Broken Promises of Marriage.

"I have opened my month unto the Lord, and I cannot go back." Judges 11:35. GENERAL JEPHTHAH, the Commander-in-chief of the Israelitish forces, is mination of the pestiferous Ammonites, and looking up to the sky he promises that if God will give him the victory, strewed any plain with their carcases.

A GREAT ANXIETY,

for he remembers his vow to slay and burn the first thing that comes forth from his house to greet him after his victory. Perhaps it may be the old watch-dog that shall first come out; and who could get heart to beat out the life of a faithful creature like that, as he comes fawning and barking and frisking, and putting up his paw against his master in merry welcome after long ment is absence? No; it was not that which came forth to meet Jephthah. Perhaps it may be a young dove let out from its cage in the General's home, which, knew the force of a martial engagegaining its liberty, may seem to rejoice in public gladness and flutter on the shoulder of the familiar head of the household. But who could have the bathed their hands in the water and heart to slay such a winged innocent? No; it was not that which came forth | making their pledge of fidelity. On the to meet Jephthah. Or it may be some good neighbor that will rush out to to this day in Robert Burn's handgreet him after having first been in to tell the family of the near approach of the General. But who could slay a neighbor who had come on the scene to on the cover of the New Testament. rejoice over the reunited household? his own handwriting: "Matt. 5:33: No; it was not that which came forth | Thou shalt not forswear thyself, but to meet Jephthah.

As he advances upon his home the oaths. door opens, and out of it comes one whose appearance under other circum-

joy, but under

THE PLEDGE OF A SACRIFICE becomes a horror which blanches his cheek and paralyzes his form and almost hurls him flat to the earth. His child, his only child, his daughter, comes skipping out to greet him, her step keeping time to a timbrel which she shakes and smites. Did ever a conqueror's cheer end in such a bitter

All the glories of victorious war are blotted out from Jephthah's memory, and his banner is folded in grief, and his sword goes back into the scabbard with dolorous clang, and the muffled drum takes the place of the cymbals, I have changed my mind, and I have across the sea, and are coming year after to take this ship to Southampton, Engme answer letters that come from every State of the American Union, and from across the sea, and are coming year after on the trembling and parting dykes they and the "tremolo" the place of the trumpet, and he cries out: "Alas, my daughter, thou hast brought me very to you all the letters I got while mandaughter, thou hast brought me very to you all the letters I got while man-low, and thou art one of them that aging that ship, and everything I got trouble me; for I have opened my mouth to the Lord, and I cannot go back." During two months, amid the mountains, without shelter the maidens who bewailing her coming sacrifice.

Commentators and theologians are in dispute as to whether that girl was slain or not, and as to whether, if she were slain, it was right or wrong in Jephthah to be the executioner, a discussion into which I shall not be divert-

that we had better look out what we friendship, any coming and going. But gagement we make, better that in regard to all matters of betrothal and plighted vow we feel the responsibility. lest we have either to sacrifice the truth or sacrifice an immortal being, and we be led to cry out with the paroxysm of have no right in the porch if you do a Jephthah: "I have opened my mouth not mean to pass into the castle. The

unto the Lord, and I cannot go back." insane asylums, and a large region in | considered not worth a sermon, or even almost every cemetery, that you need a serious paragraph. And so the masto visit, They are occupied by the men and women, who are the

