# REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "Wings of Love." TEXT: "The Lord God of Israel, under whose wings thou art come to trust,"-Ruth 11, 12.

Scene—Ah Oriental harvest find. Grain anding. Grain in swaths. Grain in

standing. Grain in swaths, Grain in sheares.

At the side of the field a white tent in which to take the nooning, jars of vinegar or of sour wine to quench the tilirst of the hot working people. Swarthy men striking their stekles into the rustling barley. Others twisting the bands for the sheaves, putting one end of the band under the ærm, and with the free ærm and foot collecting the sheaf. Sunburned women picking up the stray straws and bringing them to the binders. Boaz a fine looking Oriental, gray bearded and bright faced, the owner of the field, looking on, and stimating the value of the grain and calculating so many ephalas to the acre, and with his large, sympathetic heart pitying the overtasked workmen and the women, with white faces enough to faint, in the hot noondayson. But there is one women, the especially attracts the man's attention. She is soon to be with him the joint owner of the field. She has come from a distant had for the sole furpose of being kind to an aged woman.

I know not what her factures were that

woman.

I know not what her features were; but when the Lord God sets behind a woman's face the lamp of courage and faith and self sacrifice there comes out a glory independent of features. She is to be the ancestress of Jesus Christ. Boaz, the owner of the field, as soon as he understands that it is Ruth, accests her with a blessing: "A full reward be given thee of the Lord God of Israel, under whose wing thou art come to trust." Christ compares Himself to a hen gathering the chickens under her wings. In Deuteronomy God is represented as an eagle stirring up her nest. In a great many places in the Psalms David makes ornithological allasions; while my text mentions the wings of God, under which a poor, "weary soul had come to trust."

under which a poor, weary soul had come to trust.

I ask your attention, therefore, while taking the suggestion of my text I speak to you in all simplicity and love of the wings of the Aimighty.

First, I remark that they were swift wings under which Rath had come to trust. There is nothing in all the handiwork of God more curious than a bird's wing. You have been surprised sometimes to see how far it could fly with one stroke of the wing; and when it has food in prospect, or when it is affrighted, the pulsations of the bird's wing are unimaginable for velocity. The English Lords used to pride themselves on the speed of their falcous. These birds, when tamed, had in them the dart of lightning. How swift were the carrier pigeons in the time of Anthony and at the siege of Jerusalem! Wonderful speed!

A carrier pigeon was thrown up at Rouen and came down at Ghent—ninety miles off—in one hour. The carrier pigeons were the telegraphs of the olden time. Swallows have been shot in our latitude having the undigested rice of Georgia swamps in their crops, showing that they had come four hundred miles in six hours. It has been estimated that in the ten years of a swallow's life it flies far enough to have gone around the world eighty-nine times, so great is its vetocity.

And so the wings of the Almighty spoken

And so the wings of the Almighty spoken of in the text are swift wings. They are swift when they drop upon a foe, and swift when they come to help God's friends. If a father and his son be walking by the way, and the child goes too near a precipice, how long does it take for the father to deliver the child from danger? I conger then it takes child from danger? Longer than it takes God to swoop for the rescue of His children. The fact is that you cannot get away from the care of God. If you take the steamship the care of God. If you take the steamship or the swiftrail train He is all the time along with you. "Whither shall I go from Thy spirit, and whither shall I fee from Thy presence? If I ascend up into heaven Thou art there. If I make my bed in hell, behold! Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Thy hand shall hold me."

The Arabian gazelle is swift as the wind. If it gets but one glimpse of the hunter it puts many crags between. Selomon four or five times compares Christ to an Arabian gazelle (calling it by another name) when he says, "My beloved is like a roe." The difference is that the roe speeds the other way; Jesus speeds this. Who but Christ could have been quick enough to have helped Peter when the water pavement broke? Who but Christ could have been quick enough to help the Duke of Argyle when in his dying moment, he cried: "Good cheer! I could die like a Roman, but I mean to die like a Christian. He who goes first goes cleanest?" I had a friend who stood by the track at Carlisle, Penn., when the ammunition had given out at Antietam, and he saw the train from Harrisburg freighted with shot and shell as it went thundering down toward the battle field. He said that it stopped not for any crossing. They put down the brakes for no grade. They held up for no perfit The wheels were on fire with the speed as they dashed past. If the train did not come up in time with the ammunition it might as well not come at all.

