The Brooklyn Divine's Sunday Sermon.

Subject : "The plague of Crime."

TYXT: "All the waters that were in the river were turned to blood,"-Exodus vil.,

Among all the Egyptian plagues none could have been worse than this. The Nile is the wealth of Egypt. Its fish the food, its waters the irrigation of garden and fields. Its condition decides the prosperity or the doom of the empire. What happens to the Nie hap pens to all Egypt. And now in the text that great river is incarnadined. It is a red gash

great river is incarnadined. It is a red gash across an empire. In poetic license we sneak of wars which turn the rivers into bleed. But my text is not a poetic license. It was a fact, a great crimsen, appalling condition described. The Nile rolling deep of blood. Can you imagine a more awful plague? The modern plague which nearest corresponds with that is the plague of crime in all our cities. It haits not for bloodshed. It shrinks from no carnage. It bruises and cuts and strikes down and destroys. It revels in the blood of body and soul, this plague of crime rampant for agea, and never bolder or more rampant than now.

The annual police reports of these cities as I examine them are to me more suggestive than Dante's Inferno, and all Christian people as well as reformers need to awaken to a present and tremendous duty. If you want this

as well as reformers need to awaken to a present and tremendous duty. If you want this "Plague of Crime" to step there are saveral kinds of persons you need to consider. First, the public criminals. Ken ought not to be surprised that these people make up a large portion in many communities. The vast majority of the criminals who take ship from Europe come into our own port. In 1869, of the forty-nine thousand people who were incarcerated in the prisons of the country thirty-two thousand were of foreign birth. Many of them were the very desperadess of society, coming into the slums of our city, waiting for an opportunity to riot and steal waiting for an opportunity to riot and steal and debauch, joining the large gang of American thugs and cut-throats.

There are in this cluster of cities—New York, Jersey City and Brooklyn—four shousand people whose entire business in life is to commit suicide. That is as much their business a inviewed. their business as jurisprudence or medicine or merchandise is your business. To it they bring all their energies of body, mind and soul, and they look upon the intervals which they spend in prison as so much unfortunate loss of time, just as you look upon an attack of influenza and rheumatism which fastens you in the house for a few days. It is their lifetime business to pick pockets and blow up safes and shoplift and ply the panel game, and they have as much pride of skill in their business as you have in yours when you upset the argument of an opposing counsel, or cure a gunshot fracture which other surgeons have given up, or foresee a turn in the market as you buy goods just before they go up twenty per cent. It is their business to commit crime, and I do not suppose that once in a year the thought of the immorality

Added to these professional criminals, American and foreign, there are a large class of men who are more or less industriin crime. In one year the police in this cluster of cities arrested ten thousand people for theft, and ten thousand for assault and battery, and fifty thousand for intoxication. Drunkenness is responsible for much of the theft, since it confuses a man's ideas of property, and he gets his hands on things that do not belong to him. Rum is responsible for much of the assault and battery, in spiring men to sudden bravery, which they must demonstrate though it be on the face

of the next gentleman.

Ten million dollars' worth of property stolen in this cluster of cities in one year You cannot, as good citizens, be independent of that fact. It will touch your pocket, since I have to give you the fact that these three cities pay about eight million do'lars' worth of taxes a year to arraign, try and support the criminal population. You help to pay the board of every criminal, from the sneak thief that snatches a spool of cotton up to some man who swamps a bank. More than that, it touches your heart in the moral depression of the community. You might as well think to stand in a closely confined room where there are fifty people and yet not breathe the vitiated air, as to stand in a community where there is such a great multitude of the depraved without somewhat being contaminated. What is the fire that burns your store down compared with that burns your store down compared with the conflagration which consumes your morals? What is the theft of the gold and silver from your money safe compared with the theft of your children's virtue?

We are all ready to arraign criminals, We shout at the 'op of our voice, "Stop thief?' and when the police get on the track we come out, hatless and in our slippers, and assist in the arrest. We come around the bawling ruffian and hustle him off to justice, and when he gets in prison what do we do for him? With great gusto we put on the hand-cuffs and the hopples; but what preparation are we making for the day when the hand-cuffs and the hopples come off? Society seems to say to these criminals, "Villair, go in there and rot," when it ought to say, "You are an offender against the law, but we mean to give you an opportunity to rewe mean to give you an opportunity to repent; we mean to help you. Here are Bibles and tracts and Christian influences. Christ died for you. Look and live."

