Sermon.

Subject: Vhe P sgue of Lies." TEXT: "Ye shall not surely die."-Genesis

That was a point blank lie. Satan told it That was a point blank lie. Satan told it to Eve to induce her to put her semicircle of whita, beautiful teeth into a forbidden apricot or plum or peach or apple. He practically said to her, "Oh, Eve, just take a bite of this and you will be omnipotent and omniscient. You shall be as gods." Just opposite was the result. It was the fast lie that was ever told in our world. It opened the gate for all the falsehoods that have ever alighted on this planet. It introduced a alighted on this planet. It introduced a plague that covers all nations, the plague of lies. Far worse than the plagues of Egypt lies. Far worse than the plagues of Egypt, for they were on the banks of the Nile, but this on the banks of the Hudson, on the banks of the East River, on the banks of the Ohio, and the Mississippi, and the Thames, and the Rhine, and the Tiber, and on both sides of all rivers. The Egyptian plagues lasted only a few weeks, but for six thousand years

has raged this plague of lies.

There are a hundred ways of telling a lie. A man's entire life may be a falsehood, while with his lips he may not once directly falsity. There are those who state what is positively untrue, but afterward say "may be" softly. These departures from the truth are called "white lies;" but there is really no such thing as a white He

The whitest lie that was ever told was as black as perdition. No inventory of public crimes will be sufficient that omits this gigantic abomination. There are men high in church and state actually useful, self-denying and honest in many things, who, apon cer-tain subjects and in certain spheres, are not at all to be depended upon for veracity. In-deed, there are many men and women who have their notions of truthfulness so thoroughly perverted that they do not know when they are lying. With many it is a cul-tivated sin; with some it seems a natural infirmity. I have known people who seemed to have been born liars. The fasehoods of their lives extended from cradle to grave. Prevarications, misrepresentation and dis-honesty of speech appeared in their first ut-terances, and were as natural to them as any of their infantile diseases, and were a sort of moral croup or spiritual scarlatina. But many have been placed in circumstances where this tendency has day by day and hour by hour been called to larger development. They have gone from attainment to attainment and from class to class until they

have become regularly graduated liars.

The air of the city is filled with falsehoods.

They hang pendent from the chandeliers of our finest residences; they crowd the she wes of some our merchant princes; they fill the sidewalk from curbstone to brown stone facing; they cluster around the mechanic's hammer, and blossom from the end of the merchant's yardstick, and sit in the doors of churches, Some call them "fiction." Some style them "fabrication." You might say that they were subterfuge, disguised, delusion, romance, evasion, pretense, fable, decep-tion, misrepresentation, but, as I am ignorant of anything to be gained by the hiding of a God defying outrage under a lexicgrapher's blanket, I shall call them what my

er taught me to call them-lies. I shall divide them into agricultural, mercantile, mechanical, ecclesiastical, and social

First, then, I will speak of those that are more particularly agricultural. There is something in the perpetual presence of natural objects to make a man pure. The trees never issue "faise stock." Wheat fields are always bonest. Rye and oats never more out in the night, not paying for the place they have occupied. Corn shocks never make false assignments. Mountain brooks are always "current." The gold on the grain is never counterfeit. The sunrise never flaunts in false colors. The dew sports only genuine diamonds. Taking farmers as a class, I believe they are truthful and fair in dealing and kind hearted. But the regions surrounsing our cities do not always send this sort of men to our markets. Day by day there creak through our streets and about the market houses farm wagons that have not an bonest spoke in their wheels or a truthful rivet from tongue to tailboard.

During the last lew years there have been times when domestic economy has foun-dered on the farmer's firkin. Neither high taxes, nor the high price of dry goods, nor the exorbitancy of layor, could excuse much that the city has witnessed in the behavior that the city has witnessed in the behavior of the yeomanry. By the quiet firesids in Westenester and Orange Counties I hope there may be seasons of deep reflection and hearty repentance. Rural districts are accustomed to rail at great cities as given up to fraud and every form of unrighte usness, but our cities do not abscroad the abominations. Our citizens have learned the importance of not always trusting to the size and style of apples in the top of a farmer's barrel as an indication of what may be found farther down. Many of our people are ac-customed to watch and see how correctly a bushel of beets is measured, and there are not many honest milk cans.

