then we water the sheep."—Genesis xxix., 8.

There are some reasons why it is appropriate that I should accept the invitation to preach at this great interstate fair, and to these throngs of countrymen and citizens—hersemen just come from their fine chargers, the king of beasts (for I take the crown from the lion and put it on the brow of the horse, which is in every way nobler); and speak to these shepheris just come from their flocks (the Lord Himself in one place called a Shepherd and in another place called a Lamb, and all the good are sheep); and preach to you cattle-men come up from the herds, your occupation honored by the fact, that God Himself thinks it worthy of immortal record that He owns "the cattle on a thousand hills." It is appropriate that I come because I was a farmer's boy, and never saw a city until I was nearly grown, and having been here, in the country, I have got over it. mer's boy, and never saw a city until her who are perfectly discontented. Until was nearly grown, and having been born in the country I never got over it, and would not dwell in cities a day if my Sospel well. This satisfies the soul with a work was not appointed there. My love to you now, and when I get through I will give you my hand, for though I have this summer shaken hands with perhaps forty thousand people in twenty-one States of the Union all the way through forty thousand people in twenty-one States of the Union all the way through to Colorado and North and South I will not conclude my summer vacation till I have shaken hands with you. You old farmer out there! How you make me think of way father! You elderly woman out there with cap and spectacles! How you make me think of my mother! And now waile the air of these fair-grounds is filled with the bleating of sheep, and the neighing of horses, and the lowing of cattle, cannot find a more approximate text. I cannot find a more appropriate text than the one I read. It is a scene In Mesopotamia, beautifully pastoral. A well of water of great value in that region. The fields around about it white with three flocks of sheep lying down waiting for the watering. I hear their bleating coming on the bright air, and the laughter of young men and maidens indulging in rustic repartee. I look off, and I see other flocks of sheep coming. Meanwhile, Jacob, a stranger, on the interesting errand of looking for a wife, comes to the well. A beautiful shepherdess comes to the same well. I see her approaching, followed by her father's flock of theep. It was a memoriable meeting. Jacob married that shappardess. The Side country married that shepherdess. The Bible account of it is: "Jacob kissed Rachel, and lifted up his voice and wept." It has always been a mystery to me what he found to cry about! But before that scene occur-red, Jacob accosts the shepherds and asks them why they postpone the slaking of the thirst of these sheep, and why they did not immediately proceed to water them. The shepheris reply to the effect:

"We are all good neighbors, and as a matter of courtesy we wait until all the sheep of the neighborhood come up. Besides that, this stone on the well's mouth is somewhat heavy, and several of us take hold of it and push it aside, and then the buckets and the troughs are filled, and the sheep are actisfied. We cannot, until all the flocks be gathered together, and till they roll the stone

theep."
Ob, this is a thirsty world! Hot for the head, and blistering for the feet, and parening for the tongue. The world's great want is a cool, refreshing, satisfying draught. We wander around and find eistern empty. Long and tedious drought has dried up the world's fount-ains, but nearly nineteen centuries ago a Shepherd, with crook in the shape of a cross, and feet cut to the bleeding, explored the desert passages of this world, and one day came across a well a thousand feet deep, butbling and bright, and opalescent, and Tooked to the north, and the south, and voice strong and musical that rang through the ages: "Ho, every one that thirstein,

om the well's mouth; then we water the

the ages: "Ho, every one come ye to the waters!"
Now a great flock of sheep to-day gathered.
Now a great flock of sheep to-day gathered. around this Gospel well. There are a great many thirsty souls. I wonder why the docks of all nations do not gather—why so many stay thirsty; and while I am wonder-ing about it, my taxe breaks forth in the explanation, saving: "We cannot, until all the locks be gathered together, and till they roll the stone from the well's mouth; then

tre water the sheep."

