Plumb-Line Religion.

"And the Lord said unto me, Amos, what seest thou? and I said, a plumb-line." Amos 7:8.

THE solid masonry of the world has to me a fascination. Walk about some of the triumphal arches and the cathedrals, four or six hundred years old, and see them stand as erect as when they were builded, walls of great height, for centuries not bending a quarter of an inch this way or that. So greately honored were the masons who builded these walls that they were free from taxation and called "free" masons. The trowel gets most of the credit for these buildings, and its clear ringing on stone and brick has sounded across the ages, But there is another implement of just as much importance as the trowel, and my text recognizes it. Bricklayers and stone masons, and carpenters, in

THE BUILDING OF WALLS,

the end of which a lump of lead is fastened. They drop it over the side of the wall, and, as the plummet naturally seeks the centre of gravity in the earth, the workman discovers where the wall recedes, and where it bulges out, and just what is the perpendicular. Our text represents God as standing on the wall of character, which the Israelites had built, and, in that way, testing it. "And the Lord said unto me, Amos, what seest thou? and I said, a plumbline."

WHAT THE WORLD WANTS

is a straight up-and-down religion. Much of the so called piety of the day bends this way and that, to suit the times. It is horizontal, with a low state of sentiment and morals. We have all been building a wall of character, and it is glaringly imperfect, and needs reconstruction. How shall it be brought into perpendicular? Only by the divine measurement. "And the Lord said unto me. Amos, what seest thou? and I said, a plumb-line."

The whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards. It they dance, we dance, If they read certain styles of books, we read them. We throw over the wall of our character the tangled plumbline of other lives and reject

THE INFALLIBLE TEST.

which Amos saw. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There are ten thousand plumb-lines in use, but only one is a true and exact, and that for all the days of this generation the is the line of God's eternal right. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular, and honesty and your faith, and throw over people go thousands of miles to see its all the counters and shelves and casks, graceful inclination, and, by extra braces and various architectural contrivances, it is kept leaning from century to century. Why not have the ten granite blocks of Sinai set a little aslant? Why not have the pillar of truth a leaning tower? Why is not an ellipse as good as a square Why is not an oblique as good as straight up and down? My friends, we must have a standard; shall it be God's or man's?

The divine plumb-line needs to be thrown over all merchandise. Thouthe tendency of buyers to depreciate goods. He saw a man beating down an article lower and lower, and saying it was not worth the price asked, and when he has purchased at the lowest point he told everybody what a sharp bargain he had struck, and how he had outwitted the merchant. "It is naught, saith the buyer but when he is gone his way, then he boasteth." (Proverbs

20:14.) SOCIETY IS SO UTTERLY ASKEW

in this matter that you seldom find a seller asking the price that he expects to get; he puts on a higher value than he proposes to receive, knowing that he will have to drop. And if he wants fifty, he asks seventy-five. And if he wants two thousand, he asks twentyfive hundred. "It is naught," saith the buyer. "The fabric is defective; the style of goods is poor; I can get elsewhere a better article at a smaller price. It is out of fashion, it is damaged; it will fade; it will not wear well." After awhile the merchant, from overpersuasion or from desire to dispose of that particular stock of goods, says: "Well, take it at your own price," and the purchaser goes home with light step, and calls into his private office his confidential friends, and chuckles while he tells how that for half price, he got the goods. In other words, he lies, and was proud of it.

Nothing would make times so good, and the earning of a livelihood so easy, as the universal adoption of the law of right. Suspicion strikes through all bargain-making. Men who sell know not whether they will ever get the money. Purchasers know not whether the goods shipped will be according to the sample. And what, with the large number of clerks who are making false entries and then absconding to Canada, and the explosion of firms that fail for millions of dollars, honest men are at their wits' end to make a living. He who stands up amid all the pressure and does right is accomplishing something toward the establishment of a deep sympathy for the laboring classes who toil with hand and foot. But we must not forget the business men, who, without any complaint or bannered processions through the street, are enduring