Deceptions do not all cluster round city alls. When our cities sit down and weep over their sins, all the surrounding countries ought to come in and weep with them. There is often hostility on the part of producers against traders, as though the man who raises the corn was necessarily more conorable than the grain dealer who pours it into his maximuch bin. There ought to be no such bostflity. Yet producers often think it no wrong to snatch away from the trader; and they say to the bargain maker, "You get your money easy." Do they get the those who in the quiet field and barn get their living exchange places with those who stand to day amid the excitements of commercial life and see if the findso is very easy.

assurance that his corn and bariey will be growing all the night, moment by moment adding to his revenue, the merchant tries to go to sleep conscious that that moment his cargo may be broken on the rocks or damcargo may be broken on the rocks or damaged by the wave that sweeps clear across the burricane need, or that reckless speculators may that very hour be plotting some monetary revolution, or the burgiars be prying open his safe, or his deutors fleeing the town, or his landlord raising the rent, or the fires kindling on the block that contains all his estate. Easy! Is it? God being the merchants! It is hard to have the pains of the hands blistered with outdoor wors. of the hands blistered with outdoor work, but a more dreadful process when through mercantile anxieties the brain is consumed. In the next place we notice mercantile Hes, those before the counter and beniad the

counter. I will not attempt to specify the different forms of commercial falsehood. There are merchants who excuse themse ves for deviation from truthfuiness because of what they call commercial custom. In other words, the multiplication and universality so a sin turns it into a virtue. There have been large fortunes gataered where there was not one drop of unrequited toil in the wine; not one spark of bad temper flashing from the bronze bracket; not one drop of needle woman's heart bloot in the crimson piush, while there are other great establishments in which there is not one door knoo, not one brick, not one trinket, not one thread of lace but has upon it the mark of dishonor What wonder if, some day, a hand of toil that had been wrung and worn out and blistered until the skin came off should be placed against the elegant wall paper, leaving its mark of blood—four fingers and a thum— or that some day, walking the halls, there should be a voice accosting the occupant, saying, "Six cents for making a shirt," and, flying the room, another voice s ould say. "I'welve cents for an army blanket," and the man should try to sleep at night, but ever and anon be arouse!, until getting up on one elbow, he should shrick out, "Who's

One Sabbath night, in the vestibule of my shurch after service, a woman fell in convul-

not so much as something to eat. As she began to revive in her delirium, she said, gaspingly: "Eight cents! Eight cents!
Eight cents! I wish I could get it done; I am so tired! I wish I could get some sleep, but I must get it done! Eight cents! E was making garments for eight cents apiece, and that she could make but three of them in a day! Three times eight are twenty-four! Hear it, men and women who have comfortable homes!

Some of the worst villains of the city are the employers of these women. They best them down to the last penny, and try to sheat them out of that. The woman must deposit a dollar or two before she gets the garments to work on. When the work is done it is sharply inspected, the most insignificant flaws picked out, and the wages refused, and cometimes the dollar deposited not given back. The Women's Protective Union reports a case where one of these poor souls, finding a place where she could get more duding a place where she could get more wages, resolved to change employers, and went to get her pay for work done. The employer says, "I hear you are going to leave me." "Yes," she said, "and I am come to get what you ow me." He made no answer. She said, "Are you not going to pay me?" "Yes," he said. "I will pay you:"

There are thousands of for unes made in commercial spheres that are throughout righteous. God will let His favor rest upon every scroll, every pictured wall, every tracerled window, and the joy that flashes, from the lights, and showers from the music and dances in the children's quick feet, patering through the hall, will utter the gratulation of men and the approval of God. A merchant can, to the last item, be thoroughly honest. There is never any need of faisehood. Yethow many will, day by day, heur by hour, utter what they know to be wrong. You say that you are selling at less than cost. If so, then it is right to say it. But did that cost you less than what you ask for it? If not, then you have fa sified. You say that that article cost you twenty-five dollars. Did it? If so, then all right. If it did not, then you have falsified.

