REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Would You Like to Live Your Life Over Again.'

TEXT: "All that a man hath will be give for his life." - Job. ii., 4.

That is untrue. The Lord did not say it, but Satan said it to the Lord, when the evil one wanted Job still more afflicted. The record is "So went Satan forth from the presence of the Lord and smote Job with sore boils." And Satan has been the author of all eruptive disease since then, and he hopes by poisoning the blood to poison the soul. But the result of the diabolical experiment which left Job victor proved the falsity of the Satanic remark—"All that a man hath will be give for his life." Many a captain who has stood on the bridge of the steamer till his passengers got off and he drowned; many an engineer who has kept his hand on the throttle valve or his foot or the brake until the most of the or his foot on the brake until the most of the train was saved while he went down to death through the open drawbridge; many a fire-man who plunged into a blazing house to get a sleeping child out, sacrificing his life in the attempt, and thousands of martyrs who submitted to flery stake and knife of massacre and headsman's ax and guillotine rather than surrender principle, proving that in many a case my text was not true, when it says:

"All that a man hath will he give for his

But Satan's falsehood was built on a truth. Life is very precious, and if we would not give up all there are many things we would surrender rather than surrender it. We see how precious life is from the fact that we do everything to prolong it. Hence all sanitary regulations, all study of hygiene, all fear of draughts, all waterproofs, all doctors, all madicines all studyed in priving of accident medicines, all struggle in crisis of accident. An admiral of the British navy was court martialed for turning his ship around in time of danger and so damaging the ship. It was proved against him. But when his time came to be heard he said, "Gentlemen, I did turn the ship around and admit that it was damaged, but do you want to know why I turned it? There was a man overboard, and I wanted to save him, and I did save him, and I consider the life of one sailor worth all the vessels of the British navy." No wonder he was vindicated. Life is indeed very precious. Yea, there are those who deem life so precious they would like to repeat it, they would like to try it again. They would like to try it again. They would like to go back from seventy to sixty, from sixty to fifty, from fifty to forty, from forty to thirty, from thirty to twenty. I purpose for very practical and useful purposes, as will appear before I get through to discuss the question we have all asked of others, and others have again and again asked of us—would you like to live your life over again?

to live your life over again?
The fact is that no intelligent and right fearing man is satisfied with his past life. We have all made so many mistakes, stumbled into so many blunders, said so may things that ought not to have been said and done so many things that ought not to have been done, that we can suggest at least ninety-five per cent. of improvement. Now would it not be grand if the good Lord would say to you: "You can go back and try it over again. I will by a word turn your hair to brown or black or golden, and smooth all the wrinkles out of your temple and sheek, and take the bend out of your shoulders, and extirpate the stiffness from the court and the heavest in twings from the the joint and the rheumatic twinge from the foot, and you shall be twenty-one years of age and just what you were when you reached that point before." If the proposition were made I think many thousands would accept it. That feeling caused the ancient search for what was called the Fountain of Youth, the waters of which taken would turn the hair of the octogenarian into the curly locks of a boy, and however old a person who drank at that fountain he would be young again. The island was said to belong to the group of the Bahamas, but lay farrout in the ocean. The great Spansi explorer, Juan Ponce de Leon, fellow coyager with Columbus, I have no doubt left that if he could discover that Fountain of Youth he would do as much as his friend had done in discovering. So he put had done in discovering America. So he put but in 1512 from Porto Rico and cruised about among the Bahamas in search of that lountain. I am glad he did not find it. There is no such fountain. But if there were and its waters were bottled up and sent altered at a thereard dellars were head as abroad at a thousand dollars a bottle, the demand would be greater than the supply, and many a man who has come through a dife of uselessness, and perhaps sin, to old age would be shaking up the potent liquid, and if he were directed to take only a teaspoonful after each meal would be so anxious to make sure work he would take a tablespoonful, and if directed to take a tablespoonful would take a glass'ul. But some of you would have to go back further than to twenty-one years of age to make a fair start, for there are many who manage to get all wrong before that period. Yea, in order to get a fair start some would Yea, in order to get a fair start some would have so go back to the father and riother and get them corrected; yea, to the grandfather and grandmother and have their life corrected, for some of you are suffering from bad hereditary infinences which started a hundred years ago. Well, if your grandfather lived his life over again and you lived your tife over again, what a cluttered up place this world would be, a place filled with miserable attempts at repairs. I begin to think that it is better for each generation to have only one chance and then for them to pass off and give another generation a

