THE GLORIOUS PALM.

DR. TALMAGE SPEAKS OF THE TYPE OF CHRIST'S TRIUMPH.

The Entry Into Jerusalem-A Lesson for Arbor Day-Thank God for the Trees. The Gospel of Self Sacrifice.

BROOKLYN, April 10.-This day is recognized as Palm Sunday throughout the world, and that fact gave direction to Dr. Talmage's sermon. Among the hymns sung was the hymn-

Clad in raiment pure and white, Victor palms in every hand. Text, John xii, 13, "They took branches of palm trees and went forth to meet him." How was that possible? How could palm branches be cast in the way of Christ as he approached Jerusalem? There are scarcely any palm trees in Central Palestine. Even the one that was carefully

guarded for many years at Jericho has gone. I went over the very road by which Christ approached Jerusalem, and there are plenty of olive trees and fig trees, but no palm trees that I could see. You must remember that the climate has changed. The palm tree likes water, but by the cutting down of the forests, which are leafy prayers for rain, the land has become un friendly to the palm tree. Jericho once stood in seven miles of palm grove. Olivet was crowned with palms. The Dead sea has on its banks the trunks of palm trees that floated down from some oldtime palm grove and are preserved from decay by the salt which they received from the Dead sea.

SPARE THE TREES. Let woodmen spare the trees of America, if they would not ruinously change the climate and bring to the soil barrenness instead of fertility. Thanks to God and the legislatures for Arbor Day, which plants trees, trying to atone for the ruthlessness which has destroyed them. Yes, my text is in harmony with the condition of that country on the morning of Palm Sunday. About three million people have come to Jerusalem to attend the religious festivi ties. Great news! Jesus will enter Jerusalem today. The sky is red with the morning, and the people are flocking out to the foot of Olivet, and up and on over the southern shoulder of the mountain, and the procession coming out from the city meets the procession escorting Christ, as he comes toward the city. There is a turn in the road, where Jerusalem suddenly bursts upon the vision.

We had ridden that day all the way from Jericho, and had visited the ruins of the house of Mary and Martha and Lazarus, and were somewhat weary of sight seeing, when there suddenly arose before our vision Jerusalem, the religious capital of all Christian ages. That was the point of observation where my text comes in. Alexander rode Bucephalus, Duke Elie rode his famous Marchegay, Sir Henry Lawrence rode the high mettled Conrad, Wellington rode his proud Copenhagen, but the conqueror of earth and heaven rides a colt, one that had been tied at the roadside. It was unbroken, and I have no doubt fractious at the vociferation of the populace. An extemporized saddle made out of the garments of the people was put on the beast. While some people griped the bridle of the colt, others reverently waited upon Christ at the mounting.

The two processions of people now become one-those who came out of the city and those who came over the hill. The orientals are more demonstrative than we of the western world, their voices louder, symbols by which they express their emotions more significant. The people who left Phocea, in the far east, wishing to make impressive that they would never return, took a red hot ball of iron and threw it into the sea, and said they would never return to Phocea until that ball rose and floated on the surface. Be not surprised, therefore, at the demonstration in the text. THE VISTA OF PALMS.

As the colt with its rider descends the slope of Olivet, the palm trees lining the road are called upon to render their contribution to the scene of welcome and rejoicing. The branches of these trees are high up, and some must needs climb the trees and tear off the leaves and throw them down, and others make of these leaves an emerald pavement for the colt to tread on. Long before that morning the palm tree had been typical of triumph. Herodotus and Strabo had thus described it. Layard finds the palm leaf cut in the walls of Nineveh, with the same significance. In the Greek athletic games the victors carried palms. I am very glad that our Lord, who five days after had thorns upon his brow, for a little while at least had palms strewn under his feet. Oh, the glorious palm! Amarasinga, the Hindoo scholar, calls it "the king among the grasses." Linnæus calls it "the prince of vegetation."

