## REV. DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject : "Mend the Nets."

TEXT: "James the son of Zebedne, and John his brother, in a ship with Zebedes their father, mending their nets."—Mat-

"I go a fishing," cried Simon Peter to his comra ies, and the most of the apostles had hands hard from fishing tackle. The fisheries of the world have always attracted attention. In the Third century the queen of Egypt had for pin money four hundred and seventy thousand dollars, received from the fisheries of Lake Moeris. And if the time should ever come when the immensity of the world's population could not be fed of the world's population could not be fell by the vegetables and meats of the land, the see has an amount of animal life that would feed all the populations of the earth, and fatten them with a food that by its phosatten them with a food that by its phosphorus would make a generation brainy and intellectual beyond anything that the world has ever imagined. My text takes us among the Galilean fishermen. One day, Walter Scott, while hunting in an old drawer, found among some old fishing tackle the manuscript of his immortal book "Waver-lay" which had not away there are a protey," which he had put away there as of no worth, and who knows but that to-day we may find some unknown wealth of thought while looking at the fishing tackle in the

It is not a good day for fishing, and three men are in the boat repairing the broken fishing nets. If you are fishing with a hook and line and the fish will not bite it is a good time to put the angler's apparatus into better condition. Perhaps the last fish you hauled in was so large that something snapped. Or You were fishing with a net there was a highty floundering of the scales, or an ex-posed nail on the side of the boat which broke some of the threads and let part or all of the captives of the deep escape into their natural alement. And hardly anything is more provoking than to nearly land a score or a hundred of trophies from the deep and when you are in the full glee of hauling in the spotted reasures through some imperfection of the act they splash back into the wave.

This is too much of a trial of patience for most fishermen to endure, and many a man ordinarily correct of speech in such circum-stances comes to an intensity of utterance injustifiable. Therefore no good fisherman considers the time wasted that is spent in mending his net. Now the Bible again and again represents Christian workers as fishers of men, and we are all sweeping through the sea of humanity some kind of a net. In deed, there have been enough nets out and snough fishermen busy to have landed the whole human race in the kingdom of God long before this. What is the matter? The spel is all right, and it has been a good time for catching souls for thousands of rears. Why, then, the failures? The trouble is with the nets, and most of them need to be mended. I propose to show you what is the matter with most of the nets and how to mend them. In the text old Zebedee and his two boys, James and John, were doing a good thing when they sat in the boat mend-

ng their nets. The trouble with many of our nets is that the meshes are too large. If a fish can get his gills and half his body through the network, he tears and rends and works his way out and leaves the place through which he squirmed a tangle of broken threads. The Bible weaves faith and works right together, the law and the Gospel, righteousness and forgiveness. Some of our nets have meshes so wide that the sinner floats in and out and is not at any moment caught for the heavenly landing. In our desire to make everything so easy, we relax, we loosen, we widen. We let men after they are once in the Gospel net escape into the world and go into indulgences and swim all around Galilee, from rorth side to south side and from east side to west side, expecting that they will come back again We ought to make it easy for them to get into the kingdom of God, and, as far as we can, make it impossible for them to get out.

captured for God and heaven. The net was not intended to be any restraint or any hindrance. What you did before you were a Christian, do now. Go to all styles of amusement, read all the styles of books, engage in all the styles of behavior as before you were converted." And so through these meshes of permission and laxity they wriggle out through this opening and that opening, tearing the net as they go, and soon all the souls that we expected to land in heaven be-fore we know it are back in the deep sea of the world. Oh, when we go a-Gospel fishing et us make it as easy as possible for souls to get in, and as hard as possible to get out.

