### THROUGH PALESTINE

TALMAGE'S JOURNEY FROM JERUSA-LEM TO JERICHO

Wis fraphic Description of the Scenerys Recutting the Story of the Man Wounds ed by the Wayaids and the Good samuritum Music's Fowere

BROOKLES, N. V., Oct. 19, 1890, - Rev. Dr. name continued his course of sermons on the Holy land, and announced as his text Lake v . 80 "A cortain man want down from James les to desicho," Dr. Talmage saids Is in the meaning of Dec. 5, in Jerusalem, and we take stirrups for the road along which the wayfarer of old fell among thieves who left him wounded and half dead. Job's pleinre of the horse in the orient as having do had with thundar's is not true of mos horse now in Falestine. There is no Bullining in their book. Poorly fed and unmercitniy wheeked, they sometimes retork. To Americans and English, who are seens tomed to guide horses by the bridle, these voice, unknocquestrianism an uncertainty, and the pull on the bridle that you intend for slowing up of the pace may be mistaken for s hint that you want to out-gallop the wind they can c'imb steeps and descend procigoing for weeks without one dumbling step, amid rocky steeps, where an our party, and twenty two beasts of burden comp con pment. We are led by on Arab sheik with his black Nubian servant carrying a leaded gun in full sight, but it is the fact that this shock represents the Turk-ish government, which assures the safety of

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We gross the Johoshaphat valley which if it had not been memorable in history and were only now discovered, would excite the admiration of all who look upon it. It is like the gorges of the Yesemite or the chasms of the Yellowstone park. The sides of this Johoshaphat valley are tunneled with graves and overlooked by derusalem walls an sternity of depths overshadowed by an beavens and the earth full of sunshine we stary out on the very road mentioned in the text when it says: "A certain man went down from Jerusalem of Jericho and fell among thioves," No road that I ever saw was so well constructed for brigandage deep gul-leys, sharp turns, caves on either side. There are lifty places on the road where a highwayman might surprise and overpower an His cry for help, his shrick of pain, his death-groan would be answered met groups of men who, judging from their ness, have in their veins the blood of many generations of Rob Roys, Josephus mys that Hered at one time discharged from the services of the temple 40,000 men and that slam There has never been any scarcity of

of the go d Samaritan who came along that way and took care of a poor fellow who had been set upon by villainous Arabs and robbbinch that noon close by an old stone building said to be the tayern where the scene certain, for he little says the people passed on his way to the temple service and he is go home!" says the minister, man in a comatose state makes no answer, or, with a half-dazed look puts his semplat hand to his gashed forehead and deanly out " What " "Woll," says the minister "I must harry on to my duties in Jerusales lay. I cannot spend any more body of will take care of him. But this is one of be things that cannot be helped, anyhow, Reside that, my business is with souls and not with bodies. Good morning. And when you got well enough to get up I will be glad to see you at the temple." You hypocrite!
One of the chief offices of religion is to heal
wounds. You might have done here a kindness that would have been more acceptable up from your conser for the next three weeks and you missed the chance, Go on your way! Exercated by the centuries.

Soon afterward, a levite came upon the

scene. The Levites looked after the music of the temple and waited upon the priests and evite passing mong tals road where we my business is to sing in the apor if I am not there no y part. Buside that, there de frenchingenser for the conper se off may have given out, ate on erooked. But it seems this man in this condition, to is tomple. There, I have chan's as he strikes his heals into siles of the entinal carrying him, and the

the a third person is coming along this foul. You cannot expect him to do anything by way of alleviation, because he and the wounded man belong to different nations which have abominated each other for centu-The wounded man is an Israelite, tranger new coming on the scene of sufhe is a Samaritan. They belong to a me which hated each other with an other ation and malediction diabolic. They had opposition temples, one on Mount Gerigue a this Samaritan when he comes up will give the fallen Israelite another clip and say: flood for you! I will just finish the work bandits began and give you one more that will put you out of your misery.
bore is a rag of your cost that they did
deal and I will take that. What! Do dure to appeal to me for mercy! Hush

