REV. DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject : The Battle of Greeds.

TEXT: "We that passeth by and meddleth with strife belonging not to him is like one that taketh a dog by the ears."-Proverbs

xxvi., 17. Solomon here deployes the habit of rush. ng in between contestants; of taking part in the antagonisms of others; of joining in fights which they ought to shun. They do no good to others and get damage for them-selves. He compares it to the experiment of taking a dog by the ears. Nothing so irri-tates canines as to be cutched by the lugs. Take them by the back of the neck and lift them and it does not seem to hurt or offend, but you take the dog by the ear, and he will take you with his teeth. In all the history of kennels no intelligent or spirited dog will stand that. "Now," says Solomon, "you go into quarrels or controversies that are not yours and you will get lacerated and torn and bitten. 'He that passeth by and meddleth with strife belonging not to him is like one that taketh a dog by the ears.'"

This is the time of resounding ecclesiastical quarrel. Never within your memory or mine has the air been so full of missiles. The Presbyterian Church has on hand a controversy so great that it finds it prudent to postpone its settlement for at least one more year, hoping that something will turn up. Somebody might die or a new general assembly may have grace to handle the exciting questions. The Episcopal Church has cast out some recalcitrants, and its digestive organs are taxed to the utwoest in trying to assert the second control of the gans are taxed to the utmost in trying to assimilate others. "Shall women preach?"
"Or be sent as delegates to conferences?" questions that have put many of Methodist brethren on the "anxious eat." And the waters in some of the great baptistries are troubled waters. Because of controversies throughout Christendon the air is now like an August afternoon about five o'clock, when it has been steaming hot all day, and clouds are gathering, and there are lions of thunder with grumbling voices and flashing eyes coming forth from their cloudy lairs, and people are waiting for the full burst of the tempest. I am not much of a weather prophet, but the clouds look to me mostly like wind clouds. It may be a big blow, but I hope it will soon be over. In regard to the Battle of the Creeds, lam every day a ked about it. I want to make it so plain this morning what I think that no one will ever ask again.

Let those who are jurymen in the case—I mean those who in the different ecclesiastical courts have the questions put directly before them—weigh and decide. Let the rest of us keep out. The most damaging thing on earth is religious controversy. No one ever comes out of it as good a man as he goes in. Some of the ministers in all denominations who before the reserve contributions who before the reserve contributions. nominations who before the present acerbity were good and kind and useful, now seem almost awearing mad. These brethren I notica always open their violent meetings with prayer before devouring each other, thus saying race before meat. They have a moral saying race before meat. They have a moral hydrophobia that makes us think they have taken a dog by the ears. They never read the imprecatory Psaims of David with such zest as since the Briggs and Newton and MacQueary and Bridgman and Brooks questions got into full swing. May the rams of the sheepfold soon have their horns sawed off! Before the controversies are settled a off! Before the controversies are settled a good many ministers will, through what they call liberalism, be landed into practical in-fidelity, and others through what they call conservatism will shrink up into bigots tight and hard as the mummies of Egypt which

got through their controversies three thousand years ago.

directly inspired by Satan. He saw that too much good was being done. Re-cruits were being gathered by hundreds of thousands to the Gospel standard. The victories for God and the truth were too near together. Too many churches were Too many ministers were being ordained. Too many philanthropies were being fostered. Too many souls were being saved. It had been a dull time in the nether world, and the arrivals were too few. So Satan one day rose upon his throne and acid, "Ye powers of darkness, hear!" And all up and down the caverns the cry was, "Hear! Hear!" Satan said: "There is that American Board of Commissioners for For-American board of Commissioners for For-eign Missions. It must either be demplished or crippled, or the first thing you know they will have all nations brought to God. Apol-lyon the Younger! You go up to Andover-and get the professors to discussing whether the heathen can be saved without the Gos-Divert them from the work of missions and get them in angry convention in room at Young's Hotel, Boston, and by the time they adjourn the cause of foreign missions will be gloriously and magnificently injured. Diabolus the Younger! You go up and get Union Theological Seminary of New York and the general assembly of the Presbyterian Church at Detroit at swords' points and diverted from the work of making earnest ministers of religion, and turn that old Presbyterian Church, which has been keeping us out of customers for hundreds of years, into a splendid pan-demonium on a small scale. Abaddon the You go up and assault that old Epis copal Church, which has been storming the heavens for centuries with the sublimest prayers that were ever uttered—church of Bishop Leighton, Bishop White and Bishop McIlvane, and get that denomination discuss-ing men instead of discussing the eternities. Abaddon the Fourth! You go up to that old Methodist Church, which has, through her methodist church, which has, tarough her revival, sent millions to heaven which we would otherwise have added to our popula-tion: the church of Wesley and Matthew Simpson, against which we have an especial grudge, and get them so absorbed in discussing whether women shall take part in her ference that they shall not have so much time to discuss how many sons and daughters she will take to glory."

