

REV. DR. TALMAGE

The Brooklyn Divine's Sunday Sermon.

Subject: "Come See the Place Where the Lord Lay."

Text: "Come see the place where the Lord lay."—Matthew xxviii, 6.

Visiting any great city, we are not satisfied until we have also looked at its cemetery. We examine all the stupas, conopsea, mausoleum, sarcophagus, crypt and sculpture. Here lies buried a statesman, an orator, here a poet, out there an inventor, in some corner a philosopher, a philanthropist. But with how much greater interest and with more depth of emotion we look upon our family plot in the cemetery. In the one case it is matter of public interest, in the other it is a matter of private and heartfelt affection. But around the grave at which we halt this morning there are gathered all kinds of stupendous interests. At this sepulcher, I have to tell you—in this sepulcher there was buried a king, a conqueror, an emperors, a friend, a brother, a Christ, monarch of the universe, but none of our race, and none of our flesh, and none of our sorrow, and heart of our heart. "Come, see the place where the Lord lay."

It is for surrounding the minor in the suburbs of Jerusalem, a manor owned by a wealthy German by the name of Joseph. He was one of the great benefactors of the Christian Church, but I think he had virtues in the negative, or being a timid man, had been absent at the time of the casting of the vote. He had laid out the premises at great expense. It was a grand place, with a wide view over the hills and the waters rippled over the rock into a fishpool, and under the vines and the roses numbered over the wall, and all around there were the beauties of kiosk and arboriculture. After the fatigues of the Jerusalem court-room, how refreshing to sit in these suburbs botanical and pomological!

I walk a little further on in the parterre and I come across a cluster of rocks, and I see upon them the marks of a sculptor's chisel. I come still closer, and I see upon them a subterranean recess, and I walk down the marble stairs and come to a portico over the doorway—an architect's work of fruits and flowers, and I see upon the wall, and I go into the portico, and on either side there are rooms, two or four or six rooms of rock, in the walls niches, each niche large enough to hold a body. One of the rooms of rock is especially wealthy with sculpture. Why all this? The fact was that Joseph, the owner of the parterre, of that wealthy manor, had recognized the fact that he could not always walk those gardens, and he sought this as his own last resting place. What a beautiful plot in which to wait for the resurrection!

Mark well the mausoleum in the rock. It is to be the most celebrated tomb in all the ages, catacombs of Egypt, tomb of Napoleon, Mahal Taj of India, nothing compared with it. Christ had just been murdered, and His body must be thrown out to the dogs and the ravens, as was customary with crucified bodies, unless there be prompt and effective hindrance. Joseph, the owner of the mausoleum, begs for the body of Christ, and he takes and washes the poor and mutilated frame from the blood and the dust, and shrouds it and perfumes it.

I think embalming was omitted. When an old man they wished to embalm a dead body, the priest with some pretension of medical skill would show the point between the ribs where the incision was to be made. Then the operator would come and make the incision, and then run for his life else he would be slain for violating the sacred body. Then the body, shrouded in white, would come with salt or niter, and cassia, and wine of palm tree, and complete the embalming. But I think in this case embalming was omitted, lest there be more excitement and another riot. The funeral advances. Present, Joseph, the owner of the mausoleum; Nicodemus, who brought the spices, and the other members of the Sanhedrin on the shoulders of two men as they carry the body of Christ down the marble stairs and into the portico, and lift the dead weight to the level of the niche in the rock, and push the body of Christ into the pleasant resting place it ever had. These men coming forth close the door of rock against the recess. The government, afraid that the disciples would break through the door of Christ and play resurrection, put upon the door the seal of the Sanhedrin, the violation of that seal, like the violation of the seal of the United States Government, is a crime, and the British Government, always followed with severe penalties.

A regiment of soldiers from the tower of Antonia is detailed to guard the mausoleum. At the door of that tomb a light took place which decided the question for all graveyards and cemeteries. A word of lightning against sword of steel. Angel of God against the military. The body in the crypt, and the move in its shroud of fine linen and slides down upon the pavement, moves through the portico, appears in the doorway, comes up the marble steps, Christ, having laid a mortuary attire behind Him, comes forth in the garb of a workman, as I take it, from the fact that the women mistook Him for the carpenter.

