tabor and Gilboa and Carthe mountains of Tabor and Gilboa and Carmel. Through its rages at certain seasons
the river Kishon, which swept down the
armtes of Sisera, the battle occurring in November when there is almost always a shower
of meteors, so that the "stars in their courses"
were said to have fought against Sisera.
Through this plain drove Jehu, and the iron
chariots of the Canaanites, scythed at the
hubs of the wheels, hewing down their awful
swathes of death, thousands in a minute.
The Syrian armies, the Turkidsh armies, the
Egyptian armies again and again trampled

the Syrian armies, the Turkish armies, the Egyptian armies again and again trampled it. There they career across it. David and Joshua and Godfrey and Richard Cosur de Lion and Baldwin and Saladin—a plain not only famous for the past, but famous because the Bible says the great decisive battle of the world will be fought there—the battle of Armareddon. To me the plain was the more absorbing because of the desperate battles here and in regions round in which the holy cross—the very two pieces of wood on which Jesus was supposed to have been crucified—was carried

supposed to have been crucified—was carried as a standard at the head of the Christian host, and that night closing my eyes in my tent on the plain of Esdraelon—for there are some things we can see better with eyes shut than open—the scenes of that ancient war come before me. The twelfth century was closing and Saladin at the head of eighty thousand mounted troops was crying: "Ho! for Jerusalem!" "Ho! for all Palestine!" and before them everything went down, but not without unparalleled resistance. In one place one hundred and thirty Christians were surrounded by many thousands of furious Mohammedans. For one whole day the one hundred and thirty held out against one hundred and thirty held out against these thousands. Tennyson's "six hundred," when "some one had blundered," were eclipsed by these one hundred and thirty fighting for the holy cross. They took hold of the lances which had pierced them with death wounds, and pulling them out of their own breasts and sides hurled them back again

at the enemy.

On went the fight until all but one Chris tian had fallen and he, mounted en the last horse, wielded his battle ax right and left till his horse fell under the plunge of the jave-lins, and the rider, making the sign of the cross toward the sky, gave up his are on the point of a score of spears. But soon after the last battle came. History portrays it, poetry chants it, painting colors it, and all ages ad-mire that last struggle to keep in possession the wooden cross on which Jesus was said to have expired. It was a battle in which mingled the fury of devils and the grandeur of angels. Thousands of dead Christians on this side. Thousands of dead Mohammedans on the other side. The battle was hot-est cross around the wooden cross upheld by the bishop of Ptolemais, himself wounded and dying. And when the bishop of Ptol-emais dropped dead, the bishop of Lydda seized the cross and again lifted it, carrying it onward into a wilder and flercer fight, and sword against javelin, and battle ax upon helmet, and piercing spear against splinter-ing shield. Horses and men tumbled into heterogeneous death. Now the wooded cross on which the armies of Christians had kept their eye begins to waver, begins to descend. It falls! and the wailing of the Christian bost at its disappearance drowns the huzza of the victorious Moslems.

Eut that standard of the cross only seeme! o fall. It rides the sky to-day in triumph. Five hundred million souls, the mightiest army of the ages, are following it, and where that goes they will go, across the earth and up the mighty steeps of the heavens. In the twelfth century it seemed to go down, but in the nineteenth century it is the mightlest symbol of glory and triumph, and means more than any other standard, whether in scribed with cagle, or lion, or bear, or star, or crescent. That which Saladin trampled on the plain of Esdraelon I lift to day for your marshaling. The cross! The cross! The foot of it planted in the earth it saves, the top of it pointing to the heavens to which it will take you, and the outspread beams of it like outstretched arms of invitation to all Kneel at its foot. Lift your eye to its victim. Swear eternal allegiance its power. And as that mighty symbol of pain and triumph is kept before us, we will realize how insignificant are the little cri we are called to bear, and will more chour fully carry them.

Must Jesus bear the cross alone, And the world go free? No, there's a cross for every one, And there's a cross for me.

