Should Christians Insure?

"Let him appoint officers over the land and ake up the fifth part of the land of Egypt in the seven plenteous years."-Genesis 41: 36

THESE were the words of Joseph, the president of the first life insurance comoany that the world ever saw. Pharaoh had a dream that distracted him. He thought he stood on the banks of the civer Nile, and saw coming up out of the river, seven fat, sleek, glossy cows, and they began to browse in the thick grass. Nothing frightful about that. But after them, coming out of the same river, he saw seven cows that were for you to be so absorbed in the heaven gaunt and starved, and the worst looking cows that had ever been seen in the land, and, in ferocity of hunger, they devoured their seven fat predecessors. Pharaoh, the king, sent for Joseph to decipher these

MIDNIGHT HIEROGLYPHICS.

Joseph made short work of it, and intimated that the seven fat cows that came out of the river are seven years with plenty to eat, the seven emaciated cows that followed them are seven years with nothing to eat. "Now," said Jesoph, "let us take one-fifth of the corn crop of the seven prosperous years, and keep it as a provision for the seven years in which there shall be no corn crop," The king took the counsel and appointed Joseph, because of his integrity and public-spiritedness, as the president of the undertaking. The farmers paid one-fifth of their income as a premium. In all the towns and cities of the land there were branch houses. This great Egyptian life insurance company had millions of dollars as assets.

After a while the dark days came, and the whole nation would have staryed if it had not been for the provision they had made for the future. But now these suffering families had nothing to do but go up and collect the amount of

THEIR LIFE POLICIES.

The Bible puts it in one short phrase: "In all the land of Egypt there was oread." I say this was the first life insurance company. It was Divinely organized. It had in it all the advantages of "the whole life plan," of the "tontine plan," of the "reserved endowment plan," and all the other good plan . We are told that Rev. Dr. Anhate, of Lincolnshire, England, originated the first life insurance company In 1698. No! it is as old as the corn cribs of Egypt; and God Himself was the author and originator. If that were not so, I would not take your time and mine in Sabbath discussion of this subect. I feel it is a theme of vital, religious, and of infinite import, the morals of insurance.

About ten or twelve years ago there was a great panic in life insurance which did good. Under the storm the antrustworthy and bogus institutions were scattered, while the genuine were tested and firmly established, and where to-day? What amount of comfort, of the two? Rich one day, poor the next. ren shall not be subjected to the humili- may it be found that these life insurance education, of moral and spiritual advantage, is represented in the simple statistic that in this country the life insurance companies in one year paid seven million dollars to the families of the bereft; and in five years they paid three hundred millions of dollars to the families of the bereft; and are promising to pay-and hold themselves in readiness to pay-two thousand millions of dollars to the families of the -bereft !

They have actually paid out more in dividends and death claims than they have ever received in premiums. I know of what I speak. The life insurance companies of this country paid more than seven million dollars of taxes to the Government in five years. So, instead of these companies being indebted to the land, the land is indebted to them. To cry out against life insurance, because here and there one company has behaved badly, is as absurd as it would be for a man to burn down a thousand acres of harvest field in order | the executor tries to sell it he is laughed to kill the moles and potato-bugs-as preposterous as a man who should blow up a crowded steamer in mid-Atlantic the whole affair. The estate was supfor the purpose of destroying the barnacles on the bottom of the hulk.

WHAT DOES THE BIBLE SAY

in regard to this subject? If the Bible favors the institution, I will favor it; if the Bible denounces it, I will denounce it. In addition to the forecast of Joseph in the text, I call to your attention Paul's companion. Here is one man who, through neglect, fails to support his family while he lives, or after he dies. Here is another man, who abhors the Scriptures, and rejects God. Which of those men is the worse? Well, you say the latter. Paul says the former. Paul says that a man who neglects to care for his household is more obnoxious than a man who rejects the Scriptures: "He that provideth not for his own, and especially those of his own household, is worse than an infidel." Life insurance companies help most of us to provide for our families and there is no answer to it; but in nine after we are gone; but, if we have the cases out of ten, when a man says that, money to pay the premiums, and do he smokes up in cigars, and drinks not pay them, we have no right to ex- down in wine, and expends in luxuries pect mercy at the hand of God in the enough money to have paid the premi-Judgment. We are worse than Tom um on a life insurance policy which Paine, and worse than Voltaire. The would have kept his family from beg-Bible declares it—we are worse than an gary when he is dead. A man ought infidel.

