A Train Caught in a Pennsylvania Forest Fire.

Disaster Overtakes a Crew of Seventy Men.

A dispatch from Condersport, Penn., says: The pretty little lumber and farming towns of Austin, Costello, Galeton, and Moore's Run are on the verge of a panic, two especials ly being threatened with annihilation from fires that seem to form an impenetracie wall

For several days and nights the skies have been lighted with fires in almost every direction. Farmers and lumber camps have suffered most heretofore, but now the fierce and snaky lines of flame have crept steadily toward the towns until they are in great danger, and every possible effort is being made to save them.

At Moore's Run, on the pictures on Since

made to save them.

At Moore's Run, on the picturesque Sinnemahoning road, a train load of seventy-five milling men sent from Austin had been fighting back the fire with every means at their command. They made trenches, piled up earth, and lighted back fires, but were finally obliged to retreat.

up earth, and lighted back fires, but were finally obliged to retreat.

The men hastily boarded the train and started to make a run to another point, when it was found they were hemmed in by the forest on one side and a huge skidway of logs on the other. It was decided to dash past the burning skidway, and the engineer and forest of the skidway of the skidway and the engineer and the skidway. the burning skidway, and the engineer and fireman with faces covered with dampened cloths, and their hands and arms wrapped in wool, mounted the little engine, and pulled out through the wall of fire. The seventy-five exhausted men gathered in groups on the flat cars for protection, or lay on their faces on the floor. As the blazing furnace of logs was approached the heat became unbearable and the smoke so blinding and stifling that the men were obliged to cover their faces with cloths.

The engineer had forgotten that such great heat would spread the rails, and he pulled the throttle wide open in the hope of sooner escaping from the torments of heat and smoke.

There was a lurch, an ominous heaving There was a furch, an ominous heaving, and a shriek as the train toppled over into the fire. The cars caught fire as so many cigar boxes would, and the men within them, half blinded and scarcely realizing anything except that they were being slowly roasted to death, struggled desperately back upon the track, where only for the time at least safely lay.

at least safely lay.

Those uninjured from the wreck and only smarting from the pain of intense heat turned their burned hands to aid their more unfortunate fellows.

Superintendent Badger, of the Sinnema honing Valley road, was in charge of the re-lief train that had worked the hardest of all. When the train was ditched he must have been injured so as to be unable to help himself. Owing to the smoke and panic he was not found until too late—fastened down in the wreck he had evidently slowly roasted to

death.

Six others also perished, and thirty others of the party were badly burned, many probably fatally, owing to their inhaling the flames. Seven others are missing, and their fate is yet unknown, though their bodies are probably among the charred remnants of the train and logs.

train and logs
Relief parties started for the scene as soon as the news was known, many relatives of the missing men insisting upon accompany-ing the train. Owing to the great devasta-tion, communication is badly interrupted. As to the damage, it is known that 40,000,-000 feet of hemlock logs and timber and 25,-000 cords of valuable bark have already been destroyed and the first are still reader with

destroyed, and the fires are still raging with-out any appreciable diminution.

A million beacon lights seem burning from every mountain and hillside, and the air is so oppressive that many workers faint from exhaustion, and have to be dragged away.

The first have been raging for fortweight The fires have been raging for forty-eight hours, and twelve miles of lumber territory have already been burned

PROMINENT PEOPLE.

Kossuth. the Hungarian patriot is nearly

THE Prince of Wales' life is insured for

THOMAS A. EDISON is said to be worth three millions

EX-EMPRESS EUGENIE ... an income of \$150,000 per annum.

HENRY M. STANLEY's profits on "In Darkest Africa" are estimated at \$100,000.

KING CHARLES, of Portugal, has offered to give up his income from national sources un-til such time as Portugal will be better able

SINATOR STEWA ... , of Ne ada, left Yale College in 1849 to join the Argonauts. He believes that the gold-hunters have seen timir best days.

THE Sultan, of Turkey, looks much like Jay Gould, except that he is somewhat taller than the Wall street wizard and his nose is a trifle more prominent.