What amazes me most is that all people

do not see that the entire movement at this time all over Christendom is satanic. Many of the infernal attacks are sly and hidden of the infernal attacks are sly and hidden and strategic and so ingenious that they are not easily discovered. But here is a bold and uncovered attempt of the powers of darkness to split up the churches, to get ministers to take each other by the throat, to make religion a laughing stock of earth and hell, to leave the Bible with no more respect or authenticity than an old almanac of 1822, which told what would be the change of weather six months ahead and in what quarter of the month it is best to plant turnips. In a word, the effort is to stop the evangelization of the world. It seems to me very much like this: There has been a railroad accident and many are been a railroad accident and many are wounded and dying. There are several drug stores near the scene of casualty. All the doctors and druggists are needed and needed right away. Bandages, stimulants, anisthetics, medicines of all sorts. What are the doctors and druggists doing? Discussing the contents of some old bottles on the top shelf, bottles of medicine which some doctors and druggists mixed two or three hundred years ago. "Come doctors?" "Come druggists!" cry the people, "and help these wounded and dying that are being brought from the timbers of the crushed rail train. In a little while it will be too late. Come for God's sake! Come right away!" come for God's sake! Come right away?"
"No." says the doctor, "not until we have settled whether the medicine on that top shelf was rightly mixed. I say there were too many drops of landanum in it, and this other man anys there were too many drops of camphire, we must get this question settled before we can attend to the rail-

And one doctor takes another doctor by the collar and pushes him back against the counter, and one of the druggists says, "If you will not admit that I am right about that one bottle I will smash every bottle in your apothecary store," and he proceeds to smash. Meanwhile, on the lower shelf, plainly marked and within easy reach are all the medicines needed for the helping of

the sufferers by the accident, and in that drawer, easily opened, are bandages and splints for the lack of which fifty people are dying outside the drug store. Before I apply this thought every one sees its application. Here is this old world, and it is of frack. Sin and sorrow have collided with it. The groan of agony is fourteen hun-tired million voiced. God has opened for relief and cure a great sanitarium, a great house of mercy, and all its shelves are filled with basams, with catholicons, with help—glorious help, tremendous help, help so easily administered that you need not get upon any step ladder to reach it. You can upon any stee ladder to reach it. You can reach it on your knees and then hand it to all the suffering, and the sinning, and the dying. Comfort for all the troubled! Pardon for all the guilty! Peace for all the dy-ing! But walle the world is nee ling the re-lief an | perishing for lack of it, what of the church? Why, it is full of fighting doctors. On the top shelf are some old bottles, which several hundred years ago Calvin or Arminits, or the members of the synod of Dort, or the formers of the Nicene creed filled with holy mixtures, and until we get a revision of these old bottles and find out whether we must take a teaspoonful or tablespoonful, and whether before or after meals, let the nations suffer and groan and die. Save the bottles by all means, if you cannot save any-

Now, what part shall you and I take in this controversy which fills all Christendom with clangor? My advice is, take no part. In time of riot all mayors of cities advise good citizens to stay at home or in their places of business, and in this time of religious riot I advise you to go about your reguiar work for God. Leave the bottles on the higher shelves for others to fight about, and take the two bottles on the shelf within easy reach, the two bottles which are all this dying world needs; the one filled with a potion which is for the cleansing of all sin, the other filled with a potion which is for the southing of all suffering. Two Gospet bottles! Christ mixed them out of His own bottles! Christ mixed them out of His own tears and blood. In them is no human admixture. Spend no time on the mysteries! You, a man only five or six feet high, ought not to try to wade an ocean a thousand feet deep. My own experience has been vivid. I devoted the most of my time for years in trying to un-derstand God's eternal decrees, and I was de-termined to find out why the Lord let sin come into the world, and I set out to explore the doctrine of the Trinity, and with a yard As with all my predecessors, the attempt was a dead failure. For the last thirty years I have not spent two minutes in studying the controverted points of theology, and if I live thirty years longer I will not spend the thousandth part of a second in such exploration. sandth part of a second in such exploration. I know two things, and these I will devote all the years of my life in proclaiming—God will through Jesus Christ pardon sin, and He will comfort trouble.

