

TARIFF TALK.

Debate on the McKinley Bill in the House.

Mr. McKinley Opens the Debate in Favor of His Bill and is Followed by Mr. Mills in Opposition.

The Debate Opened. WASHINGTON, May 8.—The House, soon after assembling yesterday, went into Committee of the Whole upon the McKinley Tariff bill, reported from the Ways and Means Committee.

Mr. McKinley took the floor in support of the bill. In the last political campaign the tariff had been the absorbing question before the people. It seemed to him that no extended discussion of this great principle was expected or required or necessary under existing conditions, for if any one thing was settled by the political contest of 1888 it was that the protective policy as promulgated by the Republican party in the platform, as maintained by the Republican party through a long series of years, should be secured in any legislation which was to be had by a Congress chosen in this great contest and on this mastering issue. He interpreted the victory to mean, he interpreted the majority in this House to mean, he interpreted the incumbency of the Presidency of the United States by the present Executive to mean, that a revision of the tariff was demanded by the people, and that that revision should be along the line and in full recognition of the principle and purposes of protection.

The bill, Mr. McKinley said, had not abolished the internal revenue tax, as the Republican party had pledged itself to do in the event that abolition was necessary to preserve the protective system, because the committee had found the abolition of the one was not necessary to the preservation of the other. The bill recommended the abolition of all special taxes and the reduction of the tax on tobacco and it removed the restrictions upon the growers of tobacco. With these exceptions the internal revenue laws stood as at present. If these recommendations were agreed to, internal taxation would be reduced a little \$8,000,000. The committee also recommended a provision requiring all imported articles to bear a stamp or mark indicating the country in which such articles are manufactured. The reason that actuated the committee was that it had become too common among some of the countries of the world to copy some of the best known brands and sell them in competition with America's home made products. The next provision recommended was one extending and liberalizing the drawback sections of the law. Under the existing statute any citizen of the United States could import an article, pay duty upon it, make it into a complete product, export it and the Government refunded 90 per cent. of the duty paid on the raw material. The committee recommended that hereafter the Government should retain only one per cent. instead of 10 per cent. This would give to the people of the United States practically free raw material for the export trade. The committee said to capitalists of the country: "If you think you can go into the foreign markets with free raw material, we give you within one per cent. of free raw material and you try and see what you can do." [Laughter.] This provision completely disposed of what had sometimes seemed an almost unanswerable argument, urged by gentlemen on the outside that if the manufacturers only had raw material they could compete in the markets of the world.

Mr. Springer, of Illinois, inquired whether this provision applied to wool. Mr. McKinley replied that it applied to every thing. It was asserted by the minority that the bill would not reduce the revenues of the Government, but that on the contrary it would increase the revenues. This statement was misleading. It could only be valuable on the assumption that the importations of the present year under this bill would be equal to the importations of like articles under existing law. The instant duties were increased to a fair protective point, that instant the importation diminished. No one could dispute that proposition. If the bill should become a law the revenues of the Government would be diminished from \$50,000,000 to \$50,000,000.

After discussing the bill more in detail Mr. McKinley said that under the duties fixed by the bill the annual imports of \$25,000,000 of agricultural products would be supplied the people of the United States by the American farmer rather than by the Canadian farmer, and that \$25,000,000 distributed among the farmers would relieve some of the depression prevailing among them and give confidence, courage and increased ability to raise the mortgages upon their farms. [Applause.] During the twelve years of reciprocity with Canada the United States had bought much more than it had sold. What Canada wanted, what other countries wanted, was a free and open market in the United States. What the United States wanted, if it ever had reciprocity was reciprocity with equality, reciprocity that was fair, reciprocity that was just, reciprocity that would give her her share in the trade and the bargain she made with the old countries of the world. Whenever the United States had free trade, reciprocity or low duties it had always been the loser. But he would not discuss reciprocity. This was a domestic bill; it was not a foreign bill. [Applause.]