After the certificate of death has been made out and thirty or sixty days have passed, and the officer of a life- luxuries until you have made such proinsurance company comes into the bereft household and pays down the hard cash on an insurance policy, that Guthrie, the great Scottish preacher. officer of the company is performing a positively religious rite, according to the Apostle James, who says: "True | "When I came to Edinburgh, the peo-religion and undefiled before God and | ple sometimes laughed at my blue the Father is this: To visit the fatherless and the widow in their affliction," and so on. The religion of Christ proposes to take care of the temporal wants of the people as well as the spiritual. When Hezekiah was dying, the injunction came to him:

"SET THY HOUSE IN ORDER,

for thou shalt die and not live." That injunction in our day would mean: if I should die." That I take to be the "Make your will; settle up your ac- right expression of an honest, intellicounts; make things plain; don't de- gent, Christian man. coive your heirs with rolls of worthless mining stock; don't deceive them with on this important subject accounts for doeds of Western lands that will never | much of the

yield any crop but chills and fever; don't leave for them notes that have on property that will not pay the first." 'Set thy house in order." That is, fix up things, so your going out of the world may make as little consternation as possible. See the lean cattle devouring the fat cattle, and in the time of plenty prepare for the time of want.

The difficulty is, when men think of it only in connection with their spiritual welfare, and not of

DEVASTATION IN THE HOUSEHOLD, which will come because of their emigration from it. It is meanly selfish to which you are going that you forget what is to become of your wife and children after you are dead. You can go out of this world without leaving a dollar, and yet die happy if you could not provide for them; you can trust them in the hands of the God who the flocks; but if you could pay the premiums on a policy, and neglect them, it is a mean thing for you to go up to heaven while they go into the procrastination. I see all around me the poor-house. You, at death, move into a mansion, river front, and they move into two rooms on the fourth story of a of parents who meant some day to atwickedly neglected it.

NEGLECTFUL PARENTS.

That is, He provides for them through public charity. As for myself, I would rather have the Lord provide formy family in a private home, and through my own industry, and paternal and conjugal faithfulness. But says some man: "I mean in the next ten or twenty years Are you so certain that you are going after you go away from them?

hundred succeed in business. Are you heart and lungs, and by the seal of some of dollars, and the money turned his brain and he died in the lunatic asylum. All his property was left with the business firm, and they swamped it; and then the family of the insane man were left without a dollar. In eighteen months the prosperty, the insanity, the insolvency, and the complete domestic

Besides that, there are men who die solvent, who are insolvent before they get under the ground, or before their estate is settled up. How

THE AUCTIONEER'S MALLET

can knock the life out of an estate! A man thinks the property is worth fifteen thousand dollars; under a forced sale it brings seven thousand dollars. The business man takes advantage of the crisis, and compels the widow of his deceased partner to sell out to him at a ruinous price, or lose all. The stock of it has been so "watered" that when out of Wall Street, or the administrator is ordered by the surrogate to wind up posed, at the man's death, to be worth sixty thousand dollars; but after the indebtedness had been met, and the bills of the doctor and the undertaker and the tombstone-cutter have been paid, there is nothing left. That means the children are to come home from school plete hardship of the wife, turned out | widows' houses you have swallowed. with nothing but a needle to fight the great battle of the world. Tear down the lambrequins, close the piano, rip up the Axminster, sell out the wardrobe, and let the mother take a child in each hand and trudge out into the desert of the world. A life insurance would have hindered all that.

But says some one, "I am a man of small means, and I can't afford to pay the premium." That is sometimes a

lawful and A GENUINE EXCUSE,

to put himself down on the strictest economy until he can meet this Christian necessity. You have no right to the

vision.

