DR. TALMAGE'S SERMON.

The Veil of Modesty.

"The Queen Vashti refused to come." Es-ther I : 12.

IF you will accept my arm I will escort you into a throne-room. In this fifth sermon of the series of sermons there are certain womanly excellencies which I wish to commend, but instead of putting them in dry abstration, I present you their impersonation in one who seldom gets sermonic recognition. We stand amid

THE FALACES OF SHUSHAN.

morning light. The columns rise festooned and wreathed, the wealth of their own resources. empires flashing from the grooves; the ceilings adorned with images of bird this day, but it is harder for womenand beast, and scenes of prowess and conquest. The walls are hung with not so strong, their opportunities fewer. shields, and emblazoned until it seems These persons, after tremblingly going that the whole round of splendors is through the ordeal of an examination exhausted. Each arch is a mighty leap of architectural achievement. Golden bewildered step over the sill of the pubstars shining down on glowing arabes- lic school to do two things-instruct the que. Hangings of embroidered work, in which mingle the blueness of the sky, the greeness of the grass, and the whiteness of the sea-foam. Tapestries hung on silver rings, wedding together the pillars of marble. Pavilions reaching out in every direction. These for repose, filled with luxuriant couches, in which weary limbs sink until all fatigue is submerged. Amazing spectacle! It seems as if a billow of celestial glory had dashed clear over heaven's battlements upon this metropolis of Persia.

In connection with this palace there is a garden, where the mighty men of foreign lands are

SEATED AT A BANQUET.

Under the spread of oak and linden and acacia the tables are arranged. The breath of honey-suckle and frankincense fills the air. The waters of Eulæus filling the urns, and sweating outside the rim in flashing beads amid the traceries. Wine from the royal vats of Ispahan and Shiraz, in bottles of tinged shell, and lily shaped cups of silver, and flagons and tankards of solid gold. The music rises higher, and the revelry breaks out into wilder transport, and the wine has flushed the cheek and touched the brain, and louder than all other voices are the hiccough of the inebriates, the gabble of fools, and the song of the drunkards. In another part of the palace,

QUEEN VASHTI

is entertaining the princesses of Persia at a banquet. Drunken Ahasuerus says to his servants: "You go out and fetch Vashti from that banquet with the women, and bring her to this banstart to obey the king's command; but there was a rule in Oriental society that no woman might appear in public without having her face veiled. Yet here was a mandate that no one dare dispute, demanding that Vashti come in unveiled before the multitude. However, there was in Vashti's soul a

coronet. They are the sisters and the daughters of the towns and cities, selected out of a vast number of appli-cants, because of their especial intel-lectual and moral endowments. There are in none of your homes women more worthy. These persons, some of them, come out from affluent homes, choosing teaching as a useful profession; others, finding that father is older than he used to be, and that his eyesight and strength are not as good as once, go to teaching to lighten his load. But I tell you the history of the majority of the female teachers in the public schools when I say: "Father is dead." After the

this land. I put upon their brow the

The pinnacles are aflame with the estate was settled, the family, that when I see were comfortable before, are thrown on

> It is hard for men to earn a living in their health not so rugged, their arms young and earn their own bread.

HER WORK IS WEARING

to the last degree. The management of forty or fifty fidgety and intractable children, the suppression of their vices and the development of their excellencies the management of rewards and punishments, the sending of so many bars of soap and fine-tooth combs on benignant ministry, the breaking of so many wild colts for the harness of life, sends her home at night weak, neuralgic, unstrung, so that of all the weary people in your cities for five nights of the week, there are none more weary than the public-school teachers. Now,

for God's sake, give them a fair chance. Throw no obstacles in the way. If they come out ahead in the race, cheer them. If you want to smite any, smite the male teachers; they can take up the cudgels for themselves. But keep your hands off of defenceless women. Father may be dead but there are enough brothers left to demand and see that they get justice.

Within a stone's throw of this building there died years ago one of the principals of our public schools. She and been twenty-five years at that post She had left the touch of refinement on a multitude of the young. She had, out of her slender purse, given literally thousands of dollars for the destitute who came under her observation as a

school teacher. A deceased sister's children were thrown upon her hands, and she took care of them. She was a kind mother to them, while she moth-ered a whole school. Worn out with nursing in the sick and dying room of one of the household, she herself came quet with the men, and let me display to die. She closed the school-book and her beauty." The servants immediately at the same time the volume of her Christian fidelity.

