The Gospel of Health.

"Till a dart strike through his liver."-Prov.

SOLOMON's anatomical and physiological discoveries were so very great that he was nearly three thousand years ahead of the scientists of his day. He, more than one thousand years before Christ, seemed to know about the circuation of the blood, which Harvey discovered sixteen hundred and nineteen years after Christ, for when Solomon in Ecclesiastes, describing the human body, speaks of the pitcher at the fountain, he evidently means the three canhe blood like pitchers. When he speaks in Ecclesiastes of the silver cord of life, and Brown-Sequard have experimented. And Solomon recorded in the Bible thousands of years before scientists discord relaxed in old age, producing the remors of hand and head: "Or the silver cord be loosed."

In the text he reveals the fact that he had studied that largest gland of the human system, the liver, not by the electric light of the modern dissecting room, but by the dim light of a comparatively dark age, and yet had seen its important function in

THE GOD-BUILT CASTLE

of the human body, its selecting and secreting power, its curious cells, its elongated branching tubes, a divine workmanship in central and right and left lobe, and the hepatic artery through which God conducts the crimson tides. Oh, this vital organ is like the eye of God in that it never sleeps. Solomon knew of it, and had noticed either in vivisection or postmortem what awful attacks sin and dissipation make upon it, until with the flat of Almighty God It bids the body and soul separate, and the one it commends to the grave, and the other it sends to judgment. A javelin of retribution, not glancing off or making a slight wound, but piercing it from side to side "till the dart strike through the liver." Galen and Hippocrates ascribe to the liver the most of the world's moral depression, and the word melancholy means black bile.

I preach to you this morning the Gospel of Health. In taking diagnoses of the diseases of the soul you must also take the diagnosis of the diseases of the body. As if to recognize this, one whole book of the New Testament was written by a physician. Luke was for he can feel at the same time both a doctor, and he discourses much of the the pulse of the body and the pulse of physical effects, and he tells of the good | the soul, and he can administer to both by pouring in oil and wine, and recog- can give that, and if spiritual counsel nizes hunger as a hindrance to hearing is needed he can give that—an earthly the Gospel, so that the five thousand and a divine prescription at the same were fed; and records the sparse diet of time-and call on not only the apothethe prodigal away from home, and the cary of earth, but the pharmacy of extinguished eyesight of the beggar by heaven. Ah, that is the kind of doctor the wayside, and lets us know of the I want at my bedside when I get sick, hemorrhage of the wounds of the dying one that can not only count out the Christ and the miraculous postmortem right number of drops, but who can resuscitation. And any estimate of the also pray. That is the kind of doctor spiritual condition that does not include I have had in my house when sickness also the physical condition is incom-

When the door-keeper of Congress fell dead from excessive joy because of life are trembling. A doctor who Burgoyne had surrendered at Saratoga, has gone through the medical college, and Philip the Fifth of Spain dropped dead at the news of his country's defeat | the wonders of the human mechanicin battle, and Cardinal Wolsey expired as a result of Henry the Eighth's anathema, it was demonstrated that the body and soul are Siamese twins, and when you thrill the one with joy or sorrow you thrill the other. We might as well recognize the tremendous fact that there are two mighty fortresses in the human body, the heart and the liver; the heart the fortress of the graces, the liver

THE FORTRESS OF THE FURIES,

You may have the head filled with all intellectualities, and the ear with all musical appreciation, and the mouth with all eloquence, and the hand with all industries, and the heart with all generosities, and yet "a dart strike through the liver."

First, let Christian people avoid the mistake that they are all wrong with God, because they suffer from depres-sion of spirits. Many a consecrated man has found his spiritual sky befogged and his hope of heaven blotted out and himself plunged chin deep in the slough of despond, and has said: "My heart is not right with God, and I think I must have made a mistake, and instead of being a child of light I am a ed, and wept and wept, and groaned and groaned and groaned. My brother, your trouble is not with the

heart, it is a gastric disorder or A REBELLION OF THE LIVER.

