

DR. TALMAGE'S SERMON

The Nebular Equipage.

"Who maketh the clouds His chariot."—Ps. 104:3.

BRUTES are constructed so as to look down. Those earthly creatures that have wings, when they rise from the earth still look down, and the eagle searches for mice in the grass, and the raven for carcasses in the field. Man alone is made to look up. To induce him to look up, God makes the sky a picture-gallery, a Dusseldorf, a Livre, a Luxembourg, a Vatican, that eclipses all that German or French or Italian art ever accomplished. But God has failed to attract the attention of most of us by

THE SCENERY OF THE SKY.

We go into raptures over flowers in the soil, but have little or no appreciation of the "morning-glories" that bloom on the wall of the sky at sunrise, or the dabbles in the clouds at sunset. We are in ecstasies over a gobelin tapestry or a bridal veil of rare fabric, but see not at all, or see without emotion, the bridal veils of mist that cover the face of the Catskills, or the swaying upholstery around the couch of the dying day, or the snowbanks of vapor piled up in the heavens.

My text bids us lift our chin three or four inches and open two telescopes which under the forehead are put on swivel easily turned upward, and see that the clouds are not merely uninteresting signs of wet or dry weather, but that they are embroidered canopies of shade, that they are the conservatories of the sky, that they are thrones of pomp, that they are crystalline bars, that they are paintings in water color, that they are the angels of the mist, that they are great cathedrals of light with broad aisles for angelic feet to walk through and low at altars of amber and alabaster, that they are the mothers of the dew, that they are ladders for ascending and descending glories, Cotopaxi of belching flame, Niagara of color, that they are the masterpieces of the Lord God Almighty. The clouds are

A FAVORITE BIBLE SIMILE.

and the sacred writers have made much use of them. After the Deluge God hung on a cloud in concentric bands the colors of the spectrum, saying: "I do set my bow in the cloud." As a mountain is sometimes entirely hidden by the vapors, so, says God, "I have biotted out as a thick cloud thy transgressions." David measures the divine goodness, and found it so high he apostrophized: "Thy faithfulness reacheth unto the clouds." As sometimes there are thousands of fleeces of vapor scurrying across the heavens, so, says Isaiah, will be the converts in the millennium "as clouds and as doves." As in the wet season no sooner does the sky clear than there comes another obscuration, so, says Solomon, one ache or ailment of old folks has no more than gone than another pain comes "as clouds return after the rain."

A column of illumined cloud led the Israelites across the wilderness. In the book of Job, Elihu, watching the clouds, could not understand why they did not fall, or why they did not all roll together, the laws of evaporation and condensation then not being understood, and he cries out: "Dost thou know the balancing of the clouds?" When I read my text it suggests to me that the clouds are the Creator's equipage, and their whirling masses are the wheels, and the tongue of the cloud is the pole of the celestial vehicle, and the winds are the harnessed steeds, and God is the Royal occupant and driver "who maketh the clouds His chariot." "To understand the Psalmist's meaning in the text, you must know that the chariot of old was sometimes of solid silver, and rolled on two wheels, which were fastened to the axle by stout pins, and the awful defeat of Enomaus by Pelops was caused by the fact that a traitorous charioteer had inserted a lynch-pin of wax instead of a lynch-pin of iron. All of the six hundred chariots of Pharaoh lost their lynch-pins in the Red Sea, for the Bible says: "The Lord took off their wheels." Look at the long flash of Solomon's fourteen hundred chariots, and the thirty thousand chariots of the Philistines.