Vast improvements have been made by introducing industries into the prison; but we want something more than hammers and shoe lasts to reclaim these people. Aye, we want more than sermons on the Sabbath day. Society must impress these men with the fact that it does not enjoy their suffering, and that it is attempting to reform and elevate them. The majority of criminals suppose that society has a grudge against them, and they in turn have a grudge against

They are harder in heart and more infuri-They are harder in heart and more intur-ate when they come out of fail than when they went in. Many of the people who go to prison go again and again and again. Some years ago, of fifteen hundred prisoners who during the year had been in Sing Sing, four hundred had been there before. In a house of correction in the country, where during a certain reach of time there had been five thousand records more than three been five thousand people, more than three thousand had been there before, So, in one case the prison, and in the other the house of correction, left them just as bad as they were

The secretary of one of the benevolent societies of New York says alad fifteen years of age had spent three years of his life in prison, and he said to the lad, "What have they done for you to make you better?" Well," replied the lad, "the first time was brought up before the judge he said. 'You ought to be ashamed of yourself.' And then I committed a crime again, and I was brought up before the same judge, and he said, 'You rescal?' And after a while I committed some other crime, and I was brought before the same judge, and he said, 'You cught to be hanged.'" That was all they had done for him in the way of reformation and salvation. "Oh" you say "these tion and salvation. "Oh," you say, "these people are incorrigible." I suppose there are hundreds of persons this day lying in the prison bunks who would leap up at the prospect of reformation if society would allow them a way into decency and

"Oh," you say, "I have no patience with these rogues." I ask you in reply, how much better would you have been under the same circumstances? Suppose your mother had been a blasphemer and your father a sot, and you had started life with a body the collection of the same with the same way. ot, and you had started life with a body tuffed with evil proclivities, and you had spent much of your time in a celiar amid abscenities and cursing, and if at ten years of age you had been compelled to go out and test, battered and banged at night if you tame in without any spoils, and suppose your early manhood and womanhood had seen covered with rags and flith, and decent pointly had turned its back more your early manhood and seen covered with rags and flith, and decent eriety had turned its back upon you, and eft you to consort with vagabonds and wharf rats—how much better would you have been? I have no sympathy with that xecutive elemency which would lat arime

un loose, or which would sit in the gatery of a court room weeping because some hard-learted wretch is brought to justice; but I lo say that the safety and life of the community demand more potential influences in behalf of public offenders.

In some of the city prisons the air is like hat of the Black fiole of Calcutta. I have risited prisons where, as the air swept ihrough the wicket, it almost knocked melown. No sunlight. Young men who had sommitted their first crime crowded in the mong old offenders. I saw in one prison a woman, with a child almost blind, who had been arrested for the crime of poverty, who was waiting until the slow law could take her to the almoshouse, where sale rightfully belonged; but she was thrust in there with her child amid the most abandoned wretches of the town. Many of the offenders is the state of the community of the calculation belonged; but she was thrust in there with horizontal and the most abandoned wretches bondism. There are men crushed under of the town. Many of the offenders in that prison selpt on the floor, with nothing but a prison selpt on the floor, with nothing but a which they are not half paid, remnin-covered blanket over them. Those self-ended and was and wasted and infrared and infrared and infrared and infrared to the consults of t people crowded and wan and wasted and salf suffocated and infuriated. I said to the nen, "How do you stand it here?" "God thows," said one man, "we have to stand it." There are many men and women battered and bruised and stung until the hour of despair has come, and they stand with the ferocity of a wild beast which, pursued until it can run no longer, turns round, foaming and bleeding, to fight the hounds.

There is a vast underground New York

ing worse burglaries.

