Concerning Bigots.

boleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."-Judges 12: 6.

Do you notice the difference of pronunciation between shibboleth and siband death for a great many people. The Lord's people, Gilead and Ephraim got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were

DETECTED BY THEIR PRONUNCIA-TION.

Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say shibboleth, always left out the sound of the "h." When it was asked that they say shibboleth they said sibthey unto him, Say now Shibboleth: frame to pronounce it right. Then they took him, and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference!

he Lord's tribes in our time-by wh h I mean the different denominavery small difference, and the only difference between scores of denomina- thousands of Yons to-day is the difference between thibboleth and sibboleth.

The Church of God is divided into a great number of denominations. Time also rises from too great prominence of would fall me to tell of the Calvinists any one denomination in a community. and the Arminians and the Sabbatari- All the other denominations are wrong, ers and the Shakers and the Quakers his denomination is the most wealthy, and the Methodists and the Baptists or the most popular, or the most influand the Episcopalians and the Lutherans and the Congregationalists and the Presbyterians and the Spiritualists and a score of other denominations of religionists, some of them founded by as I

DEMAND LIBERTY OF CONSCIENCE for myself I must give that same liberty to every other man, remembering that he no more differs from me than I differ than a cathedral with magnificent harberty in all religious belief and form aisle, and an angel from heaven in the of worship. In art, in politics, in mor- pulpit, if there be no Christ in the als and in religion let there be no gag chancel, and no Christ in the robes. law, no moving of the previous ques-

tion, no persecution, no intolerance. You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious but it was discovered that you cannot an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and, unsinged of the fire, out of the flame will make red wings on which the martyr will mount

30 glory. In that time of which I speak, between the fourth and sixteenth centur-Les, people went from the house of God Into the most appalling iniquity, and light along by consecrated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke loose and flooded the Church. After a while the printing-press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, but where there was one man hostile to the Christian religion there were twenty men ready to advocate it; so I have not any nerv-

TRUTH AND ERROR.

The truth will conquer just as cerlainly as that God is stronger than the devil. Let Error run, if you only let Truth run along with it. Urged on by skeptic's shout and transcendentalist's God's vengeance will tear it to piecess.

I propose this morning to speak to you of sectarianism-its origin, its evils and its cures. There are those who would make us think that this monster, with horns and hoofs, is religion. shall chase it to its hiding-place, and It stops all investigation. drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the sea shall be among the least of the excitements, to give account for every thought, word, action, preference and dislike-that man is mad who has no

RELIGIOUS PREFERENCE.

But our early education, our physical temperament, our mental constitution, will very much decide our form of worship. A style of psalmody that may please me may displease you. Some would like to have a minister in gown and bands and surplice, and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy benediction. "In the name of the Father, and of the Son, and of the Holy Ghost;" and others are more impressed when the penitent comes up out of the waters of a baptism which signifies the hear the shock of fire-arms. Do you, and the sectarianism from the world, by

in prayer-not a word, not a whisper. Another man, just as good, prefers by gesticulation and exclamation to ex-

religious sentiments, and the Quaker "George, I am as thou art; I am said: boleth? A very small and unimportant for bringing all men to the hope of the difference you say. And yet, that difference was the difference between life rel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand.

I. In tracing out the religion of sectarianism, or bigotry, I find that a great deal of

IT COMES FROM WRONG EDUCATION in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other | how much sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and after awhile go and see for themselves, and looking in those boleth, and were slain. "Then said churches, and finding that the people are good there, and they love God and and he said Sibboleth : for he could not | fear His commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the Gespel who spent their whole lives bombarding other denominations, and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a as of Christians—sometimes magnify household, and that the subject of it never recovers. There are tens of

BIGOTS TEN YEARS OLD.

1 think sectarianism and bigotry ans and the Baxterians and the Dunk- and his denomination is right, because ential, and it is "our" church, and 'our' religious organization, and 'our" choir, and "our" minister, and the man tosses his head, and wants other denominations to know their places, very good men, some of them founded It is a great deal better in any comby very egotistic men, and some of munity when the great denominations them founded by very bad men. But of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere wordly power, is no evidence that the church is acceptable to God. Better a barn with Christ in the manger, Bigotry is often

THE CHILD OF IGNORANCE.