There should be no rivalry between

The poor advice nowadays to many is:
"Go and do just as you did before you were

churches. Each one does a work peculiar to itself. There should be no rivalry between inisters. God never repeats Him He never makes two ministers alike, and each one has a work that no other man in the universe can accomplish. If fishermen are wise, they will not allow their nets to en-tangle, or if they accidentally get intertwisted, the work of extrication should be kindly and gently conducted. What a glad spectacle for men and angels when on recent dedication day ministers of all denominations stood on this platform and wished for each other widest prosperity and usefulness, but there are cities in this country where there is now going on an awful ripping and rending and tearing of fishing nets. Indeed, all over Christendom at this time there is a great war going on between

fishermen, ministers against ministers.

Now I have noticed a man cannot fish and fight at the same time. He either neglects his net or his musket It is amazing how much time some of the fishermen have to look after other fishermen. It is more than I can do to take care of my own not. You see the wind is just right, and it is such good time for fishing, and the fish are coming in so rapidly that I have to keep my eye and hand busy. There are about two hundred million souls wanting to get into the kingdom of God, and it will require all the nets and all the boats and all the fishermen of Christendom to safely land them.

Oh, brethren of ministry! Let us spend our time in fishing instead of fighting. But if I angrily jerk my net across your net, and you jerk your net angrily across mine, we will soon have two broken nets and no lish. The French revolution nearly destroyed the French fisheries, and ecclesiastical war is the worst thing possible while hauling souls into the kingdom. I had hoped that the millennium was about to dawn, but the lion is yet too fond of the lamb. My friends, I notice in the text that James, the son of Zebedea, and John, his brother, were busy not mending somebody else's nets but mending their own nets, and I rather think that we who are engaged in Christian work in who are engaged in Christian work in latter part of the nineteenth century will require all our spare time to mend our own nets. God help us in the important

In this work of reparation we need to put into the nets more threads of common sense.

When we can present religion as a great practicality we will catch a hundred souls where now we catch one. Present religion as an intellectuality and we will fail. Out in the fisheries there are set across the waters what are called gill nets, and the fish put their heads through the meshes and them cannot withdraw them because they are caught by the gills. But gill nets cannot be of any service in religious work. Men are never caught for the truth by their heads; if is by the heart or not at all. No argument is by the heart or not at all. No argument ever saved a man, and no keen analysis ever brought a man into the kingdom of God. Hears work, not head work. Away with your gill nets! Sympathy, helpfulness, con-solation, love, are the names of some of the threads that we need to weave in our Gospel

mets when we are mending them.

Again, in mending our nets we need also to put in the threads of faith and tear out all the tangled meshes of unbelief. Our work is successful according to our faith. The man who believes in only half a Bible, or the

Bible in spots; the man who thinks he cannot persuade others; the man who halts, doubting about this and about that, will be a failure in Christian work. Show me the man who rather thinks that the garden of Eden may have been an allegory, and is not quite certain but that there may be another chance after death, and does not know whether or not the Bible is inspired, and I tell you that man for soul saving is a poor stick. Faith in God and in Jesus Christ, and the Holy Ghost, and the absolute necessity of a regenerated heart in order to see God in seace, is one thread you must have in your

mended net or you will never be a successful fisher for men. Why, how can you doubt!

The hundreds of millions of men and women now standing in the courch on earth, and the hundreds of millions in heaven, attest the power of the Gospel to save. With more than a certainty of a mathematical demonstration, let us start out to refer all nations. The rottenest thread you are to tear out of your net is unbelled, and the most important thread you are to put in it is faith. Faith in God, triumphant faith, everlasting faith. If you cannot trust the infinite, the holy, the immipotent Jehovah, who can you trust? Oh, this important work of mending our nets! If we could get our nets right we would accomplish more in soul-saving in the next year than we have in the last twenty years. But where shall we get them mended? Just where the old Zebedee and

his two boys mentel their nets-where you are. "James, why don't you but your oar in Lake Galilee, or hoist your sall and land at Capernaum or Tiberias or Gardara, and seated on the bank mend your net? John, way don't you go ashore and mend your ast? No, they sat on the guards of the boat, or at the prow of the boat, and they took no the wooden blocks, and went to work: sev-ing, sewing; tying, tying; weaving, weaving; pounding, pounding, until, the net mended, they push it of into the sea and drop paddle and hoist sail, and the cutwater went through amid the shoals of fish, some of the descendants of which we had for breakfast one morning while we were encamped on the beach of beautiful Gallies. James and John had no time to go ashore. They were not fishing for fun, as you and I do in summer time. It was their livelihood and that of their families. They mended their nets where they were, in the ship.