A STRESS OF CIRCUMSTANCES

terrific. The fortunate people of today are those who are receiving daily wages or regular salaries. And the men most to be pitied are those who conduct a business while prices are falling, and yet try to pay their clerks and employees, and are in such fearful straits that they would quit business toand ruin of others. When people tell

dismay than satisfaction. I know it are so broad he means the bankruptcy and defalcation of men in many departments. The men who toil with the brain need full as much sympathy as those who toil with the hand. All business life is struck through with suspicion, and panics are tho result of want of confidence. The pressure to do wrong is stronger from the fact that in our day the large business houses are swallowing up the

THE WHALES DINING

on blue-fish and minnows. The large houses undersell the small ones because they can afford it. They can afford to make nothing, or actually lose, on some styles of goods, assured they can make house goes outside of its regular line and sells books at cost or less than cost, and that swamps the booksellers; or the dry goods house sells bric-a-brac at lowest figure, that swamps the small dealer in bric-a-brac. And the same thing goes on in other styles of merchandise, and the consequence is that all along the use an instrument made of a cord, at business streets of all our cities there are merchants of small capital who are in terrific struggle to keep their heads the Newfoundland fishing smacks. This is nothing against the man who has the ficient, because if there be big store, for every man has as large a store and as great a business as he can

To feel right and do right under all this pressure requires martyr grace, requires divine support, requires celestial reinforcement. Yet there are tens of thousands of such men getting splendidly through. They see others going up and themselves going down, but they keep their patience and courage, and their Christian consistency, and after awhile their turn of success will come. The owners of the big business will die and their boys will get possession of the business, and with a cigar in their mouths, and full to the chins with the best liquor and behind a spanking pair of bays, they will pass everything on the turnpike road to temporal and eternal perdition. Then the business will break up, and the smaller dealers will have fair opportunity. Or the spirit

CONTENTMENT AND RIGHT FEELING will take possession of the large firm, as recently in the case of the great house of A. A. Low & Co., and the firm will say: "We have enough money for all our needs, and the needs of our children; now let us dissolve business and make way for other men in the same line." Instead of being startled at a solitary instance of magnanimity, as in the case just mentioned, it will become a common thing. I know of scores of great business houses that have had their opportunity of vast accumulation, and who ought to quit. But perhaps struggle of small houses to keep alive under the over-shadowing pressure of great houses will continue; therefore taking things as they are, you will be wise to preserve your equilibrium and the measuring line of divine light "And the Lord said unto me, Amos, what seest thou? and I said, a plumbline."

II. In the same way we need to

MEASURE OUR THEOLOGIES. All sorts of religions are putting forth their pretensions. Some have spiritualistic religion, and their chief work is with ghosts, and others a religion of political economy, proposing to put an end to human misery by a new style of taxation, and there is a humanitarian sands of years ago Solomon discovered | religion that looks after the body of men and lets the soul look after itself, and there is a legislative religion that proposes to rectify all wrongs by enactment of better laws, and there is an æsthetic religion that by rules of exquisite taste would lift the heart out of its deformities, and religions of all sorts, religions by the pecks, religions by the square foot, and religions by the ton-all of them devices of the devil that would take the heart away from the only religion that will ever effect anything for the human race, and that is the straight up-and-down religion written in the ligion, the everlasting religion, which neighbor as yourself. All religions but

BEGIN AT THE WRONG END, and in the wrong place. The Bible religion demands that we first get right with God. It begins at the top and measures down, while the other religions begin at the bottom and try to measure up. They stand at the foot of the wall, up to their knees in the mud of human theory and speculation, and have a plummet and a string tied fast to it. And they throw the plummet this way, and break a head there, and throw the plummet another way and break a head there, and then they throw it up, and it comes down on their own pate. Fools! Why will you stand at the foot of the wall measuring up when you ought to stand at the top measuring down? A few days ago I was in the country, thirsty after a long walk. And I came in, and my child was

