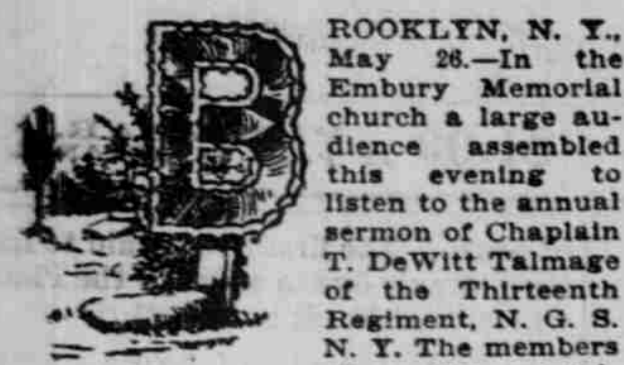


TALMAGE'S SERMON.

THE GREATEST SOLDIER OF ALL TIME, THE TEXT.

"There Shall Not Any Man Be Able to Stand Before Thee All the Days of Thy Life." Joshua 1:5 - To the Soldier Boys.



ROOKLYN, N. Y., May 26.—In the Emory Memorial church a large audience assembled this evening to listen to the annual sermon of Chaplain T. DeWitt Talmage of the Thirtieth Regiment, N. G. S. N. Y. The members of the regiment occupied the body of the church. Dr. Talmage chose for his subject: "The Greatest Soldier of All Time," the text being Joshua 1:5: "There shall not any man be able to stand before thee all the days of thy life."

The "gallant Thirtieth," as this regiment is generally and appropriately called, has gathered to-night for the worship of God, and to hear the annual sermon. And first I look with hearty salutation into the faces of the veterans who, though now not in active service, have the same patriotic and military enthusiasm which characterized them when, in 1853, they bade farewell to home and loved ones, and started for the field, and risked all they held dear on earth for the re-establishment of the falling United States government. "All that a man hath will he give for his life," and you showed yourselves willing to give your lives for the cause. We bless you, the veterans of the Thirtieth. Nothing can ever rob you of the honor of having been soldiers in one of the most tremendous wars of all history, a war with Grant, and Sherman, and Hancock, and Sheridan, and Farragut on one side, and Lee, and Stonewall Jackson, and Longstreet, and Johnston on the other. As in Greek assemblages, when speakers would rouse the audience, they shouted "Marathon!" so if I wanted to stir you to acclamation, I would only need to speak the words, "Lookout Mountain," "Chancellorsville," "Gettysburg," and though through the passage of years you are forever free from duty of enlistment, if European nations should too easily and too quickly forget the Monroe doctrine, and set aggressive foot upon this continent, I think your ankles would be supple again, and your arms would grow strong again, and your eyes would be keen enough to follow the stars of the old flag wherever they might lead.

And next, I greet the Colonel and his staff, and all the officers and men of this regiment. It has been an eventful year in your history. If never before, Brooklyn appreciates something of the value of the armories, and the importance of the men who there drill for the defense and safety of the city. We bless you, the men of the Thirtieth Regiment! And looking about for a subject that might be most helpful and inspiring for you, and our veterans here assembled, and the citizens gathered to-night with their good wishes, I have concluded to begin before you the greatest soldier of all time—Joshua, the hero of my text.

He was a magnificent fighter, but he always fought on the right side, and he never fought unless God told him to fight. In my text, he gets his military equipment, and one would think it must have been plumbed for the brow, greaves of brass for the chest, habergeon for the breast. "There shall not any man be able to stand before thee all the days of thy life." "Oh," you say, "anybody could have courage with such a backing up as that." Why, my friends, I have to tell you that the God of the universe and the God of eternity promises to do just as much for us as for him. All the resources of eternity are pledged in our behalf, if we go out in the service of God, and no more than that was offered to Joshua. God fulfilled this promise of my text, although Joshua's first battle was with the spring freshet; and the next with a stone wall; and the next, leading on a regiment of whipped cowards; and the next battle, against darkness, wheeling the sun and the moon into his battalion, and the last, against the King of Terrors, Death—five great victories.