Among all the trees that ever cast a shadow or yielded fruit or lifted their arms toward heaven, it has no equal for multitudinous uses. Do you want flowers? One palm tree will put forth a hanging garden of them, one cluster counted by a scientist containing 207,000 blooms. Do you want food? It is the chief diet of whole nations. One palm in Chili will yield ninety gallons of honey. In Polynesia it is the chief food of the inhabitants. In India there are multitudes of people dependent upon it for sus-Do you want cable to hold ships or cords

to hold wild beasts? It is wound into ropes unbreakable. Do you want articles of house furniture? It is twisted into mats and woven into baskets and shaped into drinking cups and swung into hammocks. Do you want medicine? Its nut is the chief preventive of disease and the chief cure for vast populations. Do you want houses? Its wood furnishes the wall for the homes, and its leaves thatch them. Do you need a supply for the pantry? It yields sugar and starch and oil and sago and milk and salt and wax and vinegar and candles. GIVE US MORE PALM TREES.

Oh, the palm! It has a variety of endowments, such as no other growth that ever rooted the earth or kissed the heavens. To the willow, God says, "Stand by the water courses and weep." To the cedar he says, "Gather the hurricanes into your bosom." To the fig tree he says, "Bear fruit and put it within reach of all the people." But to the palm tree he says, "Be garden and storehouse and wardrobe and ropewalk and chandlery and bread and banquet and manufactory, and then be type of what I meant when I inspired David, my servant, to say, 'The righteous shall flourish like a

Oh, Lord God, give us more palm trees -men and women made for nothing but to be useful; dispositions all abloom; branches of influence laden with fruit; people good for everything, as the palm tree. If kind words are wanted they are ready to utter them. If helpful deeds are needed they are ready to perform them. If plans of usefulness are to be laid out they are ready to project them. If enterprises are to be forwarded they are ready to lift them. People who say "Yes! Yes!" when they ire asked for assistance by word or deed, instead of "No! No!"

Most of the mysteries that bother others do not bother me, because I adjourn them; but the mystery that really bothers me is why God made so many people who amount to nothing so far as the world's betterment is concerned. They stand in the way. They object. They discuss hindrances. They suggest possibilities of failure. Over the road of life, instead of pulling in the traces, they are lying back in the breechings. They are the everlast-

of Beaver Creek, Minn., "during the winter, I have been troubled with a pain- the liver, stomach and bowels through ful swelling of the feet, which physi- the nerves. A new discovery. Dr. cians claimed was rheumatic gout. I Miles' Pills speedily cure biliousness, was treated by some of our best physition. Unequaled for men, women, chilwe make room for the following testicians, and obtained but little, if any, rediction. Smallest, mildest, surest! 50 without benefit. During the winter of Daley:s drug store. 1887, when my feet were so swollen and 1887, when my feet were so swollen and inflamed that I could not wear my boots. I commenced using Chamberlain's Pain Balm. The first application reduced the swelling and inflammation, and the use of one fifty cent bottle so completely relieved me, that I discontinued my canes and was able to get around all right and wear my boots." 50 cent bottle for sale by A. G. Daley, Ellicott City, and Walter R. Rudy, Mt. Airy, Md.

G. W. McKnew, Millersville, Md., says: "Last spring I ordered one half ton each of Powell's Potato Producer and Red Bag Fertilizer. I take pleasure in writing you that I never paid a bill with more pleasure in my life. The Guano was all that any one could desire. I shall use it again next year and recommend it to all who wish an honest Fertilizer, and one that holds its own in both wet and dry weather."

Side got so tender he could not lie on it, his heart fluttered, he was alarmed, went to different doctors, found no relief, but one bottle of Dr. Miles' New Heart Cure cured him. The elegant book, "New and Startling Facts," free at Daley's plant was all that any one could desire. I shall use it again next year and recommend it to all who wish an honest Fertilizer, and one that holds its own in both wet and dry weather."