BLOWING SOAP BUBBLES, and they rolled out of the cup, blue and gold, and green, and sparkling, and beautiful, and orbicular, and in so small a space I never saw more splendor concentrated. But she blew once too often and all the glory vanished into suds. Then I turned and took a glass of water, and was refreshed. And so far as soul thirst is concerned, I put high commercial prosperity. I have against all the blowing, glittering soapbubbles of worldly reform and human speculation, one draught from the fountain from under the throne of God, clear as crystal. Glory be to God for the religion that drops from above, not coming up from beneath! "And the Lord said unto me, Amos, what seest

thou? and I said a plumb-line." I want you to notice this fact, that when a man gives up the straight upand-down religion in the Bible for any new fangled religion, it is generally to suit his sins. You first hear of his change of religion, and then you hear of family name? Turned out of employsome swindle he has practised in Colo- ment, depleted in health, cast down in American gravestone! Cup o' yaller rado mining stock, telling some one if | spirits, the typhoid fever strikes him in morrow, if it were not for the wreck he will put in ten thousand dollars he the smallest room on the fourth story of

HAS TO BROADEN HIS RELIGION,

hell. They want a religion that will aland faithful servant," and that tells them: "All is well, for there is no hell." What a glorious heaven they hold before us! Come, let us go in and see it. There is Herod and all the Babes he and Jim Fiske, and Robespierre, the friend of the French guillotine, and all the liars, thieves, house-burners, garroters, pickpockets and libertines of all the dissolute. There is no fun in the the centuries. They have all got profligate's death-bed. There is no fun crowns, and thrones, and harps, and in an undone eternity. Paracelsus, out it up on others. So, a great dry goods crowns, and thrones, and harps, and sceptres, and when they chant they sing: of the ashes of a burnt rose, said he "Thanksgiving, and honor, and glory, and power to the Broad Religion that ance and faith in those disgraceful dogmas of ecclesiastical old-fogyism."

My text gives me a grand opportunity of saying a useful word to all lives to show us our moral deflections. young men who are now forming habits | God will throw it over all churches to for a life time. Of what use to a stone- show whether they are doing useful mason or a bricklayer is a plumb-line? work or are instances of idleness and above water. The Cunarders run down | Why not build the wall by the unaided | pretence. He will throw that plumbeye and hand? Because they are insuf-

> A DEFLECTION IN THE WALL it cannot further on be corrected. Because by the law of gravitation a wall must be straight in order to be symmetrical and safe. A young man is in danger of getting a defect in his wall of char- and it is a solemn time with this nation, of the best friends I ever had died of dishonor them, whether righteousness or delirium tremens at sixty years of age, iniquity dominate, whether we are though he had not since twenty-one Christian or infidel, whether we fulfil drug-store, just as you or I would have eveh and Thebes are sepulchred. done, and asked for a dose of something to make him feel better. And there was alcohol in the dose, and that one drop aroused the old appetite, and he entered the first liquor store, and stayed there until thoroughly under the power of rum. He entered his home a raving from his presence, until he was taken to Isaiah, 'God shall lay judgment to the the city hospital to die. The combustible material of early habit had lain quiet nearly forty years, and that one spark

> ignited it. Remember that the wall may be one one foot from the foundation effects the the one condemns us, the other saves us, eighty years, you may nevertheless do something at twenty years of age that will damage all your earthly existence. All you who have built houses for yourselves, or for others, am I not right in saying to these young men, you cannot build a wall so high as to be independent of the character of its foundation? A man before thirty years of age may commit enough sin to last him a lifetime. Now. John, or George, or Henry, or whatever be your Christian name or surname,

say here and now: NO WILD OATS FOR ME,

folks out from all fun." O, no! I like fun. ately wicked.

I HAVE HAD FUN

illimitable, though I never swore one oath, and never gambled for so much as the value of a pin, and never saw the inside of a haunt of sin save as when ten years ago, with Commissioner of book, which begins with Genesis and Police, and a detective and two elders ends with Revelation, the religion of the of my church, I explored these cities by skies the old religion, the God-given re- midnight, not out of curiosity, but that I might in pulpit discourse set before says, "Love God above all and your the people the poverty and the horrors of underground city life. Yet, though I was never intoxicated for an instant, and never committed one act of dissoluteness, restrained only by the grace of God, without which restraint I would have gone headlong to the bottom of infamy. I have had so much fun that I don't believe there is a man on the planet at the present time who has had more. Hear it, men and boys, women and girls, all the fun is on the side of right. Sin may seem attractive, but it is deathful, and like the manchineel, a tree whose dews are poisonous. The only genuine happiness, is in a Christian life. There

TWO BROTHERS.