You need a physician more than you do a clergyman. It is not sin that blots out your hope of heaven, but bile." It not only yellows your eye-ball, and furs your tongue, and makes your head Thee, O Lord," or that Jeremiah was ache, but swoops upon your soul in dejections and forebodings. The devil is mind. When he says that you are not a forgiven soul, when he says you are not right with God, when he says that you will never get to heaven, he lies. You are just as sure of heaven as though you were there already. But Satan finding that he cannot keep you out of the promised land of Canaan, has determined that the spies shall not bring you any of the Eschol grapes beforehand, and that you shall have nothing but prickly pear and crab-apple. You are just as good now under the cloud as you were when you were accustomed to rise in the morning at five o'clock to pray and sing "Hallelujah,

My friend, Rev. Dr. Joseph II. Jones, of Philadeiphia, a translated spirit now, wrote a book entitled: "Man, Moral and Physical," in which he shows how

between the French and Sardinians on the one side and the Austrians on the other, so disastrous to the latter, the defeated army retreated followed by the victors. A description of the march of each army is given by

TWO CORRESPONDENTS of the London Times, one of whom travelled with the successful host, the other with the defeated. The difference in views and statements of the same place, scenes and events is remarkable. The former are said to be marchcountry during the day, and at night encamping where they are supplied with an abundance of the best provisions, and all sorts of rural dainties. als leading from the heart that receive | There is nothing of war about the proceeding except its stimulous and excitement. On the side of the poor Austrians he evidently means the spinal marrow, it is just the reverse. In his letter of about which in, our day doctors Mayo the same date, describing the same and Carpenter and Dalton and Flint | places and a march over the same road, the writer can scarcely find words to set | preaching. forth the suffering, impatience and disgust existing around him. What was covered it, that in his time the spinal | pleasant to the former was intolerable to the latter. What made all this difterence? asks the author. 'One coudition only: The French are victorious, the Austrians have been defeated."
So my dear brother, the road you are

travelling is the same you have been travelling a long while, but the DIFFERENCE IN YOUR PHYSICAL CON-

DITIONS makes it look different, and therefore the two reports you have given of yourself are as widely different as the reports in the London Times, from the two correspondents. Edward Payson, sometimes so far up on the Mount that it seemed as in the centripetal force of earth could no longer hold him, sometimes through a physical disorder was so far down that it seemed as if the nether world would clutch him. Glorious William Cowper was as good as could be, and will be loved in the Christian Church as long as it sings his hymn beginning: "There is a fountain filled with blood," and his hymn beginning: "Oh, for a closer walk with God," and his hymn beginning: "What various hindrances we meet," and his come of melancholy, or black bile, that that it was only through the mistake of did not commit suicide.

Spiritual condition so mightily affected by the physical state, what a great opportunity this gives to

THE CHRISTIAN PHYSICIAN,

amaritan's medication of the wounds at once, and if medicine is needed he That is the kind of doctor or death came. Ido not want any of your profligate or atheistic doctors around my loved ones when the balances and in dissecting room has traversed ism, and found no God in any of the labyrinths, is a fool, and cannot doctor me or mine. But, oh, the Christian doctors! What a comfort they have been in many of our households. And they ought to have a warm place in our prayers, as well as praise on our tongues.

> Dear old Dr. Skillman! My father's doctor, my mother's doctor, in the village home. He carried all the confidences of all the families for ten miles around. We all felt better as soon as we saw him enter the house. His face pronounced a beatitude before he said a word. He welcomed all of us children into life, and he closed the old people's eyes when they entered the last slumber. I think I know what Christ said to him when the old doctor got through his work. I think he was greeted with the words: "Come in, doctor. I was sick and he visited me!" I bless God that the number of Christian physicians is multiplying, and some of the students of the medical colleges, are here to-day, and I hail you, and I ordain you to the tender,