You seldom find a man with large intellect who is a bigot. It is the man discussion to purification and moral who thinks he knows a great deal, but health. Between the fourth and the sixteenth centuries the Church proposed to make people think aright by cation and civilization is to bring a man be the control of the c prohibiting discussion and by strong out of that state of mind and heart. censorship of the press, and by rack There was in the far east a great obeliok, and gibbet, and hot lead down the and one side of the obelisk was white, throat, tried to make people orthodox; another side of the obelisk was green, another side of the obelisk was blue, thange a man's belief by twisting off and travelers went and looked at that his head, and that you cannot make a obelisk, but they did not walk around man see things differently by putting it. One man looked at one side, another at another side, and they came home each one looking at only one side; and they happened to meet, the story says; and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy a more intelligent traveler came, and said, "Gentlemen, I have seen that obelisk, and you are all right, and you are all Why didn't you walk all wrong. around the obelisk?" Look out for the man who sees only one side of a religious truth, Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably-the man who only sees one side. There is no man more to be pitied than he who has in his head just one ideano more, no less. More light, less ousness in regard to this battle going sectarianism. There is nothing that times. Those who sympathized with will so soon kill bigotry as God's sun-

II. So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this evil. What are some of

THE BALEFUL EFFECTS ?

spur, let it run. God's angels of wrath | First of all it cripples investigation. are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a cornshock.

> While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine, and so the Calvinistic churches must present the sovereignty of God, and the Armenian churches must present man's free agency, and the Episcopal churches must present the importance of order, and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational Church must present the responsibility of the individual member, and the Methodist Church must show what holy enthusiasm hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it especially incumbent upon each

denomination to put particular emphasis on some one doctrine. Another great damage done by the sectarianism and bigotry of the Church is that.

IT DISGUSTS PEOPLE washing away of sin. Let either have I the peaceful and industrious citizens, go | chiefly enlarging upon those things in I the malady.

his own way. One man likes no noise through that street? Oh, no! You will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see whither, and they say, "Well, I guess I'll take the broad road, if it is so rough, and there is so much sharp-I'll try the broad road."

Francis I. so hated the Lutherans that he said if he thought there was one drop of Lutheran blood in his veins, he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one church or another, just so long men will be disgusted with the Christian religion, and say, "If that is religion, I want none of it."

Again, bigotry and sectarianism do great damage, in the fact that they hinder the triumph of the Gospel. Oh,

IT WASTES AMMUNITION, how many men of splendid intellect have given their whole lives to controversial disputes, when, if they had given their life to something practical, they might have been vastly useful! Suppose this morning, while I speak, there were a common enemy coming up the bay, through the Narrows, and all the forts around New York began to fire into each other-you would cry out, "National suicide! why don't those forts blaze away in one direction, and that against the common enemy?" And yet, I sometimes see in the Church of the Lord Jesus Christ a strange thing going on; church against church, minister against minister, denomination against denomination, firing away into their own fort, or the fort which ought to be on the same side, instead of concentrating their energy, and giving one mighty and everlasting volley against the navies of darkness riding up through the bay. I go out sometimes in the summer, and

find two beehives, and these two hives are in a quarrel. I come near enough not to be stung, but I come just near enough to hear the controversy, and one beehive says, "That field of clover is the sweetest," and another beehive says, That field of clover is the sweetest. come in between them, and I say, Stop this quarrel, if you like that field of clover best, go there; if you like that field of clover best, go there, but let me tell you that that hive which gets the most honey is

THE BEST HIVE."

So I come out between the churches of the Lord Jesus Christ. One denomination of Christians says, "That field of from him. I advocate the largest li- monies rolling through the long-drawn | Christian doctrine is best," and another says, "This field of Christian doctrine is best." Well, I say, "Go where you get the most honey." That is the best church which gets the most honey of Christian grace for the heart and the most honey of Christian usefulness for

Besides that, if you want to build up any denomination, you will never build t up by trying to pull some other down. Intolerance never put anything down. How much has Intolerance accomplished, for instance, against the Methodist Chuach? For long years her ministry were forbidden the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get in the churches. And the name of the church was given in derision and as a sarcasm. The critics of the Church said, "They have no order, they have no method in their worship; and the critics, therefore, in irony called them "Methodists,"

I am told that in Astor Library, New York, kept as curiosities, there are seven hundred and seven books and pamphlets against Methodism. Did Intolerance stop that Church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance against it, the faster it marched.