The one was converted a year ago in church one Sunday morning, during ginia for these; Peanut, Bachelor's The one was converted a year ago in prayer, or sermon, or hymn. No one Hall, Rain, Ah Sid, Potato. knew it at the time. The persons on either side of him suspected nothing, a Bonnet, a Dutchman, and a Bachbut in that young man's soul this elor's Retreat. process went on: "Lord, here I am, a young man amid the temptations of city life, and I am afraid to risk them alone; come and be my pardon and my help; save me from making the mistake that some of my comrades are making, and save me now." And quicker than a flash God rolled heaven into his soul. He is just as jolly as he used to be, is just as brilliant as he used to be. He can strike a ball or catch one as easily as before he was converted. With gun or fishing rod in this summer vacation, he was just as skilful as before. The world is brighter to him than ever. He appreciates pictures, music, innocent hilarity, social life, good jokes, and has plenty of fun, glorious fun. But his brother is

GOING DOWN HILL. in the morning his head aches from the champagne debauch. Everybody sees he is in rapid descent. What cares he for right or decency, or the honor of his and ruin of others. When people tell can take out a hundred thousand, or he a fifth rate boarding house, cursing God me at what a ruinously low price they has sacrificed his chastity, or plunged and calling for his mother, and fighting

purchased an article, it gives me more into irremediable worldliness. His sins back demons from his dying pillow, which is besweated and torn to rags. He plunges out of this world with a and becomes as broad as temptation, as shriek of a destroyed spirit. Alas for broad as the soul's darkness, as broad as that kind of fun! It is remorse. It is despair. It is blackness of darkness. It low them to keep their sins, and then at is woe unending and long reverberdeath say to them: "Well done, good ating and crushing as though all the mountains of all continents rolled on him in one avalanche.

My soul, stand back from such fun. Young man, there is no fun in shipmassacred. There is Charles Guiteau, wrecking your character, no fun in disgracing your father's name. There is no fun in breaking your mother's heart. There is no fun in the physical pangs of could re-create the rose, but he failed in the alchemic undertaking, and roseate lets us all into heaven without repent- life once burned down in sin can never again be made to blossom.

Oh, this plumb-line of the everlasting right! God will throw it over all our

OVER ALL NATIONS to demonstrate whether their laws are just or cruel, their rulers good or bad their ambitions holy or infamous. God is now throwing that plumb-line

OVER THIS REPUBLIC. acter that may never be corrected. One and whether we keep His Sabbaths or years of age-before which he had been our mission or refuse, whether we are dissipated—touched intoxicating liquor for God or against Him, will decide until that particular carousal that took | whether we shall as a nation go on in him off. Not feeling well in the street higher and higher career or go down in on a hot summer day, he stepped into a | the same grave where Babylon and Nin-"But," say you, "if there be nothing

but a plumb-line, WHAT CAN ANY OF US DO, for there is an old proverb which truthfully declares : "If the best man's faults were written on his forehead it would make him pull his hat over his eyes.' maniac, his wife and daughters fleeing What shall we do when, according to line and righteousness to the plummet." Ah, here is where the Gospel comes in with a Saviour's righteousness to make up for our deficits. And while I see hundred feet high, and yet a deflection also hanging there a Cross. And while hanging on the wall a plumb-line, I see entire structure. And if you live a if only we will hold to it. And here hundred years and do right the last and now you may be set free with a more glorious liberty than Hampden, or Sidney, or a Kosciusko ever fought for. Not out yonder, or down there, or up here, but just where you are you may

A SCOTTISH INVALID.

