DR. TALMAGE'S SERMON.

Rewards for the Dull.

"Unto one he gave five talents, to another two, and to another one; to every man according to his several ability."—Matt. 25: 15.

MANY of the parables of Jesus Christ were more graphic in the times in which He lived than they are now, because circumstances have so much changed. In olden times, when a man wanted to wreack a grudge upon his row it, and culture it year after year, neighbor, after the farmer had scatter- but it yields a mere pittance. So here ed the seed-wheat over the field, and is a man with ten talents in the way of would go across the same field with a sack full of the seed of darnel-grass, harvests of faith and good work. Here sack full of the seed of darnel-grass, scattering that seed all over the field, is another man who seems to have only and, of course, it would sprout up and one talent, and you may put upon him spoil the whole crop; and it was to that the greatest spiritual culture, but he Christ referred in the parable when He | yields but little of the fruits of rightespoke of the tares being sown among the wheat. In this land our farms are there are different qualifications for fenced off, and the wolves have been different individuals. There is a great driven to the mountains, and we cannot fully understand the meaning of the parable in regard to the shepherd and the lost sheep. But the parable from which I speak to-day is founded

SOMETHING WE ALL UNDERSTAND. It is built on money, and that means the same in Jerusalem as in New York. It means the same to the serf as to the czar, and to the Chinese coolie as to the emperor. Whether it is made out of bone or brass or iron or copper or gold or silver, it speaks all languages without a stammer. The parable of the text runs in this wise: The owner of a large estate was about to leave home, and he had some money that he wished properly invested; and so he called together his servants and said: "I am going away now, and I wish you would take this money and put it to the very best possible use; and when I come back return to me the interest," To one man he gave \$9,400, to others he gave lesser sums of money; to the least he gave \$1,880. He left home and was gone for years, and then returned. On his arrival he was anxious to know about his worldly affairs, and he called his servants together to report. "Let me know," said he

"WHAT YOU HAVE BEEN DOING I see a man dragging himself along, with his head hanging. I know, from the way he comes in, that he is

A LAZY FELLOW. He comes up to the owner of the estate, and says: "Here are those \$1,nothing." "Why, what have you been about all these years?" "Oh, I was until it overshadows the whole nature. afraid that if I invested it I might There are parents who, at the birth of only a crown in his pocket, and achiev- accumulation and by compound intered a fortune; but this fellow of my text, with \$1,880, has gained not a fathring. Instead of confessing his indolence, he goes to work to berate his master-for indolence is most always impudent and impertinent. of course he loses his place, and is discharged from the service.

The owner who went out into a far country is Jesus Christ going from earth to heaven. The servants spoken of in the text are members of the Church. The talents are our different qualifications of usefulness given in different proportions to different people. The coming back of the owner is the Lord Jesus returning at the Judgment to make final settlement. The raising of some of these men to be rulers over five or two cities is the exaltation of the righteous at the last day, while the casting out of the idler is the expulsion of all those who have misimproved their privileges.

Learn first, from this subject, that becoming a Christian is merely GOING OUT TO SERVICE.

If you have any romantic idea about becoming a Christian, I want now to tive. scatter the romance. If you enter into the kingdom of God, it will be going gitts is into plain, practical, honest, continuous, persistent Christian work. I know there are a great many people who have fantastic and romantic notions about this Christian life, but he who serves God with all the energies of body, mind and sole is a worthy servant, and he who does not is an unworthy servant. When the war-trumpet sounds, all the Lord's soldiers must march, however deep the snow may be, or however fearful the odds against them. Under our Government we may have colonels and captains and generals in time of peace, but in the Church of God there is no peace until the last great victory shall have been achieved. But it is