VICTIMS OF BROKEN PROMISES

of marriage. The women in those wards and in those mortuary receptacles are in the majority, because woman lives more in her affections than does man, and laceration of them, in her case is more apt to be a dementia and a fatality. In some regions of this land the promise of marriage is considered to have no columnity or hinding force. man, and laceration of them, in her to have no solemnity or binding force. It was only made in fun. They may change their mind. The engagement may stand until some one more attractive in person, or opulent in estate, appears on the scene; then the rings are returned, and the amatory letters, and all relationship ceases. And so there are ten thousand Jephthah's daughters sacrificed as burnt offerings. The of the most conspicuous pages of history whole subject needs to be taken out of her infamous behavior towards Seymour the realm of comedy into tragedy, and and Philip and Melville and Leicester men and women need to understand that, while there are exceptions to the rule, once having solemnly pledged to each other heart and hand, the forfeiture and abandonment of that pledge by promises of marriage, which he makes the transgressor in the sight of never fulfilled, he broke the heart of God a perjurer, and so the Day of Judgment will reveal it. The one has seven years, and the heart of Stella and his property was destroyed by a lied to the other; and all liars shall have their place in the lake that burneth with fire and brimstone. If a man or woman make

A PROMISE IN THE BUSINESS WORLD, is there any moral obligation to fulfill it? If a man sign a note for five hundred dollars, ought he to pay it? If a contract be signed involving the building of a house, or the furnishing of a

ought he not back out? Not one in ten

WHAT IF I CHANGE MY MIND about a promissary note and decline to pay it, and suddenly put my property in such shape that you could not collect your note? How would you like that? That, you say, would be a fraud. So buckling on the sword for the exter- is the other a fraud, and punish it God will certainly, as you live, and just as certainly if you do not live. I have known men, betrothed to loving and he will put to death and sacrifice as a good womanhood, resigning their enburnt offering the first thing that comes | gagement, and the victim went down out from the door of his homestead in hasty consumption, while suddenly when he goes back. The hurrahing of triumph soon runs along the line of all of a church in brillant bridal party. the companies, regiments and divisions and the two promised "I will," with a of Jephthah's army. A worse beaten | solemnity that seemed ensurance of a enemy than those Ammonites never lifetime happiness. But the simple fact was, that was the first act of a Shakes-General Jephthab, fresh from his victory, is now on his way home. As he Shrew," He found out, when too late, comes over the hills and through the that he had not married into the family valleys, the whole march for his men is of the "Graces," but into the family of a cheer, but for him the "Furies." To the day of his death, the murder of his first betrothal followed him.

The Bible extols one who "sweareth to his own hurt and changeth not. That is, when you make a promise, keep it at all hazards. There may be cases where deception has been used at the time of engagement, and extraordinary circumstances where the promise is not binding, but in nine hundred and ninetynine cases out of a thousand, engage-

AS BINDING AS MARRIAGE,

Robert Burns, with all his faults, well then put them on the boards of a Bible. cover of the Old Testament of that book, shalt perform unto the Lord thine

Suppose a ship-captain offers his services to take a ship out to sea. After stances would have been indescribable he gets a little way he comes alongside of a vessel with a more beautiful flag, and which perhaps has a richer cargo, and is bound for a more attractive port. Suppose he rings a bell for the engineer to slow up, and the screw stops. Now I see the captain being lowered over the side of the vessel into a small boat; and he crosses to the.

GAYER AND WEALTHIER CRAFT, and climbs up the sides, and is seen walking the bridge of the other ship. I pick up his resigned speaking-trumpet and I shout through it: "Captain, what does this mean? Did you not promise from your ship, and it will be all right." You tell me that the worst fate for such a captain as that is too good for him. But it is just what a man or woman would have been at her wedding ranged | does who promises to take one through with Jephthah's daughter up and down, the voyage of life, across the ocean of existence, and then breaks the promise. | fond of social life, and my husband is a

What American society needs to be taught is that betrothal is an act so my life-long associate is very bad; what solemn and tremendous that all men | shall I do?" My answer is, there are and women must stand back from it certain good reasons for divorcement, until they are sure it is right, and sure | The Bible recognizes them ; but it must that it is best, and sure that no retreat | be will be desired. Before that promise THE OVERMASTERING CONSIDERATION of lifetime companionship, any amount of romance that you wish, any ardor of

ESPOUSAL IS A GATE,

a golden gate, which one should not pass, unless he or she expects never to return. Engagement is the porch of which marriage is the castle, and you trouble has always been relegated to There is one ward in almost all the the realm of frivolity and joke, and sacre of human lives has gone on, and the devil has had it his own cruel way, and what it mightily needed is that pulpit and platform and printing-press all speak a word of unmistakable and thunderous protest on this subject of infinite importance.

