LITTLE THINGS.

The little grain in the sandy bars:
One little flower in a field of flowers
The little star in a heaven of stars:
One little hour in a year of hours—
What if it makes or what if it mars?

But the bar is built of the little grains;
And the little flowers make the meadows gay;
And the little stars light the heavenly plains;
And the little hours of each little day
Gives to us all that life contains.

PITH AND POINT.

A violin—A low tavern.

A private affair—A musket.

A notable feature—The nose.

A cold water party—The frog.

A suitable place for dudes—The tailors.

Many an arm of sea encircles a waste of land.

Greatest smokers in town—Factory chimneys.

A dinner fit for a bookkeeper—A pigeon whole.

It isn't every composer who has a Handel to his name.

The old shoe very often finally becomes an alley-gaiter.

The man who colors clothes is never afraid of any dyer results.

Aeronauts are generally "well up" in balloons, unless they are sick.

The broad highway that leads to destruction is the route of all evil.

Funny, isn't it? The only way a clock can do business is on tick.

The complaining witness—The one whom the shyster lawyer browbeats.

People who never read a word of Kant on Philosophy can tell you all about Canton flannel.

The under dog in the fight may be right; but the top dog is more than that—he is all right.

The match trust is another striking example of the necessity of extinguishing these monopolies.

If you want to hear a tale of hard luck and destitution just ask a fellow for the money he owes you.—*Judge.*

The reason that an undertaker is rarely a melancholy man is because he can always bury himself in his business.—*Siftings.*

The duties of a critic are apt to be sedentary. He is always sitting on somebody or something. —*Harper's Bazar.*

Smith—"Was Shakespeare a broker?" Jones—"No, of course not." "Well, then, how did he come to furnish so many stock quotations?"

A man in Nebraska is in jail for stealing sausages. The evidence against him is said to be conclusive. Not a link is wanted.—*Chicago Tribune.*

Now the ardent husker sizes
Mid the corn, each cob and spear,
And he drops the crimson prizes
To impress a maiden's ear.
—*Siftings.*

Stranger—"Well, boys, and how did the game go to-day?" Boys—"We lost." Stranger—"What have you got in that bundle?" Boys—"The umpire."

"Did you ever take the pledge?" asked a temperance advocate of a tramp. "Often," said the tramp. "Where?" "At the pawnbroker's," was the bitter reply.—*Siftings.*

"I hope you appreciate the fact, sir, that in marrying my daughter you marry a large-hearted, generous girl." "I do sir (with emotion); and I hope she inherits those qualities from her father."

Dude—"Can you—ah—sell me—ah—a blue cravat to match my eyes—ah?" Salesman—"I don't think—ah—that I can; but I can sell you a very soft hat to match your very soft head—ah!—*Texas Siftings.*

Mr. Clumsy—"What do you think of my riding?" Teacher—"You haven't got any talent for riding, but if you insist on trying to ride, you ought to practice falling off without getting hurt."—*Texas Siftings.*

"Are you on friendly terms with the defendant?" demanded a lawyer of a witness in our Circuit Court yesterday. "Well, I ain't throwing no bouquets to him," was the quaint answer.—*Philadelphia Record.*

He Was Penniless.—Judge—"Prisoner, the evidence shows that you brutally assaulted the plaintiff. "Have you anything to offer in extenuation?" Prisoner—"No, sir; my lawyer took all the money I had."—*Time.*

Scientists have demonstrated that there is more actual nutriment in twenty-five cents' worth of potatos than in twenty-five cents' worth of sirloin steak But who is going to pay the undertaker's bill for the man who eats nine pounds of potatoes at a sitting?

A Cat's Luxurious Life.

Many a human being who has to "hustle" twelve hours a day for a living would be glad to change places with a black and white cat who owns a house on Clinton avenue. An estimable maiden lady, who flatters herself that she is his mistress, pays the taxes on it for him. His name is Spoke, he is ten years old and he weighs sixteen pounds. The best room, the coziest lounging chair and the warmest corner of the fireside are reserved for him. A bedroom, neatly furnished, affording easy access to the neighboring roof, is exclusively his. Some years ago he accidentally fell off his chair and killed a mouse. His mistress has ever since believed him to be the finest jumper and mouser in the category of cats, and boasts of his capabilities on every possible opportunity. A few days since she tried to exhibit his jumping powers to a visitor, but Spoke was sleepy and would not show off. He was suffering, she said, from a toothache, and was not in a good humor. His catship will stroll calmly up to any new visitor who may enter the parlor, and walk gravely round and round him, signifying his approval by a purr as loud and musical as a circular saw, or his disapprobation by a spit and an abrupt return to his chair. He has never been known to alter his first opinion, and cannot be induced to become friendly to any one he does not like at first sight. He does no work, is well fed, well housed, and altogether is a personage to be envied in these hard times.—*Brooklyn Times.*

CURIOUS FACTS.