Better weather he could not lie on it, his heart fluttered, he was alarmed, went to different doctors, found no relief, but one bottle of Dr. Miles' New Heart Cure cured him. The elegant book, "New and Startling Facts," free at Daley's and Startling Facts, "free at Daley's plant of the could not lie on it, his heart fluttered, he was alarmed, went to different doctors, found no relief, but of the doctors of the

ing No. They are bramble trees, they are willows, always mourning; or wild cherry trees, yielding only the bitter; or crab apple trees, producing only the sour, while God would have us all flourish like the palm tree. Planted in the Bible that tree

always means usefulness. But how little any of us or all of us accomplish in that direction. We take twenty or thirty years to get fully ready for Christian work, and in the afterpart of life we take ten or twenty years for the gradual closing of active work, and that eaves only so little time between opening and stopping work that all we accomplish s so little an angel of God needs to exert imself to see it all.

THE GOSPEL OF USEFULNESS. Nearly everything I see around, beneath and above in the natural world suggests useful service. If there is nothing in the Bible that inspires you to usefulness, go out and study the world around you this springtime, and learn the great lesson of usefulness. "What art thou doing up here, little star? Why not shut thine eyes and sleep, for who cares for thy shinng?" "No," saith the star, "I will not sleep. I guide the sailor on the sea. I theer the traveler among the mountains, I help tip the dew with light. Through the window of the poor man's cabin I cast a beam of hope, and the child on her mother's lap asks in glee whither I come and what I do and whence I go. To gleam and glitter, God set me here. Away! I have no

time to sleep."

The snowflake comes straggling down. 'Frail, fickle wanderer, why comest thou here?" "I am no idle wanderer," responds the snowflake. "High up in the air I was born, the child of the rain and the cold, and at the divine behest I come, and I am no straggler, for God tells me where to put my crystal heel. To help cover the roots the grain and grass, to cleanse the air, to make sportsmen more happy and the ingle fire more bright, I come. Though so light I am that you toss me from your muffler and crush me under your foot, I am doing my best to fulfill what I was made for. Clothed in white I come on a heavenly mission and when my work is done and God shall call, in morning vapor I shall go back, drawn by the fiery courses of the

"What deest thou, insignificant grass blade under my feet?" "I am doing a work," says the grass blade, "as best I can. I help to make up the soft beauty of field and lawn. I am satisfied, if, with millions of others no bigger than I, we can give pasture to flocks and herds. I am wonderully made. He who feeds the ravens gives ne substance from the soil and breath from the air, and he who clothes the lilies of the field rewards me with this coat of

LESSONS OF THE CLOUDS. "For what, lonely cloud, goest thou cross the heavens?" Through the bright air a voice drops from afar, saying: "Up and down this sapphire floor I pace to teach men that like me they are passing iway. I gather up the waters from lake and sea, and then, when the thunders toll. refresh the earth, making the dry ground to laugh with harvests of wheat and fields of corn. I catch the frown of the storm and the hues of the rainbow. At evening tide on the western slopes I will pitch my tent, and over me shall dash the saffron, and the purple, and the fire of the sunset. A pillar of cloud like me led the chosen cross the desert, and surrounded by such as I the Judge of Heaven and Earth will at last descend, for 'Behold he cometh with clouds!" " Oh, my friends, if everything in the inan-

imate world be useful, let us immortal men their gesticulations more violent and the and women be useful, and in that respect be like the palm tree. But I must not be tempted by what David says of that green shaft of Palestine, that living and glorious pillar in the eastern gardens, as seen in olden times—the palm tree; I must not be tempted by what the Old Testament says of it, to lessen my emphasis of what John, the evangelist, says of it in my text. Notice that it was a beautiful and lawful obbery of the palm tree that helped make ip Christ's triumph on the road to Jerusalem that Palm Sunday. The long, broad, green leaves that were strewn under the feet of the colt and in the way of Christ vere torn off from the trees. What a pity, ome one might say, that those stately and graceful trees should be despoiled. The sap oozed out at the places where the branches broke. The glory of the palm tree was appropriately sacrificed for the Saviour's triumphal procession. So it always was, so it always will be in this world-no worthy triumph of any sort