QUEENS ARE ALL SUCH,

and whether the world acknowledges them or not, heaven acknowledges them. When Scarron the wit and ecclesiastic, as poor as he was brilliant, tives of the deceased husband, whether was about to marry Madame de Mainthey be near or far, whether they were tenon, he was asked by the notary what ever heard of before or not, and trans- ing helplessly about among the icebergs, he proposed to settle upon Mademoiselle. The reply was; "Immortality! the names of the wives of kings die with them; the same of the wife of Scarron will live always." In a higher and better sense, apon all women who de their duty God will settle Immortalrises up into one sublime refusal. She ity! Not the immortality of earthly says: "I will not go into the banquet unveiled." Of course Ahasuerus was tality celestial. And they shall reign infuriated; and Vashti, robbed of her for ever and ever! Oh, the opportun-position and her estate, is driven forth ity which every woman has of being a in poverty and ruin, to suffer the scorn queen! The longer I live the more I admire good womanhood. And I have plause of after generations who shall come to form my opinion of the character of a man by his appreciation or non-appreciation of woman. If a man that feast is gone; the last garland has have a depressed idea of womasly charfaded; the last arch has fallen; the last acter he is a bad man, and there is no The writings of Goethe can never have any such attractions for me as of men and women, familiar with the Shakespeare, because nearly all the womanly characters of the great Gergallery of God, and admire the Divine man have some kind of turpitude. portrait of Vashti the queen, Vashti There is his Mariana, with her clande-the veiled, Vashti the sacrifice, Vashti stine scheming; and his Mignon, of stine scheming; and his Mignon, of evil parentage, yet worse than her an-cestors; and his Theresa, the brazen; upon Vashti the queen. A blue ribbon and his Aurelia, of many intrigues; and rayed with white, drawn around her his Philma, the termigant; and his Melina, the tarnished; and his baroness; and his Countess; and there is seldom a womanly character in all his voluminous writings that would be worthy of residence in a respectable coal cellar, yet pictured and dramatized, and emblazoned till all the literary world is compelled to see. No! No! Give me William Shakespeare's idea of woman; and I see it in Desdemona, and Cordelia, and Rosalind, and 1mogen, and Helena, and Hermione, and Viola, and Isabella, and Sylvia, and Perdita, all of them with enough fauits to prove them human, but enough kindly characteristics to give us the author's idea of womanhood; his Lady Macbeth only a dark back-ground to bring out the su-preme loveliness of his other female characters.

would rather make a coat for Samuel; the bow of the boat to the shore till all the Hebrew maid would rather give a woman of Sarepta would rather gather a few sticks to cook a meal for famished Elijah; Phœbe would rather carry a Lois would rather educate Timothy in two : the Scriptures. When I see a woman going about her daily duty—with cheer-ful dignity presiding at the table; with kind and gentle, but firm, discipline presiding in the nursery; going out into the world without any blast of trum-pets, following in the footsteps of Him who went about doing good—I say: "This is Vashti with a veil on." But

WOMEN OF UNBLUSHING BOLDNESS, loud-voiced, with a tongue of infinite clitter-clatter, with arrogant look, passing through the street with a masculine swing, gayly arrayed in a very hurri-cane of millinery, I cry out, "Vashti has lost her veil." When I see a woman struggling for political preferment, and rejecting the duties of home as insignificant, and thinking the offices of wife, mother and daughter of no importance, and trying to force her way on up into conspicuity, I say: "Ah, what a pity: Vashti has lost her yeil." When I see a woman of comely features, and of adroitness of intellect, and his newly discovered principle, waited endowed with all that the schools can for the coming of more intelligent gendo for one, and of high social position, yet moving in society with supercilious-ness and hauteur, as though she would have people know their place, and an undefined combination of giggle and strut and rodomontade, endowed with allo pathic quantities of talk, but only homeopathic infinitesimals of sense, the terror of dry-goods clerks and railrood meanings in plain conversation, prodigies of badness and innuendo-I say:

Vashti has lost her veil." But do not misinterpret what I say down in complete blindness and deafinto a depreciation of the work of those glorious and DIVINELY CALLED WOMEN,

in every respect, by their joint efforts, together, and then the husband dies. that you may live to see those others enjoy what rightfully should be your And the State seeks the relaown.'

were off, and he kept his promise. At prescription for Naaman's leprosy; the his post, scorched and blackened, he perished, but he saved all the passengers. Two verses of pathetic poetry describe the scene, but the verses are a lettle for the inspired Apostle; Mother little rough, and so I change a word or

"Through the hot, black breath of the burning Jim Bludso's voice was heard. And they all had trust in his stubbornness, And knew he would keep his word. And sure's your born they all got off Afore thesmoke-stacks fell, And Bludso's ghost went up above, In the smoke of he Prairie Belle. He weren't no saint, but at Judgment I'd run my chance with Jim. Longside some plous gentleman That would'tshake hands with him. He'd seen his duty, a dead sure thing,

And went for it there and then, And Crist is not going to be too hard On a man that died for men. Once more: I want you to look at Vashti the silent. You do not bear any

outcry from this woman as she goes forth from the palace gate. From the very dignity of her nature you know there will be no vociferation. Sometimes in life it is necessary to make a retort ; sometimes in life it is necessary to resist ; but there are crises when the most triumphant thing to do is to keep silence. The philosopher, confident in erations, willing that men should laugh at the lightning-rod and cotton-gin and steamboat-waiting for long years through the scoffing of philosophical schools, in grand and

MAGNIFICENT SILENCE.

Galilei, condemned by mathematicians and monks and cardinals, caricatured everywhere, yet waiting and conductors, discoverers of significant watching with his telescope to see the coming of stellar reinforcements, when the stars in their courses would fight for the Copernican system; then sitting

ness to wait for the coming of the generations who would build his monument

and bow at his grave. The reformer, who will not be understood till after execrated by his contemporaries, fasthey are dead, women like Susan B. tened in a pillory, the slow fires of pub-Anthony, who are giving their life for lic contempt burning under him, ground the betterment of the condition of their under the cylinders of the printingsex. Those of you who think that press, yet calmly waiting for the day women have, under the laws of this when purity of soul and heroism of country, an equal chance with men, are character will get the sanction of earth ignorant of the laws. A gentleman and the plaudits of heaven. Afflction, writes me from Maryland, saying: enduring without any complaint the "Take the laws of this State. A man sharpness of the pang, and the violence sharpmess of the pang, and the violence and wife start out in life, full of hope of the storm, and the heft of the chain, and the darkness of the night-waiting and, as is frequently the case, through until a divine hand shall be put forth to the economic ideas of the wife, succeed soothe the pang, and hush the storm, in accumulating a fortune, but they and release the captive. A wife abused, have no children; they reach old age persecuted, and a perpetual exile from every earthly comfort-waiting waiting. What does the law of this State do until the Lord shall gather up His dear then? It says to the widow, 'Hands off children in a heavenly home, and no your late husband's property; do not poor Vashti will ever be thrust out touch it; the State will find others to from the palace gate. Jesus, in silence, whom it will give that, but you, the and answering not a word, drinking the widow, must not touch it, only so much gall, bearing the Crosss, in prospect of as will keep life within your aged body, the rapturous consummation when ⁴⁴Angels thronged His charlot wheel, And bore Him to His throne:

Then swept their golden harps and sung. The glorious work is done.

An Arctic explorer found a ship float.

SUNDAY SCHOOL LESSON. SUNDAY, FEB. 26, 1888. The Rich Young Ruler.

LESSON TEXT. (Matt. 19: 16-26. Memory verses, 23-26.)

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 Consecration. Lesson Outline: 2. Consecration Claimed, vs. 16-20. 2. Consecration Tested, v. 21. 2. Consecration Possible, vs. 22-26. GOLDEN TEXT: Ye cannot serve God and mammon,-Matt. 6:24.

DAILY HOME READINGS:

M .--- Matt. 19 ; 16-26. Lessons on true consecration T .-- Mark 10 : 17-27. Mark's parallel narrative. W.-Luke 18 : 18-27. Luke's parallel narrative. T.-Matt. 6: 19-34. What to seek first. F.-Luke 12 : 13-34. Where to place treasure.