Beside that, if we were permitted to live are over again, it would be a stale and stupid experience. The zest and spur and enthusiasm of life come from the fact that we have never been along this road before, and every-thing is new, and we are alert for what may appear at the next turn of the road. Sup-pose you, a man in mid-life or old age, were, with your present feelings and large attainments, put back into the thirties, or the twenties, or into the teens, what a nuisance you would be to others and what an unhappiness to yourself. Your contemporaries would not want you and you would not want them. Things that in your previous journey of life stirred your healthful ambition, or

pass off and give another generation a

amined the wonderful pictures on the walls and the most exquisite mosaic on the floor. In the streets were the deep worn ruts of wagons, but not a wagon in the city. On the front steps of mansions the word "Welcome," in Latin, but no human teing to greet us. The only bodies of any of the citizens that we saw were petrified and in the museums at the gates. Of the thirty-five thousand people who once lived in those homes and worshiped in those temples and clapped in those theatres, not one left! For eighteen hundred years that city of Pompeii had been buried before modern exploration scooped out of it the lava of Vesuvius. Well, he who should be permitted to return on the pathway of his earthly life and live it over again would find as lonely and sad a pilgrimage. It would be an exploration of the dead past. The old school house, the old church, the old home, the old play ground either gone or occupied by others and for your wars demonstrate these amined the wonderful pictures on the walls

an exploration of the dead past. The old school house, the old church, the old home, the old play ground either gone or occupied by others, and for you more depressing than was our Pompeian visit in November.

Beside that, would you want to risk the temptations of life over again? From the fact that you are here I conclude that though in many respects your life may have been unfortunate and unconscerated you have got on so far tolerably well, if nothing more than tolerable. As for myself, though my life has been far from being as consecrated as I would like to have had it, I would not want to try it over again, lest next time I would do worse. Why, just look at the temptations we have all passed through and just look at the multitudes who have gone completely under. multitudes who have gone completely under.

Just call over the roll of your school mates
and college mates, the clerks who were with
you in the same store or bank, or the operatives in the same factory with just as good prospects as you, who have come to complete mishap. Some young man that told you that he was going to be a millionaire and own the fastest trotters on Westchester turnpike and retire by the time he was thirty-five years of age, you do not hear from for many years, and know nothing about him until some day he comes into your store and asks for five cents to get a mug of beer. You, the good mother of a household and all your children rising up to call you blessed, can remember when you were quite isolous of the nember when you were quite jealous of the selle of the village who was so transcendly fair and popular. But while you have these two honorable and queenly names of wife and mother, she became a poor waif of the street. and went into the blackness of darkness for-ever. Live life over again? Why, if many of those who are now respectable were permitted to experiment, the next journey would be demolition. You got through as Job says, by the skin of the Next time you might not get through Satan would say: "I know him now better than I did before, and have for fifty years been studying his weaknesses, and I will weave a stronger wab of circumstances to atch him next time." And Satan would concenter his forces on this one man, and the ast state of that man would be worse than the first. My friends, our faces are in the right direction. Better go forward than backward, even if we had the choice. The reatest disaster I can think of would be for you to return to boyhood in 1890. Oh, I life were a smooth Lugarne or Carves Leke f life were a smooth Luzerne or Cayuga Lake, would like to get into a yacht and sail over t, not once, but twice—yea, a thousand imes. But life is an uncertain sea, and ome of the ships crash on the icebergs of cold indifference, and some take fire of evil passion, and some lose their bearings and run into the skerries, and some are never heard of. Surely on such a treacherous sea as that