Some of the city jails are the best places I tuow of to manufacture footpads, vagabands and cutthroats. Yale College is not to well calculated to make scholars, nor Harvard so well calculated to make scientista aor Princeton so well calculated to make theologians, as many of our jails are calculated to make criminals. All that those men to not know of crime after they have been n that dungeon for some time, Satanic nachination cannot teach them. In the insufferable stench and sickening surroundings of such places there is nothing but disease for the body, idiocy for the mind, and death for the soul. Stifled air and darkness and vermin never turned a thief into an honest

We want men like John Howard and Sir William Blackstone and women like Elizabeth Fry to do for the prisons of the United States what those people did in other days for the prisons of England. I thank God for what Isaac T. Hopper and Dr. Winss and Mr. Harris and scores of others have ione in the way of prison reform, but we want something more radical before will some the blessing of him who said, "I was in prison, and ye came unto me."

Again, in your effort to arrest this plague Again, in your effort to arrest this plague of crime you need to consider untrustworthy officials. "Woe unto thee, O land, when thy king is a child, and thy princes drink in the morning." It is a great calamity to a city when bad men get into public authority. Why was it that in New York there was such unparalleled crime between 1835 and 1871? It was because the indeed of reliable such unparalleled crime between 1000 and 1871? It was because the judges of police in that city at that time for the most part were that city at that time for the most part were as corrupt as the vagabonds that came before them for trial. Those were the days of high carnival for election frauda assassination and forgery. We had all kinds of rings. There was one man during those years that got one hundred and twenty-eight thousand llars in one year for serving the public.

It is no compliment to public authority when we have in all the cities of the country, walking abroad, men and women notoric for criminality unwhipped of justice. Th are pointed out to you in the street day by day. There you find what are called the "fences," the men who stand between the thief and the honest man, sheltering the thief, and at a great price handing over the goods to the owner to whom they belonged. There you will find those who are called the "skinners," the men who hover around Wall street, with great sleight of hand in bonds and stocks. There you find the funeral thieves, the people who go and sit down and mourn with families and pick their pockets. And there you find the "confidence men," who borrow money of you because they have a dead child in the house and want to have a teach they have a dead child in the house and want to

their faces in the Rogues' Gallery, yet doing nothing for the last five or ten years but defraud society and escape justice. When these people go unarrested and unpunished it is putting a high premium upon vice and saying to the young criminals of this country, "What a safe thing it is to be a great criminal?" Let the law swoop upon them. Let it be known in this country crime will have this country crime will have no quarter; that the detectives are after it; that the police club is being brandished; that the iron door of the prison is being opened; that the irot door of the prison is being opened; that the judge is ready to call on the case. Too great leniency to criminals is too great severity to

society Again in your effort to arrest this plague of crime, you need to consider the idle population. Of course I do not refer to people who are getting old, or to the sick or to those who cannot get work, but I tell you to look out for those athletic men and women who will not work. When the French noblemas was asked why he kept busy when he had so large a property, he said, "I keep on engraving so I may not hang myself." I do not care who the man is, you cannot afford to be idle. It is from the idle classes that the criminal classes are made up. Character, like water, gets putrid if it stands still too g. Who can wonder that in this world, ere there is so much to do, and all the hosts of earth and heaven and hell are plunging into the conflict and angels are flyng and God is at work and the universe is a-quake with the marching and counter-marching, that God lets His indignation fall

upon a man who chooses idleness.

I have watched these do-nothings who spend their time stroking their beard and retouching their toilet and criticising in dustrious people, and pass their days and rights in barrooms and club houses, lounging and smoking and chewing and cardplaying. They are not only useless, but they are dangerous. How hard it is for them to while away the house, lounging the control of the control they are dangerous. How hard it is for weeping One of Bethany! Oh, thou them to while away the hours! Alas, for lying One of the cross! Have mercy on the them! If they do not know how to while away an hour, what will they do when they have all eternity on their hands! These men for a while amoke the best cigar:

| Alaa, for a straight of the cigarian in the away an hour, what will they do when they have all eternity on their hands! I have preached this sermon for four or These men for a while smoke the best cigars and wear the best clothes and move in the highest spheres, but I have noticed that society. Because I want you to be more

women—people as able to work as you and I are. When they are received no longer at one police station because they are "repeation by go to some other station and so they keep moving around. They get their food at house doors, stealing what they can lay their hands on in the front basement while the servant is spreading the bread in the back basement. They will not work.