There and then was shattered the tomb so that it can never be rebuilt. All the towers of earthly masonry cannot mend it. Forever and forever the tomb is empty. Each day taking the side of the military received a horrible out under the angel's spear of flame, and must himself go down at the last—the King of Terrors disappearing before the King of Grace. "The Lord is risen." Hosanna! Hosanna!

O weep no more, your comfort is slain. The Lord is risen; He lives again. While standing around the place where the Lord lay I am impressed with the fact that that mortuary garment, shrouded in white, was not a costly sepulcher they could have afforded Him a decent earthly residence. Why they give a piece of marble to the dead Christ when they might have given a soft pillow to the living Christ? If they had put half the expense of that mausoleum in the making of garments of life on earth comfortable the story would not have been so sad. His wanted bread; they gave Him a stone. Christ, like every other benefactor of the world, was better appreciated after He was dead.

Standing in this place where the Lord lay I am impressed with the fact that floral and sculptural ornamentation are appropriate for the pieces of the dead. We are sure that in the short time of the Saviour's incarnation He lay amid flowers and sculpture. I cannot quite understand what I see in the newspapers where, amid the flowers, flowers and obsequies, the friends request "send no flowers." Why, there is no place so appropriate for flowers as the case of the departed. If your means are low, I repeat, if your means allow—let there be flowers on the casket, flowers on the hearse, flowers on the grave. Put them on the brow, it means coronation. Put them on the breast, it means victory. Christ was buried in a parterre, Christ was buried in a garden. Flowers are types of resurrection.

Standing in this place where the Lord lay I am also impressed with the insignificance of unpretending obsequies. Joseph that day was a mourner, a sinner, a man who had the entire charge of all the occasion. Four people only at the burial of the King of the Universe. Let this be consoling to those who, through small means or lack of large acquaintances, have but little demonstration of grief at the grave of their dead. It is not necessary. Long lines of glittering equipages, two rows of silver coaches, carriages of costly wood, pall bearers scarlet and gloves are not necessary.

Christ looks out from heaven at a burial where there are six in attendance, and remembers there are two more than He had at His obsequies. Not recognizing this idea, how many small properties are scattered in

the funeral rites, and widowhood and orphanage go out to the cold charity of the world. The departed let enough property to have kept the family together until they could take care of themselves, but it is absorbed in the funeral rites. That went for craps which ought to have gone for bread. A man of small means can hardly afford to die in one of our great cities, unless pagantry is not necessary. No one was ever more lovingly and tenderly put into the grave than Christ, but there were only four rocks in procession.

Again, standing in this place where the Lord lay, I am impressed with the fact that you cannot keep the deal down. The seal of the Sanhedrin, a regiment of soldiers from the tower or Antonia to stand guard, floor of rock, roof of rock, wall of rock, niche of rock cannot keep Christ in the crypt. Come out and come up He must. Came out and came up He did. Profoundly the first fruits of them that sleep. Just as certain as you and I go down into the grave, just so certain we will come up again. Though you pile up on the top of us all the bowlders of the mountains you cannot keep us down. Though we be buried under the coral of the deepest cavern of the Atlantic Ocean we will rise to the surface.

The resurrection accounts say that the work of grave breaking will begin with the blast of trumpets and shoutings; whence I take it that the first intimation of the day we be sound from heaven such as has never before been heard. It may not be so very loud, but it will be penetrating. There are mausoleums so deep that undisturbed silence has slept there ever since the day when the sleepers were left in them. The great noise shall strike through them. Among the corals of the sea, miles deep, where the shipwrecked rest, the round will strike. No one will mistake it for thunder or the blast of earthly minstrelsy. There will be heard the uncounted millions of the dead, who come rushing out of the gates of eternity, flying to the tomb crying: "Make way! On, give us back our bodies! We gave it to you in corruption; surrender it now in incorruption." Thousands of spirits arising from the field of Seian, and from among the rocks of destruction, and from a spot in the passes of South Mountain. A hundred thousand are crowding Greenwood. On this grave three spirits hover, for there were three bodies in that tomb. Over that family vault twenty spirits hover, for there were twenty bodies.

From New York to Liverpool, at every few miles on the sea route, a group of hundreds of spirits coming down to tap water to meet their bodies. So that initially, Texas is where the Central America sank? And you'll find that in that water the Pacific was found at last? That is, was the City of Boston sank. And you'll find that President went down. A solitary spirit alights on your prairie. That is where a traveler perished in the snow. The whole air is filled with spirits—spirits flying south, spirits flying east, spirits flying west. Crash! goes Westminster Abbey as all its dead kings and orators and poets get up.