LORD TENNYSON, in addition to writing poetry, grows milk and sells it. Many of the Isle of Wight milk carts on the west side bear the name Alfred Lord Tennyson.

KING LEOPOLD, of Belgium, is said to be anxious to send Henry M. Stanley on another expedition to Central Africa, and the great explorer is reported as being willing to go. THE venerable historian, James Parton,

works six hours a day at his home at New-buryport, Mass. His desk is his place of rest and recreation, for that is what literary occupation means to him. ONE of the richest men in Nevada is

Charles Kaiser, who sixteen years ago was in the direst poverty. He now owns 16,000 acres and has 20,000 sheep. His mortgages cover three-fourths of Churchill County.

THE Rev. Dr. Joseph D. Wickham, Yale's oldest graduate (1815), who died in Manchester, Vt., recently, aged ninety-five, formerly taught a private school in New York and preached in New Rochelle and West Farms.

FATHER IGNATIUS, the barefoot Anglican mone, comes of a good English family named Lynes. He is lean and ascetic in appearance and weighs perhaps 120 pounds. His oratory is magnetic, his reasoning plausible, and he speaks with great volubility. James Lane Allen, the Kentucky novelist, is a professor of Latin in Bethany College. He lives at Lexington, and has a house in Cincinnati also, dividing his time between the two cities. He began his career with a desire to become eminent in comparative philology.

Dr. John Hall receives \$20,000 a year as pastor of the Mitth Avenue Presbyterian Church in New York City, and his annual income from other sources is said to amount to nearly \$75,000. Through fortunate investments he has accumulated an estate valued at \$1.000,000.

TERRIBLE CATASTROPHE.

Five Men Killed by an Explosion in an Oil Steamer's Hold.

A terriffic explosion occurred on a recent morning at London, England, in the fore hold of the tank steamer Tabcarville, by which five lives were lost, thirteen persons

were severely injured and the steamer was badly damaged.

The steamer is engaged in carrying bulk oil from American ports, and was undergoing repairs on the dry dock at Newport at the time of the explosion. It is supposed the gases which accumulate in the hold of all oil carrying steamers was the cause of the ex-

CZAREVITCH ATTACKED.

Russia's Crown-Prince Wounded in Japan.



CZAREVITCH OF RUSSIA.

A dispatch received from Tokio, the capital of Japan, announces that an attempt has been made on the life of the Czarevitch, the heir to the Russian throne. Although he was seriously wounded, he is considered to

be out of danger.

The scene of the attempted assassination was at Kioto (now officially called Saikio) or "western capital," the former capital of Japan, on the island of Hondo, twenty-seven miles by rail northeast of Osaka and about two hundred and fifty miles southwest of

The Czarevitch had gone to a picturesque resort known as Otsu, on Lake Biwaumi, six miles from Kioto. There a native policeman, named Tsuda Sanzo, struck the Czarevitch on the head with a sword with intent to murder him, but owing to the toughness and thickness of the Czarevitch's sun helmet the wound inflicted by the sword was not seri-ous. The injury is described as a sword cut on the side of the forehead. The Czarevitch and party immediately returned to Kioto, and there obtained skilful surgical assistance. It is believed that the culprit is insane, or that brooding overfancied wrongs he was tempted to commit the deed by the presence of the illustrious guest. The Emperor and Minis-ters hurried to Kioto to express their con-

ters hurried to Kioto to express their concern and sympathy.

The Czarevitch, who was born in 1868, had been traveling in India and China for some time, and had recently returned to Hong Kong from Canton, and started for Foo Chow and Han Kow. After leaving China the Czarevitch started for Japan and expected according to the route manned out for pected, according to the route mapped out for him, to reach Vladivostock at the end of

FIERCE FOREST FIRES.

The Lower Peninsula of Michigan All Ablaze.

Meagre reports from the vast district in the central part of Michigan show that that section was the scene of devastating forest fires for three days.

These reports more than confirm the worst fears, and show a widespread line of disaster not equalled since the great wood fires of 1871. The fires burned down the telegraph lines, made railroading dangerous, and wiped out barns, houses, stores, churches, and mills, with millious upon millions of feet of lumber and logs. A smart gale swept the flames about at will.