ne voyage is enough. Besides all this, do you know if you could have your wish and live life over again it would put you so much further from reunion with your friends in heaven? If you are on with your friends in heaven? If you are in the noon of life or the evening of life you are not very far from the golden gate at which you are to meet your transported and emparadised loved ones. You are now, let as say, twenty years or ten years or one year off from celestial conjunction. Now suppose you went back in your earthly life thirty rears or forty years or fifty years what are rears or forty years or fifty years, what an awful postponement of the time of reunion! t would be as though you were going to San Francisco to a great banquet, and you got to Oakland, four or five miles this side of it, and then came back to Hoboken or Harlem to get then came back to Hoboken or Harlem to get a betten start; as though you were going to England to be crowned and having come in sight of the mountains of Wales you put back to Sandy Hook in order to make a better voyage. The further on you got in life, if a Christian, the nearer you are to the renewal of broken nearer you are to the renewal of broken ap companionship. No; the wheel of time turns in the right direction, and it is well it turns so fast. Three hundred and sixty-five revolutions in a year and forward, rather than three hundred and sixty-five revolutions in a year and backward. But hear ye's hear we's while I tall ward, rather than three hundred and sixty-five revolutions in a year and backward. But hear ye! hear ye! while I tell you how you may practically live your life over again and be all the better for it. You may put into the remaining years of your life all you have learned of wisdom in your past life. You may make the coming ten years worth the preceding forty or fifty years. When a man says he would like to live his life over again because he would do so much better, and yet goes right on living as he has always lived, do you not see he stultifies himself? He proves that if he could go back he would do almost the same as he has done. If a man eat green apples some Wednesday in cholera time and is thrown into fearful cramps and says on Thursday: "I wish I had been more prudent in my diet; oh, if I could live Wednesday over again," and then on Friday eats apples just as green, he proves that it would have been no advantage for him to live Wednesday over again. And if we, deploring our past life and with the idea of improvement, long for an opportunity to try it over again. ing onr past life and with the idea of improvement, long for an opportunity to try it over again, yet go on making the same mistakes and committing the same sins, we only demonstrate that the repetition of our existence would afford no improvement. It was green apples before and it would be green apples over again. As soon as a ship captain strikes a rock in the lake or sea he reports it and a buoy is swung over that reef and marines henceforth stand off from that rock. And all our mistakes that rock. And all our mistakes in the past ought to be buoys warning us to keep in the right channel. There is no excuse for us it we split on the same rock where we split before. Going along the sidewalk at night where excavations are being made, we frequently see a lantern on a framework, and we turn aside, for that lantern says, keep out of this hole. And all along the pathway of life lanterns are set as warnings, and by the time we come to mid-life we ought to know where it is safe to walk and where it is unsafe.

them. Things that in your previous/ourney of life stirred your healthful ambition, or heapy in processing for you. Healthful ambition, or heapy in processing the young the health of the stirred your healthful ambition, or heapy in processing the young the health of the young the health of the young the health of the years health of the young the health of the years of the rest is safe to walk the would be his accord journey of life. It is amusing to hear people say I would like to live my life over again, if I could take my present experience and knowledge of things back with me and beginunder those improved auspices." In words the houses, the health of the years of the rest in the houses, the statistic of the world than men who experience and knowledge of things back with me and beginunder those improved auspices." In world he houses, the health of the years of the rest would be appropriated that the health of the years and the years and the health of the years and yea

and switched off and is far bening the that table, the engineer for the rest of the way must put on more pressure of steam and go a mile a minute in order to arrive at the right time and place under the approval of conductor and directors.

