BIRDS IN THE BIBLE.

REV. DR. TALMAGE'S SERMON.

Behold the Fowls of the Air, Says the Scriptures. Lessons of Their Flights. The Spirit of God a Gentle Dove.

TEXT: *"Behold the fowls of the air."*—Matthew vi., 26.

There is silence now in all our January forests, except as the winds whistle through the bare branches. Our northern woods are deserted concert halls. The organ lofts in the temple of nature are hymnless. Trees which were full of carol and chirp and chant are now waiting for the coming back of rich plumes and warbling voices, solos, duets, quartetes, cantatas and Te Deums. But the Bible is full of birds at all seasons, and prophets and patriots and apostles, and Christ Himself, employ them for moral and religious purposes. My text is an extract from the sermon on the mount, and perhaps it was at a moment when a flock of birds flew past that Christ waved His hand toward them and said, "Behold the fowls of the air!" And so in this course of sermons on God everywhere I preach to you this third sermon concerning the Ornithology of the Bible: or, God Among the Birds.

Most of the other sciences you may study or not study as you please. Use your own judgment, exercise your own taste. But about this science of ornithology we have no option. The divine command is positive when it says in my text, "Behold the fowls of the air!" That is, study their habits. Examine their colors. Notice their speed. See the hand of God in their construction. It is easy for me to obey the command of the text, for I was brought up among the race of wings and from boyhood heard their matins at sunrise and their vespers at sunset.

Their nests have been to me a fascination, and my satisfaction is that I never robbed one of them any more than I would steal a child from a cradle, for a bird is a child of the sky, and its nest is the cradle. They are almost human, for they have their loves and hates, affinities and antipathies, understand joy and grief, have conjugal and maternal instinct, wage wars and entertain jealousies, have a language of their own and powers of association. Thank God for birds and skies full of them! It is useless to expect to understand the Bible unless we study natural history.

Five hundred and ninety-three times does the Bible allude to the facts of natural history, and I do not wonder that it makes so many allusions ornithological. The skies and the caverns of Palestine are friendly to the winged creatures, and so many fly and roost and nest and hatch in that region that inspired writers do not have far to go to get ornithological illustration of divine truth. There are over forty species of birds recognized in the Scriptures.

Oh, what a variety of wings in Palestine! The dove, the robin, the eagle, the cormorant or plunging bird, hurling itself from sky to wave and with long beak clutching its prey; the thrush, which especially disliked a crowd; the partridges; the hawk, bold and ruthless, hovering head to windward while watching for prey; the swan, at home among the marshes and with feet so constructed it can walk on the leaves of water plants; the raven, the lapwing, malodorous and in the Bible denounced as inedible, though it has extraordinary headdress; the stork; the ossifrage, that always had a habit of dropping on a stone the turtle it had lifted and so killing it for food, and on one occasion mistook the bald head of Æschylus, the Greek poet, for a white stone, and dropped a turtle upon it, killing the famous Greek; the cuckoo, with crested head and crimson throat and wings snow tipped, but too lazy to build its own nest, and so having the habit of depositing its eggs in nests belonging to other birds; the bluejay, the grouse, the plover, the magpie, the kingfisher, the pelican, which is the caricature of all the feathered creation; the owl, the goldfinch, the bittern, the harrier, the bulbul, the osprey; the vulture, that king of scavengers, with neck covered with repulsive down instead of attractive feathers; the quarrelsome starling; the swallow, flying a mile a minute and sometimes ten hours in succession; the heron, the quail, the peacock, the ostrich, the lark, the crow, the kite, the bat, the blackbird and many others, with all colors, all sounds, all styles of flight, all habits, all architecture of nests, leaving nothing wanting in suggestiveness. They were at the creation placed all around on the rocks and in the trees and on the ground to serenade Adam's arrival. They took their places on Friday, as the first man was made on Saturday. Whatever else he had or did not have, he should have music. The first sound that struck the human ear was a bird's voice.

Yes, Christian geology—for you know there is a Christian geology as well as an infidel geology—Christian geology comes in and helps the Bible show what we owe to the bird creation. Before the human race came into this world the world was occupied by reptiles and by all sorts of destructive monsters—millions of creatures, loathsome and hideous. God sent huge birds to clear the earth of these creatures before Adam and Eve were created. The remains of these birds have been found imbedded in the rocks. The skeleton of one eagle has been found twenty feet in height and fifty feet from tip of wing to tip of wing. Many armies of beaks and claws were necessary to clear the earth of creatures that would have destroyed the human race with one clip. I like to find this harmony of revelation and science, and to have demonstrated that the God who made the world made the Bible.