The invalid proprietress of a wealthy estate in Scotland visited the continent of Europe to get rid of her maladies, and she went to Baden Baden and tried those waters, and went to Carlsbad and tried those waters, and went to Homare and tried those waters and of getting better she got worse, and in no cigars or cigarretes for me, no wine or despair she said to a physician: "What beer for me, no nasty stories for me, no shall I do?" His reply was: "Medicine Sunday sprees for me, I am going to start | can do nothing for you. You have only right and keep on right. God help me, for one chance in the waters of Pit Keathly, I am very weak. From the throne of Scotland." "Is it possible?" she reeternal righteousness let down to me the | plied, "why those waters are on my own building everything from foundation fountain at her own gate, and in two to capstone. Lord God, by the wounded months completely recovered. Oh, sick, hand of Christ, throw me a plumb-line." and diseased, and sinning, and dying "But," you say, "you shut us young hearer, why go trudging all the world over, and seeking here and there relief believe in fun. I have had lots of it in for your discouraged spirit, when close my time. But I have not had to go into by, and at your very feet, and at the door the paths of sin to find it. No credit to of your heart, aye, within the very estate me, but because of an extraordinary pa- of your own consciousness, the healing rental example and influence, I was kept | waters of eternal life may be had, and from outward transgressions, though had this very hour, this very minute, my heart was bad enough and desper- this very Sabbath? Blessed be God that over against the plumb line that Amos saw is the Cross, through the emancipating power of which you and I may live and live forever!

Post Office Names.

Here are some of the names of Texas post offices: Shoo Fly, Poetry, Seclusion, Vox Populi, Hayrick, Glory, Graball, Baby Head, Exile, Goodluck, Dime-box, Uz, Fairy, Ditto.

Tennessee has these queer names: Yum Yum, Hatmaker, Sweet Lips, Trump, Miser, Aunt, Pokeberry, Help, A. Z., U, Bet.

Missouri has some unique specimens of nomenclature: Peculiar, Pure Air, Good Night, Lingo, Pay Down, Useful, And in Georgia you car find: Hard

Cash, Ty Ty, Hat, Crane Eater, Pay

Up, Duck, Hat Off, Drone, Alligator, Pumpkin, Rocovery. Alabama has some fantastic addresses: Dollar, Dug, Widows, Pea,

Slip Up, Fall. Kentucky isn't far behind with: Habit, Hard Money, Honesty, Goforth, You can discover in South Carolina,

In Pennsylvania, Bullion, a Husband, and a Crumb.

In Ohio, Philanthropy and Sodom. In California, an Angel's Camp, You In Wisconsin, a Dry Bone. In West Virginia, Gin.

In Arizona, a Total Wreck. In Dakota, Worms, In Kansas, Popcorn. In Arkansas, Delay. In Oregon, a Bake Oven. In Montana, an Anaconda. In Minnesota, Faith.

COLONEL REDBERK went into Park row restaurant the other day, and calling a waiter to his table ordered a beef stew, two eggs, fried on one side, a piece of pineapple pie and a cup of coffee with plenty of milk. The waiter walked to a hole in the wall and warb-

"One life preserver! Pair o' white wings, sunny side upl Er South with a choker on 1"

If it is truth, what does it matter

SUNDAY SCHOOL LESSON.

SUNDAY, OCT. 16, 1887. Power to Forgive Sins. LESSON TEXT. (Matt. 9: 1-8. Memory verses: 4-7.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all .- 1 Chron. 29:11.

LESSON TOPIC: The King's Authority over Sin.

Lesson 2. Authority over Sin Assumed, vs. 1-2. 2. Authority over Sin Donbted, vs. 3-5. 3. Authority over Sin Demonstrated, vs. 6-8. GOLDEN TEXT: The Son of man

hath power to forgive sins.—Matt. 9:6. DAILY HOME READINGS: M.-Matt. 9: 1-8. The King's authority over sin.

T.-Mark 2: 1-12. Mark's parallel narrative. W.-Luke 5:16-26. Luke's parallel narrative.

T.-Luke 7: 36-50. A woman forgiven. F.-1 John 1:1-10. Faithful and just to forgive.

S.-Acts 5: 17-32. Exalted to for-S.—Eph. 4:17-32. Forgiveness for Christ's sake.

LESSON ANALYSIS.

I. AUTHORITY OVER SIN ASSUMED. L A Sick Man Brought:

They brought to him a man sick of the palsy (2). They brought unto him all that were sick (Matt. 4:24).

Himself took our infirmities, and bare our diseases (Matt. 8:17) Bring him hither to me (Matt. 17:17). The laid the sick in the marketplaces (Mark 6:56)

II. A Saving Faith Seen: Jesus seeing their faith said (2).

I have not found so great faith, no, not in Israel (Matt. 8:10).