Mr. McKinley explained and defended the wool schedule and the paragraph in the metal schedule concerning tin-plate and passed to the consideration of the free list. He said that the committee had taken from the free list and placed on the dutiable list eighteen articles,

ten of which were articles of agriculture. If the same quantity should be imported this year as was imported last year, this would increase the revenue \$2,400,000. It had taken from the dutiable list and put upon the free list forty-eight articles which last year paid into the treasury \$61,500,000, \$55,000,000 of which was from sugar alone.

Referring to the growth of the carpet industry in the United States, Mr. McKinley said that the price of carpets had gone down while the ad valorem equivalent had gone up. It was the high ad valorem that gentlemen on the other side saw, while they shut their eyes to the diminished price. The favorite assault of the Democratic free trader and revenue tariff reformer was to parade this high per centage and ad valorem equivalent to show the enormous burden of taxation imposed upon the people. When steel rails were \$100 a ton there was an equivalent ad valorem duty upon them of 25 per cent., but the very instant the price of steel rails had been reduced to \$50 a ton, because of this duty of 25 per cent., which had induced manufacturers to engage in that business, the ad valorem equivalent went up to 50 per cent. The Democrats looked at the per cent., the Republicans looked at the price. The Republicans would rather have steel rails at \$50 per ton and an ad valorem of 50 per cent. than steel rails at \$100 a ton and an ad valorem of 25 per cent. The Democrats pursued the shadow; the Republicans enjoyed the substance. [Applause.] The Democrats would rather have low ad valorem equivalents and high prices than high ad valorem equivalents and low prices. What was the complaint against the bill? Was it that it would stop exportation and interfere with foreign markets? The foreign markets were accessible under the bill as under existing law. They were accessible under the bill as they would be under absolute free trade. The committee would encourage foreign trade and sustain it, but what peculiar sanctity hung about the foreign market that did not attach to the domestic market? Was the foreign consumer a better consumer than the American consumer? Was not the American consumer a better consumer, and therefore a better customer for the American consumer?

Under the system of revenue tariff, Mr. McKinley declared, this Nation bought more abroad than it sold and paid the balance in gold—an unearthy state of affairs. The organized opposition to the bill came from the consignees here and the consignors and merchants abroad. Why? Because it would check their business. The press of other countries had condemned the bill. Why? Because it worked against them. This bill was an American bill, made for American interests. Much had been said about foreign trade and commerce and vast domestic commerce has been ignored. What would it boot it that the product of the great West found their markets in New York and Chicago rather than in Europe? Why pass over the best market of the world—the home market? Notwithstanding all of these croakings, however, the Americans were now exporting more products than at any time in their history. America's exports had increased 35 per cent. more than the exports from free trade Great Britain. While Great Britain had between 1870 and 1890 lost 13 per cent. of her commerce, the United States had gained 22 per cent. and with the same aid to shipping that Great Britain gave, the ships of the United States would plow every sea, under the American flag, in successful competition with the ships of the world. [Applause.] On the Atlantic coast this year would be produced 100,000 tons of shipping, built by American workmen of American material. This Nation had enjoyed twenty-nine years of continuous protection—the longest period since the foundation of the Government—and found itself in greater prosperity than at any other time. In the arts and sciences, in wealth, in National honor, the country was at the front. In 1860, after fourteen years of revenue tariff, the country was in a state of depression with neither money nor credit. It had both now and had a surplus revenue. Under the Morrill tariff confidence was restored and courage reanimated. With a great war on hand, with money flowing into the treasury to save the Government, industries were springing up on every hand under the beneficent influence of protection. The accumulations of the working classes had increased and their deposits in savings banks exceeded those of the working class of any other country. The public debt of the United States per capita was less than that of any Nation of the world. Yet men were found to talk about the restraints we put upon trade. The greatest good to the greatest number, the largest opportunity for human endeavor, were the maxims upon which the protective system rested. [Applause.]