Moses, the greatest lawyer of all time and a great man for facts, had enough sentiment and poetry and musical taste to welcome the illuminated wings and the voices divinely drilled into the first chapter of Genises. How should Noah, the old shipcarpenter, 600 years of age, find out when the world was fit again for human residence after the universal freshet? A bird will tell, and nothing else can. No man can come down from the mountain to invite Noah and his family out to terra firma, for the mountains were submerged. As a bird first heralded the human race into the world, now a bird will help the human race back to the world that had shipped a sea that whelmed everything.

Noah stands on Sunday morning at the window of the ark, in his hand a cooing dove, so gentle, so innocent, so affectionate, and he said: "Now, my little dove, fly away over these waters, explore and come back and tell us whether it is safe to land." After a long flight it returned hungry and weary and wet, and by its looks and manners said to Noah and his family: "The world is not fit for you to disembark." Noah waited a week, and next Sunday morning he let the dove fly again for a second exploration, and Sunday evening it came back with a leaf that had the sign of just having been plucked from a living fruit tree, and the bird reported the world would do tolerably well for a bird to live in, but not yet sufficiently recovered for human residence.

Noah waited another week, and next Sunday morning he sent out the dove on the third exploration, but it returned not, for it found the world so attractive now it did not want to be caged again, and then the emigrants from the antediluvian world landed. It was a bird that told them when to take possession of the resuscitated planet. So the human race were saved by a bird's wing, for, attempting to land too soon, they would have perished.

Aye, here comes a whole flock of doves—rock doves, ring doves, stock doves—and they make Isaiah think of great revivals and great awakenings when souls fly for shelter like a flock of pigeons swooping to the opening of a pigeon coop, and he cries out, "Who are these that fly as doves to their windows?" David, with Saul after him, and flying from cavern to cavern, compares himself to a desert partridge, a bird which especially haunts rocky places, and boys and hunters to this day take after it with sticks, for the partridge runs rather than flies.

David, chased and clubbed and harried of pursuers, says, "I am hunted as a partridge on the mountains." Speaking of his forlorn condition, he says, "I am like a pelican in the wilderness." Describing his loneliness, he says, "I am a swallow alone on the housetop." Hezekiah, in the emaciation of his sickness, compares himself to a crane, thin and wasted. Job had so much trouble he could not sleep nights, and he describes his insomnia by saying, "I am a companion to owls." Isaiah compares the desolations of banished Israel to an owl and bittern and cormorant among a city's ruins.

Jeremiah, describing the cruelty of parents toward children, compares them to the ostrich, who leaves its eggs in the sand uncared for, crying, "The daughter of my people is become like the ostriches of the wilderness." Among the provisions piled on Solomon's bountiful table he speaks of "fatted fowl." The Israelites in the desert got tired of manna and they had quails—quails for breakfast, quails for dinner, quails for supper, and they died of quails. The Bible refers to the migratory habits of the birds and says, "The stork knoweth her appointed time and the turtle and the crane and the swallow the time of their going, but my people know not the judgments of the Lord."

Would the prophet illustrate the fate of fraud, he points to a failure at incubation and says, "As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days and at his end shall be a fool." The partridge, the most careless of all birds in choice of its place of nest, building it on the ground and often near a frequented road or in a slight depression of ground, without reference to safety, and soon a hoof or a scythe or a cart wheel ends all. So says the prophet, a man who gathers under him dishonest dollars will hatch out of them no peace, no satisfaction, no happiness, no security.

What vivid similitude! The quickest way to amass a fortune is by iniquity, but the trouble is about keeping it. Every hour of every day some such partridge is driven off the nest. Panics are only a flutter of partridges. It is too tedious work to become rich in the old fashioned way, and if a man can by one falsehood make as much as by ten years of hard labor, why not tell it? And if one counterfeit check will bring the dollars as easily as genuine issue, why not make it? One year's fraud will be equal to a half a lifetime's sweat. Why not live solely by one's wits? A fortune thus built will be firm and everlasting. Will it? Ha! build your house on a volcano's crater; go to sleep on the bosom of an avalanche. The volcano will blaze, and the avalanche will thunder.

There are estates which have been coming together from age to age. Many years ago that estate started in a husband's industry and a wife's economy. It grew from generation to generation by good habits and high minded enterprise. Old fashioned industry was the mine from which that gold was dug, and God will keep the deeds of such an estate in His buckler. Foreclose your mortgage, spring your snap judgments, plot with acutest intrigue against a family property like that and you cannot do it a permanent damage. Better than warrantee deed and better than fire insurance is the defense which God's own hand will give it.