As I supposed it would be, there are multi-

saying: "As one cannot live his life over again, and I can make only one trip, I must look out and make no mistakes; I have but one chance and I must make the most of it." My young friends, I am glad you made this application of the sermon yourself. When a minister toward the close of his sermon says: "Now a few words by way of application." people begin to look around for their hats and get their arm through one sleeve of their overcosts and the servonic service in the service i and get their arm through one sleeve of their overcoats, and the sermonic application is a failure. I am glad you have made your own application and that you are resolved, like a Quaker of whom I read years ago, who, in substance, said: "I shall be along this path of life but once and so I must do all the kindness I can and all the good I can." My hearers, the mistakes of youth can never be corrected. Time gone is gone forever. An opportunity passed the thousandth part of a second has by one leap reached the other side of a great eternity. In the autumn when the birds migrate you look up and see the sky black with wings and the flocks stretching out into many leagues of air, and so to-day I look up and see two large wings in full sweep. They are the wings of the flying year. That is followed by a flock of three hundred and sixty-five, and they are the flying days. Each of the flying days is fellowed the flying days. Each of the flying days. Each of the flying days is followed the flying days. Each of the flying days is flowed the flying days. Each of the flying days is flowed the flying days at the thous lowed by a flock of three hundred and sixtyfive, and they are the flying days. Each of
the flying days is followed by twenty-four,
and they are the flying hours, and each of
these is followed by sixty, and these are the
flying minutes. Where did this great flock
start from? Eternity past. Where are they
bound? Eternity to come. You might
as well go a-gunning for the qualis that
whistled last year in the meadows or whistled last year in the meadows or the robins that last year caroled in the sky as to try to fetch down and bag one of the past opportunities of your life. Do not say, "I will lounge now and make it up afterward." Young men and boys, you can't make it up. My observation is that those who in youth sowed wild oats, to the end of their short life sowed wild oats, and that those who start sowing Genesee wheat always sow Genesee wheat. And then the reaping of the harvests is so different. There is grandfather now. He has lived to old age because his habits have been good. His eyesight for this world has got somewhat dim, but his eyesight for heaven is radiant. His hearing is not so acute as it once was, and he must bend clear over to hear what his little grandchild says when she hear what his little grandchild says when she asks him what he has brought for her. But he easily catches the music raised from supernal spheres. Men passing in the streets take off their hats in reverence, and women say: "What a good old man he is." Seventy or eighty years all for God and for making this world happy. Splendid! Glorious! Magnificent! He will have hard work getting into heaven because those whom he helped to get there will fill up and crowd the gates to tell him how glad they are at his coming until he says: "Please to stand back a little till I pass through and cast my crown at the feet of Him whom having not seen I love." the harvest of Genesee wheat.
Out yonder is a man very old at forty

years of age, at a time when he ought to be bouyant as the morning. He got had habits on him very early, and those habits have become worse. He is a man on fire, on fire with alcoholism, on fire with all evil habits, out with the world and the world out with him. Down and falling deeper. His swollen hands in his threadbare pockets and his eyes fixed on the ground, he passes through the street, and the quick step of an innocent child or the strong step of a young man or the roll of curses society and he curses God. sick, with no resources, he is carried to the almshouse. A loathsome spectacle, he lies all day long waiting for dissolution, or in the night rises on his cot and fights apparitions of what he might have been and of what he will be. He started life with as good a prospect as any man on the Ameriprospect as any man on the American continent, but there he is a bloated carcass waiting for the shovels of public charity to put him five feet under. He has only reaped what he sowed. Harvest of wild oats! 'There is a way that seemeth right to a man, but the end thereof is death." Young man, as you cannot live life over again howyour one life right. There is in this august assembly I wot not, for we are made up of all sections of this land and from many of all sections of this land and from many lands, some young man who has gone away from home and perhaps under some little spite or evil persuasion of another, and his parents know not where he is. My son, go home! Do not go to sea! Don't go to-night where you may be tempted to go. Go home! Your father will be glad to see you and your mother. I need not tell you how she feels. How I would like to make your parents a present of their wayward boy, repentant and in his right mind. I would like to write them a letter and you to carry the letter, saying: "By the blessing of God on my sermon I introduce to you one whom you have never seen before, for he has become a new creature in Christ Jesus." My come a new creature in Christ Jesus." My boy, go home and put your tired head on the some a new creature in Christ Jesus." My boy, go home and put your tired head on the bosom that nursed you so tenderly in your childhood years. A young Scotchman was in battle taken captive by a band of Indians, and he learned their language and adopted their habits. Years passed on, but the old Indian chieftain never forgot that he had in his possession a young man who did not belong to him. Well, one day this tribe of Indians came in sight of the Scotch regiments from whom this young man had been captured, and the old Indian chieftain said: "I lost my son in battle and I know how a father feels at the loss of a son. Do you think your father is yet alive?" The young man said: "I am the only son of my father, and I hope he is still alive." Then said the Indian chieftain: "Because of the loss of my son this world is a desert. You go free. Return to your countrymen. Revisit your father, that he may rejoice when he sees the sun rise in the morning and the trees blossom in the spring." So I say to you, young man, captive of waywardness and sin: Your lather is waiting for you. Your mother is waiting for you. Your sisters are waiting for you. Go home!

