DR. TALMAGE'S SERMON.

Heart Disease.

"Is thine heart right?" 11 Kings 10 : 15. WITH mettled horses at full speed, for he was celebrated for fast driving. Jehu, the warrior and king, returns from battle. But seeing Jehonadab, an acquaintance, by the wayside, he shouts "Whoal whoal" to the lathered span. Then leaning over to Jehonadab, Jehu satutes him in the words of the textwords not more appropriate for that hour and that place than for this hour and place.

IS THINE HEART RIGHT?

I should like to hear of your physical health. Well, myself, I like to have everybody else well; and so might ask, is your eyesight right, your hearing right, your nerves right, your lungs right, your entire body right? But I am busy to-day taking diagnosis of the more important spiritual conditions. 1 should like to hear of your financial welfare. I want everybody to have plenty of money, ample apparel, large storehouse, and comfortable residence; and I might ask, is your business right, financial questions, compared with the inquiry as to whether you have been able to pay your debts to God; as to whether you are insured for eternity; as to whether you are ruining yourself by the long-credit system of the soul. I one loaf of bread at a time, and yet to

not in regard to your habits. I make no inquiry about your integrity, or your chastity, or your sobriety. I do not mean to stand on the outside of the gate and ring the bell; but coming up the steps, I open the door and come to the private apartment of the soul; and with the earnestness of a man that must give an account for this day's work, I cry out, Oh, man, oh, woman immortal, is thine heart right?

I will not insult you by an argument to prove that we are by nature all wrong. If there be a factory explosion, and the smoke-stack be upset, and the wheels be broken in two, and the engine unjointed, and the ponderous bars be twisted, and a man should look in and say that nothing was the matter, you would pronounce him a fool. Well, it needs no acumen to discover that

OUR NATURE IS ALL ATWIST

and askew and unjointed. The thing bidden fruit, and have been turned out praise ! of the paradise of holiness and peace; and though the flaming sword that who walketh amid the snow of the

be some idol in your house not yet destroyed." The heathen confessed that there was one idol of beaten gold that he could not bear to give up. After a while, when that was destroyed, in an-sold me a shoddy overcoat; I will for-swer to the prayer of the Christian the give them-all but one. That man to the Battery, it would not disturb you; I CANNOT FORGIVE.

A SAILOR OVERCOME.

Again, a right heart is

AN EXPECTANT HEART.

Many a man has awakened in his dying hour to find his sins all about him. They clambered up on the right side of his bed, and on the left side, and over the headboard, and over the footboard, and horribly devoured his soul.

sick man got well.

Repent! the voice celestial cries, Nor longer dare delay: The wretch that scorns the mandate, dies,

And meets a flery day."

Again, we need A BELIEVING HEART.

A good many years ago a weary one went to the hills of Asia Minor, and with two logs on His back cried out to all the world, offering to carry their sins and sorrows. They pursued Him. They slapped Him in the face. They give you your trespasses." mocked him. When He groaned they groaned. They shook their fists at Him. They spit on Him. They hounded Him as though He were a wild beast. His healing of the sick. His sight-giving to the blind, His mercy to your income right, your worldly sur-roundings, right? But what are these the world. His prayers and benedictions were lost in that whirlwind of execration. Away with Him! Away with Him !

Ah ! it was not merely the two pieces of wood that He carried; it was the sisted that she should take it all. transgressions of the race, the anguish have known men to have no more than of the ages, the wrath of God, the sorrow of hell, the stupendous interests of own a government bon t of heaven worth an unending eternity. No wonder His more than the whole material universe. back bent. No wonder the blood start-The question I ask of you to-day is ed from every pore. No wonder He crouched under the torture that made the sun faint, and the everlasting hills whether they will accept or not. tremble, and the dead rush up in their winding-sheets as He cried : "If it be possible, let this cup pass from me." But the cup did not pass. None to

comfort. There He hangs! What has that hand done that it should be thus crushed in the palm? It has been healing the lame and wiping away tears. What has that foot been doing that it should be so lacerated ? It has been going about doing good. Of what has