But here is a man to-day as poor as Job after he was robbed by satan of everything but his boils, yet suddenly to-morrow he is a rich man. There is no accounting for his sudden affluence. He has not yet failed often enough to become wealthy. No one pretends to account for his princely wardrobe, or the chased silver, or the full curbed steeds that rear and neigh like Bucephalus in the grasp of his coachman. Did he come to a sudden inheritance? No. Did he make a fortune on purchase and sale? No. Everybody asks where did that partridge hatch. The devil suddenly threw him up, and the devil will suddenly let him come down. That hidden scheme God saw from the first conception of the plot. That partridge, swift disaster will shoot it down, and the higher it flies the harder it falls. The prophet saw, as you and I have often seen, the awful mistake of partridges.

But from the top of a Bible fir tree I hear the shrill cry of the stork. Job, Ezekiel, Jeremiah, speak of it. David cries out, "As for the stork, the fir tree is her house." This large white Bible bird is supposed, without alighting sometimes to wing its way from the region of the Rhine to Africa. As winter comes all the storks fly to warmer climes and the last one of their number that arrives at the spot to which they migrate is killed by them. What havoc it would make in our species if those men were killed who are always behind! In oriental cities the stork is domesticated and walks about on the street and will follow its keeper.

In the city of Ephesus I saw a long row of pillars, on the top of each pillar a stork's nest. But the word "stork" ordinarily means mercy and affection, from the fact that this bird was distinguished for its great love for its parents. It never forsakes them, and even after they become feeble protects and provides for them. In migrating the old storks lean their necks on the young storks, and when the old ones give out the young ones carry them on their backs. God forbid that a dumb stork should have more heart than we. Blessed is that table at which an old father and mother sit; blessed that altar at which an old father and mother kneel!

What it is to have a mother they know best who have lost her. God only knows the agony she suffered for us, the times she wept over our cradle and the anxious sighs her bosom heaved as we lay upon it, the sick nights when she watched us long after every one was tired out but God and herself. Her lifeblood beats in our hearts, and her image lives in our face. That man is graceless as a cannibal who ill treats his parents, and he who begrudges them daily bread and clothes them but shabbily, may God have patience with him; I cannot. I heard a man once say, "I now have my old mother on my hands." Ye storks on your way with food to your aged parents, shame him!

But yonder in this Bible sky flies a bird that is speckled. The prophet describing the church cries out, "Mine heritage is unto me as a speckled bird; the birds round about are against her." So it was then; so it is now. Holiness picked at. Consecration picked at. Benevolence picked at. Usefulness picked at. A speckled bird is a peculiar bird; and that arouses the antipathy of all the beaks of the forest.

The church of God is a peculiar institution, and that is enough to evoke attack of of the world, for it is a speckled bird to be picked at. The inconsistencies of Christians are a banquet on which multitudes get fat. They ascribe everything you do to wrong motives. Put a dollar in the poor box and they will say that you dropped it there only that you might hear it ring. Invite them to Christ and they will call you a fanatic. Let there be contention among Christians, and they will say: "Hurrah! The church is in decadence."

Christ intended that His church should always remain a speckled bird. Let birds of another feather pick at her, but they cannot rob her of a single plume. Like the albatross, she can sleep on the bosom of a tempest. She has gone through the fires of Nebuchadnezzar's furnace and not got burned; through the waters of the Red sea and not been drowned; through the shipwreck on the breakers of Melitia and not been foundered. Let all earth and hell try to hunt down this speckled bird, but far above human scorn and infernal assault it shall sing over every mountain top and fly over every nation, and her triumphant song shall be: "The church of God! The pillar and ground of the truth. The gates of hell shall not prevail against her."

But we cannot stop here. From a tall cliff hanging over the sea I hear the eagle calling unto the tempest and lifting its wings to smite the whirlwind. Moses, Jeremiah, Hosea and Habakkuk at times in their writings take their pen from the eagle's wing. It is a bird with fierceness in its eye, its feet armed with claws of iron and its head with a dreadful beak. Two or three of them can fill the heavens with clangor. But generally this monster of the air is alone and unaccompanied, for the reason that its habits are so predacous it requires five or ten miles of aerial or earthly dominion all for itself.

The black brown of its back, and the white of its lower feathers, and the fire of its eye, and the long flap of its wing make glimpse of it as it swings down into the valley to pick up a rabbit, or a lamb, or a child and then swings back to its throne on the rock something never to be forgotten. Scattered about its eyrie of altitudinous solitude are the bones of its conquests. But while the beak and the claws of the eagle are the terror of all the travelers of the air, the mother eagle is most kind and gentle to her young. God compares His treatment of His people to the eagle's care of the eaglets. Deuteronomy xxxii., 11, "As an eagle stirreth up her nest, fluttereth over her young, spreading abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead."