And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their making—bones to bones, sinew to sinew—until every joint is reconstructed and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed. A surgeon told me that he saw the battle of Bull Run be amputated limbs, blowing them out of the window, until the pile reached up to the window sill. All these fragments will have to face their places. Those who were born blind shall have eyes divinely kindled; those who were lame shall have a limb substituted. In all the hosts of the resurrected not one eye missing, not one foot clogged, not one arm palsied, not one tongue dumb, not one ear deaf.

Wake up, my friends, this day, this glorious Easter morning, with thanksgiving and congratulations. If I understand this day, it means peace toward heaven and peace toward earth. Great wealth of flowers; being more flowers. Wreath them around the brazen throne of the cannon, plant them in the deserts until it shall blossom like the rose, braid them into the name of the war charger as he comes back. No more red details of human blood. White robes of peace. Strive all the earth with Easter garlands, for the resurrection we celebrate this morning implies all kinds of resurrection, a score of resurrections. Resurrection from death and sin to the life of the gospel. Resurrection of apostolic faith. Resurrection of commercial integrity. Resurrection of national honor. Resurrection of international good will. Resurrection of art. Resurrection of literature. Resurrection of everything that is good and kind and generous and just and holy and beautiful. Nothing to stay down, to stay buried, but sin and darkness and pain and disease and revenge and death. Let those bury in the grave forever. "Glory to God in the highest, and on earth peace, good will to man."

Christ, the Lord, is risen to-day. Sons of men and angels say, Raise your voices and sing praise, ring ye heavens, and earth reply. Love's redeeming work is done, the stone from the sepulchre rolled away. The sun is shrouded in gloom, the moon is hid in blood.

To be able to say the right thing at the right moment is a great art, and said only to be acquired by those who have a natural talent that way. When a careless talker, who was criticizing a young lady's father severely, passed a moment to say, "I hope he is no relation of yours, Miss B.?" Quick as thought she replied, with the utmost nonchalance: "Only a connection of mother's by marriage."

Few could hope to show such a readiness of speech in a dilemma of this kind. Yet in a more curious and amusing way this was matched by a nation of old woman, who, when asked what she thought of one of her neighbors of the name of Jones, with a knowing look replied: "Why, I don't like to say anything about my neighbors; but as to Mr. Jones, sometimes I think, and then again I don't know; but, after all, I rather guess he'll turn out to be a good deal such a sort of man as I take him to be."

Light Hearts and Plenty Money.

I have completed my first week with my Plater, and have \$24.25 clear money. I am charmed with the business. I bought my plater from the Lake Electric Co., Egglewood, Ill. for \$3, and feel confident if people knew how cheap they could get a Plater, and how much money they could make, we would see many more happy homes. It is surprising the amount of tableware and jewelry there is to plate; and if persons now idle would get a Plater, they would soon have light hearts and plenty money.

B. F. Stearne, of Lynchburg, Va., has in his possession a curiously carved violin, said to have once been the property of Thomas Jefferson. Speaking of brief names, there is a family in France named B, one in Belgium named O. A river in Holland called the Y, and a village in Sweden named A.

SOME OLD-TIME EASTER CUSTOMS AND OBSERVANCES.

Long before Lent is over, the shop windows are bright with Easter favors. It would seem, indeed, that "Good will to men" was taking a deeper hold upon the human heart, since, next to Christmas, undoubtedly Easter is the most popular religious festival. Gifts of various character are given and exchanged, such as lilies, roses, violets, or any of the early spring flowers, to which religious ceremonies, jewelry, dainty books or leaflets; but that which holds most prominent place, and is considered indispensable for Easter day, is the egg. The giving of one is an expression of love.

The egg is the sign of the resurrection, which the Easter festival commemorates. The Jews place it on the Passover table, thereby indicating that their race is to be resurrected. The Persians and Druids both used it in their religious ceremonies, and so did the Russians but the Mohammedan, on the early Easter morn, gives the greeting, "Christ is risen," and the reply "Christ is risen indeed," is followed by an exchange of eggs, and the egg is as well a feature in all the old Eastern legends, many of which are too improbable to even bear the semblance of truth; others might be true, inasmuch as truth is oftentimes stranger than fiction.