We put clear out into thin poesy and Spencer and his Rosalind, Waller and his Saccharissa, not realizing that it-was the style of their engagement that

telligent people of all ages the fact that tune. after an engagement of fourteen years, and the poetic stanzas he dedicated to their excellences only make the more

immortal his own perfidy.
"But suppose I should make a mistake," says some man or woman, "and I find it out after the engagement and before marriage?" My answer is, you

have NO EXCUSE FOR A MISTAKE

bill of goods, ought they stand by that contract? "Oh, yes," always answered. Then I ask the further question: Is the happiness, the welfare, the temporal and eternal destiny of a man have not brain enough to form a right or woman, worth as much as the house, judgment in regard to him or her, you worth five hundred dollars, worth anything? The realm of profligacy is filled with men and women as a result of the sylum. Notice what society your establishment of the matrix of the matrix of the sylum. Notice what society your establishment of the sylum.

solved mystery about the person under consideration, postpone all promise un-

til the mystery is solved. Jackson's Hollow, Brooklyn, was part of the city not built on for many years, and every time I crossed it I said to myself or to others, why is not this land built on? I found out afterward that the title to the land was in controversy, and no one wanted to build there until that question was decided. Afterward I understood the title was settled, and now buildings are going up all over it. Do not build your happiness for this world on a character, masculine or feminine, that has not a settled and undisputed title to honor and truth and sobriety and righteous-

O woman, you have more need to pause before making such an important promise than man, because if you make a mistake it is worse for you. If a man blunder about promise of marriage or go on to an unfortunate marriage, he can spend his evenings away, and can go to the club or the Republican or Democratic headquarters, and absorb his mind in city or State or national elections, or smoke himself stupid or drink himself drunk. But there is no place of regular retreat for you, O woman, and you could not take narcotics er intoxicants and keep your respectability. Before you promise, pray and think and study and advise. There will never again in your earthly history

be a time when you so much need God. It seems to me that the world ought to cast out from business credits and from good neighborhood those who boast of the number of hearts they have won, as the Indian boasts of the number of scalps he has taken. If a man will lie to a woman and a woman will lie to a man about so important a matter as that of a lifetime's welfare, they will lie about a bill of goods and lie about finances and lie about anything. Society to-day is brim full of gallants and man-milliners and

CARPET KNIGHTS AND COQUETTES, and those most God-forsaken of all wretches-flirts. And they go about drawing-rooms and the parlors of watering places, simpering and bowing and scraping and whispering, and then re-turn to the club-rooms, if they be men, or to their special gatherings, if they be women, to chatter and giggle over what was said to them in confidence. Condign punishment is apt to come upon them, and they get paid in their own coin. I could point you to a score whom society has let drop very hard, in return for their base traffic in human

And here my idea widens, and I have to say, not only to those who have made a mistake in solemn promise of marriage, but to those who have already at the altar been pronounced one when they are two, or in diversity of tastes and likes and dislikes are neither one nor two, but a dozen-make the best you can of an awful mistake. And here let letters run something like this: "What ought I to do? my husband is a drunkard." "My wife is a gad-about, and will not stay at home." "My companion is ignorant, and hates books, and I revel in them." "I like music, and a piano sets my husband crazy." "I am recluse." "I am trying to be good, and

THE VERY LAST RESORT, and only after all reasonable attempts at reclamation and adjustment have proved a dead failure. When such attempts fail, it is generally because of meddlesome outsiders; and women tell the wronged wife how she ought to stand on her rights, and men tell the wronged husband how he ought to stand on his rights. And let husband and wife, in an unhappy marriage relation, stand punctiliously on their rights, and there will be no readjustment, and only one thing will be sure to them, and that is a hell on earth.