One pound of seed will yield about 10,000 asparagus stalks.

The Prussian blue dye was discovered by Die bach at Berlin, in 1710.

Printing in raised or embossed letters was begun at Paris by Hauy in 1786.

Richard Ashe King, an English vicar, has resigned his living to write novels.

More than 4000 persons perished by the hurricane which devastated Barbadoes, October 10, 1780.

Richard Cœur de Lion, like the animal from which his heart was named, died by arrow from an archer.

The baton used by conductors of concerts is said to have been introduced into England by Spohr in 1820.

William H. Burnheiser, of Harrisburg, Penn., has lived in bed twenty-nine years in consequence of a spinal injury.

George II., of England, died of rupture of the heart, which the periodicals of that day termed a visitation of God.

The oldest and largest tree in the world is a chesnut near the foot of Mount Etna. The circumference of the main trunk is 212 feet.

At the reformatory prison for women in Sherbune, Mass., a single chrysanthemum may be seen upon which there are 1403 buds. The plant is of the present season's growth.

It is estimated that there are 3,000,000 men in America who get shaved three times a week. That means an expenditure of thirty cents a week, or $15.60 a year, for each man, or for 3,000,000, $45,600,000 annually.

The ancient language of Asia Minor was Phrygian, or Semitic, of which Chaldean, Syriac, Hebrew, Phœnician and Arabic were dialects. Beyond the rivers, towards the Indo, dialects of the Sanscrit and Zena appear.

The old style of finger-rings, with a setting containing a small compass, is now being brought into use by electrical engineers. Held near a line wire the movement of the compass shows at once whether a current is passing.

An owl killed itself and a whole greenhouse full of costly plants one night by falling into the stovepipe, thus shutting off the draft and causing the escape in the room of coal gas, which is fatal to vegetation as well as to animal life.

The ox is truly a beast of burden, strong and enduring, but the ox of a Swiss paysan is not the same looking animal that we have. No wooden yoke bows its head and shoulders. It is harnessed very much like a horse, and actually appears a lively, high-stepping animal.

A novel contest that will take place shortly in New York is a counting match between two rapid money changers. One has bet the other $200 that he can beat him counting, piece by piece, $10,000 in silver coin in all denominations. The wager has been accepted, and the match will take place at Cooper Union.

The pair of trousers which J. W. Briggance, of Gallatin, Tenn., wears on State occasions were made for him by his mother in 1815. She gathered the cotton on her own farm, spun it into yarn, dyed it and wove it. The trousers seem in as good condition as if they had been made only last year, and Mr. Briggance is proud of them.

And now they say that Tom Hood first planned the phonograph, as witness this, from his "Comic Annual" for 1839: "In this century of inventions, when a self-acting drawing-paper has been discovered for copying visible objects, who knows but that a future Niepce, or Daguerre, or Herschel, or Fox Talbot, may find out some sort of Boswellish writing paper to repeat whatever it hears?"

Emperor William's New Crown.

During some of the leisure moments which the Emperor of Germany has had at his disposal he has been overhauling the crown and regalia of his house, and has ordered the imperial crown, which he wears as German Emperor, to be considerably altered in shape. Nor is the imperial banner or the imperial mantle of State considered altogether satisfactory in their present form, and these two are to be changed in several details. Last, and not least, the Kaiser also found fault with the imperial throne which it was lately his privilege to mount and this, too, is to be appreciably changed in appearance, to the no small perturbation of the more conservative of his Majesty's subjects, who are going about prophesying all kinds of evil things which are to befall him and his house if he dares to carry out the proposed alterations. But, despite all the croaking, the Emperor means to have his way, and so far as the crown goes, at any rate, it is necessary for his own personal comfort that he should do so. For not only did he find his head "uneasy" when he had to wear the "crown," but to keep the imperial diadem on his brows for any length of time involved postive torture. The fact was discovered when he put it on to be painted in full imperial rig, and the orders given for a diadem that shall really fit his imperial head are said to have been delivered in the most peremptory manner by his Majesty. And surely Kaiser Wilhelm is right. I certainly do not see why an Emperor should not be measured for his crown just as he is for his tunic or his boots. He is not expected to wear his ancestor's hats without alteration, and I do not know why he should be called on to don their diadems either, or at any rate not until these diadems have been duly let in or let out, as the state of the case may require.—*Graphic.*

The Biggest Man in the World.