I admire what was said by Rev. Dr. A few years before his death he stood in a public meeting and declared: stockings, and at my cotton umbrella, and they said I looked like a common ploughman, and they derided me because I lived in a house for which I paid thirty-five pounds rent a year, and oftentimes I walked when I would have been very glad to have a cab; but, gentlemen, I did all that because I wanted to pay the premium on a life insurance

The utter indifference of many people

of this day. Who are these children been outlawed, and second mortgages sweeping the crossings with broken broom and begging of you a penny as you go by? Who are these lost souls gliding under the gaslights, in thin shawls? Ah! they are the victims of want; in many of the cases the forecast of parents and grandparents might have prohibited it. God only knows how they struggled to do right. They prayed their death, they are afraid to think of until the tears froze on their cheeks; they sewed on the sack until the breaking of the day; but they could not get enough money to pay the rent; they could not get enough money to decently clothe themselves; and one day, in that wretched home, the angel of purity and the angel of crime fought a great fight between the empty bread-tray and the fireless hearth, and the black-winged angel shrieked: "Aha! I have won

the day !" Says some man, "I believe what you say; it is right and Christian, and I owns all the harvests and the herds and | mean some time to attend to this matter." My friend, you are going to lose the comfort of your household in the same way the sinner loses heaven, by DESTITUTE AND SUFFERING

FAMILIES

tenement house in a back street. tend to this Christian duty. During When they are out at the elbows and the process of adjournment the man gets knees, the thought of your splendid his feet wet, then comes a chill and delirrobe in heaven will not keep them jum, and the doleful shake of the doctor's warm. The minister may preach a head, and the obsequies. If there be splendid sermon over your remains, anything more pitiable than a woman and the quartette may sing like four | delicately brought up, and on her marangels in the organ loft; but your death riage-day, by an indulgent father, given will be a swindle. You had the means to a man to whom she is the chief joy to provide for the comfort of your and pride of life until the moment of his household when you left it, and you death, and then that same woman going out, with helpless children at her back "O," says some one, "I have more to struggle for bread in a world where faith than you; I believe when I go out brawny muscle and rugged soul are of this world the Lord will provide for them." Go to Blackwell's Island, go through all the poor-houses of the what it is. And yet there are good country, and I will show you how often women, who are indifferent in regard to God provides for the neglected children | their husband's duty in this respect; and there are those positively hostile, as though a life insurance subjected a man to some fatality.

There is in Brooklyn to-day a poor

woman KEEPING A SMALL CANDY-SHOP.

who vehemently opposed the insurance of her husband's life, and when application had been made for a policy of ten to make a great fortune, and so I shall | thousand dollars, she frustrated it. She leave my family when I go out of this would never have a document in the whitening into as world very comfortable." How do you house that implied it was possible for by the breath of know you are going to live ten or her husband ever to die. One day, in twenty years? If we could look up the | quick revolution of machinery, his life highway of the future, we would see it was instantly dashed out. What is the crossed by pneumonias, and pleurisies, sequel? She is, with annoying tug, and consumptions, and colliding rail making the half of a miserable living. trains, and runaway horses, and break- Her two children have been taken away ing bridges, and funeral processions, from her in order that they may be clothed and schooled, and her life is to to live ten or twenty years, you can be a prolonged hardship. Oh, man, bewarrant your household any comfort | fore forty-eight hours have passed away, appear at the desk of some of our great

our demise. DISHONEST COMPANIES.

But I ask the men engaged in life inurance business whether they feel the mportance of their trust, and charge them I must that they need Divine grace to help them in their work. In this day, when there are so many rivalries in your line of business, you will be tempted to overstate the amount of assets and the extent of the surplus, and you will be tempted to abuse the franchise of the company and make up the deficits of one year by adding some of the receipts of another year. Under the pressure many have gone down, and you will follow them if you have too much confidence in yousrelf, and do not appeal to the Lord for help. But, if any of you belong to