O woman, great is thy faith (Matt. 15 Seeing their faith, he said, Man, thy sins are forgiven (Luke 5: 20).

Thy faith hath saved thee; go in peace (Luke 7:50). III. A Cheering Pardon Bestowed: Son, be of good cheer; thy sins are forgiven (2)

Thou art a God ready to pardon (Neb. Blessed is the man whose transgression is forgiven (Psa. 32:1).

Who forgiveth all thine iniquities (Psa. 103:3).He will abundantly pardon (Isa. 55:7). 1. "They brought to him a man sick of the palsy." (1) The sick man; (2) The helpful friends; (3) The

because it immediately preceded the call. This theory accords with the apsaving Lord." Faith existing; (2) Faith discerned;

(3) Faith effective. "Be of good cheer; thy sins are forgiven.', (1) A gracious decree; (2) A cheering command. -(1) Sin the source of sorrow; (2) Forgive-

ness the source of joy. principles by which I can be guided in estate!" She returned and drank of the II. AUTHORITY OVER SIN DOUBTED. L The Cavilier's Sneer: Certain of the scribes said,....This

man blasphemeth (3) The scribes . . . said, He hath Beezlebub

things (Mark 11:28). Why do ye eat and drink with the pub-

licans and sinners (Luke 5: 30). This man receiveth sinners, and eateth with them (Luke 15:2). II. The Lord's Discernment:

Jesus knowing their thoughts said (4) off (139 :2). Knowing their thoughts he said (Matt.

12:25). Jesus saw the reasoning of their heart (Luke 9: 47). He himself knew what was in man

John 2: 25). III. The Convincing Question: Whether is easier, to say ... or to say,

Arise, and walk? (5) Jesus answered.... I also will ask you one question (Matt. 23:24). Whose is this image and superscription?

(Matt. 22: 20). The baptism of John, was it from heaven, or from men? (Mark 11:30). How say the scribes that the Christ is the son of David? (Mark 11: 35).

1. "Said within themselves." (1) Inward communings; (2) Secret communings; (3) Evil communings. 2. "Wherefore think ye evil in your hearts." (1) Hearts searched; (2) Thoughts discerned; (3) Evil re-

buked. 3. "Whether is easier?" (1) The Lord's evident ability to do visible works; (2) The Lord's assured ability to do spiritual works.

III. AUTHORITY OVER SIN DEMON-STRATED. L The Proposition : The Son of man hath no power on

earth to forgive sins (6). Him did God exalt....to give remission of sins (Acts 5:31). Through this man is proclaimed unto you the remission of sins (Acts 13:38).

In whom we have....the forgiveness of our trespasses (Eph 1:7). He is faithful and righteous to forgive us our sins (1 John 1:9). II. The Demonstration:

That ye may know....saith he,.... Arise...and he arose (6, 7). They will believe the voice of the latter sign (Exod 4:8). No man can do these signs, . . . except God be with him (John 3:2).

The very works that I do, bear witness of me (John 5: 36). Though ye believe not me, believe the works (John 10: 38),

III. The Result : When the multitude saw it, they were afraid, and glorified God (8). The multitude marvelled, saying, It

was never so seen (Matt. 9:33). They were all amazed, and glorified God (Mark 2: 12).

And all men did marvel (Mark 5: 20). They were filled with fear, saying, We have seen strange things (Luke 5: 26). 1. "That ye may know." (1) The de-

sirableness of knowing; (2) The possibility of knowing; (3) The means of knowing. 2. "He arose, and departed to his house." (1) How he left his house;

(2) How he returned to his house; (3) The intervening transformation. "They were afraid and glorified God." (1) A great act of the Lord (2) A grand result in men.—(1); Stricken with awe; (2) Praiseful to

LESSON BIBLE READING. BIBLE HISTORY OF THE SCRIBES. 1. Their General Characteristics:

Members of an ancient profession (Judg. 5:14). Wore long robes (Mark 12:38). Wore inkhorns (Ezek, 9:2, 3). Were men of superior wisdom (1 Chron, 27:32; Ezra 7:6).