Suppose you are a purchaser. You ara "beating down" the goods. You say that that article for which five dollars is charge ! is not worth more than four. Is it worth no nore than four dollars? Then all right. t be worth more, and for the sake of getting it for less than its value, you willfully de-preciate it, you have falsified, You may rall it a sharp trade. The recording angel writes it down on the ponderous tomes of sternity, "Mr. So-and-so, merchant on Water street or in Eighth street or in State street, or Mrs. So-and-so, keeping house on Beacon street or on Madison avenue or Rittenhouse Square or Brooklyn Heights or Brooklyn Hill, told one falsehood." You may consider it insignificant because relating to an insignificant purchase. You would despise the man who would falsify m regard to some great matter in which the city or whole countries were concerned. try was concerned; but this is only a box of buttons, or a row of pins, or a case of needles. Be not deceived. The article pur-chased may be so small you can put it in your vest pocket, but the sin was bigger than the Pyramids, and the echo of the dishonor will reverberate through all the mountains of eternity.

Mountains of eternity.
You throw on your counter some specimens of handkerchiefs. Your customer asks: "Is that all silk? No cotton in in?" You answer, "It is all silk." Was it all silk? If so, all right. But was it partly cotton? Then you have falsified. Moreover, you lost by the falsehood. The customer, though he may live at Lynn or Doylestown or Poughkeepsie, will find out that you have defrauded him, and next spring when he again comes shopping he will look at your sign and say: "I will not try there! That is the place where I got that han ikerchief." So that by that one dishonest bargain you that by that one dishonest bargain you pick your own pocket and insulted the

Almighty. how many fa schoods in trade were vester day told by hardware men and clothiers and fruit dealers and dry goods establishments and importers and jewelers and lumbermen and coal merchants and stationers and buckles, about ribbons, about carpets, about gicves, about coats, about snoes, about hats, about watches, about carriages, about books-about everything. In the name o the Lord God Almighty, I arraign com-mercial falsehoods as one of the greatest

p.agues in city and town.

In the next place I notice mechanical lies. There is no class of men who administer more to the welfare of the city than artisans. To their hand we must look for the building that shelters us, for the garments that clothe us, for the car toat carries us. They wield a widespread influence. There is much deris-ion of what is called "Muscular Christian-"but in the latter day of the worln's osperity I think that the Christian will be uscular. We have a right to expect of those staiwart men of toil the highest possi-ble in egrity. Many of them answer all our expectations, and stand at the front of religthis class, like the others that I have name that in it those who lack in the element of veracity. They cannot all be trusted. In these when the demand for labor is great it a impossible to meet the demands of the sublic, or do work with that promptness and perfection that would at other times be

But there are mechanics whose word can not be trusted at any time. No man has a right to promise more work than he can do. There are mechanics who say that they will come on Monday, but they do not come until Wednesday. You put work in their bands that they tell you shall be completed in ten days, but it is thirty. There have been houses built of which it might be said that every nail driven, every foot of plastering put on, svery yard of pipe laid, every shingle ham-mered, every brick mortared, could tell of falsehood connected therewith. There are men attempting to do ten or fifteen pieces of work who have not the time or strength to do more than five or six pieces, but by promises never fulfilled keep all the undertakings within their own grasp. This is what they

Call "nursing" the job.

How much wrong to his soul and insult to God a mechanic would save if he promised only so much as he expected to be able to do. Society has no right to ask of you impossibilities. You cannot always calculate cor-rectly, and you may fail because you cannot get the help that you anticipate. But now I am speaking of the wilkel making of promises that you know you cannot keep Did you say that that shoe should be men ed. that coat repaired, those bricks laid, that harness sewed, that door grained, that soont fixed or that window glazed by Saturday, knowing that you would neither be able to do it youself nor get anyone else to do it? Then, before God and man you are a liar.

Then, before God and man you are a liar. You may say that it makes no particu ar difference, and that if you had told the truth you would have lost the job, and that people expect to be disappointed, but the excuse will not answer. There is a voice of thunder rolling among the drills and planes and shoe lasts and shears which says, "All liars shall have their part in the lake that burneth with fire and brimstona."