A VOLUNTARY SERVICE. People are not brought into it as slaves were dragged from Africa. A young man goes to an artisan, and says: I want to learn your trade. I by this indenture yield myself to your care and service for the next four or five or seven years. I want you to be my master, and I want to be your servant." Just noon go into your place of prayer and so, if we come into the kingdom of God kneel before God, and bring down upon at all, we must come, saying to Christ:
"Be Thou my Master. I take Thy
service for time and for eternity. I choose it." It is a voluntary service. There is no drudgery in it. In our worldly callings, sometimes our nerves want to say." My brother, can you get worn out, and our head aches, and not quote one passage of Scripture? our physical faculties break down; but harder a man works the better he likes it, and a man in this audience who has been for forty years serving God enjoys first entered it. The grandest honor that can eyer be bestowed upon you is to have Christ say to you on the last "Well done, good and faithful servantl"

Learn also from this parable that DIFFERENT QUALIFICATIONS

teacher lifts a blackboard, and he draws a diagram, in order that by that diagram he may impress the mind of the pupil with the truth that he has been uttering. And all the truths of this Bible are drawn out in the natural world as in a great diagram. Here is an acre of ground that has ten talents. Under a little culture, it yields twenty bushels of wheat to the acre. Here is another piece of ground that has only one talent. You may plow it, and harousness. You are to understand that

RUINOUS COMPARISON when a man says: "Oh, if I only had that man's faith, or that man's money, or that man's eloquence, how I would serve God!" Better take the faculty that God has given you and employ it in the right way. The rabbis used to say, that before the stone and timber were brought to Jerusalem for the Temple, every stone and piece of timber was marked; so that before they started for Jerusalem the architects knew in what place that particular piece of timber or stone should fit. And so I have to tell you we are all marked for some one place in the great temple of the Lord, and do not let us complain, saying: "I would like to be the foundationstone, or the cap-stone." Let us go into the very place where God intends us to be, and be satisfied with the position. Your talent may be in personal appearance; your talent may be in large worldly estate; your talent may be in high social position; your talent may be in a swift pen or eloquent tongue; but whatever be the talent, it has been given only for one purpose-practical use.

You sometimes find a man in the community of whom you say: "He has no talent at all"; and yet that man may have a number talents. His one with my property since I have been hundred talents may be shown in the gone." The man who had received the item of endurance. Poverty comes, \$9,400 came up and said: "I invested and he endures it; persecution comes, that money. I got good interest for it, and he endures it; sickness comes, and I have in other ways rightly employed he endures it. Before men and angels it; and here are \$18,800. You see I he is a specimen of Christian patience, have doubled what you gave me." and he is really illustrating the power "That's very good," said the owner of of Christ's Gospel, and is doing as much shall reward you. Well done-well active. If you have one talent, use smaller accumulations. After a while, satisfied with the fact that we all have different qualifications, and that the Lord decides whether we shall have one or whether we shall have ten.

I learn also from this parable that the grace of God was

INTENDED TO BE ACCUMULATIVE. 880." "What!" says the owner of the When God plants an acorn, He means tends it to be growthful, and enlarge There are parents who, at the birth of somehow lose it. There are your \$1,- each child, lay aside a certain amount 880." Many a man started out with of money, investing it, expecting, by est, that by the time the child shall come to mid-life this small amount of money will be a fertune, showing how a small amount of money will roll up into a vast accumulation. Well, God sets aside a certain amount of grace for each one of His spiritual children at his birth, and it is to go on, and, as by compound interest, accumulate, until it shall become an eternal fortune. Can it be possible that you have been acquainted with the Lord Jesus for ten, twenty, thirty years, and that you do not love Him more now than you ever did before? Can it be that you have been cultured in the Lord's vineyard, and that Christ finds on you nothing but sour grapes? You may depend upon it, if you do not use the talent that God gave you, it will dwindle. The rill that breaks from the hillside will either widen into a river or dry up. The brightest day started in the dim twilight. The strongest Christian man was once a weak Christian. Take the one talent, and make it two; take five, and make them ten; take ten and make them twenty. The grace of God was intended to be very accumula-