So, my friends, there are times in our lives when we must have belo immediately or nor. The Arabian gazelle is swift as the wind. at all, my friends, there are times in our lives

when we must have help immediately or perish. The grace that comes too late is no grace at all. What you and I want is a God—now. Oh, is it not blessed to think that God is always in such quick pursuit of His dear children? When a sinner seeks parawa, or a bafiled soul needs help, swifter than thrush's wing, swifter than paramigan's wing, swifter than flamingo's wing, swifter than eagle's wing are the wings of the Al-

mighty. I remark further, carrying out the idea of my text, that the wings under which Ruth had come to trust were very broad wings. There have been eagles shot on the Rocky Mountains with wings that were seven feet from tip to tip. When the king of the air sits on the crag the wings are spread over all the eagles in the eyrle, and when the eagle starts from the rock the shadow is like the spreading of a storm cloud. So the wings of God are broad wings. Ruth had been under those wings in her infantile days, in the days of her happy girlhood in Moab; in the day when she gave her hand to Mahlon. the day when she gave her hand to Mahlon,

the day when she gave her hand to Mahlon, in her first marriage; in the day when she wept over his grave; in the day when she trudged out into the wilderness of poverty; in the days when she plucked up the few straws of barley dropped by ancient custom in the way of the poor.

Oh! yes, the wings of God are broad wings. They cover up all our wants, all our sorrows, all our sufferings. He puts one wing over our cradle, and He puts the other over our grave. Yes, my dear triends, it is not a desert in which we are placed, it is a nest. Sometimes it is a very hard nest, like that of the eagle, spread on the rock, with ragged moss and rough sticks, but still is a nest; and although it may be very hard under us, over us are the wings of the Almighty. There sometimes comes a period in one's life when he feels forsaken. You said, "Everything is against me. The world is against me. The church is against me. No sympathy, no hope. Everybody that comes near me thrusts at me. I wonder is there is a God, anyhow?"

anylow!"

Everything seems to be going slipshed and at haphazard. There does not seem to be any hand on the helm. Job's health fails. David's Absalom gets to be a reprobate. Martha's brother dies. Abraham's Sarah goes into the grave of Machpelah, "Woe worth the day in which I was born!" he said many a Christian. David seemed to scream out in his sorrow, as he said: "Is His mercy clean gone forever? And will He be favorable no more? And hath He in anger shut up His tender mercies?" Job, with his throat swellen and ulcered until he could not even swallow the saliva that ran into his mouth, exclaims: "How long before Thou wilt depart from me and leave me alone, that I may swallow down my spittle?" Have there never been times in your life when you cavied those who were buried! When you longed

for the gravedigger to do his work for you! Oh, the faithlessness of the human heart! God's wings are broad, whether we know it

Sometimes the mother bird goes away from the nest, and it seems very strange that she should leave the callow young. She plunges her beak into the bark of the tree, and she drops into the grain field and into the callow of the tree and she drops into the grain field and into the callows. chaff at the barn door, and into the furrow of the plow boy. Meanwhile, the birds in the nest shiver and complain and call and of the plow boy. Meanwhile, the birds in the nest shiver and complain and call and wonder why the mother does not come back. Ah, she has gone for food. After a while there is a whirr of wings, and the mother bird stands on the edge of the nest, and the little ones open their mouths, and the food is dropped in; and then the old bird spreads out her feathers and all is peace. So, apmetiones, God leaves us, He goes off to get bread for our soul, and then He comes back after a while to the nest and says, "Open thy mouth wide and I will fill it," and He drops into it the sweat prousse of His grace, and the love of God is shed abroad and we are under His wings—the broad wings of the almighty.