If you have ever visited the buildings where a king or queen keeps the

COACHES OF STATE.

as I have, you know that Kings and Queens have great varieties of turnout. The keeper tells you: "This is the state carriage, and used only on great occasions," "This is the coronation carriage, and in it the king rode on the day he took the throne." "In this the queen went to open Parliament." "This is the coach in which the Emperor and the Sultan rode on their occasions of their visit." All costly and tessellated and enriched and emblazoned are they, and when the driver takes the reins of the ten white horses in his hands, and amid mounted troops, and bands in full force sounding the national air, the splendor starts, and rolls on under arches entwined with banners, and amid the huzzas of hundreds of thousands of spectators, the scene is memorable. But my text puts all such occasions into insignificance, as it represents the King of the Universe coming to the door of His palace, and the gilded vapors of the heavens rolling up to His feet, and, He, stepping in and taking the reins of the glistening winds in His hand, starts in triumphal ride under the arches of sapphire, and over the atmospheric highways of opal and chrysolite, the clouds His chariot.

My hearers, do not think that God belittles Himself when He takes such conveyance. Do you know that the clouds are among the most

WONDROUS AND MAJESTIC THINGS

in the whole universe? Do you know that they are flying lakes and rivers and oceans? God waved His hand over them and said: "Come up higher!" and they obeyed the mandate. That cloud, instead of being, as it seems, a small gathering of vapor a few yards wide and high, is really seven or eight miles across, and is a mountain, from its base to its top, fifteen thousand feet, eighteen thousand feet, twenty thousand feet, and cut through with ravines five thousand feet deep. No, David did

not make a fragile or unworthy representation of God in the text, when he spoke of the clouds as His chariot. But as I suggested in the case of an earthly king, He has His morning-cloud chariot and His evening-cloud chariot—the cloud chariot in which He rode down to Sinai to open the law, and the cloud chariot in which He rode down to Tabor to honor the gospel, and the cloud chariot in which He will come to judgment. When He rides out in

HIS MORNING-CHARIOT

at this season, about 6 o'clock, he puts golden coronets on the dome of cities, and silvers the rivers, and out of the dew makes a diamond ring for the fingers of every grass blade, and bids good cheer to invalids who in the night said: "Would God it were morning!" From this morning-cloud chariot He distributes light—light for the earth and light for the heavens, light for the land and light for the sea, great bars of light, great wreaths of great columns of light, a world full of it. Hail Him in worship as every morning He drives out in His chariot of morning cloud, and cry with David: "My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee and look up." I rejoice in these Scripture ejaculations: "Joy cometh in the morning." "My soul waiteth for thee more than they that watch for the morning." "If I take the wing of the morning." "The morning cometh." "Who shall looketh forth as the morning." "His going forth is prepared as the morning." "As the morning spread on the mountains." "That thou shouldst visit him every morning." What a mighty thing the King throws from His chariot when He throws us the morning! Yea, He has

HIS EVENING-CLOUD CHARIOT.

It is made out of the saffron and the gold and the purple and the orange and the vermilion and upshot flames of the sunset. That is the place where the splendors that have marched through the day, having ended the procession, throw down their torches and set the heavens on fire. That is the only hour of the day when the atmosphere is clear enough to let us see the wall of the heavenly city with its twelve manner of precious stones, from foundation of jasper to middle strata of sardius and on up to the coping of amethyst. At that hour, without any of Elisha's supernatural vision, we see horses of fire, and chariots of fire, and banners of fire, and ships of fire, and cities of fire, seas of fire, and it seems as if the last conflagration had begun and there is a world on fire. When God makes these clouds His chariot let us all kneel. Another day past, what have we done with it? Another day dead, and this is its gorgeous catafalque. Now is the time for what David called the "evening sacrifice," or Daniel called the "evening oblation."

HIS EVENING-CLOUD CHARIOT.

Oh, what a chariot made out of evening cloud! Have you hung over the taffrail on the ocean and seen that cloudy vehicle roll over the pavements of a calm summer sea, the wheels dripping with the magnificence? Have you from the top of Ben Lomond or the Cordilleras or the Berkshire hills seen the day pillowed for the night, and yet had no aspiration of praise and homage? Oh, what a rich God we have that He can put on one evening sky pictures that excel Michael Angelo's "Last Judgment," and Ghirlandio's "Adoration of the Magi," and whole galleries of Madonnas, and for only an hour, and then throw them away, and the next evening put on the same sky something that excels all that the Raphaels and the Titians and the Rembrandts and the Corregios and the Leonardo da Vincis ever executed, and then draw a curtain of mist over them never again to be exhibited! How rich God must be to have a new chariot of clouds every evening!