S.-Acts 4 : 31-37. Possessions consecrated.

S .- Acts 5 : 1-11. Pretended consecration.

LESSON ANALYSIS.

L CONSECRATION CLAIMED. I. Life Desired :

What good thing shall I do, that I may have eternal life? (16.)

What man is he that desireth life? (Psa. 34 : 12.)

What shall I do that I may inherit eternal life? (Mark 10:17.) Master, what shall I do to inherit eter-

nal life? (Luke 10:25.) Sirs, what must I do to be saved? (Acts 16 : 30.)

IL Duty Defined :

If thou wouldest enter into life, keep the commandments (17).

Hear, and your soul shall live (Isa, 55

Obey,....and thy soul shall live (Jer. 38:20). When the wicked turneth, he shall

live (Ezek. 33 : 19). This do, and thou shalt live (Luke 10 :

III. Compliance Claimed :

All these things have I observed : what lack I yet? (20).

All these things have I observed from my youth (Mark 10 : 20). I thank thee, that I am not as the rest

of men (Luke 18:11). As touching the righteousness in

the law, found blameless (Phil, 3:6). If we say that we have no sin, we deceive ourselves (1 John 1:8).

1. "What good thing shall I do, that I may have eternal life?" (1) Deknown means; (3) A wise inquiry. 2. "Keep the commandments." (1) As a correct rule of life ; (2) As a sure revealer of sin ; (3) As a competent teacher of need. 3. "What lack I yet?" (1) Self-sufficiency trusted; (2) Insufficiency felt; (3) Perplexity experienced; (4) Inquiry pressed. II. CONSECRATION TESTFD.

There is nothing too hard for thee (Jer. 32:17).

I can do all things in him that strength. eneth me (Phil. 4:13).

1. "He went away sorrowful." (1) Away from Jesus; (2) Away in

a. "It is hard for a rich man to enter into the kingdom." (1) The rich man; (2) The heavenly kingdom; (3) The hard entrance.--(1) Hard

to drop visible riches; (2) Hard to grasp unseen wealth. 3. "With God all things are possible."

(1) All material things; (2) All spiritual things.—(1) Man's emergencies; (2) God's opportunities.

LESSON BIBLE READING.

THE LOVE OF RICHES. A source of care (Eccl. 5 : 12, 13). Induces forgetfulness of God (Deut. 8

11-14). Leads men astray (2 Pet. 2:15). Begets self-confidence (Psa. 30:6). Begets rebelliousness (Jer. 22 : 21; Ezek. 28:5).

Begets sin (Prov. 28: 22; 1 Tim. 6: 10). Chokes piety (Mark 4 : 19). Led Lot to Sodom (Gen. 13 : 10-13). Led Demas to apostasy (2 Tim. 4 : 10). Imperils the soul (Matt. 19 : 23, 24; 1 Tim. 6:9).

LESSON SURROUNDINGS.

The interval of time between the events of the last lesson and those of the present one, is undoubtedly long, probably extending over nearly six months. Matthew and Mark pass over this period in silence, only noting the journey from Galilee through Perea (Matt. 19:1; Mark 10:1). The accounts of Luke and John are, however, quite full; but, as there are no indications of correspondence between them. the arrangement of events peculiar to these two narratives (Luke 9:51 to 18: 14; John 7:1 to 11:57), is one of the most perplexing problems in the gospel history.

John gives us some definite chronological data, and with these to guide us, an outline of the period in question can be constructed. During the Feast of Tabernacles, shortly after the discourse of the last lesson, our Lord visited Jerusalem. With this visit, or immediately after it, the ministry in Galilee ended. The hostility of the Pharisees in Judea became more decided, and at the Feast of Dedication, it led to an attempt at violence. (It is uncertain at which feast the blind man was healed; John 9.) After this there was a withdrawal beyond Jordan, and a return to Bethany, where Lazarus was raised from the dead. Our Lord then retired to Ephraim, shortly before the Passover.