The old eagle first shoves the young one out of the nest in order to make it fly, and then takes it on her back and flies with it and shakes it off in the air, and if it seems like falling quickly flies under it and takes it on her wing again. So God does with us. Disaster, failure in business, disappointment, bereavement, is only God's way of shaking us out of our comfortable nest in order that we may learn how to fly. You who are complaining that you have no faith or courage of Christian zeal have had it too easy. You never will learn to fly in that comfortable nest.

Like an eagle, Christ has carried us on His back. At times we have been shaken off, and when we were about to fall He came under us again and brought us out of the gloomy valley to the sunny mountain. Never an eagle brooded with such love and care over her young as God's wings have been over us. Across what oceans of trouble we have gone in safety upon the Almighty wings! From what mountains of sin we have been carried and at times have been borne up far above the gunshot of the world and the arrow of the devil!

When our time on earth is closed on these great wings of God we shall speed with infinite quickness from earth's mountains to heaven's hills, and as from the eagle's circuit under the sun men on the ground seem small and insignificant as lizards on a rock, so all earthly things shall dwindle into a speck, and the raging river of death so far beneath will seem smooth and glassy as a Swiss lake.

It was thought in ancient times that an eagle could not only molt its feathers in old age, but that after arriving to great age it would renew its strength and become entirely young again. To this Isaiah alludes when he says: "They that wait on the Lord shall renew their strength. They shall mount up with wings of eagles." Even so the Christian in old age will renew his spiritual strength. He shall be young in ardor and enthusiasm for Christ, and as the body fails the soul will grow in elasticity till at death it will spring up like a gladdened child into the bosom of God.

Yes, in this ornithological study I see that Job says, "His days fly as an eagle that hasteth to his prey." The speed of a hungry eagle when it saw its prey a score of miles distant was unimaginable. It went like a thunderbolt for speed and power. So fly our days. Sixty minutes, each worth a heaven, since we assembled in this place have shot like lightning into eternity. The old earth is rent and cracked under the swift rush of days and months and years and ages. "Swift as an eagle that hasteth to his prey." Behold the fowls of the air! Have you considered that they have, as you and I have not, the power to change their eyes so that one minute they may be telescopic and the next microscopic, now seeing something a mile away and by telescopic eyesight, and then dropping to its food on the ground, able to see it close by and with microscopic eyesight?

But what a sensless passage of Scripture that is, until you know the fact, which says, "The sparrow hath found a house and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God!" What has the swallow to do with the altars of the temple at Jerusalem? Ah, you know that swallows are all the world over very tame, and in summer time they used to fly into the windows and doors of the temple at Jerusalem and build a nest on the altar where the priests were offering sacrifices.

These swallows brought leaves and sticks and fashioned nests on the altars of the temple and hatched the young sparrows in those nests, and David had seen the young birds picking their way out of the shell while the old swallows watched, and no one in the temple was cruel enough to disturb either the old swallows or the young swallows, and David burst out in rhapsody, saying, "The swallow hath found a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God!"

What carpenters, what masons, what weavers, what spinners the birds are! Out of what small resources they make so exquisite a home, curved, pillared, wreathed. Out of mosses, out of sticks, out of lichens, out of horsehair, out of spiders' web, out of threads swept from the door by the housewife, out of the wool of the sheep from the pasture field. Upholstered by leaves actually sewed together by its own sharp bill. Cushioned with feathers from its own breast. Mortared together with the gum of trees and the saliva of its own tiny bill. Such symmetry, such adaptation, such convenience, such geometry of structure.

Surely these nests were built by some plan. They did not happen just so. Who drafted the plan for the bird's nest? God! And do you not think that if He plans such a house for a chaffinch, for an oriole, for a bobolink, for a sparrow, He will see to it that you always have a home? "Ye are of more value than many sparrows." Whatever else surrounds you, you can have what the Bible calls "the feathers of the Almighty." Just think of a nest like that, the warmth of it, the softness of it, the safety of it—"the feathers of the Almighty."

No flamingo outflashing the tropical sunset ever had such orilliancy of pinion; no robin redbreast ever had plumage dashed with such crimson and purple and orange and gold—"the feathers of the Almighty." Do you not feel the touch of them now on forehead and cheek and spirit, and was there ever such tenderness of brooding—"the feathers of the Almigaty?" So also in this ornithology of the Bible God keeps impressing us with the anatomy of a bird's wing.