The line of flames reached almost without a break from Macon County, on Lake Michigan, to Iosco County, on Lake Muron, with the forests of Lake Oscola, Clare, Gladwin, Ogemaw and Alcona, where General Alger owns large interests, all ablaze.

Another fire of scarcely less magnitude existed in the Upper Peninsula. The incline of the Duluth, South Shore and Atlantic Railroad through Marquette, Houghton, fears, and show a widespread line of disaster

of the Duluth, South Shore and Atlantac Railroad through Marquette, Houghton, Baraga and Ontanagon Counties was in the path of the flames. Two railroad bridges were burned on that line, and the telegraph

were burned on that line, and the telegraph lines are in bad shape.

The flames swept into Oscoca and burned out \$200,000 worth of property. Two houses and 7,000,000 feet of lumber were burned.

The Chicage and West Michigan station at Shields, Mich., was destroyed by forest fires. Eighteen Chicago and West Michigan freight cars were burned at Lilley Junction. At Brightley, on the Chicago and West Michigan road, 2,000,000 feet of logs, owned by Dunshem, Bolinder & Co., of Muskegon, were destroyed.

Walkerville, a small town in Oceana County, the terminus of Butter's and Peters's log-ging read, was totally destroyed by fire. The hotel, livery stable, stores, saloons, black-smith shop, and nearly all the dwellings went up in smoke, with 500,000 hard-wood logs. The inhabitants of Bear Lake, Manistee County, were burned out and compelled to wade into the lake up to their necks to save their lives. The long railroad bridge at

Sturgeon River was burned.

Late despatches from several points said that rain had fallen and the worst was thought to be over.

TEN years ago Tennessee potatoes were unknown in the Northen markets, while now the crop brings into Middle Tennessee from \$1,500,000 to \$2,000,000 per annum.

THE MARKETS. NEW YORK.

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Cheese State Factory.....
Skims-Light.....
Western..... 814億 Eggs-State and Penn..... BUFFALO.

WATERTOWN (MASS.) CATTLE MARKET. Beef-Dressed weight...... Sheep-Live weight...... Lambs.... Hogs—Northern.... PHILADELPHIA.

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY 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 iv., 21.

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

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

This is too much of a trial of patience for most fishermen to endure, and many a man ordinarily correct of speech in such circum-

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

The trouble with many of our nets is that the meshes are too large. If a fish can get his gills and half his body through the net-work, he tears and rends and works his way out and leaves the place through which he squirmed a tangle of broken threads. The Bible weaves faith and works right together, the law and the Gospel, righteousness and forgiveness. Some of our nets have meshes so wide that the sinner floats in and out and is not at any moment caught for the heavenly landing. In our desire to make everything so easy, we relax, we loosen, we widen. We let men after they are once in the Gospel net escape into the world and go into induigences and swim all around Galifee, from north side to south side and from east side to west side, expecting that they will come back again. We ought to make it easy for them to get into the kingdom of God, and, as far as we can make it impossible for them. can, make it impossible for them to get out. The poor advice nowadays to many is: "Go and do just as you did before you were captured for God an I heaven. The net was not intended to be any restraint or any hindrance. What you did before you were a Christian, do now. Go to all styles of amusement, read all the styles of behavior as before you were converted." And so through these meshes of permission and laxity they wriggle out through this consultant and that coming. st as you did before out through this opening and that opening, tearing the net as they go, and soon all the souls that we expected to land in heaven be-fore we know it are back in the deep sea of

the world. Oh, when we go a-Gospel fishing let us make it as easy as possible for souls to get in, and as hard as possible to get out.

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

Now I have noticed a man cannot fish and

fishermen, ministers against ministers.

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

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

In this work of reparation we need to put

own nets. God help us in the important duty!