Mr. Mills of Texas, followed Mr. McKinley. In opposing the bill he declared that this was the first bill that had come before the American people with its mask torn off like a highwayman demanding their purses. [Applause.] To check importation was to check exportation. Split hats as one might say, no man could show that they might sell without buying. When this Nation refused to take the products of other Nations that refusal was an interdiction against exports, and as this country removed the barriers to free exchange it increased its trade. Protection boiled down meant more work and less result, and carried out to its conclusion it meant all work and no result. Pig iron was the base of all iron and steel manufactures. In 1871 prices were rising, after a period of depression and the imports of pig iron were increasing. From 2,500,000 tons in 1870 the imports of pig iron rose to 7,000,000 in 1873. If the Republican doctrine was true, then every ton imported displaced a ton of American iron. But the figures showed that domestic product rose from 52,000,000 tons in 1870 to 119,000,000 tons in 1873. That showed conclusively that the Democratic position was right—that increased imports increased the demand for American labor. Following out the figures it was

seen that from 1880 to 1885, when the imports of pig iron dropped off, the domestic production fell off more rapidly. These figures presented an argument absolutely overwhelming—horse, foot and dragon—all this talk of importations interfering with domestic employment.

Mr. Mills criticized the provisions of the bill relating to hides, tin-plate and sugar, and then said that at length these gentlemen were brought to their knees at the congressional and were bound to admit that there was widespread depression throughout the agricultural regions. What did the bill do to aid agriculture? It put sugar on the free list, though all the Republicans did not come up like little gentlemen and take sugar in their hands. Gentlemen on the other side expressed sympathy for the farmer, and their zeal to relieve the distress which they at length acknowledged surrounded the agriculturalist. Two years ago the Democrats stood here and declared that the country was on the edge of a dark shadow. The Republicans ridiculed this and said that the farm mortgages were only a further evidence of prosperity and wealth. [Laughter.] Why did not the committee treat sugar as it treated woolen goods and cotton goods and iron goods? Why did it not put a protective duty on sugar and compel its production in this country and carry out the protective policy?

The committee, Mr. Mills said, had found out that the wheat production was in danger and had increased the duty 50 per cent. The United States exported 90,000,000 bushels of wheat a year, and it imported the startling amount of 1,946 bushels. [Laughter.] The increased duty was to protect the American farmer against the pauper of India. Corn was to be protected. The United States last year exported 60,000,000 bushels of corn and imported 2,388 bushels. This immense importation must be stopped. The committee proposed to deliver the rye farmer from all peril. It was going to speak words of comfort to him and tell him that he would not have to compete with pauper labor. How much rye did the United States import? Sixteen bushels. [Laughter.] Some adventurous farmer had bought this rye to improve his crop and he was to be rebuked for this at the capital of his Nation. He attributed to the majority of the committee one bold and audacious move, which meant the deliverance of the farmers. They cried out, "let the portcullis fall," in order to save the cabbage patch. They had placed a duty on cabbage, and that was to be the panacea for all ills. The farmer could stand in his cabbage patch and defy the world. [Laughter.] This was a cabbage-head bill. [Applause.]

The Republicans, Mr. Mills declared, must do some something more than this in order to fool the farmers. The farmers understood that they needed markets for their products. This bill would almost stop the exportation of agricultural products, and then the Republicans would hear a storm worse than a Nebraska cyclone. In order to increase the home market and give employment to America's people, the farmers should be given access to the foreign markets, where they could sell their surplus products. Agriculture was chained like a galley slave. When her bonds were released and her products exported to foreign markets, the price of her products would be increased at home and abroad, and the increased price would extend employment to production in all departments of labor. The industries of the country had developed labor. The industries of the country had developed until they produced 15 per cent. more than could be consumed in this country. The surplus was constantly increasing and the question was what Congress was going to do about it. The Democratic way was to let down the barriers and let the surplus go out to the people who wanted it and take from other people what they did not want and this Nation did.