without the tearing down of something Brooklyn bridge, the glory of our continent, must have two architects prostrated, the one slain by his toils and the other for a lifetime invalided. The greatest pictures of the world had, in their richest coloring, the blood of the artists who made them. The mightiest oratorios that ever rolled through the churches had, in their pathos, the sighs and groans of the composers. who wore their lives out in writing the harmony. American Independence was triumphant, but it moved on over the lifeless forms of tens of thousands of men who fell at Bunker Hill and Yorktown and the battles between which were the hemor-

rhages of the nation. THE KINGDOM OF GOD ADVANCES. The kingdom of God advances in all the earth, but it must be over the lives of missionaries who die of malaria in the jungles or Christian workers who preach and pray and toil and die in the service. The Saviour triumphs in all directions—but beauty and strength must be torn down from the palm trees of Christian heroism and consecration and thrown in his pathway.

To what better use could those palm trees on the southern shoulder of Mount Olivet and clear down into the Valley of Gethsemane put their branches than to surrender them for the making of Christ's journey toward Jerusalem the more picturesque, the more memorable and the more triumphant? And to what better use could we put our lives than into the sacrifice for Christ and his cause and the happiness of our fellow creatures? Shall we not be willing to be torn down that righteousness shall have triumphant way? Christ was torn down for us. Can we not afford to be torn down for him? If Christ could suffer so much for us, can we not suffer a little for Christ? If he can afford on Palm Sunday to travel to Jerusalem to carry a cross, can we not afford a few leaves from our branches to make emerald

his way? The process is going on every moment in all directions. What makes that father have such hard work to find the hymn today? He puts on his spectacles and holds the book close up, and then holds it far off, and is not quite sure whether the number of the hymn is 150 or 130, and the fingers with which he turns the leaves are very clumsy. He stoops a good deal, although once he was straight as an arrow, and his eyes were keen as a hawk's, and the hand he offered to his bride on the marriage day was of goodly shape and as God made it. I will tell you what is the matter. Forty years ago he resolved his family should have no need and his children should be well educated and suffer none of the disadvantages of lack of schooling from which he had suffered for a lifetime, and that the wolf of hunger should never put its paw on his doorsill, and for forty or fifty years he has been tearing off from the palm tree of his physical strength and manly form branches to throw in the path way of his household. It has cost him muscle and brain and health and eyesight, and there have been twisted off more years from his life than any man in the crowd on the famous Palm Sunday twisted off

Miles' Nerve & Liver Pills. Act on a new principle-regulating

G. W. McKnew, Millersville, Md., says:

branches from the palm trees on the road rom Bethpage to Jerusalem. THE CAREWORN MOTHER.

What makes that mother look so much older than she really is? You say she ought not yet to have one gray line in her hair. The truth is the family was not al ways as well off as now. The married pair had a hard struggle at the start. Examine the tips of the forefinger and thumb of her right hand, and they will tell you the story of the needle that was plied day in and day out. Yea, look at both her hands, and they will tell the story of the time when she did her own work, her own mending and scrubbing and

Yea, look into the face and read the story of scarlet fevers and croups and midnight watchings, when none but God and herself n that house were awake, and then the burials and the loneliness afterward, which was more exhausting than the preceding watching had been, and no one now o put to bed. How fair she once was, and is graceful as the palm tree, but all the oranches of her strength and beauty were long ago torn off and thrown into the pathway of her household.

Alas! that sons and daughters, themelves so straight and graceful and educated, should ever forget that they are walking today over the fallen strength of an industrious and honored parentage. A little ashamed, are you, at their ungrammatical utterance? It was through their sacrifices that you learned accuracy of speech. Do you lose patience with them ecause they are a little querulous and omplaining?

I guess you have forgotten how querulous and complaining you were when you were getting over that whooping cough or hat intermittent fever. A little annoyed, are you, because her hearing is poor and you have to tell her something twice? She was not always hard of hearing. When you were two years old your first call for a drink at midnight woke her from a sound sleep as quick as any one will waken at the trumpet call of the resurrection. MATERNAL FIDELITY.