THAT MISCREANT CLASS people who, without any financial was supposed to be very valuable, but ability, organize themselves into what they call a life insurance company, with a pretended capital of two hundred thousand dollars or three hundred thousand dollars, then vote yourself into the lucrative position, and then take all the premiums for yourself, and then, at the approach of the State Superintendent, drop all into the hands of those life insurance undertakers whose business it is to gather up the remains of defunct organizations and bury them in their own vault-then, I say, you had better get and go to work. That means the com- out of the business, and disgorge the

But my word is, to all those who are legitimately engaged in the business; you ought to be better than other men, not only because of the responsibilities that rest upon you, but because the truth is ever confronting you that your stay on earth is uncertain, and your life a matter of a few days or years. Do into your office make you think? Does harm. not the doctor's certificate on the death claim give you a thrill? Your periodicals, your advertisements, and even the lithography of your policies warn you that you are mortal. According to your own showing the chances that you will die this year are at least two per cent. Are you prepared for the tremendous exigency? The most condemned man in the Judgment Day will be the unprepared life insurance man, for the simple reason that his whole business was connected with human exit, and he cannot say: "I did not think." His whole business was to think on that one thing.

O, my brother get SURED FOR ETERNITY.

In consideration of what Christ has done in your behalf, have the indenture this day made out, signed and sealed with the red seal of the cross. But I have words of encouragement

and comfort for those of my hearers who are engaged in

THE FIRE INSURANCE BUSINESS. You are ordained by God to stand between us and the most raging element of nature. We are indebted to you for what the National Board of Underwriters and the Convention of Chiefs of the Fire Department have effected through your suggestions, and through your encouragement. We are indebted to you for what you have effected in the construction of buildings, and in the change in the habits of our cities; so that by scien-

tific principles orderly companies extin-

guish the fire, instead of the old-time

riots which used to extinguish the citizens! And we are indebted to you for the successful demands you have made for the repeal of unjust laws-for the battle you have waged against incendiarism and arson-for the fatal blow you have given to the theory that corporations have no souls, by the cheerfulness and promptitude with which you

have met losses, from which you might have escaped through the technicality of the law. I do not know any class of men in our midst more high-toned and worthy of confidence than these men, and yet have sometimes feared that while your chief business is to calculate about losses on earthly property, you might without sufficient thought go into that which, in regard to your soul, in your own parlance, might be called "hazards," "extra hazards," "special hazards." An unforgiven sin in the soul is more inflammable and explosive than camphene or nitro-glycerine. However the rates may be-yea, though the whole earth were paid down to you in one solid premium-you cannot afford to lose your soul. Do not take that risk, lest it be said hereafter that, while in this world you had keen business faculty,

went out everlastingly insolvent. The scientific Hitchcocks and Sillimans and Mitchells of the world have united with the sacred writers to make us believe that there is

when you went out of the world you

A CONFLAGRATION COMING to sweep across the earth, compared with which that of Chicago in 1871, and that of Boston in 1872, and that of New York in 1835, were mere nothings. Brooklyn on fire! New York on fire! Charleston on fire! San Francisco on fire! Canton on fire! St. Petersburg on fire! Paris on fire! London on fire! The Andes on fire! The Appennines on fire! The Himalayas on fire! What will be peculiar about the day will be that the water with which we put out great fires will itself take flame; and the Mississippi, the Ohio and the St. Lawrence, and Lake Erie, and the Atlantic and Pacific oceans, and tumbling Niagara, shall with red tongues lick the heavens. The geological heats of the centre of the world will burn out toward the circumference, and the heats of the outside will burn down from the circumference to the centre, and this world will become, not only according to the Bible, but according to science, living coal-the living coal afterward whitening into ashes, the ashes scattered

THE LAST HURRICANE, and all that will be left of this glorious planet will be the flakes of ashes fallen on other worlds. O! on that day will you be fireproof, or will you be a total loss? Will you be rescued, or will you be consumed? When this great cathedral of the world, with its pillars of rocks, and its pinnacles of mountains, and its cellar of golden mine, and its upholstery of morning cloud, and its bap-Besides that, the vast majority of life insurance companies, have the tismal font of the sea, shall blaze, will men die poor! Two—only—out of a stethescope of the physician put to your you get out on the fire-escape of the Lord's deliverance? O! on that day very certain you are going to be one of | honest company decree that your child- | for which all other days were made, ance men had given them, instead of the debris of a consumed worldly estate, a house not made with hands, eternal in the heavens!