In this extraordinary bill a new policy was inaugurated, by which the whole American people were taxed in order that somebody might go into a foreign market and sell cheap goods to foreigners. The American Government had a foundation laid by the grandest and greatest men the world ever produced. They did not build the Government to tax the people in order that somebody might sell cheap goods to foreigners. Discussing the sugar bounty clause, Mr. Mills said that the people who raised corn and wheat and rye would step up to the counter and say: "We would take some sugar in ours." The Democrats were opposed to subsidies. He wanted to see the flag of the Union float in every sea; he wanted to see American vessels in every port, but he wanted to see those vessels go into foreign ports as free ships, representing free American institutions. He did not want to hire anybody to display the flag of the United States anywhere in the world. He wanted to see the flag, when it went into foreign seas, go as an emblem of the proudest and freest people of the world, who by their genius had conquered the seas and brought their commerce where they pleased. The Republicans might pass their bill, but it had a Hell Gate to go through after it left the House and Senate. [Applause.] There was a whirlpool beneath the surface of the waters upon which the little craft floated. The American people were long suffering, but there was a time when distress was so supreme that the man stood with his eyes open and was bound to step forth for his own deliverance. That time had about come. [Applause.] He did not expect to hinder the Republicans from passing this bill, but he wanted them to take the bill to the Northwest and show it to the people whom they were taxing unnecessarily. He wanted them to confront those people and when they had preached their sermons and told the people how good the Republicans had been and how in the people's name they had cast out the devils, the people would say to them: "Get thee behind me, Satan." The Democrats would not impede the passage of the bill, but when the Republicans appeared before the great American people, after passing this measure, "May the Lord have mercy on their souls." [Applause.]

MOUNT OLIVET.

Dr. Talmage Discourses on Christ's Ascension.

A Notable Place in Sacred History—The Saviour on Mount Olivet—His Ascent Into Heaven—Blessings For All True Believers.

In a recent sermon at Brooklyn Rev. T. DeWitt Talmage took his text from Psalms xxiv. 7: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." He said:

In olden times, when a great conqueror returned from victorious war, the people in wild transport would take hold of the gates of the city and lift them from their hinges, as much as to say: "This city needs no more gates to defend it since the conqueror has got home. Off from the hinges with the gates!" David, who was the poet of poets, foretells in his own way the triumphant entrance of Christ into Heaven, after His victory over sin and death and hell. It was as if the celestial inhabitants had said: "Here He comes! Make way for him! Push back the bolts of diamond! Take hold of the doors of pearl and hoist them from their hinges of gold! Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in!"

Among the mountains of Palestine no one is more uplifting than Mount Olivet. It was the peroration of our Lord's ministry. On the roof of a house in Jerusalem I asked: "Which is Olivet?" and the first glance transfixed me. But how shall I describe my emotions, when near the close of a journey, in which we had for two nights encamped amid the shattered masonry of old Jericho and tasted of the arid waters of the Dead sea, that crystal sarcophagus of the buried cities of the plain, and waded down into the deep and swift Jordan to baptize a man, and visited the ruins of the house of Mary and Martha and Lazarus, we found ourselves in stirrups and on horse, lathered with the long and difficult way, ascending Mount Olivet. O, that solemn and suggestive ridge! It is a limestone hill a mile in length, and 300 feet high, and 2,700 feet above the level of the sea. Over it King David fled with a broken heart. Over it Pompey led his devastating hosts. Here the famous Tenth legion built their batteries in besiegement. The garden of Gethsemane weeps at the foot of it.

Along the base of this hill flashed the lanterns and torches of those who came to arrest Jesus. From the trees on this hill the boughs were torn off and thrown into the path of Christ's triumphant procession. Up and down that road Jesus had walked twice a day from Bethany to Jerusalem, and from Jerusalem to Bethany. There, again and again, He had taught His disciples. Half way up this mount He uttered His lamentation, "O, Jerusalem! Jerusalem!" From its heights Jesus took flight homeward when He had finished His earthly mission. There is nothing more for Him to do. A sacrifice was needed to make peace between the recreant earth and the outraged Heaven and He had offered it. Death needed to be conquered, and He had put His resurrection foot upon it. The thirty-three years of voluntary exile had ended. The grandest, tenderest, mightiest good-bye ever heard was now to be uttered.