Yes, they are very broad! There is room undershood wings for the sixteen hundred millions of the race. You say: "Do not get the invitation too large, for there is nothing more awkward than to bave more guests than accommodations." I knew it. The scallers. The tract society is inviting all the children. The missionary society is inviting all

both wings they cover all the earth and all the heavens.

Ye is redites, who wept through the Red Sea, come under! Ye multitudes who have gone into glory for the last six thousand years, come under! Ye frundred and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangel, fold your pinions, and come under! And yet there is room! Ay! if God would have all the space under the wings occupied he must make other worlds, and people them with other myriads, and have other resufrection and judgment days, for breader than all space, broader than thought, wide as eternity, from tip to tip, are the wings of the Almighty! Oh! under such provisions as that can you not rejoice? Come under, ye wandering, ye weary, ye troubled, ye sinning, ye dying souls! Come under the wings of the Almighty. Whosoever will come let him come. However ragged, however weetched, however abandoned, however we begone, there is room enough under the wings—under the broad wings of the Almighty! Oh what a generally sucked to the almighty! the wings—under the broad wings of the Almighty! Oh, what a gospel! so glorious, so magnificent in its provision! I love to preach it. It is my life to preach it. It is my heaven to preach it.

I remark, further, that the wings under which Buth came to treat the sums and the sum of the

which Ruth came to trust were strong wings. The strength of a bird's wing—of a sea fowl's wing for example—you might guess it from the sect that sometimes for five, six or seven days it seems to fly without resting. There have been condors in the Andes that could overcome an ox or a stag. There have been eagles that have picked up children and swung them to the top of the cliffs. The swung them to the top of the cliffs. The flap of an eagle's wing has death in it to everything it strikes. There are birds whose everything it strikes. There are birds whose wings are packed with strength to fly, to lift, to destroy. So the wings of God are strong wings. Mighty to save. Mighty to destroy. I preach Him—"the Lord, strong and mighty: the Lord, mighty in battle?" He flapped His wing, and the antediluvian world was gone. He flapped His wing, and Babylon perished. He flapped His wing, and Herculaneum was buried. He flapped His wing, and the Napolonic dynasty ceased.

Before the stroke of that pinion a fleet is nothing. An army is nothing. An empire is nothing. A world is nothing. The universe is nothing. King—eternal, omnipotent—He asks no counsel from the thrones of heaven. He takes not the archangel into His cabinet. He wants none to draw His chariots, for they are the winds. None to load His batteries, for they are the lightnings. None to tie the sandals of His feet, for they are the clouds, Mighty to save. Our enemies may be strong, our sorrows violent, our sins may be great. But quicker than an eagle ever hurled from the crags a hawk or raven will the Lord strike back our sins and our temptations if they assault us when we are once seated on the eternal rock of His salvation. What a blessed thing it is to be de-Before the stroke of that pinion a fleet is ones seated on the eternal rock of his salva-tion. What a blessed thing it is to be de-fended by the strong wing of the Almighty! Stronger than the pelican's wing, stronger than the albatross' wing, stronger than the condor's wing are the wings of the Almighty. Thave only one more thought to present I have only one more thought to present. The wings under which Ruth had come to trust were gentle wings. There is nothing softer, than a feather. You have noticed

The wings under which Ruth had come to trust were gentite wings. There is nothing softer, than a feather. You have noticed when a bird returns from flight how gently it stoops over the nest. The young birds are not afraid of having their lives trampled out by the mother bird; the old whippoor-will drops into its nest of leaves, the oriole into its casket of bark, the humming bird into its hammock of moss—gentle as the light. And so, says the psalmist, He shall cover thee with His wing. Oh, the gentleness of God! But even that figure does not fully set forth; for I have sometimes looked into the bird's nest and seen a dead bird—its life having been trampled out by the mother bird. But no one that ever came under the feathers of the Almighty was trodden on.