If you are unhappily married, in most cases I advise you to make the best you can of an awfully bad bargain. Do not project your peculiarities more than is necessary. Perhaps you may have some faults of your own, which the other party in the martial alliance may have to suffer. You are in the same yoke. If you pull aside, the yoke will only twist your neck. Better pull ahead. The world is full of

PEOPLE WHO MADE MISTAKES about many things, and among other things about betrothal and marriage and yet have been tolerably happy and very useful in the strength of God, and by the grace promised in every time of need, if those who seek it conquer the disadvantageous circumstances, I am acquainted with lovely women, married to contemptible men, and genial men yoked with termagants inspired of the devil. And yet, under these disadvan-tages my friends are useful and happy. God helps people in other kinds of mar-tyrdom and to sing in the flame, and He will help you in your lifelong misfor-

Remember the patience of Job. What a wife he had! At a time, when tornado, and, more than all, bereavement had come and the poor man needed all wise counsel, she advises him to go to cursing and swearing. She wanted him to poultice his boils with But he lived right on through his

MARITAL DISADVANTAGES, recovered his health and his fortune, and raised a splendid family, and the closing paragraph of the Book of Job has such a jubilance that I wonder people do not oftener read it: "So the Lord blessed the latter end of Job more than his beginning." Now, my badly married friend of either sex, if Job could stand it by the

help of God, then

wrong answer to that question. The most aggravating, stupendous and Goddefying lie is a lie in the shape of broken espousal.

But suppose a man change is mind,

With men and women as a result of the wrong answer to that question. The pecial friend prefers, whether he is in the shape of broken or slatternly, what books are read, what was the style of ancestry, noble or depraved; and if there be any unlike the wifely relation. If you are a member of a building of every one's house will never build one for himself.

I came....to save the world (John and heaven. If you are a member of a build one for himself. YOU CAN STAND IT

church help move on its enterprises. You can get so much of the grace of God in your heart, that all your home trials will seem insignificant. How little difference does it make what your unrighteous husband calls you, if God calls you His child, and you are an heiress of whole kingdoms beyond the

Immerse yourself in some kind of outside usefulness, something that will enlist your prayers, your sympathies, your hand, your needle, your voice. Get your heart on fire with love to God and the disenthrallment of the human race, and the troubles of your home will be blotted out in the glory of your consecrated life. Lcry out to you, O woman, as Paul exclaims in his letter to the Corinthians: "What knowest thou, O wife, whether thou shalt save thy husband?" And if you cannot save him, you can help in the grander, mightier enterprises of helping save the world. Out of the awful mistake of your marriage rise into the sublimest life of selfsacrifice for God and suffering humanity. Instead of settling down to mope over your domestic woes, enlist your energies for the world's redemption.

Some parts of Holland keep out the ocean only by dykes or walls of stout masonry.

THE DUTCH ENGINEER

having these dykes in charge was soon to be married to a maiden living in one of the villages, the existence of which depended on the strength of these dykes, And there was to be a great feast in one of the villages that approaching evening, in honor of the coming bridegroom. That day a great storm threatened the destruction of the dykes, and hence the destruction of thousands of lives in the villages sheltered by that stone wal!. The ocean was in full wrath, beating against the dykes, and the tides and the terror was still rising. "Shall I go to the feast," says the engineer, "or shall I go and help my workmen take care of the dykes?" "Take care of the dykes," he said to himself, "I must and will." As he appeared on the wall, the men working there were exhausted, and shouted: "Here comes the engineer. Thank God! Thank God!"