For the most part, when the general of an army starts out in a conflict he would like to have a small battle in order that he may get his courage up and he may rally his troops and get them drilled for greater conflicts; but this first undertaking of Joshua was greater than the leveling of Fort Pulaski, or the thundering down of Gibraltar, or the overthrow of the Bastille. It was the crossing of the Jordan at the time of the spring freshet. The snows of Mount Lebanon had just been melting, and they poured down into the valley, and the whole valley was a raging torrent. So the Canaanites stand on one bank and they look across and see Joshua and the Israelites, and they laugh and say: "Aha! aha! they cannot disturb us until the freshets fall; it is impossible for them to reach us." But after a while they look across the water and they see a movement in the army of Joshua. They say, "What's a panic among these troops, and they are going to fly, or perhaps they are going to try to march across the river Jordan. Joshua is a lunatic." But Joshua, the chieftain of the text, looks at his army and cries: "Forward, march!" and they start for the bank of the Jordan.

One mile ahead go two priests carrying a glittering box four feet long and two feet wide. It is the Ark of the Covenant. And they come down, and no sooner do they just touch the rim of the water with their feet, than by an Almighty fiat, Jordan parts. The army of Joshua marches right on without getting their feet wet, over the bottom of the river. A path of chalk and broken shells and pebbles, until they get to the other bank. Then they lay hold of the oleaners and tamarisks and willow-wooder which they reached the bank thirty or forty feet high, and having gained the other bank, they clap their shields and their cymbals, and sing the praises of the God of Joshua. But no sooner have they reached the bank than the waters begin to dash and

roar, and with a terrific rush they break loose from their strange anchorage. Out yonder they have stopped, thirty miles up yonder they halted. On this side the waters roll off toward the salt sea. But as the hand of the Lord God is taken away from the thus uplifted waters—waters perhaps uplifted half a mile—as the Almighty hand is taken away, those waters rush down, and some of the unbelieving Israelites say: "Alas, alas, what a misfortune! Why could not those waters have stayed parted? Because perhaps we may want to go on a risky business. Those Canaanites may eat us up. How if we want to go back? Would it not have been a more complete miracle if the Lord had parted the waters to let us come through and kept them parted to let us go back if we are defeated?" My friends, God makes us provision for a Christian's retreat. He clears the path all the way to Canaan. To go back is to die. The same gatekeepers that swing back the amethystine and crystalline gate of the Jordan to let Israel pass through, now swing shut the amethystine and crystalline gate of the Jordan to keep the Israelites from going back. I declare it in your hearing to-day, victory ahead, water forty feet deep in the rear. Triumph ahead, Canaan ahead; behind you death and darkness and woe and hell. But you say: "Why didn't those Canaanites, when they had such a splendid chance—standing on top of the bank that was forty feet high, completely demolish those poor Israelites down in the river. I will tell you why. God had made a promise and he was going to keep it. 'There shall not any man be able to stand before thee all the days of thy life.'"

But this is no place for the host to stop. Joshua gives the command, "Forward, march!" In the distance there is a long grove of trees, and at the end of the grove is a city. It is a city of aboriginal city with walls reaching to the heavens, to buttress the very sky. It is the great metropolis that commands the mountain pass. It is Jericho. That city was afterward captured by Pompey, and it was afterward captured by Herod the Great, and it was afterward captured by the Mohammedans; but this campaign of the Lord plans. There shall be no sword, no shields, no battering ram. There shall be only one weapon of war, and that a ram's horn. The horn of the slain ram was sometimes taken and the horns were punctured in it, and then the music would be played to the instrument to his lips, and he would run his fingers over this rude musical instrument, and make a great deal of sweet harmony for the people. That was the only kind of weapon. Seven priests were to take these rude rustic musical instruments, and they were to go around the city every day for six days, and on the seventh day they were to go around blowing these rude musical instruments seven times, and then at the close of the seventh blowing of the rams' horns on the seventh day the perforation of the whole scene was to be a shout at which those great walls should tumble from capstones to base.