They are a way in the country district. while the servant is spreading the bread in the back basement. They will not work. Time and again, in the country districts, they have wanted hundreds and thousands of laborers. These men will not go. They Me." That would not want to work. I have tried them. I loglorious uses. have set them to sawing wood in my cellar to see whether they wanted to work. I offered to pay them well for it. I have heard the saw going for about three minutes, and then I went down, and lo! the wood, but no saw! They are the pest of society, and they stand in the way of the Lord's poor who who ought to be helped, and must be helped,

and will be belood. While there are thousands of industrious men who cannot get any work, these men who do not want any work come in and make that plea. I am in favor of the restoration of the old fashioned whipping postor just this one class of men who will not or just this one class of men who will not work—sleeping at night at public expense in the station house; during the day getting their food at your doorstep. Imprisonment loss not scare them. They would like it. Blackwell's Island or Singley would be a comfortable home for them. onse, for they like thin soup, if they can

I propose this for them: On one side of them put some healthy work; on the other side put a rawhide, and let them take their choice. I like for that class of people the

and bleeding, to fight the hounds.

There is a vast underground New York and Brooklyn life that is appalling and shameful. It wallows and steams with putretaction. You go down the stairs, which are wet and decayed with filth, and at the botiom you find the poor victims on the floor, sold, sick, three-fourths dead, slinking into a till darker corner under the gleam of the antern of the police. There has not been a breath of fresh air in that room for five years, literally. The broken sewer empties ts contents upon them, and they lie at night in the swimming flith. There they are, man, women, children; black, whites; Mary Mag-falen without her repestance, and Lazarus without his God. These are "the dives" into which the pickpockets and the thieves go. as

well as a great many who would like a differ-int life but cannot get it. These places are the sores of the city, which bleed perpetual corruption. They are the underlying volcano that threatens us with a Caraccas earthquake. It rolls and toars and surges and heaves and rocks and plasphemes and dies, and there are only two satisfies for it—the police court and the Pot-ler's field. In other words, they must either to to prison or to hell. Oh, you never saw t, you say. You never will see it until on the day when those staggering wretches thall come up in the light of the judgment ihrone, and while all hearts are being re-realed, God will ask you what you did to

There is another layer of poverty and dessitution not so squalid, but almost as help-less. You hear the incessant wailing for bread and clothes and fire. Their eyes are read and clothes and hre. Their eyes are sunken. Their cheek bones stand out. Their hands are damp with slow consumption. Their flesh is puffed up with dropsies. Their breath is like that of the charnel house. They hear the roar of the wheels of fashion overhead and the gay laughter of men and patients and wooder with God area to the naidens and wonder why God gave to others to much and to them so little. Some of them thrust into an infidelity like that of the poor German girl who, when told in the midst of her wretchedness that God was good, said:
"No; no good God. Just look at me. No
good God."

In this cluster of cities whose cry of want I thus cluster of cities whose cry of want I interpret there are said to be, as far as I san figure it up from the reports, about three hundred thousand honest poor who are dependent upon individual, city and State sharities. If all their voices could come up at once it would be a groan that would shake at once it would be agroan that would shake the foundations of the city and bring all sarth and heaven to the rescue. But for the most part it suffers unexpressed. It sits in tilence gnashing its teeth and sucking the blood of its own arteries waiting for the judgment day. Oh, I should not wonder if an that day it would be found out that some the shad some things that helps rest to them. have a dead child in the house and want to bury it, when they never had a house or family; or they want to go to England and get a large property there, and they want you to pay their way and they will send the money back by the very next mail.