As I fall asleep to-night on my pillow in the As I fall asleep to hight on my philow in the tent on the plain of Esdraelon reaching from the Mediterranean to the Jordan, the waters of the river Kishon soothing me as by a lublaby, I hear the gathering of the hosts for the last battle of all the earth. And by their representatives America is here and Europe and Arica is here. is here and Asia is here and Africa is here and all heaven is here and all hell is here, and Apoliyon on the black horse leads the armies of darkness, and Jesus on the white horse leads the armies of light, and I hear the roll of the drums and the clear call of the clarions and the thunder of the cannonades. And then I hear the wild rush as of million of troops in retreat, and then the shout of victory as from fourteen hundred million throats, and then a song as though all the armies of earth and heaven were joining it, clapping cymbals, beating the time—"The kingdoms of this world are become the king-doms of our Lord and of His Christ, and He

THE National Farmers' Alliance opens its innual session at Ocala, Florida, on the first Tuesday of December. The meeting will also be marked by an exposition, at which the re-sources of Florida and specimens of all the natural curiosities of the State will be dis-played for the instruction of visitors. This exposition will remain open during sixty

There are 208,749 railroad bridges in the United States, spanning 3,213

SUNDAY SCHOOL.

THE LESSON FOR NOVEMBER 23.

The Crucifixion, Luke 23: 33-47-Golden Text, Isaiah 53: 16-Notes and Comments.

33. "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left." crucified Him, and the malefactors, one on the right hand and the other on the left."

Our last lesson left Him in their hands to do their pleasure with Him; and after the scourging and mocking we see the cross laid brutally on that torn and bleeding back, and He goes forth bearing His csoss (John xix., 17.) While it is not said that He fainted under it, the fact that they turned Simon the Cyrenian about, and compelled him to bear it after Jesus (verse 26), looks as if He may have sunk beneath it, or, perhaps, stumbled through weakness or loss of blood. Then hear Him as He says to the women who follow, "Weep not for Me, but for yourselves and your children" (verse 28). And see the two malefactors each bearing his cross. Thus follow to Calvary or Golgotha, the place of a skull (Matt. xxvil., 38). And now see the three crosses, each bearing its living, dying, agonizing burden; on either side an evil doer suffering justly, but in the midst the Holy Jesus suffering the just for the unjust. Gaze intently upon Him suffering there for you until you get a truly broken and contrite heart because of your sins.

31. "Then said Jesus, 'Father, forziva.

34, "Then said Josus, 'Father, forgive them; for they know not what they do And they parted His raiment and cast lots. Can you see Him stripped of His raiment, laid down upon the cross, the nails driven through His quivering fiesh, and then hear Him pray, "Father, forgive them." As you see and hear all this let your heart say, "Oh, my soul, see what He suffered for you, and never cease to thank Him for it; see His compassion for His murderers, and in like manner pray for them that despitefully use

you.

35. "And the people stood beholding. And the rulers also with them derided Him, saying, He saved others, let Him save Himself, if He be Christ, the chosen of God." Their cruelty knows no bounds; they have now done their worst; they have crueltied Him, but they cannot cease; and as He hangs in greatest they also consider the constant of the co greatest physical agony upon the cruel cross they deride Him. He could have saved Him-self if He had wished. Not all the power of men or devils could have harmed Him unless

He had permitted it.

36. "And the soldiers also mocked Him, coming to Him and offering Him vinegar." The sufferings and death of Christ reveal the hearts of men—the true children of God, who in trial forsake Him; the professor only, who, being tempted, sells Him; those highwho, being tempted, sells Him; those highest in religious things, who, being only hypocrites, hate reality; those highest in temporal power, who know nothing of eternal realities and care only to please people; the irreligious (as these soldiers), who care for none of these things, and the offscouring of the earth suffering just punishment for their crimes—all have their hearts revealed by the cross of Christ.