BEAUTIFUL, HEAVEN-DESCENDED WORK

child of darkness. No one can feel as of a Christian physician, and when you gloomy as I feel and be a Christian." take your diploma from the Long Island And he has gone to his minister for Medical College, to look after the perishconsolation, and he has collected Flav- able body, be sure also to get a diploma el's books and Cecil's books and Bax- from the skies to look after the perishter's books, and read and read and able soul. Let all Christian physicians read, and prayed and prayed and pray- unite with ministers of the gospel in persuading good people that it is not because God is against them that they sometimes feel depressed, but because of their diseased body. I suppose David, the psalmist, was no more pious when he called on everything human and angelic, animate and inanimate, and from snow flake to hurricane, to praise God, than when he said: "Out of the depths of hell have I cried unto any better when he wrote his prophecy than when he wrote his Lamentaafter you. He has failed to despoil your tions," or that Job was any better character, and he does the next best when he said: "I know that my Rething for him-he ruffles your peace of deemer liveth," than when covered over all with the pestules of elephanti as he sat in the ashes scratching the scabs off with a broken piece of pottery; or that Alexander Cruden, the concordist, was any better man when he compiled the book that has helped ten thousand students of the Bible, than when under the power of physical disorder he was handcuffed and straitwaistcoated in Bethnal Green Insane Asylum.

"Oh," says some Christian man, "no one ought to allow physical disorder to depress his soul. He ought to live so near to God as to be always in the sunshine." Yes, that is good advice; but I warrant that you, the man who gives the advice, has a sound liver. Thank

God for HEALTHFUL HEPATIC CONDITION.

now you play a Toccata.

My object at this point is not only to emolliate the criticisms of the well against those in poor health, but to show Christian people who are atrabilous what is the matter with them. Do not charge against the heart the crimes of another portion of your organism. Do not conclude that because the path to heaven is not absorbed with as fine a ing through a beautiful and luxuriant | foliage, or the banks beautifully snowed under with exquisite chrysanthemums as once, that therefore you are on the wrong road. The road will bring you out at the same gate whether you walk with the stride of an athlete or come up on crutches. Thousands of Christians morbid about their experiences, and morbid about their business, and morbid about the present, and morbid about the future, need the sermon I am now

WHERE WILD OATS GROW. Another practical use of this subject is for the young. The theory is abroad that they must first sow their wild oats, and afterwards Michigan wheat. Let me break the delusion. Wild oats are generally sown in the liver, and they can never be pulled up. They so preoccupy that organ that there is no room for the implantation of a righteous crop. You see aged men about us at eighty, erect, agile, splendid, grand old men. How much wild oats did they sow between ighteen years and thirty? None, abolutely none. God does not very often nonor with old age those who have in early life sacrificed swine on the altar of the bodily temple. Remember, O, young man, that while in after life, and after years of dissipation you may perhaps have your heart changed, religion does not change the liver. Trembling and staggering, along these streets today are men, all bent, and decayed, and prematurely old for the reason that they are paying for liens they put upon their hysical estate before they were thirty. By early dissipation they put on their body a first mortgage, and a second mortgage, and

A THIRD MORTGAGE TO THE DEVIL; hymn beginning: "God moves in a and these mortgages are now being fore-mysterious way." Yet so was he overclosed, and all that remains of their earthly estate the undertaker will soon put out of sight. Many years ago, in the cab-driver who took him to a wrong fulfilment of my text, a dart struck place, instead of the river bank, that he through their liver, and it is there yet. God forgives, but outraged physical law never, never, never. That has a Sinai, but no Calvary. Solomon in my text knew what he was talking about. He had in early life been a profligate, and he rises up on his throne of worldly splendor to shriek out a warning to all

the centuries. Stephen A. Douglas gave the name of 'squatter sovereignty" to those who went out West and took possession of lands and held them by right of preoccupation. Let a flock of sins settle on your heart before you get to twenty-five years of age, and they will in all probability keep possession of it by an

INFERNAL SQUATTER SOVEREIGNTY. red dollars six months from date." says the promissory note. "I promise to pay my life thirty years from date at the bank of the grave," says every infraction of the laws of your physical being. What? Will a man's body never

completely recover from early dissipation in this world? Never. How about the world to come? Perhaps God will fix it up in the resurrection body so that it will not have to go limping through all eternity; but get the liver thoroughly damaged and it will stay damaged. Physicians call it cirrhosis of the liver, or inflamation of the liver, or fatty degeneration of the liver, but Solomon puts all these pangs into one figure, and says: "Till the dart strike through his liver "

Hesoid seemed to have some hint of this when he represented Prometheus, for his crimes, fastened to a pillar and an eagle feeding on his liver, which was renewed again each night, so that the devouring went on until finally Hercules slew the eagle and rescued Prometheus. And