The wall was giving away stone by stone, and the engineer had a rope fastened around his body, and some of the workmen had ropes fastened around their bodies, and were let down amid the wild surges that beat the wall. Everything was giving way, "More stones!" cried the men, "More mortar!" But the answer came: "There is no more!" "Then," cried the engineer, "take off your clothes and with them stop the holes in the wall," And so in the chill and darkness and surf it was done, and with the workmen's apparel the openings in the wall were partially filled. But still the tide rose, and still the ocean reared itself for more awful stroke and for the overwhelming of thousands of lives in the villages. "Now we have done all we can," said prayed till the wind changed and the sea subsided, and the villages below, which, knowing not were full of romp and dance and hilar-WHAT WE WANT

ity, were gloriously saved. in this work of walling back the oceans of poverty and drunkenness and impurity and sin is the help of more womanly and manly hands. Oh how the tide comes in! Atlantic surge of sorrow after Atlantic surge of sorrow, and the tempests of human hate and Satanic fury are in full cry. O, woman of many troubles, what are all the feasts of worldly delight, if they were offered you, compared with the opportunity of helping build and support barriers which sometimes seem giving way through man's treachery and the world's

O WOMAN, TO THE DYKES! Bring prayer, bring tears, bring cheering words! Help! Help! And having done all, kneel with us on the quaking wall until the God of the wind and the sea shall hush the one and silence the other. To the dykes! Sister, mothers, wives, daughters, of America, to the dykes! The mightiest catholicon for all the wounds and wrongs of woman or man is complete absorption in the work to rescue others. Save some man, some woman, some child! In that effort you will forget or be helped to bear your own trials, and in a little while God will take you up out of your disturbed and harrowing conjugal relation of earth into a heaven all the happier because of preceding distress. When Queen Elizabeth of England was expiring it was arranged that the exact moment of her death should be signalled to the people by the dropping of a sapphire ring from a window into the hands of an officer, who carried it at the top of his speed to King James of Scotland, But your departure from the scene of your earthly woes, if you are ready to go, will not be the dropping of a sapphire to the ground, but the setting of a jewel in the King's coronet. Blessed be his glorious name forever !

A Curious Abbreviation.

"Do take off your skin, my dear, or you will catch cold," said the hostess. "No. thank you. To tell the truth, since I've grown so stout I can't get out of my skin easily." said her blonde visitor. The speakers were two English women in a London morning room. An American present listened to the remarks with rounded eyes. She remembered Sidney Smith's old receipt for hot whether: "Take off your flesh and sit in your bones," but to hear these ladies talk of shedding their epidermis without a smile was incom-

Presently, when the blonde caller rose to depart, the hostess said: "Fanny your having had that skin of yours for three years. Why, excep the wrinkles across the chest it looks quite fresh," patting, as she spoke, the rich fur of the seal jacket her visitor wore. The mystery was explained, "Skin"is the English abbreviation for a sealskin garment, but it takes an American some time to get accustomed to the ghastly allusion the abbreviation

SUNDAY SCHOOL LESSON. SUNDAY, FEB. 12, 1888.

Jesus and the Little Ones. LESSON TEXT.

(Matt. 18: 1-14. Memory verses, 2-4.) LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER:

He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.—Rev. 17:14. LESSON TOPIC: The King's Lessons on True Greatness.

Lesson Outline: 2. The Conditions of Greatness, vs. 1-4.
3. The Rewards of Greatness, vs. 19-14. GOLDEN TEXT: But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—Matt. 19:14.

DAILY HOME READINGS:

M .- Matt. 18 : 1-14. Lessons on true greatness T .- Mark 9: 33-50. Mark's parallel narrative. W-Luke 9: 46-62. Luke's parallel narrative.

T.-Luke 22: 24-30. A lesson on greatness. F.—Mark 10: 13-22. The childlike spirit. S .- John 13: 1-17. Greatness il-

lustrated. S.-Phil. 2:1-11. Greatness commended.

LESSON ANALYSIS.

L A MODEL OF GREATNESS. I. A Model Needed: Who then is greatest in the kingdom of heaven? (1.)