up! Why, your ancestors worshipped at Jornston when they ought to have worshipped at Coris m. Now take that! And that! No; the Samaritan rides up to the scene of suffering, gots off the beast and steps down and looks into the face of the wounded man and says: "This poor fellow does not belong

to my nation, and our ancestors worshipped in different places, but he is a man, and that in different places, but he is a man, and that makes us brothers. God pity him, as I do!" And he gets down on his succes and begins to examine his wounds, and straighten out his limbs to see if any of his bones are broken, and says: "My dear fellow, cheer up, for a med have no more care about yourself, for I am going to take care of you. Let me feel of your pulse! Let me listen to your breathing! I have in these bottles two liquids that will shelp you. The one is oil, and that will soothe the pain of these wounds and the other is wine, and your pulse is feeble and you feel faint, and that will stimulate you. Now I must ge: you to the nearest tavern."

"Oh, no;" says the man, "I can't walk; let me stay here and die," "Nonsense!" says the Samaritan. "You are not going to die. I am going to put you on this beast, and I will holt you on till I get you to a place where you can have a soft mattrass and an easy pillow."

man on his feet, and with much tugging and lifting, puts him on the beast, for it is astonishing how strong the spirit of kindness will make one, as you have seen a mother after three weeks of sleepless watching of her boy, down with searlet fever, lift that haif-grown boy, heavier than herself, from couch to to lounge. And so this sympathetic Samarian has unacted, see the processor is fan has, unaided, put the wounded man in the saidle, and at a slow pace the extempor-ized ambulance is moving toward the tavern. "You feel better now, I think," says the Samaritan to the Hebrew. "Yea," he says, "I do feel better," "Halloo, you landlord-help me carry this man in and make him comfortable," That night the Samaritan sat up with the Jew, giving him water whenever he felt thirsty and turning his pillow when it got hot, and in the morning before the Samaritan started on his journey, he said: "Laudlord, now I am obliged to go. Take good care of this man and I will be along here soon again and pay you for all you do for him. Meanwhile here is something to meet present expenses." The "two peace" he gave he landlord sounds small, but it was as muck as \$10 here and now, considering what it would there and then buy of food and lodg-

As on that December noon we sat under the shadow of the tavern where this scene of mercy had occurred, and just having passed along the road where the tragedy had happened, I could, as plainly as I now see our group under the tent: One drop of prac-tical Christanity is worth more than a temple of ecclesiasticism, and that good Samaritan had more religion in five minutes that that minister and that Levite had in a life time, and the most accursed thing on earth is national prejudice, and I bless God that I live in America, where Gentile and Jew, Protestant and Catholic, can live together without quarrel, and where, in the great national crucible, the differences of sect, and tribe, and people are being moulded into a great brotherhood, and that the question which the lawyer flung at Christ, and which brought forth this incident of the good Samaritan, "Who is my neighbor?" is bringing forth the answer, "My neighbor?" is bringing forth the answer, "My neighbor is the list one told me that these wails in Joshua's time, at the sounding trumpets of doom went down, now at the sounding trumpet of the gospel they come up again. And I thought a man appeared at the door of my tent, and I said: "Who are you and from whence have you come?" and he said: "I am the Samaritan you heard of at the tavern on the road from Jerusalem to Jericho, as taking care of the man who fell among thieves, and I have just come from the complete early in solitudes that were declared uninhabitable. Happy homes dot the landscape The church among the scho house are seen on every where. Rivers that had flowed through solitudes for centuries echo to the shrill steamboat whistle. forth the answer, "My neighbor is the first man I meet in trouble," and a wound close at hand calls louder than a temple seventeen miles off, though it covers nineteen acres.