On Mount Olivet Jesus stands in a group of Galilee fishermen. They had been together in many scenes of sadness and had been the more endeared by that brotherhood of suffering. They had expected Him to stay until the day of coronation, when He would take the earthly throne and wear a scepter mightier, and rule a dominion wider than any David, than any Caesar. But now all these anticipations collapse. Christ has given His last advice. He has offered His last sympathy. He has spoken His last word. His hands are spread apart as one is apt to do when he pronounces a benediction, when suddenly the strongest and most stupendous law of all worlds is shattered. It is the law which, since the worlds were created, holds them together. It is the law which holds every thing to the earth, or temporarily hurled from earth, returns it; the law which keeps the planets whirling around our sun and our solar system whirling around the throne of God—the law of gravitation. That law is suspended, or relaxed, or broken, to let the body of Jesus go. The law had laid hold of Him thirty-three years before, when He descended. It had relaxed its grip of Him but once and that when it declined to sink Him from the top of the waves on Galilee, on which He walked, to the bottom of the lake.

That law of gravitation must now give way to Him who made the law. It may hold the other stars, but it can no longer hold the Morning Star of Redemption. It may hold the noonday sun, but it can not hold the Son of Righteousness. The fingers of the law are about to open to let go the most illustrious Being the world had ever seen, and whom it had worst maltreated. The strongest law of nature which philosophers ever weighed or measured must at last give way. It will break between the rock of Olivet and the heel of Christ's foot. Watch it, all ye disciples! Watch it, all the earth! Watch it, all the heavens! Christ about to leave this planet. How! His friends will not consent to have Him go. His enemies watching Him would only attempt by another Calvary to put Him into some other tomb. I will tell you how. The chain of the most tremendous natural law is unlinked. The sacred foot of our Lord and the limestone rock part, and part forever.

Leaning back, and with pallid cheek and uplifted eyes, the disciples see their Lord rising from the solid earth. Then, rushing forward, they would grasp His feet to hold Him fast, but they are out of reach, and it is too late to detain Him. Higher than the tops of the fig trees from which they had plucked the fruit. Higher than the olive trees that shaded the mount. Higher, until He is within sight of the Bethlehem where He was born, and the Jordan where He was baptized, and the Golgotha where

He was slain. Higher, until on stairs of fleecy cloud He steps. Higher, until into a sky bluer than the lake that could not sink Him. He disappears into a sea of glory whose billowing splendors hide Him. The fishermen watch and watch, wondering if the law of nature will not reassert itself, and He shall in a few moments come back again, and they shall see Him descending; first His scared feet coming in sight, then the scared side, then the scared brow, and they may take again His scared hand.

No wonder that for at least 1,400 years the churches have, forty days after Easter, kept Ascension day, for the lessons are most inspiring and glorious. It takes much of the uncertainty out of the idea of Heaven when from Olivet we see human nature ascending. The same body that rose from Joseph's tomb ascended from Mount Olivet. Our human nature is in Heaven to-day. Just as they had seen Christ for forty days, He ascended, head, face, shoulders, hands, feet and the entire human organism. Humanity ascended! Ah, how closely that keeps Christ in sympathy with those who are still in the struggle!

Christ leads us all the way: Through the birth hour, for He was born in Bethlehem; through boyhood, for He passed it in Nazareth; through injustices, for He endured the outrages of Pilate's court room; through death, for He suffered it on Calvary; through the sepulchre, for He lay three days within its darkened walls; through resurrection, for the solid masonry gave way on the first Easter morning; through ascension, for Mount Olivet watched Him as He climbed the skies; through the shining gates, for He entered them amid magnificent acclaim. And here is a gratifying consideration that you never thought of. We will see the Lord just as He looked on earth. As He arose from the tomb He ascended from Mount Olivet. We shall see Him as He looked on the road to Emmaus, as He appeared in the upper room in Jerusalem, as He was that day of valedictory on the ridge from which He swung into the skies. How much we will want to see Him.