A DISSIPATED EARLY LIFE assures a ferocity pecking away and clawing away at the liver year in and year out, and Death is the only Hercules who can break the power of its beak or unclench its claw. So, also, Virgil and Homer wrote fables about there are those here with whom it is no

fable, but a terrific reality. That young man smoking cigarettes and smoking cigars has no idea that he is getting for himself smoked liver. That young man has no idea that he has by early dissipation so depleted his energies that he will go into the battle only half armed. Napoleon lost Waterloo days before it was fought. Had he attacked the English army before it was reinforced, and taken it division by division, he might have won the day, but he waited until he had only one hundred thousand men against two hundred thousand. And here is a young man who, if he put all his forces against the regiment of youthful temptations, in the strength of God, might drive them back, but he is allowing them to be reinforced by the whole army of mid-life temptations, and when all these combined forces are massed against him, and no Grouchy comes to help him, and Blucher has come to help his foes, what but immortal defeat can await him?

Oh, my young brother, do not make the mistake that thousands are making, in opening

THE BATTLE AGAINST SIN too late, for this world, too late, and for the world to come, too late. What brings that express train from St. Louis into Jersey City three hours late? They lost fifteen minutes early on the route, and that effected them all the way; and they had to be switched off here and switched of there, and detained here and detained there; and the man who loses time and strength in the earlier part of the journey of life, will suffer for it all the way through-the first twenty years of life damaging the following

fifty years. Some years ago a scientific lecturer went through the country exhibiting on great canvas different parts of the human body when healthy and the same different the same things may appear to different people. He says: "After the great battle on the Mincio in 1859, different people. He says: "After the great battle on the Mincio in 1859, different people. He says: "After to different people. He says: "After to different people. He says: "After the great battle on the Mincio in 1859, different the same things may appear to different the same things may appear to different people. He says: "After to di

Alexander Cruden, and like ten thou- to our young people on blazing canvas sand other invalids, be playing a Dead the drunkard's liver, the idler's liver, March on the same organ with which the libertine's liver, the gambler's liver. Perhaps the spectacle might stop some young man before he comes to the catastrophe, and the dart strike through his

> My hearer, this is the first sermon you have heard on the Gospel of Health, and it may be the last you will ever hear on that subject, and I charge you, in the name of God, and Christ, and usefulness, and eternal destiny, take better care of your health. When some of you die, if your friends put on your tombstone

A TRUTHFUL EPITAPH. it will read: "Here lies the victim of late suppers;" or it will be: "Behold what chicken salad at midnight will do for a man ;" or it will be : "Ten cigars a day closed my earthly existence;" or it will be: "Thought I could do at seventy what I did at twenty, and I am here;" or it will be: "Here is the consequence of sitting a half day with wet feet;" or it will be: "This is where I have stacked my harvest of wild oats;" or, instead of words, the stone-cutter will chisel for an epitaph on the tombstone, two figures, namely, a dart and a

There is a kind of sickness that is beautiful when it comes from over-work for God, or one's country, or one's own family. I have seen

WOUNDS THAT WERE GLORIOUS. After the battle of Antietam, in the hospital, a soldier in reply to my question: "Where are you hurt?" uncovered his bosom and showed me a gash that looked like a badge of eternal nobility. I have seen an empty sleeve that was more beautiful than the most muscular forearm. I have seen a green shade over the eye, shot out in battle, that was more beautiful than any two eyes that had passed without injury. I have seen an old missionary worn out with the malaria of African jungles, who looked to me more radiant than a ribicund gymnast. I have seen a mother after six weeks watching over a family of children down with scarlet fever, with a glory around her pale and wan face that surpassed the angelic. It all depends on how you got your sickness and in what battle your wounds.