If a herd of swine come to a well they angrily justic each other for the precedence; it a drove of castle come to a well, they hook each other back from the water; but when the flock of sheep come, though a hundred of them shall be disappointed, they only express it by sad bleating, they come together peacefully. We want a great mulknow there are those who do not like a crowd -they think a crowd is vulgar. If they are oppressed for room in church it makes them positively impatient and belligerent. Not so did these Oriental shepherds They waited until all the flocks were together, and the They waited more flocks that came, the better they liked And so we ought to be anxious all the people should come. all the people should come, out into the highways and the ges and compel them to come Go to the rich and tell them they are gent without the Gospel of Jesus. Go indigent without the Gospel of Jesus. Go to the poor and tell them the affluence there is in Christ. Go to the blind and tell them of the touch that gives eternal illumination. Go to the lame and tell them of the joy that will make the lame man leap like a hart. Gather all the sheep off of all the mountains. None so torn of the dogs, none so sick, none so worried, none so dying, as to be omitted. When the fall elections come the whole land is scoured for voters, and if a man is too weak or sick to walk to the polls, a carriage is sent for him; but when the question is whether Christ or the devil shall rule this world, how few there are to come out and seek the sick, and the lost, and the suffering, and the bereft, and the lame, and induce their suffrages for the Lord Jesus. Why not gather a great flock? All America in a flock; all the world in a flock. This well of the world in a flock. This well of the Gospel is deep enough to put out the burning thirst of the fourteen hundred million of the race. Do not let the church by a spirit of exclusiveness keep the world out. Let down all the bars, swing open all the gates, scatter all the invitations: "Whosoever will, let him come." Come, white and gates, scatter all the invitations: "Whosoever will, let him come." Come, white and
black. Come, red men of the forest. Come,
Laplander, out of the snow. Come, Patagonian. out of the beat. Come in furs.
Come panting under palm leaves. Come
one. Come all. Come now. As at this
well of Mesopotamia, Jacob and Rachel were betrothed, so now, at this well of
salvation Christ our Shepherd will meet you
coming up with your long flocks of cares and
anxisties, and He will stretch out His hand
in pledge of His affection, white all heaven
will cry out: "Behold the bridegroum
cometh, go ye out to meet Him,"
You notice that this well of Mesopotamis
had a stone on it, which must be removed

You notice that this well of Mesopotamis had a stone on it, which must be removed before the sheep could be watered; and I find on the well of salvation to-day impediments and obstacles, which must be removed in order that you may obtain the refreshment and life of this Gospel. In your case the impediment is pride of heart. You cannot bear to come to so democratic a fountain; you do not want to come with so many others. It is to you like when you are dry, coming to a town pump, as compared to sitting in a parior sipping out of a chased chalice which has just been lifted from a silver salver. Not so many publi-

The Brocklyn Divine's Sunday
Sermon.

The Droves at the Well,
Delivered at Elmira, N. Y.

Text: "And they said, We cannot, until all the flocks be gathered together, and till the flocks be gathered together, and till the flocks be gathered together, and till the new water the sheep."—Genesis xxix., 8.

There are some reasons why it is approprinted that Labourd accounts in which the new water the sheep."—Genesis xxix., 8.

There are some reasons why it is approprinted that Labourd accounts in printing to the stone from the well's mouth, then we water the sheep."—Genesis xxix., 8.

There are some reasons why it is approprinted that Labourd accounts the invitations of the stone from the well's mouth.

Come, all ye thirsty! You have an understant that Labourd accounts the invitations of the said and flaners. You want to be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with heaven, but it must be in a special car, with a special car, with the must be in a special car, with the must be in a function and that the must be in a function and the train. You do not want to be in a Turkish ottoman and a band of must be in a function and the train. You do not want to be in a function and the stand. You do not want to be in a function and the part to be in a function and the stand. You do not want to be in a function and the stand. You do not want to be in a function of mustic on board the train. You do not want to be in a function of mustic on board the train. You do not want to be in a function of mustic on board the train. You want to be in a function of

Crossus and of all the Rothschilds is only a poor, miserable shilling compared with the eternal fortunes that Christ offers you loday. In the far East, there was a king who ised once a year to get on a scales, while on the other side the scales were placed and the other side the scales were placed gold and silver and genns; indeed, enough were placed there to balance the king; then, at the close of the weighing, all those treasires were thrown among the populace. But Christ to-day steps on one side the sut Corist to-day steps on one side the scales, and on the other side are all the treasures of the universe, and He says: "All tre yours—all height, all depth, all length, all breadth, all eternity; all are yours." We don't appreciate the promises of the Bospel. When an aged clergyman was lying—a man very eminent in the church—t young theological student stood by his ide, and the aged man looked up and said to him: "Can't you give me some comfort."

ide, and the aged man looked up and said to him: "Can't you give me some comfort in my dying hour?" "No," said the young man; "I can't talk to you on this subject; you know all about it, and have known it so ong." "Well," said the dying man, "just recite to me some promises." The young man thought a moment, and he came to this promise: "The blood of Jesus Christ cleansath from all sin;" and the old man clapped his hands, and in his dying moment said; "That's just the promise I have been waiting lor. 'The blood of Jesus Christ cleansath from all sin.'" Oh, the warmth, the gran-feur, the magnifience of the promises! feur, the magnifience of the promises!