How to Disinfect.

Clothing which requires disinfecting should be submitted for about three hours to a temperature of 250 degrees in a chamber charged with sulphuric fumes from a large quantity of sulphur. The chamber should be so constructed as to prevent the fumes from passing off. No germs can stand this,

After a room has been used by a person sick with any contagious disease, it becomes necessary to disinfect it before it is fit to be used again. This is done by removing and burning the paper on the walls, removing the bedsteads and other furniture, and exposing them to air and wind, and giving them a fresh coat of varnish; by having the mattress made over new and the hair boiled: by burning in the room three pounds of sulphur, and by whitewashing, painting and papering the room anew.

Now that it is generally conceded that consumption is caused by germs which multiply in the lungs, a method of disinfecting them, which shall be harmless, has been sought for, but as yet without avail. The vapor of creosote, the oil of the eucalyptus and carbolic acid have been tried, and, to some extent, they may paralyze or stun the germs and prevent their rapid increase, but as the passages of the lungs are delicate, and the vapor cannot be brought very near to them without injury, the good effects are slight. But there is one method which cannot fail to prove beneficial, and that is the inhalat on of large quantities of fresh pure This is worth more than any disnot those black-edged letters that come infectant for the lungs, and can do no

Money by the Barrelful.

Esopus paid for a single dish \$400,-Caligula spent for one supper \$400,-

Heliogabalus spent for one meal \$100,000. Lucullus usually paid \$100,000 for a

repast. Apicicius expended in debauchery \$2,500,000. Messala gave \$200,000 for the house

of Antony. Lentulus, the soothsayer, had a fortune of \$17,500,000. The philosopher Seneca had a fortune of \$12,500,000.

Cresar, before he entered upon any office, owed \$14,975,000. Tiberius at his death left \$118,125,-000, which Caligula spent in less than ten months.

Cleopatra, at an entertainment, gave Antony, dissolved in vinegar, who swallowed it, a pearl worth \$40,000. Crossus possessed in landed property a fortune equal to \$8,000,000, besides a

large sum of money, slaves and furni-Antony owed \$1,500,000 at the ides of March, paid it before the kalends of April and squandered \$147,000,000 of

The brighter the light that casts them, the darker will be the shadows.

the public money.

SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 28, 1887. Piety Without Display. LESSON TEXT.

(Matt. 6: 1-15. Memory verses, 7-15.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

King in Zion. GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill

LESSON TOPIC: Royal Proofs of Sincerity.

of Zion.-Psa. 2:6.

Lesson (2. Sincere Praying, vs. 5-6. Suitable Prayer, vs. 7-15. GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart .- 1 Sam. 16:7.

DAILY HOME READINGS:

M.-Matt. 6: 1-15. Royal proofs of sincerity. T .- Mark 12: 28-44. Humble giving commended. W.-Luke 18 : 1-14. Humble

praying commended. T.-Luke 11: 1-13. A lesson on praying. F.-2 Kings 4: 18-37. Prayer in secret.

S .- 1 Kings 18: 17-29. Vain repe-8.-Matt. 18: 21-35. A lesson on forgiveness.

LESSON ANALYSIS. I. UNOSTENTATIOUS BENEFICENCE.

I. A Prohibition: Do not your righteousness before men, to be seen (1).

For men to search out their own glory is not glory (Prov. 25: 27). They loved the glory of men more than the glory of God (John 12:43). Let no one glory in men (1 Cor. 3:21)

Let us not be vainglorious (Gal. 5:26). II. An Illustration: Sound not a trumpet before thee, as

the hypocrites do (2). Come with me, and see my zeal for the Lord (2 Kings 10:16).

Is not this great Babylon, which I have built? (Dan, 4:30) Theudas, giving himself out to be somebody; ... was slain (Acts 5:36). An angel....smote him, because he

gave not God the glory (Acts 12:23). III. An Inducement: Thy Father which seeth in secret shall recompense thee (4).