"Oh," says some one, "I mean to get my net mended, and I will go down to the public about evolution and about the scientists say about evolution and about the survival of the necest, and I will read up what the theologians say about advanced thought, will leave the ship awhile, and will go ashor and stay there until my net is mended." Do that, my brother, and you will have no net left. Instead of their helping you mend your net, they will steal the pieces that re main. Better stay in the Gospel boat, where you have all the means for mending your net. What are they, do you ask! I answer all you need you have where you are, namely. a Bible and a place to pray. The more you study evolution, and adopt what is called advanced thought, the bigger fool you will be. Stay in the ship and mind your net That is where James the son of Zebedee and John his brother staid. That is where all

who get their nets mended stay.

These dear brethren of all denominations, afflicted with theological fligets, had better to to mending nets instead of breaking them. Before they break up the old religion and ry to foist on us a new religion let them go hrough some great sacrifice for God that will prove them worthy for such a work, taking the advice of Talleyrand to a man who wanted to upset the religion of Jesus Christ and start a new one, when he said "Go and be crucified and then raise yourself from the grave the third day!" Those who Those who propose to mend their nets by secular skep-tical books are just like a man who has just for Trout," and then on Saturday morning, his last day out, goes to the river to ply his art, but that day the fish will not bite, and

late on Saturday night he goes home with empty basket and a disappointed heart. Meanwhile a man who never sawa big library in all his life, has that week caught with an old fishing tackle, enough to supply his own table and the table of all his nei bors, and enough to salt down in barrels for the long winter that will soon come in. Alas! Alas! If, when the Saturday night of our life drops on us it shall be found that we have spent our time in the libraries of worldly philosophy, trying to mend our nets, and we have only a few souls to report as brought to God through our instrumentality, while some humble Gospel fisherman, his library made up of a Bible and an almanac, shall come home laden with the results, his trophies the souls within fifteen miles of his log cabin meeting house.

In the time of great disturbance in Naples in 1649 Massaniello, a bare footed fishing boy, dropped his fishing rod, and by strange magnetism took command of that city of six hundred thousand souls. He took off his fishing jacket and put on a robe of gold in the presence of howling mobs. He put his hand on his lip as a signal, and they were rent. He waved his hand away from him, and they retired to their homes. Armies passed in re-view before him. He became the nation's idol. The rapid rise and complete supremacy of that young fisherman. Massaniello, has no parallel in all history. But something equal to that and better than that is an everyday

occurrence in heaven. God takes some of those, who in this world were fishers of men, and who toiled very humbly, but because of the way they mended their nets and employed their nets after they were mended, and suddenly hoists them and robes them and scepters them and crowns them and makes them rulers over cities, and He marches armies of saved ones before them in review, Massaniellos unhonored on earth, but radiated in heaven. The fisher boy of Naples soon lost his power, but those people of God who kept their nets mended and rightly swung them shall never lose their exalted place, but shall reign forever and ever and ever. Keep that reward in sight.

But do not spend your time fishing with hook and line. Why did not James, the son of Zebedee, sit on the wharf at Cana, his feet hanging over the lake and with a long pole worm on the hook dipped into wave, wait for some mullet to swim up and be caught? Why did not Zebedee spend his afternoon trying to catch one eel? No; that work was too slow. These men were not mending a hook and line; they were mend-ing their nets. So let the church of God not be content with having here one soul and next month another soul brought into the kingdom. Sweep all the seas with nets -scoop nets, seine nets, drag nets, all encom-passing nets-and take the treasures in by hundreds and thousands and millions, and nations be born in a day, and the hemispheres quake with the tread of a ransoming God. Do you know what will be the two most tremendous hours in our heavenly existence! Among the quadrillions of ages which shall roll on, what two occasions will be to us the