WHAT HAS INTOLERANCE ACCOM-

PLISHED against the Baptist Church? If laughing scorn and tirade could have destroyed the Church it would not have to-day a disciple left. The Baptists were hurled out of Boston in olden them were confined, and when a petition was offered asking leniency in their behalf the men who signed it were indicted. Has Intolerance stopped the Baptist Church? The last statistics in regard to it showed about thirty thousand Churches and two and a half million communicants. Intolerance never

put down anything. In England a law was made against the Jew. England thrust back the Jew, and thrust down the Jew, and declared that no Jew should hold official position. What came of it? Were the Jews destroyed? Was their religion Minister of England years ago? Who was next to the throne? Who was higher than the throne because he was counsellor and advisor? The descendant of a Jew! What were we celebrating in all our churches as well as synagogues a few years ago? The one hundredth birthday anniversary of Monteflore, the Jewish philanthropist. Intol-

erance never yet put down anything. III. But now, my friends, having shown you the origin of bigotry, or sectarianism, and having shown you the damage it does, I want briefly to show

you how we are to WAR AGAINST THIS TERRIBLE EVIL, and I think we ought to begin our war by realizing our own weakness and our own imperfections. If we make so many mistakes in the common affairs of life, is it not possible that we may make mistakes in regard to our religious affairs? Shall we take a man by the throat, or by the collar, because he cannot see religious truths just as we do? In the light of eternity it will be found out, I think, there was something wrong in all our creeds; and something right in all our creeds. But since we may make mistakes in regard to things of with the Christian religion. Now, my the world, do not let us be egotistic friends, the Church of God was never | and so puffed up as to have an idea that intended for a war barrack. People are we cannot make any mistake in regard equal parts of turpentine and carbolic afraid of a riot. You go down the to religious theories. And then, I acid. Half a teaspconful in a kettle of street and you see an excitement, and think, we will do a great deal to overriver, his garment dripping with the missiles flying through the air, and you throw the sectarianism from our heart,

which we agree rather than those on which we differ. Now, here is

A GREAT GOSPEL PLATFORM. A man comes up on this side the platpress his devotional aspirations. One the ecclesiastical brickbats flying every is just as good as the other. "Every whither, and they say, "Well, I guess sprinkling." Shall I shove him off? Here is a man coming up on this side the platform, and he says, "I don't be-Quaker rather roughly for some of his shooting on the narrow road, I guess lieve in the perseverance of the saints." Shall I shove him off? No; I will say, 'Do you believe in the Lord Jesus as your Saviour? Do you trust him for time and for eternity?" He says, 'Yes." Do you take Christ for time and for eternity?" "Yes." I say, 'Come on, brother, one in time and one in eternity; brother now, brother forever." Blessed be God for a Gospel platform so large that all who receive Christ may stand on it!

I think we may overthrow the severe sectarianism and bigotry in our hearts, and in the Church also, by realizing that all the denominations of Christians have yielded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adoniram Judson; another yielded a Latimer and a Melville; another yielded John Wesley and the blessed Summerfield; while our own denomination yielded John Knox and the Alexandersmen of whom the world was not worthy. Now, I say, If we are honest and

FAIR-MINDED MEN. when we come up in the presence of such churches and such denominations, although they may be different from our own, we ought to admire them, and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martyrdom, ought to win our affection-at any rate, our respect. So come on, ye four hundred thousand Episcopalians in this country, and ye eight hundred thousand Presbyterians, and ye two and a half million Baptists, and ye nearly three and three-quarter million Methodists—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help in it. Forward, the whole line. Moreover, we may overthrow the feel-

JOINING IN CHRISTIAN WORK with other denominations. I like, when the spring-time comes, and the anniversary occasions begin, and all denominations come upon the same platform. That overthrows sectarianism. In the Young Men's Christian Association, the Bible Society, in the Tract Society, in the Foreign Missionary Society, shoulder to shoulder all denominations.