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

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

Bible in spots; the man who thinks he can not persuade others; the man who halts, doubting about this and about that, will be a doubting about this and about that, will be a failure in Christian work. Show me the man who rather thinks that the garden of Eden may have been an allegory, and is not quite certain but that there may be another hance after death, and does not know whether or not the Bible is inspired, and I tell you that man for soul saving is a poor stick. Faith in God and in Jesus Christ, and the Holy Ghost and the absolute precessity of stick. Faith in God and in Jesus Christ, and the Holy Ghost, and the absolute necessity of a regenerated heart in order to see God in peace, is one thread you must have in your mended net or you will never be a successful fisher for men. Why, how can you doubt? The hundreds of millions of men and women now standing in the church on earth, and the hundreds of millions in heaven, attest

the power of the Gospel to save. With more than a certainty of a mathematical demonstration stration, let us start out to redeem all nations. The rottenest thread you are to tear out of your net is unbelief, and the most important thread you are to put in it is faith. Faith in God, triumphant faith, everlasting faith. If you cannot trust the infinite, the holy, the opportunity Jahovah, who can very trust?

mnipotent Jehovah, who can you trust?
Oh, this important work of mending our nets! If we could get our nets right we would accomplish more in soul-saving in the next year than we have in the last twenty next year than we have in the last twenty years. But where shall we get them mended? Just where the old Zebedee and his two boys mended their nets—where you are. "James, why don't you but your oar in Lake Galilee, or hoist your sail and land at Capernaum or Tiberias or Gardara, and seated on the bank mend your net? John, war don't you go no we and mend your net? No, they sat on the guards of the boat, or at the prow of the boat, and they took up the thread and the needle, and the ropes and the wooden blocks, and went to work: sewthe wooden blocks, and went to work: sew-ing, sewing; tying; tying; weaving, weaving; pounding, pounding, until, the net mended, they push it off into the sea and drop paddle and hoist sail, and the cutwater went through amid the shoals of fish, some of the descendants of which we had for breakfast one morning while we were encamped on the beach of beautiful Galiles. James and John

beach of beautiful Galilez. James and John had no time to go ashore. They were not fishing for fun, as you and I do in summer time. It was their livelihool and that of their families. They mended their nets where they were, in the ship.

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

who get their nets mended stay.

These dear brethren of all deno minations, afflicted with theological fidgets, had better go to mending nets instead of br eaking them.

Before they break up the old religious and Before they break up the old religion and try to foist on us a new religion let them go ugh some great sacrifice for God that will prove them worthy for such a work, taking the advice of Talleyrand to a man taking the advice of Talleyrand to a man who wanted to upset the religion of Jesus Christ and start a new one, when he said: "Go and be crucified and then raise yourself from the grave the third day." Those who propose to mend their nets by secular skeptical books are just like a man who has just one week for fishing, and six of the days he spends in reading Isaak Walton's "Complete Angler," and Wheatley's "Rod and Line," and Scott's "Fishing in Northern Waters," and Pullman's "Vade Mecum of Fly Fishing for Trout," and then on Saturday morning. and Pullman's "Vade Mecum of Fly Fishing for Trout," and then on Saturday morning, his last day out, goes to the river to ply his art, but that day the fish will not bite, and late on Saturday night he goes home with empty basket and a disappointed heart.

Meanwhile a man who never saw a big library in all his life, has that week caught with an old fishing tackle, enough to supply his own table and the table of all his neighbors and enough to sait down in harries for

bors, and enough to salt down in barrels for bors, and enough to salt down in barrels for the long winter that will soon come in. Alas! Alas! If, when the Saturday night of our life drops on us it shall be found that we have spent our time in the libraries of worldly philosophy, trying to mend our neta, and we have only a few souls to report as brough to God through our instrumentali-ty, while some humble Gospel fisherman, his library made up of a Bible and an almanac, shall come home laden with the results, his trophies the souls within fifteen miles of his trophies the souls within fifteen miles of his log cabin meeting house.

og can't meeting house.

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

to that and better than that is an everyday occurrence in heaven.