Blessed nest! warin nest! Why will men stay out in the cold to be shot of temptation and to be chilled by the blast where there is divine shelter? More beautiful than any flower I ever saw are the huse of a bird's plumage. Did you ever examine it? The blackbird, floating like a flake of darkness through the sanlight; the meadow lark, with head of fawn and throat of velvet and breast of gold; the red flamingo, flying over the southern swamps like sparks from the forge of the setting sun; the pelican, white and black—morning and night tangled in its wings—give but a faint idea of the beauty that comes down over the soul when on it drop the feathers of the Almighty.

Here fold your weary wings. This is the only safe nest. Every other nest will be destroyed. The prophet says so: "Though thou-exalt thyseif like the eagle, and set thy nest among the stars, yet will I bring thee down, saith the Lord of Hosts." Under the swift wings, under the broad wings, under the strong wings, under the gentle wings of the Almighty find shelter until these calamities are overpast. Then when you want to change nests it will only be from the valley of earth to the heights of heaven; and instead of "the wings of a dove," for which David longed, not knowing that in the first mile of t

weal or woe we should be more stupid than the fowls of heaven; "for the stark knoweth her appointed time, and the turtle, and the crane, and the swallow observe the time of their going; but my people know not the judgments of the Lord."

THE LAST GOOD-BY. LOUISE C. MOULTON.

How shall we know it is the last good-by?

The skies will not be darkened in that hour,
No sudden blight will fall on leaf or flower,
No single bird will hush its careless cry,
And you will hold my hands, and smile or sigh
Just as before. Perchance the sudden tears
In your dear eyes will answer to my fears;
But there wil come no voice of prophecy—
No voice to whisper, "Now, and not again,
Space for last words, last kisses, and last
prayer.

"Who knows?" we say, but doubt and fear re-Would any choose to part thus unawaret

#### RESTLESSNESS.

of mind, but our thought is very selthe instruments of human activity are at white heat, and those who use them have all the fibres of their being at full stretch. Never can we use the mind aright when it is under the influence of the spirit of restless anxiety.

Under proper conditions "labor is rest," and "the labor we delight in" even "physics pain," but such conditions tions are not common newadays. In the very recreation of the time, there is no exemption from this spirit of restlessness, for the pleasure seekers seem full of those impatient wishes that never find repose, and they appear distressed by cravings that never give them a moment of peace. Well indeed might the poet of the Sierras feel constrained to exclaim.

O! tempest-tossed sea of white bosoms! O! breasts with demands and desires! O! hearts filled of fevers and fires, Reaching forth from the tangible blossoms, Reaching far for impossible things!

For worry and its consequent evils met him at every turn when he came down from his beloved mountain heights to the plains of the world's traffic and life. Seeing that the existence of the people was merely a chaose of unfinished and broken events, it was not unnatural for him to say, in unison with the author of John Halifax, "this world is full of change, change change change change the surface of the former and thus get rid of the intruder. Or, gently drawing the lid away from the globe, pass a clean camel's hair brush—or fold of a soft sill handkerchief—two or three world is full of change, change, change —nothing but change."

quickly enough. They are unwise enough to wish that the spring would not remain so long. Kash, unadvised, sudden, they tire, usy, are utterly exhausted, and then, without required When the eyes is complete collapse of all their powers. Life is then called a blank, a wilder- to a glass of cold water. ness, an unworthy thing, not worth the living, and all its value is

and the mere less is left this vault to too, contract the disease.

iously and as fretfully seek again that the poultice be left on long enough.