FREDERICK T. FRELINGHUYSEN, the pride of New Jersey-aye, of the nation-and one of the pillars of the Christian Church, and for nearly four years practically President of the United States, although in the office of Secretary of State, in his determination to make peace with all the governments on this American continent, were himself out, and while his brain was as keen as it ever was, and his heart beat as regularly as it ever did, he was, according to the bu letin of his physicians at Washington and Newark, dying of hardening of the liver. Satan, who does not like good men, sent a dart through his liver. The last time, my dear friend-for he was my friend and my father's friend before me-the last he was seen in Washington was in the President's carriage, leaning his head against the shoulder of the President on his way to the depot to take the train to go home "I promise to pay at the bank five hund- to die. Martyr of the public service, he died for his country, though h time of peace. In his earlier life he was called the nephew of his uncle Theodore Frelinghuysen, but he lived to render for God and his country a service that will make others proud to be his nephew, and which will keep his name on the scroll of history as the highest style of Christian statesman that this century has produced. If we must get sick and worn out, let it be in God's service and in the effort to make the world good. Not in the service of sin. No! No! One of the most

PATHETIC SCENES that I ever witness and I often see it, is that of men or women converted in the fifties or sixtles or seventies wanting to and Satan in the earl or part of their life that they have no physical energy left for the service of God. They sacrificed nerves, muscles, lungs, heart and liver on the wrong altar. They fought on the wrong side, and now, when their sword is all hacked up and their ammunition all gone, they list for Emanuel. When the high-mettled cavalry horse, which that man spurred into many a cavalry charge with champing bit and flaming eye and neck clothed with thunder, is worn out and spavined and ring-boned and springhalt, he rides up to the great Captain of our Salvation on the white horse and vultures preying upon the liver; but offers his services When such persons might have been, through the good habits of a lifetime, crashing the battleaxe through the helmeted iniquities, they are spending their days and nights in discussing the best way of breaking up their indigestion, and quieting their jangling nerves, and rousing their laggard appetite, and trying to extract the dart from their outraged liver. Better converted late than never! Oh, yes; for they will get to heaven. But they will go afoot when they might have wheeled up the steep hills of the sky in Elijah's chariot. There is an old hymn that we used to sing in the country meeting-house when I was a boy, and I remember how the old folks' voices trembled with emotion while they sang it. I have forgotten all but two lines, but those lines are the peroration of my sermon:

"Twill save us from a thousand snares To mind religion young."

He Could Catch Seashore Paradoxe. An Irish gentleman invited an English nobleman to shoot on his place on the west coast of Ireland. The Englishman was placed in charge of the gamekeeper, an old servant, who saw to it that the Saxon should be favorably impressed with the game on the estate, so far as words could impress him.

There was nothing that ever ran or flew that the nobleman inquired about but the gamekeeper asserted could be found on the place by hundreds and thousands.

The nobleman was amused, and asked scores of questions about beasts and birds, whose homes were in Asia and Africa, But of everyone the gamekeeper asserted that it could be found in abundance somewhere on the place.
At last the nobleman asked, "Are there any paradoxes here?"

The keeper scratched his head at this poser, and after a moment's hesitation, SUNDAY SCHOOL LESSON.

The Parable of the Tares. LESSON TEXT.

(Matt. 13: 24-30. Memory verses, 27-30.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the

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 Declarations Concerning His Enemy. Lesson Outline: 1. The Enemy's Antagonism, vs. 24, 25, 2. The Enemy's Detection, vs. 26-28, f.c. 3. The Enemy's Defeat, vs. 28, l. c. -30. GOLDEN LEXT: The harvest is the end of the world; and the reapers are the angels .- Matt. 13:39.

DAILY HOME READINGS: M.-Matt. 13: 24-30. Declarations

concerning his enemy. T .- Matt. 13: 36-43. The parable explained.

W-Matt, 4: 1-11. His enemy's great effort. T.—John 13 : 1-30. His enemy

continues work. F.-John 14: 15-30. His enemy's final assault. S.—1 Pet. 5: 1-11. His enemy

roaring lion. S.—Rev. 20: 1-15. His enemy's final overthrow.

LESSON ANALYSIS. I. THE ENEMY'S ANTAGONISM. I. Active:

His enemy came (25). The tempter came and said (Matt. 4

Then cometh the evil one, and snatcheth away (Matt. 13:19). Straightway cometh Satan, and taketh away the word (Mark 4:15). The devil, as a roaring lion, walketh about (1 Pet. 5:8).