There are the "harbor thieves," the "shoplifters," the "pickpockets," famous all over the cities. Hundreds of them with their faces in the Royang Gallery wat do be used their hunger for a little while; some wasted candle or gas jet that might have kindled up their darkness; some fresco on the selling that would have given them a roof; their faces in the Royang Gallery wat do. jewel which, brought to that orphan girl in time, might have kept her from being growded off the precipices to an unclean life; some New Testament that would have told

Oh, this wave of vagrancy and hunger and uakedness that dashes against our front foor step! If the roofs of all the houses of sestitution could be lifted so we could look sown into them just as God looks, whose nerves would be strong enough to stand it? And yet there they are. The fifty thousand swing women in these three cities, some of ibsm in hunger and cold, working night after night, until sometimes the blood spurts

from postril and lips. How well their grief was voiced by that sespairing woman who stood by her invalid husband and invalid child, and said to the ausband and invalid child, and said to the city missionary: "I am down hearted. Everything's against us; and then there are other things." "What other things." said the city missionary. "Oh," she replied, "my sin." "What do you mean by that?" "Well," she said, "I never hear or see anything good. It's work from Monday morning till Saturiay night, and then when Sunday comes I can't so out and I walk the floor and it. can't go out, and I walk the floor, and it makes me tremble to think that I have got to meet God. Oh, sir, it's so hard for us. We have to work so, and then we have so much trouble, and then we are getting along so poorly; and see this wee little thing growing weaker and weaker; and then to think we are not getting nearer to God, but floating away from Him. Oh, sir, I do wish I was ready to die."

I should not wonder if they had a good feal better time than we in the future, to

bigliest spheres, but I have noticed that very soon they come down to the prison, the almshouse, or stop at the gallows.

The police stations of this cluster of cities furnish annually between two and three hundred thousand lodgings. For the most part these two and three hundred thousand lodgings are furnished to able bodied men and women—people as able to work as you and I skillful manipulation of wives and mothers are. When they are received no longer at the statement of the in the last day He would run His hand over it and say, "I was naked and ye clothed Me." That would be putting your garments

But more than that, I have preached the ermon because I thought in the contrast fou would see how very kindly God had lealt with you, and I thought that thousands of you would go to your comfortable somes and sit at your well-filled tables and t the warm registers, and look at the round aces of your children, and that then you ould burst into tears at the review of God's oodness to you, and that you would go to our room and lock the door and kneel down

"O Lord, I have been an ingrate; make no Thy child. O Lord, there are so many jungry and untilad and unsheltered to-day, I shank Thee that all my life Thou bast taken uch good care of me. O. Lord, there are so cany sick and crippled children to-day, I bank Thee mine are well—some of them of arth, some of them in heaven. Thy good less, O Lord, breaks me down. Take me cess, O Lord, breaks inc down. Take me ince and forever. Sprinkled as I was many cars ago at the altar, while my mother held no, now I consecrate my soul to Thee in a

"For sinners, Lord, Thou cam'st to bleed, And I'm a sinner vile indeed; Lord, I bulleve Thy grace in free, O magnify that grace to me."

### A RECIPE FOR A DAY.

Take a little dash of water cold And a little leaven of prayer, And a little bit of sunshine gold Dissolved in the morning air.

Add to your meal some merriment
And a thought for soth and kin.
And then, as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love
And a little whiff of play,
Let a wise old book and a glance above
Complete the well-made day.

—Sele

### EVERY-DAY TABLE RULES.

We have lessons upon all sides for the buying, preparing, and serving of food; but how to manage the dishes, and how to eat properly is also very necessary knowledge. A confused, badly-served meal is a ruined one, no matter how choice or how daintily cooked.

Before the meal is announced, let the glasses be filled at each plate, and the pitcher of water left upon the table.

mother will be helped first, and the childen in turn according to their ages. I consider it in better taste for no one to commence eating until all are served; but at the present time, it is a matter of choice on the part of each person, and, as a rule eating begins as soon as the plate reaches one.

Now the dinner should be brought on, and helped in the same ord r as the soup. Should you desire to be helped twice from any one dish, in passing back your plate place the knife and fork on the side, but never take them

chicken?" etc.