Over fifty times does the old Book allude to the wing—"Wings of a dove," "Wings of the morning," "Wings of the wind," "Sun of righteousness with healing in his wings," "Wings of the Almighty," "All fowl of every wing." What does it all mean? It suggests uplifting. It tells you of flight upward. It means to remind you that you yourself have wings. David cried out, "Oh, that I had wings like a dove, that I might fly away and be at rest!" Thank God that you have better wings than any dove of longest or swiftest flight. Caged now in bars of flesh are those wings, but the day comes when they will be liberated. Get ready for ascension. Take the words of the old hymn, and to the tune unto which that hymn is married sing:

> Rise, my soul and stretch thy wing;
> Thy better portion trace.

Up out of these lowlands into the heavens of higher experience and wider prospect. But how shall we rise? Only as God's holy spirit gives us strength. But that is coming now. Not as a condor from a Chimborazo peak, swooping upon the affrighted valley, but at a dove like that which put its soft brown wings over the wet locks of Christ at the baptism in the Jordon. Dove of gentleness! Dove of peace!

> Come, holy spirit, heavenly dove,
> With all thy quickening powers;
> Come shed abroad a Saviour's love,
> And then shall kindle ours.

John Cultice, the postmaster of Redkey, Ind., who has kept the place for ten years, is totally blind.

It is not once in every four hundred years that a fifty-cent piece worth $10,000 comes along.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, JAN. 22.

Joshua the High Priest," Zech. iii., 1-10. Golden Text: Hebrews IV., 14.

Commentary.

By comparing verses 14 and 15 with verse 1 of Hag. i. it will be seen that in about three weeks after his first message the work was resumed. Then he had other messages for them in the seventh and ninth months of the same year (Hag. ii., 1, 10, 20). The first message came to Zechariah in the eighth month of the same year (Zech. i., 1), and on the night of the twenty-fourth day of the eleventh month he receives a series of seven or eight visions which are recorded in chapter i., 7, to vi., 15. Our lesson is the fourth of these visions, the first three teaching that the hosts of heaven act on behalf of God's people; that for every destroyer there is a repairer, and that God, having chosen Jerusalem, will surely perform all His pleasure concerning her.

1. "And he showed me Joshua, the high priest, standing before the angel of the Lord, and satan standing at his right hand to resist him." A prophet represents God to the people, while a priest represents the people before God. This high priest represents the nation of Israel as appearing before God for a blessing, and the great adversary is there also to prevent this blessing if he possibly can. I suppose that no individual or nation ever came to God without knowing something of the resistance of the adversary.

2. "And the Lord said unto satan: The Lord rebuke thee, O satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?" See chapter ii., 12; Ps. cxxxii., 13. God had chosen Israel and Jerusalem, and that settled it. Ananias thought that Saul of Tarsus was too desperately wicked to expect anything good from, but God's "Go thy way, for he is a chosen vessel unto Me," settled all that (Acts ix., 15). God knows His instruments before He chooses them, and is prepared to cleanse and qualify for His service at any cost.

3. "Now Joshua was clothed with filthy garments and stood before the angel." Here is the ground of satan's resistance. Israel could not deny her filthy garments; no more can we. We must cry out with Isaiah, "Woe is me, for I am a man of unclean lips," (Isa. vi., 5), and with Job, "I abhor myself" (Job xlii., 6), for "all our righteousnesses (our very best things) are as filthy rags" (Isa. lxiv., 6). Every mouth must be stopped and all the world plead "guilty" before God (Rom. iii., 19).

4. "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Thus He will yet remove the iniquity of that land and of that people in one day (verse 9), and they shall be all righteous (Isa. ix., 21). Thus He now forgives sins and says to every true penitent who confesses all and hides nothing, "Son, daughter, thy sins are forgiven thee" (Math. ix., 2, 22). All our efforts at goodness are like Adam and Eve's fig leaf aprons compared with the garments of light which they lost. But the Lord God provides garments of salvation, and we have only to drop our fig leaf aprons, cast aside all our own righteousness and gladly accept God's provision, and then sing Isa. lxi., 10.

5. "So they set a fair miter upon his head and clothed him with garments, and the angel of the Lord stood by." The miter was the linen headdress worn by the priest, the most conspicuous part of which was the golden plate or crown, upon which was inscribed, "Holiness Unto the Lord" (Ex. xxviii., 36-38). In the days of Israel's restoration and salvation Jesus, their king, will be "A Priest Upon His Throne" (chapter vi., 13), a priest king after the order of Melchizedec. The church will reign with Him as priests and kings, for such are we even now by faith in Him (Rev. v., 9, 10; i., 6).

6, 7. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts, If thou wilt walk in My ways, and if thou wilt keep My charge." Salvation from beginning to end is of the Lord. He alone is the author and the finisher, and we are the recipients. But being plucked from the burning and cleansed and separated unto God, Israel is to walk with Him and show forth His power and glory. So with the believer. He is saved not simply to escape the wrath of God and reach heaven at death, but to abide here in a mortal body amid conflict and trial as long as it pleases the Lord, showing forth the life of Jesus in His mortal flesh (II Cor. iv., 10, 11). This is to the natural man impossible; but what Christ has done in a mortal body He can surely do again, and one of the Christian's mottoes is, "Not I, but Christ, who liveth in me" (Gal. ii., 20).