God takes some of those, who in this world were fishers of men, and who toiled very humbly, but because of the way they mended their nets and employed their nets after they were mended, and suddenly hoists them and robes them and scepters them and crowns them and makes them rulers over cities, and He marches armies of saved ones before them in review, Massaniellos unhonored on earth,

He marches armies of saved ones before them in review, Massaniellos unhonored on earth, but radiated in heaven. The fisher boy of Naples soon lost his power, but those people of God who kept their nets mended and rightly swung them stall never lose their exalted place, but shall reign forever and ever and ever. Keep that reward in sight.

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

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

India silks are as cheap in Boston as in Calcutta, and they do say, whispers the Boston Transcript, that most of the charming "Indian" fabrics now for sale on the bargain counters are made in

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 24.

Lesson Text: "Captivity of Israel," 2 Kings, xvii., 6-18-Golden Text: 2 Chronicles, xxiv., 20-Commentary.

6. "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria." Having spent several weeks with the servants of God, the prophets, and listened to them pleading with Israel to return to the Lord, we now turn back to the actual history, and this lesson brings before us the end of the ten tribes as a nation, until they shall be regathered in the last days to form with the two tribes one nation in their own land never to be divided nor pulled up any more (Ezek, xxxvi., 21, 22; Amos ix, 14, 15). After more than 250 years of continued rebellion against God, during which time nineteen Kings reigned over them, not one of whom did right in the sight of the Lord, Shalmanezer, King of Assyria, besieged Samaria, the capital of Israel (I Kings xvi., 24) in the sixth year of Hoshea, and after three years took it and carried Israel into captivity (vz. 1-5).

7. "For so it was, that the children of

7. "For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt," etc. God, through Moses, and through His servants Hosen, Amos and Jeremiah, makes frequent reference to His bringing them out of Egypt as a reason why they should obey Him. When He gave the ten commandments at Sinai, speaking to the people out of the midst of the fire (Deut. v., 4-22), as He never did to any other nation, He began by saying. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Then He gave them His commandments that they might keep them and live (Ex. xx., 1, 2; Deut. iv., 5; xxxii., 46, 47).

8. "And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel." Not only did He deliver them from Form Formal and the confidence of the children of Israel." the children of Israel." Not only did He de-liver them from Egypt and take care of them all through the wilderness, in spite of their murmurings, but He cast out nations before them, and gave them a good land, with every good thing in it, entreating them to make no covenant with the nations or their gods, but to walk in His ways, and thus He might through them prove to all other nations the difference between the true God and the idol gods of the nations. 2. "And the children of Israel did secretly

and the idol gods of the nations.

9. "And the children of Israel did secretly those things that were not right against the Lord their God." Not only publicly but secretly were they "mingled among the heathen and learned their works" (Ps. cvi., 35). In the dark they did wickedly, saying, "The Lord seeth us not; the Lord hath forsaken the earth" (Ezek viii., 12).

10. "And they set them up images and

saken the earth" (Ezek viii., 12).

10. "And they set them up images and groves in every high hill and under every green tree." Even Judah did this also in the days of the son of Solomon (I Kings xiv., 22, 23), and then followed the plundering of the temple of the King of Egypt, only thirty-four years after its dedication (I Kings vi., 38; xiv., 25, 26). When we consider the plain commands of God not only not to set 38; xiv., 25, 26). When we consider the plain commands of God not only not to set up these places, but to destroy all such things and places which the heathen had set up (Deut, xvi., 21, 22; xii., 2), we are apt to ask: "How could they thus fly in the face of God?"

11. "And there they burnt the incense in all the high places, as did the heathen whom the Lord carried away before them; and the Lord carried away before them; and wrought wicked things to provoke the Lord to anger." The people of the only Living and True God, the Almighty, the Lord of Hosts, the God of Israel, the Most High God, possessor of heaven and earth, who alone redeemed them and cared for them, turning from High to workline the control of the contr

deemed them and cared for them, turning from Him to worship and rely upon idols of wood and stone, which can neither see, nor hear, nor talk! It seems impossible.