Again: I learn that infertority of

NO EXCUSE FOR INDOLENCE. This man, with the smallest amount of money, came growling into the presence of the owner of the estate, as much as to say: "If you had given me \$9,400 I would have brought \$18,-800 as well as this other man. You gave me only \$1,880, and I hardly thought it was worth while to use it at all. So I hid it in a napkin, and it produced no result. It's because you didn't give me enough." But inferiority of faculties is no excuse for indolence. Let me say to the man who has the least qualifications, by the grace of God he may be made almost omnipotent. The merchant whose cargoes come out from every island of the sea, and who, by one stroke of the pen, can change the whole face of American commerce, has not so much power as you may have before God in earnest. faithful, and continuous prayer. You say you have no faculty. Do you not understand that you might this afteryour soul, and the souls of others, a blessing so vast that it would take eternal ages to compute 1t? "Oh," you say, "I haven't fleetness of speech. I can't talk well, I can't utter what I want to say." My brother, can you Then, take that one passage of Scripin this service of the Lord Jesus, the ture; carry it with you everywhere; quote it under all proper circumstances. With that one passage of. Scripture you may harvest a thousand souls for God. the employment better than when he I am glad that the chief work of the Church is being done by the

MEN OF ONE TALENT. Once in a while, when a great fortress is to be taken, God will bring out a great field-piece and rake all with the flery hail of destruction. But common muskets do most of the hard fighting.

sands of common troops under him, to Just so, when you come to the gate of drive down the walls of cities, and, under rathful strokes, to make nations fly with Death, the black porter at the like sparks from the anvil. It only gate, methinks Christ will hoist the took one Luther for Germany, one John Knox for Scotland, one Calvin for France, and one John Wesley for Engwonder that Augustus Toplady, the land, Dorcas as certainly has a mission to serve as Paul has a mission to preach. The two mites dropped by the widow to pray for; God has given me everyinto the poor-box will be as much applaused as the endowment of a college, which gets a man's name into the newspaper. The man who kindled the was expecting the harvest, his enemy getting good and doing good. He soon fire under the burnt-offering in the ancient temple had a duty as imperative as that of the high priest, in magnificent robes, walking into the Holy of the window of the ark. Holies under the cloud of Jehovah's presence. Yes, the men with one talent | COMPANION. HELPMATE FRIEND. are to save the world, or it will never be saved at all. The men with five or ten talents are tempted to toil chiefly for themselves, to build up their own great name, and work for their own great name, and work for their own wife, Prince Bismarck is reported to aggrandizement, and do nothing for the have said, "She it is who has made alleviation of the world's woes. The me what I am," There have been cedar of Lebanon standing on the English statesmen who could say quite mountain seems to hand down the as much. Burke was sustained amid storms out of the heavens to the earth, but it bears no fruit, while some dwarf by domestic facity. "Every care pear-tree has more fruit on its branches vanishes," he said," "the moment I than it can carry. Better to have one enter my own nof." His description talent and put it to full use than five of his wife is toolong to quote, but we hundred wickedly neglected.

My subject teaches me that there is

A DAY OF SOLEMN SETTLEMENT. When the old farmer of the text got home, he immediately called all the servants about him, and said: "Here is the little account I have been keeping. I want to see your account, and we will first compare them; and I'll pay you what I owe you, and you'll pay me what you owe me. Let us have a settlement." The day will come when the Lord Jesus Christ will appear, and will say to you: "What have you been doing with my property? What have you been doing with my faculties? What have you been doing with what I gave you for accumulative purpopes?" There will be no escape from that settlement. Sometimes you cannot get a settlement with a man, especially if he owes you. He postpones and procrastinates, and says: "I'll see you next week," or "I'll see you next month." The fact is he does not want to settle. But when the great day comes of which I am speaking, there will be no escape.

We will have to face all the bills, I have sometimes been amazed to see how an accountant will run up or down a lone line of figures. If I see ten or the estate; "that's grandly done. I ad- for the Church, and more for the lifteen figures in a line, and I attempt mire your faithfulness and industry. I Church, than many more positively to add them up, and I add them two shall reward you. Well done—well active. If you have one talent, use or three times, I make them different done." Other servants came up with that; if you have ten talents, use them, each time. But I have admired the way an accountant will take a long line of figures, and without a single mistake, and with great celerity, announce the aggregate. Now, in the last great settlement, there will be a correct account presented. God has kept a years. As she nver disgraces her good long line of sins, a long line of broken | nature by severgeflections on anybody Sabbaths, a long line of profane words, property, "naven't you made it ac- an oak; and when He plants a small a long line of discarded sacraments, a cumulate anything?" "Nothing - amount of grace in the heart, He in- long line of misimproved privileges. They will all be added up, and before angels and devils and men