Joshua's troops may not halt here. The command is "Forward, march!" There is the city of Ai; it must be taken. How shall it be taken? A scouting party comes back and says: "Joshua, we can do that without you; it is going to be a very easy job; you just stay here while we go and capture it." They march with a small regiment in front of them, and the men of Ai look at them and give one yell and the Israelites run like reindeer. The northern troops at Bull Run did not make such rapid time as these Israelites with the Canaanites after them. They never out such a sorry figure as when they were on the retreat. Anybody that goes out in the name of God with only half a force, instead of the full force, must be taken by the man of Ai who will take you, Look at the church of God on the retreat. The Borstein cannibals ate up Munson, the missionary. "Fall back!" said a great many Christian people—"Fall back, oh church of God! Borneo will be taken. Don't you see the Borstein cannibals have eaten up Munson, the missionary?" Tyndall delivered his lecture at the University of Glasgow, and a great many good people say: "Fall back, oh church of God! Don't you see that Christian philosophy is going to be overcome by worldly philosophy? Fall back!" Geology plunges its crow's foot into the mountains, and there are great many people who say: "Scientific investigation is going to overthrow the Mosiac account of the creation. Fall back!" Friends of God have never any right to fall back.

Joshua falls on his face in chagrin. It is the only time you ever see the back of his face. He falls on his face and begins to whine, and he says, "Oh, Lord God, wherefore has thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of Jordan! For the Canaanites and all the inhabitants of the land shall hear of it, and shall surround us round and cut off our name from the earth."

I am very glad Joshua said that. Before it seemed as if he were a supernatural being, and therefore could not be an example to us; but I find he is a man, he is only a man. Just as sometimes you find a man under severe opposition, or in bad state of physical health, or worn out with overwork, lying down and sighing about everything being defeated, I am encouraged when I hear this cry of Joshua as he lies in the dust.

God comes and rouses him. How does he rouse him? By complimentary apostrophe? No. He says: "Get thee up. Wherefore hast thou upon thy face? A morsel and I warrant you, with a mortified look. But his old courage comes back. The fact was, that was not his battle. If he had been in it he would have gone on to victory. He gathers his troops around him and says: "Now let us go up and capture the city of Ai; let us go up right away."

They march on. He puts the majority of the troops behind a ledge of rocks in the night, and then he sends a comparatively small battalion up in front of the city. The men of Ai come out with a shout. This battalion in stratagem fall back and fall back, and when all the men of Ai have left the city and are in pursuit of this scattered, or seemingly scattered, battalion, Joshua stands on a rock, and see his locks flying in the wind as he points his spear towards the doomed city, and that is the signal. The men rush out from behind the rocks and take the city, and it is put to the torch, and then these Israel-

ites in the city march down and the flying battalion of Israelites return, and between these two waves of Israelitish prowess gain the victory; and while I see the curling smoke of that destroyed city on the sky, and while I hear the buzz of the Israelites and the groan of the Canaanites, Joshua hears something louder than all, ringing and echoing through his soul: "There shall not any man be able to stand before thee all the days of thy life."

But this is no place for the host of Joshua to stop. "Forward, march!" the third day he is before the city of Gibeon. It has put itself under the protection of Joshua. They sent word: "There are five kings after us; they are going to destroy us; send troops quick; send us help right away." Joshua has a three days' march more than double quick. On the morning of the third day he is before the enemy. There are two long lines of battle, but the Canaanites soon discover something. They say: "That is Joshua; that is the man who conquered the spring freshet and knocked down the stone wall and destroyed the city of Ai. There is no us fighting." And they sound a retreat, and as they begin to retreat, Joshua and his host spring upon them like a panther, pursuing them over the rocks, and as these Canaanites with sprained ankles and gashed foreheads retreat, the catapults of the sky pour a volley of hailstones into the valley and all the army of the heavens with bullets of fire begin to rain on the Canaanites against the ledges of Beth-horon.