THE VICTIM

been guilty? Guilty of saving a world. Tell me, ye heavens and earth, was there ever such another criminal? Was there ever such a crime? On that hill of carnage, that sunless day, amid those howling rioters, may not your heaven. He dreams heaven. Some of

sins and mine have perished ? I believe us in our sleep have had Oh, the ransom has been paid. it. doesn't work right. The biggest trouble | Those arms of Jesus were stretched out we have in the world is with our souls. so wide, that when He brought them Men sometimes say that though their together again they might embrace the lives may not be just right, their heart world. Oh that I might, out of the is all right. Impossible! A farmer blossom of the spring, or the flaming never puts the poorest apples on top of foliage of the autumn, make one wreath his barrel; nor does the merchant place for my Lord ! Oh that all the triumphal the meanest goods in his show window. | arches of the world could be swung in The best part of us is our outward life. one gateway, where the King of Glory I do not stop to discuss whether we all might come in ! Oh that all the harps fell in Adam, for we have been our own and trumpets and organs of earthly Adam, and have all eaten of the for- music might, in one anthem, speak His

forgive that man the wrong he did me in New York, you will not have the about that house and lot; I will forgive handling of a yard of cloth, or a pound that man who overreached me in that of sugar, or a penny-worth of anything; bargain; I will forgive that man who that soon, if a conflagration should start that soon, if every cashier should abscond, and every insurance company should fail, it would not affect you? The villain-I can hardly keep my hands off him. If my going to What are the questions that stop this heaven depends on my forgiving him, then I will stay out." Wrong feeling ! side the grave, compared with the questions that reach beyond it? Are you If a man lie to me once, I am not called making losses that are to be everlasting? to trust him again. If a man betray Are you making purchases for eternity me once, I am not called to put confi-Are you jobbing for time when you might be wholesaling for eternity? dence in him again. But I would have no rest if I could not offer a sincere What question of the store is so broad prayer for the temporal and everlasting at the base, and so altitudinous, and so welfare of all men, whatever meannesses overwhelming as the question, "Is thy heart right?" Or is it and outrage they have inflicted upon me, If you want to get your heart right, strike a match and burn up all your old

Is it something about father, or mother, grudges, and blow the ashes away. "If or companion, or son, or daughter, that you think is comparable with this quesyou forgive not men their trespasses. neither will your' heavenly Father fortion in importance? Do you not realize that by universal and inexorable law, all these relations will be broken up? An old Christian black woman was Your father will be gone, your mother going along the streets of New York will be gone, your companion will be with a basket of apples that she had for gone, your child will be gone, you will sale. A rough sailor ran against her be gone, and then this supernal question and upset the basket, and stood back will begin to harvest its chief gains, or expecting to hear her scold frightfully, deplore its worst losses, roll up into its but she stooped down and picked up the mightiest magnitude, or sweep its vast apples, and said, "God forgive you, my son, as I do." The sailor saw the circles, What difference now does it make to Napoleon III whether he meanness of what he had done, and felt triumphed or surrendered at Sedan? in his pocket for his money, and inwhether he lived at the Tuillieries or at Chiselhurst, whether he was Emperor Though she was black, he called her or exile? They laid him out in his mother, and said, "Forgive me, mother. coffin in the dress of a field-marshall. I will never do anything so mean again." Did that give him any better chance for Ah! there is a power in a forgiving the next world than if he had been laid spirit to overcome all hardness. There out in a plain shroud? And soon to us is no way of conquering men like that what will be the difference, whether in of bestowing upon them your pardon, this world we rode or walked, were bowed to or maltreated, were applauded or hissed at, were welcomed in or kicked out. while laying hold of every moment it is a poor business to be building castles of the great future, and burning in all the splendor or grief, and overarching in the air, Enjoy what you have now. Don't spoil your comfort in the small and undergoing all time and all eternity, house, because you expect a larger one. is the plain, simple, practical, thrilling, Don't fret about your income when agonizing, overwhelming question, "Is it is three or four dollars per day, thy heart right?" Have you within you because you expect to have, after a a repenting heart, an expectant heart? while, ten dollars per day ; or ten thou- If not, I must write upon your soul

sand a year, or because you expect it to WHAT GEORGE WHITEFIELD WROTE be twenty thousand a year. But about upon the window-pane with his diamond heavenly things, the more we think the ring. He tarried in an elegant house better. These castles are not in the air, over night, but found that there was no but on the hills, and we have a deed of God recognized in that house. Before them in our possession. I like to see a he left his room in the morning, with man all full of heaven. He talks his ring he wrote upon the window-pane, heaven. He sings heaven. He prays "One thing thou lackest." After the guest was gone, the housekeeper came up and looked at the window, and saw the inscription, and called her husband We saw the pinnacles in the sky. We and her children ; and God through heard the click of the hoofs of the white that ministry of the window-glass, horses on which victors rode, and the brought them all to Jesus. Though clapping of the cymbals of eternal you may to-day be surrounded by comtriumph. And while in our sleep we were forts and luxuries, and feel that you glad that all our sorrows were over, and have need of nothing, if you are not burdens done with, the throne of God the children of God, with the signetgrew whiter and whiter, till we opened ring of Christ's love, let me inscribe our eyes and saw that it was only the upon your souls, "One thing thou lacksun of the earthly morning shining on est.