But our procession of sight-seers is again in line, and here we pass through a deep ravine, and fery to the dragoman; "David, what place do you call this? and he replied; "This the world's Catholicon, "Glory be to the is the brook Cherith where Elijah was fed by Father, and to the Son, and to the Holy the ravens." And in that answer he overthrew my life-iong notions of the place where Elijah was waite i on by the black servants of the sky. A brook to me had meant a slight depression of ground, and a stream ford here was a chasm that an earthquake must have scooped out with its biggest shovel or split with its mighties battleaxe. Six hunsplit with its mightlest battleake. Six hunfeet deep is it, and the brook Cherith is a
giver, which, when in full force, is a silver
wedge, splitting the mountain into precipices. The feathered descendants of Eijah's ravens still wing their way across this
ravine, but are not like, the crows we supposed them to be. They are as large at
eagles, and one of them could carry in its
heak and one of them could carry in its
heak and clinched claw at once enough food feet deep is it, and the brook Cherith is a book and clinched claw at once enough food for half a dozen Elijahs. No thanks to the Favens; they are carnivorous and would rather have picked out the eyes of Elijah, whom they found at the mouth of his cave on the side of Cherith, waiting for his breakfast, having drunk his morning beverage from the rushing stream beneath, than have been his butlers and purveyors. But God compelled them, as He always has compelled and always will compel black and ornel and overshadowing providences to carry help to His children if they only have faits enough to catch the ble-sing as it drops from the seeming adversity; the greatest plessing always coming not with white wings but

black wings. But look! Look who tat four o'clock in the afternoon bursts upon our vision—the pair of Jericho and the valley of Jordon and the Dead sea. We have come to a place where the horses not so much walk as slide upon their haunches, and we all disnount, for the descent is simply terrific, though a princess of Wallachia, who fell here and was dangeronely injured, after recovery, spent a large amount of money in trying to make the road passable. Down and down till we saw the while tents pitched for us by our mulefall at the sound of poor music played on "rain's horo," that ancient instrument taken from the head of the leader of the flock of sheep, is periorated and prepared to be finger ed by the musical performer, and blown upon when present to the lips. As in another sermon theve fully described that scene, I will only say, that every day or seven days, the ministers of religion went amad the city of Joricho, blowing upon those rams' horns, and on the seventh day without the roll of a war chariot, or the stroke of a catapuit, or the swing of a bailista, crash! crash! crash! went the walls of the magnideent capital.

On the evening of Dec. 6, we walked amid the brick and mortar of that shatter d city, and I said to myself: All this done by poor music blest of (Yod, for it was not a harp or a flute, or a cla ping cymbal, on an organ played, at the sound of which the city surrendered to destruction, but a rude instrument making rude music blest of God, to the demolition of that wicked place which had for centuries defied the Almighty. had for centuries defied the Almighty.

And I said, if all this was by the
biessing of God on poor music, what mightier
things could be done by the biessing
of God on good music, skilful music,
gospel music. If all the good that has already been done by music were subtracted
from the world, I believe three-fourths of from the world, I believe three-fourths of the religion would be gone. The lullables of mothers which keepsounding on, though the lips that sang them forty years ago became ashes, the old hymns in log-cabin churches, and country meeting-houses, and psalms in Rouse's version in Scotch kirks, the anthem in English cathedrals, the roll of organs that will never let Handel, or Neethoven die, the thrum of harps, the sweep of the bow across has viols, the song of Sabbath schools storming the heavens, the doxology of great as

semblages—why, a thousand Jerichos of sin have by them all been brought down.

Now on this plain of Jericho the sun is setting, making the mountains look like batterides and battlements of amber and marcon and gold; and the moon, just above the crests, seems to be a window of heaven through which immortais might be looking down upon the seene. Three Arabs as watchmen sit beside the camp-fire at the door of my tent, their low conversation in a strange language all night long a soothing.

rather than an interruption. I had a dream that night never to be forgotten, that dream amid the complete rains of Jericho. Its past grandeur returned, and I saw the city as it was when Mark Antony gave it to Cleopatra and Herod bought it from her. And I hearinte hoofe of its swift steeds, and the runbling of its chariots and the shoute of excited spectators in its amplificator.

