The House on The Hills.

"In my Father's house are many mansions." John 14: 2.

HERE is a bottle of medicine that is a cure-all. The desciples were sad, and Christ offered heaven as an alterative, a stimulant, and a tonic. He shows them that their sorrows are only a dark background of a bright picture of coming felicity. He lets them know that though now they live on the lowlands, they shall yet have a house on the uplands. Nearly all the Bible descriptions of heaven may be figurative. I am not literal crown or harp or pearly gate or throne or chariot. They may be only used to illustrate the glories of the place, but how well they do it! The favorite symbol by which the Bible presents celestial happiness is a house. Paul, who never owned a house, although he hired one for two years in Italy, speaks of heaven as a "house not made with hands," and Christ in our text the translation of which is a little changed, so as to give the more accurate meaning, says, "In my Father's house are

MANY ROOMS." This divinely authorized comparison of heaven to a great homestead of large accommodations I purpose to carry out. In some healthy neighborhood a man builds a very commodious habitation. He must have room for all his children. The rooms come to be called after the different members of the family. That is mother's room. That is George's room. That is Henry's room. That is Flora's room. That is Mary's room. And the house is all occupied. But time goes by. and the sons go out into the world, and build their own homes; and daughters are married, or have talents enough singly to go out and do a good work in the world. After a while the father and mother are almost alone in the big house, and seated by the evening stand, they say: "Well, our family is no larger now than when we started together forty years ago." But time goes still further by, and some of the children are unfortunate, and return to the old homestead to live, and the grand-children come with them, and, perhaps, great-grandchildren, and again the house is full. Millennia ago God built on the hills of heaven

A GREAT HOMESTEAD

for a family innumerable, yet to be. At first He lived alone in that great house, but after a while it was occupied by a very large family, cherubic, seraphic, angelic. The eternities passed on, and many of the inhabitants became wayward, and left, never to return. And many of the apartments were vacated. I refer to the fallen angels. Now these apartments are filling up again. There are arrivals at the old homestead of God's children every day, and the day will come when there will be no unoccupied room in all the house,

As you and I expect to enter it and make there eternal residence, I thought you would like to get some more particulars about that many-roomed homestead. "In my Father's house are many rooms." You see the place is

TO BE APPORTIONED OFF into apartments. We shall love all who are in heaven, but there are some very good people whom we would not want to live with in the same room. They may be better than we are, but they are of a divergant temperament. We would like to meet with them on the golden streets, and worship with them in the temple, and walk with them on the river banks, but I am glad to say that we shall live in different apartments. "In my Father's house are many rooms." herself, it can be afforded.

An ingenious statistician, taking the statement made in Revelation, twentyfirst chapter, that the heavenly Jerusalem was measured and found to be twelve thousand furlongs, and that the length and height and breadth of it are equal, says that would make heaven in size 949 sextillion, 988 quintillion cubic feet; and then reserving a certain portion for the court of heaven and the streets, and estimating that the world may last a hundred thousand years, he ciphers out that there are over five trillion rooms, each room seventeen feet long, sixteen feet wide, fifteen feet wide, fifteen feet high. But I have no faith in the accuracy of that calculation. He makes the rooms too small. From all I can read.

THE ROOMS WILL BE PALATIAL, and those who have not had enough room in this world will have plenty of room at the last. The fact is, that most people in this world are crowded, and though out on a vast prairie or in a mountain district people may have more room than they want, in most cases it is house built close to house, and the streets are crowded, and the cradle is crowded by other cradles, and the graves crowded in the cemetery by other graves, and one of the richest luxuries of many people in getting out of this world will be the gaining of unshould not wonder if, instead of the room the statistician ciphered out as only seventeen feet by sixteen, it should be larger than any of the rooms at Berlin, St. James, or Winter Palace. "In

my Father's house are many rooms." Carrying out still further the symbolism of the text, let us join hands and go up to this majestic homestead and see for ourselves. As we ascend the golden steps an invisible guardsman swings open the front door, and we are ushered to the right into