our pillow. To have a right heart, you I pray you that whatever else you need to be filled with this expectancy. miss, you may not miss heaven. It is the wicked from among the just .-It would make your privations and an- too bright a home to lose. Your soul Matt. 13:49. has been bought at too dear a price. I preach to you of the blood that cleanseth from all sin. Casting all your sins behind you, I beg of you to start this morning for the Kingdom. "Yes," you say, "I will start, but not now." William III. made proclamation, when there was a revolution in the north of Scotland, that all who came and took oath of allegiance by the 31st of December should be pardoned, Mac Ian, a chieftain of a prominent clan, resolved postponed starting for this purpose until term. A snowstorm impeded his way, and before he got up to take the oath and receive a pardon from the throne, the time was up and past. While the others were set free, Mac Ian was miserably put to death. He started too late and arrived too late. In like manner, some of you are in prospect of losing for ever the amnesty of the Gospel. Many of you are going to be for ever too late. Remember the mistake of Mac Ian!

SUNDAY SCHOOL LESSON. SUNDAY, DEC. 25, 1887.

HOME READINGS.

Monday, Dec. 19: Lesson I. Matt, : 5-13. Lesson II. Matt. 8: 18-27. Tuesday, Dec. 20: Lesson III. Matt. 9:1-8. Lesson IV. Matt. 9:18-31. Wednesday, Dec. 21: Lesson V. Matt. 9 : 35-38; 10 : 1-8. Lesson VI. Matt. 10 : 32-42. Thursday, Dec. 22: Lesson VII. Matt. 11: 2-15. Lesson VIII. Matt.

Friday, Dec. 23: Lesson IX. Matt. 12:1-14: Lesson X. Matt. 13:1-9. Saturday, Dec. 24: Lesson XI. Matt. 13:24-30. Lesson XII. Matt. 13:31-

33; 44-52. Sunday, Dec. 25: The Angel's Song. Luke 2 1-14.

TITLES AND GOLDEN TEXTS.

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.

I. THE CENTURION'S FAITH. I have not found so great faith, no, not in Israel.-Matt. 8:10.

II. THE TEMPEST STILLED. Why are ye fearful, O ye of little faith?-Matt. 8: 26.

III. POWER TO FORGIVE SINS. The Son of man hath power on earth to forgive sins. -- Matt. 9:6.

IV. THREE MIRACLES. According to your faith be it unto you.--Matt. 9 : 29.

V. THE HARVEST AND THE LABORERS. Freely ye have received, freely give. -Matt. 10:8.

VI. CONFESSING CHRIST. Whoseever therefore shall confess me before men, him will I confess also before my Father which is in heaven .--Matt. 10 : 32.

VII. CHRIST'S WITNESS TO JOHN. He was a burning and a shining light. -John 5 : 35.

VIII. JUDGMENT AND MERCY. Come unto me, all ye that labor and are heavy laden, and I will give you rest. -Matt. 11 : 28.

IX. JESUS AND THE SABBATH. It is lawful to do well on the sabbath daye .- Matt. 12 : 12.

X. PARABLE OF THE SOWER. The seed is the word of God .- Luke 8:11.

XI. PARABLE OF THE TARES. The harvest is the end of the world: and the reapers are the angels .-- Matt. 13:39.

XII. OTHER PARABLES.

the angels shall come forth, and sever And he said unto them, What man

and preach the gospel to the who creation (Mark 16:15).

All : As much as in me is, I am ready to preach the gospel (Rom. 1:15).

Lesson 6,-Superintendent ; He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man't reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10:40-42)

Scholars: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matt. 10: 32).

Teachers : They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure; And I will spare them, as a man spareth his own son that serveth him (Mal. 3:17).

All : Jesus, remember me when thou omest in thy kingdom (Luke 23:42).

Lesson 7 .- Superintendent : Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist ; yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come (Matt. 11 : 11-14).

Scholars: He was a burning and a shining light (John 5:35).

Teachers: Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

All: The night is far spent, and the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light (Rom. 13: 12).

Lesson 8 .- Superintendent : At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father ; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him (Matt. 11: 25-27). Scholars: Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. 11:28).