Perhaps I might more forcibly illustrate this truth by calling your attention to an incident which took place fourteen or fifteen years ago. One Monday morning, at about two o'clock, while her nine hundred passengers were sound asleep in her berths, dreaming of home, Head. Five hundred souls in ten minutes landed in eternity! Oh! what a scene! Agonized men and women running up and down the gangways, and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciless sea over the drowning and the dead threw two continents into terror. But see this brave quartermaster pushing out with the life-line until he gets to the rock, and these fishermen gathering up the shipwrecked, and taking them into the cabins, and wrapping them in the flannels snug and warm; and see that minister of the Gospel with three other men getting into a life-boat and pushing out for the wreck, pulling away across the surf, and pulling away until they saved one more man; and then getting back with him to the shore. Can those men ever forget that night? And can they ever forget their companionship n peril, companionship in struggle, and

COMPANIONSHIP IN RESCUE? Never! never! In whatever part of the earth they meet, they will be friends, when they mention the story of that awful night when the Atlantic struck Mars Head. Well, my friends, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship has lurched and tossed on the tempests of six thousand years. Out with the life-line! I do not care what denomination carries it. Out with the life-boat! I do not care what denomination rows it. Side by side. In the memory of common hardships and common trials, and common prayers and common tears, let us be brothers forever. We must be. We must be.

"One army of the living God, To whose command we bow; Part of the host have crossed the flood,

And part are crossing now." And I expect to see the day when all denominations of Christians shall join hands around the cross of Christ, and recite the creed: "I believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, and in the Communion of Saints, and in the overthrown? No. Who became Prime | Life Everlasting." May God inspire us all with the largest-hearted Christian charity!

Some Gypsy Proverbs.

"After misfortune comes fortune." "Better a donkey that lets you ride than a fine horse which throws you off." "Those are the fattest fishes which fall back from the line into the water." 'It is not good to choose women or cloth by candle light."

"What is the use of a kiss unless there be two to divide it?" "Who has got luck need only to sit at home with his mouth open.

"Who wants to steal potatoes must not forget the sack." "Two hard stones do not grind small " "Polite words cost little and do

much." "Who flatters you has either cheated you or wants to cheat." "Who waits till another calls him to

suprer often remains hungry." "If you have lost your horse, then you can throw away your saddle and bridle as well."

In sick rooms where there is diphtheria measles, scarlet fever, etc., the air should be impregnated with the odor of boiling water from time to time will be sufficient. It will be found to relieve the sufferer and prevent the spread of

SUNDAY SCHOOL LESSON.

SUNDAY, SEPT. 4, 1887. Trust in Our Heavenly Father. LESSON TEXT. (Matt. 6: 24-34. Memory verses, 31-34.

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

of Zion .- Psa. 2 : 6. LESSON TOPIC: The Royal Measure of Trust.

Lesson (1. Human Inability, vs. 24, 27-29. Outline : 2. Divine Sufficiency, vs. 26, 20. S. Filial Trust, vs. 25, 31-44. GOLDEN TEXT: Casting all your care upon him; for he careth for you.-1 Pet. 5:7.

DAILY HOME READINGS: M .- Matt. 6: 24-34. The royal measure of trust. T.-Luke 12: 22-40. A lesson on trust.

W.-Acts 20 : 17-38. A life of trust. T .- Acts 21: 1-14. A life of trust. F.-2 Tim. 4: 1-8. Trusting to the end. S.-2 Cor. 5: 1-10. Trusting for eternity. S.—Psa. 23: 1-6. A song of trust.

LESSON ANALYSIS. I. HUMAN INABILITY.

I. To Serve Two Masters: Ye cannot serve God and mammon (24)

No servant can serve two masters (Luke

If I were still pleasing men, I should not be a servant of Christ (Gal. 1: The friendship of the world is enmity

with God (Jas. 4:4). If any man love the world, the love of the Father is not in him (1 John 2:

II. To Control Bodily Conditions: Which of you....can add one cubit unto his stature? (27).

I know that the way of man is not in himself (Jer. 10:23). Can the Ethiopian change his skin, or the leopard his spots? (Jer. 13:23). Thou canst not make one hair white or black (Matt. 5 : 36).