THE RECEPTION ROOM of the old homestead. That is the place where we first meet the welcome of heaven. There must be a place where the departed spirit enters, and a place in which it confronts the inhabitants celestial. The reception room of the newly arrived from this worldwhat scenes it must have witnessed since the first guest arrived, the victim of the first fratricide, pious Abel! In that room Christ lovingly greeted all new-comers. He redeemed them, and he has a right to the first embrace on their arrival. What a minute when the ascended spirit first sees the Lord! Better than all we ever read about Him, or talked about Him, or sang about Him in all the churches and through all our

that moment when YOU CONFRONT EACH OTHER, Christ looking upon you, and you looking upon Christ, there will be an ecstatic thrill and surging of emotion that beggars all description. Look! They need no introduction. Long ago Christ iest moment of animmortal history-the positive that in all heaven there is a first kiss of heaven! Jesus and the soul. The soul and Jesus.

But now into that reception room pour the glorified kinsfolk. Enough of earthly retention to let you know them, but without their wounds or their sicknesses or their troubles. See what heaven has done for them! So radient, They call you by name; they greet you with an ardor proportioned to the Mozart and Hand anguish of your parting and the length of your separation. Father! Mother! There is your child. Sisters! Brothers! they will know you are coming. There are so many immortals filling all the spaces between here and heaven that news like that flies like lightning. They will be there in an instant, though they were in some other world on errand from God, a signal would be thrown that would fetch them. Though you might at first feel dazed and overawed at their supernatural splendor, all that feeling will be gone at their first touch of heavenly salutation, and we will say. "O my lost boy!" "O my lost companion." "O my lost friend, we are here together?" What

SCENES IN THAT RECEPTION-ROOM of the old homestead have been witness There met Joseph and Jacob, finding it a brighter room than anything they saw in Pharaoh's palace; David and the little child for whom he once fasted and wept; Mary and Lazarus after the heartbreak of Bethany; Timothy and grandmother Lois; Isabella Graham and her sailor son; Alfred and George Cookman, the mystery of the sea at last made manifest; Luther and Magdalene, the daughter he bemoaned; John Howard and the prisoners whom he gospelized; and multitudes without number who, once so weary and so sad parted on earth but gloriously met in heaven. Among all the rooms of that house there is no one that more enraptures my soul than that reception room. 'In my Father's house are many

Another room in our Father's house

We belong to the royal family. The blood of King Jesus flows in our veins. so we have a right to enter the throne king's residence. During the Franco-German war, one eventide in the summer of 1870, I stood studying the exquisite sculpturing of the gate of the Tuileries, Paris. Lost in admiration of the lerful art of that gate. I knew not family that I was exciting suspicion. Lowerfound myself being closely inspected by government officials, who from my burials, the festal days of Christmas complexion judged me to be a German, and that for some beligerent purpose I might be examining the gates of the palace. My explanations in very poor French did not satisfy them, and they followed me long distances until I reached my hotel, and were not satisfied until from my landlord they found that rise to meredian, and the descending was only an innofensive American. You see, heaven will be so large that if The gates of earthly palaces are care-one want an entire room to himself or fully guarded, and, if so, how much more the throne room!

A DAZZLING PLACE is it for mirrors and all costly art. No one who ever saw the throne room of the first and only Napoleon will ever forget the letter N embroidered in purple and gold upon the upholstery of chair and window, the letter N gilded on the wall, the letter N chased on the chalices, the letter N flaming from the ceiling. What a conflagration of brilliance the throne room of Charles Immanuel of Sardinia, of Ferdinand of Spain, of Elizabeth of England, of Boniface of Italy! But the throne room of our Father's house hath a glory eclipsing all the throne rooms that ever saw sceptre wave, or crown glitter, or foreign ambassador bow, for our Father's throng is a throne of grace, a throne of mercy, a throne of holiness, a throne of justice, a throne of universal dominion. We need not stand shivering and cowering before it, for our Father says we may yet one day come up and sit on it beside him. "To him that overcometh will I grant to sit with me in my throne."

WE ARE PRINCES and princesses. Perhaps now we move about incognito, as Peter the Great in the garb of a ship carpenter at Amsterdam, or as Queen Tirzah in the dress of a pheasant woman seeking the prophet for her child's cure; but it will be found hindered and uncramped room. And I out after awhile who we are when we get into the throne room. Aye! we need not wait until then, We may by prayer and song and spiritual uplifting this moment enter the throne room. O King, live forever! We touch the sceptre and prostrate ourselves at thy feet!