Teachers : Him that cometh to me I will in no wise cast out (John 6: 37). All: Cast me not away from thy presence (Psa. 51 : 11).

Lesson 9 .- Superintendent : And he departed thence, and went into their synagogue: ond behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sab-So shall it be at the end of the world: | bath day? that they might accuse him. shall there be of you, that shall have one sheep, and if this fall into a pit on th day, will it, and lift it out? How much then is a man of more value than a sheep ! (Matt. Scholars : It is lawful to do well on the sabbath days (Matt. 12:12). Teachers : The sabbath was made for man, and not man for the sabbath (Mark 2:27). All: Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it (Isa. 56:2). Lesson 10.-Superintendent : Behold, the sower went forth to sow ; and as he sowed, some seeds fell by the way side, and the birds came and devoured. them : and others fell upon the rocky places, where they had not much earth : and straightway they sprang up, because they had no deepness of earth : and when the sun was risen, they were scorched ; and because they had no root, they withered away. And others fell upon the thorns ; and the thorns grew up, and choked them : and others fell And they came to him, and awoke him, upon the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty (Matt. 13: 3-8). Scholars: The seed is the word of God (Luke 8:11).

11:20-30.

A DOMESTIC QUESTION?

drive us in, we will not go.

bread as we are of spiritual help. Blind: | with the doxologies of eternal jubilee!why, the man whose eyes perished in the hosannah of the powder blast, and who for these ten years has gone feeling his way from street to street, is not in such utter darkness as we. Naked: why, there is not one rag of holiness left to hide the shame of our sin. Sick: why, the leprosy has eaten into the head and the heart and the hands and the feet; and the marasmus of an everlasting wasting away has already seized on some of us. But the meanest thing for a man to

do is to discourse about an evil without again. Come hither, O blessed One, that we may kiss Thy feet. Our hearts, pointing

A WAY TO HAVE IT REMEDIED.

I speak of the thirst of your hot tongue, only that I may show you the living stream that drops crystalline and sparkling from the Rock of Ages, and pours dance. a river of gladness at your feet. If I show you the rents in your coat, it is because the door of God's wardrobe now swings open, and here is a robe, white with the fleece of the Lamb of God, and of a cut and make that an wheat that grows on celestial hills, and

A REPENTING HEART.

First we need a repenting heart. If for the last ten, twenty or forty years of life, we have been going on in the wrong way, it is time that we turned around and started in the opposite di-rection. If we offend our friends we are glad to apologize. God is our best friend, and yet how many of us have sever apologized for the wrongs we have done Him!

There is nothing that we so much need to get rid of as sin. It is a horrible black monster. It polluted Eden. It killed Christ. It has blasted the world. Men keep dogs in kennels, and rabbits in a warren, and cattle in a pen. What a man that would be who would shut them up in his parlor. But this foul dog of sin, and these herds of transgression, we have entertained for many a long year in our heart, which should be the cleanest, brightest room in all our nature. Out with the vile herd! Begone, ye befoulers of an immortal naturel

TURN OUT THE BEASTS

and let Christ come in! A heathen came to an early Christian who had the reputation of curing diseases. The Christian said, "You must have all your idols destroyed." The heathen gave to the Christian the key to his house, that he might go in and destroy the idols. He battered to pieces all he saw, but still the man did not get well. The Christian said to him, "There must

stood at the gate to keep us out, has white lilies of heaven! What were arches stands changed position and comes behind to of earthly masonry to Him who hath about His throne a rainbow spun oat of

The Bible account of us is not exag- everlasting sunshine! What were all gerated when it says that we are poor earthly music to Him when the hunand wretched and miserable and blind dred and forty and four thousand on and naked. Poor: the wretch that one side, and the cherubim and serastands shivering on our doorstep on a phim and archangels stand on the other cold day is not so much in need of side, and all the space between is filled

A REDEEMED EARTH

the hallelujah of unfallen angels, song after song rising about the throne of God and of the Lamb. In that pure, high place, let Him hear us. Stop! not hurt Thee for one hour to step out from the shining throng. They will

CELESTIAL WINES.