37. "And saving, If Thou he the King of

37. "And saying, If Thou be the King of the Jews save Thyself." They could not understand a King who had no followers and seemed to have no power. They knew nothing of the powers unseen by mortal eyes; horses and charlots of fire were things they had never seen nor known about; legions of Roman soldiers they had seen, but legions of

angels, never.

33. "And a superscription also was written over Him, in letters of Greek and Latin and Hebrew, This is the King of the Jews." The chief priests objected to this, and wished Pilate to write, "He said, I am King of the Jewa" (John xix., 21); but Pilate insisted on keeping it as he had written it. Thus to Jews and Gentiles in all the languages of the Roand Gentiles in all the languages of the Ro-man empire was proclaimed the fact that this crucified One was a king; and by the three languages we are reminded that He was King not only of the Jews, but of all na-tions ("ch. ix., 9, Ps. Ixxvi., 9. 39, And one of the malefactors which were hanged railed on Him, saying: If Thou be Christ save Thyself and us." Rulers, soldiers and prefeators all utter the says faute.

and malefactors all utter the same taunt, "Save thyself." When Satan spoke through Peter it was to the same effect, "Pity thy-self" (Matt. xvi., 22, margin); and in this oited erv we recognize the same adver-

sary in each (Cor. iv., 11).
40. "But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?" Hardened, indeed, must have been the heart of this condemned man, who, knowing that he must very soon meet God in the spirit world, railed even to the last; but people are still known to go to their execution cursing God to the last, so hardened may the heart of

sinful man become.

41. "And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Another testi-mony to the innocence of "This Man." We have heard it from Judas, from Pilate, from Pilate's wife, indirectly from Herod, and now from the thief on the cross. How he came to this knowledge we are not told, but we re-

joice in his added testimony.
42. "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom." This is grand. Not only does he confess him-self a justly punished wicked man, but he ses that the man at his side is an inno cent man suffering unjustly; that notwith-standing all that has been done to Him and said to Him He is really a king and has a kingdom; and he humbly asks to be remembered in that kingdom.
43. "And Jesus said unto him, Verily I

say unto thee, to-day shalt thou be with Ma. in Paradise." What a trophy for Christ to display among the redceme! What demption for this malefactor to obtain: saves others; yes, even to the uttermost, but He saves not Himself. 44. "And it was about the sixth hour, and

there was a darkness over all the earth until the ninth hour." He was crucified at the third hour (Mark xv., 25), which would be about 9 o'clock. At the sixth hour or 12 o'clock this darkness set in, which continued till He died at 3 o'clock. The sun refused to this heaven when seems such a scarre warfs but to this heaven when seems such a scarre warfs but to shine longer upon such a scene; earth put on

45. And the sun was darkened, and the veil of the temple was rent in the midst."
The veil was a symbol of His body or flesh.
As in tabernacle and temple, the veil con-As in tabernacle and temple, the veil con-cealed the glory of God; so during all His stay on earth the mortal body of Christ con

stay on earth the mortal body of Christ con-cealed within it the glory of God.

46. "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit; and having said thus He gave up the ghost." This is the last of His seven sayings on the cross. For the others in the order of utterance see verses 34, 43; John xix., 25, 27; Matt. xxvii., 46; John xix., 28, 30. They tell of forgiveness, Paradise, provision for our need while here and the infinite cost at which all has been purchased. The last confirms the fact of life apart from the body or conscious

ract of the apartexistence after death.

47. "Now when the centurion saw what was done, he glorifled God, saying, Certainly was done, a righteous man." Yet another than the control of th this was a righteous man." Yet another testimony to the innocence of the Lord Jesus Christ in addition to those mentioned in We hope the centurion truly belived on Him, but we are not told .- Lesson

In a recent Parliamentary debate a mem-ber of Her Majosty's Government said some-thing about the "nutritive" qualities of beer. That beer has stimulating qualities may be at once admitted, but "nutritive" powers are quite another thing. A barrel of ale analyzed shows as follows:

Albumen (flesh forming)

Total 144
-Glasgow Reformer.