The crowns of the royal families of this world are tossed obout from generation to generation, and from family to There are children four years old in Berlin who have seen the crown coronets of this world rise or fall, they to tell us of are destined to meet in one place. And I look and see them coming from North and south and east and west, the Spanish crown, the Italian crown, the Engligh crown, the Turkish crown, the Russian crown, the Persian crown, aye, all the crowns from under the great archivolt of heaven; and while I watch and wonder, they are all flung in rain of diamonds around the pierced feet.

Jesus shall reign where er the sun Does His successive journeys run. His kingdom stretch from shore to shore. Till sun shall rise and set no more. Oh that throne room of Christ! "In my Father's house are many rooms."

Another room in our Father's house

THE MUSIC-BOOM. earthly lifetime, will it be, just for ona | St. John and other Bible writers talk so

second to see Him. The most rapturous | much about the music of heaven that | idea we ever had of Him on sacramental | there must be music there, perhaps not | So to-day I am trying to open upon the days or at the heighth of some great such as on earth was thrummed from darkness of earthly zeparation the winrevival, or under the uplifted baton of an oratorio are a bankruptcy of thought compared with the first flash of His thing better. There are so many Christiane and rooms of the heavenus or the compared with the first flash of His thing better. appearance in that reception room. At | ian harpists and Christian composers and Christian organists and Christian choristers and Christian hymnologists that have gone up from earth, there must be for them some place of especial delectation. Shall we have music in this world of discords, and no music in the land of complete harmony? I cannot give you the notes of the first bar of the chose that repentant sinner, and that give you the notes of the first bar of the repentant sinner chose Christ. Might- new song that is sung in heaven, I cannot imagine either the solo or the doxology. But heaven means music, and can mean nothing else. Occasionally that music has escaped the gate. Dr. Fuller dying at Beauford, S. C., said: "Do you not hear?" "Hear what?" exclaimed the bystanders. "The music! Lift me up! Open the window!" In that music room of our Fathers's house, MEET THE OLD MASTERS,

Mozart and Handel and Mendelssohn and Beethoven and Doddridge, whose sacred poetry was as remarkable as his sacred prose; and James Montgomery, Friends! I wish you joy. For years and William Cowper, at last got rid of apart, together again in the reception room of the old Homestead. You see, Heber, who sang of "Greenland's icy his spiritual melancholy; and Bishop Heber, who sang of "Greenland's icy mountains and India's coral strand: and Dr. Raffles, who wrote of "High in yonder realms of light;"and Isaac Watts, who went to visit Sir Thomas Abney and wife for a week, but proved himself so agreeable a guest that they made him stay thirty-six years; and side by side, Agustus Toplady, who has got over his dislike for Methodists, and Charles Wesley, freed from his dislike for Calvinists; and George W. Bethune, as sweet as a song maker as he was great as a preacher and the author of "The Village hymns;" and many who wrote in verse or song, in church or by even-tide cradle; and many who were passionately fond of music but could make none themselves. The poorest singer there more than any earthly prima donna, and the poorest players there more than any earthly Gottschalk. Oh, that music room, the headquarters of cadence and rhythm, symphony and chant, psalm and antiphon! May we be there some hour when Hayden sits at may wash all your sins away. Come the keys of one of his own oratorios, now! Put your weary but cleansed feet and David the psalmist fingers the harp, on the upward pathway. Do you not and Miriam of the Red sea banks claps the cymbals, and Gabriel puts his lips to the trumpet and the four and twenty elders chant, and Lind and Parepa render matchless duet in the music room of the old heavenly homestead. "In my Father's house are many rooms.' Another room in our Father's house

will be THE FAMILY ROOM:

It may correspond somewhat with the family room on earth. At morning and evening, you know, that is the place we now meet. Though every member of the household have a separate room, in the family room they all gather, and room. It is no easy thing on earth to get through even the outside door of a styles are there rehearsed. Sacred room in all our dwellings! whether it be luxurious with ottomans and divans, and books in Russian lids standing in mahogany case, or there be only a few plain chairs and a cradle. So the high will be the place where the kinsfolk will assemble and ing my eyes to the crowds of people, I talk over the family experiences of burials, the festal days of Christmas and Thanksgiving reunion. Will the children departed remain children there? Will the aged remain aged there? Oh no; everything is perfect there. The child will go ahead to glorified maturity, and the aged will go back to glorified maturity. The rising sun of one will sun of the other will return to meredian. However much we love our children on earth we would consider it a domestic disaster if they stayed children, and so we rejoice at their growth here. And when we meet in the family room of our Father's house, we will be glad that they have grandly and gloriously matured; while our parents, who were aged and infirm here, we shall be glad to find restored to the most agile and vigorous immortality there. If forty or fortyfive or fifty years be the apex of physical and mental life on earth, then the heavenly childhood will advance to that, and the heavenly old age will retreat to that. When we join them in that family room we shall hane

MUCH TO TELL THEM. We shall want to know of them, right away, such things as these: Did you see us in this or that or the other struggle? Did you know when we lost our property, and sympathize with us? Did you know we had that awful sickness? Were you hovering anywhere around us when we plunged into that memorable accident? Did you know of our backsliding? Did you know of that moral victory? Were you pleased when we started for heaven? Did you celebrate the hour of our conversion? And then, whether they know it or not, we will tell them all. But they will have more to tell us than we to tell them. Ten years on earth may be very eventful, but what must be the biography of ten years in heaven? They will have that the warm blood could not circulate to tell us the story or coronations, story in them and ice-cold feet be one of the of news from all immensity, story of evil consequences? conquerers and hierarchs, story of wrecked or ransomed planets, story of angelic victory over diabolic revolts, of feet and arms and wrists and ankles; extinguished suns, of obliterated constellations, of new galaxies kindled and swung, of stranded comets, of worlds on fire, and story of Jehovah's majectic reign. If in that family room of our Father's house we have so much to tell them of hat we have passed through since we parted, how much more thrillon three emperors. But wherever the ing and arousing that which they have

WHAT THEY HAVE PASSED THROUGH since we parted. Surely that family room will be one of the most favored by a cruel hunch or band or seam that rooms in all our Father's house. What long lingering there, for we shall never again be in a hurry! "Let me open a window," said an humble Christian ser-"Let me open a vant to Lady Raffles, who, because of the death of her child, had shut herself the death of her child, had shut herself | English novelist, is forty-eight and a up in a dark room and refused to see | highly intelligent looking woman, anyone: "you have been many days in although her features are hard and this dark room. Are you not ashamed rather masculine. She is a good talker, to grieve in this manner, when you and has a rich fund of humor of a very ought to be thanking God for having racy and piquant kind. Most of her given you the most beautiful child that literary work is done early in the morn-ever was seen, and instead of leaving ing. It is her custom to allow at least him in this world till he should be worn | two years to elapse between the publicawith trouble, has not God taken him to tion of her stories. She is fund of pug heaven in all his beauty? Leave off dogs and has a number of them.

weeping, and let me open a window.' enly homestead. "In my Father's house

are many rooms."

How would it do for my sermon to leave you in that family room to-day? I am sure there is no room in which you would rather stay than

IN THE ENRAPTURED CIRCLE of your ascended and glorified kinsfolk. We might visit other rooms in our Father's house. There may be picture galleries penciled not with earthly art but by some process unknown in this world, preserving for the next world the brightest and most stupendous scenes of human history. And there may be lines and forms of earthly beauty preserved for heavenly inspection in something whiter and chaster and richer than Venetian sculpture ever wrought. Rooms beside rooms. Rooms over rooms. Large rooms, majestic rooms, palescent rooms, amethystine rooms. In my Father's house are many rooms.

I hope none of us will be disappointed about getting there. There is a room for us if we will go and take it, but in order to reach it, it is absolutely neces sary that we take the right way, and Christ is the way; and we must enter at the right door. and Christ is the door; and we must start in time; and the only hour you are sure of is the hour the clock now strikes, and the only second the one your watch is now ticking. I

hold in my hand a roll of LETTERS INVITING YOU all to make that your home forever. The New Testament is only a roll of letters inviting you, as the spirit of them practically says: "My dying, yet immortal child in earthy neighborhood, I have built for you a great residence. It is full of rooms. I have furnished them as no palace was ever furnished. Pearls are nothing, emeralds are nothing, chrysoprasus is nothing; illumined panels of sunrise and sunset nothing; the aurora of the northern heavens, nothing-compared with the splendor with which I have garnitured them. But you must be clean before you can enter there, and so I have opened a fountain where you see amid the thick foliage on the heavenly hill-tops the old family homestead?" "In my Father's house are many rooms.