THE AGGREGATE WILL BE AN-

NOUNCED. Oh, that will be the great day of settlement! I have to ask the question: "Am I ready for it?" It is of more importance to me to answer that question in regard to myself than in regard to you; and it is of more importance for you to answer it in regard to yourself than in regard to me. Every man for himself in that day. Every woman for herself in that day. "If thou be wise, thou shalt be wise for thyself; if thou scornest, thou alone shalt bear it." We are apt to speak of the last day as an occasion of vociferation-a great demonstration of power and pomp; but there will be on that day, I think, a few moments of entire silence. I think a tremendous, an overwhelming silence; I think it will be such a silence as the earth never heard. It will be at the moment when all nations are listening for their doom. I learn also from this parable of the text that in heaven our degrees of

HAPPINESS WILL BE GRADUATED according to our degrees of usefulness on earth. Several of the commentators agree in making this parable the same one as in Luke, where one man was others being Lay Beaconstic d. We made ruler over five cities, and another | are told by one wo was on the platmade ruler over t wo cities. Would it form that "next in interest to the be fair and right that the professed great speech of he evening were the Christian man who has lived very near sympathetic facept the orator's wife the line between the world and the and the way in hich from time to Church—the man who has often com- time the orater lifed his head as if to promised his Christian character-the ask for her approal. When all was man who has never spoken out for God over Mr. Distaeli taited in the retiring--the man who has never been known as a Christian only on communion-days the man whose great struggle has Mr. Romaint Calender, in Victoria been to see how much of the world he Park. There Lady Beaconsfield was could get and yet win heaven-is it awaiting him and ho sooner were the right to suppose that that man will carriage where heard upon the gravel have as grand and glorious a seat in than she buried from the drawingheaven as the man who gave all his room to the all, rished into the arms energies of body, mind, and soul to the service of God? The dying thief entered beaven, but not with the same startling bizzy! this is the greatest night of all acclaim as that which greeted Paul, This pays forall! who had gone under scorchings, and across dungeons, and through mal-treatments into the kingdom of glory. One star differs from another star in

There are Christian people in the house picked in the brining while the dew is who are very near heaven. This week some of you may pass out into the light of the unsetting sun. I saw a blind man going along the road with his staff, and he kept pounding the earth and then stamping with his foot. I said to him: "What do you do that for?" "Oh," he said, "I can tell by the sound of the ground when I am near a dwel-And some of you can tell by the sound of your earthly pathway that you are coming near to your father's house. I congratulate you. Oh, weather-beaten voyagers, the storms are driving you into the harbor! Just as when you were looking for a friend, you came up to the gate of his house, and you were talking with the servant, when your friend holsted the window sare given to different people. The It took only one Joshua, and the thou- and shouted; "Come in! come in!" is steam-tight.

the future world, and you are talking author of "Rock of Ages," declared in his last moment: "I have nothing more thing. Surely no man can live on earth after the glories I have witnessed." Oh, my brothers and sisters, how sweet it will be, after the long wilderness march, to get home. That was a bright moment for the tired dove in the time of the Deluge, when it found its way into

Two Statesmen's Wives.