Come, also, to this Gospel well, all ye roubled. I do not suppose you have scaped. Compare your view of this life it fifteen years of age with what your view. of it is at forty, or sixty, or seventy. What a great contrast of opinion! Were you right then, or are you right now? Two sups placed in your hands, the one a sups placed in your hands, the one a west cup, the other a sour cup. A cup of joy and a cup of grief. Which has been the searest to being full, and out of which have you the more frequently partaken? What a different place the cemetery is from what it used to be. Once it was to you a grand city improvement, and you went out on the pleasure excursion, and you went out on the pleasure excursion, and you are laughterly up the mound and rou ran laughingly up the mound, and rou criticised in a light way the spitaph. But since the day when you heard the bell coll at the gate as you went in with the procession, it is a sad place, and there is a lood of rushing memories that suffuse the

sye and overmaster the heart. Oh have had trouble, trouble, trouble, only knows how much you have had. a wonder you have been able to live through it. It is a wonder your nervous system has not been shattered and your brain has not reeled. Trouble, trouble. If I could gather the East and the west, and cried out with a sil the griefs, of all sorts, from this great and the griefs, or all sorts, from this great audience, and could put them in one scroll, neither man nor angel, bould en-iure the recitation. Well, what to you want? Would you like to have your property again? "No," you say, ave your property again? "No," you say, as a Christian man, "I was becoming arrogant, and I think that is why the Lord took itaway. I don't want to have my property back." Well, would you have your departed riends back again? "No," you say, "I couldn't take the responsibility of bringing them from a tearless realm to a realm of tears. I couldn't do it." Well, then, what do you want! A thousand voices in the audiesce cry out: "Counfort, give us comfort." For that reason I have rolled a way the store tuat reason I have rolled away the stone from the well's mouth. Come, all ye wounded of the flock, pursued by the wolves, come to the fountain where the Lord's sick and

and bereft ones have come. "Ah," says some one, "you are not old enough to understand my sorrows. You have not been in the world as long as I have, and you can't talk to me about my misfortunes in the time of old age." Well I have been a great deal among old psople, and I know how they feel about their failing health, and about their departed friends, and about the loneliness that somefriends, and about the Ioneliness that some-times strikes through their soul. After two persons have lived together for forty or fifty years, and one of them is taken away, what desolation! I shall not for-get the cry of the late Rev. Dr. De Witt, of New York, when he stood by the open grave of his beloved wife, and, after the ob-sequies had ended to looked down into the get the cry of the late Rev. Dr. De Witt, of New York, when he stood by the open grave of his beloved wife, and, after the obsequies had ended, he looked down into the open place and said: "Farewell, my honored, taithful and beloved wife. The bond that bound us is severed. Thou art in glory, and I am here on earth. We shall meet again. Farewell! Farewell! To lean on a prop for fifty years, and then have it break under you! There were only two years' difference between the deaths of my father and mother. After my mother's decease, my father used to go around as though looking for something; and he would often get up from one room without any seeming reason, and go to another room, and then he would take his cause and start out, and some one would say: "Father, where are you going?" and he would answer: "I don't know exactly where I am going." Though he was a tender-hearted man, I never saw him cry but once, and that was at the burlal of my mother. After sixty years living together it was hard to part. And there are aged people to-day who are feeling just such a pang as that. I want to tell them there is perfect enchantment in the promises of this Gospel; and I come to them and offer them my arm, or I take their arm and I bring them to this Gospel well. Sit down, father, or mother, sit Jown. See if there is anything at the well for you. Come, David, the Psalmist, have you anything encouraging to offer them? "Yea," says the Psalmist; "They shall still bring forth fruit in old age, they shall be fat and hourishing; to show that the Lord is upright; He is my rock, and there is no unrighteourness in Him." Come, Isalah, have you anything to say out of your prophecies for these aged people? "Yea," says Isalah; "Down to old age I am with thee, and to hoary hairs will I carry thee." Well, if the Lord is going to carry you, you ought not to worry much about your falling eyesight and falling limbs.