The final journey, with which the present lesson is connected, was from that place, probably through Perea, to Jericho, and thence to Jerusalem. Perea seems to have been the scene of a large portion of the narrative peculiar to Luke's Gospel, but how much of it belongs to the final journey is still disputed. At all events, three of the acsire; (2) Ignorance; (3) Inquiry. _____ counts become parallel when the inci-(1) A desirable end; (2) An un- dent of blessing the little children is introduced; that immediately precedes the interview with the young ruler in all three Gospels. Hence, without attempting to give a detailed arrangement of the intervening events, we may assume that the time of the present lesson was during the latter part of March, year of Rome 783,-A. D. 30; that of the last one being just before the Feast of Tabernacles (October, 782,-A. D. 29) The place was somewhere in the valley of the Jordan, probably not far from Jericho, on the way from Perea to Jerusalem. Parallel passages: Mark 10 : 17-27: Luke 18 : 18-27.

principle more regal than Ahasuerus, more brilliant than the gold of Shushan, of more wealth than the realm of Persia, which commanded her to disobey this order of the king; and so all the righteousness, holiness and

MODESTY OF HER NATURE

of a nation, and yet to receive the aprise up to admire this martyr to kingly insolence. Well, the last vestige of tankard has been destroyed, and exception to the rule. Shushan is a ruin; but as long as the world stands there will be multitudes Bible, who will come into this picturethe silent.

In the first place, I want you to look forehead, indicated

HER QUEENLY POSITION.

It was no small honor to be queen in such a realm as that. Hark to the rustle of her robes! See the blaze of her jewels! And yet, my friends, it is not necessary to have palace and regal robes in order to be queenly. When I see a woman with stout faith in God, putting her foot upon all meanness and selfishness and godless display, going right forward to serve Christ and the race by a grand and glorious service, I say: "That woman is a queen," and the ranks of heaven look over the battlements upon the coronation; and whether she come up from the shanty on the commons or the mansion of the fashionable square, I greet her with the shout: "All hail! Queen Vashtil'' What glory was there on the brow of Mary of Scotland, or on the brow of Mary of Scotland, or Elizabeth of England, or Margaret of France, or Catharine of Russia, com-pared with the worth of some of our Christian mothers, many of them gone into glory?—or of Ruth, who toiled under a tropical sun for poor old, help-less Naomi?—or of Mrs. Adoniram Judson, who kindled the lights of sal-vation amid the darkness of Burmah? —or of Mrs. Hemans, who poured out her holy soul in words which will for-ever be associated with hunter's horn. ever be associated with hunter's horn, and captive's chain, and bridal hour, and lute's throb, and curfew's knell, at bella to a throne, or a Miriam to strike the dying day?—and scores and hun-dreds of women, unknown on earth, who have given water to the thirsty, and bread to the hungry, and medicine to the sick, and smiles to the discour-aged—their footsteps heard along dark lane, and in Government hospital, and in alms-house corridor, and by prison-gate? There may be no royal robe— there may be no palatial surroundings. She does not need them; for all charit-able men will unite with the crackling lips of fever-struck hospital and plague lips of fever-struck hospital and plague-blotched lazaretto in greeting her as she passes: "Hail, Queen Vashti." Among

Again, I want you to consider VASHTI THE VEILED.

so God appoints to most womanly na-tures a retiring and unobtrusive spirit. God once in a while does call an Isations, God prepares them for it; and they have iron in their soul, and light-nings in their eyes, and whirlwinds in their breath, and the borrowed strength of the Lord Omnipotent in their right arm

fers to them, singly or collectively, the and going on board he found that the estate of the deceased husband and living widow." Now, that is a specimen of unjust

laws in all the States concerning widowhood. Instead of flying off to the discussion as to whether or not the giving all the icebergs could not drive them of the right of voting to woman will cor- from their duty. Theirs was rect these laws, let me say to men, be gallant enough, and fair enough, and nonest enough, and righteous enough, and God-loving enough to correct these wrongs against woman by your own masculine vote. Do not wait for woman suffrage to come, if it ever does come, but, so far as you can touch ballot-boxes and legislatures, and congresses, begin the reformation. But until justice is done to your sex by the America take the platforms and the pulpits, no honorable man will charge Vashti with having lost her veil.

consider VASHTI THE SACRIFICE.