Universities of the World. Norway has 1 university, 46 professors

France has 1 university, 180 professors Belgium has 4 universities, 88 professors

Holland has 4 universities, 80 professors

and 1600 students." Portugal has 1 university, 40 professors Italy has 17 universities, 600 professors

Sweden has 2 universities, 173 pro-Switzerland has 3 universities, 90 pro-

Russia has 8 universities, 582 profes-Denmark has 1 university, 40 profes-

Austria has 10 universities, 1810 pro-Spain has 10 universities, 380 profes-

Germany has 21 universities, 1020 professors and 25,084 students. The United States of America has 360 universities, 4240 professors and 69,400 Great Britain has 11 universities, 334 WHERE THEY LIVE LONG. laces in Connecticut Noted For

Their Numerous Old People. People who want to live to a green old age should remove to Plainville, in Connecticut, early in life. In that tudes of young people listening to this sermon is pure and dry, it is hinted that old force of a galvanic battery. Without my saying a word to them, they have soliloquized, they merely shrive and dry up like a saying a word to them, they have soliloquized, hop, and a high wind finally whirls them away out to sea. Springy old age meets a man at every turn in Plainyou ville village. Old age fills the offices there, keeps the stores, tills the farms; ruddy faced old ladies keep house for jaunty old fellows. One is not much thought of, in Plainville, nor reckoned to have attained a discreet and sober

First he counted old Mr. Sanford's widow (she is pretty old, being 89 years, lacking only a few months of being 90); then he carefully enumerated all the old folks right in Mr. Sanford's own neighborhood in the western part of the town, and, not extending his canvass beyond a quarter of a mile from the Sanford chimney tops, he reported these smart and chipper old folks: Philo Goodale, aged 83 years; Mrs. Goodale, 75; Jeremiah Neale, 84; Mrs. Neale, 82; Solomon Curtiss, Mrs. Curtiss, over 90; Deacon E. H. Lewis, 83; Mr. Carpenter, 82; Capt. William Wheeler, 81; Elijah Eaton, 78; Amos Webster, over 80; Wrs. Webster

over 80. The district in which all the old ladies and gentlemen noted dwell is not a village, or even a hamlet, but an old fashioned typical Connecticut country neighborhood, with here and there a quiet comfortable old farm house. In the eastern part of Plauville live the oldest inhabitants of the town, Mrs. Tillotson who is 90 years and 5 months old. Then there is William Harris, 82 years of age in the same neighborhood. Within two years in this end of the town two couple have died, both of whom had celebrated their golden weddings, namely, Mr. and Mrs. Norris feet of Him whom having not seen I love." | Clark, both over 80 years and Mr. and I do not know what you call that. I call it | Mrs. Levis Curtis, aged respectively 89 and 85 years.

Plainville longevity went down to the town clerk's office and examined the vital stat stic of the town in the twenty-five years. He found that a very large proportion of the deaths noted in the records were of persons who were more than 70 years old. Consumption is almost unknown in the town, and people having weak lungs who come to the town to live usually rally right off. and in a year or two have leaped upon the track in the general race for longevity. Plainville is a discouraging y healthful place for a young doctor who has his spurs to win. The natural cause for its salubrity is apparent. Though it is in the Farmington valley. it is the highest valley land between Massachusetts and Long Island sound, its altitude above tide water being not less than 190 feet. The air is always pure, and there is no miasma in the crystal streams, limpid well water and