Ye ought to say, If the Lord will, we shall both live, and do (Jas. 4:15). III. To Secure External Comforts:

Solomon in all his glory was not arrayed like one of these (29). He heapeth up riches, and knoweth not who shall gather (Psa. 39:6). Shalt thou reign, because thou strivest

to excel in cedar? (Jer: 22: 15). The things which thou hast prepared, whose shall they be? (Luke 12: 20). the steamer Atlantic crashed into Mars | Herod arrayed himself.... He was eaten of worms (Acts 12: 21, 23). 1. "No man can serve two masters.

(1) A service often attempted: (2) A service never accomplished—(1) The necessity for man's choice. "Why are ve anxious?" (1)

anxiety. rayed like one of these." (1) The

The surpassing glories of the lily; (3) The assured glories of the Christian.

II. DIVINE SUFFICIENCY. I. Feeding the Birds. Behold the birds ; ... your heavenly

Father feedeth them (26). Who provideth for the raven his food? (Job 38:41). Thou....satisfiest the desire of every living thing (Psa. 145:16). He giveth....food....to the young

ravens which cry (Psa. 147: 9... Consider the ravens....God feedeth them (Luke 12:24). II. Adorning the Fields:

God doth so clothe the grass of the field (30). God said, Let the earth put forth grass (Gen. 1:11). I will give grass in thy fields for thy cat-

tle (Deut. 11:15). The hills are girded with joy (Psa. 65: Who maketh grass to grow upon the

mountains (Psa. 147:8). III. Sustaining the Believer: Shall he not much more clothe you?

They that seek the Lord shall not want any good thing (Psa. 34:10). No good thing will he withhold from them that walk uprightly (Psa. 84:

To them that love God all things work together for good (Rom. 8: 28) With good courage we say, the Lord is my helper (Heb. 13:6).

1. "Your heavenly Father feedeth (1) God's many benefithem." ciaries; (2) God's abundant bounty. 2. "Are ye not of much more value than they?" (1) Man's superior value; (2) Man's superior safety; (3) Man's superior obligation; (4) Man's superior destiny.

3. "Shall he not much more clothe you?" (1) The clothing of the birds; (2) The clothing of the fields; (3) The clothing of the believer. III. FILIAL TRUST.

I. For Life: I say unto you, be not anxious for your life (25). He is in thine hand; only spare his life (Job 2:6). The Lord is the strength of my life

(Psa. 27:1). He that loseth his life for my sake shall find it (Matt. 10:39). I hold not my life of any account, as dear unto myself (Acts 20: 24). II. For Maintenance:

Be not...anxious, saying, What shall we eat?...drink? (31). Consider the ravens:....God feedeth them (Luke 12:24). Your Father knoweth that ye have need of these things (Luke 12: 30). Having food and covering we shall be

therewith content (1 Tim. 6:8). Casting all your anxiety upon him, because he careth for you (1 Pet. 5:7). III. For the Morrow!

Be not therefore anxious for the mor-

row (34). Though I walk through the valley I will fear no evil (Psa. 23:4). Trust also to him, and he shall bring

it to pass (Psa. 37:5). When thou passest through the waters, I will be with thee (Isa. 43:2). Be not anxious...the Holy Spirit shall teach you (Luke 12:11, 12).

1. "Be not anxious for your life." (1) Man's highest temporal concern; (2) Man's highest spiritual duty. "Your heavenly Father knoweth that ye have need." (1) God's knowledge as a fact; (2) God's knowledge as a consolation.—(1) A

knowing Father; (2) A needy 3. "Seek ye first his kingdom," (1) The noblest object of human pursuit; (2) The pressing moment of human action.

LESSON BIBLE READING.

TRUST IN GOD. Commanded (Psa. 37: 3; 115:9-11; 1

Tim. 6:17) Resolved upon (2 Sam. 22:2, 3; Psa. 18:2;91:2) Confessed (Psa. 25:2; 143:8; 144:2).