A letter to the Davenport (Iowa) *Tribune* says: "Iowa does not only stand at the head of the list as a corn State, but stands at the head, also, for large men. I was one of the two largest men on a train last week, and the two of us weighed just two pounds over a half ton. I weighed 210 pounds, and the other fellow weighed just 792 pounds. His name was J. H. Craig. He is 6 feet 4 inches long, and was born in Iowa City thirty-two years ago. He is said to be the largest man in the world at the present time. He is well proportioned, full of fun, and as playful as a kitten. He told me that when he went to church he put $1 in the collection basket and took a whole seat for himself. He has weighed 853 pounds, but uses tobacco now to keep his weight down below 800.

POPULAR SCIENCE.

Electricity moves 288,000 miles per second.

There are hardly 100 electric motors at work in Great Britain, while in America there are 6000.

Perfect physiological development of the infant is absolutely dependent upon mother's milk.

Gneisses and schists are the oldest minerals known to us, and are, therefore, to be regarded as the foundation stones of the earth's crust.

The *Electric Review* prophesies that the day will come when a lightning rod on a house will be regarded in the same light as a horseshoe over a man's door.

Professor Ayrton defines inertia, from the European standpoint, as "resistance to motion," and, from the American standpoint, as "resistance to standing still."

A hospital for animals is one of London's new humane institutions, and the number of horses, dogs, cats, and other animals presented for medical and surgical treatment has already necessitated extension of space.

Professor Pickering of the Harvard College Observatory, makes the rather broad guess that the so-called "canals" of Mars are areas of vegetation, possibly immense cultivated tracts. It is easier to guess than to demonstrate.

A recent lecture by Professor Bonney, on the "Foundation Stones of the Earth's Crust," before the British Association, was illustrated by real sections of rock, so thin as to be partially transparent, which were projected on the screen.

"Weighty thoughts" will no longer be mere figments of the imagination. An Italian has invented a balance upon which even dreams or the effects of a slight sound during sleep turns blood enough to the brain to produce a measurable impression.

A metallurgist gives as a reason why steel will not weld as readily as wrought iron that it is not partially composed of cinder, as seems to be the case with wrought iron, which assists in forming a fusible alloy with the scale of oxidat on formed on the surface of the iron in the furnace.

There are only three salamanders in this country, but even three have been a large enough number to prove the falsity of the old belief, that salamanders live in the fire. They like to be where it is warm, but they cannot live in the fire. Their diet consists of worms and jelly fish.

Dr. Charcot, the great French physician, says that children under sixteen cannot have their brains overworked. No forcing, he asserts, will get out of them more cerebral work than the brain will accomplish without fatigue. It is not till after the age of sixteen or eighteen that surmenage becomes possible.

The following is given as an efficient mixture for cleaning old brass: One ounce of camphor gum, two ounces of alcohol, two ounces of spirits of ammonia, four ounces of spirits of turpentine, one pound of star candles, one pound of tallow and one pound of tripoli. To mix first dissolve the camphor in the alcohol, then melt the ingredients and mix together thoroughly.

The scientist Leuwenhoek says: "I have often compared the size of the thread spun by full-grown spiders with a hair of my beard. For this purpose I placed the thickest part of the thread before the microscope, and from the most accurate judgment I could form, more than a hundred of such threads placed side by side could not equal the diameter of one such hair. If, then, we suppose such a hair to be of a round form, it follows that 10,000 of the threads spun by the full-grown spider, when taken together, will not be equal in substance to the size of a single hair.

Persian Poor Man's Paradise.

When we enter Persia we are in the poor man's paradise—a country where existence is possible upon four pence per day, where meat costs one pence a pound and bread a quarter as much in ordinary times; where a fowl may be purchased for twelve cents, a partridge or a wild duck for four cents; where a serviceable pony may be had for a $25 note, and a valuable thoroughbred for $100; where a servant can be hired for $2 a month and his rations, and you can feed a horse upon six cents a day. In most of the cities a large house can be rented for from $50 to $100 a year, and all the necessaries of life are to be had at the very cheapest rate. The very mules upon which we are to march to the capital, each of which will carry a load of 200 pounds, are hired at the rate of eighteen cents per day, and yet from this small sum the muleteer, if he be fortunate, will obtain a good profit.