8. "Hear, now, O Joshua, the high priest, Behold I will bring forth My servant, The Branch." While the words of the Book have to do with the time when the words were spoken, there is always a looking forward to the grand consummation when Jesus shall come in power and glory for the complete overthrow of all enemies and the permanent establishment of His kindom on the earth. In connection with His name, The Branch, I hope you will look up chapters vi., 12; Isa. iv., 2; Jer. xxiii., 5; xxxiii., 15. Here He is the servant fully seen in Mark's Gospel; in Jer. xxiii., 5, He is the King of Matthew's Gospel; in Zech. vi., He is the man of Luke's Gospel, while in Isa. iv., 2, He is the beauty and glory of John's Gospel. He is alpha and omega, the altogether lovely one, in whom dwelleth all the fulness of the Godhead bodily.

9. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." He is the stone of Israel, despised by the builders and rejected, and yet to be head cornerstone. He is the stone cut out without hands who shall break in pieces all kingdoms and fill the earth with His glory (Gen. xlix., 24; Ps. xxviii., 2; Isa. vii., 14; xxviii., 16; I Pet. ii., 6-8; Math. xxi., 42; Dan. ii., 44, 45). The seven eyes suggests omniscience, as the seven horns and eyes of Rev. v., 6, suggests both omnipotence and omniscience. The engraving suggests the righteousness of the law graven by God upon tables of stone, and which was fulfilled in Him and shall be in Israel when their iniquity shall be taken away.

10. "In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree." In I Kings iv., 25, this language describes the peace and prosperity of the kingdom under Solomon. Here and in Mic. iv., 4, it describes the tranquil prosperity and millennial blessedness of the coming kingdom under a greater man than Solomon, of the increase of whose government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever. The seal of the Lord of Hosts will perform this (Isa. ix., 7).—Lesson Helper.

—THE grand jury of Santa Clara, Cal., places Senator Sanford's taxable property at $1,700,000, instead of $143,000, as assessed in 1892.

A Cold Weather Phenomenon.

The Montmorency falls at Quebec are frozen solid. This has never been known to occur before.

—THE "Enquirer" is breaking up fancy coal prices in Cincinnati, selling the fuel at $3 50 a bushel.

PRESIDENT HARRISON has extended the classification of the Civil Service so as to include all free delivery offices, 601 in number, sixty-three of which are at present classified; also by an amendment to the classification of the Agricultural Department employes of the Weather Bureaus, elsewhere than in Washington, are included. These two changes bring within the classified service something over 7000 places, making the total number of places within that service 43,000.

LATER NEWS WAFS.

CAPITAL, LABOR AND INDUSTRIAL.

The Carnegie mills in Beaver Falls, Pa., are now running full in every department. Saturday the company paid out $14,400 to its employes.

FIRES.

At Kansas City, Mo., the four-story front building 102 and 104 Walnut street, occupied by the Jaccard Jewelry Company, the Foster Woolen Company and the Kansas City art school. Loss, $220,000; covered by insurance.

SANITARY.

The record of the typhus cases in New York City, since November 30 is 135 cases, 10 deaths, 6 discharges, 89 patients, on North Brother Island, 22 suspects in quarantine there, and 19 suspects at 23 Bayard street. No new cases were reported Monday.

MISCELLANEOUS.

The heavy snow has obliged the discontinuing of mail routes in the mountain districts of Kentucky and Tennessee.

Four Chinese crossed over on the ice from Sandwich, Ont., Friday night, to Detroit. They were accompanied by a white man who acted as a guide. More are expected to cross in this way. The customs officials are on the lookout for them.

PERSONAL.

President-elect Cleveland arrived at Lakewood, N. J. He was accompanied by Mrs. Cleveland and Baby Ruth. They were driven to the Little White House, as their cottage is called. With the possible exception of a few days in the latter part of February, the family will remain here until they start for Washington. Mr. Cleveland, it is said, will not receive political callers here, but attend to them at his New York office.

FOREIGN.

The emigrants who left German ports for the United States in 1892 numbered 108,820

At Mascow the body of a woman, cut in 178 pieces was found in a coffee sack in the street Sunday morning. Nothing has been learned as to the identity of the murderer.

A car of dynamite exploded on the Congo railroad at Paul de Loanda, Africa, yesterday, killing 50 people, among them M. Lequene, head of the Societe Anonyme Belge.

LEGISLATIVE.