I next notice ecclesiastical lies—that is, falsehoods told for the purpose of advancing caurches and sects, or for the purpose of depleting them. There is no use in asking many a Calvanist what an Arminian believes, for he will be apt to tell you that the Arminian believes that a man can convert himself; or to ask the Arminian what the Calvinist believes, for he will tell you that himself; or to ask the Arminian what the Calvinist believes, for he will tell you that the Calvinist believes that God made some men just to damn them. There is no need in asking a per lo-Baptist what a Bartist believes, for he will be apt to say that the Baptist believes immersion to be positively necessary to salvation. It is almost impossible for one denomination of Christians, without prejudice or migrapresentation. without prejudice or misrepresentation, to state the sentiment of an opposing sect. If a man bates Presbyterians, and you ask him what Presbyterians believe, he will tell you that they believe that there are infants in

It is strange also how individual churches will sometimes make misstatements about other individual churches. It is especially so in regard to falsehoods took with reference

to prosperous enterprises. As long as a church is feeble, and the singing is discordant, and the minister, through the poverty of the church, must go with a threadbare coat, and here and there a worshiper sits in the end of a pew, having all the seat to himself, religious sympathizers of other churches will say. "What a pity!" But let a great day of prosperity come, and even ministers of the gospel, who ought to be rejoiced at the largeness and extent of the work, denounce and misrepresent and falsify, starting the suspic-ion in regard to themselves that the reason they do not like the corn is because it is not ground in their own mill. How long before we shall learn to be fair in our religious criticisms! The keenest jealousies on earth are church jealousies. The field of Christian work is so large that there is no need that

ur hoe handles hit. Next I speak of social lies. This evil makes much of society insincere. You know not what to believe. When people ask you to come you do not know whether or not they want you to come. When they send their regards you do not know whether it is an ex-pression of their heart or an external civilpression of their heart or an external civility. We have learned to take almost everything at a discount. Word is sent "Not at home," when they are only too lazy to dress themselves. They say, "The furnace has just gone out," when in truth they have had no fire in it all winter. They apologize for the unusual barrenness of their table when they never live any better. They decry their most layering, entertainments to win a most luxurious entertainments to win a shower of approval! They apologize for their appearance, as though it were unusual, when always at home they look just so. They would make you believe that some nice sketch on the wall was the work of a master painter. "It was an heirloom, and once hung on the walls of a castle, and a duke gave it to their grandfather." When the fact is that painting was made by a man "down east," and baked so as to make it look old, and sold with others for ten dollars a dozen. People who will lie about nothing else will lie about a picture. On a small income we must make the world be lieve that we are affluent, and our life be-

comes a cheat, a counterfeit and a sham. Few persons are really natural. When I say this I do not mean to slur cultured man-ners. It is right that we should have more admiration for the sculptured marble than for the unknown block of the quarry. From many circles in life insincerity has driven out vivacity and enthusias n. A frozen dig nity instead floats about the room, and ice berg grinds against iceberg. You must not laugh outright; it is vulgar. You must smile. You must not dash rapidly across the room; you must glide. There is a round of bows and grins and flatteries and ohst and ahs! and simpering and nambypambyism-a world of which is not worth one good, round, honest peal of laughter. From such a hollow round the tortured guest retires at the close of the evening and assures

his host that he has enjoyed himself. What a round of insincerity many peop's run in order to win the favor of the wor.d! Their life is a sham and their death an unspeakable sa iness. Alas for the poor butter flies when the frost strikes them!

Compare the life and death of such a one with that of some Christian aunt who was once a blessing to your household. I do not know that she was ever offered the hand in marriage. She lived single, that untram-meled she might be everybody's blessing. Whenever the sick were to be visite, or the poor to be provided with bread, she went with a blessing. She could pray, or sing "Rock of Ages" for any sich pauper who asked her. As she got older there were days when she was a little sharp, but for the most part auntie was a sunbeam—just the one for Christmas eve. She knew better than any one else how to fix things. Her every prayer, as God heard it, was full of everyboly wh had trouble. The brightest things in all th house dropped from her flogers. She had peculiar notions, but the grandest notion she ever had was to make you happy. dressed well—auntie always dressed but her highest adornment was that of meek an quiet spirit, which, in the sight of God, is of great price. When she died yo all gathered lovingly about her, and as yo carried her out to rest the Sunday-school class almost covere i the coffin with japon cas, and the poor people stood at the end of the alley, with their aprons to their eyes, sobbing bitterly; and the man of the world said, with Solomon, "Her price was abler rubles," and Jesus, as unto the maiden in Judea commanded, "I say unto thee, arise?" But to many, through in incerity, this ife is a masqu-race bal. As at such entertainments gentlemen and ladies appear in the dress of kings or queens, mountain ban its or clowns, and at the close of the

dance throw off their disguses, so in this disdpated life all uncles; passions move in mask. Across the floor they trip mer The lights sparkle along the wall or drup from the ceiling—a conort of fire. The mucic charms. The diamonds glitter. The teet bound. Gemmed bands siretched The feet bound. Gemmed bands sarewhen out clasped gemmed han is. Dancing feet respond to dancing feet. Gleaming brow bends to gleaning brow. On with the clance! Flash and rustle and laughter and laugh immeasurable merry making! But the langour of death comes over the limbs and