The day of our arrival there will be to us one of the two greatest. The second greatest, I think, will be the day when we shall have put in parallel lines before us what Christ did for us and what we did for Christ -the one so great, the other so little. That will be the only embarrassment in heaven. My Lord and my God! What will we do and what will we say when on one side are placed the Saviour's great sacrifices for us and our small sacrifices for Him—His exis, His humiliation, His agonies on one hand, and our poor weak, insufficient sacrifices on the other? To make the contrast less overother? To make the contrast less over-wheiming, let us quickly mend our nets and like the Galilean fishermen may we be divine-ly helped to cast them on the right side of

The Queen's favorite dogs, upward of thirty in number, were photographed recently at the royal kennels at Windsor. The animals are Pomeranians, sollies, fox terriers and evel update the control of the ians, soilies, fox terriers and eachunds.

THE RED ANT.

ble Ferocity and Courage.

"Eha," the well-known Anglo-Indian naturalist has just contributed to the Natural History society of Bombay an interesting and characteristic paper on the habits of the red ant. That the scientific name of this insect should be "the emerald ant" (camponotus smoragdinus) he conceives may have arisen from the fact that the first specimen which found its way to Europe was a queen, for she is green, and a handsome and striking insect. After dis-

cussing the red ant at home "Eha"

gives some instances from his own ob-

servation of its remarkable ferocity and courage. He says : 'The shepherd in 'Noctes Ambrosianæ,' says that the wasp is the only one of God's creatures which is eternally out of temper. But the shepherd did not know the red ant; nor did I till lately. I thought I did, and by painful experience, too. I had often had reason to notice how they appear to have intimation beforehand of your intention to pass that way. How they run down every branch that stretches across the path and wait with jaws extended, how they fling themselves en you, or drop from above, and, scorning to waste their strength on your hat or clothes, find out the back of your neck and bury their long, sickleshaped mandibles in your flesh. But I lately discovered that all this was only the A. B. C. of their ferocity. One evening I found that a countless multitude of red ants had collected about two trees close to my tent and were making a thoroughfare of one of the ropes. I thought it best to discourage this, so I got some kerosene oil, the best antidote I know for insect pests of any kind, and, dipping a feather into it, began to anoint the rope, thinking in my simplicity that they would not like to cross the oil and would be obliged to find another

on the oiled feather in the spirit of Meltus Curtius. They died of course. but others came on in scores, panting for the same glorious death, and I had to give up my idea of dislodging them by kerosene. "I determined then to try tobacco, for I had always supposed that man was the only animal which could endure the smell of that weed. I lighted a cheroot, and steadily blew the smoke where they were thickest. Never in my life have I seen anything like the frenzy of passion which followed the first few puffs. To be attacked by an enemy of which they could not lay held seemed to be really too much for them. In their rage they lay hold of each other, and, as a red ant never lets go, they were soon linked together by head, legs, and antennæ into one horrible, red, quivering mass. I left

road. There was a perfect storm of

indignation. They rushed together

from both sides and threw themselves

charred limbs, and by their united could not call to mind the name of strength they positively wrenched off that king. So, going to the minister the ash, which remained hanging from of the town, he stated to him that he the tent-rope, by their jaws, while had that morning been reading about scores hurried from both sides with a very wicked king of Egypt; but had fiendish fury to help in worrying it. I then presented the hot end. The foremost ant offered battle without a moment's hesitation, and perished with a fizz, but another and another followed. and I saw plainly that I was beaten again, for the cheroot was going out while their fury only burned the more fiercely. I retired, and after taking counsel with the captain of my guard made a torch of straw and patiently smoked them to death all along the rope. Then I attacked the root of a

tree where they were thickest and left nothing but a black waste. Half an hour later fresh myriads were carrying off the charred remains of their com-