hard, strong soll. Middletown city, embowered among the highest Connecticut foothills, is auother wonderfully healthful place; some think that it is the most healthful city in the world. Two or three, score of its citizens are more than 70 years old, and a score of Middletown's real old

people are over 80. For a little town, Enfield takes the II. Persistent Effort. palm for healthfulness in a competition with all the rest of the world. Since 1865 twenty-five persons have died in Hinder me not (Gen. 24: 56). and in the same period no less than 13 who were between 80 and 90 years of age. There are still living in Enfield Let us run with patience the race (Heb. seven persons over 90 years old, and of one street in the village reside fifty per- III. Recognized Faith: sons who are Letween 70 and 90 years ville," chuckled an Enfield sage one

The oldest lady in the sky scraping hard old hill town of Andover, Tolland county, died recently at the age of 97 She was the widow Abigai years.

Mrs. Parmela Spalding, of Abinngton in old Windham county, is pretty old. This is her history: Born in 1796, united with the Abington village church in 1817; wedded in 1825; has been a good woman all ber life, and a model housewife for about 65 years, She is as smart as ever, and her eyesight and hearing are wonderfully acute. She is like nearly all very old ladies, there being an unusual amount of sunniness in her kindly face.

The First Ice in India.

When one of the first importations of was most amusing to see the anxiety deposits were only open for a short time before sunrise, when crowds of coolies were in attendance to carry off Behold, thou art made whole John 5: the portions required by their employers; these portions were immediately in thick blankets and in That ye may know the closed in baskets, which were carried off with all speed; but a very considerable quantity invariably dissolved be-fore they could reach their respective Their sin will I remember no more (Jer. destinations, says the New York Ledger. Two or three natives crowding In whom we have. round a basket, which had just arrived, immediately on feeling its extreme coldness they ran away, exclaiming III. Forgiveness Enjoyed. that it was "burra gurram"—very hot. He departed to his ho A child, too, cried violently, and told fying God (25).
his mamma that the "glass had burnt When the muttitudes saw it they... his fingers,"

It was not a little surprising, on several occasions, to see the ice brought to the table as the greatest possible He went on his way rejoicing (Acts 8: luxury, and handed around to persons cooled with saltpetre and glauber salts, had not attained a much lower temperature than that of new milk.

SUNDAY SCHOOL LESSON. SUNDAY, MARCH 23, 1899.

Christ Forgiving Sin. LESSON TEXT. (Luke 5: 17-28. Memory verses. 24-26.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men. GOLDEN TEXT FOR THE QUARTER Glory to God in the highest, and on earth peace, good will toward men .-

LESSON TOPIC: Forgiving the Sin-

1. Suffering, vs. 17, 18. LESSON OUTLINE: 2. Faith, 19, 20.

Luke 2:14.

3. Forgiveness, vs. 20-26. GOLDEN TEXT: Who can forgive sins, but God alone?-Luke 5:21.

DAILY HOME READINGS: M.-Luke 5:17-26. Forgiving the sinful. T .- Matt. 9:2-8. Matthew's paral lel narrative. W .- Mark 2: 1-12. Mark's paral-

lel narrative. T.-Rom. 3 : 1-20. All under F.-Rom. 3: 21-31. Justified by faith. S.-Rom. 5 : 1-11. Peace with God.

S.-Heb. 11: 23-40. Omnipotence of faith. LESSON ANALYSIS. I. SUFFERING,

Many Witnesses: There were Pharisees and doctors of the law sitting by (17). The multitudes marvelled, saying, It was never so seen (Matt. 9:33). Many were gathered together (Mark 2:2).

Thou seest the multitude thronging thee (Mark 5:21). Many thousands of the multitude were gathered (Luke 12:1). II. Healing Power:

The power of the Lord was with him to heal (17). I am the Lord that healeth thee (Exod. 15:26). The Lord, . who healeth all thy diseases (Psa. 103 : 2, 3).

will come and heal him (Matt. 8:7). He . . . gave them authority . . . to heal all manner of disease (Matt. 10:). III. Helpless Suffering: A man that was palsied: and they

sought to bring him in (18). Then the curious investigator of A man sick of the palsy, lying on a bed (Matt. 9: 2). They could not come nigh unto him for the crowd (Mark 2: 4).