Which in our haste we had carelessly of no organ of the human system we despised,

What a bost of proverbial sayings affirm the unwisdom of restlessness! Shakespeare fairly abounds with them. A good illustration of that abundance may be given from "Richard III.," in the fourth scene of the second act, where the young Duke of York is made to say to the Duchess:

Grandam, one night, as we did sit at supper, My uncle Rivers talked how I did grow More than my brother, "Ay." quoth my uncle

"Small herbs have grace, great weeds do grow apace,"
And since, methinks, I would not grow so fast,
Because sweet flowers are slow and weeds make
haste.

Behind such sayings lies the fact that when dry it wrestlessness is harmful. It should be good as new. avoided as one of the plagues of human life. A restless person-one who is always doing and never has done—is surely of ill possessed; and if, as the dramatist Thomas Dekker affirmed, "we ne'er are angels till our passions die," we may be certain that the conception and execution of mischief is not confined to either idle hands or idle heads. But this possession my be exorcised by steady restraint, even by such as Milton had in mind when he said, "The work under labor grows luxurious by restraint." Indeed, just as anxious irritablity is a token of weakness, so calm and steady restraint

is an indisputable sign of power. How few there are who study to be quiet, who allow what an old writer called "silken rest" to tie up all their cares, and who become possessors of that sweet delight that tranquil hours was better to wear out than to rust out; but the majority of folks wear themselves out with anxiety about work rather than in the doing of it; and so, the mind never being at ease, the fore-head shows ere long what Wendell Holmes characteristically styled the "prints of worrying cares." They have been so busy with business connections, that all higher relationships and at-tachments have been ignored or ne-glected. They have been too much on the move to have had time to allow the mind or the heart to be bent toward any particular object; and so, to use Mrs. Jameson's application of an old proverb, "As the rolling stone gathers

no moss, in like manner the roving heart gathers no affection." heart gathers no affection."

There is no richer blessing than a restful spirit, inasmuch as it implies all other facilities. To be in such a condition we do not require to build for ourselves "a lordly pleasure house" in which to take refuge from low-thoughted care. It will be found simply by now and then turning away from the

tumult of the marketing places of the world, by going forth calmly into the expanses and poetic re-reats of nature, It cannot be said with any degree of and especially by familiarizing the mind accuracy, that restfulness is one of the characteristics, of our age On the contrary, modern life, in almost all its lowly hearted find it everywhere, they avenues, is made up of continual hurry and bustle. No doubt at times, just in the twilight of brief intervals between emulating the proverbially absentthe days and nights, or at the midnight hour when we have banished sleep with care, we think with the Attic Orator and centre in the breast," and only our that a happy life consists in tranquillity | inordinate fondness for the meaner joys of the world keeps us from its full dom translated into living reality. All fruition. Blessed indeed are they who can cast off from their hearts and minds the burdens and carking cares of the merely worldly life, who can dissipate and disperse the murky clouds of selfishness that conceal the higher realms of life from view, and who can thus have revealed to them a clear and calm and peaceful sphere of sweetest rest.

For they who live retired in mind and spirit Are still in Paradise.

The Care of the Eyes. BY H. V. WURDEMANN, M. D. Troubles of the eye are very common

and numerous, and yet for many of them the simplest remedies can be applied with the most salutary results. When einders or other foreign bodies get into the eye, do not drop in a flax-

seed or use a key—for these do more damage than the cinder. It might be almost as well to get a crowbar at once, as to use a key, The proper way to get a cinder out of

times between them. This procedure will, in nearly all cases, suffice; when it But this changeableness of things is not unwelcome to the restless ones, for are necessary. It is a remarkable fact even time, although they have all there is, is not sufficient, and it does not pass to intense pain, and even after it has to intense pain, and even after it has been extracted, the sensation remains for an hour or more. After the intrud- 19:10. go faster, and that the summer would er is out, gently bathe the lids every fifteen minutes in iced-water till the

When the eyes itch, or are a little rest, they soon succumb, and the end | red, bathe them with a weak solution of salt every few hours-a teaspoonful

Should an eye be greatly inflamed and painful, bathing it in hot water will relieve for the time being. The Gone-flitted away.