But some one says, in the audience: "Notwithstanding all you have said this

may be, there will come a time when the stoutest and most emphatic interrogation will evoke from us no answer. As soon as we have closed our lips for the final silence no power on earth can break that tactturinty. But where, O Christian, will be your spirit? In a scene of infinite gladness. The spring-morning of heaven waving its blossoms in the bright air. Victors fresh from battle showing their scars. The rain of earthly sorrow struck through with the battle showing their scars. The rain of earthly sorrow struck through with the rainbow of eternal joy. In one group, God and angels and the redeemed—Paul and Silas, Latimer and Ridley, Isaiah and Jeremiah, Payson and John Milton, Gabriel and Michael the archangel. Long lines of choristers reaching across the hills, Seas of joy dashing to the white beach. Conquerors marching from gate to gate. You among them.

Oh, what a great flock of sheep God will gather around the colestial well. No stone on the well's mouth, while the Shepherd on the well's mouth, while the Shepherd waters the sheep. There Jacob will recognize Rachel the shepherdess. And standing on one side of the well of eternal rapture, your children; and standing on the other side of the well of eternal rupture, your Christian ancestry, you will be bounded on all sides by a joy so keen and grand that no other world has ever been permitted to experience it. Out of that one deep well of heaven the Shepherd will dip reunion for the betreavel, wealth for the poor, health for the tick, rest for the weary. And then all the dock of the Lord's sheep will lie down in the dock of the Lord's sheep will lie down in the green pastures, and world without end we will praise the Lord that on this first autumnal Sabbath of 1891 we were permitted to study among the beating flocks and lowing herds of this fair-ground the story of Jacob and Rachel the shepherdess at the well in Mesopotamia. Oh, plunge your buckets into this great Gospel well and let them come up dripping with that water of which if a man drink he never again shall

#### VANITY.

Take away vanity as a motive force, and what would be left? Of pure, un-adulterated desire to do right for right's sake— of faithful love of work for what the work is, and for the good that it may do the world at large-of high resolve to win those shining peaks though no one in the plains below sees, and no one applauds—of all this, not much! Something, of course, there would be. We are not all windbags inflated by conceit and blown skyward by the breath of popular applause. Some of us are real and solid, and care for the work we do, for the life we lead, as between ourselves and our own conscience, careless of the opinion of the world which does not know us and of the condemnation which often follows our best efforts-of the applause which sometimes crowns our least worthy

The home of vanity is, of course, to be found in that poor, dear womanhood, which serves now as the ideal of human perfection, and now as the concentrated essence of its weakness. And on one plane that estimate is true. All that makes women personally charming is due to vanity. Their jewels and their fine clothes, their pretty little ways and their seductive coqueteries, their very accomplishments, their sweet blandishments—all spring from the desire of praise, and the love of being loved, in a word, from vanity. The stern prose of duty of the old Vikings-the survivors of But for the tender, gentle sweetness of the sex-for the arch witcheries-the exquisite enticements - the scintillations of those conventional gems we call manners and style-all that comes from vanity alone, and without this vanity there would be no overt endeavor to please. When a pretty woman spoils her natural complexion by those destructive cosmetics which she fondly thinks, poor bright-eyed bat, enhance her charms, what influences her but vanity? When she dyes her brown hair canery color and makes her flaxen tresses raven-black, what guides her to her choice but vanity? Vanity, that mocking and oft-times lying spirit, stands over her while she ruins her natural figure and damages her digestion by insisting on a waist, of naturally twenty-five inches round, being compressed into a circle of seventeen, Vanity hands her the shoehorn when she thrusts her nice little feet into shoes too tight for their just dimensions, and so plants corns and bunions matronhood. Vanity unclothes her hust and arms, so that future ages will look aghast at the immodest fashions scantily arrayed before the eyes of a

Vanity clothes the children ill, while court for the cost of an establishment

noble emotions. and tested by conscience—by which women make themselves in truth the salt of the earth, keeping the whole thing sweet and free from corruption. For them we come to something far nobler and more exquisite—for vanity has no foothold in the Temple where the glory of the true Shekinah shines like the sun and points the right way like the pole-star on a frosty night.