But the Bible tells us that our King also has

HIS BLACK CHARIOT.

"Clouds and darkness," we are told, "are round about him." That chariot is cloven out of night, and that night is trouble. When He rides forth in that black chariot, pestilence and earthquake and famine and hurricane and war attend Him. Then let the earth tremble. Then let nations pray. Again and again He has ridden forth in that chariot of black clouds, across England and France and Italy and Russia and America, and over all nations. That which men took for the sound of cannoning at Sebastopol, at Sedan, at Gettysburg, at Tel-el-Kebir, at Bunker Hill, were only the rumblings of the black chariot of the Almighty. Aye, it is the chariot of storm-cloud armed with thunder-bolts, and neither man nor angel nor devil nor earth nor hell nor heaven can resist Him. On those boulevards of blue,

HIS CHARIOT NEVER TURNS

out for anything. Aye, no one else drives there. Under one wheel of that chariot, Babylon was crushed, and Babel fell dead, and the Roman Empire was prostrated, and Atlantis, a whole continent that once connected Europe with America, sank clear out of sight, so that the longest anchor of ocean steamer cannot touch the top of its highest mountains. The throne of the Cossacs was less than a pebble under the right wheel of this chariot, and the Austrian despotism less than a snowflake under the left wheel. And over destroyed worlds on worlds that chariot has rolled without a jar or jolt. This black chariot of war-cloud rolled up to the northwest of Europe in 1812, and four hundred thousand men marched to take Moscow, but that chariot of clouds rolled back, and only twenty-five thousand out of the four hundred thousand troops lived to return. No great snow-storm like that had ever before or has ever since visited Russia.

Aye, the chariot of the Lord is irresistible. There is only one thing that can halt or turn any of His chariots, and that is prayer. Again and again it has stopped it, wheeled it around, and the chariot of black clouds, under that sanctified human breath, has blossomed into such brightness and color that men and angels had to veil their faces from its brightness. Mark you, the ancient chariot which David uses as a symbol in my text, had only two wheels, and that was that they might turn quickly, two wheels taking less than half the time to turn than four

wheels would have taken. And our Lord's chariot has only two wheels, and that means instant reversal, and that means help, and instant deliverance. Whilst the combined forces of the universe in battle array could not stop His black chariot a second, or diverge it an inch, the driver of that chariot says: "Call upon me in the day of trouble, and I will deliver thee." "While they are yet speaking, I will hear it."

TWO-WHEELED CHARIOT.

one wheel justice, and the other wheel mercy. Aye, they are swift wheels. A cloud, whether it belongs to the cirrus, the clouds that float the highest; or belongs to the stratus, the central ranges; or to the cumulus, the lowest ranges—seems to move slowly along the sky if it moves at all. But many of the clouds go at a speed that a vestibule-limited lightning express train would seem lethargic, so swift is the chariot of our God; yea, swifter than the storm, swifter than the light. Yet a child ten years old has been known to reach up, and with the hand of prayer take the course of that chariot by the bit and slow it up, or stop it, or turn it aside, or turn it back. The boy Samuel stopped it. Elijah stopped it. Hezekiah stopped it. Daniel stopped it. Joshua stopped it. Esther stopped it. Ruth stopped it. Hannah stopped it. Mary stopped it. My father stopped it. My mother stopped it. My sister stopped it. We have in our Sabbath-schools children who again and again stop the clouds, and again have stopped it.

Notice that these old-time chariots, which my text uses for symbol, had what we would call a high dash-board at the front, but were open behind. And the king would stand at the dash-board and drive with his own hands. And I am glad that He, whose chariot the clouds are,

DRIVES HIMSELF.