As an example of the former, a northern myth connects the creation of the universe with egg breaking. One was laid by a singular bird, in the lap of Yemmanon, who cared for it tenderly, protecting it from cold by sheltering it in his bosom. But one unfortunate hour, it fell into a basin of water and broke. The lower half at once became our green beautiful earth, the upper half, the deep blue sky, while the broken particles of shell formed the glittering stars and milky way, the fluid white sun, and the yolk the moon. The superstitious people of Ireland and France are always careful to destroy the shell of the egg, because they believe that witches and evil spirits above the earth, and malicious inscribe their incantations on it, and in this way evil is carried, and sorrow given. Confectioners' eggs may be purchased of every size, from the ostrich to a humming-bird's, made of chocolate or icing, and brightly trimmed with forget-me-nots, rose buds, or gayly-colored ribbons. Besides these, there is another variety of the egg, in what might be termed an advanced stage, when the tiny, unfeathered chickens are just peeping from their shell. Some are not over an inch long, and others are the natural size. Then there are make-believe eggs, formed from paste, with holes at the ends, looking through which discloses a beautiful picture. One such showed a little girl whose lap held three baby chickens. They seemed exactly like canary-colored balls of down, and cackling, I risked near her was the mother hen, evidently very anxious, to have her progeny back again.

There are bonbon boxes, whose covers represent a nest of eggs, while birds rest on each handle, and there are dainty little egg-shaped carriages, drawn by goats, lambs, or hares. It is a belief among the German children that hares lay the Easter eggs, and the country children go to the woods shortly before Easter and gather moss, grass, and twigs, and form them into nests, which they mark with their names, and then skilfully hide these, behind the bushes in the garden, or under the large chairs or sofas in the library or sitting-room. On Easter morning they go and see what the hare has brought. No one knows exactly why the hare has been associated with Easter, though there are many pretty legends, giving reasons, which are as fully believed by the little German people as the story of the good King Kringle. The only difference is that one comes at the Christmas tide, the other at the Easter festival. Both are surrounded with mystery, but both are alike welcome, and are laughed about, and talked about, many times before the happy days come again.

In olden times, in the French rural districts, the parish priest would very early on the Easter morning visit from house to house, and bless each in turn. In payment for his visit and blessing, he always received eggs, and sometimes it was a serious question how to dispose of so large a number. Among the French royalty, in a similar period, baskets trimmed with green leaves, and filled with golden eggs, after the celebration of high mass on Easter morning, were brought into the king's cabinet, and distributed to the court by the chaplain. Indeed, it was an article of faith in Normandy that when the church bells ushered in the Easter morn, angels descended to the homes where little children dwelt, and left eggs, as an assurance of the visit. In Rome the Easter eggs are taken to the parish priest, who blesses and sprinkles them with holy water, and the nuns afterwards paint and sell them. They must be placed on the table with the flowers and other decorations, and eaten as the first course for the Easter dinner. The custom of coloring eggs at Easter dates back to the fourth century, and they are very easily decorated by one skilled in the use of the brush or pencil. In many instances children may be able to earn quite a sum of money by filling egg orders for their friends. One way of preparing them is to put them a few minutes in hot water, and then write, with tallow, a name, or design, a flower, or ornament, on either side of the egg. Then boil it in water, in which a colored solution has been put. The color will not adhere to the part of the shell which has been touched with the tallow, and what has been drawn will be quite white. Eggs boiled in logwood will be violet or purple according to the strength of the dye, and with a pin or knife point one may scratch on the shell any design desired. Sometimes the egg is divided into sections, and in this way it can tell quite a history. For example, a name, date, a Bible text, a motto, a favorite flower, or the flower that is sacred to Easter—the star of Bethlehem, or, after boiling eggs in logwood, one may wrap onion skin or bright ribbon about

them, and in this way they will become mottled.

There is a beautiful egg in the British museum, that was presented to a high-born lady over two hundred years ago. It was sown in half, and the inside entirely removed, leaving only the delicate shell. This was lined with a gold paper, on which was embroidered in silk the figures of saints. It opens and shuts, being tied together with narrow green ribbons. Perhaps we have all read of the egg which was few years ago given to the Infanta of Spain, and which cost the sum of four thousand dollars. On the inside of the shell was written the gospel for Easter day. It also held a miniature bird of enamel, which, when a secret spring was touched, would sweetly sing twelve different operatic selections.