"Oh!" says Joshua, "this is surely a victory." "But do you not see the sun is going down? Those Amorites are going to get away after all, and they will come up some other time and batter us, and perhaps destroy us." See, the sun is going down. Oh, for a longer day than has ever been seen in this climate! What is the matter with Joshua? Has he fallen in an apoplectic fit? No. He is in prayer. Look out when a good man makes the Lord his ally, Joshua raises his face, radiant with prayer, and looks at the descending sun over Gibeon, and at the faint crescent of the moon, for you know the queen of the night sometimes will slip around the palace of the day, pointing one hand at the descending sun and the other hand at the faint crescent of the moon, in the name of that God who shaped the worlds and moves the worlds, he cries: "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Aijalon. And they stood still. Whether it was by refraction of the sun's rays, or by the stopping of the whole planetary system, I do not know, and do not care. I leave it to the Christian scientists and the infidel scientists to settle that question, while I tell you I have seen the same thing. 'What!' say you, 'not the sun standing still?' Yes, the same miracle is performed now-ays. The wicked do not live out half their day, and the sun sets at noon. But let a man start out and battle for God, and the truth, and against sin, and the day of his usefulness is prolonged, and prolonged, and prolonged. But it is time for Joshua to go home. He is a hundred and ten years old. Washington went down the Potomac, and at Mount Vernon closed his days. Wellington died peacefully at Apsley House. Now, where shall Joshua rest? Why, he is to have his greatest battle now. After a hundred and ten years he has to meet a king who has more subjects than all the present population of the earth, his throne a pyramid of skulls, his parterre the graveyards and cemeteries of the world, and the heart of the world's hearse—the King of Terrors. But this is Joshua's greatest battle, it is going to be Joshua's greatest victory. He gathers his friends around him and gives his valedictory, and it what they are going to do; old men tell what they have done.

Dear old chief must be laid out. Handle him very gently, he is a hundred and ten years of age. Lay him out, stretch out those feet that walked dry shod the parted Jordan. Close those lips which helped blow the blast at which the walls of Jericho fell. Fold the arm that lifted the stone toward the doomed city of Ai. Fold it right over the heart that exulted when the five kings fell. But where shall we get the burnished granite for the headstone and the footstone? I bethink myself now. I imagine that for the head it shall be the sun that stood still upon Gibeon, and for the foot, the moon that stood still in the valley of Aijalon.

MEN AND WOMEN.

John J. Ingalls is going to be a candidate for the senate against Peffer. Mrs. Annie Leonard, the Raymonds was thrown from a bicycle in Portland the other day and rather painfully injured.

Senator Cal Brice has announced his opposition to free silver, but, as Mr. Toombs would say, "it's of no consequence."

Mrs. Ann Daffin, who died last week at Philadelphia, was present at the coronation of Queen Victoria. Mrs. Daffin was born in Hull, England, in 1806, and came to this country in 1838.

President Angell of the Humane Society offers a prize of \$50 for the best collection of instantaneous photographs of docked and over-checked horses, with the names and addresses of their owners.

Dr. Siemens, the electrician, has his residence in Berlin fitted from cellar to roof with electric appliances, and the dining-room, kitchen and wine cellar are connected by an electric railway system.

USEFUL KNOWLEDGE.

A snowstorm which raged in Lancaster, Pa., and vicinity on March 1, 1892, brought down thousands of minute, amber colored worms.

The Central Railway of Peru crosses the Andes at a place 15,635 feet above sea level, an elevation equal to that of the summit of Mount Blanc.

The barracks built for European soldiers are generally far better than the houses of the peasantry. Chelsea barracks, in England, cost £246 per man.

Silk is so cheap in Madagascar that the poorest people wear clothing made of it.

It is estimated that the annual sales of German toys in England amount to £2,000,000.

The weight of the earth is calculated by Professor Boys at 5,832,064,000,000,000,000 tons.

It is claimed that there are fifty-five dogs in the United Kingdom to every 1,000 inhabitants.

Most of the black pearls in existence come from the dark-tipped oyster of lower California.

IS A DEEP THINKER.

CLARENCE S. DARROW FAVORS FREE COINAGE.

The Great Chicago Scholar Sees in It the Redemption of the Wage Earning Classes - New Lights on the Subject.

It would perhaps be impossible to determine why gold and silver are used for money. The so-called civilized nations of the earth in this, as in most other customs, followed the barbarous nations, which had generally come to regard these metals as the best for purposes of exchange.