And there was white marble amid green

woe to wee until, perhaps the rippling waters shadowed by the great country alongside us, of the Fountain of Elisha suggesting it—as and lacking the splendid advertisement with sounds will sometimes give direction to a dream-I thought that the waters of Christ's western skies to attract the eyes of Europe, ing round the earth until on either side of described by travellers as a land of eterna sions, and all the blood of war was turned into and Dante's Inferno became Dante's Divina Commedia, and Paradise Lost was submerged by Paradise Regained, and tears became crystals, and cruel swords came out of foundries glistening plowshares, and, in my droam, at the blast of a trumpet the proserated walls of Jericho rose again. And some ed walls of Jericho rose again. And some one told are that these wails in Joshua's time, Jericho, as taking care of the man who fell among thieves, and I have just come from healing the last wound of the last unfortunate in all the earth," And I rose from my pillo in the tent to greet him, and my dream broke. and I realized it was only a dream, but a dream which shall become a glorious reality taken place during the lifetime of men who as surely as God is true and Christ's gospel is Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

NERO WORE A MONOCLE.

Hundred Years Old.

Spectacles were invented just six hundred in its power to exclude us from the presumed years ago this fall. The use of glass to aid advantages of its truly magnificent developsome say, by Salvino legit Armati; others, by the monk, Alexander of Spina. In the fourteanth century spectacles were used quite frequently by the very wealthy and high born, although they were still so scarce that they were bequeathed in wills with all the elaborate care that marked the disposition of feudal estate. The holy Antonius of Padua, they were bequeathed in wills with all the elaborate care that marked the disposition of a feudal estate. The holy Antonius of Padua, who preach d to the fishes when men refused to hear him, gave to the poor, according to the legend, not only his clothes, but also his spectacles.

The first spectacles, which were very expectacles, and justice. It is the Canadian birthright.

The first spectacles, which were very expensive, were made in Italy. Somewhat later the manufacture of cheaper glasses sprang up in Holland, and it spread late in the fourteenth century to Germany. Nurnberg and Rathenow acquired fame for their glasses between 1490 and 1500. For many years glasses were used only as means of aiding bad eyes. First in Spain appeared the fashion of wearing glasses merely for the sake of wearing them. It spread rapidly to the rest of the Continent and brought about the transformation of the old thirteenth century spectacles into eyeglasses and eventually, into the monecle, "the cosmopolitan trademark of the dandy,'

The most wonderful beard even seen in this

country, or perhaps, in any country, is worn by James Keith of Caldwell, Tex. Mr. Keith, was requested to show the full length of his heard, which he wears plaited and done up in a silk cloth under his skirt front. When unbraided and combed out it reached not only to the floor, but swept back nearly two feet, notwithstanding its owner is Sept. 19; Oct. 3, 17, and 31; Nov. a man of ordinary stature, A careful measurement showed it to be a little more than

seven feet in length.

Not long since Mr. Keith declined a handsome offer from P. T. Barnum to travel with his show, assigning as a reason that he was the owner of two flocks in Texas, one of sheep and the other of children, and he could not consent to leave them. Subsequently Mr. Barnum wrote him that he was anxious to see his remarkable beard, and offered to pay the expenses of a trip from Texas to New York it he would visit him. Mr. Keith acwhere he spont several days as the guest of the great showman. Mr. Keith is but 42 years of age, and this wonderful beard is the result of twelve years' growth.

The Benefit of Lightning Rods. In all cases of steady strain in which a charged cloud descending from the upper regions of the air, or approaching from a distance, might inflict serious injury upon an unprotected building, a well-designed and properly earth-connected lightning rod is an absolute safeguard. In a case of "impulsive rush," the rod may often be of use in bearing the brunt of the discharge, though sometimes the lightning will take no notice whatever of it, striking the building and altogether ne-gleet the rod; and it is even possible that a high rod might attract a destructive discharge which otherwise would not have occurred at which otherwise would not have occurred at all. Although, therefore, a lightning rod is in many cases, probably in a very large majority, of the greatest service, it cannot be depended upon as affording perfect immunity from risk; and the assumption which has universally been made by the "older electricians" that damage by lightning is in it elf conclusive evidence of some imperfection in the conductor, is an unfounded one.—Professor Bidwell in Nature.