A Heroic Monkey. The following story of a monkey's heroism is told by an Indian paper: "A large ourang outang was very much attached to his pastor and to the baby boy, who was the pet of the whole out in the house, and everybody was while the little boy in his nursery was almost forgotten, and when they thought of him the staircase was all in flames. What could be done? As they were looking up and wondering. a large hairy hand and arm opened the window, and presently the monkey appeared with the baby in his arms, and carefully climbed down over the porch, and brought the child safely to his nurse. Nobody else could have done it, for a man cannot climb like a monkey, and is not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young marquis of

Kildare. General Grant. He was the truest as well as the bravest man that ever lived. Grant was a modest man, a simple man, a man believing in the honesty of his fellows, true to his friends, faithful to traditions and of great personal honor. When the United States district court in Richmond was about to indict General Lee and myself for treason General Grant interposed and said: "I have pledged my word for their safety." This stopped the wholesale indictment of ex-confederate officers, which would have followed. He was thoroughly magnanimous, and above all petty things and small ideas, and, after Washington, was the highest type of manhood America has produced.— Gen. Longstreet, ex-Confederate.

Beer to Great Britain. The new official report of the condition of the English beer-brewing industry shows that Great Britain's 13,-658 braweries produced 20,644,000 barrels of beer in the last fiscal year.

THE LOSS OF THE NOSE. What Happened to a Man Who Re-

An East Indian Insect of Remarksplaced That Organ Wrong. The presence of mind shown by an Ohio physician saved a man a noss, says the Pittsburg Bulletin. That useful member was severed by a fall upon a sharp corner, and the attendant M. D., by promply placing the sundered piece where it belonged, secured a healing "by first intention," and the subsequent restoration of the organ, plus an ugly scar.

Less successful was the replacing of nose by a young man of this city many years ago. While engaged in playfully "fencing" with a companior a reckless pass cleanly cut off the young fellow's nose. He had not studied physiology for nothing, and acting upon this knowledge grabbed the severed organ and clapped it ov the bleeding surface it had just quitted. Then his nose was bound firmly on and nature was left to take her course. She did this admirably. When the bandages were removed the two parts were found to be grown together beautifully. Nothing could be nicer, except that the unfortunate young man had put his nose on upside down! The nostrils stood as open to heaven as the

flues at the apex of a chimney. The memories that come down through a vista of thirty years, since this sad affair took place, are a triffe misty and unreliable as to the subsequent career of the man with the inverted nose. He is believed to be dead. During his life, however, he was known to declare that for purposes of snuff-taking he had the very finest nose in the world, but that to be caught in a heavy shower without au umbrella was tantamount to drowning. Those that are suddenly deprived of a nose should be careful to replace it with the perforations down. Human life is made up of trifles, and some of these have power to engender discomfort when it comes to an upside down

Couldn't Recollect the Name. Senator "Zeb" Vance of North Carolina, says the New York Tribune, tells the following at the expense of one of the district attorneys of his state, though he considerately refrains from "mentioning names." It seems that one day a "professional gentleman" established a faro bank in one of the towns of the district whose public morals it was the duty of the district attorney in question to guard. This fact coming to the knowledge of a lawabiding citizen, the district attorney was immediately informed of the presence of the wicked man of the "chips." The district attorney was engaged in the court-house at the time in the discharge of official duties, and when he got through and retired to his room in the hotel he could not recollect the crime of which the newone week for fishing, and six of the days he spends in reading Isaak Walton's "Complete Angler," and Wheatley's "Red and Line," and Scott's "Fishing in Northern Waters," and Pullman's "Vade Mecum of Fly Fishing to another place, of fered the end of my cheroot, with about an inch of ash upon it. Several about an inch of ash upon it. Several seized it instantly. The heat killed had read in his boyhood days; but here seized it instantly. The heat killed them, but others laid hold of their again his memory was at fault for he forgotten the place in the bible where it was to be found, and, wishing to refer to it immediately, had come to him for the information he desired.