Creeds have their uses, but just now the church is creeded to death. The young men entering the ministry are going to be launched in the thickest fog that ever set-tled on the coasts. As I am told that in all our services students of Princeton and Un on and Drew and other theological semi naries are present, and as these words will come to thousands of young men who are soon to enter the ministry, let me say to such and through them to their associates, keep out of the bewildering, belittling, destroying and angry controversies abroad. The questions our doctors of divinity are trying to settle will not be settled until the day after the day of judgment. It is such a poor economy of time to spend years and rears in trying to fathom the unfathomable when in five minutes in heaven we will know all we want to know. Wait till we get our throne. Wait till the light of eternity flashes upon our newly ascended spirits. It is useless for ants on different sides of a mole hill to try to discuss the com-parative heights of Mount Blane and Mount shington. Let me say to all young n greatest novelty in the world will be the unadulterated religion of Jesus Christ. Preach that and you will have a crowd. The world is sick to regurgitation with the modern quacks in religion. The world has been swinging off from the old Gospel, but it will swing back, and by the time you young men go into the pulpits the cry will be coming up from all the millions of mankind, "Give us the bread of life; no sweetened bread, no bread with sickly raisins stuck here and there into it, but old-fashioned bread as God cur mother mixed and baked it!"

Now, what is the simple fact that you in the pew and Sabbath-school class and reformatory association and we in the pulpits have to deal with? Is is this: That God has have to deal with? Is is this: That God has somewhere, and it matters not where, but somewhere, provided a great heaven, great for quietness for those who want quiet; great for vast assemblage for those who like multitudes; great for architecture for those who like architecture; great for beautiful landscape for those who like beautiful landscape; great for music for those who like music; great for processions for those who like armies on white horses, and great for anything that one especially desires in such a rapturous dominion; and through the doings of one who was born about five miles south of Jerusalem and died about ten minutes' walk from its eastabout ten minutes' walk from its eastfor the earnest and heartfelt asking. Is that all? That is all. What, then, is your work and mine? Our work is to persuade work and mine? Our work is to persuade people to face that way and start thitherward and finally go in. But has not religion something to do with this world as welf as the next? Oh, yes; but d* you not see that if the people start for heaven on their way there they will do all the good they can? They will at the very start of the journey get so much of the spirit of Christ, which is a spirit of kindness and self sacrifice and get so much of the spirit of Carist, which is a spirit of kindness and self sacrifice and generosity and burden bearing and helpful-ness, that every step they take will resound with good deeds. Oh, get your religion off of stilts! Get it down out of the high towers! Get it on a level with the wants and woes of our poor human race! Get it out o the dusty theological books that few people read, and put it in their hearts and lives. Good thing is it to profess religion when you join the church, but every day, somehow, we ought to profess religion.

A peculiar patchwork quilt was, during the Civil War, made by a lady and sent to the hospitals at the front. She had a boy in the army, and was naturally interested in the welfare of soldiers. But what a patch-work quilt she sent! On every block of the quilt was a passage of Scripture or a verse of a hymn. The months and years of the war went by. On that quilt many a wounded man had lain and suffered and died. But one morning the hospital nurse saw a patient under the blanket kissing the figure of a leaf in the quilt, and the nurse supposed he was only wandering in his mind. But no; he was only wandering in his mind. But no; he was the son of the mother who had made the quilt and he recognized that figure of a leaf as part of a gown his mother used to wear, and it reminded him of home. "Do you know where this quilt came from?" he asked. The nurse answered, "I can find out, for there was a card pinned fast to it, and I will find that." Sure enough, it confirmed what he thought. Then the nurse pointed to a passage of Scripture in the block of the quilt, the passage which says, "When he was yet a great ways off his father saw him and ran and fell on his neck and kissed him." "Yes," said the dying soldier, "I was a great way off, but God has met me and had compassion on me." "Shall I write to your mother and tell her that the lost one is found and the dead is alive again?" He answered, "I wish you would, if it would not be too much trouble." Do you suppose that woman who made that would, if it would not be too much trouble."
Do you suppose that woman who made that quilt and filled it with scripture passages had any trouble about who Meichizedek was, or how the doctrine of God's sovereignty can be harmonized with man's free agency, or who wrote the Pentateuch or the inconsistencies of the Nicene creed? No, no; go to work for God and suffering humanity and all your doubts and fears and mysteries and unbeliefs put together will not be heavy enough to stir the chemist's scales, which is accustomed to weighing one-fiftieth part of a grain of chamomile flowers. Why stop a moment to understand the mysteries when there are so many certitudes? Why spend our time exploring the dark garrets and coal