Taken the stars from the night and the sun from the day!

Gone, and a cloud in the heart, and a storm in the air!

Will relieve for the time being. The eye should be kept perfectly clean, pus and other discharges gently washed away with luke-warm water. The have taken in hand to set forth in order

est estimate, this restless hurry is un- the edges of the lids before going to ed (Luke 1:1-4) The more haste the least speed, bed, is better than all the patent eye for haste, as our Laureate styles it, is salves in existence. Crusts forming on "half sister to delay," while slowly and surely is the way of the wise. Rest- moved by gentle friction with the tips

our judgment to such a degree that educated in the Blind Asylum. The we come to despise what we have sought eye is not a boil "to be drawn out," and obtained, and then we quite as aux- but it most assuredly will be injured if Of no organ of the human system is thrown away in order to gain that which the maxim so true as of the eye, that "an ounce of prevention is worth a day, to keep it holy (Exod. 20:8). pound of of cure."

## Filling Nail-Holes:

American recommends a substitute.

fine sawdust and mix into a thick paste with glue, pound it into the hole, and bread in the kingdom of God (Luke things saith, Yea: I come quickly (Rev. when dry it will make the wood as 14:15).

One correspondent says he has followed this for thirty years with unvarying success in repairing bellows, which is the most severe test known. Often by frequent attachment of new leather to old bellows frames the wood with glue and sawdust paste invariably wife, and children, and brethren, and does the work, while lead, putty and sisters, yea, and his own life also, he other remedies always fail.

## A Wonderful Discovery.

A wonderful discovery has been attracting the attention of scientists. A beam of sunlight is made to pass through a prism so as to produce the solar spectrum or rainbow. A disk, having slits or openiugs cut in it, is made to revolve, and the colored light heart, that I might not sin against thee ly, until, when it is full grown, it is alafford! Of course, most people agree of the rainbow is made to break (Psc. 119:11). with the wise bishop who said that it through it and fall on the silk, wool or Lesson 4.—S other material contained in a glass vessel. As the colored lights fall upon it sounds will be given by the different parts of the spectrum and there will be silence in other parts. If the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the ves other colors make no sound at all.

> ALAS! we make a ladder of our thoughts, where angels step, but sleep ourselves at the foot; our high resolves look down upon our slumbering acts.—
> L. E. Landon.

> > OUTCAST.

Woman and man, cast out From the garden of the Lord,— Before them, danger and doubt, Behind them, the flaming sword,— Gaze in each other's eyes:
Lo! what outweighs the ban?—
"We have hope," the woman cries,
"We have love," the word of the man.
Solomen Solis-Cohen, in September, LIFFIN- SUNDAY SCHOOL LESSON. SUNDAY, SEPTEMBER 28, 131).

THIRD QUARTERLY REVIEW. HOME READINGS.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER: He is able to save to the uttermost .-Heb. 7:25.

L LAWFUL WORK ON THE SABBATH. Wherefore it is lawful to do well on the sabbath days. -Mut. 12: 12.

IL. THE GREAT SUPPER. Blessed is he that shall cut bread in the Kingdom of God.-Luke 14:15.

II. TAKING UP THE CROSS. Whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14:27.

IV. LOST AND FOUND. There is joy in the presence of the angels of God over one sinner that repenteth.-Luke 15:10.

V. THE PRODIGAL SON. Father, I have sinned against heaven, and before thee .- Luke 15: 18.

VI. THE RICH MAN AND LAZARUS. How hard is it for them that trust in riches to enter into the kingdom of

God!-Mark 10: 24. VII. THE TEN LEPERS. Were there not ten cleansed? but where are the nine?-Luke 17:17.