Sir, I have no man...to put me into the pool (John 5: 7). How can I. except some one shall guide me (Acts 8: 31). 1. "On one of those days...he was teaching." (1) Days of opportu- amazement.

Teacher; (3) The teachings. 2. "The power of the Lord was with him to heal." (1) The need of healing; (2) The source of healing; (3) The instrument of healing .- (1) Ruman necessity; (2) Divine help. 3. "They sought to bring him in, and to lay him before him." (1) The

seekers. II. FAITH. Serious Hindrance: Not finding by what way they might bring him in (19). All these things are against me (Gen. 42: 26).

Them that were entering in ye hindered (Luke 11: 52). He . . . could not for the crowd, because he was little (Luke 19: 3). Satan hindered us (1 Thess. 1: 18).

They went up to the housetop, and let him down (19). 1865 twenty-five persons have died in that place who were over 100 years old that place who were over 100 years old the roof.... they let fevers, but it is too powerful to be down the bed (Mark 2: 4). I press on toward the goal (Phil. 3: 14).

And seeing their faith (20). of age. "Better call Enfield Longevity- I have not found so great faith, no, not in Israel (Matt. 8: 10). Thy faith hath made thee whole (Matt. 9: 22). O woman, great is thy faith! (Matt. 15:

12:1).

28).

Thy faith hath saved thee (Luke 7: 50). 1. "Not finding by what way ... they went up to the housetop." (1) Approach obstructed; (2) Expedients diet. devised; (3) Effort rewarded. 2. "They...let him down...into the midst before Jesus." (1) The

desired presence; (2) The obstructing crowd; (3) The unique approach; (4) The accomplished pur-"Seeing their faith." (1) Faith-filled souls; (2) Faith-discerning eyes; (3) Faith-honoring acts; (4)

III. FORGIVENESS. Forgiveness Pronounced: Man, thy sins are forgiven thee (20). ice from America arrived in India it Son, be of good cheer; thy sins are forgiven (Matt. 9: 2). with which it was sought after. The Son, thy sins are forgiven (Mark 2: 5).

Faith-rewarding joys.

14). That ye may know....(he said).... Arise,....go unto thy house (24). Then will I....forgive their sin (2)

31: 34). . . the forgiveness of our sins (Col. 1: 14). were eager to touch the novelty; but The blood of Jesus . . . cleanseth us from all sin (1 John 1: 7).

> He...departed to his house, glorifying God (25). glorified God (Matt. 9: 8). He arose ... and went forth (Mark 2:

to mix with their wine, which although Let us rejoice in hope of the glory of God (Rom, 5; 2).

12).

Saviour.—(1) Sin and suffering; (2) Faith and forgiveness; (3) Pardon and peace; (4) Holiness and heav-

2. "But that ye may know." (1) What we may now; (2) How we may know.—(1) Knowledge needed; (2) Knowledge proffered. 3. "We have seen strange things to-

day." (1) Amazement; (2) Conviction; (3) Confession.

LESSON BIBLE READING.

SYNONYMS FOR FORGIVENESS. Covering sin (Psa. 32:1; Rom. 4:7). Removing transgressions (Psa. 103:

Blotting out sins (Isa. 44:22; Acts 3:

Casting sins into the sea (Micah 7:19). Not imputing sin (Rom. 4:8;2 Cor. 5:19) Not mentioning transgression (Ezek.

18:22). Remembering sin no more (Heb. 8: 12:10:17 Casting sin behind the back (Isa. 38:

Not beholding sin (Num. 23:21). Remission of sins (Acts 10:43).

LESSON SURROUNDINGS. INTERVENING EVENTS .- According to the view already suggested, the miraculous draught of fishes was immediately followed by the healing of the demoniac in the synagogue at Capernaum, and the other events mentioned by Luke (Luke 4:31-44). After the withdrawal of Jesus from Capernaum, and during the preaching tour in Galilee, a leper was healed (Luke 5:12-15; comp. Matt. 8:2-4; Mark 1:40-44), a miracle which occasioned another withdrawal (Luke 5:16; Mark 1:45). On the return to Capernaum (Matt. 9 1; Mark 2:1) the events narrated in this lesson took place.