the sufferers by the accident, and in that, noles of a great palace which has above shine? It takes all my time to absorb what has been revealed, so that I have no time to unturn and root out and drag forth what has not been revealed. The most of the effort to solve mysteries and explore the inex plicable and harmonize things is an attempt to help the Lord out of theological difficul-ties. Good enough intention, my brother, no doubt, but the Lord is not anxious to have you help Him. He will keep His throng out your assistance. Don't be afraid that the Bible will fall apart from inconsistencies. It hung together many centuries before you were born, and your funeral sermon will be preached from a text taken from its undis-turbed authenticity.

Do you know that I think that if all min-

isters in all denominations would stop that nonsense of ecclesiastical strife and take hold

the word of God, the only question with each

of us being how many souls we can bring to Christ and in how short a time, the Lord would soon appear for the salvation of all nations? Why not all at once light all the torches of Gospel invitation? Why not ring all the bills of welcome? Why not light up the long night of the world's sin and suffer-ing with bonfires of victory? Why not un-limber all the Gospel batteries and let them boom across the earth, and boom into the parting heavens. The King is ready to land if we are ready to receive Him. Why cannot we who are now living see His descent? Must it all be postponed to later ages? Has not our poor world groaned long enough in moral agonies? Have there not been martyrs enough, and Have there not been martyrs enough, and have not the lakes of tears and the rivers of blood been deep enough? Why cannot the final glories roll in now? Why cannot this dying century feed the incoming tides of the oceans of heavenly mercy? Must our eyes close in death and our ears take on the deafness of the tomb, and these hearts beat their last throb before the day comes in? O Christ? Why tarriest Thou? Wilt Thou not, before we go the way of all the earth, let us see Thy scarred feet under some noonday cloud coming this way? Be-fore we die let us behold Thy hands that were spiked, spread out in benediction for a lost race. And why not let us, with our mortal ears, hear that voice which spoke peace as Thou didst go up, speak pardon and emancipation and love and holliness and joy to all nations as Thou comest down? But the skies do not part. I hear no rumbling of chariot wheels coming down over the sapphire. There is no swoop of wings. I see no flash of angelic appearances. All is still. I hear nothing but the tramp of my own heart as I pause between these utterances. The King does not land because the world is not ready and the church is not To clear the way for the Lord's com ing let us devote all our energies of body mind and soul. A Russian general riding over the battlefield, his horse treading amid the dying and dead, a wounded soldier asked him for water, but the officer did not understand his language and knew not what the poor fellow wanted. Then the soldier cried out "Christos," and that word meant sympathy and help, and the Russian officer dismounted and put to the lips of the sufferer a cooling draught. Be that the charmed word with which we go forth to do our whole duty. In many languages it has only a little difference of ination. Christos! It stands for sym-ination. Christos! It stands for sym-ination. It stands for help. It stands for ion, It stands for hope. It stands for ren. Christos! In that name we were neaven. baptised. In that name we took our first sacrament. That will be the battle shout that will win the whole world for God! Christos! Put it on our banners when we march! Put it on our lips when we die! Put in the funeral psalm at our obsequies! Put it on the plain slab over our grave! Christos! Blessed be His glorious name forever! Amen!

Wigs Are Popular Again.

"More wigs are worn now than at any time since I have been in the business which is nearly a quarter of a century, said a wig maker. "Perhaps the increase in baldness which we hear so much of, makes men ashamed to be seen with a shiny pate now-a-days, so they cover it up with artificial hair. Very few people realize how common wigs are. We can mitate a head of hair so perfectly that it s difficult to detect the artificial hair, except by the closest scrutiny. I often sell as many as ten or a dozen wigs in one day. Of course, there is a good proit on each one, so there is still money in he business. You must have noticed the number of ladies who wear short surly hair this spring. Well, much of t is false. There was a great deal of meumonia, typhoid fever and other dissases last winter that seriously injures he hair, leaving it dry and harsh, so hat nothing short of shaving the head will restore it to its natural condition.