VIII, PREVAILING PRAYER, He that humbleth himself shall be

exalted.—Luke 18:14. IX, ENTERING THE KINGDOM. Whosoever shall not receive the king-

dom of God as a little child shall in no wise enter therein.—Luke 18:17. X. JESUS AND ZACCHÆUS THE PUBLICAN. The Son of man is come to seek and to save that which was lost .- Luke

XL PARABLE OF THE POUNDS. Unto every one which hath shall be

given.-Luke 19:26. XIL JESUS ENTERING JERUSALEM.

Blessed be the King that cometh in the name of the Lord.—Luke 19:38.

Superintendent: Forasmuch as many other eye may be infected by the dis- a declaration of those things which are Then there is no great thought to in- charges; so the affected one should be most surely believed among us, even as spire, and no great object to aim after, covered by a light bandage. Remem- they delievered them unto us, which and nothing satisfies. So they are poor ber that matters from an inflamed eye from the beginning were eyewitnesses, in the midst of abundant supplies, they are infectious, and a person having and ministers of the word; it seemed famish while seated at the table of the sore eyes should have his own towels good to me also, having had perfect feast of life, and they cry out with and wash basin, which ought not to be understanding of all things from the Macbeth, "The wine of life is drawn, used by any other person, lest they, very first, to write unto thee in order, most excellent Theophilus, that thou When the eyes stick together in the mightest know the certainty of those Now to put the matter upon the low- morning, a little vasaline applied to things, wherein thou hast been instruct-

surely is the way of the wise. Restless, aimless hurry, as a matter of course, must end in failure; for, as Seneca affirmed in one of his quaint aphorisms, "Haste trips up its own heels and fetters and stops itself." But the most foolish feature about this thoughtless restlessness is that we lose thoughtless restlessness is that we lose often been the cause of a child being of the subject of the fingers dipped in warm water.

Advertised nostrums are usually applied without reason, and like, homemade remedies, do more harm than good. A tea-leaf poultice applied to the eye by the advice of a friend, has often been the cause of a child being been loosed from this bond on the day of the subject? (Luke 13, 15, 16) Lord answered him, and said, Ye hypoof the sabbath? (Luke 13:15, 16).

Scholars: Wherefore it is lawful to do well on the sabbath days (Matt. 12:

Teachers: Remember the sabbath All: I will not forget thy word (Psa. 119:16).

Lesson 2. - Superintendent: Then the Carpenters and painters have frequent occasion to fill nail-holes and streets and lanes of the city, and bring other defects in the woodwork of in hither the poor and maimed and houses. Putty is the substance relied blind and lame. And the servant said, upon to do this work, but there are objections to its use. The Scientific done, and yet there is room. And the Lord said unto the servant, Go out into The following method of filling up the highways and hedges, and constrain old nail-holes in wood is not only sim-ple, but is said to be effectual. Take filled (Luke 14: 21-23).

Scholars: Blessed is he that shall eat

Teachers: Work not for the meat which perisheth, but for the meat which | 22: 20). abideth unto eternal life (John 6: 27). All: Lord, evermore give us this bread (John 6: 34).

Lesson 3. - Superintendent : Now becomes so perforated that there is no there went with him great multitudes: space to drive the nails, and even if and he turned, and said unto them, If a mere machine, and its life must be there was the remaining holes would any man cometh unto me, and hateth a burden to it. It lays its eggs in rows allow the air to escape. A treatment not his own father, and mother, and cannot be my disciple (Luke 13: 25, of the head of a large pin, and they are

> Scholars: Whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27).

Teachers: If ye abide in my word,

Lesson 4.—Superintendent:

man of you, having a hundred sheep. and having lost one of them, doth not leave the ninety and nine in the wilders, rejoicing .Luke 15: 4, 5).
Scholars: There is joy in the presence of the angels of God over one sin-

ner that repenteth (Luke 15: 10).

Teachers: Repent ye, and believe in the gospel (Mark 1: 15).

All: I believe; help thou mine unbelief (Mark 9: 24).

Lesson 5. — Superintendent: But when he came to himself he said, How when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him (Luke 15: 17, 18),—

Scholars: Father, I have sinned against heaven, and before thee (Luke 15: 18).