Who is this that I see coming out of that palace-gate of Shushan? It seems to me that I have seen her before. She comes homeless, houseless, friendless, trudging along with a broken heart. Who is she? It is Vashti the sacrifie. Oh, what a change it was from regal position to a wayfarer's crust ! A little while ago approved and sought for; now none so poor as to acknowledge her acquaintanceship. Vashti the sacrifice. Ah, you and I have seen it many a time. Here is a home empalaced with beauty. All that refinement and books and wealth can do for that home has been done; but Ahasuerus, the husband and the father, is taking hold on paths of sin. He is gradually going down. After a while he will flounder and struggle like a wild beast in the hunter's net-further away from God, further away from right. Soon the bright apparel of the children will turn to rags; soon the household song will become the sobbing of a broken heart. The old story over again. Brutal Centaurs.

BREAKING UP THE MARRIAGE

feast of Lapithae. The house full of outrage and cruelty and, abomination, while trudging forth from the palace gate are Vashti and her children. There are homes represented in this house this morning that are in danger of such a breaking up. O, Ahasuerus, that you should stand in a home, by a dissipated life destroying the peace and comfort of that home. God forbid that your children should ever have to wring their hands, and have people point their fingers at them as they pass down the street, and say: "There goes a drunk-ard's child." God forbid that the little feet should ever have to trudge the path of poverty and wretchedness. God forbid that any evil spirit, born of the wine-cup or the brandy-flask, should come forth and uproot, that garden, and, with a blasting, blistering, all-consuming curse, shut forever the palace gate against Vashti and the children.

Oh, the women and the men of sacrifice are going to take the brightest cor-onals of heaven! This woman of the text gave up palatial residence, gave up all for what she considered right. Sacpasses: "Hail, Queen Vasht." Among the QUEENS WHOM I HONOR are the female day-school teachors of But these are exceptions. Generally, for the poor boy; Rebecca would rather fill the trough for the camels; Hannah

captain was frozen at his logbook, and the belmsman was frozen at the wheel, and the men on the lookout were frozen in their places. That was awful, but magnificent. All the Arctic blasts and

A SILENCE LOUDER THAN THUNDER. And this old ship of a world has many at their posts in the awful chill of neglect, and frozen of the world's scorn, and their silence shall be the eulogy of the skies and be rewarded long after this weather-beaten craft of a planet shall have made its last voyage.

THE PALACE GATE OF HEAVEN! You can endure the hardships and the laws of all the States, and women of privations and the cruelties and misfortunes of this life, if you can only gain admission there. Through the blood of the everlasting convenant, you go

Again : I want you this morning to through those gates, or never go at all, When Rome was besieged, the daughter of its ruler saw the golden bracelets on

the left arms of the enemy, and she sent word to them that she would betray her city and surrender it to them, if they would only give her those bracelets on their left arms. They accepted the proffer, and by night this daughter of the ruler of the city opened one of the gates. The army entered, and, keeping their promise, threw upon her their bracelets, and also their shields, until under the weight she died. Alas, that all through the ages the same folly has been repeated, and for the trinkets and glittering treasures of this world men and women swing open the portals of their immortal soul for an everlasting surrender, and die under the shining submergement

Through the rich grace of our Lord Jesus Christ may you be enabled to im-itate the example of Rachel and Hannah and A bigail and Deborah and Mary and Vashti, Amen!

The Year 1888.

Three eights in succession. It is 111 years since our heroic grandfathers and great grandfathers wrote the three successive sevens, in the year succeeding that of American independence. It will be 111 years before our grandchil-dren and great-grandchildren - good luck to them !- write the three successive mines. Then, 223 years later, if the world still lives and the moon has not yet tumbled, time will deal a hand with four of a kind-four twos, 2222-some-

"The queerest case of shoplifting I ever saw," said the head of a depart-ment in a big store recently, "was when a girl stole her wedding hat. The poor girl cried as if her heart would break when we caught her, and she said she took it because she had not a hat fit to

be matried in. Her sweetheart was telegraphed for, and he came to the city, paid her fine, married her and took her back with him without more than two or three finding out her real name,"

Drain pipes and all places that are sour or impure may be cleaned with lime water or carbolic acid.

L Surrender the World :

Sell that thou hast, and give to the poor (21).