Not long ago, when speaking of his the anxiety and agitation of public life must give an eitome of it. Of her beauty he said t did not arise from features, from complexion or from shape; "she has ill three in a high degree, but it is not by these that she touches the hear, it is all that sweetness of temper, bnevolence, innocence and sensibility which a face can express, that formsher beauty. Her eyes have a mild limt, but they awe you when she please; they command, like a good man out of office, not by authority, but by virta. Her stature is not tall, she is not made to be the admiration of everybod, but the happiness of one. She has a the firmness that does not exclude delcacy; she has all the softness that dos not imply weakness. Her voice is a low, soft music, not formed to rule a public assemblies, but to charm those tho can distinguish a company from crowd; it has this advantage, you mist come close to hear it. To describ her body describes her mind; one is to transcript of the other. She discovers to right and wrong of things, not by assoning, but by sagacity. No person of so few years can know the work better, no person was ever less corruged by that knowledge, She has a true generosity of temper, the most extrangant cannot be more unbounded in thir liberality, the most covetous not mere cautious in their distribution. Her politeness seems to now rather from a natural disposition to oblige than fom any rales on the

everything violet is contrary to her gentleness of dispsition and the evenness of her virtue. Lord Beaconsild described his wife as "the severest f critics, but a perfect wife." Shewas the widow of his friend, Mr. Wndham Lewis, and twenty years hiselder. The great affection which Draeli entertained for his wife, whom I always esteemed as the founder of its fortunes, is well known. She wain the habit of traveling with him o'almost all occa-ions. At a dinner partia friend of the Earl had no better tas than to expostulate with him for aways taking the Vis-countess with his. "I cannot under-stand it," said the graceless man, "for you know you mke yourse!f a perfect laughing stock wherever your wife goes with you." Disraeli fixed his eyes ipon him very cpressively and said: I don't supposeyou can understand -, I don'suppose you can understand it, for none could ever in the last and wildest ecursions of an insane imagination suppse you to be guilty of

subject. It is log before she chooses,

but then it is ked forever, and the

first hours of rmantic friendship are

not warmer thathers after the lapse of

so she never degides her judgment by

immoderate or ll-placed praises, for

gratitude!" On the 3d ofApril, 1872, Disraeli made a great spech in the Free Trade Hall, Mancheste In a box at the end of the hall, oposite the platform, sat several ladies conspicuous among room for a short time and was then driven rapidly to the house of his host,

Canned Fuit and Vegetables.

Many fruit and vegetables, being glory, and they who toil mightily for Christ on earth shall have a far greater reward than those who have rendered only half a service.

Some of you are hastening on toward the reward of the righteous. I want to cheer you up at the thought that there cheer you up at the thought that there will be some kind of a reward waiting for you.

able periods that in city understood or appreciated. Our best packers now insist that these articles shall be on them, and bought to the factories in the highest sate of perfection, and it is safe to sar hat in all well ordered are employed if the systematic prepara-tion of canned goods than in the aver-age home kitchn. factories cleane and more tidy methods

paste, with liquid silicate of soda, is used in making joints, fitting tops, connecting pipes filling cracks, etc. It hardens quickly at took at their trumphets (8).

The people hasted and passed over (Josh. 4:10).

SUNDAY SCHOOL LESSON. SUNDAY DECEMBER 9, 1888.

Gideon's Army. LESSON TEXT. (Judg. 7: 1-8. Memory verses, 2 3.)

LESSON PLAN. TOPIC OF THE QUARTER: God's romises 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: Regaining God's Favor.

Lesson Outline: 2. Numbers Reduced, vs. 1, 2. Son Accepted, vs. 7, 8.

GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6. DAILY HOME READINGS:

M.-Judg. 7:1-8. Regaining God's favor. T .- Judg. 6: 1-24. Gideon called

to the judgeship.

W .- Judg. 6: 25-40. Gideon at his work. victory.

F.-Judg. 8: 1-23. Gideon's conquests, S .- Psa. 51 : 1-19. God's favor sought. S.-1 John 5: 1-21. The way to

> victory. LESSON ANALYSIS.

I. PRIDE FORESTALLED.

L Ready for Battle : Gideon, and all the people, ... rose up early, and pitched-(1). They set the battle in array against them (Gen. 14:8).

The Philistines put themselves in array against Israel (1 Sam. 4:2). In the seventh day the battle was joined (1 Kings 20: 29). Our wrestling is not against flesh and

blood (Eph. 6:12). II. Confident in Numbers: The people that are with thee are too nany (2).