Great is your reward in heaven (Matt. 5:12)He shall in no wise lose his reward (Matt. 10: 42).

Thou shalt be recompensed in the resurrection (Luke 14:14). He looked unto the recompense of re-

ward (Heb. 11:26). 1. "Take heed that ye do not your righteousness,....to be seen." (1) Proper deeds; (2) Improper motives. 2. "Else ye have no reward with your Father." (1) The source of reward;

condition of reward. "Sound not a trumpet before thee." Vain display II. SINCERE PRAYING.

L Ostentations Prayer:

They love to stand and pray....that they may be seen (5). He will surely come out to me, and stand, and call (2 Kings 5: 11). They think that they shall be heard for their much speaking (Matt. 6:7 The Pharisee stood and prayed thus

with himself (Luke 18: 11). For a pretence make long prayers (Luke

20:47)II. Secret Prayer : When thou prayest, enter into thine

inner chamber (6). He went in....shut the door,....(2 Kings 4: 33). He went up into the mountain apart to

pray (Matt. 14:23). He was praying alone (Luke 9:18). Peter went up upon the housetop to pray (Acts 10:9)

III. Honored Prayer : Thy Father which seeth in secret shall recompense thee (6).

prevailed (Gen. \$2:28). have heard thy prayer.... I will heal thee (2 Kings 20: 5). Ask, and it shall be given you (Matt.

The supplication of a righteous man availeth much (Jas. 5:16).

1. "They love to stand and pray. that they may be seen of men." (1) The hypocrite's attitude; (2) The hypocrite's object.

2. "Having shut thy door, pray." (1) The place of prayer; (2) The privacy of prayer; (3) The potency of prayer. 3. "Thy Father . . . shall recompense

(1) The rewarder of secret thee." prayer; (2) The rewards of secret prayer.-Inducements to secret prayer: (1) God hears; (2) God honors.

III. SUITABLE PRAYER. . Avoiding Vain Repititions:

In praying use not vain repititions (7). They....called....from morning even until noon,....O, Baal, hear us (2 Kings 18: 26). In the multitude of words there wanteth

not transgression (Prov. 10:19). God is in heaven :... therefore let thy words be few (Eccl. 5:2). All...about the space of two hours cried out, Great is Diana (Acts 19: 34).

II. Observing Christ's Models: After this manner therefore pray ye He....fell on the ground, and prayed

(Mark 14: 35). He said unto them, When ye pray, say-(Luke 11:2). He spake.... to the end that they ought

always to pray (Luke 18:1). Having been heard for his godly fear (Heb. 5:7). III. Exercising True Forgiveness:

If ye forgive not...neither will your Father forgive (15). Blessed are the merciful: for they shall

obtain mercy (Matt 5:7). o....if ye forgive not every one his brother (Matt 18:35). Whensoever ye stand praying, forgive

(Mark 11: 25). Judgment is without mercy to him that hath showed no mercy (Jas. 2:13).

1. "Your Father knoweth what things ye have need of." (1) What God knows of man; (2) What man needs of God.—(1) Divine knowledge; (2) Human dependence.

2. "After this manner....pray ye," A model prayer: (1) In simplicity: (2) In directness; (3) In comprehensiveness; (4) In acceptableness. 3. "If ye forgive men ... your heavenly Father will also forgive you." (1) What men need of us; (2) What we need of God; (3) What we should grant men; (4) What God

LESSON BIBLE READING.

will grant us.

MAN'S HEART IN GOD'S SERVICE. od looks on it (1 Sam. 16:7; Psa. 7: God demands it (Deut. 26:16; Matt.

22:37). Error begins there (Psa. 95:10; Heb. 3:12).Evil germinates there (Matt. 5:28:15:

18, 19). Action is begotten there (Prov. 23:7; Matt. 12:34, 35).

Needed in salvation (Jer. 29:13; Rom. 10:9,10).Should be prepared (2 Chron. 30: 18, 19; Ezra 7:10).