RELIGIOUS READING.

A picture memory brings to me: I look across the years and see Myself beside my mother's knee.

feel the gentle hand restrain My selfish moods, and know again A child's blind sense of wrong and pain.

But wiser now, a man gray grown. My childhood's needs are better known, My mother's chastening love I own.

Gray grown, but in our Father's sight A child still groping for the light To read his works and ways aright,

I bow myself beneath his hand; The pain itself for good was planned; I trust but cannot understand. I fondly dream its needs must be,

That is my mother dealt with me so with His children dealeth He. I wait and trust, the end will prove

That here and there, below, above, The chastening heals, the pain is love. [J. G. Whittier.

LOVE IN THE HOME.

Nothing can be more beautiful in the sight of God than a home circle where the Lord reigns in the hearts of the members, and where love for each other is manifested in looks and tones, but dreadful the home marred by makindness and bickerings. Family quarrels are the hardest to heal, the most wretched to endure.

Daily faints and flings keep such wounds premountly marks but for each, other case.

epen, until finally hatred for each other en-

charins of the Scripture against those who cherish hate in the heart.

Lose is the keynote of heaven, and the happy, loving home is the purest type of the paradise above, where love and joy eternally telgn.—[Christian at Work.]

A DEAUGIST PROM A DEEP WELL,

"I remember going into the country on one particular occasion for my vacation. At the farm where I ledged there was an old well, working with a sweep—that is, a hig beam working on a pivot, with a bucket at one end, which was so suspended that the bucket end could be dropped into the well, bucket end could be dropped into the weak which was about sixty feet deep. I got hold of the beam and swing it round till the bucket touched the waler, and I got a good drink. Just then the old farmer came out; he had seen me at the well. I have no doubt that is fair enough water, he said, that you do seen me at the well. 'I have no doubt that is fair enough water,' he said, 'but you do not know how to get a right good drink,' and coming over he seized the beam and sent the bucket down into the water about twenty feet, and I got a draught taken from the very heart of the living rock.

"I had thought the water I had drawn myself all that could be desired, but when I tasted the other I thought I had never drunk real water until then. I have often thought

real water until then. I have often thought that young converts do not get deep enough spiritual draughts. One touch of the hem of Christ's garment, faith as a grain of must-ard seed will save you, but if, dear friends, you wish to know Christ in his inexhaustible fullness you must drink deep of the living water which He so freely gives."—Rev. Geo.

"A SOFT ANSWER TURNETH AWAY WRATH. The Bible says, "A soft answer turneth away wrath." The Irish Times tells of a case in which agentle action served the same purpose: "A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a market." rier, belonging to a lady friend, one day dis-covered a menkey, belonging to an itinerant organ grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in-jacket and hat, awaited the onset in such un-disturbed tranquility that the dog haited within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other, but the dog was evidently recov-ering from his surprise, and about to make a spring for the intruder.

"At this critical juncture, the monkey who

"At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The deg's head and tail dropped, and he sneaked off to the house, refusing to leave that it has been as the sneaked off to the house, refusing to leave that it his polite but mysterious great had deuntil his polite but mysterious guest had de instint. There are times when mals act more sensibly than some people, and this poor organ-grinder's monkey preached an excellent sermon to all who are too ready with fists or angry words. It takes two to quarrel always, and if one won't the other can't.—[Methodist Protest-

M'CHEYNE'S LAST SERVICE.

ant.

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him he had gone to celebrate a marriage, and remained for the entertainment which folowed. Some were there who were riends to his faithful preaching, thought that this grave manner was due to plethen and not illness. Some one of them said: "See now if I cannot lease your minister."

minister."
So saving, she sent a little girl of nine vears to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up. "Will you put this on" said she. "Yes, if you will part this on?" said she, "Yes, if you will show me how," When it was all arranged be said. "I have done what you asked me, with you listen while I tell you a story." So he began to tell her the "sweet story of old." Very soon six other little girls gathered round and

listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, and then died to save sinuers. When he had finished, he laid his hand on the head of each child and asked God's blessing on her. Soon after, he said he fe't so ill he must retire. He went bome to his bed, and in a few days he was with the Lord. This was his last service.