There are several games which form a part of the German children's amusement at Easter time. One is that of striking eggs, the broken one becoming the property of the one who has the unbroken one. The two eggs frequently have to be knocked several times, before either will crack. Another pastime is that of throwing eggs in the air and trying to catch them; whoever first catches the egg can add it to his previous stock. Then there is a more elaborate game than either. A pot of grass is selected, a hundred feet long by a few feet wide, and at either end of this space is placed a basket; one contains chaff, the other eggs, which may be boiled or unboiled, white or colored. Then two persons who have been previously selected step forward to play the game. One is to run a given distance, the other is to safely throw the eggs from one basket to the other; whoever first completes his task will receive a prize, which is presented with much formality. The boiled eggs are then distributed among the people, and the raw ones are afterwards cooked and eaten.

Easter as a festival day is celebrated in various ways, by people of different nationalities and religions. Our cousins over the sea have many old-time observances, which we have never accepted. From everywhere eggs form a prominent part of the feast. And while the custom of giving eggs is said to have arisen with the Persians, it is now adopted by Jews, Hindus, and Christians.—Good Housekeeping—Emma J. Gray.

THE DAY OF JOY.

BY LUCY LARCOM.

This is the gladness of our Easter morning— That nothing now in all the world is dead. The roadside dust is tinted with forewarning Of heavenly verdure mortal feet shall tread. New messages each blue break of sky disclose; New fragrance haunts the lilies and the rose— His life, His breath,—the Spirit and the Word.

The flowers of spring are no vain decoration Of Earth's dead bosom; Earth is all alive In the awakening dawn of new creation. Whence soul and body perfect strength derive; The untainted health, the everlasting beauty! Even frozen hearts the warm contagion feel, Of spiritual love and holy duty: The sickliest plant Christ's living touch can heal.

This is the wonder of the Resurrection— That things unvalued now reveal their worth; That every human longing and affection Feels now the glow of its immortal birth. Our common toil, the mutual hopes we cherish, The friendly word, the homely help we give Each other in His love's name, shall not perish; No thought that lives in Him shall cease to live.

We who are of the earth need not be earthy; God made our nature like His own, divine; Nothing but selfishness can be unworthy Of His pure image, meant through the death of deaths it is, ourselves to smother In our own pleasures, His dishonored gift; And life—eternal life—to love each other; Our souls with Christ in sacrifice to lift. This is the beauty of our Easter morning; In Him humanity may now arise Out of the grave of self, all baseness scorning. The holy radiance of His glorious eyes Illumines every where uplifted faces; Touches the earthly with a heavenly glow; And in that blessed light all human graces Unto divine beatitudes must grow. Feeding on husks no more, the wanderers gather Around the hearthstone of the House above; His Spirit in their hearts is peace and love. Souls speak in the last language of communion, And Angels echo back the words they say. Earth is restored to heaven in deathless union— This is the glory of our Easter Day.

Two of the best-dressed women in England are literary women—Mrs. Campbell-Presed and Mrs. Stanward. Their gowns are tailor-made and cut in the simplest style. In evening wear Mrs. Presed affects rich, delicate brocades.

SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 12, 1891. The Good and Evil in Jehu.

LESSON TEXT. C Kings 10: 18-31. Memory Verses: 23, 25.

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 Human Power.

LESSON OUTLINE: 1. Cunning Schemes, vs. 18-23. 2. Destructive Blows, vs. 24-25. 3. Defective Consecration, vs. 26-31.

GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7.

DAILY HOME READINGS: M.—2 Kings 10: 18-31. The good and evil in Jehu. T.—2 Kings 9: 1-6. Jehu anointed king. W.—2 Kings 9: 11-26. Jehu's cruel deeds. T.—2 Kings 9: 27-37. Jehu's cruel deeds. F.—2 Kings 10: 1-17. Jehu's cruel deeds. S.—Rom. 6: 1-23. Holy service required. S.—1 Pet. 1: 13-25. Holy service required.