Oh, my young lady, what is that under he sole of your fine shoes? It is a palm leaf which was torn off the tree of maternal fidelity. Young merchant, young lawyer, young journalist, young mechanic, with good salary and fine clothes and refined surroundings, have you forgotten what a ime your father had that winter, after the ummer's crops had failed through droughts or floods or locust, and how he vore his old coat too long and made his old hat do, that he might keep you at school or college? What is that, my young man, under your fine boot today, the beot that so well fits your foot, such a boot as your father could never afford to wear? It must be a leaf from the palm tree of your father's self sacrifices. Do not be ashamed of him when he come to town, and because his manners are a little old fashioned try to smuggle him in and smuggle him out, but call in your best friends and take him to the house of God and introduce him to your pastor and say, "This is my father." If he had kept for himelf the advantages which he gave you he would be as well educated and as well gotten up as you. When in the English parliament a member was making a great speech that was unanswerable a lord de-risively cried out, "I remember you when you blackened my father's boots?" "Yes," replied the man, "and did I not do it well?" Never be ashamed of your early surroundings. Yes, yes, all the green leaves we walk over were torn off some wilm tree.
FORGET THE UNPLEASANT THINGS.

I have cultivated the habit of forgetting the uppleasant things of life, and I chiefly remember the smooth things, and as far as I remember now my life has for the most part moved on over a road soft with green leaves. They were torn off two palm trees that stood at the start of the road. The prayers, the Christian example, the good advice, the hard work of my father and mother. How they toiled! Their fingers were knotted with hard work. Their foreheads were wrinkled with many cares. Their backs stooped from carrying our burdens.

They long ago went into slumber among their kindred and friends on the banks of the Raritan, but the influences they threw in the way of their children are yet green as leaves the moment they are plucked from a palm tree, and we feel them on our brow and under our feet, and they will strew all the way until we lie down in the same slumber. Self sacrifice! What a thrilling word. Glad am I that our world has so many specimens of it. The sailor boy on shipboard was derided because he would not fight or gamble, and they called him a coward. But when a child fell overboard and no one else was ready to help, the derided sailor leaped into the sea, and, though the waves were rough, the sailor, swimming with one arm, carried the child on the other arm till rescued and rescuer were lifted into safety, and the cry of coward ceased and all huzzaed at the scene of daring and self sacrifice.

A WIDOW'S HEROISM. When recently Captain Burton, the great author, died, he left a scientific book in manuscript, which he expected would be his wife's fortune. He often told her so. He said, "This will make you independent and affluent after I am gone." He sudden ly died, and it was expected that the wife would publish the book. One publisher told her he could himself make out of it \$100,000. But it was a book which, though written with pure scientific design, she felt would do immeasurable damage to public

morals. With the two large volumes, which had cost her husband the work of years, she sat down on the floor before the fire and said to herself, "There is a fortune for me in this book, and although my husband wrote it with the right motive and scientific people might be helped by it, to the vast majority of people it would be harmful, and I know it would damage the world." Then she took apart the manuscript sheet after sheet and put it into the fire, until the last line was consumed. Bravo! She flung her livelihood, her Lome, her chief worldly resources under the best moral and religious interests of

the world. How much are we willing to sacrifice for others? Christ is again on the march, not from Bethpage to Jerusalem, but for the conquest of the world. He will surely take it, but who will furnish the palm branches for the triumphant way? Self sacrifice is the word. There is more money paid to destroy the world than to save it. There are more buildings put up to ruin the race than churches to evangelize it. There is more deprayed literature to blast men than good literature to elevate them. Oh, for a power to descend upon us all like that which whelmed Charles G. Finney with mercy, when, kneeling in his law office, and before he entered upon his apostolic career of evangelization, he said: "The Holy Ghost descended on me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed it seemed to come in waves and waves of liquid love. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense wings. I wept aloud with joy and love. These waves came over me and over me one after another, and until, I recollect, I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more." And when a gentleman came into the office and said, Mr. Finney, you are in pain?" he replied, "No, but so happy that I cannot live."