Were highly esteemed (1 Gor. 1:20) Were conspicuously hypocritical (Matt. 22:15). 2. Their Special Employments: Secretaries to kings (2 Sam. 8:15, 17;

20:25; 2 Kings 12:10). Secretaries to prophets (Jer. 36: 4, 26). Officials in legal transactions (Jer. 32:

11, 12). Religious teachers (Neh. 8: 2-4; Matt. 23:2). Keepers of the rolls (2 Kings 25:19; 2 Chron. 26:11). Interpreters of Scripture (Matt. 2:4;

17:10). 3. Their Relations to Christ: Taught differently (Matt. 7:29; Mark 1:22).

Took offense at him (Matt. 21: 15; Mark 2: 6, 7, 16). Tempted him (John 8: 5, 6). Disparaged him (Matt. 9:3; Mark 2:

Sought his death (Matt. 26:3; Luke 23:10). Persecuted early disciples (Acts 4:5-7;

6:12).

LESSON SURROUNDINGS.

The visit to the country of the Gadarenes, which is narrated in the conclusion of Matthew 8, must necessarily be placed in order of time next to the lesson on "The Tempest Stilled." So verse 1 of the present lesson naturally follows the incident of the last lesson. But there can be little doubt that the healing of the paralytic (vs. 2-8) took place before the Sermon on the Mount was delivered. Both Mark and Luke give it this position. Furthermore, all three evangelists connect it directly with the call of Matthew (Levi). As he was one of the apostles, chosen immediately before that discourse was uttered, both events are thereby shown to belong to the earlier period. Matthew himself probably places the call here because it was naturally associated with the feast at his house (v. 10 ff.), which followed the return from the Gadarene country. The healing of the paralytic was prefixed,

parent design of Matthew's arrangement of events in these chapters. The exact date is, of course, in dispute. But as most harmonists place this miracle shortly before the Sabbath controversies (Matt. 12:1-13), and as these occurred in early harvest (comp. Matt. 12:1), the time of year must have been spring or early summer. Robinson places the event shortly before the second Passover; Andrews, a few weeks later, in the summer of 781, A.

D. 28. The place was Capernaum, as Mat-(Mark 3: 22). thew indicates (v. 1), and as Mark Who gave thee this authority to do these plainly states (Mark 2: 1).

Why She Wore a Shawl.

About a week ago some New York ladies got up a party to go on a moonlight excursion up the Hudson river. The night finally arrived, and the moon Thou understandest my thought afar flooded field and river with a glow of early richness. When the party was ready to leave the house which had been appointed as a rendezvous, it was noticed that one of the most charming young ladies of the coterie had a shawl

> one young lady, "are you afraid of taking cold?" "No! no!" she replied. "Perhaps you are troubled with malaria," suggested a young man who was struggling to direct all his vitality

"What's the matter, Lucy," inquired

into a mustache. "I never had malaria," replied the pretty creature with a simle. "The thermometer is up at 86. You'll roast if you wear that shawl." "I'm willing to roast," she said,

rather pettishly. "Don't you know why she wears that shawl?" laughed her little brother, as he wiped some taffy off his mouth with his jacket-sleeve.

"You keep still, you John Henry!" screamed the dear angel, as she turned a trifle red. The boy got out of reach and yelled: "I'll tell you why she wears that shawl. When she gets on the river Bob puts

his arm under it and hugs her, and nobody can see through the game. Then there was a scene, John Henry was driven summarlly to bed, and the party started for the scene of the festiv-

A Thrifty Soul in Russian Uniform.

General Skobeleff was working in his tent one evening near the Danube, or near a pond, when a Turkish bomb dropped at the threshold of his tent. The General had just time to see the sentry outside stoop down and throw the shell into the water. Skobeleff approached the soldier and said: "Do you know you have saved my life?" "I have done by best, General," was the reply. "Very well, Which would you rather have, the St. George's Cross or one hundred roubles?" The sentinel hesitated a moment and then said: "What is the value of the St. George's Cross, my General?" "What do you mean? The cross itself is of no value; it may be worth five roubles, perhaps, but it is an honor to possess it." "Well, my General," said the soldier, "if it is like that, give me ninety-five oubles and the Cross of St. Georgel". The sentry, it should be noted, was a Jew, with a fine Semitic profile.