When the dinner is finished, and before the dessert is brought on, let the servant remove the platters, vegetable dishes, bread tray, butter dish, etc.; then let all the knives, forks, and spoons be removed on the small server; then let the individual butter dishes, sal ers; and small dishes, if used for vegetables (though all vegetables are served now on the plate with your meat), be removed in the same manner, after the plates have been carried

It is almost impossible to keep house without a quantity of these small servers or tray . You will see, if you stop to think, what a convenient and neat way it is; for really the dishes are "picked up" and ready to wash, and all of a kind together. It also protects silver knives, forks and spoons from being marred

bringing on the dessert.

Should you have guests for dinner, let the host take in the lady you wish to honor; or if there is no distinction to be made, then the eldest lady, to whom deference should always be paid. The host and lady should enter the diningroom first, placing the lady at his right hand at the table, the other guests should follow, and the hostess always last, with the gentleman she wishes to show the most favor, or the husband of

the lady the host has at his right. When a table is served, the servant should always pass all dishes on the left of each person, so leaving the right hand free, and thus avoid awkwardness on the part of the person served. No one should leave the table until the hostess rises, which is a signal for all to do the same. - Helen M. Burbank in The Household.

# Hot Water Relieves Thirst.

which they have been accustomed. bil.ty of the stomach and bowels.

Mics Phobe Couzins, Secretary of the Board of Lady Managers of the World's Fair, receives a salary of \$2,000. which is quite out of proportion with the very generous sum received by the Secretary of the National Commission.

A woman's agricultural school is one of the new English projects. Practical instruction in poultry raising and dairy farming on the Devonshire principle will be the principal branches taught.

Miss Annie Patterson a woman doctor of music, conducted a Mendelssohn concert in Dublin in the most approved form. She also took part in the performance with the musical doctors of the sterner sex.

If only the family are present,

If soup is first, when through, let the servant bring a small Japan server, and going to the right of each person, collect all the spoons; then, in the same manner, only on a round server, let her take all the soup plates, holding the server firmly in one hand, and piling the plates in order.

off or rest then on the table cloth.

Never ask a person at your table to "have more" of anything. It is entirely out of place and very inelegant; rather, "Can I serve you with some

After the dinner has been removed, the table should be crumbed before

If tea or coffee be served with the dinner, remove the cups and saucers. "after dinner" coffee is served, bring it on after dessert, or just before leaving the table. In many houses it is served in the drawing-room or library directly after leaving the table; but this is more a foreign custom, and finds little favor in this country.

It is a mistake to believe that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the free use of drinks below sixty degrees; in fact, a higher temperature is to be preferred; and those who are much troubled with thirst will do well to try the advantage to be derived from hot drinks, instead of cold fluids to Hot drinks also have the advantage of aiding digestion, instead of causing de-

MRS. ULIVE THORNE MILLER, who is a devoted member of several New York pared a little book which she calls clubs, with directions for the organization of such bodies, and a model of a constitution. She has endeavored to: make the work as complete and as helpful as possible.

# SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 26. 1891. Nineyeh Brought to Repentance.

LESSON TEXT.

(Jonah 3: 1-10. Memory verses: 9, 10)

LESSON PLAN. TOPIC OF THE QUARTER: Sinning

GOLDEN TEXT FOR THE QUARTER: Godliness is profitable unto all things. 1 Tim. 4:8.

LESSON TOPIC: Returning to the

1 Warning, vs. I-4. 2. Return, vs. 5-9. LESSON OUTLINE: 3. Pardon, v. 10.

GOLDEN TEXT: The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they rep nted at the preaching of Jonas; and, behold, a greater than Jonas is here .- Luke 11: 32.

DAILY HOME READINGS: M.-Jonah 3: 1-10. Returning to the Lord. T.-Jonah 4: proved. W.-Isa 55: 1-13. Return to the Lord invited.

T .- Mal. 3:1-18. Return to the Lord invited. F.-Deut. 3:1-20. Return to the Lord rewarded. S.-1 Sam. 7:1-12. Return to the Lord rewarded.

S.-Hos. 14.1-9. Return to the Lord urged.