II. Malignant: And sowed tares also among the wheat (25).

Satan stood up against Israel, and moved David (1 Chron. 21:1). Satan....said, Doth Job fear God for nought? (Job 1:9). Satan standing at his right hand to be

his adversary (Zech. 3:1). Seeking whom he may devour (1 Pet. III Stealthily:

While men slept, his enemy came, . . . and went away (25). The serpent was more subtil than any beast (Gen. 3:1).

We are not ignorant of his devices (2 Cor. 2:11). Satan fashioneth himself into an angel of light (2 Cor. 11:14).

The working of Satan, ... with all deceit (2 Thess. 2: 9, 10). 1 "A man that sowed good seed in his field," (1) The sower: (9) The (1) The sower; (2) The field; (3) The seed; (4) The sowing. 2. "While men slept, his enemy came and sowed tares." (1) The favor-

ing hour; (2) The malignant foe; (3) The harmful seed. "Tares also among the wheat." (1) The original sowing; (2) The base intrusion; (3) The conflicting growth; (4) The final adjustment.

II. THE ENEMY'S DETECTION. L The Manifestation of Evil: Then appeared the tares also (26). The eyes of them both were opened (Gen.

Sinful passions . . . wrought in our members....unto death (Rom. 7:5). be useful, but they so served the world | The works of the flesh are manifest (Gal. 5:19). This wisdom is . . . earthly, sensual, dev-

lish (Jas. 3:15). II. The Mystery of Evil: Whence then bath it tares? (27) Who told thee that thou wast naked?

(Gen. 3:11). Wherefore do the wicked live? (Job 21 Wherefore doth the wicked comtemn

God (Psa. 10:13). The mystery of lawlessness doth already work (2 Thess. 2:7). III. The Source of Evil:

An enemy hath done this (28). (Gen. 3:13). The serpent beguiled Eve in his crafti-

ness (2 Cor. 11:3). The woman being beguiled hath fallen (1 Tim. 2:14).

Lust, when it hath conceived, beareth sin (Jas. 1:15). 1. "Then appeared the tares also," (1) Temporary concealment; (2)

Final manifestation. "When then bath it tares?" The evident existence of evil; (2) The perplexing origin of evil; (3) The ultimated fate of evil.

"An enemy hath done this." The Lord's enemy: (1) His personality; (2) His perversity; (3) His powers; (4) His limitations; (5) His doom. THE ENEMY'S DEFEAT.

I. Evil Tolerated: Wilt thou then that we....gather them up? But he saith, Nay (28, 29). If I find in Sodom fifty righteous, . . . I will spare (Gen. 18: 26). Lord, let it alone this year also (Luke

I3:8). The Lord....is longsuffering.... wishing that any should perish (2 Pet, How long, O Master,...dost thou not ....avenge our blood (Rev. 6:10).

II. Evil Restricted: Let both grow together until the harvest (30) The day of their calamity is at hand

(Deut. 32: 35). He seeth that his day is coming (Psa. 37:13). He....shall suddenly be broken, and that without remedy (Prov. 29:1).

He hath appointed a day, in which he will judge the world (Acts 17: 31). III. Evil Doomed : Bind them in bundles to burn them (30).

quenchable fire (Matt. 3:12).

They....cast them into the fire, and they are burned (John 15:6). And the devil.... was cast into the lake of fire (Rev. 20: 10).

1. "Wilt thou then that we go and gather them up?" (1) A seeming good; (2) Aproffered service; (3)

A premature zeal. 2. "Let both grow together until the harvest." (1) A permission; (2) ▲ limitation; (3) An application.—(1) The growing-time; (2) The harvesttime.—(1) Permitted now; (2) Prohibited then.

3. "Burn them; but gather the wheat into my barn." (1) The tares and their burning; (2) The wheat and its garnering.

LESSON BIBLE READING. SATAN AND HIS WORKS.

1. Titles of Satan: Isa. 27:1; Matt. 4:3; 13:39, 39; Luke 11:15; John 8:44; 14:30; 2 Cor. 4: 4; Eph. 2:2; 1 Pet. 5:8; Rev. 9:11;

12:9, 10.