From two to three months is required for a head of hair to grow, and during his time nothing but a wig will properly conceal the unsightly head. As short, curly hair looks more natural and is asier to keep in order than a dressed wig, most young people prefer it. Elder-y ladies use French twists and pompalours. Wigs can be bought from \$1.50 ip, but a good one costs at least \$5.—

Floating Prairies of Louisiana.

A curious phenomenon is to be witressed at the Ames crevasse, says a New Orleans letter, and, indeed, is one of the causes of the great damage it has done. Under any circumstances the water from his crevasse would overflow the rich country lying between it and the Gulf of Mexico, causing damage to the amount of several million dollars, but, to the surprise of many, not content with running lown stream and overflowing the country below, it has taken to running apparently ip stream. Some curiosity was felt over his phenomenon, and the case on examnation shows it to be due to the prairies remplanets-the floating or trembling orairies of southern Louisiana. All along the gulf coast the large border of land loats on the surface of the water. The and is made by fallen timber and grasses. it gradually accumulates dirt, and becomes in the course of time sufficiently arm to support brushes and even trees, but the soil is only three inches or less thick, and below it is the water, upon which it floats on account of its lightaess. Occasionally pieces of trembling prairie are detached and become floating slands. There are quite a number of these in Salvador, these lands, floating from side to side, being frequently carried at a rapid rate by the wind breeze, trees acting as sails to catch the wind.—

Queer Place for a Bumblebees' Nest. While Linn. Shelly was clipping his dog, he found in the long bair on his

neck a bumblebees' nest. A number of cells were found containing wax and several bumblebees' were discovered serving as watchmen, nicely nestled in the thick and tangled

Why we are Right-handed.

Primitive man, being by nature a fighting animal, fought for the most part with his great canine teeth, his nails, and his fists, till in process of time he added to those early and natural weapons the further persuasions of a club or shillalah. He also fought, as Darwin has conclusively shown, in the main for the possession of the ladies of this kind against other members of his own sex and species. And if you fight you soon learn to protect the most exposed and vulnerable portion of your body. Or, if you don't, natural selection manages it for you by killing you off as an immediate conse-

quence. To the boxer, wrestler, or hand-tohand combatant that most vulnerable portion is undoubtedly the heart. A hard blow, well delivered on the left breast, will easily kill, or, at any rate, stun even a strong man. Hence from an early period men have used the right hand to fight with and have employed the left arm chiefly to cover the heart and to parry a blow aimed at that specially vulnerable region. And when weapons of offense and defence supersede mere fists and teeth it is the right hand that grasps the spear or sword, while the left holds over the heart for defense the shield or buck-

From this simple origin, then, the whole vast difference of right and left in civilized life takes its beginning. At first, no doubt, the superiority of the right hand was only felt in the matter of fighting. But that alone gave it a distinct pull, and paved the way, at last, for the supremacy elsewhere. For when weapons came into use, the habitual employment of the right hand to grasp the spear, sword or knife made the nerves or muscles of the right side far more obedient to the control of the will than those of the left. The dexterity thus acquired by right-see how the word "dexterity" implies this at-made it more natural for the early bunter and artificer to employ the same hand preferentially in the manufacture of flint hatchets, bows and arrows, and all the other manifold activities of savage life. It was the hand with which he grasped his weapon; it was therefore the hand with which he chipped it. To the end, however, the right hand remains especially "the hand in which you hold your knife;" and that is exactly how our own children to this day decide the question which is which, when they begin to know their right hand from their left for practical purposes. -Oornhill Magazine.

They Had Screwed Up the Boor,

During the war, when patriotism were increased almost weekly to make room for wounded soldiers who had been discharged from the service. Doorkeepers, messengers, and watchmen were so thick around the capitol that they were in each other's way. Judge Holman happened to be in the basement one day, says the Washington Post, and endeavored to go through a doorway, guarded by a onelegged veteran.

"Can't get through there," said the guardian of the portal, unconcernedly. "I am a member of congress," said the judge, quietly.

"I don't know that that makes any difference," said the doorkeeper, "unless you came from a district where the people can walk through wood. That door is screwed up."

'Then what are you doing here?' inquired Judge Holman, whose curiosity was naturally excited.

"I'm here for \$3.20 a day. There's a fellow from the Sixth Pennsylvania cavalry watching the other side of it, and mebbe he can tell you more than I can," By a circuitous route the judge,

through committee rooms, reached the other side of the door. Sure enough there sat another veteran leisurely reading a newspaper. He was equally frank in announcing that the door was screwed.