They have some old wine in heaven, not used except in rare festivities. In this world, those who are accustomed to use wine on great occasions, bring God, and of a cut and make that an angel would not be ashamed to wear. is thirty years old," or "forty years If I snatch from you the black, moldy old," But the wine in heaven is more bread that you are munching, it is only to give you bread made out of the finest prepared at the time when Christ trod prepared at the time when Christ trod the wine-press alone. When such baked in the fires of the Cross; and one griavous sinners as we come back, mecrumb of which would be enough to thinks the chamberlain of heaven cries some church, where a few favored make all heaven a banquet. Hear it, out to the servants, "This is unusual spirits would come in and sit down on one and all, and tell it to your friends when you go home, that the Lord Jesus Christ can make the heart right. Joy I Bring up from the vaults of heaven that old wine. Fill all the tankards, Let all the white-robed guests drink to no. "I saw a great multitude that no sinner that repenteth; and God grant | fifteen hundred miles in circumference. that that one must be you !

Again, to have a right heart it must

A FORGIVING HEART.

An old writer says : "To render good for evil is God-like; good for good is vast empire. God grant that the light one, he said, was 'Excelsior,' which he man-like; evil for good is devil-like." of that blessed world may shine upon read over to me. But there was some-Which of these natures have we? us in Christ will have nothing to do with us as long as we keep any old grudge. We have all been cheated and fied about. There are people who dislike us pool harbor. We arrived at nightfall, so much that if we should come down and were obliged to lie there till the to poverty and disgrace, they would morning, waiting for the rising of the bay, "Good for him! Didn't I tell you tide, before we could go up the city. so ?" They do not understand us, Un- How the vessel pitched and writhed sarcasm, scorn for scorn, abuse for abuse." But, my friends, that is not the right kind of heart. No man ever can compare with this did so mean a thing towards us as we It is have done towards God. And if we cannot forgive others, how can we expect God to forgive us? Thousands of have to go out of that store, that you men have been kept out of heaven by an unforgiving heart.

noyances more bearable. In the midst of the city of Paris

A STATUE

THE GOOD PLACE OPEN TO US.

of the good but broken-hearted Joseph-I never imagined that marble ine. could be smitten into such tenderness. It seems not lifeless. If the spirit of Josephine be disentabernacled, the soul of the Empress has taken possession of this figure. I am not yet satisfied that it is stone. The puff of the dress on the arm seems to need but the pressure of to return with the rest of the rebels, the finger to indent it. The figure at but had some pride in being the very the bottom of the robe, the ruffle at the last one that should take the oath. He neck, the fur lining on the dress, the embroidery of the satin, the cluster of lily | two days before the expiration of the and leaf and rose in her hand, the poise harps of heaven, that our poor cry may of her body as she seems to come sailing be heard. Oh, my Lord Jesus ! it will out of the sky, her face calm, humble, beautiful, but yet sad-attest the genius of the sculptor and the beauty of the make it all up when Thou goest back heroine he celebrates. Looking up through the rifts of the coronet that encircles her brow, I could see the sky betoo long withheld, we now surrender into Thy keeping. When Thou goest back, tell it to all the immortals that the story of endurance and resignation woman's wrongs shall be righted, and the lost are found, and let Thy Father's shall be told to all the ages. The rose house ring with the music and the and the lily in the hand of Josephine

will never drop their petals. The children of Gol, whether they suffer on earth in palaces or hovels, shall come to that

GLORIOUS REST.

Oh, heaven, sweet heaven ! at thy gate we set down all our burdens and griefs. The place will be full. Here there are vacant chairs at the hearth, and at the table, but there are no vacant chairs in many of the peasants there in the Alps heaven. The crowns all worn; the are afflicted with goitre, brought on, it thrones all mounted. Some talk of is said, by drinking snow water. Well, heaven as though it were a very handthe immortal health of those new-born man could number, standing before the sons and daughters of the Lord Al- throne. He that talked with me had a mighty." There is joy in heaven golden reed to measure the city, and it among the angels of God, over one was twelve thousand furlongs"-that is, Ah! Heaven is not a little colony, at one corner of God's dominion, where a man's entrance depends upon what kind of clothes he has on his back, and how much money he has in his purse ; but a

OUR LAST MOMENT.

The roughest time we had in crossing the ocean was at the mouth of Liverso ?" They do not understand us. Un-sanctified human nature says, "Walt till you get a good crack at him, and when at last you find him in a tight place, give it to him. Flay him allve. No quarter. Leave not a rag of repu-tation. Jump on him with both feet. Pay him in his own coln—sarcasm for sarcasm score for score abuse for Is thy heart right? What question

A BUSINESS QUESTION.

Do you not realize that you will soon

will soon have to resign that partnern unforgiving heart. Here is some one who says, "I will of dollars worth of goods that are sold strength.