The minister referred the man of the law to the book and chapter, and he retraced his steps with a satisfied air: but his memory proved treacherous again, for when he reached his home he could not recall anything the minister had told him. Determined, however, to vindicate the majesty of the law, he drew an indictment in the usual form and sent it to the grand jury; charging the contumacious individual with having violated the laws of North Carolina in manner and form following, to wit: "Having taken the name of the king of Egypt (name not recollected) in vain."

Capital Punishment.

When the idea of revenge is eliminated from our habits of thought with regard to criminals, says Hugh Pentafamily. One day a fire suddenly broke cost, capital punishment will be esteamed an act of brutality which no running here and there to put it out, community would think of permitting. When we come to clearly understand that the worse criminal a man is, the more it is our duty to deluge him with moral sympathy and help, the more clearly we shall see that the main motive for capital punishment is revenge; because, as I have already said, an execution is neither a warning to possible criminals nor a protec tion to society.

On the contrary, it unquestionably tends to brutalize the minds of the people and familiarize them with the hought of killing. As long as the state employs persons for the express purpose of murdering men, those who are not officially employed and paid for it will also engage in the business.

The Struggle for Employment.

It is curious how the most dangerous trades are overrun by applicants for work. The electric-light companies never find difficulty in securing all the linemen that they want, in spite of the fact that the dangers of their business have been so thoroughly exploited by the newspapers and by recent events. Workmen in the wall paper factories frequently joke over the tradition of their trade that a man's life is usually shortened at least ten years by his work. The same thing is true of the men who handle leather papers and whose lungs become coated with the dust arising from them. In certain factories the air is laden with tiny brass filings, which also hasten the approach

Creation and Development. An "habitue of society" thus describes in a British journal "the creation and development of the species:" "In the beginning providence created man, and subsequently manufactured woman. Somewhat later Christopher Columbus discovered Amerrica, and in A. D. 1870 Albert Edward, prince of Wales, invented the American lady." SUNDAY SCHOOL LESSON. SUNDAY, MAY 8L 1984 The Temple Repaired.

LESSON TEXT. @ Chron. 24 : 4-14. Memory verses: 8-193

LESSON PLAN. TOPIC OF THE QUARTER: Sinning

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

LESSON TOPIC: Restoring God's

1. Spiritual Desolation, vs. 2. Abundant Offerings, vs. LESSON OUTLINE: 3. Effective Work, vs. 12-

GOLDEN TEXT: God loveth a cheerful giver .- 2 Cor. 9:7.

DAILY HOME READINGS:

M.-2 Chron. 24:4-14. Restoring God's house. T .- 2 Kings 12: 4-16. Parallel ac-

count. W.-1 Chron. 29:1-9. Donations for the temple. T .- 2 Chron. 2:1-18. Preparing to build.

F.-2 Chron. 3: 1-17. Progress of the work. S .- 2 Chron. 4:1-22. Progress of the work. S .- 2 Chron. 5: 1-14. The temple completed.

LESSON ANALYSIS. L SPIRITUAL DESOLATION.

I. The Negligent Priesthood: Howbeit the Levites hastened it not

Why repair ye not the breaches of the house? (2 Kings 12:7). They have defiled the priesthood (Neh. 13:29). O priests, that despise my name (Mal

Oh that there were one among you that would shut the doors! (Mal. 1:10). II. The Dilapidated Temple: The sons of Athaliah ... had broken

up the house of God (7). They shall repair the breaches of the house (2 Kings 12:5). They hired masons....to restore the house (2 Chron. 24:12). They polluted the house of the Lord (2 Chron. 36: 14). If any man destroyeth the temple,

him shall God destroy (1 Cor. 3:17) III. The Perverted Utensils: All the dedicated things ... did they bestow upon the Baslim (7). He ... anointed the altar and all its vessels (Lev. 8: II).

Jehoash . . . took all the hallowed things (2 Kings 12: 18). Abaz gathered together the vessels the house )2 Chrop. 28:24). They brought the golden vessels

drank in them (Dan. 5: 3). the house of the Lord." king; (3) the holy purpose.