THE GLORIOUS FUTURE. My hearers, the time will come when Admitted the Facts Newspaper editors have to be very careful in opening their columns for statements. But aware that the Dr. Miles Medical Company are responsible, monial from R. McDougall, Auburn, lief, and used many so-called cures, doses 25 cents. Samples free at A. G Ind., who for two years noticed a stoppage or skipping of the pulse, his left side got so tender he could not lie on it

upon the whole church of God will descend such an avalanche of blessing, and then the bringing of the world to God will be a matter of a few years, perhaps a few days or a few hours. Ride on, O Christ! for the evangelization of all nations. Thou Christ who didst ride on the unbroken colt down the sides of Olivet, on the white horse of eternal victory ride through all nations, and may we, by our prayers, and our self sacrifices, and our contributions, and our consecrations, throw palm branches in the way. I clap my hands at the coming vic-

I feel this morning as did the Israelites when, on their march to Canaan, they came not under the shadow of one palm tree, but of seventy palm trees, standing in an oasis among a dozen gushing fountains, or as the Book putsit, "Twelve wells of water and threescore and ten palm trees." Surely there are more than seventy such great and glorious souls present today. Indeed, it is a mighty grove of palm trees, and I feel something of the raptures which I shall feel when, our last battle fought, and our last burden carried, and our last tear wept, we shall become one of the multitudes St. John describes "clothed in white robes and palms in their hands."

Hail thou bright, thou swift advancing, thou everlasting Palm Sunday of the skies! Victors over sin and sorrow and death and woe, from the hills and valleys of the heavenly Palestine, they have plucked the long, broad, green leaves and all the ransomed-some in gates of pearl, and some on battlements of amethyst, and some on streets of gold, and some on seas of sapphire, they shall stand in numbers like the stars, in splendor like the morn, waving their palms!

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The Theatre Train leaves Baltimore at 11 15 p.m., daily and arrives at Ellicott City at midnight. Frederick and Mt. Airy to Baltimore. 20114488 4438 = 248 = 34 857848:

Western Maryland Time Table.

*Daily. †Daily except

IN EFECT FEB. 22, 1892. Leave Hillen Station as follows:

DAILY. .35 A. M .- Fast Mail for Norfolk and West ern R. R. and Southern and Southwestern points; also Glyndon, Westminster. New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfleld, Hagerstown, and ex-cept Sunday, Chambersburg, Waynesboro, points on B. and C. V. R. R., Martinsburg, W. Va., and Winchester, Va. DAILY EXCEPT SUNDAY

DAILY EACEPT SUNDAY

7.15 A. M.—Accommodation for Gettysburg and all points on B and H. Div. also Main Line east of Emory Grove.

8.00 A. M.—Mail for Williamsport, Hagerstown, Shippensburg and points on Main Line B and C. V. R. R., also Frederick and Emmittsburg, and points on Norfolk and Western R. R. to Shemandoah.

10.00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle. Carlisle.

1.25 P. M.—Accommodation for Arlington.

2.16 P. M.—Accommodation for Emory Grove.

3.32 P. M.—Express for Armoton, Howardvide, Owings's Mills, Glyndon, and all points

vinte, Owings's Mills, Glyndon, and all points on B. and H. Division.
4.00 p. M — Express for Arlington, Mt. Hope, Pikesville, Green Spring Junction, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R., and Norfolk and Western R. R. to Shenandoah.
5.15 p. M.—Frederick train.
20 p. M.—Accommodation for Union Bridge.
8.46 p. M.—Accommodation for Emory Grove. 3.46 p. M.—Accommodation for Emory Grove. 11.35 p. M.—Accommodation for Emory Grove. SUNDAYS.

9.30 A. M.-Accommodation for Union Bridge and Hanover. 2.30 P. M.—Accommodation for Union Bridge. 4.00 P. M.—Accommodation for Emory Grove 10.05 P. M.-Accommodation for Emory TRAINS ARRIVE AT HILLEN STATION, Daily = 7.14 P. M = Daily (except Sunday) 6.50, 7.40, 8.39, 9.40, 11.10 A, M., and 12.12, 2.40, 5.10, 5.53 and 7.00 P. M. Sundays only. = 9.07 and 10.20 A. M., 6.15 and 9.15 P. M. Ticket and Baggage Office, 2.5 East Baltimore St.

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