

REV. DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "Mend the Nets."

Text: "James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets."—Matthew 4: 1-2.

"I go fishing," cried Simon Peter to his comrades, and a host of 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 a pinney 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 by the vegetables and meats of the land, sea has an amount of animal life that would feed all the populations of the earth, and I believe them with a food that by its abundance 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, James, Scott, and John, in an old dory, found among some old fishing tackle the manuscript of his immortal book "Waverley," which he had put away there as of no worth, and who knows that to-day we may find some unknown wealth of thought while looking at the fishing tackle in the text?

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 that was caught in the net was so large that something snapped. Or if you were fishing with a net there was a slight floundering of the scales, or an exposed nail on the edge of the net, or some of the threads and let part or all of the net was so large that something snapped. Or if you were fishing with a net there was a slight floundering of the scales, or an exposed nail on the edge of the net, or some of the threads and let part or all of the net was so large that something snapped.

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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.

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THE RED ANT.

An East Indian Insect of Remarkable 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" (componotus smaragdinus) 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 dissecting the red ant at home "Eha" gives some instances from his own observation of its remarkable ferocity and courage. He says: "The shepherd in Noctes Ambrosiane," 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 on you, or drop from above, and scolding to waste their strength on your hat or clothes, find out the back of your neck and bury their long, sickle-shaped 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 road. There was a perfect storm of indignation. They rushed together from both sides and threw themselves 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 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 hold 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 antennae into one horrible, red, quivering mass. I left these, and going to another place, offered the end of my cheroot, with a few inches of ash upon it. Several seized it instantly. The heat killed them, but others laid hold of their charred limbs, and by their united strength they positively wrenched off the ash, which remained hanging from the tent-ropes, by their jaws, while scores hurried from both sides with fish-like fury to help in warring 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 thought with the captain of my guard, I 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 comrades.

A Herod's Monkey. The following story of a monkey's heroism is told by an Indian paper: "A large orang outang was very much attached to his pastor and to the baby boy, who was the pet of the whole family. One day a fire suddenly broke out in the house, and everybody was running here and there to put it out, while the little boy in his nursery was crying for help. 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 red ant 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 is Great Britain. The new official report of the condition of the English beer-brewing industry shows that Great Britain's 13,658 breweries produced 20,644,000 barrels of beer in the last fiscal year. Eight breweries produce between 100,000 and 250,000 barrels, seven between 250,000 and 500,000 barrels, three between 500,000 and 1,000,000 barrels, and one more than 1,000,000 barrels.

THE LOSS OF THE NOSE.

What Happened to a Man Who Replaced That Organ Wrong.

The presence of mind shown by an Ohio physician saved a man a nose, says the Pittsburg Bulletin. That useful member was severed by a fall upon a sharp corner, and the attendant M. D., by promptly placing the severed 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 a nose by a young man of this city many years ago. While engaged in playfully "fencing" with a companion 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 on 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 trifling 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 an umbrella was tantamount to drowning. Those that are suddenly deprived of a nose should be carefully 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 nose.

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 considerably refrains from "mentioning names." It seems that one day a "professional gentleman" established a faro bank in one of the town's 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 law-abiding citizen, the district attorney was immediately informed of the presence of the wicked man of the "palps." 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 newcomer had been guilty, but remembered that it sounded very much like the name of a king of Egypt of whom he had read in his boyhood days; but here again his memory was at fault for he could not call to mind the name of that king. So, going to the minister of the town, he stated to him that he had that morning been reading about a very wicked king of Egypt; but had 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 recollecting) in vain."

Capital Punishment. When the idea of revenge is eliminated from our habits of thought with regard to criminals, says Hugh Pentecost, capital punishment will be esteemed an act of brutality which no 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 protection to society. On the contrary, it unquestionably tends to brutalize the minds of the people and familiarize them with the thought 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 reporter 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 tinny brass filings, which also hasten the approach of death.

Creation and Development. An "habitus 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 America, and in A. D. 1870 Albert Edward, prince of Wales, invented the American lady."

SUNDAY SCHOOL LESSON.

SUNDAY, MAY 21, 1897. The Temple Repaired.

LESSON TEXT. 2 Chron. 24: 4-14. Memory verses: 8-10.

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: Restoring God's House.

LESSON OUTLINE: 1. Spiritual Desolation, vs. 4, 5. 2. Abundant Offerings, vs. 6, 7. 3. Effective Work, vs. 12-14.

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 account. 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. I. SPIRITUAL DESOLATION.

I. The Negligent Priesthood; Howbeit the Levites hastened it not (5). 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. 1: 6). 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 Baalim (7). He... anointed the altar and all its vessels (Lev. 8: 11). Jehoshaphat... took all the hallowed things (2 Kings 12: 18). Ahab gathered together the vessels of the house (2 Chron. 28: 24). They brought the golden vessels... and... drank in them (Dan. 5: 3). 1. "Jehoshaphat was reminded to restore the house of the Lord." (1) The dilapidated temple; (2) The godly king; (3) The holy purpose.

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

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

II. OPPORTUNITY TO GIVE.

1. They made a chest, and set it without at the gate (8).

The priest took a chest, and bored a hole in the lid of it (2 Kings 12: 9). Bring ye the whole tithe into the storehouse (Mal. 3: 10). He set 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 (Ecc. 11: 2).

Freely ye received, freely give (Matt. 10: 8).

Give... and thou shalt have treasure in heaven (Matt. 19: 21).

Give, and it shall 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. 9: 7).

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 places.

2. "Bring in for the Lord tax... 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." (1) 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. 4: 4).

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

III. Renewed Devotion: And he 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 continually (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 the work was perfected." (1) Competent 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 steadfast confidence.

LESSON BIBLE READING. ITEMS OF THE TEMPLE HISTORY. Robbed by Shishak (1 Kings 14: 25; 26; 2 Chron. 12: 9). Repaired by Jehoshaphat (2 Kings 12: 4-14; 2 Chron. 24: 4-13). Stripped by Jehoahaz (2 Kings 12: 17, 18). 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: 16-18). 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). Destroyed by the Babylonians (2 Kings 25: 9, 13-17; 2 Chron. 36: 18, 19).

LESSON SURROUNDINGS. ANTECEDENT HISTORY.—The lesson relates 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 judgment 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. Ahaziah, his son and successor, while on a visit to his uncle Jehoram, was slain by Jehu, and 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 those to death (save one), and seized the government, reigning for six years. But Jehoshaphat, a daughter of Jehoram, who had married Jehoiada the high-priest, had the youngest child for six years. At the end of that time, Jehoiada, having organized a revolt against Athaliah, produced Josiah 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 explanation is that it stood at the entrance 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.—Asa was a child when he began to reign, and the lesson is placed after his marriage, verses 4 and 5 probably 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 Josiah, 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 Josiah) in B. C. 819. As already explained, this briefer chronology attempts to reconcile the Assyrian inscriptions with the Old Testament records.

PERSONS.—Josiah (or Jehoshaphat), 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 Josiah 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 it. The liberality of the people; the method of counting the money. The 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: 4-15.

All Hohenzollern Princes are baptized with water from the Jordan. A great porcelain 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. It is automatic in its action and the method by which the a paratus is set in force is a very interesting one. The expansive power of heated air in an inclosed chamber is utilized in this arrester to "just it for the next discharge."