In ancient times they circulated as they do to-day, because of the intrinsic value of the coins. It required a comparatively large amount of labor to produce the metals; they were not found in so great a quantity, and therefore they were valuable as compared with most of the other metals and products of the earth. In early days all exchange was barter, and all business was done for cash. When goods were sold an equivalent was given. It was therefore necessary to have some "universal solvent" that could be exchanged for any commodity the purchaser might desire. Gold and silver gradually came to be regarded as this "universal solvent," and when commodities were bought and sold they were simply exchanged for so much of those metals as were equal to the value of the goods.

In those days when commodities were rare, when business was limited, when transactions were all made in cash, it was supposed or assumed that the gold and silver of the world were for some unknown reason of about the right quantity to do the work. In these days, when production is infinitely greater, when distribution and exchange is the principal business of the world and infinitely more than then, when all business is done in a different manner than in primitive times, it is still assumed that there is substantially the right amount of gold and silver to do the business of the world. No one has ever attempted to show how much money business needs or what are the natural laws that govern the use of money in the exchange of goods. It is assumed to-day, as it was a thousand years ago, that the so-called precious metals are found and can be found in the right quantities to satisfy the requirements of trade, and also to fulfill the other functions for which these metals are employed.

It is claimed and conceded on all hands that gold and silver circulate because of their intrinsic value; that these metals are money, and that all other forms of currency are promises to pay money; that in the last analysis all debts and all exchanges must be paid in coin. It must follow from this that the greater the amount of coin the less is its value per ounce or pound, and that it is always to the interest of the debtor to increase the volume of money, and to the interest of the creditor to diminish the amount. How the volume of currency affects those who are neither debtors nor creditors is a matter of pure speculation, as no one has ever proved, or seemingly tried to prove, how much coin is required to do the business of the world. The chief equities in the controversy over gold and silver are between the debtor and the creditor.

It is practically undisputed that from the formation of the government up to 1873 silver held at least an equal place before the law as the legal money of the land. All debts were payable in so many ounces of silver or so many ounces of gold, as the debtor might elect. All the gold and silver that could be obtained either by exchange or by digging in the earth was available for the liquidation of indebtedness.

It is claimed that the increased production of silver and the demonetization of this metal by other nations so added to its volume as to make it no longer fitted to perform the function of money, at least equally with gold.

The value of gold and silver, like that of all other commodities, is governed by the law of supply and demand. A little more than half the gold and silver of the world is used as money; the rest is used for other well-known purposes. A great increase in silver without an enlarged demand must decrease its value. And, equally, diminishing the amount of the circulating medium without decreasing its use must increase its value. If silver could be shoveled out of the earth as easily as sand it would become cheaper. Under free coinage the owner of 42½ grains could go to the mint and have a dollar mark placed upon his coin and it must be taken to liquidate a dollar's worth of debts. As silver grew cheaper, the prices of all commodities would necessarily rise. On the other hand, if the United States, using both gold and silver as money, should determine that silver should no longer be coined, but that gold must fill the place of both, then gold would necessarily rise and the price of all other commodities proportionately fall. The full measure of this change would not be realized at once, but gradually the law of supply and demand would enhance the value of the article that in this manner was compelled to do double duty until the prices had adjusted themselves to the decreased volume of circulating medium.

Prices did not fall immediately upon the demonetization of silver in 1873. Land and commodities have a certain value that has been gradually given then by the laws of trade. To change recognized values in the absence of a panic is a slow process, and the full effect of decreasing the volume of money could not be reached for years after the cause had commenced to operate. Shutting off the steam in a locomotive does not stop the loaded train at once. This change has been constantly going on for twenty years. Every year in this time the creditor has been able to de-

mand more than the debtor agreed to pay. It will go on until the adjustment is complete.

If it be assumed that the increased production of silver and its decreased use by other nations has cheapened the commodity to the detriment of the creditor, does it make it honest to demonetize silver and demand pay in gold?

If a note was given to be paid in wheat and in the year the note came due the production of wheat had doubled so that the note could be paid more easily than either the debtor or the creditor had reason to expect, would it not still be just to pay in wheat and should not the debtor profit by the increased production of the commodity in which he agreed to pay? Should the creditor be allowed to change the contract by demanding "spring" wheat or "fall" wheat for his debt? If the production of money increased after the debt was made, is it not right that the debtor should profit by this increase? If the production of money had decreased, would the creditor have asked to change the law to include copper or iron in the circulating medium, because gold and silver were too scarce? He would still have demanded his "pound of flesh." If it is easier to pay than it was then supposed, he has no right to demand more than the pound.