The beasts are fat, there is plentiful herbage for the first five stages, and a handful of barley and eight pounds of cut straw is all that the mules will get during the other six days' journey, and each day the mule will march their twenty to twenty five miles and go merrily along under their three hundred-pound load, for the pack saddle cannot weigh less than twenty to thirty pounds, while the load itself is seldom less than 280, and they will steadily maintain their pace at an average of four miles an hour, save in the case of mountainous passes, storms, swamps and the numerous contretemps incidental to Eastern travel.—*New York Graphic.*

An Opium Den.

I went one evening to see the opium places in Shanghai, China. The entrance to the largest one is through a court in which innumerable little tables are placed, with all sorts of wares for sale, as pipes, opium jars, tops, handles, etc. The building is of large extent, the "top side" is the more expensive, and the small apartmetts here are luxurious, separated by carved screens, in which plates of cut glass are inserted; the small rooms are furnished with ebony and marble, embroidered cushions and everything one could desire.

Between the two large chairs, with stools for the feet, a table is placed on which to place the pipe and smoking articles. These rooms are all built about open wells and look down to the floor below. Over $1200 worth of opium is smoked here in a night, so the size of the place may be imagined. I was surprised to find it lighted by electricity, but the smoke was so dense as to make the incandescent lamps look pale.—*Boston Transcript.*

TEMPERANCE READING

Missionary Hymn.

From the high rocky mountain
To the Atlantic Strand,
Where many a purling fountain
Flows through our youthful land;
From many a northern river,
To many a southern plain,
They call us to deliver
Our race from Bacchus's chain.

What though our cares he eases,
Our sorrows doth beguile,
Tho' many a taste he pleases,
He causes action vile;
In vain with lavish kindness
The temperance light is strewn;
The drunkard in his blindness
Bows down to Jugs of Stone.

Oh, ye whose souls are lighted
With wisdom from on high;
Oh, to these men benighted,
The poisonous dram deny.
Destruction! Oh, destruction,
The awful sound proclaim,
Till all, in every station,
Shall shun the monster's fame.

Oh, let the dreadful story
Be spread from pole to pole,
Till man has ceased to glory
In worshiping the bowl.
Till o'er our ransomed nature,
Intemperance being slain,
Respect for our Creator
And Christian friendship reign.
—*G. W. Cook, in Battle Axe for Temperance.*

Home Influences.

What a depth of meaning in the very words home influences. And yet, are all parents, mothers especially, striving their best to make home the bright, sunny spot they might? Using those sweet, gentle influences true women may and can to make their homes attractive?

We fear not. In a majority of cases the world and its absorbing pleasures; receiving and returning calls; attending parties, or preparing for them—these, and other apparently innocent ways of passing time among the wealthy, engross the whole mind, while their homes elegant though they may be, are so rarely made bright and genial by the sweet motherly presence that they create to the young a repellant atmosphere. The baby and little ones are left in the nursery to be amused by the nurse, while those a little older sometimes wander aimlessly about between nursery and parlor, library, and the crown rooms, seeking for some amusement or companionship besides their own. The sons who are thus left independently to come and go as they please, soon learn to seek the club and other places of resort, to pass a social evening.

Can we wonder that from this first step in the wrong direction, away from home in the evening, others quickly follow? A glass of wine for good fellowship, or a game of cards to pass time are indulged in. Then come late hours and a craving for stimulants; a desire "to try one's luck" at winning a little something at cards, faro etc., and the steps downwards, after this, are oftentimes startlingly rapid.

But among all the evils which assail the young seeking pleasure away from home intemperance is the greatest, and leads through a weakened and debauched mind to almost any step of degradation, in rich and poor alike. To stem this evil we should steadily and persistently work until the great foe to mankind is laid low, or its power for evil lessened. And where can this be more effectually done than around the hearth stone of home? Ah! that mothers would all realize that it is the sweet, gentle, home influences which may save their sons from perdition.

Even though the temptations of the world may, in after years, draw your loved ones into its sinful vortex, a word, a mere look of interest and pity from a stranger, will sometimes vividly recall the past—mother, home, and love, and they are saved. Let not your sons then go forth without any of these sweet, hallowed associations. But now, in their babyhood, their early youth, do all you can to instill right principles into their plastic minds. And let not these principles be enforced as maxims for their worldly good, or in stern, harsh teachings, line upon line and precept upon precept; for instead of thus winning the obedience of your children you may disgust or weary them by oft repeated trite sayings—repel and drive them from you and from their homes to find pleasure elsewhere.