Lights lower! Floor hollow with sann! chrai echo. Music sa idens into a wail. Lights lower! The maskers can hardly now be seen Flowers exchange their fragrance for a sick ening odor, such as comes from garlands that have lain in vaults of cemeteries. Light lower! Mists fill the room. Glasses rattle as though shaken by sullen thunder. Sight seem caught among the curtains. Scarf fails from the shoulder of beauty—a shroul Lights lower! Over the slippery boards, is dance of death, gil e jealousies, disappoint ments, lust, despair. Torn leaves and withere i garlands only half hide the obsered feet. The stench of smoking lamp wicks almost quenched. Choking damps. Chilliness. Feet still. Hands folded. Eyes shut. Voices hushed. Lights out!

The Bandit Monkey.

Monkeys in the East Indies are very bold and mischievous. An English resident at Ahmedabad, in Guzerat, about three hundrei miles north of Bombay. gives a droll instance of this.

While taking a morning stroll he saw a small boy of twelve carrying a basket of the editable vegetable called "brinals" to his parents' house for breakfast. In passing the house of the local policeman, this urchia was impudently attacked by a huge blue-faced ape, which suddenly emerged from the trees, rushed on the boy, and seized two of the brin-

The youngster's cries and screams brought out the constable with his stick. The monkey was too quick for him, and leaping on the roof of his cottage began to eat his ill-gotten fruit with contemptu-

ous gestures of scorn and defiance. Monkeys are a great pest in India, because they are privileged and protected around Hindoo temp.es, one speciesthe Radjakado-with a black beard, especially being regarded as a descendant of Hanuman, the fabulous monkey-god, an invarnation of Siva, whose exploits are related in the famous mythological romance of the "Ramayana," where he commands an army of monkeys assisting the hero, Rama, to march through the forests of Southern India, to defeat the King of giants, to recover the captured wife of Rama, and to conquer the Island of Lanka or Ceylon. - New York Journal.

The Icelandic Lutheran congregations in Manitoba and the Northwestern States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scriptures into Icelandic.

THE HOUSEKEEPER'S TOOL

CHEST. "A stitch in time saves nine" is a very excellent saying, although the reminder of the same may strike rather disagreeably on our ears when the negglected stitch has made room for a visible and unsightly breach. Like all sayings, too, this one applies in more ways than one, and to the practical housewife a tool in hand is worth, not two in the bush, but all those that lie in the carpenter's bag. Carpentering sounds a big word, perhaps, but it is wonderful what can be done at home, and how much trouble is saved by the judicious keeping and handling of some few tools; it is neither hard nor dir y work, in times of moving or rearranging of rooms, for instance, and it rather increa es the pleasure to have really had a hand in most of the innovations that can be suggested by a fertile brain or a love of variety. There is generally some corner in a house which can be set apart as a workshop, and even if this be impossible, or the title sounds too business-like, it is well to have a special receptacle for the tools, or they will inevitably be scattered about in different places, and not to be found when they are wanted. A visit to a tool shop will fascinate the most uninterested observer, and the number of articles that might "come in u-eful" is legion; but it is not my object to make an exhaustive list, nor to urge carpentering in its completeness. I will only suggest some things which are frequently wanted by the housewife, and which she would also be glad to have for the occasional putting together of odds and ends. Of course, the carpenter or the handy man close by can be sent for; but why should the honsewife be doubtful of her own capab lities?