Should be cleansed (Psa. 51:10; Acts should be humbled (2 Chron. 32:26; Matt. 11:29). Should be pure (Matt. 5:8; 1 Tim. 1:

Should be united (Psa. 86:11; Jas. 1: Should be kept diligently (Prov. 4:23).

8:18; 2 Cor. 8:12). LESSON SURROUNDINGS.

Its right purposes are accepted (1 Kings

The last lesson closed with our Lord's exposition of the true significance of the sixth commandment. The remainder of chapter 5 (vs. 27-48) still further illustrates how the subjects of the kingdom of heaven should manifest a righteousness that exceeds that of the scribes and Pharisees (v. 20).

Verses 27 to 32 contain a clear statement of the wide scope of the seventh commandment, and the inference in regard to divorce. In verses 33 to 37, the matter of oaths is discussed, involving the true conception of the third and

ninth commandments. The permitted retaliation of the Old Testament legislation (v. 38) is then made the basis of a new precept of endurance. The injunction of Leviticus 19:18 had received an addition which led to private revenge (v. 43). For this our Lord substitutes the Christian rule of forgiveness, basing it upon the action of our heavenly Father, who is presented as the model of moral perfection we

should imitate (v. 48). To the latter part of the chapter, Luke 6: 27-30, 32-36 forms a parallel: but the lesson before us is peculiar to the account of Matthew.

MARRIAGES.

(2) The recipient of reward; (3) The | Siberian Customs --- What Mme. Greville Says.

We find that it is a custom, and a hypocrite; (2) Condemned by the very good one too, among certain tribes Master; (3) Shunned by the saint. in Siberia, that, when a woman is married, she must prepare the wedding dinner with her own hands. To this feast all the relations and friends, both of her own family and of that of the bridegroom, are invited. If the vlands are well cooked, her credit as a good housewife is established; but if the dishes are badly prepared she is dis-graced for ever. The result is that a Siberian wife is generally a good house-

Something akin to this custom was formerly practised in rural places. When the process of pancake-making was commenced - usually at about eleven o'clock-the domestics of the place assembled to engage in the art of 'tossing the pancake," as the idea was entertained that no woman was qualified for the connubial state without be-

ing skilled in the art. A parliamentary decree under Louis the Fifteenth of France, solemnly enacts, "that any female person found guilty of enticing any of His Majesty's male subjects into the bonds of matri-Thou hast striven with God . . . and hast | mony by means of red and white paint, pertumes, essences, artificial teeth, false hair, high-heeled shoes, etc., shall be indicted for witchcraft and declared un-

fit for marriage." In England, several centuries back, every woman marrying was to pay to the King, if a widow, twenty shillings; if a maid, ten shillings.

Among ecclestical punishments meted out to married men and women at the ancient Archdeacons' Court, we find one man bringing judgment upon himself for "marrying his wife in their parrish church in her mask :" and another for "that the day he was marryed he dyd blowe oute the lightes about the altar and wolde suffer no lights to

bourne." A third was punished for "not treating his wife with affectioun;" and another "for cheening his wife to a post and slandering his neighbours." woman was dealt with for "comyng to be churched without kercher, midwife, or wyves," or not "as other honest women; but comyng in her hatt, and a

quarter about her neck." Madame Greville tells us that in Russia women are not regarded as the equals of men. "The peasant," says, "expects his wife to plough, to harvest, to work like a beast of burden. This would be comparatively nothing if they were well treated and loved. Their husbands do love them, but in a peculiar fashion. For the first two or three days after the wedding, things go on very well, that is, while the families are exchanging their visits. After that, the husband beats his wife; and, if he does not beat her, she thinks it is be-

In support of this Madame Greville, quotes the following instance : "Once, when I was there, a girl who had been married only ten days, came to me with her mother and begged me to use my influence with the newly-made husband. They wanted me to make him beat the girl, according to her situation as wife. It was a long time before I understood the reason. I discovered that it was founded on jealousy. If a hus-band is not jealous, he does not beat his wife; and if he is not jealous," he does not love her."