Longfellow in the Tyrol Dialect.

A Buffalonian who has just returned to the city after an extended European tour was narrating some of his experiences to the Arounder. "I had a most singular experience when I was in the Tyrol," said he. "You know a great sir, I stopped at a little town near Innspruck one night, and as I sat down in the large public room of the inn a Tyrolean came in who, my landlord said, was the poet of that region. He took advantage of the first opportunity to introduce me to the poet and we sat down and chatted (together and drank Bavarian beer, which was brought us by rosy-cheeked maidens in short petticoats, and more than half of them had goitres; the older ones especially had great pendulous affairs. Among other things the poet said he had translated a number of Longfellow's poems into the dialect of fhe Tyrol. The most popular read over to me. But there was some-thing the matter with it. "Are you sure it is a good translation ?" I asked, "Certainly," he said, "except that I had to adapt it to some of the peculiar-ities of our country you know." "Oh, that's it is it ?'saud I." that's it, is it," said I, "that explains it." The second stanza of the poem, literally turned back into English, read, "Oh, stay," the maiden said, "ob loiter, and rest thy head upon thy

goitre I" An English firm say they have, after a long series of experiments, succeeded in alloying manganese with phosphorus

in alloying manganese with phosphorus and tin and copper, producing a metal which, for tensile strength and dura-bility, they think will be superior to any alloy in the market. The phosphor-manganese tin may be used in the same manner and in similar proportions as phosphor tin, though it is better to cast at a little higher temperature, but the result will be found much superior both as regards to hardness and tensile both as regards to hardness and tensile

REVIEW BIBLE LIGHTS.

Lesson 1 .- Superintendent : And the 12:9-12). centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof : but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers : and I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my ser-vant, Do this, and he doeth it (Matt. 8:8.9).

Scholars: I have not found so great a faith, no, not in Israel (Matt. 8:10). Teachers: All things are possible him that believeth (Mark 9: 23).

All: Increase our faith (Luke 17:5). Lesson 2 .- Superintendent; And when he was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.

saying, save, Lord ; we perish Then he arose and rebuked the winds and the sea; and there was a great calm (Matt. 3:23,26).Scholars : Why are ye fearful, O ye of

little faith? Matt. 8:26), Teachers: Fear thou not, for I am with thee; be not dismayed, for I am

thy God (Isa. 41:10). All : Therefore will we not fear. though the earth do change, and though the mountains be moved in the heart of the seas (Psa. 46:2).

Lesson 3 .- Superintendent : And he entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, Son, be of good cheer; thy sins are forgiven (Matt. 9:1, 2).

Scholars : The Son of man hath power to forgive sins (Matt. 9:6). .Teachers: Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins (Acts 5 : 31).

All : Hide thy face from my sins, and blot out all mine iniquities (Psa. 51:9). Lesson 4 .-- Superintendent : And as Jesus passed by from thence, two blind men followed him, crying out, and say-

ing, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying Matt. 9: 27, 29). Scholors: According to your faith be

it unto you (Matt. 9:29). Teachers: All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them (Mark 11:24).

All : Bless the Lord, O my soul, and forget not all his benefits (Psa. 103:2).

Lesson 5 .- Superintendent : Then saith he unto his disciples. The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples, and gave them au-thority over unclean spirits, to cast them out, and to heal all manner of sickness (Matt. 9:37, 38; 10:1). Scholars: Freely ye have received,

freely give (Matt. 10:8). Teachers; Go ye into all the world,

Teachers: Receive with meekness the implanted word, which is able to save your souls (Jas. 1:21).

All : Thy word have I laid up in my eart. that I might not sin against thee Psa. 119:11).

Lesson 11 .- Superintendent : And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath t tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest hapily while we gather up the tares, ye root up the wheat with them. Let both grow together with the harvest (Matt. 13: 27-30).

Scholars: The harvest is the end of the world; and the reapers are the angels (Matt. 13 : 39).

Teachers : As for transgressors, they shall be destroyed together : the latter end of the wicked shall be cut off (Psa. 37:381

All: Heal me, O Lord, and I shall be healed; save me, and I shall be saved (Jer. 17: 14)*

Lesson 12 .- Superintendent : Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls : and having found one pearl of

great price, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels, but the bad they cast away (Matt. 13: 45-48).

Scholars : So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just (Matt. 13 ; 49).

Teachers : For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5 : 16).

All: Thou shall guide me with thy ounsel, and afterward receive me to glory (Psa. 73 : 24).

can compare with this in importance?