Don't Pinch The Baby.

None of us would inflict such cruelty with thumb and finger, but how is it with baby's clothing-bands and straps III. A Persistent Refusal: and sleeves and ankle fastenings? Are we sure they are soft and giving on the sensitive flesh and tender little limbs.

How much our helpless babies can suffer from bands and bindings that They...refused to walk in his law (Psa. choke and chafe them with their scratchy, goading edges, we cannot know, since our skin, doubtless, is thirty years older, and may be that many times tougher than baby's.

Perhaps we do know how irritatingly ncomfortable are the pinching sle of some wiry, rasping dress that we allow fashion to cut with too snug a fit to our arms. Then let us be merciful in cutting sleeves and arm-sizes for our little folks, whose tender flesh is sorely chafed by a rough seam, and whose arms round out so fast, and allow generous space for breathing and growing

All seams and bindings on baby's clothing should be made perfectly smooth and flat, and as soft as can be sewed from silk gauze flannel, and unstarched, finest cambric that no bungling ridges, or hard, scratchy edges may goad the sensitive flesh.

Not long since, I saw a fond auntie making under waists for her little nieces, one and three years old. The garments were cut from stout unbleached drilling that would wear like sheet iron and give almost as little.

For greater strength, the arm sizes were bound with a strip of the same stout goods, making a thick, scraping finish that was hard and rough enough to rasp the skin from an ox's neck if it had encircled it. But a no less cruelty was in the scimping dimensions of these arm holes, cut so small that the little fat arm could scarcely be squeezed through them. Not a bit of space allowed for the play and growth and breathing room for the poor little

choked limbs. In selecting boots for our little people we must see that plenty of ankle and instep, as well as toe room, is given the fast growing feet. You and I find acute misery in pinching boots, especially across the instep. How much more must baby suffer with cruel strictures cutting into her soft flesh and

strangling sensitive chords. I have seen sock ribbons and ankletie straps drawn so tightly that the plumpness of baby's ankles was pinched into a purple ridge, and who has not seen both scrawny and fat little feet so strangled in too snugly buttoned boots

Little folks-and big folks, too, as for that-need breathing room all over: and common sense tells us to let them have it.

Plenty of breathing room, and good, pure air to breathe, with common sense, care and cleanliness, means a sound body and a sunny nature for the growing baby.

When your little one is fretful and troublesome, instead of attributing its irritability and wretchedness to colic or teeth or worms, as we are so apt to do, see if baby's miserableness is not caused somewhere is chafing or choking its person.—Ladies Home Journal, CLARISSA POTTER.

RHODA BROUGHTON, the well-known racy and piquant kind. Most of her SUNDAY SCHOOL LESSON. SUNDAY JULY 28, 1839.

Israel Asking for a King. LESSON TEXT.

(1 Sam. 8: 4-20. Memory verses, 4, 7.) LESSON PLAN.

TOPIC OF THE QUARTER: Obedience

and Disobedience. GOLDEN TEXT FOR THE QUARTER: Be hold, to obey is better than sacrifice, and to hearken than the fat of rams.— 1 Sam. 15: 22.

LESSON TOPIC: Warning Against

Disobedience. 1. Israel's Choice, vs. 4, 5, LESSON OUTLINE: 2. Jehovah's Protest, vs. 4, 5, 6-9.

3. Samuel's Warning, vs. 10-18. GOLDEN TEXT : Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.-1 Sam. 8:19.

DAILY HOME READINGS:

M.-1 Sam. 8: 4-20. Warning against disobedience. T.-Deut. 17: 14-20. The law for Israel's king. W.—Deut. 32 : 15-43. Rebellion punished. T.—Psa. 78 : 1-32. Israel's disobedience rehearsed. F.—Psa. 81 : 1-16. Israel's disobedience rehearsed. S .- Psa. 2:1-12. Fate of the disobedient. S .- Acts 13:14-43. Israel's history

LESSON ANALYSIS.

rehearsed.