"You see," he said by way of explanation, "both me and my partner are subject to rheumatiz since we've been in the army and we screwed up this door so we wouldn't be in the draught

Judge Holman thought that if the government was paying two men \$3.20 day each for watching a door that could not be opened it was time that somebody proposed retrenchment. He threw himself into the breach, secured a reduction in the house rolls and ever since has been the determined enemy of sinecures and extra salaries.

Items For Your Scrap Book. A teaspoonful of borax added to cold starch will make clothes stiffer than anything else, though it adds no

In using ammonia for domestic purposes one tablespoonful to about a quart of water is about the ordinary proportion.

If you dip the wicks of lamps in strong hot vinegar and then dry them it will do away with much of the disagreeable smell.

Before beginning to seed raisins cover them with hot water and let them stand 15 minutes. The seeds can then be removed easily without a particle of waste.

An old recommendation often given young housekeepers is to use tea leaves in sweeping carpets; but their use on delicate colors should be avoided, as they will surely stain light carpets.

tle added to the water in which dish towels are washed will help much to keep them clean and at the same time keep one's hands soft and smooth.

The number of eggs in a six-pound eel in November is fully 9,000,000; under the microscope they measure remedy (Prov. 29:1). eighty to the linear inch.

SUNDAY SCHOOL LESSON.

SUNDAY, JUNE 28. 189L. SECOND QUARTERLY REVIEW. HOME READINGS.

TITLES AND GOLDEN TEXTS.

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

I. SAVED FROM FAMUNE.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!-Psa.

II. THE GOOD AND EVIL IN JEHU. Man looketh on the outward appearance, but the Lord looketh on the heart.-1 Sam. 16:7.

III. JONAH SENT TO NINEVEH. Preach unto it the preaching that I bid thee. Jonah 3:2,

IV. NINEVEH BROUGHT TO REPENTANCE, The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. - Luke 11:32.

V. ISRAEL OFTEN REPROVED. He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy .-Prov. 29:1.

VI. ISRAEL'S OVERTHROW FORETOLD. Whosoever hath not, from him shall be taken even that which he seemeth to have. - Luke 8:18.

VII. SIN THE CAUSE OF SORBOW. Your iniquities have separated between you and your God.—Isa. 59:2.

VIII. CAPTIVITY OF ISBAEL. Because ye have forsaken the Lord, he bath also forsaken you.-2 Chron. 24:20.

IX. THE TEMPLE REPAIRED. God loveth a cheerful giver. -2 Cor. X. HEZEKIAH THE GOOD KING.

Them that honour me I will honour. 1 Sam. 2:30. XI. THE BOOK OF THE LAW FOUND.

The law of thy mouth is better unto me than thousands of gold and silver. -Psa, 119:72.

XIL CAPTIVITY OF JUDAH. Come, and let us return unto the Lord. - Hos. 6:1.

REVIEW BIBLE LIGHTS.

Lesson 1. - Superintendent : And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast and sentiment were at flood tide, the away in their haste. And the mes-rolls of the two houses of congress sengers returned, and told the king. And the people went out, and spoile the camp of the Syrians. So a measure of fine flour was sold for a shekel, and the princes and all the people rejoiced, two measures of barley for a shekel, according to the word of the Lord (2 Kings 7:15, 16).

Scholars: Oh that men would praise the Lord for his goodness, and for his (2 Cor. 9:7). wonderful works to the children of men! (Psa. 107:8).

Teachers: Praise ye the Lord, Praise the Lord, O my soul (Psa. 146:1). All: While I live will I praise the Lord (Psa. 146 : 2).

Lesson 2 .- Superintendent: And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord,

the God of Israel, with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin | 24:16). (2 Kings 10: 30, 31).

on the heart (1 Sam. 16 : 7). Teachers: Keep thy heart with all

diligence; for out of it are the issues of life (Prov. 4:23). God (Psa. 51:10).

Lesson 3. - Superintendent: Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come

up before me (Jonah 1:1, 2). Scholars: Preach unto it the preaching that I bid thee (Jonah 3:2). Teachers: Whatsoever he saith unto

you, do it (John 2:5). All: I will run the way of thy commandments (Psa. 119:32).