2. "Gather of all Israel money to repair the house." (1) The needed repairs: (2) The requisite funds; (3) The designated contributors; (4) The appointed collectors,

3, "The dedicated things of the house.. did they bestow upon the Baslim." (1) Dedicated to God; (2) Bestowed upon Baal. — (1) Sacred things; (2) Base perversion;

Vile uses. IL ABUNDANT OFFERINGS. Opportunity to Give: They made a chest, and set it with-

out at the gate (8). The priest took a chest, and bored hole in the lid of it (2 Kings 12:9). Bring ye the whole tithe into the storehouse (Mal. 3 : 10). He sat down over against the treasury (Mark 12:41).

He ... saw the rich ... casting their gifts into the treasury (Luke 21:1). II. Called to Give:

Bring in for the Lord the tax... laid upon Israel (9). Give a portion to seven, yea, even unto eight (Eccl. 11:2). Freely ye received, freely give (Matt.

10:8). Give .... and thou shalt have treasure in heaven (Matt. 19: 21). Give, and it snall be given unto you (Luke 6:38). III. Giving Cheerfully:

All the people rejoiced....and cast into the chest (10). Of every man whose heart maketh him willing ye shall take (Exod. 25: 2). The liberal soul shall be made fat (Prov. 11:25). He that giveth, let him do it with liberality (Rom. 12:8).

God loveth a cheerful giver (2 Cor. 1. "The king commanded, and they made a chest, and set it without at the gate." (1) Devotion in high

places; (2) Opportunity in public "Bring in for the Lord tax....laid laid upon Israel." (1) A tax for the Lord, (2) A tax upon Israel; (3) A

tax to be brought in. 3, "All the princes and all the people rejoiced, and brought in. Unanimous giving; (2) Joyful giving; (3) Abundant giving.

III. EFFECTIVE WORK. I. Skilled Workmen: They hired masons and carpenters to restore the house (12). Them hath he filled with wisdom, to work all ... workmanship (Exod.

35 : 35). Send me a man cunning to work (2 Chron. 2:7). To each one his work (Mark 13: 34). There are diversities of workings (1 Cor. 12 : 6).

II. Diligent Service: The workmen wrought, and the work was perfected (13). Solomon saw the young man that he was industrious (1 Kings 11:28).

The people had a mind to work (Neh.

Do it with thy might (Eccl. 9: 10). In diligence not slothful (Rom. 12:11).

III. Renewed Devotion:
And the offered burnt offerings in the house ... continually (14). They kept the feast, ... and offered the offerings (Ezra 3 : 4).

Also we made ordinances for us (Neh. 10:32). Thy gates also shall be open continu-

ally (Isa. 60: 11)....

They... were continually in the temple, blessing God (Luke 24: 52, 53).

1. "Jehoiada gave it to such as did the work." (1) The generous offering; (2) The faithful workmen; (3) The just paymaster.—(1) Faithful labor; (2) Honest wages; (3) Prompt payment.

2. "So the workmen wrought, and work was perfected." (1) Compe-tent workmen; (2) Faithful service; (3) Perfect results.

3. "They offered burnt offerings....
continually." (1) A prepared place; (2) A willing people; (3) An approved service; (4) A stedfast continuance.

LESSON BIBLE READING.

ITEMS OF THE TEMPLE HISTORY. Robbed by Shishack (1 Kings 14: 25, 26; 2 Chron, 12:9). Repaired by Jehoash (2 Kings 12: 4-14: 2 Chron. 24: 4-13).

Stripped by Jehoash (2 Kings 12 . Stripped by Ahaz (2 Kings 16: 17, 18; 2 Chron. 28: 20, 21). Restored by Hezekiah (2 Chron. 29: 3 36).