I. ISRAEL'S CHOICE. A National Assembly: All the elders of Israel gathered themselves together (4). Go, and gather the elders of Israel together (Exod. 3:16). The congregation was assembled at the door of the tent (Lev. 8:4). Take the rod, and assemble the congregation (Num. 20:8). Joshua gathered all the tribes of Israel

to Shechem (Josh. 24:1), II. An Importunate Demand: Make us a king to judge us like all the nations (5). I will set a king over me, like as all the nations (Deut. 17:14). Nay; but we will have a king over us (1 Sam. 8:19).

Where now is thy king, that he may on the summit of a round hill. The time was sortly before B Afterward they asked for a king (Acts It should, however, be noted that many

the voice of Samuel (19).
They and our fathers....refused to obey (Neh. 9:16, 17).

My people hearkened not to my voice ed over about twenty-five years. (Psa. 81:11). I have called, and ye refused (Prov.

1:24). and came to Samuel." (1) The nation; (1) The elders; (3) The prophet.-(1) Israel's representatives; (2) God's representative. -(1) Israel's errand; (2) God's answer.

2. "Now make us a king to judge us like all the nations." (1) The king demanded; (2) The conformity desired.—(1) The desired king; (2) The model kingdom.

3. "The people refused to hearken. (1) The people's demand; (2) The Lord's counsel; (3) The people's re-

II. JEHOVAH'S PROTEST.

I. Jehovah Rejected: They have rejected me, that I should not be king (7). Your murmurings are not against us, but against the Lord (Exod. 16:8).

He that rejecteth you rejecteth me (Luke 10:16). He that resisteth the power, with-standeth the ordinance of God (Rom.

13:2). He that rejecteth, rejecteth not man, but God (1 Thess. 4:8). II. Acquiescence Granted:

Now therefore harken unto their voice Therefore shall they eat of the fruit of their own way (Prov. 1:31). Ephraim is joined to idols; let alone (Hos. 4:17).

Let them alone: they are blind guides (Matt. 15:14). God gave them up in the lusts of their hearts (Rom. 1:24). III. Protest Uttered:

Protest solemnly unto them, and shew them (9). The thing displeased Samuel (Sam.

The Lord your God was your king (1 Sam. 12:12). Your wickedness is great, which ye have done (1 Sam. 12:17). I have given thee a king in mine anger

(Hos. 13:11).

1. "The thing displeasing Samuel ... course; (3) Its consequences. 2, "They have not rejected thee, but they have rejected me." (1) God represented in his servants; (2) God rejected in his servants; (3) God ac-

cepted in his servants. 3. "Now therefore harken unto their voice." (1) Man's rebellious voice; (2) God's permissive decree.

III. SAMUEL'S WARNING. . They Shall be Subjugated: He will take your sons ... He will take your daughters (11, 13). And they shall run before his chariots (1 Sam. 8: 11). When Saul saw any mighty man...he took him (1 Sam. 14: 45). And David sent messengers, and took her (2 Sam. 11:4). Set ye Uriah in the forefront of the

hottest battle (2 Sam. 11:15). II. They Shall be Despoiled: He will take your fields, and your vineyards (14). So shall no inheritance . . . remove from

tribe to tribe (Num. 36:7). Neither shall he greatly multiply to himself silver and gold (Deut. 17:17). will give thee the vineyard of Noboth (1 Kings 21:7).
The prince shall not take of the people's

inheritance (Ezek. 46:18).

III. They Shall be in Despair: Ye shall cry; ... and the Lord wil

not answer (18). Then shall they call upon me, but I will not answer (Prov. 1:28). When ye make many prayers, I will not hear (Isa. 1:15). Call ye upon him while he is near (Isa

55:6). Ye ask, and receive not, because ye ask amiss (Jas. 4:3).
1. "Samuel told all the words of the

Lord unto the people. (1) The Lord's words; (2) The Lord's messenger (3) The Lord's pupils.
2. "He will take." (1) The merciless

ruler; (2) The sweeping spoliation (3) The impoverished people.

3. "Ye shall cry;... the Lord will not answer." (1) Dire distress; (2) Importunate cries; (3) Unanswered prayers.

LESSON BIBLE READING.