Teachers: If we confess our sins he pleased. If this is so how seek and the secret regrets of life are of the most weight, and on this account not communicable.

our sins, and to cleanse us from all unrighteonsness (1 John 1: 9). All: Wash me, and I shall be white? than snow (Psa, 51: 7).

Lesson 6. - Superintendent: Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in

anguish (Luke 16: 25). Scholars: How hard is it for them. that trust in riches to enter into the kingdom of God! (Mark 10: 24). Teachers: Then who can be saved?

(Luke 18: 26). All: The things which are impossible with men are possible with God (Luke 18: 27).

Lesson 7. - Superintendent: And when he saw them, he said unto them, Go and shew yourselves unto the prie ts. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed. turned back, with a lond voice giorifying God (Luke 17: 14, 15).

cleansed? but where are the nine? (Luke 17: 17). Teachers: Were there none found that returned to give glory to God, save this stranger? (Luke 17: 18). All: I will give thanks unto the Lord.

Scholars: Were there not ten

with my whole heart (Psa. 9:1). Lesson 8 .- Superintendent: But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, bemerciful to me a sinner. I say untoyou, This man went down to his house

justified rather than the other (Luke 18: 13, 14). Scholars: He that humbleth himself shall be exalted (Luke 18: 14). Teachers: Humble yourselves there-fore under the mighty hand of God,

that he may exalt you in due time (1 Pet. 5: 6). All: For God resisteth the proud,

but giveth grace to the humble (1 Pet. Lesson 9. — Superintendent:

they brought unto him also their babes, that he should touch them; but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God (Luke 18: 15, 16). Scholars: Whosoever shall not re-

ceive the kingdom of God as a little child shall in no wise enter therein. (Luke 18: 17). Teachers: No man, having put hishand to the plough, and looking back, is fit for the kingdom of God (Luke 92

All: Jesus, remember me when thou comest in thy kingdom (Luke 23:

Lesson 10.-Superintendent: And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully (Luke 19: 5, 6).

Scholars: The Son of man is come to seek and to save that which was lost (Luke 19: 10).

Teachers: All we like sheep have gone astray (Isa. 23: 6). All: Come, and let us return unto the Lord (Hos. 6: 1).

Lesson 11. - Superintendent: And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Weil done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

And the second came saying, Thy
pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities (Luke 19: 16-19).

Scholars: Unto every one which hath shall be given (Luke 19: 26). Teachers: Each shall receive his own reward according to his own labor (1 Cor. 3: 8). All: Verily there is a reward for

the righteous (Psa. 58: 11). Lesson 12. - Superintendent: And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying (Luke 19: 37),— Scholars: Blessed be the King that cometh in the name of the Lord (Luke 19:38)

22: 20). All: Amen: come, Lord Jesus (Rev.

EDUCATING THE SILK WORM, -An in dustry of great magnitude in Japan is silk culture. The silk worm is "educated" to such a degree that it becomes a mere machine, and its life must be on cards; it spins its cocoon to order, and finally dies when required. Silk worm eggs are white and about the size sold on cards like buttons. These egg cards may be kept all winter long without harm to them, and hatched out in the warm months. The young worm is an exceedingly minute and delicate animal, and the mulberry leaves adopt-What lowed to enjoy a whole mulberry leaf intact. This life of dissipation is too sheep, much for it, and with a little encouragement, it seeks the solitude of its coleave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing .Luke 15: 4, 5). few moments the poor worm's home is about forty yards of silk fibre on a reel. A few of the larve are allowed to come to maturity for the sake of breeding purposes, and the eggs. To get out they break a hole through the cocoons. Such cocoons are called pierced, and from them an inferior quality of silk is

against heaven, and before thee (Luke 15: 18).

To be agreeable is to be easily pleased. If this is so, how easy and is faithful and righteous to forgive us