Place. — Capernaum; in a house, probably, where our Lord usually resided (Mark 2:1, Rev. Ver., margin). TIME. - Very shortly before the second passover, Robinson and others placing the call of Maithew (which followed) immediately before that feast. The date would then be the last of March or the beginning of April, A. U. C. 781,—or A. D. 28. Andrews places it in the summer of that year.

Persons .- Our Lord; a great multitude in the house, including Pharisees and doctors of the law from all parts of Galilee and Judea and Jerusalem; four men (Mark) bearing a paralytic.

INCIDENTS. -Our Lord is teaching in the house, the multitude fill the inner court even to the door (Mark); the paralytic is brought, but access cannot be had; those bearing him ascend to the root, and let the man down through it in his couch to where Jesus was. Our Lord pronounces forgiveness, which raises the charge of blasphemy (in private, probably). The reasonings are answered by an appeal to miraculous power; the man is healed as a proof of our Lord's right to forgive sins. The instantaneous and total cure causes

Jesus.—(1) The days; (2) The RABALLEL PARALLEL PARALLE PARALLEL PARALLEL PARALLEL PARALLEL PARALLEL PARALLEL PARALLEL PARALLEL PARALLEL PARALLE PARALL PARALLEL PASSAGE. -- Matthew 9:2-

The Family Medicine Chest.

Sometimes we are compelled to think that a family medicine-chest, well equipped, though a convenience in an olated neighborhood, is too great a temptation to the housekeeper, says the Rural New Yorker. It is apt to lead to sufferer; (2) The Saviour; (3) The indiscriminate dosing, and really, the fewer drugs one swallows the better. We have seen households where some medical book was consulted as soon as any one in the home circle owned to an ache or pain, to be followed by a prescription of some sort from the medicine closet, and very often these domestic practitioners indulge in stronger potions than any physician would advise. For ordinary household use we would far rather use such simples as our grandmothers believed in, as being less dangerous in unskilled hands than ordinary drugs.

Quinine is a drug greatly misused; it is, as we know, the most valuable mediabused. Yet many people take it constantly, whenever they feel dull or lan-guid; they get into a habit of pill-taking which is likely to result in serious barm. The use of sedatives too is much too frequent; when the medicine chest contains bromide of potassium or the like, it is too often taken for irritated or overstrung nerves, when a little rest or change of occupation would be far more beneficial. Another danger in domestic physic is the use of strong purgatives for irregularities which would

Keep a medicine chest if you will, but let its drugs be of the simplest, and then learn the best way to use them. The things one should especially keep in a handy place are those articles likely to be needed in case of accident. Always have a supply of soft old linen and sticking-plaster for cuts, and try to keep pieces of stuff for bandages. Lonsdale muslin, new, torn off in strips three inches wide, with raw edges, and from one to three yards long, will be the best. They will be very useful in an emergency, when these need to form a bandage around the body or limbs. It is a very good plan to practice wrap-ping these bandages neatly and quick-ly. They must be brought round and round, crossing and recrossing, always on the bias, so that the last fold really holds the others in place. At the last, the end of the bandage is split down a little way, and while the folds are held firmly in place one of the split ends is reversed around the limb, while the other is brought tightly forward; the two ends are then tied, and the ban-dage is firmly fastened. It sometimes proves a very valuable accomplishment to roll a surgeon's bandage quickly and well. Next to the bandages come such things as arnica and camphorated oil for bruises and stiffness, ammonia for insect bites, and sweet oil for burns. We all have our favorite liniments, but whatever they are, they should always be on hand, for they are often needed, especially by men doing rough work.

FRIENDSHIP based solely upon grati-tude is like a photograph—in time it

fades. FRIENDSHIP diminishes when there is 1. "Man, thy sins are forgiven thee." too much happiness on either side and (1) The man; (2) The sins; (3) The too much misery on the other,