He does not let natural law drive, for natural law is deaf. He does not let fate drive, for fate is merciful. But our Father King drives Himself, and He puts His loving hand on the reins of the flying coursers, and He has a loving ear open to the cry of all who want to catch His attention. Oh, I am so glad that my Father drives, and never drives too fast, and never drives too slow, and never drives off the precipice, and that He controls by a bit that never breaks, the wildest and most raging circumstances. I heard of a ship captain who put out with his vessel with a large number of passengers from Buffalo, on Lake Erie, very early in the season and while there was much ice. When they were well out, the captain saw, to his horror, that the ice was closing in on him from all sides, and he saw no way out from destruction and death. He called into the cabin the passengers, and all the crew that could be spared from their posts, and told them that the ship must be lost unless God interposed, and although he was not a Christian man, he said: "Let us pray," and they all knelt

ASKING GOD TO COME

for their deliverance. They went back to the deck, and the man at the wheel shouted: "All right, cap'n, it's blowing nor' by nor'west, now." While the prayer was going on in the cabin the wind changed and blew the ice out of the way. The mate asked: "Shall I put on more sail, cap'n?" "No!" responded the captain. "Don't touch her." Some one else is managing this ship. Oh, men and women, shut in all sides by icy troubles and misfortunes, in earnest prayer put all your affairs in the hands of God. You will come out all right. Some one else is

MANAGING THE SHIP!

It did not merely happen so that when Leyden was besieged, and the Duke of Alva felt sure of his triumph, suddenly the wind turned, and the swollen waters compelled him to stop the siege, and the city was saved. God that night drove along the coast of the Netherlands in a black chariot of storm-cloud. It did not merely happen so that Luther rose from the place where he was sitting just in time to keep from being crushed by a stone that the instant after fell, on the very spot. Had he not escaped where would have been the Reformation? It did not merely happen so that Columbus was saved from drowning by an oar that was floating on the waters. Otherwise, who would have unveiled America? It did not merely happen so that when George Washington was in Brooklyn a great fog settled down over all the place where this church stands, and over all this end of Long Island, and that under that fog he and his army escaped from the clutches of Generals Heides and Clinton, and a chariot of mist and cloud that God of American Independence rode along here.

On that pillow of consolation I put down my head to sleep at night. On that solid foundation I build when I see this nation in political procyxism every four years, not because they care two cents about whether it is high tariff, or low tariff, or no tariff at all, but only whether the Democrats or the Republicans shall have the salaried offices. Yea, when European nations are holding their breath, wondering whether Russia or Germany will launch a war that will incarnadine a continent, I fall back on the

FAITH THAT MY FATHER DRIVES.

Yea, I cast this as an anchor, and plant this as a column of strength, and lift this as a telescope, and build this as a fortress, and propose without any perturbation to launch upon an unknown future triumphant in the fact that my Father drives. Yea, He drives very near. I know that many of the clouds you see in summer are far off, the bases of some of them five miles above the earth. Flight on the highest peaks of the Andes, travellers have seen clouds far higher than where they were standing. Gay Lussac, after he had risen in a balloon twenty-three thousand feet, saw clouds above him. But there are clouds that touch the earth and discharge their rain; and, though the clouds out of which God's chariot is made may sometimes be far away, often they are close by, and they touch our shoulders, and our homes, and they touch us all over. I have read of

TWO RIDES THAT THE LORD TOOK

in two different chariots of clouds, and of another that he will take. One day, in a chariot of clouds that were a mingling of fog and smoke and fire,

God drove down to the top of a terrible crag fifteen hundred feet high, now called Jebel-Musa, then called Mount Sinai, and he stepped out of His chariot among the split shavings of rock. The mountain shook as with an earthquake, and there were ten valleys of thunder, each of the ten emphasizing a tremendous "Thou shalt," or "Thou shalt not." Then the Lord resumed His chariot of cloud and drove up the hills of heaven. They were dark and portentous clouds that made that chariot at the giving of the law. But one day He took another ride, and this time down to Mount Tabor; the clouds out of which His chariot was made, bright clouds, roseate clouds, illumined clouds, and music rained from all of them, and the music was a mingling of cars and chant and triumphal march: "This is My beloved Son in whom I am well pleased." Transfiguration chariot!

