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Isidor Rayner, the new Senator from Maryland, had a Jewish father, but married a Presbyterian wife. He has been described as one Baltimore lawyer at the blank page between the old and the new Testaments. When running for Congress, he used to attend the Jewish synagogue, of which his father was president every Saturday, and then accompany his wife to the Presbyterian church on Sunday. He was never seriously inoculated with any particular religious germ.

Herodias was in her boudoir. Ambition was her ruling vice. She had discarded her rightful husband, father of her beautiful daughter, because, forsooth, he had no title. She married one who already sustained the relation of uncle and brother-in-law to her, and in doing so displaced a loyal wife from her husband's side.

At length Herodias had a title and numerous palaces and fawning courtiers; but she had also a Nemesis, whose imperious "It is not lawful," neither threat nor bribery could silence. Her strait was desperate. The uncompromising preacher of righteousness was making progress with her paramour. If he converted her, she would be discarded, and all lost. She had secured the Baptist's imprisonment. But looks and bars seemed no restraint to his subtle influence, while his dungeon-walls seemed to echo his "It is not lawful!" with ever louder detonations.

The desperate and wicked woman baited her hook with her daughter's modesty, and went angling in the pool of drunken revelry. When Antipas found himself caught, he lacked moral courage to snap the hook. He feared to vex Herodias, and had superstitious scruples about breaking his oath. He doubted the effect of his vacillation upon the courtiers and chilicians whom he was seeking by this very banquet to attach more closely to himself. On the other hand, he was apprehensive of the effects on the people of the murder of one who stood so high in their regard. Wretched man! This was the turning-point in his career. With the infamous choice of this hour he began the descent which terminated in disgrace and death.

A moment later, Salome, a paragon of voluptuous beauty, flushed with her lascivious dance carries, with an unhumanly steady hand a golden platter from the banquet-table, on which rests the head of the martyr. A choice dish that for Herodias! It was her share in the banquet.

THE TEACHER'S LANTERN.

A character in which there is no balance-wheel of principle is despicable. When such a one reaches a position of power it is public calamity. "As a roaring lion and a raging bear, so is a wicked ruler over the poor people." Some who would be lavish in their upbraiding of a social outcast are singularly mute before sin while it is shined in wealth, luxury, and power. John Baptist was not of that order.

No station in life is so lofty as to lift its occupant above the reach of the pains and penalties of sin. They can pass even pale doors and fall with their full weight upon king's hearts.

It is a fearful thing to deliberately cherish hatred and revenge in the heart. It is the seed of murder, and is sure to bear its crimson fruit.

For his oath's sake. A poor woman of my city said to me last winter that there came a day when they had not a scrap to put on the table. She put her shawl and went down to the corner saloon, and stated the fact to the saloonkeeper, reminding him in addition, that her husband had spent a good deal of money at his bar. He professed to be sorry for her, but said he had promised not to aid anybody, and therefore could not help her.

Surprising how tenacious some men are of their oaths and promises when it suits their convenience! That proverb has no weight with them, "A bad promise is better broken than kept."

This banquet seems to have been, in part at least, a military affair. Antipas was toasting and feasting his officers. He was putting them in heart for the war into which his unnatural crime had plunged him.

Their ivory couches rested upon tessellated floor of banquet-hall in the marble palace, within the impregnable fortress of Macheras. The tetraech's couriers had brought in baste from every quarter the daintiest viands of fish, flesh, and fowl, while wine filled golden goblets to their brim, and the air was scented with jet and spray of perfume.

his love of self and sin. Whom I headed: No need of the Baptist now! Conscience performed the office of ten thousand accusers.

That the way of the transgressor is hard never had more apt illustration than in the case of Herod and Herodias. The inordinately ambitious woman induced her husband to go to Rome and enter his claim to the title of king. But he lost even what he had and both perished miserably in exile.

CHILD-STUDY AND SUNDAY-SCHOOL METHODS.

Benjamin Kidd affirms the sense of reverence to be a preponderating element in the type of character which the civilization of the future demands. It will be observed that we have ready at hand an efficient agency for the cultivation of reverence. It is the Sunday-school. In America alone ten million scholars are enrolled. In spite, however, of great numbers and thorough organization, it is an open question whether the end desired is always conserved. It has taken the Sunday-school a hundred years to outrun the semi-secular tinge Robert Raikes gave it, a secularity for which he is not altogether responsible—while, under the circumstances, he could hardly avoid—but for which there is not the slightest excuse at the present day.

The idea that the Sunday-school is an annex or addendum to the Church should not be tolerated. In the true ideal, it is the Church. The Church resolves itself into that specific form for the time being for the specific purpose of stimulating reverence and imparting religious knowledge. If this be true, the same spirit which pervades the public service should characterize the Sunday-school. The worshipful and reverent spirit need not be lugubrious or severe. In fact, the real article is never that. The smart, patronizing, affectedly-stirring conduct of a school is palpably out of harmony with the high ideal of reverence. The unecclesiastical furniture, cast-off, second-hand, marble-top tables and wornout divans, are at war with the reverent spirit. The appointments of the Sunday school should be ecclesiastical. The symbols of faith should be displayed. There should be a lectern. As an object-lesson, the superintendent ought to read from a large Bible, in sight of the children. The singing, too, must be worshipful. The business incidental to a Sunday-school should come before the opening—the books returned and taken out, and the library closed and the librarian in a class. The secretary takes the census, and the treasurer the offering, before the school is called to order. By this rule certain very desirable ends will be conserved. Interruption of class work will be avoided and a contingent added to the corps of teachers or scholars. The following order of service is suggested: 1. Silence. 2. Invocation. 3. "Gloria Patri." 4. Lesson study (when the scholars are freshest; short; not too many things; some things thoroughly). 5. Supplemental ethical lesson. 6. Review from the desk, if desirable, and if there is one present who is competent to conduct it. 7. Or an ethical address. 8. Silence. 9. Passage read from the great Bible at the lecture. 10. Hymn. 11 Prayer. 12. Benediction. 13. Silence. 14. Separation.

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