Women have not the fee-simple of vanity. Men share with them the possession, and the young men run them hard. No more now than at other times, and at all times in much the same proportion, the youth of every race and age and nation has its period and outbreak of vanity. Are there no pinching shoes and boots to be found no inconvenience from guillotine col-lars, tight trousers, braced-back vests, and all the rest of the mild instru-

vests might be felt the unmistakable THIRD QUARTERLY REVIEW.

cumstances of life, and bears fruit in most of its affections. Mothers are vain of their children, and many make themselves nuisances to their friends in consequence. Nothing is less in teresting than long tales about the precocious cleverness of Dicky and the delightful character of Molly.

Grown older, the way in which as anxious mamma with unengaged daugh ters on her hands, bring in "my girls" at every turn serves as a standing text against maternal vanity when broadened into boredom and taken out of the just measure of natural love. same folly. At times one meets here John 1:29. and there a doting parent who parades his boys, or haply his girls, just as foolishly as any mother. But this is of the class of exception rather than the rule; and certainly as a rule men are less vain of their offspring than are

Into our friendships also creeps this same subtle influence. We love our friends as much for the reflected glory we can get from them as for their own intrinsic merits-merits of which society knows nothing, For vanity as to ourselves, not for love as to them, we exalt them beyond their due deserv-

Vanity! Vanity! and pity that it should be so. But we have to take the bad with the good in human nature as in everything else; and if the fruits of vanity are sweet and wholesome, we must not look too narrowly at the roots. It is only where the results are evil that we have the right to be severe. Where they are good we can John 6:34. smile, appland and pass on.

#### VERY INTERESTING.

Not even the World's Fair at Chicago, in 1892, will be as interesting to the great Southern Exposition that is God. - John 1:12. to be held during the months of October and November of this year at Raleigh, N. C. It is so near the Northern States that the round trip from New York will not exceed fifteen dollars, and from Baltimore not more than ten dollars.

At the Southern Exposition can be seen all the curiosities of the Southern States,—growing cotion, rice, sugar cane, peanuts, pine apples, etc. The process of ginning co ton and distilling turpentine will be shown every day during the Exposition.

This Exposition will be the greatest object lesson ever shown to the people God (John 1:1, 2). of the United States. The South is almost an unknown land to many and dwelt among us (John 1:14). of the people of this section, and those who miss the opportunity that ye believe on him whom he hath of visiting the South will regret it sent (John 6:29). after their friends return and tell holds good with some—the daughters them what they saw. Each of the entire South, both white and colored, (John 1: 35, 36). have joined in this great work.

Hon. Jno. T. Patrick, of Raleigh, N. (John 1:29). C, who is probably more favorably known throughout the North as the leader in the industrial movement of is led to the slaughter (Isa. 53:7). the South than any other Southerner he has by his past record shown the greatest willingness to give Northern

tion of the South.

# Rare Birds and Eggs.

an oologist, "and they are valued at \$500 each. It seems odd to think of a and enlarged joints for the days of her | bird becoming extinct, but no one has seen a Labrador duck, either, since 1856. There are but five mounted specimens in existence, and none of of the end of the nineteenth century, and will wonder what manner of woman warbler is another bird that is rare, it was that could thus expose herself so Until recently but seven had ever been captured, and these all were found in a region near Cleveland, Ohio, less than a mile square. Specimens were worth the mother flaunts in bravery beyond \$100 apiece. But a little while ago a ness, even so must the Son of man be her rightful means to buy. Vanity naturalist who chanced to visit the Balifted up: that whosoever believeth may her rightful means to buy. Vanity naturalist who chanced to visit the Balifted up: that whosoever believeth may brings the husband to the bankruptcy hama Islands came upon a colony of in him have eternal lite (John 3:14, the birds, and knowing what a mine he 15). outrunning the funds at command. had struck, shot about twenty and And worse than all, vanity often car- brought them to this country. When he ries women over the borders of some- began to unload, the story came out thing more sacred than prudence, and and the market sagged, so that now you can get a Kirtland for \$5 or \$6.