Always have a good provision of nails. An empty, shallow box will do to keep them in; strips of stiff card-board and a little glue will make sui able partitions, and keep screws, nails, hooks, tin tacks, etc., in separa e places. In this | I. Foretold: collection it would be well to have large dress-hooks for cupboards, bed room doors, and such available places; small iron and brass brackets, too, are very useful for fixing shelves without

Then as to the tools. Have two hammers (one large and one small), a saw, a plane, a couple of gimlets, screwdriver, file, pincers, wire-nippers, a bradawl, a chisel and a screw-clamp, with which to fix the article you are working at to your table or any other avaiable place. There are wooden vises which are for some work as convenient as the iron ones. Do not forget the glue and most necessary gluepot, a few tins of paint, and some good brushes. With such accessories any ore can be independent and do many a useful turn in the house Soak the paint-brushes in some turpentine, or wash them in a hot soap lather direcly after using them, or they will stiffen

and be u cless for another time. A row of hooks in a recess conceale ! by a curtain in some room with otherwise little accommodation will satisfactorily dispos- of dres-es or clothes that would otherwise be much in the way, and to fix such hooks is a simple piece of work any woman can do. Then a judicious handling of the plane will do away with just that "something that sticks," and tries your temper when vainly trying to open or shut a drawer in a hurry. The screw and its driver will restore the tiresome handle that falls out and rolls down at your feet, or leaves you unexpectedly shut it on the wrong si ie of the door.

Again, with the help of small nails and a hammer, India rubber tubing or the petent draught excluder may be fixe to your door, and keep out the draughts. It is not a bad plan to keep a few extra gas burners in the house the pincers will soor unscrew a refractory one and remedy the faulty light; a slight escape of gas, by the way, can be temporarily stopped with a small quantity of white lead, or some soap well plastered round the crack. until the efficient workman can be procured.

Wood will necessarily be wanted for various odds and ends. It is easy to make one's choice in a lumber yard, where boards an I laths will be cut to any size and are attainable at the lowest price. Three-quarter boards are the most useful for brackets, shelves, etc., though for a mentel board some might prefer thicker and more substant al. I should advise any one one embark on actual odds and ends, nor to despise the collecting of segarboxes. If the wood is well smoothed and polished with soarse glasspaper it will be useful in many ways. A short

time ago I fitted all the plain drawers of a writing-table with partitions in this way for all manner of note paper, envelopes, st mps, pens and other such hopele-sly m xe l.

Kee a small bottle of sweet oil, with a small brush, a quill or feather, and go the rounds of the doors occasionally to avoid creak n z locks and hinges. Do not forget that the door-bell will become hard to pull from time to time, though a drop of oil will remedy that. Putty is rather d fficult to fix. It se ms an easy operation when the glazier is performing it, whereas you feel as if your fingers were all thumbs as soon as you at empt it yourself; but patience and pra tice make perfect, and many an inexplicable draught is obviated by its judicious application. However, it is useless to go on enumereting the advantages of learning to make oneself useful in the house; mending, upholstering, carpentering, etc., all come into the housework as surely as the ordering of dinner and the managing of the store and linen cupboard To girls who are taught wood carving a little carpentering as a preliminary study would certainly no harm, and there are many things we have nev r learned at school that necess ty and a modicum of spirit and well-spent energy will teach us as well as an efficient professor.

There is a proposit on on foot in Seattle, Wash, to establish there a plant for drying the codfish caught in Alackan waters an I making Scattle the great ing, Go and see (14).

SUNDAY SCHOOL LESSON. SUNDAY, APRIL 5, 1891. Saved From Famine.

LESSON TEXT.

LESSON PLAN.

TOPIC OF THE QUARTER: Sinning and Serving. GOLDEN TEXT FOR THE QUARTER Godliness is profitable unto all things. 1 Tim. 4:8.

LESSON TOPIC: Deliverance by the

LESSON OUTLINE:

{ 1. Deliverance Accomplished, vs. 1-7.
2. Deliverance Proclaimed, vs. 8-11.
3. Deliverance Assured, vs. 12-16.

GOLDEN WEXT: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.-Psa. 107:8.

DATEY HOME READINGS. M .- 2 Kings 7: 1-16. Saved from famine. T .- 2 Kings 6: 24-33. Horrors of famine.

W.-2 Kings 7 . 17-20. Plenty at Samaria, T,-Gen. 41: 14-36. Famine foretold. F .- Gen. 41: 37-57. In the midst of famine. S .- Psa. 33: 1-22. Safe amid al perils.