Progress of the Country.

At the present moment, while some apprehension is undoubtedly felt as to the effect upon this country of the heatile fiscal legislation of the neighboring republic, it would be we'l for the People of Canada to consider the rise of the Confederation, its present condition and its future prospects, Taken caimly, chromaspectly, such a review must have the effect of banishing every And there was white marble amid group groves of palm and baisam; cold stone warmed with sculptured foliage; hard pillars cut into soft lace; fliads and Oriysseys in grante; basalt jet as the night, mounted by carbuncle flaming as the morning; upholstery dyed as though dipped in the blood of the battle-fields; robes encrusted with diamond; mosaics white as sea-foam flashed on by auroras; gayeties which the sun saw day by day, rivaled by reveis the moon saw by night; blasphemy built against the skies; ceilings stellar as the midnight heavens, grandeurs turretted, archivolted and intercolumnar; wickedness so appalling that established vocabulary fails, and we must make an adjective and call it flerodic.

Must have the effect of banishing every stand inting time in the defect of banishing every setting the name in thing the exemption of every man worthy the name of Canadian to follow on the innee which the name of Canadian to follow on the innee which have led, by gradual and almost imperceptible steps, to the present happy condition of the Dominiou. Many of our people have and responsibilities of manhood since these provinces were united. Few they are 'ut remember when our western territories were mitted, archivolted and intercolumnar; wickedness so appalling that established vocabulary fails, and we must make an adjective and call it flerodic.

Mornouto. 2.16 m. 3.50 m. 11.00 m. 2.50 m struceline out of the bush into the open of a more than mere pioneer existence. That was The region round about the city walls seemed to me white with cotton such as Then have greater than the meanness of the burget of the United Provinces of Upper and Lower Canada caused the late Fox. Isaac Buchman to say in the legislature, when certain members with such flors as can only grow where a tropical sun kisses the earth. And the hour came back to me when in the midst of all that splendor Herod died, commanding his sister Salome immediately after his death to secure the assassination of all the chief Jews whom he had brought to the city, and shut up in a circus for that purpose, and rethan mere pioneer existence. That was a time when the meanness of the burget of the United Provinces of Upper and Lower Canada caused the late Fox. Isaac Buchman to say in the legislature, when certain members were aquabiling over the estimates, that the business of his firm was greater than that of the trovernment. He spoke truly, but what one among those who sat around him sould have dreamed that, in less than haif a century, the poverty-stricken colory would have grown into a great confederacy, ex end and shut up in a circus for that purpose, and the news came to the audience in the theater as some one took the stage, and announced to the excited multitude; "Herod is dead!" Then in my dream, all the pomp of Jericho vanished and gloom was added to gloom, and declation to desolation and was a great free pe ple rising, by peace, inclusivy and thrift, to a for most peace it in among the greatest of nations? Oversalvation and the foundains "open to sin and uncleanness" were rolling through that plain and rolling across that continent, and roll-hunting ground for heaver, hears, and deer. their banks all the thorns became flowers, and all the deserts gardens, and all the hovels ion of a friege of icicles on the Arctic Creie mansions, and all the funerals bridal processions, and all the blood of war was turned into But in spite of all these disadvantages the the nearest man to this platform, see that lible story re-enacted, and I said aloud to the name of the north went on hewing out their destroy and the destroy of their

centuries echo to the shrill steamboat whistle. and railway trains rush through miles of waving grain giving the signal of progress to a world of greater promise than ever dazzled the dreams of a Pizzaro. All these things have are stul doing business in Canada. Why, then, should a people who have accomplished so much feel disquited at the pairty and necessarily ephemeral restriction put upon their trade by a surly faction in a neighboring country? Furthermore, be it observed, the larger part of the advances here enumerated,

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