The Connecticut warbler is another bird of interest to cologists, because no and in the world of womanhood-vani- one has yet seen its eggs. It passes ty, of which among the off-shoots may be counted jealousy, emulation, extravagance, and the atrophy of all interior of British North America, and go s south in the Fall by the way of But never to this source can be the Atlantic seaboard. If any one can traced those grand resolves to lead a pure and honest life, free from evil and productive of good—regulated by duty pocket."—New York Tribune.

# Saumon En Mayonnaise.

Wash and dry thoroughly a couple of lettuces, and break them into small pieces; sprinkle this with oil and vinegar, and season with salt and freshly ground pepper; flake the remains of some cold boiled salmon into small pieces, removing all the skin and bones; mix this with the broken up lettuce; piling it high up on the dish; have ready some rich yellow mayonpaise sauce and pour it thickly and evenly over the whole pile; arrange round it neatly the hearts of some small cabbage lettuces quartered, alternately with tiny bunches of waterplanting future corns and bunions on masculine feet? Do manly necks suffer to inconvenience from guillotine col-boiled eggs. If liked, add a few very, lars, tight trousers, braced-back vests, and all the rest of the mild instruments of torture, by which the vanity of adolescence gratifies itself at the expense of the flesh, and pride fulfils the

SUNDAY SCHOOL LESSON.

SUNDAY, SEPTEMBER 27, 1891. HOME READINGS.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER These are written, that ye might be-lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31.

I. THE WORD MADE FLESH. The Word was made flesh, and dwell among us. - John 1:14.

II. CHRIST FIRST DISCIPLES. Fathers are not so often given to the taketh away the sin of the world!-

> III. CHRIST'S FIRST MIRACLE. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory .- John 2:11.

> IV. CHRIST AND NICODEMUS. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

V. CHRIST AT JACOB'S WELL. Whosoever will, let him take the water of life freely.—Rev. 22:17.

VI. CHRIST'S AUTHORITY, All power is given unto me in heaven and in earth. - Matt. 28:18.

VII. THE FIVE THOUSAND FED. I am that bread of life. - John 6:48. VIII. CHRIST THE BREAD OF LIFE, Lord, evermore give us this bread .-

IX. CHRIST AT THE PEAST. If any man thirst, let him come unto me, and drink. - John 7:37.

X. THE TRUE CHILDREN OF GOD. As many as received him, to them the people of the Northern States as gave he power to become the sons of

XI, CHRIST AND THE BLIND MAN. One thing I know, that, whereas I was blind, now I see. - John 9:25.

XII. CHRIST THE GOOD SHEPHERD. The Lord is my shepherd; I shall not

### REVIEW BIBLE LIGHTS.

Lesson 1.—Superintendent: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with

Scholars: The Word was made flesh, Teachers: This is the work of God,

sent (John 6:29). All: Lord, I believe (John 9:38). the old Roman matron, whom the corruption of the empire had not touched. Southern States is interested and taking part in the Exposition. It is not on the morrow John was standing, and an ordinary undertaking or simply a two of his disciples; and he looked State Exposition, but the people of the upon Jesus as he walked, and saith-

> Scholais: Behold the Lamb of God, The Secretary of the Exposition is which taketh away the sin of the world!

> > Teachers: He humbled himself and 9:25). opened not his mouth; as a lamb that

(Psa. 51:2). Lesson 3. - Superintendent: And people reliable, trustworthy informa- when the ruler of the feast tasted the

water now become wine, and knew not the good shepherd; and I know mine Northern manufactured goods are whence it was (but the servants which own, and mine own know me, even as solicited for exhibit on, and it will pay had drawn the water knew), the ruler our people to seek the Southern trade. of the feast calleth the bridegroom, the Father; and I lay down my life for and saith unto him, Every man set the sheep (John 10:14, 15). teth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good "There are only four eggs of the great auk now in this country," says Scholars: This beginning of

Scholars: This beginning of mir acles did Jesus in Cana of Galilee, and manifested forth his glory (John 2:11). Teachers: Many other signs . . . . did Jesus in the presence of his disciples (John 20: 30).

All: We know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him (John 3:2).

Lesson 4. - Superintendent: Moses lifted the serpent in the wilder-

Scholars: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3: 16).

Teachers: God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us

from the wrath of God through him (Rom. 5:9).