S .- Luke 15: 11-24. Saved through fam.ne.

LESSON ANALYSIS. L. DELIVERANCE ACCOMPLISHED.

To morrow ... shall ... fine flour be sold (1).

To morrow....ye shall have deliver-ance (1 Sam. 11:9). Then shall relief and deliverance arise (Esther 4:14). will deliver thee, and thou shalt glorify me (Psa. 50 : 15).

shall be delivered (Joel 2:32). I. Doubted: If the Lord should make windows in heaven, might this thing be? (2).

Whorcever shall call on the ... Lord

There was a great famine in Samaria (2 Kings 6 : 25), Wherefore didst thou doubt? (Matt. 14:31). They worshipped him: but some doubt-ed (Matt. 28: 17).

Except I shall see I will not believe (John 20: 25). III. Accomplished: They arose and fled in the twilight

When they were come, behold there was no man there (2 Kings 7: 5). So ... fine flour was sold ... according to the word (2 Kings 7: 16).

Kings of armies flee (Psa. 68: 12). The wicked flee when no man pursueth

(Prov. 28: 1). 1. "Hear ye the word of the Lord." (1) The Author of the word; (2) The bearer of the word; (3) The recipients of the word; (4) The pur ose of the word. "Might this thing be?" (1) The

Lord's disclosure; (2) The prophet's declaration; (3) The nobleman's doubt; (4) The complete fulfilment. 3. "The Lord had made the host ... to hear a noise." (1) Tue be-(4) The accomplished deliverance.

II, DELIVERANCE PROCLAIMED. . Se fish Aggrand zement: They carried thence silver, and go d, ... and bid it (8). I covered them, and took them (Josh.

He that is greedy of gain troubleth his own house (Prov. 15: 27). Lay not up for yourselves treasures upon the earth (Matt. 6: 19). They that desire to be rich fall into a

temptation (1 Tim. 6: 9). II. Culpable Silence: We do not well: ... we hold our

peace (9). Freely ye received, freely give (Matt. 10: 8). who is foud enough of carpentering to | 1 bring you good tidings of great joy (Luke 2: 10). How shall they hear without a preacher? (Rom. 10: 14).

To him....that....doeth it not, to him it is sin (Jas. 4: 17). III. Welcome Tidings:

So they came: . . . and they told them items that otherwise would have been As cold waters to a thirsty soul, so is good news (Prov. 25: 25). They made known....the saying

> They rehearsed the things that happened (Luke 24: 35). To preach....the unsearchable riches

about this child (Luke 2: 17).

of Christ (Eph. 3: 8). 1. "They came | ack, and entered into another tent, and carried thence also." (1) The surprised lepers; (2) The deserted treasures; (3) The abounding booty; (4) The rapid enrichment

2. "We do not well." (1) What they were doing; (2) What they should have been doing; (3) What they 3. "They told it to the king's house-hold." (1) Good parents

(1) Good news; (2) Prompt publication; (3 Great joy. 11L DELIVERANCE ASSURED. Suspicion.

They...hide themselves,...saying, We shall take them alive (12). Beware thou that thou bring not son thither again (Gen. 24:6). Beware that thou pass not such a place (2 Kings 6: 9). Bevare lest Hezekiah persuade you (Isa. 36: 18). I am perplexed about you (Gal. 4: 20).

II. Examination: The king sent after the host.....

distributing point for fish on the Pacific Send thou men, to at they may app out the land (Num. 13: 2).

Stand ... and see, and ask for the old paths (Jer. 6: 16). Go and search out carefully concerning the young child (Matt. 2:8). Examining the scriptures daily (Acts 17: 11).

III. Demonstration:

Lo, all the way was full of garments and vessels (15). I know that there is no God, ... but in Israel (2 Kings 5: 15). The people went out, and spoiled the camp (2 Kings 7: 16). Truly this was the Son of God (Matt. 27: 54).

1. "I will now shew you what the Syrians have done." (1) The facts accepted; (2) The motive suspected .- The king (1) Confident in himself; (2) Suspicious of his enemies; (3) Thoughtless of God. 2. "Let us send and see." (1) Wise

One thing I know, ... now I see (Jelan

invest gation; (2) Prompt action; (3 Successful search. 3. "The people went out, and spoiled the camp." (1) Enemies routed; (2) Relief abundant.—(1) God's interposit on; (2) Syria's discoun-

fiture: (3) Samaria's relief. LESSON BIBLE READING.