They had disputed,....who was the greatest (Mark 9:34). There arose a reasoning,.... which of them should be greatest (Luke 9:46). There arose also a contention, . . . which of them is....greatest (Luke 22:24). Diotrephes, who loveth to have the preeminence (3 John 9).

II. A Model Furnished: He called to him a little child, and

set him in the midst (2). He took a little child, and set him in the midst (Mark 9: 36). He took a little child, and set him by his side (Luke 9: 47).

I have given you an example (John 13: Leaving you an example, that ye should follow his steps (1 Pet. 2:21).

III. A Model Commended: Except ye.... become as little children, ye shall in no wise enter (3) Whosoever shall humble himself shall be exalted Matt. 23: 12). Whosoever shall receive one of such

.. receiveth me (Mark 9:37). Whosoever shall receive this little child in my name receiveth me (Luke 9:48).

The greater among you, let him become as the younger (Luke 22:26). 1. "Who then is greatest?" (1) The world's estimate of greatness; (2) The Lord's estimate of greatness. 2. "Except ye turn, and become as little children, ye shall in no wise enter." (1) The desired entrance;

(2) The essential character; (3) The required turning.—(1) Turning; (2) Becoming: (3) Entering. "The same is the greatest," (1) The character indicated; (2) The greatness possessed.

II. THE CONDITIONS OF GREATNESS. I. Receive the Lowly : Whoso shall receive one such little

child....receiveth me (5). Whosoever shall give to drink unto one of these little ones (Matt. 10:42). As ye did it unto....even these least, ye did it unto me (Matt. 25:40). Him that is weak in faith receive ye Rom. 14:1).

Receive ye one another, even as Christ also received you (Rom. 15:7). II. Cause None to Stumble: Woe to that man through whom' the

occasion cometh (7). Good were it for that man if he had not been born (Matt. 26: 24). Woe unto him through whom they come! (Luke 17:1), By the trespass of the one, death reigned

Rom. 5:17). Give no occasion of stumbling (1 Cor. 10:32). III. Sacrifice all Evil:

Pluck it out, and cast it from thee One of thy members should perish, and not thy whole body (Matt, 5: 30).

It is good for thee to enter into life maimed (Mark 9: 43). Whosoever ... renounceth not all

cannot be my disciple (Luke 14: 33.) For whom I suffered the loss of all things (Phil. 3:8). 1. "Whoso shall receive one such little child in my name receiveth me."
(1) The Lord's lowly representa-

tive; (2) The Lord's actual reception.—(1) Received as a child; (2) Received in Christ's name (3) Received with Christ's companionship. "Woe unto the world because of

3. "It is good for thee to enter into life maimed or halt, rather than ... to be cast into the eternal fire.' (1) Eternal life profitable at any worldly sacrifice; (2) Eternal death disastrous with any worldly gain, III. THE REWARDS OF GREATNESS.

L Cared for by the Angels: Their angels do always behold the face of my Father (10).

The angel of the Lord encampeth round about them (Psa. 34:7). God....hath sent his angel, and delivered his servants (Dan 3:28); An angel of the Lord stood by him (Acts 12:7). Are they not all ministering spirits

Heb. 1:14). II. Sought for by the Son: Doth he not....seek that which roeth astray? (12).

Doth not go after that which is lost,

Christ Jesus came into the world to save sinners (1 Tim. 1:15).

III. Planned for by the Father: It is not the will of your Father

that one...should perish (14). He will keep the feet of his holy ones (1 Sam, 2:9). The Lord directeth his steps (Prov.

16:9). It is your Father's good pleasure to give you the kingdom (Luke 12: 32). Whom he foreknew, he also foreordained (Rom. 8:29).