BUM, NOT TOWSER CONDEMNED.

"In old times, in Germany," began Uncle Fritz, "they had curious laws, by which every offending criminal, not excepting beeties and auts, were tried for their crime and sentenced—often to be excommunicated. Perhaps you do not know that Robert Browning's poem, 'The Piet Piper of Hamein,' is merely the translation of a Garman legend

of that town, "That similar laws exist in this country, is shown by a dog being on trial for his life in one of the Eastern States. Tower was one of the Eastern States. Tower was charged with having a savage disposition— dangerous to the holidy weal of this Com-monwealth. The plaintiff swore to having been hitten by seen bitten by him without any provoce and wanted the handsome

"Towser's owner objected, and retained counsel for him. The plaintiff finally ac-knowledged making Towser drunk with strips of meat scake I in brandy, and to otherwise molesting him.
"A number of witnesses told of Towser's

general good behavior, and then the dog was brought forward for his own defense. 'At his master's command, our informant says, 'he played dead, stood on his head, and then mounted the steps to the Judge's desk, shak-ing paws with that official."
The Judge was much pleased by this and

'It was the rum, not the dog, that should be condemned, and ordered that the plaintiff, who gave it to him, should withdraw the suit and pay the costs of the trial."

"Did they excommunicate the rum?" asked the children.
"No," was the answer, "but they should

have done it. We, at least, will excommunicate it from our sideboards, as the old Germans would a general pest."—Temperance Banner.

TEMPERANCE.

A DECNEARD'S SOLILOOUY. "No, I can't get it down!" Shall I ever forget Shall I ever forget
The pleading tones
Of that young cadlet;
As he raised me up
(I had fallen down),
Then picked up my hat,
Which was minus a crown,
And said, "Please don't
Drink that poison drink!
It is that which makes you
Fall down, I think,"

My throat is so dry, I want my flip. But the moment the glass Comes up to my lip,
I think I can see
That fair young face,
As he handed my hat
With boyish grace;
And a voice like my boy's,
Saying, 'Please don't drink;
It is that which makes you
Fall down, I think,"

For I had a boy once, Just as good and fair As this, with bright eyes, And brown, curling hair.

I lifted no warning
My fair boy to save; And, alas! he now sleeps In a low drunkard's grave! And his grave by my lear Had never been vest. Till I heard the "Pieses don't" Of the young cadet.

You, I'll dash it away! And no more shall the bow! Touch my lips, that has Well nigh rained my soul! I fear me I murdered My bright-haired boy! Rum made me do it;

He was once my joy, I may help save others—
And I'd nover forget,
The pleading "Please den't"
Of the young calet.

-Mrs. L. A. Obear, in Temperance Advocate.

NO WONDER THEY FIGHT PROHIBITION. Bonfort's Wine and Spirit Circular prints Bonfort's Wine and Spirit Circular prints
the following figures of the number of barrels of beer sold by the eight largest larger
beer breweries during the year ending April
30, 1800; Anheuser Busch, St. Lonis, 636,602
barrels; Patst Brewing Company, Milwau
kee, 608,231; Joseph Schlitz Brewing Company, Milwaukee, 418,834; George Ehret,
New York, 394,627; Spatenbrauerei, Munich, Brauerei, 394,439; Lowen Munich, 390,
859; Anton Dreber, Vienna, 350,485; St.
Marx Brauerei, Vienna, 281,444.