Stripped by Hezekiah (2 Kings 18: Polluted by Manasseh (2 Kings 21: 4-7; 2 Chron. 33: 4, 5, 7) Repaired by Josiah (2 Kings 22:3-7; 2 Chron. 34: 8-13). Purified by Josiah (2 Kings 23: 4-7, 11, 12).

25: 9, 13-17; 2 Chron. 36: 18, 19). LESSON SURROUNDINGS.

Destroyed by the Babylonians (2 Kings

ANTECEDENT HISTORY. - The lesson reverts to the history of Judah. The succession was maintained in the house of David. The comparatively long reigns of Asa and Jehoshaphat were marked by piety in the rulers and general prosperity in the kingdom. But Jehoshaphat, by his alliance with Ahab, prepared disaster for his kingdom and family. His oldest son, Jehoram, was married to Athaliah, the daughter of Ahab and Jezebel. Upon the death of Jehoshaphat, Jehoram slew all his brothers. Idolatrous worship was established. Divine judgments came. All the sons of Jehoram but the youngest were killed in an invasion, and the king himself was smitten with disease, and died after a brief reign. Abaziah, his son and successor, while on a visit to his uncle Jehoram, was slain by Jehu, as were also the "king's brethren," probably the sons of the murdered brethren of Jehoram (of Judah). This left no male heirs except the infant children of Ahaziah. Athaliah put all of these to death (save one) and seized the government, reigning for six years. But Jehosheba, a daughter 1. "Joach was reminded to restore of Jehoram, who had married Jehorada (1) The the high-priest, hid the youngest child dilapidated temple; (2) The godly for six years. At the end of that time, Jehoiada, having organized a revolt against Athaliah, produced Joash and publicly crowned him, Athaliah being slain. The houses of Baal were destroyed, and the attempt was made to restore the temple of Jehovah, as the

lesson describes. PLACES,-The scene of most of the lesson is Jerusalem, within the enclosure of the temple. The position of the "chest" (vs. 8-11) is open to discussion. In 2 Kings 12: 9 it is said to have been placed "beside the altar, on the right side as one cometh into the house of the Lord." The simplest exp anation is that it stood at the entrance in to the court of the priests, in which court the altar stood. "The king's office" (v. 11) may not refer to any special place. If it does, it might still be some apartment within the enclosure of the temple.

TIME. -As Joash was a child when he began to reign, and the lesson is placed after his marriage, verses 4 and 5 prob ably refer to a period some years after he began to reign. The main events occurred at and after the twenty-third year of his reign (2 Kings 12: 6). According to the usual chronology, which accepts B. C. 878-839 as the period of the reign of Joash, this would be about B. C. 856. But Davis, accepting B. C. 841-802 as the time of this reign, dates the attempt to repair the temple (twenty-third year of Joash) in B. C. 819. As already explained, this briefer chronology attempts to reconcile the Assyrian inscriptions with the Old Testament records.

Persons.-Joash (or Jehoash), the king of Judah; Jehoiada the high priest his uncle by marriage; Athaliah (see above); the Levites, the king's scribe, the high-priest's officer; the princes of Judah, various workmen.

INCIDENTS .- The desire of Joash to repair the temple; his command to gather money for that purpose; the delay of the Levites. The interview with Jehoiada, in which the king asks why the temple tax has not been raised; the reason the temple needed repair. The new method of collecting by means of a chest, into which the money was cast; proclamation being made in regard to The liberality of the people; the method of counting the money. repairing of the temple; the preparation of new vessels with the surplus money. The worship of Jehovah during the life of Jehoiada. PARALLEL PASSAGE .- 2 Kings 12: 4-

All Hohenzollern Frinces are baptized with water from the Jordan. A great procelain jug of this water is kept in the shop of the castle apothecary, and after every baptism, the water left in the font is carefully returned to this receptacle.

One of the most ingenious lightning arresters yet produced has just been brought out. Is is automatic in its action and the method by which the a paratus is set for enere sivelightning discharges is an . xtremely interestin one. The expansive power of heater air in an inclosed to be beer is utilized in this arrester to argust it for the next