PAMINE. Sent of God (Gen. 41:25, 26; Pm., 105:16). ometim s protracted (Gen. 41:27) 2 Kines 8: 1, 2).

Sometimes severe (Gen. 12:10; Jes. 52 : 6). Resulting from war (2 Kings 6:24, 96) Jer. 14:15). Productive of postilence (Ezek. 7:13; Matt. 24:7). Saints preserved (1 Kings 17: 4, 9, 15; Psa. 3::18, 19%.

A time for trust (Hab. 3: 17, 18). LESSON SURROUNDINGS. INTERVENING EVENTS. - The predatory wars of the king of Syria ceased for a time (2 Kings 6:23), but Benhadad egan a new campaign with all his force, and laid siege to Samaria, (As a ready intimated, the healing of Naaman probably occurred in the interval of peace.) A famine resulted from the siege. A mother, whose child had been eaten, appeals to the king of Israel against another woman who refuses to gi e up her son for the same The king rends his clothes in the eight of the people, revealing the sackcioth he was wearing. Making oath to slay Elisha, he sends a mosenger, whose coming is announced by the prophet to the elders sitting in his house. They are bidden to close the loor against him. The king seems to have followed his messenger very closely, and the close of 2 Kings 6:33 is probably the language of the king. The lesson begins with the reply of

PLACE. -- Samaria, the capital of the kingdom of Israel, and the camp of the Syrians outside, which seems to have been on the east or north-e st of the city, towards the Jordan. The various points named are: the house of Elisha, the gate of the city toward the ca p the palace of the king, and the camp of

the Syrians. TIME.-Uncertain, since the familie (of seven years) mentioned in Chapter may have occurred before the siege. If the healing of Naaman followed the last I sson, then this may be placed shortly after,-in B. C. 891 or 885 (according to the usual chronology of Joram's reign); the latter date is more probable. According to Davis, in B. C.848-846, before the famine. The margin of our Bibles gives B. C. 892 as the date, accepting the order of the narra-

Persons .- Elisha, the king (Joram) sleging bost (2) The supernatural and one of his captains, four lepers, noise; (3) The precipitate flight; the porter of the city, the king's servants (one in particular), and the peo-

ple of he city.

INCIDENTS.—Elisha predicts that food will be plentiful in Samaria ' to-morrow about this time!" one of the captains expresses doubt; the pr phet says he shall see but not eat of it. Four lepers s tting at the gate of the city determine to go to the camp of the Syrians, as this offers a chance of life; they seek the camp at twilight, and find it deserted. The Syrians had heard a noise (of supernatural origin, apparently). which led them to believe that all es hal come to aid the Israelites; they therefore fled in haste. The lepers feasted and hit the spoil of two tents; but then, partly from fear of punish ment, and partly from wish to tell the good news, they go back to the city, tell the porters, who tell the king's house-told. The king arose, but suspected treachery; one of his servants suggests that the horses be sent in pursuit. This was done, and traces of panic and flight are found as far as the Jordan. The people went out to the camp, and the prediction of plenty was fulfilled.

Light Witnout Fire.

To obtain a light instantly, without the use of matches and without the danger of setting things on fire is, according to The Mining and Scientific Press, an easy matter. Take a long via lof the clearest glass, put into it a piece of phos horus about the size of a Upon this pour some pure olive oil heated to the boiling point, the bottle to be filled about on-third fulk then cork tightly. To use the light re-move the cork, allow the air to enter and then re-cork. The whole empty space in the bottle will become luminous and the light obtained will be a good one. As soon as the light becomes dim its power can be increased by opening the bottle and allowing a fresh supply of ar to enter. In very cold weather it is sometimes necessary to heat the vial between the hands to increase the fluidity of the oil, and one bottle will last all winter. This ingenious contrivance may be carried in the pocket, and is used by watchmen of Paris in all magazines where explosives or inflammable materials are stored.

Foreign exchanges report in at asweet scented ro e of a steel-green col r has been produced, after many years of experment, in Tucin. It has been named the "Edison,"

Tax true beroes are those herois in the trades of everyday life.