Whether silver is cheaper because of increased production in America or because of the smaller use in Europe cannot effect the equity of the case. When gold and silver were made money the debtor had the right to get them anywhere on the earth as cheaply as he could.

When it is contended that the increase of silver makes money cheaper, it must be admitted that destroying silver and leaving gold to do the work makes money dearer.

It is deliberately contended that gold alone should pay debts, and yet it is nowhere proposed that the debts should be discounted to make up for the increased value of gold.

The talk of "international agreement" is only a delusion and a snare. To urge that an international agreement should be had is to concede the whole case, and admit that the bimetallic is right. This controversy is between the use of gold alone and the use equally of gold and silver, and neither internationalism nor ratio has any bearing on the case.

If the American sends his wheat to Europe he will not take silver unless the silver is worth more than the wheat. If silver becomes plenty prices will rise, but this is the only effect, and this is certainly no reason why both gold and silver should not continue to be the money of the land. Silver is a valuable commodity used in every country of the world, and one of the chief products of the United States. There is no more danger that America can have too much silver than that she can have too much gold or too much iron.

The question of ratio has nothing to do with the controversy. So long as money circulates because of its commodity value all kinds of money should be of about the same value. Gold and silver have remained of nearly the same relative value for nearly 100 years. It is possible that over long periods of time it is desirable that the ratio should be changed. The exact ratio at which two articles will exchange is a question not of theory, but of practice. To enlarge the use of silver would necessarily increase its value. It would likewise necessarily decrease the value of gold, as both commodities would then be used to perform the new work now done by gold alone.

Up to 1873 silver and gold were coined on a ratio of 16 to 1; they should be restored to that basis. If it is then found by experiment that the ratio is not the proper one, as governed by the laws of trade, the ratio should be changed for convenience until they float together, but in making the change neither the debtor nor the creditor should be asked to bear all the loss. The silver dollar should be made larger and the gold dollar proportionately smaller until they circulate together.

It is, however, not necessary that they should be of equal value. Suppose the cheaper money does drive out the dearer—what of it? Not a dollar's worth of gold will leave America without a full equivalent in something. This is the law of trade. If it should all go to Europe we would get something worth more to us than the gold we sent away, and with this something and the productions of the country we can buy it back if it must be had. If silver should be cheaper property would be sold and debts contracted on the basis of this money, and no harm could result. That some contracts have been made in gold only shows how the powerful nullify the law. To restore silver so that it will equally perform the function of money will increase the supply of money and thus make it cheaper. It will make gold cheaper while it enhances the price of silver.

In the history of the country gold has sometimes been cheaper and silver has sometimes been cheaper, but business was done the same. Man does not live by gold alone, whatever its advocates may imagine.

In this issue there ought to be no chance for men to be deceived; those who are not for bimetalism are for gold. If we are to wait for England we must wait forever, and all financiers know it well. Both common sense and a moderate degree of national pride and independence ought to show the folly of waiting for England. England owns the bonds and credits of the world; the scarcer the money the more she is able to demand. If we are bound to follow England in dropping silver and taking gold she might equally compel us to drop gold and take diamonds. For America to wait for England to consent to bimetalism could only have been paralleled by the slaves in the south waiting for the masters to consent to freedom.

CLARENCE S. DARROW.

THE SUNDAY SCHOOL

LESSON X.—JUNE 9.—"THE WALK TO EMMAS."

The Golden Text: "He Opened to Us the Scriptures"—Luke XIV: 13-32—Jesus Reveals Himself to His Followers.

Introductory: Jesus appeared three times in the morning of the first Easter day, and then left the disciples to become gradually accustomed to the fact of His resurrection. Emmaus was a village seven or eight miles from Jerusalem. The name means "warm water," probably for baths. The site is uncertain.

I. An Afternoon Walk, verses 13-14. 13. In the afternoon of that same day he appeared to "two of them." One was Cleopas (an abbreviation of Cleopatra), of whom we know nothing, for the name is not the same as Cleopas (John xix: 25)—Cambridge Bible. The other one's name is unknown.