UNIONISM NOT TO BAR EMPLOYMENT. Chairman Derrick, of the Committee on Labor, at Indianapolis, Ind., reported in favor of the passage of the House bill which makes it a misdemeanor for any employer to discharge an employe because he belongs to a labor organization. The report was adopted. The same committee reported in favor of the bill which makes it unlawful to employ child labor and the report was adopted.

Mrs. M. M. Anderson, of Pulaski, was elected sergeant-at-arms of the Arkansas House. This is the first time a woman has been elected to that position.

The committee on judiciary decided to make a favorable report to the North Carolina Legislature on a bill intending to put a stop to lynching. It is important as the first ever introduced in this State. It imposes a fine of $500 and imprisonment of any person engaged in a lynching. It also holds the authorities of a county responsible if a lynching occurs.

WASHINGTON.

The establishment of a commission on the subject of social evils is contemplated in a bill introduced by Senator Frye. A committee of five persons is to be created whose duty it shall be to investigate the social vice in all its phases, its relations to labor and wages, to marriage and divorce, its connection with pauperism, crime, etc., and also to inquire into the practical results of legislation for the suppression of the evil in various State.

Senator Cullom of Illinois is lying ill at his residence in this city from the effects of a heavy cold.

The complete returns will show that there was a gain of $7,000,000 in the collections of internal revenue for the first six months of the present fiscal year over the receipts for the corresponding period of the last fiscal year.

THE WHITE HOUSE STILL QUARANTINED.—Little Marthena Harrison continues to improve and danger from infection is believed to have been removed from the White House. In conformity with the law, however, the signs containing the information that scarlet fever exists within will not be removed from the private entrances to the mansion until January 26, a month from the day they were placed there.

DISASTERS, ACCIDENTS AND FATALITIES

An eastbound passenger train was derailde while crossing a trestle 60 feet high near Morning Sun, Ia., and fell from the track. Two passengers were killed and several others were badly injured.

At Chicago an accommodation train on the Chicago and Eastern Illinois Railroad was telescoped at Fifty-fifth street by a Chicago and Erie train to New York. The accommodation was just leaving Fifty-fifth street station when the express, which had been badly delayed by a blockade in the freight yards, crashed into it. John Redmond, a private of Company N, Seventeenth Infantry, U. S. A., on his way home to Brooklyn, was probably fatally injured. About a dozen Chicago passengers were badly injured.

Patrick Curtin, aged 16 months, was fatally burned at the home of his parents, Pittsburg. The child was playing near a stove in a wash house when its clothing took fire. The mother had only gone into the house for a few minutes, but when she returned the fire had done its work.

An old lady named Martha Wagner, who lived with her son in Pittsburg, was fatally burned by a lamp explosion Monday afternoon.

The steamer Costa Rica reports at San Francisco that on Jan. 13 the schooner Volante, which sailed in ballast December 18 from San Pedro for Eureka, was seen floating bottom up off Gorderock. Nothing has been heard of the Volante's crew of nine men.

The boiler of the steamer Warren blew up at Chattanooga. Two deck hands were blown into the river and drowned, and 12 other employes were scalded. All colored.

KILLED BOTH HIS PARENTS

A CHESTER SCAPEGRACE

Mortally Wounds Both and Shoots His Sister,

At Chester, Pa., on Saturday a tragedy was enacted which will probably result in the loss of two lives and the conviction of Thomas Rodgers as a parricide and matricide. Rodgers is 24 years old. His victims are his father, Thomas Rodgers, 60 years old; his mother, Martha Ann Rodgers, of about the same age, and his married sister, Mrs. William Kildey. The old gentleman had reprimanded him for his laziness. Thomas went up stairs and secured a revolver. The wife and daughter attempted to save Mr. Rodgers, but the young villain pushed them aside and deliberately fired two bullets into his father at short range. The first entered the thigh and the second lodged in the heart. After his father had fallen to the floor, young Rodgers kicked him in the face. The mother tried to escape by the cellar door, but a bullet struck her in the back and penetrated her lung. The sister, Mrs. Kildey, fled from the house by the front door and her brother pursued her and shot her while she ran. The bullet glanced on the shoulder blade. The would-be murderer ran up to an alderman's office two blocks distant, and entering locked the door against a large crowd. The police followed and Rodgers was locked up. The three victims were taken to the hospital, where Mr. Rodgers died.

BLAINE'S GREAT VITALITY.

His Recuperative Powers so Wonderful That the Physicians, Can Make No Predictions.

Tuesday midnight Mr. Blaine had suffered no further relapse, and is said by his physicians to be no worse than he was last Saturday, before the series of relapses attracted public attention again to this condition. They acknowledge that he has an enormous stock of reserve vitality, which excels anything in their professional experience, and for this reason they have stopped prophesying.