2. Works of Satan : Sowing evil (Matt. 13:38, 39). Instigating sinners (John 13:2; Acts

Blinding the mind (2 Cor. 4:4). Snaring the unwary (Gen. 3: 13; 2 Tim. 2:26).

Deceiving the world (2 Thess. 2:9, 10; Rev. 12:9; 20:8). Catching away the word (Matt. 13:19; Luke 8:12).

Maligning the saints (Job 1: 9-11; Rev. Trying the saints (Luke 22: 31; 2 Cor. 2:11).

Resisting the saints (1 Chron, 21:1: Eph. 6:12). Hungering for souls (1 Pet. 5:8). Transforming self (2 Cor. 11:14).

Tempting the Lord (Matt. 4: 3-11; John 14:30). 3. Duties Toward Satan: Eph. 4:27; Eph. 6:12, 13; Jas. 4:7;

1 Pet, 5:8, 9.

LESSON SURROUNDINGS. The parable of the tares is the second of seven reported by Matthew in this chapter. It was spoken in public, but whether from the boat or on the land cannot be determined with certainty. The explanation of the parable of the sower preceded (vs. 10-23). This was in private (v. 10), but the public teaching was resumed. It seems most probable that all the parables were spoken on the same day The time was probably see Lesson 10) in the autumn or early winter of 781,-A.D. 28; the place, at or near Capernaum.

A FOOL WITH \$29,000.

How He Went to Vanderbilt for Advice and Didn't Take It.

A veteran Boston broker tells the Listener this story of Commodore Vanderbilt, which he does not believe has

ever been in print: "A good many years ago, just about the time that Commodore Vanderbilt was building up the New York Central, a certain young man in Boston came into possession, by the death of a relative, of the tidy little sum of \$20, 000. Twenty thousand dollars was more money then than it is to-day, and this young man had visions of wealth untold. He studied the small stock list in my office day after day without coming to any conclusion. At last one day, seized by a brilliant thought, he

broke out: "'John, I'm going to see Vanderbilt

about it.' "About what?"

"About placing my money."
"I thought that was the maddest idea that ever entered a human head. I told him that the Commodore wouldn't waist twenty seconds on a \$20,000 investment. But he would not be dissuaded, and one night, about 10 o'clock, he rang the door bell at the Vanderbilt residence. After some delay a servant answered and demanded his business.

"'Here's my card,' said the young Bostonian, 'Mr. John Smith, Boston. Tell the Commodore that I must see him to night, on business of the utmost importance.

"'Mr. Vanderbilt is about to retire," responded the servant. 'You had better come in the morning.'

"'It may be too late then for both he and L I must see him to-night, if for only five minutes.'

"The servant disappeared, only to re-The serpent beguiled me, and I did eat | turn with the message from the Commodore that he would see Mr. Smith if the business was of the utmost importance. The Bostonian followed the servant up into a little dressing room, where stood the Commodore wrapped in a flannel garment of the night. He had evidently got out of bed to receive the visitor. " 'Well, young man, what do you

want?" was the Commodore's impatient question. "Commodore Vanderbilt, I have recently come into possession of \$20,000.

and have come on to New York to ask you for information about the stock markets, "What the blank-blank do you come to me about the stock market for?

Why don't you go to some stock broker? " Because you are the stock market

yourself, Commodore.' "'Look here, Mr. Smith,' said the mollified Commodore, 'I admire your cheek. I think it deserves encouragement. Go down to Wall street to-morrow morning early. Put your \$20,000 and as much more as you can raise into the New York Central. Don't ask me why, but go and do it. It,s a sickly thing now, but it ain't going to be long. Lock up your stock and let it alone; never mind what anybody tells you. Now get out.'

"That young man came back to Boston and narrated his experience. "Did he follow the Commodore's advice? No. He said he wasn't going to let Vanderbilt gobble up his \$20,000. He put it into mining stocks and lost every cent of it."

From a mining report of the colony of Victoria it appears that the quantity of gold raised last year was 864,602 ounces as against 838,378 ounces raised As for transgressors, they shall be destroyed (Psa. 37: 38).

The chaff he will burn up with untreasonable to the colony:

It is sunk 2,400 feet, and it is situated. i near Slawell.