Lay not up for yourselves treasures upon the earth (Matt. 6:19).

One thing thou lackest : go, sell, ... , and give (Mark 10:21).

They sold their....goods, and parted them to all (Acts 2:45).

Ready to distribute, willing to communicate (1 Tim. 6 : 18).

II. Live for Heaven :

Thou shalt have treasure in heaven (21)

Lay up for yourselves treasures in heaven (Matt. 6:20).

press on toward the goal unto the prize (Phil. 3: 14). Set your mind on the things that are

above (Col. 3 : 2). Lay hold on the life which is life in-

deed (1 Tim. 6 : 19).

III. Follow the Lord :

Come, follow me (21). He forsook all, and rose up and followed him (Luke 5 : 28).

If any man serve me, let him follow me (John 12: 26).

Yeshould follow his steps (1 Pet, 2:21). These are they which follow the Lamb (Rev. 14:4).

1 "If thou wouldest be perfect, go, sell,....give.' (1) A desirable end; (2) A threefold means.—Three steps toward perfect consecration : (1) Go; (2) Sell; (3) Give.

"Thou shalt have treasure in heaven." The heavenly treasure: (1) Personal; (2) Pure; (3) Glorious; (4) Imperishable.-(1) Its quality; (2) Its certainty; (3) Its location.

"Come, follow me." (1) Old ways abandoned; (2) New ways ac-cepted.—(1) Called from whence? (2) Called to what?

III. CONSECRATION POSSIBLE, L Not Attained :

He went away sorrowful (22). His countenance fell at the saying, and he went away (Mark 10: 22). When he heard, he became exceed-ing serrowful (Luke 18: 23).

Many....went back, and walked no more with hum (John 6 : 66).

They went out from us, but they were not of us (1 John 2 : 19).

II. Hardly Attainable : Who then can be saved? (25).

No flesh would have been saved (Matt. 24 : 22).

Lord, are they few that be saved? (Luke 13:23)-He himself shall be saved; yet so as through fire (1 Cor. 3:15).

If the righteous is scarcely saved (1 Pet.

III. Attainable Through God:

With God all things are possible (26)-Is anything too hard for the Lord?

I know that thou canst do all things (Job. 42 : 2).

Low Death Rate in Tenements.

It happens (never mind how) that I am in a position to have a pretty good knowledge of tenement life in New York. It relates to the worst tenements as well as to the best, and it has extended over a number of years. Speaking practically, then, and from my own observation, say that the death rate in the tenements, all things considered, is singularly low. When the health authorities talk about it they lay special stress on the high mortality among children. I wonder if it ever occurred to those wise men that there is another reason than theirs why the proportion of deaths as between children and adults is so much higher in the tenements than in private houses? What is it, this other reason? Why, simply that the proportion of children to par-ents is much larger in the tenements than elsewhere.

Childless couples are never found, or hardly ever found, among the poor in the tenements. You find them by the dozen, by the score, the hundred, in the higher circles. Among the well to do people who have some children the number is usually small-frequently, say, two or three, often only one or two. But not so in the tenements, where it is hand to mouth all the year round. Children swarm there; you stumble over them at every turn. They are in the yards, on the sidewalks, in the halls, on the stairs, in the rooms. The workingman and his wife may find the shoe pinching very often, but the family in-creases all the same. Not to follow this matter any further, though there is much in it for reflection, I repeat that a strong and obvious reason, never men-tioned by the health authorities, for high mortality among children in the tenements is the fact that children are relatively much more numerous there than anywhere else. And the real wonder is that so many of them not only pull through the perils of childhood, but become as vigorous men and women as those who grow up in brown stone fronts—often, in fact, a great deal more vigorous.

Cause for Thankfulness

Did you ever think, kind friend, as Jud you ever think, kind friend, as you smuggle your ears into your coat collar and growl at the cold, how much better off you are than the inhabitants of that Jonah gourd country—the pro-lific West? Why, in that land of bliz-zards and tornadoes they dare not but-ton coats under their chins for fear of being margehuted, argues the coinage ing parachuted-excuse the coina off into space.

Stole Her Wedding Hat.

thing that has not happened since the days of Peter the hermit.

4:18).

(Gen. 18:14).