They came in as locusts for multitude:they came....to destroy (Judg. With the multitude of my chariots am

I come (2 Kings 19: 23). Some trust in chariots, and some in horses (Psa. 20:7). There is no king saved by the multitude

of an host (Psa. 33:16). III. Liable to Pride: Lest Israel vaunt themselves against

Pride goeth before destruction (Prov. 16:18). Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12).

Lest being puffed up he fall into the condemnation (1 Tim. 3:6). God resisteth the proud (Jas. 4:6). "Gideon, and all the people, rose up early, and pitched beside

the spring." (1) Unanimity; (2) Alertness; (3) Readiness. 2. "The people..., are too many for me to give ... into their hand." (1) The gift proposed; (2) The recipients waiting; (3) The hindrance

disclosed. "Lest Israel vaunt themselves against me." (1) The offense teared; (2) The inducement operating; (3) The precaution adopted.

II. NUMBERS REDUCED. . The Fearful Dismissed: Whosoever is fearful and trembling, let him return (3). Let him go, lest his brethren's heart

melt as his heart (Deut, 20:8). There were they in great fear, when no fear was (Psa. 53:5). He that feareth is not made perfect in love (1 John 4:18). The fearful, their part shall be in the

lake (Rev. 21:8). II. The many Rejected: The people are yet too many (4).
The Lord saveth not with sword and spear (1 Sam. 17:47).

Because thou didst rely on the Lord, he delivered them (2 Chron. 16:8). There is a greater with us than with him. (2 Chron. 32:7). Wee to them that ... trust in chariots,

because they are many (Isa, 31:1). III. The Few Retained: The numbered of them that lapped

was three hundred (6). There is no restraint.... to save by many or by few (1 Sam. 14:6). We are left but a few of many (Jer. 42:2).

Many are called, but few are chosen (Matt. 22:14). Not many mighty, not many noble, are called (1 Cor. 1:26).

for God's service; (2) Qualities rejected from God's service.

The work at hand; (2) The troops in line; (3) The excess is numbers; (4) The reduction in prospect. 3. "I will try them for thee there." (1) The persons present; (2) The prey at its leisure.

trial introduced; (3) The end sought. III, GOD ACCEPTED. Encouragement:

By the three hundred ... will I save The Lord your God....goeth with you to save you (Deut. 20 : 4). Who is like unto thee, a people saved by the Lord! (Deut. 33: 29). Go in this thy might, and save Israel

Fear not, little flock (Luke 12: 32), II. Direction: Let all the people go every man unto his place (7). The meek will he teach his way (Psa.

(Judg. 6:14).

25:9).

III. Submission:

hardens quickly stands any heat, and So he caused the ark of the Lord to tage, nor are they, as far as known, any compass the city (Josh. 6:11).

They then that received his word were bapilzed (Acts 2:4). We must obey God rather than men (Acts 5:29).

1. "And the Lord said unto Gideon." (1) The Lord guiding Gideon; (2)

Gideon guided by the Lord. 2. "Let all the people go every man unto his place." (1) Every man has his place; (2) Every man should seek his place; (3) Every man should fill his place,

"So the people took victuals in their hand, and their trumpets." (1) The people's obedience; (2) The people's equipment; (3) The people's conquest.

LESSON SURBOUNDINGS.

MIRACULOUS VICTORIES. At the Red Sea (Exod 14: 26-31). Over Amalek (Exod. 17: 8-13). At Jericho (Josh, 6: 12-16, 20). Over the Amorites (Josh. 10: 6-14). Over Baal's prophets (1 Kings 18:36-40). By Elisha's prayer (2 Kings 6 : 15 23). At Samaria (2 Kings 7 : 1-7, 18-20).