I was reading of a man born blind. He was married to one who took care of him all those years of darkness. A surgeon said to him: "I can remove that blindness," and so he did. His sight given him, a rose was handed to the man who never before had seen a rose and he was in admiration of it, and his family whom he had never seen before now appeared to him, and he was in tears of rapture, when he suddenly cried out: "I ought first to have asked to see the one who cured me; show me the doctor." When from our eyes the scales of earth shall fall, and we have our first vision of Heaven, our first cry ought not to be: "Where are our loved ones?" Our first cry ought to be: "Where is Christ, who made all this possible? Show me the Doctor! Glory be to God for ascended humanity!"

"Our fellow sufferer yet remains
A fellow feeling in our pains,
And still remembers, in the skies,
His tears, His agonies and cries."

I am so glad that Christ broke the natural law of gravitation when He shook off from his feet the clutch of Mount Olivet. People talk as though cold, iron, unsympathetic, natural law controlled every thing. The reign of law is a majestic thing, but the God who made it has a right to break it, and again and again has broken it, and again and again will break it. A law is only God's way of doing things, and if He chooses to do them some other way He has a right to do so. A law is not strong enough to shackle the Almighty. Christ broke the botanical law when one Monday morning in March, on the way from Bethany to Jerusalem, by a few words he turned a full leaved fig tree into a lifeless stick. He broke ichthyological law when, without any natural inducement, he swung a great school of fish into a part of Lake Tiberias, where the fishermen had cast their nets for eight or ten hours without the capture of a minnow, and by making a fish help pay the tax by yielding from its mouth a Roman stater, Christ broke the law of storms by compelling, with a word, the angered sea to hush its frenzy, and the winds to quit their bellying. He broke zoological law when He made the devil possess the swine of Gadara. He broke the law of economies when He made enough bread for 5,000 people out of five biscuits that would not ordinarily have been enough for ten of the hungry. He broke intellectual law when, by a word, He silenced a maniac into placidity. He broke physiological law when, by a touch, He straightened a woman who for eighteen years had been bent almost double, and when He put spring into the foot of inhumated Lazarus, and when, without medicine, He gave the dying girl back in health to the Syro-Phoenician mother, and when He made the palatial home of the nobleman resound again with the laughter of his restored boy, and when, without knife or battery, He set cataracted eyes to seeing again, and the drum of deaf ears to vibrating again, and the nerves of paralyzed arms to thrilling again, and then when, in leaving the earth, He defied all atmospheric law and physiological law, and that law which has in it wires and cables and girders enough to hold the universe, the law of gravitation.

The Christ who proved Himself on so many occasions, and especially the last, superior to law, still lives, and every day, in answer to prayer for the good of the world, He is overriding the law. Blessed be God that we are not the subjects of blind fatality, but of a sympathizing divinity. Have you never seen a typhoid fever break, or a storm suddenly quiet, or a ship a-beam's end right itself, or a fog lift, or a parched sky break in showers, or a perplexity disentangled, or the inconsolable take solace, or the wayward reform at the call of prayer? I have seen it; multitudes have seen it. You have, if you have been willing to see it. Deride not the faith cure. Because impostors attempt it, is nothing against good men whom God hath honored with marvelous restorations. Pronounce nothing impossible to prayer and trust. Because you and I can not effect it is no reason why others may not. By the same argument I could prove that Raphael never painted

a Madonna, and that Mendelssohn never wrote an oratorio, and that Phidias never chiseled a statue. Because we can not accomplish it ourselves, we are not to conclude that others may not. There are in immensity great ranges of mists which have proved, under closer telescopic scrutiny, to be the storehouse of worlds, and I do not know, but from that passage in James, which, to some of us, is yet misty and dim, there may roll out a new Heaven and a new earth. "The prayer of faith shall save the sick." The faith-cure may in this war against disease, be only skirmishing before a general engagement, in which all the maladies of earth shall be routed. Surely allopathy and homoeopathy and hydropathy and eclecticism need reinforcement from somewhere. Why not from the faith and prayer of the consecrated? The mightiest school of medicine may yet be the school of Christ. I do not know but that diseases, now by all schools pronounced incurable, may give way under gospel bombardment. I do not know but that the day may come when faith and prayer shall raise the dead. Strains and Woolston and Spinoza and Hume and Schielemacher rejected the miracles of the far past. I do not propose to be like them and reject the miracles of the far future. This I know, the Christ of Ascension day is mightier than any natural laws, for on the day of which I speak He trampled down the strongest of them all. Law is mighty, but who He made it is mightier. Drive out fatalism from your theology, and give grace the throne.