LESSON ANALYSIS. I. CUNNING SCHEMES. 1. False Statement: Ahab served Baal a little; but Jehu shall serve him much (18). The serpent said, ... Ye shall not surely die (Gen. 3: 4). Lying lips are an abomination to the Lord (Prov. 12: 22). Say ye, His disciples came by night, and stole him (Mat. 28: 13). Why hath Satan filled thy heart to lie? (Acts 5: 3).

II. Subtle Planning: Jehu did it in subtlety, to ... destroy the worshippers (19). Come, let us meet together ... But they thought to do me mischief (Neh. 6: 2). They that watch for my soul take counsel together (Psa. 71: 10). The Pharisees ... took counsel against him (Mark 3: 6). But they ... were minded to slay them (Acts 5: 33).

III. Exhaustive Effort: Search, and look that there be here ... worshippers of Baal only (23). They sleep not, except they have done mischief (Prov. 4: 16). Wee unto them that rise up early; ... that tarry late (Isa. 5: 11). Ye compass sea and land to make one proselyte (Matt. 23: 15). They would neither eat nor drink till they had killed Paul (Acts 23: 12).

IV. Baal's Worshippers Slain: Go in, and slay them; let none come forth (25). The prophet ... that shall speak in the name of other gods, ... shall die (Deut. 18: 20). The house fell upon the lords, and upon all the people (Judg. 16: 30). Elijah brought them down to the brook, ... and slew them (1 Kings 18: 40). Jehu did it, ... that he might destroy the worshippers (2 Kings 10: 19).

V. Baal's Emblems Destroyed: They brought forth the pillars ... and burned them (26). Ye shall ... dash in pieces their pillars (Deut. 7: 5). The graven images of their gods shall ye burn (Deut. 7: 25). They also built them high places, and pillars (1 Kings 14: 23). The altar and the high place he brake down (2 Kings 23: 15).

VI. Baal's Worship Overthrown: Thus Jehu destroyed Baal out of Israel (28). Thou shalt utterly overthrow them (Exod. 23: 24). Ye shall destroy their name out of that place (Deut. 12: 3). In those days the Lord began to cut Israel short (2 Kings 10: 32). He hath put all his enemies under his feet (1 Cor. 15: 25).

1. "His life shall be for the life of him." (1) The doomed worshippers; (2) The appointed executioners; (3) The imperative orders. 2. "Go in, and slay them; let none come forth." (1) Ordered to slay; (2) Forbidden to spare. 3. "So Jehu destroyed Baal" out of Israel." (1) Baal introduced to Israel; (2) Baal ruling over Israel; (3) Baal destroyed from Israel.

VII. DEFECTIVE CONSECRATION. I. A Follower of Evil Men: From the sins of Jeroboam ... Jehu departed not (29). He said: ... Behold thy gods, O Israel (1 Kings 12: 25). And this thing became a sin (1 Kings 12: 30). Jeroboam returned not from his evil way (1 Kings 13: 33). Walk not in the way of evil men (Prov. 4: 14).

II. An Executioner of God's Work: Thou hast done well in executing that which is right (30).

IL DESTRUCTIVE BLOW. I. Baal's Worshippers Slain: Go in, and slay them; let none come forth (25). The prophet ... that shall speak in the name of other gods, ... shall die (Deut. 18: 20). The house fell upon the lords, and upon all the people (Judg. 16: 30). Elijah brought them down to the brook, ... and slew them (1 Kings 18: 40). Jehu did it, ... that he might destroy the worshippers (2 Kings 10: 19).

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If thou doest well, shalt thou not be accepted? (Gen. 4: 7). Blessed ... be that doeth righteousness (Psa. 106: 3). Let us not be weary in well-doing (Gal. 6: 9).

But ye, brethren, be not weary in well-doing (2 Thess. 3: 13). III. A Neglector of God's Will: Jehu took no heed to walk in the law of the Lord (31). Thou shalt therefore obey the voice of the Lord (Deut. 27: 10). Observe to do according to all the law (Josh. 1: 7). Take diligent heed to do the commandment (Josh. 2: 5). We ought to give the more earnest heed (Heb. 2: 1).

1. "Jehu departed not from after them." (1) Jeroboam's example (2) Jehu's imitator.—1. A bad example; (2) A faithful follower. 2. "Thou hast done well in executing that which is right." (1) Jehu's right deeds; (2) Jehu's wrong deeds; (3) Jehu's just judgments. 3. "But Jehu took no heed to walk in the law of the Lord." (1) Zeal in action; (2) Neglect in motive.