14. "And they talked together of all these things." Their conversation naturally turned on the all-absorbing question of the hour.

15. "Jesus Joins Them, verses 15-24. 15. "While they communed," Talked together. "Jesus Himself drew near." Jesus was already walking with them when they observed Him—Vincent.

16. "But their eyes were hidden." In what way is not said, but a partial explanation is given in Mark xvi: 12, where it is said that he appeared in another form.

17. "What manner of communications are these?" Implies that they were discussing with some earnestness.

18. "And Cleopas said unto Him," Literally, "Dost Thou alone sojourn at Jerusalem and not know? Have you just come, and so not heard? or do you live wholly alone, and hence do not know?"

19. "And He said unto them, 'What things?' In order to draw out their opinions. "A prophet, mighty in deed and word before God." However, the death of Jesus had made them doubt His Messiahship, they had no doubt that He was a prophet.

20. "Our rulers . . . have crucified Him." Treated Him as a malefactor.

21. "But we trusted." Rather, we hoped. "That it had been Me which should have redeemed Israel." The deliverance from Rome, a new kingdom of Israel. "And beside all this, to-day is the third day." Referring either to the length of time as extinguishing all hope, or to a reminiscence of the promise of Jesus that he would rise on the third day, and the reports may be true and there is hope.

22. "Jesus Opens the Scripture, 25-27. 25. "Then he said unto them, O fools! Not 'fools' in the sense in which it is now used. Lack of personal, independent thought. Reluctance to receive truth which is opposed to time and prejudice. "To believe all." They believed a portion of what the prophets taught, and rejected many things they could not reconcile with what they did believe.

23. "Jesus Reveals Himself, verses 28-32. 28. "The village." Emmaus. Probably the home of one of them. He made as though he would have gone further. "He certainly would have gone had he not been invited."

24. "But they constrained him." Pressed him with urgent entreaties. "To tarry with them." His personal friendship and love, his words and wisdom and help, are some of the blessings that flow from the abiding presence of Jesus.

25. "Sat at meat." Reclined at the table, "He took bread," or the loaf, thus assuming the position of master. "Blessed it." Gave thanks.

26. "And their eyes were opened." Whatever had hitherto held their eyes was taken away. Confirmed by the fact that "He vanished out of their sight," like one of supernatural power. "His place is empty, but His love is there."

27. "Did not our hearts burn within us?" Glowing with feeling and interest, kindling with desires after a better life, with love and joy and hope. "While He opened to us the Scriptures." The Old Testament, their entire Scriptures. Soon after Jesus left them, they hastened back to Jerusalem, to report the wonderful interview to the disciples.

TRANSATLANTICS.

Count Tolstol has another book, called "Priceless Wealth and the Trouble Attached to It."

The Scotch banks have reduced the rates of interest on deposits to 1 per cent, the lowest rate known.

A new symphonic poem by Siegfried Wagner, based on Schiller's "Siegfried," will be performed this spring in London.

For a charity festival in Brussels recently the sculptors got up a novel exhibition of statues executed in snow in one of the parks.

Forage made up in the form of bricks is being tried by the French war office. The bricks are made of hay, oats and bran in cakes as hard as a board and can be handled easily.

Berlin proposes to have an international art exhibition next year. The Association of Berlin Artists, with Anton von Werner, the painter, at its head, has the matter in charge.

Alluvial and reef gold has been discovered in Madagascar at Antinaha, north of Antananarivo. A thousand ounces were taken by native workers from a strip of ground twenty feet by three.

M. Dieulafoy, who, with his wife, explored the ruins of Susa, has been elected to the French Academie des Inscriptions. Mme. Dieulafoy not only received the Legion of Honor for her share in the work, but also the right to wear men's clothes in public.

CHIPS AND SHAVINGS.

It is claimed that the Grand falls on the Hamilton river in Labrador have a drop of 300 feet.

The Chicago police have a modern "Fagin" who paid boys 50 cents for stolen gold watches.

As vast as Alaska is, and as incalculable as its wealth, we paid Russia for it less than half a cent an acre.

A white-headed vulture captured in the year 1708 and taken to the aviary at Schoenbrunn castle, Vienna, lived until 1826—118 years.