Lesson 4.—Superintendent: And the

people of Nineveh believed God; and (Psa. 119: 18). they proclaimed a fast, and put on sack-cloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes (Jonah 3 : 5, 6). Scholars: The men of Nineveh shall rise up in the judgment with this genrepented at the preaching of Jonas; and bound him in fetters, and carried here (Luka 11:30) here (Luke 11: 32).

Teachers: Repent ye therefore, and unto the Lord (Hos. 6:1). turn again, that your sins may be blotted out (Acts 3:19).

All: According to the multitude of hosts (Mal. 3:7). thy tender mercies blot out my transgressions (Psa. 51:1).

Lesson 5 .- Superintendent: I have fully with thee (Psa. 116: 7). overthrown some among you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of A box of powdered borax should althe burning: yet have ye not returned ways be kept on the sink shelf. A lituation me, saith the Lord. Therefore is to come (1 Tim. 4 : 8). thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel (Amos 4:11, 12).

Scholars: He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without

Teachers: Beware, therefore, lest

that come upon you, which is spoken in the prophets (Acts 13:40).

All: Pray ye for me to the Lord, that none of the things which ye have spoken come upon me (Acts 8:24).

Lesson 6. - Superintendent: Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it (Amos 8: 11, 12),

Scholars: Whosoever hath not, from him shall be taken even that which he seemeth to have (Luke 8:18).

Teachers: He that is faithful in a very little is faithful also in much (Luke 16:10).

All: Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy

lord (Matt. 25:23). Lesson 7 .- Superintendent: Sow to yourselves in righteousness, reap according to mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteo sness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men (Hos. 10:12, 13).

Scholars: Your iniquities have separated between you and your God (Isa. 59:2).

Teachers: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal.

All: Let us not be weary in well-doing: for in due season we shall reap, if we faint not (Gal. 6:9).

Lesson 8. — Superintendent: And they forsook all the commandments of the Lord their God and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the Lord to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight (2 Kings 17:16-18).

Scholars: Because ye have forsaken the Lord, he hath also forsaken you (2 Chron. 24: 20).

Teachers: My people have committed two evils; they h ve forsaken me the fountain of living waters, and hewed them out cisterns, broken ci-terns, that can hold no water (Jer. 2:13).

All: God forbid that we should forsake the Lord, to serve other gods (Josh. 24:16).

Lesson 9 .- Superintendent: So the king commanded, and they made a chest, and set it wi hout at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in for the Lord the tax that Moses the servant of God laid upon Israel in the wilderness. And all and brought in, and cast into the chest, until they had made an end (2 Chron. 24:8-10).

Scholars: God loveth a cheerful giver

Teachers: Honour the Lord with thy substance, and with the firstfruits of all thine increase (Prov. 3:9). All: So shall thy barns be filled with

plenty (Prov. 3:10). Lesson 10 .- Superintendent: Hezekish began to reign when he was five and twenty years old ... And he did

that which was right in the eyes of the Lord, according to all that David his father had done (2 Chron. 19:1, 2). Scholars: Them that honour me I will honour (1 Sam. 2:30). Teachers: If any man serve me, him

will the Father honour (John 12:26) All: We will serve the Lord (Josh. Lesson 11. - Superintendent: And it

Scholars: Man looketh on the out-ward appearance, but the Lord looketh heard the words of the law, that he rent his clothes. And the king commanded, ... saying, Go ye, inquire of the Lord for me, and them that are left in Israel and in Judah, concerning the All: Create in me a clean heart, O | words of the book that is found; for great is the wrath of the Lord that is poured upon us, because our fathers have not kept the word of the Lord, to do according unto all that is written in this book (2 Chron. 34: 19-21).

Scholars: The law of thy mouth is better unto me than thousands of gold and silver (Psa. 119:72).

Teachers: These were more noble, .. in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so (Acts 17:11).

All: Open thou mine eyes; that I may behold wondrous things out of thy law Lesson 12. - Superintendent: But

the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho: and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgement upon him. And they slew the sons of Zedakish before his

Scholars: Come, and let us return Teachers: Return unto me, and I

will return unto you, saith the Lord of All: Return unto thy rest, O my

soul; for the Lord hath dealt bounti-Superintendent; Godliness is profitable for all things, having promise of the life which now is, and of that which

A Splendid Recommendation.

Mr. Hayseed (buying a cigar)-1 nope this ain't one o' those weeds that burn out in no time at all. I want a

good long smoke." Tobacconist (in ssies - Mine friendt, dot eigar vill last you till you vas sick of it