1. "Their angels do always behold the face of my Father." (1) The wards of the angels; (2) The post of the angels; (3) The duties of the

2. "Doth he not seek that which goeth astray." (1) The wandering sheep; (2) The compassionate shepherd; (3) The persistent search; (4) The joy of success, 3. "It is not the will of your Father

....that one of these little ones should perish." (1) The destiny of God's little ones; (2) The Safety of God's little ones,—(1) The Father's will; (2) The disciples safety.

LESSON BIBLE READING.

MINISTRATIONS OF HOLY ANGELS. Appointed (Psa. 34:7; Matt. 18:10; Heb. 1:7, 14).

Illustrated: Abraham (Gen. 22:11, 12). Elijah (1 Kings 19: 4-8). Three Hebrews (Dan. 3:28). Daniel (Dan. 6: 21, 22). Zacharias (Luke 1:11-13). Mary (Luke 1: 26-28). Joseph (Matt. 1: 20, 21). Shepherds (Luke 2: 9-14). Lazarus (Luke 16:22). Cornelius (Acts 10: 30, 31). Peter (Acts 12: 5-10). Paul (Acts 27: 21-24). Jesus (Matt. 4:11; Luke 22:43).

LESSON SURROUNDINGS.

The day after the transfiguration (Luke 9:37) our Lord healed a demoniac boy whom the disciples could not cure. Three evangelists tell the story, but the account of Mark is most full and vivacious.

The next journey is to Capernaum Matt. 17:24; Mark 9:33). If Hermon was the scene of the transfiguration, the way was south and west, a ourney of some length through Galilee Mark 9:30). From Tabor to Capernaum the distance was not so great, and the course would be a little east of north. During this journey, from which-ever point it began, while in Galilee Matthew), but still seeking privacy (Mark), our Lord made another prophecy of his death and ressurrection, which was not yet understood by the disciples (Matt. 17: 22, 23; Mark 9:

30-32; Luke 9: 43-45). At Capernaum the temple tribute money was demanded, and miraculously provided for,—an incident peculiar to the account of Matthew (Matt. 17:24-27). This week's lesson follows immediately ("in that hour"), but the payment of the tax furnishes no trustworthy data for determining the time of year The main points of the present lesson are given by Mark and Luke; yet their accounts are not strictly parallel, both inserting a striking incident (Mark 9: 38-41; Luke 9: 49, 50) in regard to forbidding one who was casting out demons in the name of Jesus. parable of the lost sheep (vs. 12-14) is narrated by Luke at a later period in

history, as one of a series (Luke 15: The place was Capernaum; the time was the late summer or early autumn of the year of Rome 782,—A. D. 29. This date allows of a sufficiently long interval before the Feast of Tabernacles (in October), when our Lord visited Jerusalem again (John 7: 10 and following).

Bibles of The World.

The seven principal Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta and the Scriptures of the Christians. The Koran is the most recent of these seven Bibles and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Tripitikes of the Buddhists contain sublime morals and pure aspiration, but their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, king meaning web of cloth, or the warp that keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings cannot be traced to a period higher than the eleventh century before Christ. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Muller, Wilson, Johnson and Whitney that they are not older than eleven centuries before Christ. The Zendavesta of the occasions of stumbling." (1) Woe Persians is the grandest of these sacred as a fact in the present; (2) Woe, books next to our Bible. Zoroaster, as a penalty in the future. whose sayings it contains, was born in the twelfth century before Christ.

It pays to Observe Trifles.

A case of alleged literary piracy which has just been settled in New York hinged on the age of a certain manuscript. The accused man had nothing but his own word to support his side of the case until a close observer discovered that the water-mark of the paper on which the article was written was of an old devise, and a lit-tle research established the fact that the paper bearing the water-mark was not made after 1859. This settled the case and the accused man was vindi-cated, which shows the value of a sharp eye and a close observance of trifles.

KEROSENE will soften boots or shoes which have been hardened by water, and render them as pliable as new. Kerosene will make tin teakettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from clean varnished forniture.