# LESSON ANALYSIS.

I. WARNING.

1. The Gracious Jehovah: The word....cam e....saying, Arise ...and preach (2).

I will hear; for I am gracious (Exod. 22:27) Thou art a God ready to pardon, gracious (Neh. 9; 17). Hath God forgotten to be gracious? (Psa. 77:9). I knew that thou art a gracious God

(Jonah 4:2). II. The Great City: Nineveh was an exceeding great

city (3). He went forth into Assyria, and builded Nineveh (Gen. 10:11). Go to Nineveh, that great city (Jonah 1:21. Nineveh was . . . of three days' journey

(Jonah 3:3). Wherein are more than six score thousand persons that cannot discern (Jonah 4:11). III. The Solemn Warning:

Yet forty days, and Nineveh shall be overthrown (4). Up, get you out; ... the Lord will destroy the city (Gen. 19: 14).

Get you up, ... that I may consume them (Num. 16: 45). Cry against it: for their wickedness is come up (Jonah 1: 2). He will miserably destroy those miser-

able men (Matt. 21: 41). 1. "The word of the Lord came unto Jonah the second time." (1) An authoritative message; (2) A disregarded message; (3) A repeated message; (4) A saving message

2. "Preach unto it the preaching that I bid thee." (1) The preacher; (2) The hearers; (3) The message; (4) The Author.-Preaching From God; (2) By Jonah; (3) To Nineveh; (4) For salvation.

3. "Yet forty days, and Nineveh shall be overthrown." (1) An appointed doom; (2) A gracious probation.

## II. RETURN.

The people of Nineveh believed God

Anger also went up; ... because they believed not (Psa. 78: 21, 22). I told you earthly things, and ye believed not (John 3: 12). He that disbel eveth shall be condemned (Mark 16: 16).

He that cometh to God must believe (Heb. 11:6). II. Repentance: They proclaimed a fast, and put on

sackcloth (5). The king ... . covered him with sackcloth, and sat in ashes (Jonah 3: 6). They repented at the preaching of Jonah (Matt. 12: 41).

Repent ye, and be baptized every one of you (Acts 2: 38). III. Supplication: Let them cry mightily unto God (8). Cease not to cry unto the Lord our God for us (1 Sam. 7: 8).

They cry unto the Lord, ... and he saveth them (Psa. 107: 19). Sanctify a fast,....and cry unto the Lord (Joel 1: 14). Who knoweth whether God will not turn? (Jonah 3: 9).

1. "The people of Nineveh believed God." (1) A sinful nation; (2) A stirring rebuke; (3) A sincere faith; (4) A generous pardon. 2. "Let them cry mightily unto God." (1) Sin; (2) Faith; (3) Ponitonce; (4) Prayer; (5) Pardon.

to be rendered. III. PARDON. I. Cod's Interest in Man's Affairs: And God saw their works (10).

The eves of the Lord run to and fre (2 Chron. 16; 99). and Brooklyn women's clubs, has pre- His eyes are upon the ways of a man (Job 34: 21). 'The Woman's Club: a Practical Guide The eyes of the Lord are in every and Manual." In this she gives de-scriptions of different kinds of women's The eyes of the Lord are upon the righteons (1 Pet. 3; 12).

> II. Man's Abandonment of Evil Waye: Put away the evil of your doings (Isa.

Let the wicked forsake his way (lea 55: 7). Turn ye, turn ye from your evil ways (Ezek, 33: 11).

Enter we in by the narrow gate (Matt. III. God's Withholding of Evil Consequences:

The evil, which he said he would do: ... he did it not (10).

He will have mercy upon him (Iss. 55: if that nation ... turn from their evil, I will repent (Jer. 18: 8. The Lord repenteth concerning this; It

hall not be (Amos 7: 3).

(Jonah 4: 11). 1. "God saw their works." (1) The works of men; (2) The observations of God.—(1) Men's works; (2)

Should not I have pity on Nineveh?

God's sight. 2. "They turned from their evil (1) Their evil career; (2) Their decisive turn; (3) Their new

ontlook. 3. "God repented of the evil." (1) Repentance as an act of man; (2) Repentance as an act of God.

# LESSON BIBLE READING.

FRUITS OF REPENTANCE.