"Oh," say hundreds of you, "I wish I could have seen those chariots—the black one that brought the Lord to Jebel-Musa, at the giving of the law, and he white one that brought Him down to Tabor!" Never mind, you will see something grander than that, and it will be a mightier mingling of the somber and the radiant, and the pomp of it will be such that the chariots in which Trajan and Diocletian and Zenobia and Caesar and Alexander and all the conquerors of all the ages rode will be unworthy of mention; and what stirs me the most is, that when He comes in that chariot of cloud and goes back, He will ask you and me to ride with Him both ways. How do I know that

THE JUDGMENT CHARIOT

will be made out of clouds? Revelation 1:7: "Behold He cometh with clouds." Oh, He will not then ride through the heavens alone as He does now. He is going to bring along with Him escort of ten full regiments. Inspiration says: "Behold the Lord cometh with ten thousand of His saints." But these figures simply mean that there will be a great throng. And as we shall probably, through the atonement of Christ, be in heaven before that, I hope that we can come down in that chariot of cloud, and be in the center chariot, but chariots before Him to clear the way, and chariots behind Him, and chariots on either side of Him. Perhaps the prophets and patriarchs of the old dispensation may ride about, each one charioted—Abraham and Moses and Ezekiel and David and Joshua, who foretold His first coming. On either side of the central chariot apostles and martyrs, who, in the same or approximate centuries suffered for Him—Paul, Stephen and Ignatius and Polycarp and Justin Martyr, and multitudes who went up in chariot of fire, now coming in chariot of cloud, while in the rear of the central chariot shall be the multitudes of later days and of our own time, who have tried to serve the Lord—ourselves, I hope, among them. "Behold the Lord cometh, with ten thousand of His saints."

Yea; although all unworthy of such companionship, we want to come with Him on that day to see the last of this old world which was once our residence. Coming through the skies, myriads of chariots roll on and rolling down. By that time

HOW CHANGED THIS WORLD WILL BE.

His deserts all flowers, its rocks all mossed and beched, its poor-houses all palaces, its arrows all joys, its sins all virtues, and in the same pasture-field lion and calf, and one the same perch hawk and dove. Now the chariots of cloud strike the earth, filling all the valleys and covering all the mountain-sides, and halting in all the cemeteries and graveyards, and over the waters deep, where the dead sleep in coral sarcophagus. A loud blast of the Resurrection, trumpet is given, and the bodies of the dead rise and join the spirits from which they have long been separated. Then Christ our King, riding in the centre chariot of cloud, with his scarred hands waves the signal, and the chariots wheel and come into line for glorious ascent. Drive on! Drive up! Chariots of cloud ahead of the King, chariots of cloud on either side of the King, chariots of clouds following the King. Upward and apace starry hosts, and through immensities, and across infinities, higher, higher, higher, unto the gates, the shining gates. Lift up your heads, ye Everlasting Gates! for Him who maketh the clouds His chariot, and who, through uplifting grace, invites us to mount and ride with Him!

A Chinese-Prussian.

A capture made by the Viennese police has brought to light the extraordinary ancestry of a very curious prisoner. He is a lieutenant in the Prussian army, charged with swindling on an extensive scale—a Prussian subject with a Prussian name, but with a Chinaman for his father. On the charge sheet his name is entered as Assing. The name of his father was A-Seng, and for three years from 1817 to 1820, he lived at St. Helena, acting as valet de chambre to Napoleon I. When the Emperor died A-Seng came to Europe. Frederick William III was then King of Russia and the Chinaman entered his service, married in Berlin and was a great favorite of the King, who became god-father of his children. He was decorated, and died at Potsdam in 1830, holding the post of sergeant-valet in the royal service. One son entered the army and served in it with distinction. He is the prisoner against whom this course of swindling is charged. He did not remain long in the service, and soon after his withdrawal a little brochure was published, attributed to him under his name, now Prussianized into Assing. The treatise attracted a great deal of attention. It was a violent attack against certain abuses in the Prussian army, and the general opinion has since been that it real author was Prince Frederick Charles, the Red Prince. Assing's later life was that of a mere adventurer, with an infallible formula for breaking the bank at Monaco—if only the necessary capital could be subscribed. It proved fallacious, and the capitalist is captured.