CHRIST THE KING. Foretold (Num. 24:17; Psa. 2:6). Glorious (1 Cor. 2:8; Jas. 2:1). Supreme (1 Cor. 15: 25; Rev. 1:5

On David's throne (Isa. 9 : 7; Acte On God's throne (Rev. 3:21). Has a righteous kingdom (Psa. 45:6 Heb. 1:8, 9). Has a universal kingdom (Psa. 2:8 Phil. 2:9-11).

Has an everlasting kingdom (Dan. 2 44; Rev. 11:15). saints are his subjects (Col. 1:13 Rev. 15:3).

LESSON SURROUNDINGS.

The result of the victory at Eben ezer was continued prosperity during the days that Samuel ruled Israel. The captured territory was restored, and for some years (see below) Sauel was the judge, as well as the prophet, of the nation. When he became old, his sons were associated with him, but proved unworthy (vs. 1-3). This occasioned the request with which the

esson begins. The place was Ramah, the birthplace (comp. 1 Sam. 1:1, 19) and home of Samuel. But to determine its position has proved one of the most perplexing problems of biblical topography. It was in "the hill country of Ephraim," south of Gibeah, probably not far from Mizpah. At least nine localities have been named for it. The common tradition of the East points to Neby Samwil, but Dr. Robinson and later explorers identify this with Mizpah. Tristram and Conder identify Ramah with Er Ram, about five miles east of Gibeon,

prefer to make all the dates from the The people refused to hearken unto ier. According to the chronology sugchoice of Saul onward four years earlgested in previous Lesson Surroundings, the interval of prosperity from the victory at Eben-ezer to the present lesson was about thirteen years. According to Usher, the period is extend-

Vagaries of Etiquette.

1. "The elders of Israel gathered, CURIOUS CUSTOMS OF FARAWAY LANDS. In Sweden, if you address the poorest person on the street, you must lift your hat. The same courtesy is insisted upon if you pass a lady on the stairway. To place your hand on the arm of a lady, in Italy, is a grave and objectionable familiarity.

In Holland a lady is expected to re-tire precipitately if she should enter a store or restaurant where men are congregated. She waits until they have transacted their business and departed.

Ladies seldom rise in Spain to receive a male visitor, and they rarely accompany him to the door. A gentleman does not offer to shake a Spanish lady's hand. For him to give alady (even his wife) his arm when out walking is looked upon as a decided violation of propriety. If a Spaniard says, when you retire after a visit, "This house is entirely at your disposal whenever you may please to favor it," he wishes you to know that he regards you as one of the family-uno de nostros (one of us) as they express it. If the words are not spoken you can conclude that you are not welcome to call again.

In Persia, among the aristocracy, a visitor sends notice an hour or two be fore calling, and gives a day's notice if the visit is one of great importance. He is met by servants before he reaches the house, and other considerations are shown him according to relative rank. The left, and not the right, is considered the position of honor.

No Turk will enter a sitting room

with dirty shoes. The upper classes wear tight fitting shoes, with goloshes over them. The latter, which receive all the dirt and dust, are left outside the door. The Turk never washes in dirty water. Water is poured over his hands, so that when polluted it runs away.

In Syria the people never take off their caps or turbans when entering the house or visiting a friend, but they always leave their shoes on the door. There are no mats or scrapers outside And Samuel prayer." Samuel's and the floors inside are covered with displeasure: (1) Its cause; (2) Its expensive rugs, kept very clean in expensive rugs, kept very clean in Moslem houses and used to kneel on while saying prayers.

In China grief is associated with a white dress, in Ethiopa with brown, in Turkey with violet, in Egypt with yel-

Etiquette requires in Chinese conversation that each should compliment the other and depreciate himself and all his belongings. It is affirmed that the following is not an exaggeration. "What is your honorable name?" "My insignificant appellation is Chang." "Where is your magnificent palace?" "My con-temptible hut is at Luchan." "How many are your illustrious children?" "My vile, worthless brats are five." "How is the health of your distinguish spouse?" "My mean, good-for-nothing old woman is well."—Detroit Free Press.

DREW THE LINE AT A NICKEL .-First Boy-Will your cross your heart and take your oath that it is so?
Second Boy—You bet I will.
First Boy—Will you take your dying

oath? Second Boy—Yes, I will. First Boy—Will you bet a nickle it's Second Boy-No, I won't take sunb

chances as that.