Over Sennacherib's army (2 Kings 19:

LESSON BIBLE READING. The general statement of the condition of Israel during the period of the judges is followed by a chief description of the nations that remained in T .- Judg. 7: 9-25. Gideon's great the land (Judg. 3: 1-6). The first of the "judges" was Othniel, the kins-man of Caleb, and the deliverance wrought by him was followed by forty years of peace (Judg. 3:7-11). The second deliverance was from Egion, the king of Moab, wrought by Ehud, and this was followed by eighty years of peace (Judg. 3:12-30). The conflict of Shamgar with the Philistines seems to have been merely an episode (Judg. 3:31). A third enslavement and deliverance are narrated with some detail (Judg. 4, 5). The oppressor was Jabin, king of Canaan, and the deliverers were Deborah the prophetess, and Barak, whom she called to the task. The victory was complete, and the song of triumph occupies one chapter of the record. The fourth captivity was under the Midianites, and the chosen deliverer was Gideon. Chapter 6 tells of the mode by which he was assured that the Lord had chosen him to rescue the people. Verses 1 6 describe the abject condition of Israel; verses 7-10, the promise of a deliverer; verses 11 and 12, the first appearance of the angel of the Lord, followed by the sign accorded to Gideon; verses 25-32 tell of Gideon's breaking down the altar of Baal. The preparations for war are narrated in verses 33-35; then follows a description of the two supernatural signs vouchsafed to establish the confidence of the chosen deliverer (vs.

36-40). The place of the lesson was probably on the north side of Mount Gilboa, in

the tribe of Issachar. The time is uncertain, since the perods named in this book evidently overlap each other; the various wars sometimes affecting only a part of the nation. It is probable, however, that this war occurred about midway tween the death of Joshua and the beginning of Samuel's judgeship. Those who follow the statement of 1 Kings 6:1 allow about three hundred years for this period, making the date about one hundred and seventy-five years after the death of Moses. But those who assign a later date to the exodus allot a much shorter term to this period.

Tae Aquatic Spider and Its Diving-Bell.

While their nearly constant abode is the water, they are, like most other spiders, air-breathers; consequently they need some special provision for providing themselves with air while living under the water, and for this purpose they possess the art of con-structing a kind of diving-bell. It is an interesting sight to witness one of them making his air-cell. Clinging to the lower side of a few leaves, and securing them in position by spinning a few threads, the spider rises to the level of the water, with its belly uppermost, and, doubling up its hind legs, retains a stratum of air among the hairs with which its body is covered. Then it plunges into the water and appears as in the first stage of the making of its silvery robe. Going immediately to the spot it had chosen, it brushes its body with its paw, when the air detaches itself and forms a bubble under the leaf. The spider surrounds this bubble with the impermeable silky matter furnished by its spinneret: Returning to the surface, it takes in another layer of air, which it carries down down and adds to the first one, also extending the envelope over it. The process is kept up till the "diving bell" has reached the proper size and is finished. The ideal form of the construction is that of 1. "Whosoever is fearful, let him a thimble, but it often assumes an return," (1) Qualities demanded irregular shape, like an inverted sack. When the spider has taken possession of its redoubt it remains quiet in it, 'The people are yet too many." (1) head down, watching for the appearance of an insect. Perceiving one, it seizes it and returns to its lodge, which it has secured against intruders by spinning threads across it, to devour its

In the surgical dispensary of the Philadelphia Folyclinic Dr. Roberts of that city has been using with much satisfaction Japanese paper handker-chiefs for drying wounds. Sponges are so seldom and with such difficulty perfectly cleansed after being once u that they are never employed in the hospital. Ordinary cotton or linen towels are much preferable to sponges, which, if dirty, are liable to introduce septic material into the wounds. The paper towels, however, answer the same purpose as cotton ones, and are so cheap that they can be thrown away after being used. The cost of washing a larger number of ordinary towels as thus avoi-A cement forcioth or leather is made

A cement forcioth or leather is made
of sixteen parts gutta percha, cut

He will be our guide even unto death
small four perts india rubber two.

I will...teach thee in the way which
suitable for drying hands, after washing, unless several towls are used at small, four, parts india rubber, two parts parts pitch, one part shellac, two parts lineed oil. Melt together and mix (John 16:13).

(Psa. 48:14).

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(Once, because a large amount of moisture on the hands soon saturates a single towel. For removing blood from towel. For removing blood from wounds, a paper towel is crumpled up into a sort of ball, and then used as a sponge, Such balls absorb bleed rapid-The crude ornamental pictures, in color, on the towels are of no ndvan-