EFFECTS OF A SOCIAL CUSTOR, The social autocrat of the select four hundred of this city is Mr. Ward McAllishundred" of this city is Mr. Ward McAllister. It is announced that he has been offered by Henry Abisey, of theatrical renown, \$50,000 for a winter's course of lectures on society. It is no yet announced whether he will accept the offer or not. It is said that the wine merchants hold him in particular reverence, and the reason given therefor is that he "can do a great deal for a brand of sherry or champagne." He is a brand of sherry or champagne." He is deemed very high authority by these social aspirants, who are eager to secure his favor, concerning aesthetic wine-drinking, and as to the various kinds of wine to be selected for the grand social entertainments, of which he is the master spirit. It is this social wine drinking custom, thus fostered by wealthy. extra fashionable society, which, while it is allowed, will make the suppression of the saloon in the slums extremely difficult, if not altogether impossible.—New York Temper-

once Advocate TEMPUSANCE NEWS AND NOTES. "Sname water" is the name given to strong

drink by natives of Africa. Minnesota has three W. C. T. U. unions

suposed entirely of Scandinavians. Mrs. L. M. N. Stevens, President of Maine W. C. T. U., is one of the two lady managers of the World's Fair chosen from her State.

There has been a gain of twenty-five per cent, in the membership of the W.C. T.U. in the District of Columbia during the last

Sacramento, Cal., W. C. T. U. is about to erect a temperance temple scaling \$12,000, having already secured a lot. One member the building.

Since last Apr I milk has been served as a daily ration to patients in the account under the control of the Lember County Council instead of alcoholics, and the insuical officers unanimously testify as to the

Judge H. Marshall Buford, of Lexington, Ky., late of the Common Court of Pleas, has become insane from drinking whisky to excess and has been sent to a private asylum. He is about forty years of age and is one of the best lawyers in the State.

The Illinois W. C. T. U. now has a membership of over fourteen thousand, having added over twelve hundred new members during the past year. Sixty-seven thousand dollars have been expended in local work and fifteen hundred thousand pages of literature distributed. There are 25,000 children in the local. in the Loyal Temperance legions.

A BOLD PRONE.

Never in the history of the church has there been a greater demand or a louder call for "a bold front" than at present.

The perilous times have come:
"Men are lovers of their own selves, covetous, boasters, proud, blaspheners, disobedint to parents, nothansful, unholy, lovers of deasures more than of God, having a form of goddiness but denying the power thereof." It is in view of these Scriptural facts that we need more men who will make no compromise with sin, and will not turn cowards when the finger of scorn or the voice of wrath is

Some years ago a sailor at the close of a prayer meeting labt a blank card before his friend, requesting him to write few words on it, because, as he said, "You will do it more plainly than I can. "Write those words, sir; 'I love Jesus; do

After be had written them he said : "Now you must tell me what you are going to do with the card."

to do with the card."

He replied: "I am going to sea tomorrow, and I am afraid if I do not take a stand at once I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board I shall walk straight to my buck and nall up this card upon it, that everyone may know that I am a Christian."

The content of boldness are provided by that I am a Christian."

The spirit of boldness as manifested by the young sailor is the present need on the part of individual members at large. Carry out your religious convictions to the letter,

meet the enemy with boldness, let him understand where you stand and under what flag you sail. A few weeks ago one of our American ships was pursued by a suspicious craft. The captain ran up the mast-head the American flag. The enemy turned away, because he knew that the powers of this nation would be stirred. Likewise when your assailants meet you and the darts of the enemy are threatened, raise your ban-ner, unfurlit, stand under it, let your allegiance to God be known, and the enemy will be made to feel that with you is a holy unction, a Divine power, that cannot and will not fall thee.
Only be true to God when in the thickest

of the fight, when made the butt of ridicule, or when tempted to yield to wrong. Stand firm, be a man, be a Christian man; say No: say to your associates with the calm carnest-ness of one who has looked into eternity, "I cannot sin against God." Put on the whole armor, present a bold front, and in God's own time the guns of the enemy will be silenced, the sky will clear, the noise of the battle will cease, and all Heaven and earth will be made to ring with the shouts of a final triumphant victory that will be ours