Lesson 5. - Superintendent: Whothe water that I shall give nim shall tion. become in him a well of water spring- In ing up into eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw (John 4: 14, 15). Scholars: Whosoever will, let him take the water of life freely (Rev. 22:

Teachers: Ho, every one that thirsteth, come ye to the water; ... yea, come, buy wine and milk without money and without price (1sa. 55:1). All: I will take the cup of salvation, and call upon the name of the Lord (Psa. 116: 13).

Lesson 6.—Superintendent: Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have

done ill, unto the resurrection of judgment (John 5: 28, 29).

Scholars: All power is given unto me in heaven and in earth (Matt. 28:

Teachers; Fear him which is able to destroy both soul and body in hell (Matt. 10:28).

All: We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5:10).

Lesson 7.—Superintendent: Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set Behold the Lamb of God, which down; likewise also the fishes as much as they would (John 6; 10, 11).

Scholars: I am that bread of life John 6:48). Teachers: Work not for the meat which perisheth, but for the meat which

abideth unto eternal life, which the Son of man shall give unto you (John

All: Give us this day our daily bread (Matt. 6: 11). Lesson 8. - Superintendent: Jesus

perish, but have everlasting life .- John | therefore said unto them, Verily, verily, I say unto you. It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world (John 6: 32, 33).

Scholars: Lord, evermore give us this bread (John 6: 35).

All: They shall hunger no more, neither thirst any more; .... for the Lamb....shall guide them unto fountains of water of life (Rev. 7; 16, 17). Lesson 9 .- Superintendent: Nowon the last day, the great day of the feast, Jesus stood and cried, saying, -(John

Scholars: If any man thirst, let him come unto me, and drink (John 7: 87). Teachers: This spake he of the Spirit, which they that believed on him were to receive (John 7:39). All: Take not thy holy spirit from

me (Psa. 51:11). Lesson 10.—Superintendent: Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever: the son abideth for ever. If therfore he Son shall make you free, ye shall be free indeed (John 8:34-36). Scholars: As many as received him,

to them gave he power to become the sons of God (John 1:12). Teachers; If children, then heirs; heirs of God, and joint heirs with Christ (Rom. 8:17).

All: Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God (1 John 4:7).

Lesson 11 .- Superintendent: When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing (John 9:6,

Scholars: One thing I know, that, whereas I was blind, now I see (John

Teachers: Go to thy house unto thy friends, and tell them how great things now living; and Mr. Patrick will not only make a success of this work, but All: I will declare what he hath

done for my soul (Psa. 66: 15). Lesson 12,-Superintendent: I am the Father knoweth me, and I know Scholars: The Lord is my shepherd;

Teachers: My sheep hear my voice, and I know them, and they follow me (John 10: 27). All: I will follow thee whithersoever

I shall not want (Psa. 23:1).

thou goest (Luke 9:57).

# Thank-Tai.

The King of Annam, a country of southeastern Asia, now under the protectorate of France, is a boy nine years old, Thank-Tai by name. He is but a nominal sovereign, with very little power, but the Annamites and the French masters of the country pay him royal honors.

He is said to be a rather melancholy youth, much given to day-dreams. This is not very strange, perhaps, since he lives almost alone. He studies not a little, however, and lately, when one of his tutors in reading to him out of an Oriental book of philosophy, faitered and stumbled in attempting to explain a passage, the child-king said to him, seriously, but without severity;

"Had you not better, before under-All: Much more then, being now taking to explain those books, look justified by his blood, shall we be saved them over and see whether you comtaking to explain those books, look prehend them yourself?" The tutor, much distressed at this

mild rebuke, stammered out an apolosoever drinketh of the water that I gy, and, gathering up his books, went shall give him shall never thirst; but away to carry out Thank-Tai's sugges-

In order to brighten the young king's existence, the French government recently sent to him from Paris a number of toys of a very interesting and ingenious sort.

Previous to their arrival, King Thank-Tai had no other way of amusing himself than by watching, hour after hour, the red goldfishes swimming about in a small pond near his chamber. It is hoped that the playthings will somewhat relieve his tendency to melancholy.

Never speak all of anybody, you can do just as much execution with a shrug of shoulders or a significant look.

All shoes for evening or promenade wear are made with lower heels than