12. "For they served idols, whereof the Lord had said unto them, You shall not do this thing." Besides the second commandment recorded in Ex. xx., and Deut. v., listen to Lev. xxvi., 1, "Ye shall make you no idols nor graven image, " " to bow down unto it for I am the Lord work." down unto it for I am the Lord your God." Jehovah their creator and covenant keep-ing God desired to be their portion. He wanted them all for Himself, and He would wanted them all for Himself, and He would be wholly for them. He would be their shield and their exceeding great reward, as He said to Abram. And they should have said, "The Lord is my portion, saith my soul, therefore will I hope in Him." 13. "Yet the Lord testified against Israel,

and against Judah, by all the propheta, and all the seers, saying, Turn ye from your evil ways." See some of His pleading with them in Isa. 1, 16, 17; lv., 7; Jer. iii., 12; xxv., 5; Esek xxxiii., 11; Hos. xiv., 1, "Thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quie ness and in confidence shall be your strength and ye would not" (isa. xxx., 15). Not only did He urge them to return, but He told them bow to return, and even put the very words in their mouths which they might say

words in their mouths which they might say (see Jer. iii., 13; Hosea xiv., 2).

14. "Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord, their God." On the last verse we quoted from Isaiah the sad words, "And ye would not." It was the same all through their bistory, till Jesus Himself uttered the same words shortly before they crucified Him (Matt., xxiii., 37).

Him (Matt., xxiii., 37).

15. "And they rejected His statutes, and His covenant and they followed vanity and became vain." He is wisdom, and wisdom is the principal thing, better than rubies or gold or silver; but fools despise wisdom; it is too high for them. In Jer., x, 8, 14, 15, idols a "atry are called lies and vanity"

When the people of Lystra took Paul and Barnabas for Gods, and would have worshiped them, Paul exhorted them to turn from these vanities unto the living God who made all things (Acts xiv, 15). There might be some excuse for the Gentiles of Lystra, but none for Limit who had the knowledge of the true God, and yet turned away from Him.

16. "And they left all the commandments of the Lord their God, and made them molten images." The calves at Dan and Bethel, and the idol groves everywhere, proclaimed their folly. They turned their backs on the Creator and worshiped the works of His hands, sun, moon and stars, rather than Himself. It seems to me that if we as believers think more of the gifts of God than of Himself; if it is Heaven or happiness, or our own personal welfare we are chiefly seeking, we are in danger of committing Israe's ing, we are in danger of committing Israel's

17. "And they caused their sons and their 17. "And they caused their sons and their their daughters to pass through the fire, and sold themselves to do evil in the sight of the Lord." The Molochs of to-day are society, fashion, pleasure, the dance the theatre, the card table and to this destroying fire from the pit how many sons and daughters are consecrated God only knows. For an evening's pleasure many who bear the name of Jesus will for the time being sell themselves to the devil. Jesus has bought our bodies and souls, and He wants all there is to us for His ziory.

His glory.

18. "Therefore the Lord was very angry with Israel and removed them out of His sight." He could see them as well in Assyria. as in Samaria, so in that sense they were not out of His sight, but His face did not shine

out of His sight, but His face did not shine upon them, nor did they enjoy His favor (Num. vi., 24-26). They despised Him and His blessing, so He finally withdrew and left them to the idols they had choses. So will He do with all who persistently turn their backs upon Him.

"There was none left but the tribe of Judah only." These He would spare a little longer, for they had not sinned as grievously as israel, and they had not been without theore repentance on the part of some Hezekiah, who did right in the sight of the Lord, was now their King (chap. xviii., 1-3), while in past days such Kings as Asa, Jehoshaphat, Joash and others had led them in the right way.—Lesson Helper.

SCIENTIFIC AND INDUSTRIAL

It has been shown that if the sun was a burning sphere of solid coal it could not last 6000 years.

The price of platicum has advanced fully 100 per cent., owing to its increased use for electrical purposes.

When the Minneapolis suspension bridge was removed recently, the anchorage irons, although they had been carefully imbedded in cement, were found to be deeply corroded.