Standing to-day on the Ascension peak of Mount Olivet I am also gladdened at the closing gesture, the last gesture Christ ever made. "He lifted up His hands and blessed them," says the inspired account of our Lord's departure. I am so glad He lifted up His hands. Gestures are often more significant than words, attitudes than arguments. Christ had made a gesture of contempt when with His finger He wrote on the ground; gesture of repulsion when He said: "Get thee behind me, Satan," gesture of condemnation when He said: "Woe unto you, Pharisees and hypocrites." But his last gesture is a gesture of benediction. He lifted up His hands and blessed them. His arms are extended and the palms of His hands turned downward, and so He dropped benediction upon Olivet, benediction upon Palestine, benediction upon all the earth.

The cruel world took Him in at the start on a cradle of straw, and at last thrust Him out with the point of the spear; but benediction! Ascending until beneath He saw on one side the Bethlehem, where they put Him among the cattle, and Calvary on the other side, where they put Him among the thieves—as far as the excited and intensified vision of the group on Olivet could see Him, and after He was so far up they could no longer hear His words they saw the gesture of the outspread hands, the benediction. And that is His attitude to-day. His benediction upon the world's climates, and they are changing and will keep on changing until the atmosphere shall be a commingling of October and June. Benediction upon the deserts till they whiten with lily and bluish with rose and yellow with cowslip and emerald with grass. Benediction upon governments till they become more just and humane. Benediction upon nations till they kneel in prayer. Benediction upon the whole earth until every mountain is an Olivet of consecration and every lake a Galilee on whose mosaic of crystal and opal and sapphire divine splendors shall walk. O, take the benediction of His pardon, sinners young and sinners old, sinners moderate and sinners abandoned. Take the benediction of His comfort, all ye broken hearted under bereavement, and privation, and myriad woes. Take his benediction all ye sick-beds, whether under acute spasms of pain or in long protracted invalidism. For orphanage, and childlessness and widowhood a benediction. For cradles, and trundle beds and rocking chairs of octogenarians a benediction. For life and for death, for time and for eternity, for earth and for Heaven a benediction. Sublimest gesture ever made, the last gesture of our ascending Lord. "And He lifted up His hands and blessed them."

Is our attitude the same? Is it worth or is it kindness? Is it diabolism or Christism? God give us the grace of the open palm, open upward to get the benediction, open downward to pronounce a benediction. A lady was passing along a street and suddenly ran against a ragged boy, and she said: "I beg your pardon, my boy, I did not mean to run against you; I am very sorry." And the boy took off the piece of a cap he had upon his head and said: "You have my pardon, lady, and you may run again me and knock me clear down; I won't care." And turning to a comrade he said: "That nearly took me off my feet. Nobody ever asked my pardon before." Kindness! Kindness! Fill the world with it. There has always been too much disregard for others. Illustrated in 1650, in England, when 95,000 acres of marshes were drained for health and for crop raising and the sportsmen destroyed the drainage works because they wanted to keep the marshes for hunting ground, where they could shoot wild ducks. The same selfishness in all ages. O, for kindness that would make our life a symphony suggestive of one of the ancient banquets where everything was set to music; the plates brought in and removed to the sound of music, the motions of the carvers keeping time with the music, the conversation lifting and dropping with the rising and falling of the music. But instead of the music of an earthly orchestra, it would be the music of a heavenly charm, our words the music of kind thoughts, our steps the music of helpful deeds, our smile the music of encouraging looks, our youth and old age the first and last bars of music conducted by the pierced hand that was opened in love and spread downward in benediction on Olivet heights on Ascension day.

By a new way some ever trod,
Christ mounted to the throne of God."