Demanded (Matt. 3:8; Acts 26:20). Humility (2 Chron. 7: 14; Jas. 4: 9, 10 Confession (Lev. 26: 40-42; Job 33:

Faith (Matt. 21:32; Mark 1:15). Prayer (1 Kings 8: 33, 34; Acts 8: 22). Conversion (Acts 3: 19; Acts 26: 20). Enlarged zeal (2 Cor. 7:10, 11). A gift of God (Acts 11:18; 2 Time

## LESSON SURBOUNDINGS.

INTERVENING EVENTS .- The second chapter of the Book of Jonah contains the prayer of Jonah "unto the Lord his God out of the fish's belly." The penitent and humble prayer was answered, and, at the command of Je-hovah, the fish 'vomited out Jonah ppon the dry land." The lesson fol-

PLACES. - It is not stated where Jonah was when the second message came to him. Probably he returned at once to Gathhepher, his home Nineveh is first mentioned in Genesis 10: 11. According to the Revised Version, its founder was Nimrod ("he went forth into Assyria, and builded Nineveh," etc.) So the margin of the Authorized Version also. It became the capital city of Assyria, but may not have been so at the time Jonah visited it. It was destroyed in B. C. 625 or 606. Recent discoveries confirm the biblical statements respecting its size and magnificence. It was situated on the eastern bank of the river Tigris, opposite the town now called Mosul. There is some discussion as to how much of the extended group of ruins belonged to the city in the days of Jonah, but nothing has been found to militate against the

truthfulness of the biblical statements. TIME. - Probably not long after the date of the last lesson. Some place all the events of the book in the latter part of the reign of Jeroboam II. Persons.-Jonah, the king and peo-

le of Nineveh. The name of the king is not given, and the uncertainty as to the exact date and other circumstances prevent an identification with any of the kings of Assyria, a list of whom has been recovered. INCIDENTS .- The word of the Lord

comes to Jonah a second time, the command being even more pronounced. The prophet obeys. Entering the great city one day's journey, he proclaims its destruction in forty days. The prople believe, and proclaim a fast. Even the king puts on sack-cloth, and issues a proclamation forbidding all to eat or drink, and commanding penitence and prayer. Their penttence is recognized. and the threatened evil is wi hheld.

## PERSONAL.

Among the really distinguished artists in the woman's world is Miss Ottilie Bode of London, who is the proud possessor of the golden star given by the Drawing Society of Great Britain and Ireland. Besides being a gifted painter of flowers, landscapes, and figures. she is an accomplished linguist as well. French, German, Dutch and English are equally familiar to her, and in her little salon, whose walls she has decorated with bunches of wild flowers and trailing vines, she discusses the latest novel in any language or the latest scientific or philosophical work in any tongue.

ITALY has a great organization of industrious women, of which Queen Marguerite is the honorary President. Except ye repent, ye shall all in like manner perish (Luke 13; 3). It is one of the most remarkable associations of the day, composed of the most eminent women in Rome, and before it twice each week, the most celebrated orators of the day lecture on subjects on the education and advancement of women. Among its members are the Countess Gigliucci, for whom Rossim wrote his "Stabat Mater!" the Countess Lovatelli, the most distinguished literary woman in Rome and the only woman member of the German Institute of Archoology; Signora Man-cini, who has translated "The Cricket on the Hearth" into Italian and written many romances, and Louisa Sarardo. (1) A sinful nation; (2) A | who is devoted to historical researches.

Tirr Chicago woman health inspectors are demonstrating the wisdom of their appointment by faithful service. There are five of these women em-3. "Let them turn every one from his evil way." (1) Evil ways to be abandoned; (2) Unanimous action wear a badge of authority, a star, which empowered with police authority to is usually concealed until its exhibition is necessary in obstinate cases. Their special duty is, of course the inspection of the anitary condition of the places where woman and children are em-

ployed. SEVERAL statues of noted women are now being completed to be set in public places in commemoration of the services accomplished for the world. Mrs. Terhune (Marion Harland) is engaged in procuring funds for Mary, the mother of Washington. Queen Isabella of Spain is to have a statue in Chicago, and Susan B. Anthony's seniptured likeness is to be completed some time

within the year.