MARKETS.

PITTSBURG.

THE WHOLESALE PRICES ARE GIVEN BELOW.

GRAIN, FLOUR AND FEED.		
WHEAT—No. 2 Red	$ 74 @	$ 70
No. 3 Red	75	75
CORN—No. 2 Yellow ear	52	50
High Mixed ear	47	45
Mixed ear	47	45
Shelled Mixed	46	41
OATS—No. 1 White	39	43
No. 2 White	38	39
No. 3 White	37	33
Mixed	35	37
RYE—No. 1 Pa & Ohio	62	68
No. 2 Western, New	60	60
FLOUR—Fancy winter pat'	4 50	4 75
Fancy Spring patents	4 50	4 75
Fancy Straight winter	4 00	4 25
XXX Bakers	3 50	3 77
Rye Flour	3 50	3 78
HAY—Baled No. 1 Tim'y	13 75	14 00
Baled No. 2 Timothy	12 00	13 00
Mixed Clover	13 00	13 50
Timothy from country	16 00	18 00
STRAW—Wheat	6 00	6 50
Oats	6 50	7 00
FEED—No. 1 W'h Md ₱ T	18 00	19 00
Brown Middlings	15 00	17 00
Bran	14 50	15 00
Chop	14 50	17 00

DAIRY PRODUCTS.		
BUTTER—Elgin Creamery	33	35
Fancy Creamery	30	31
Fancy country roll	23	28
Choice country roll	12	14
Low grade & cooking	8	12
CHEESE—O New cr'm mild	11	12
New York Goshen	11	12
Wisconsin Swiss bricks	14	15
Wisconsin Sweitzer	13	14
Limburger	10	11

FRUIT AND VEGETABLES.		
APPLES—Fancy, ₱ bbl	3 50	3 75
Fair to choice, ₱ bbl	2 75	3 00
BEANS—Select, ₱ bu	1 95	2 00
Pa & O Beans, ₱ bbl	1 50	1 75
Lima Beans		4
ONIONS—		
Yellow danvers ₱ bu		1 00
Yellow onion, ₱ bbl	1 50	1 75
Spanish, ₱ crate	1 20	1 25
CABBAGE—New ₱ bbl	2 25	2 50
POTATOES—		
Fancy White per bu	70	75
Choice Red per bu	65	70

POULTRY ETC.		
DRESSED CHICKENS—		
₱ lb	10	12
Dressed ducks ₱ lb	14	15
Dressed turkeys ₱ lb	15	16
LIVE CHICKENS—		
Live Spring chickens ₱ pr	60	65
Live Ducks ₱ pr	60	65
Live Geese ₱ pr	1 00	1 25
Live Turkeys ₱ lb	10	11
EGGS—Pa & Ohio fresh	24	25
FEATHERS—		
Extra live Geese ₱ lb	50	60
No 1 Extra live geese ₱ lb	48	50
Mixed	25	35

MISCELLANEOUS.		
TALLOW—Country, ₱ lb	4	
City	5	
SEEDS—West Med'm clo'er	8 60	
Mammoth Clover	8 70	
Timothy prime	2 25	
Timothy choice	2 35	
Blue grass	1 50	1 75
Orchard grass	1 75	
Millet	1 00	
Buckwheat	1 40	1 50
RAGS—Country mixed	1	
HONEY—White clover	16	17
Buckwheat	12	15

CINCINNATI.		
FLOUR—	$2 50@	$3 55
WHEAT—No. 2 Red	70	70
RYE—No. 2		54
CORN—Mixed	43	44
OATS	34	35
EGGS		23
BUTTER	20	33

PHILADELPHIA.		
FLOUR—	$3 40@	$4 60
WHEAT—No. 2. Red	76	7
CORN—No. 2, Mixed	48	50
OATS—No. 2, White	40	41
BUTTER—Creamery Extra.	24	31
EGGS—Pa., Firsts	21	

NEW YORK.		
FLOUR—Patents	4 50	5 00
WHEAT—No, 2 Red	79	80
RYE—Western	58	60
CORN—Ungraded Mixed	49	51
OATS—Mixed Western	36	38
BUTTER—Creamery	20	31
EGGS—State and Penn	22	27

LIVE-STOCK REPORT.

EAST LIBERTY, PITTSBURG STOCK YARDS.

CATTLE.	
Prime Steers	$ 4 50 to 5 00
Fair to Good	3 75 to 4 50
Common	3 00 to 3 85
Bulls and dry cows	1 50 to 3 00
Veal Calves	5 50 to 6 75
Heavy rough calves	2 50 to 4 00
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