Gloried in (Psa. 118: 8; 125: 1; Nahum Well founded (Psa. 36:7; Isa. 26:4; 1 Unalterable (Job 13: 15; Psa. 23: 4; 62:

Beneficial (Psa. 22:4; 31:19; 37:40: Isa. 26:3). Practicable (Ruth 2:11, 12; 1 Sam. 17: 45; 30:6; 2 Kings 18:4, 5; Dan. 3:

LESSON SURROUNDINGS.

Three forms of practical piety, or righteousness," are discussed in the first half of chapter 6. The last lesson included two of these (alms-giving and prayer); verses 16-18 refer to the third (fasting).

The connection of thought between the first and second halves of the chapter is not obvious. Yet there is a real progress in the discourse. The Jews were apt to limit "righteousness," practical religion, to certain specific duties. Our Lord would show them that the whole life belonged to God; hence he directs them to heavenly treasures (vs. 19-21), since the "eye" for such treasures gives true light (vs. 22, 23). Then

follows the lesson. Some of the sayings in the latter half of this chapter find a parallel in Luke 12, where a discourse is reported which probably preceded, by a brief interval, the extended discourse in a series of parables (Matt. 13). In Luke's report of the Sermon on the Mount there is nothing corresponding to the portion here given in chapter 6.

Jenkins' Trouble.

When Mr. Jenkins went to his bedroom at half-past one it was with the determination of going to sleep, and with another determination that he would not be interviewed by Mrs. Jenkins. So, as soon as he had entered the The claimant for man's service; (2) door and deposited his lamp upon the dressing-table, he commenced his speech:—"I locked the front door. I prevalence of anxiety; (2) The put the chain on. I pulled the key out sources of anxiety; (3) The useless- a little bit. The dog is inside. I put ness of anxiety; (4) The cure of the kitten out. I emptled the drip-pan of the refrigerator. The cook took the 3. "Even Solomon....was not ar- silver to bed with her. I put a cane under the knob of the back hall door. marvellous glories of Solomon; (2) I put the fastenings over the bath-room windows. The parlor fire has coal on, I put the cake-box back in the closet. I did not drink all the milk. It is not going to rain. Nobody gave me any message for you. I mailed your letters as soon as I got down town. Your mother did not call at the office. body died that we are interested in. Did not hear of a marriage or engagement. I was very busy at the office making out bills. I have hung my clothes over chair-backs. I want a new egg for breakfast. I think that is all, and I will now put out the light.

Mr. Jenkins felt that he had hedged against all inquiry, and a triumphant smile was upon his face as he took hold of the gas-check, and sighted a line for the bed, when he was earthquaked by a ringing laugh, and the query from Mrs. Jenkins:

"Why didn't you take off your hat?"

He had to be Civil.

A certain Detroit parvenu of great wealth has hanging in his drawing room a large and hideous daub in oils, which some Shanghai dealer in Paris induced him to buy. He is very fond of taking a caller by the arm, leading him before he canvas and saying: "Great picture that. By Macaroni di

Vermicelli, you know. Paid \$2000 for it in Paris and got a great bargain. (naming an eminent American artist who sametimes visits Detroit) says it's worth \$10,000. A few days since this gentleman was

lunching at the Detroit Club, when the cat came out of the bag Someone said: ,old Cantpercent says that you have appraised that frightful nightmare of his at \$10,000. Is it true?

The artist answered smilingly: "I will tell you how that happened. He asked me to dinner one day, and after we left the table took me to see the picture and told the usual story. Then turning abruptly, he asked: "How much is that painting worth?"

" 'Why Mr. Centpercent,' said I, 'I really would not like to place a value upon it. "Well, I'll put it differently,' said he. 'How much would you charge for

such a picture? "'I don't mind saying,' I answered, that I would not paint such a picture for \$10,000. "I had to be civil, you know."

A French paper describes the "autographometer," an apparatus intended to record the topography of roads by an automatic apparatus, which is set in operation by the movement over the road to be examined of a small carriage containing the apparatus, and is controlled in such a way by the movement of the car as to register all varieties of levels and changes in directions. The mechanism employed is quite simple. The wheels of the carriage set in motion drums, on which are wound strips of paper and on these strips the record