One million tubes for Koch's lymph is the work which is at present engaging the attention of a German glass works. The tubes are made of a fine quality of glass, and are closed with a glass stop-A sugar, fifteen times sweeter than cane-sugar, and twenty times sweeter

than beet-sugar, is reported by a German chemist from cotton-eeed meal. It cannot be sold to compete with the ordinary article. M. Damoiseau, of France, has invented a camera to take panoramic views. It is made to turn on its axis so

truly that the picture on the entire strip of sensitive paper is said to be perfectly clear in its details. The four most common causes of boiler explosions are external corrosion, overheating, overpressure and weakness of flue. The four least common causes are absence of safety valve, bad material,

weak manhole and deposit. The principle of the compressed paper car wheels, which are so widely used throughout the world, is applied in France to the manufacture of pulleys for power transmission. The pulleys are said to be very light, cheap and serviceable in every respect.

A Swedish metallurgist, C. A. Casperson, tests the hardness of iron or steel in process of manufacture by electrically melting a sample of certain size and comparing the strength of current necessary with that known to be required to fuse standard pieces of metal of determined hardness.

A firm of stone cutters in Berlin have introduced a pneumatic chisel into their establishment. The workman holds the tyringe-like apparatus with both hands, and, as he slides it over the surface of the stone or metal, the chisel, making 10,000 or 12,000 revolutions a minute, thips off particles.

A German electrician, Herr Gulcher, has made a thermo-electric battery giving electric power equivalent to 1.08 per ent. of the heat employed, and hopes to exhibit at Frankfort a battery which will yield at least five per cent. net effect. With an economical source of heat, he believes that his thermo-electric battery will even excel the dynamo machine in efficiency.

A gallon pail filled with fine sand placed within easy reach of each workman employed where oiling and finishing is going on is strongly recommended as an essential part of the equipment for fire protection in wood-working estabtishments. This practice can be followed with advantage wherever there is a possibility of fire starting in oil or oil-soaked materials. It has been found that nothwill subdue an oil-fed fire so quickly and effectually as sand, and the subsequent freedom from water damage is a strong point in its use.

Ancient Man in the Mississippi Valley.

Let us now take the antiquity of classical lore and see how it compares with that of the American continent, as evidenced by our mysterious mounds, and the indications of a great and glorious past set forth by our lost and ruined cities, as well as by the fossil remains brought to light through the researches of Agassiz and others eminent in science and archeology. In the "Types of Man-kind," pp. 137, 138, we have the follow-

"In digging for the gas-works at New Orleans, sixteen feet below the surface, boneath the fourth forest-level, burnt wood was found and the skeleton of a man."

Dr. Bennet Dowler, in his "Tableaux of New Orleans," goes into a calculation which proves it correct, that the fourth cypress forest level must have been formed 57,000 years ago, and that consequently the skeleton had been reposing where it was found for that period of time. Such of the mounds of the Mississippi Valley as have been explored have clothed us with a prehistoric past the most mysterious and overwhelming. They reveal another page in the history and chronology of the world—a strange civilization of a great people that had passed away thousands of years before that mummy had "walked about in Thebes's streets.—Belford.

Greenland's Dust.

The cosmic dust collected by Nordenskjold in Greenland in 1883 has been submitted to scientific examination, and found to consist chiefly of feldspar, quartz, mica and hornblende, with a smaller proportion of some other com-mon minerals, a nitrogenous organic substance, and some particles similar to those obtained in deep sea soundings. It is believed that the last-named material has come from space, and that the other substances have been carried in the air from a region of crystalline schists. If the dust taken from the Greenland snow represents the fall of one year, the total annual fall on the earth's surface is equivalent to a cube of thirty-one yards on a side .- Trentos (N. J.) American.

No Wonder Bees Are Busy!

An enthusiast on the subject states that each head of clover is composed of about sixty distinct flower tubes, and each of these contains sugar not to exceed the five-hundredth part of a grain. The proboscis of the honey bee must therefore be inserted into 500 clover tubes before one grain of sugar can be obtained. There are 7000 grains in a pound, and, as honey contains three-fourths of its weight of dry sugar, each pound of clover honey would represent the insertion of its proboscis in 2,500,-000 clover heads.—New York World.