In curing hay and planting corn for to-day have in mind our long winters, and when you think you have enough, secure or prepare for a little more.

SUNDAY SCHOOL LESSON.

SUNDAY, OCTOBER 21, 1893.

The Stones of Memorial.

LESSON TEXT.

Josh. 4: 19-24. Memory verses, 20-23.

LESSON PLAN.

TOPIC OF THE QUARTER: God's Promises Fulfilled.

GOLDEN TEXT FOR THE QUARTER: There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.—Josh. 21: 45.

LESSON TOPIC: Commemorating the Entrance.

Lesson 1. The Entrance Effected, vs. 10-13. Lesson 2. The Waters Released, vs. 14-15. Outline: 3. The Memorial Erected, vs. 19-24.

GOLDEN TEXT: Then ye shall let your children know, saying, Israel came over this Jordan on dry land.—Josh. 4: 22.

DAILY HOME READINGS:

M.—Josh. 4: 19-24. Commemorating the entrance.

T.—Josh. 4: 1-9. Memorial stones erected.

W.—Deut. 23: 7-28. Remembering the days of old.

T.—Deut. 32: 29-47. Remembering the days of old.

F.—Josh. 24: 1-25. Joshua's final warning.

S.—Psa. 95: 1-11. Praises and warnings.

S.—Psa. 105: 23-45. Mercies commemorated.

LESSON ANALYSIS.

I. THE ENTRANCE EFFECTED.

1. The Waiting Priests:

The priests... stood in the midst of Jordan (Josh. 3: 8). Command the priests, ... Ye shall stand still in Jordan (Josh. 3: 8).

The priests... stood firm on dry ground in Jordan (Josh. 3: 17).

The place where the priests' feet stood firm (Josh. 4: 3).

Command the priests... that they come up out of Jordan (Josh. 4: 16).

II. The Hastening People:

The people hastened and passed over (Josh. 3: 10).

Ye shall remove from your place, and go after it (Josh. 3: 3).

The people removed from their tents, to pass over Jordan (Josh. 3: 14).

The people passed over right against Jericho (Josh. 3: 16).

The Lord had dried up the waters, ... until we were passed over (Josh. 5: 1).

III. The Completed Passage:

When all the people were clean passed over, ... the ark... passed over (Josh. 3: 17).

All the nation were clean passed over Jordan (Josh. 4: 1).

Israel came over this Jordan on dry land (Josh. 4: 22).

Ye went over Jordan, and came unto Jericho (Josh. 24: 11).

"The priests... stood in the midst of Jordan." (1) Obedient to God; (2) Caring for the ark; (3) Holding back the waters.

"The people hastened and passed over." (1) Through Jordan; (2) On dry ground; (3) Into Canaan.

"The ark of the Lord passed over." (1) The symbol of God's presence; (2) The defense of God's people; (3) The pledge of God's protection.

II. THE WATERS RELEASED.

I. The Waters Withheld:

The priests... out of the midst of Jordan (Josh. 3: 8).

The waters of Jordan shall be cut off (Josh. 3: 13).

The waters... rose up in one heap (Josh. 3: 16).

He rebuked the Red Sea also, and it was dried up (Psa. 106: 9).

Jordan was driven back (Psa. 114: 3).

II. The Waters Returned:

The waters of Jordan returned unto their place (Josh. 3: 16).

The sea returned to its strength (Exod. 14: 27).

The waters returned, and covered the chariots (Exod. 14: 28).

Thou carriest them away as with a flood (Psa. 90: 5).

The waters covered their adversaries (Psa. 106: 11).

III. The Waters Overflowing:

Jordan... went over all its banks, as aforesaid (Josh. 3: 15).