LESSON BIBLE READING. ZELAI. Characteristic of Jesus (Psa. 69: 9; John 2: 17). Characteristic of saints (Rom. 12: 11; Rev. 3: 19). Characteristic of saints (Psa. 119: 139; Tit. 2: 14). Promotes zeal in others (2 Cor. 9: 2). Must be rightly directed (2 Sam. 21: 1; 2; Phil. 3: 6). Must be guided by knowledge (Rom. 10: 3; Gal. 1: 14). May be used for evil (2 Kings 10: 16; Matt. 21: 15). Should be used for good (Gal. 4: 14; Jude 5).

LESSON SURROUNDINGS. INTERESTING EVENTS.—The story of the siege of Samaria closes with an account of the death of the captain who doubted Elisha's prediction (2 Kings 7: 17-20). The property of the Shunammite woman was restored to her after her return from the land of the Philistines, where she had taken refuge during a seven years' famine (2 Kings 8: 1-6). The mention of Gehazi makes it probable that this incident preceded the healing of Naaman. Elisha visits Damascus during the sickness of Benadab. Hazael is sent by the king to inquire about his recovery; the prophet predicts Hazael's cruelty to Israel; the latter returns and murder his lord. The reign of Jehoram of Judah is described, including the revolt of Edom. Ahaziah succeeds him, and joins Joram (of Israel) in a war against Hazael, who had become king of Syria. Joram is wounded at Ramoth-Gilead, and returns to Jezreel, Ahaziah going to see him. Elisha sends one of his sons of the prophets to Ramoth-Gilead to secretly anoint Jehu, one of the captains, as king of Israel. This is done, and a full prediction made to Jehu of the destruction of Ahab's family. The other officers inquire about the young man's errand. When Jehu at length reveals it, they all proclaim him as king. Jehu drives to Jezreel, having prevented any news of revolt from reaching the city before him. As he is seen approaching the city, messengers are sent by Joram to meet him, but are detained by Jehu. At length, Jehu being recognized by the watchman, the two kings drive out to meet him. Joram is shot by Jehu; and his body cast into the field of Naboth. Ahaziah flees, but is wounded in the chariot, and dies during his further flight. Jehu comes to Jezreel, and, being taunted by Jezebel, her attendants throw her down from the window; she is strangled to death, and her body eaten by the dogs. Jehu then sends to Samaria, bidding them choose a son of Ahab and contend for the kingdom; but they submit to Jehu, who bids them slay the sons of Ahab. This is done, and their heads are sent to Jehu. Further executions take place in Jezreel, and even the brethren of Ahaziah, king of Judah, are put to death by Jehu on his way to Samaria. The meeting with Jehonadab is described. On reaching Samaria, the work of destroying Ahab's family and adherents goes on. The lesson follows.

PLACED.—Samaria, the capital of Israel; in particular, "the house of Baal," the temple, or collection of buildings, devoted to the worship of this heathen deity. It had been erected by Ahab (7 Kings 16: 33) about twenty-six years before this. This is unknown to the usual chronology. Jehu seized the crown in B. C. 884. Davis dates the beginning of his reign in B. C. 842. The lesson probably belongs to the first year of Jehu. PERSONS.—Jehu, the new king; the people of Israel, especially the worshippers of Baal; Jehonadab, the son of Rechab; the keeper of the "vestments," fourscore men, apparently of the king's guard.

EXERCISES.—Jehu gathers the people, and professes a desire to serve Baal more than Ahab did. He appoints a great festival, bidding all the worshippers of Baal assemble, on penalty of death. Accordingly they come and fill the temple of idolatry in Samaria. Jehu bids the keeper bring forth vestments, and institute a search for any servants of Jehovah in the crowd. The fourscore men without are bidden to let no one escape; and, when the burning offering is ended, the most men are commanded to enter the temple and slay all within. This they do, penetrating to the citadel of the temple, and killing all as they go. All the outward signs of idolatry are destroyed, and the site of the temple converted into a cesspool. But Jehu does not destroy the golden calves of Dan and Bethel, nor does he heartily follow the law of Jehovah. Accordingly he is commended for what good he has done, but the promise to his family is extended only to the fourth generation.

IN GERMANY successful experiments have been tried in summer of having patients with pulmonary disorders sleep all night in the open air of the pine woods.