Jordan... had overflowed all its banks (1 Chron. 12: 15).

When the great waters overflow they shall not reach unto him (Psa. 32: 6).

The rivers... shall not overflow thee (Isa. 43: 2).

1. "On that day the Lord magnified Joshua." (1) In whose sight? (2) By what means? (3) To what extent? (4) For what purpose?

2. "They feared him, as they feared Moses." (1) The nature of their fear; (2) The causes of their fear; (3) The results of their fear.

3. "The waters of Jordan returned unto their places." (1) The natural conditions of Jordan; (2) The supernatural conditions of Jordan.

III. THE MEMORIAL ERRECTED.

I. A Visible Memorial: These twelve stones... did Joshua set up in Gilgal (Josh. 4: 20). Jacob... took the stone... and set it up for a pillar (Gen. 28: 18). This heap be witness, and the pillar be witness (Gen. 31: 52). A covering of the altar: to be a memorial (Num. 16: 39, 40). These stones shall be for a memorial... for ever (Josh. 4: 7).

II. A Natural Inquiry: Your children shall ask... What mean these stones? (21). Your children shall say... What mean ye by this service? (Exod. 12: 26). Thy son asketh thee... saying, What is this? (Exod. 13: 14). Ask thy father, and he will shew thee (Deut. 32: 7). Your children ask... What mean ye by these stones? (Josh. 4: 6).

III. A Satisfactory Reply: Israel came over this Jordan on dry land (Josh. 4: 23). For the Lord your God dried up the waters (Josh. 4: 23). That all... may know the hand of the Lord (Josh. 4: 24).

That they may fear the Lord your God for ever (Josh. 4: 24).

When all the kings... heard, their hearts melted (Josh. 5: 1).

1. "What mean these stones?" (1) The stones beheld; (2) An inquiry raised; (3) A history recalled.

2. "Israel came over this Jordan on dry land." (1) A marvelous fact; (2) A divine interposition; (3) A triumphal journey.

3. "The hand of the Lord, ... it is mighty." (1) Evidences of its might; (2) Measures of its might; (3) Achievements of its might.

LESSON BIBLE READING.

WONDERS IN THE WATERS. In the creative work (Gen. 1: 6, 7, 9, 10, 20, 21).

In the deluge (Gen. 7, 11, 12, 17-20). At the Red Sea (Exod. 14: 21, 22, 25-29).

Israel crossing the Jordan (Josh. 3: 15-17: 4: 18).

Elijah crossing the Jordan (2 Kings 2: 7, 8).

Elisha crossing the Jordan (2 Kings 2: 13, 14).

The swimming ax-head (2 Kings 6: 5-7).

Jonah's voyage (Jonah 1: 4, 11, 12, 15). The tempest still (Matt. 8: 23-27). Walking on the waters (Matt. 14: 22-23). Begetting praise (Psa. 107: 23-31).

LESSON SURROUNDINGS.

After the passage of the host of Israel across the Jordan on dry ground, Joshua was commanded to provide stones for a memorial (Josh. 4: 1-4); the carrying on of this command is narrated (vs. 5-8), as is also the erection of a similar monument in the place where the ark had stood still in the bed of the Jordan.

The place is, first, in the bed of the river, then at Gilgal, "on the east border of Jericho" (v. 19); according to Josephus, ten stadia (about 14 miles) east of the city. The site has been fairly identified with a collection of mounds known to the natives as *Jiljoolah* (practically the Arabic form of the Hebrew *Gilgal*), one of which (*Tell Jiljool*) was described by Zschokke in 1866. (See "Memoirs of the Survey of Western Palestine," III., 173-184.) The time was "the tenth day of the first month," in the forty-first year after the exodus.

FROG LORE.

The Batrachian as He Appears in Classical Literature.

It is surprising that so little has been written in late years of the frog. We must remember that ever since the world began the frog has figured conspicuously in the economy of human affairs. At different times he has been worshipped as a divinely being nations in the East, at other times