No, indeed! rather let your teachings be gently and lovingly imparted. Make home bright and cheery, set before them a good example yourself and then hold forth to them a high standard to aim at, that it may ennoble their lives and make of them true men and worthy citizens, best of all, pure-minded, earnest Christians. Then may we hope to see a better class of men among us; men better fitted for our public offices and places of trust. Then, too, a greater thrust will be given to the drinking saloons and gambling halls, or hells, as they are sometimes more strongly named. And surely some of these dens of iniquity may well be compared to Tophet—a place for lost souls.

And so we would again beg mothers to make home bright and attractive to their children. Don't leave the little ones too much to their nurses or governesses; be with them as much as possible yourselves while young and capable of forming strong impressions of home and mother love. It may require self-denial on your part in giving up some social pleasures, but in after years you will be more than repaid by the sweet companionship of your sons and daughters; who, according to Scripture, will rise up and call you blessed.—*Temperance Advocate.*

Effective Temperance Work.

The most effective temperance work is that which sets the people to thinking most deeply and strongly on the subject, and the best way to accomplish this object is by the distribution of literature that brings the truth home to the people. One specific example of the evil effects of strong drink in a community is worth more at this day than a volume of generalizations on the subject. Unfortunately there are very few communities in this country where it is necessary to go outside for illustrations of the woes and miseries that follow strong drink.

Temperance News and Notes.

A temperance society lately formed in St. Petersburg, is said to be gaining about 200 members each week.

Mrs. Fumi Ando, the wife of the Japanese Consul-General at Honolulu, devotes her time largely to temperance.

The United Kingdom Railway Temperance Union has a membership of 15,247—a most comforting fact for railway travelers.

The Southern *Star* says: "A count was made of the cases booked in the station house for the first three months of 1887, and for the the same months of 1888. During this year, or since the saloons have opened in Atlanta there has been one thousand one hundred and thirty-two more cases booked than during the same period of last year under Prohibition.

There are more than 400 saloons and only five churches and chapels within a short distance of Castle Garden. Everyone of the so-called immigrant boarding houses is a saloon kept by the worst men of the city. A sum of $25 a year is paid by the keepers of each of these places to the Commissioners of Immigration for the privilege of soliciting customers among the immigrants. The receipts for these licenses amount to over $9000 annually.

According to the Rev. Dr. Mutchmore, of Philadelphia, "the moral effect of English occupation in Egypt seems to be an increase of drinking in the towns and the cities. But the British influence is favorable and helpful to the mission work, especially in facilitating the building of churches." It is eminently proper that British influence should be favorable to mission work, but what a sad comment on Christian England is the statement concerning the increase of drinking.

The six Powers contiguous to the North Sea—Great Britain, France, Belgium, Holland, Germany and Denmark—have entered into an agreement whereby the sale of spirtuous liquors to fishermen and other persons on board fishing vessels is prohibited.

SUNDAY SCHOOL.

LESSON FOR DECEMBER 2.

"Israel Under Judges." Judges ii, 11—23—Golden Text, Heb. iii, 12.

—Explanatory Notes.

In studying the history of Israel it is necessary to keep in mind that the Lord God had chosen them to be a special people unto Himself, above all people upon the face of the earth; an holy people unto the Lord their God, that He might dwell among them, and that they might magnify His name before the nations. He only asked of them a cheerful and whole hearted obedience and submission promising on His part that they should be made to enjoy the greatest possible temporal prosperity and be the head of all nations, no one being able to stand before them. Their history during the forty years that Moses led them is found in the books of Exodus, Leviticus, Numbers and Deuteronomy. We have just been studying their history under the leadership of Joshua, as recorded in the book of Joshua, and now we come to their history under the Judges for about 450 years, as recorded in this book. (Acts xiii., 20.)

11. "The children of Israel did evil in the sight of the Lord, and served Baalim." At least seven times do we find this statement concerning their doing evil in this book, and a reason is given in the preceding verse, that a generation had arisen which knew not the Lord, nor yet the works which He had done for Israel. They certainly knew of the Lord and had heard of His mighty works; His tabernacle was in their midst, and His priests were among them, but Him they knew not; they knew of Him, but they trusted not in Him; they turned their back upon the only living and true God, and served Baalim, the idol god of the Phœnicians and Canaanites. The first mention of Baal, which signifies lord or possessor, is found in Num. xxii., 41, and the record of Israel's sin at Baal peor, and the death of twenty four thousand by the plague because of that sin is found in Num. xxv., therefore they were commanded to smite and utterly destroy the idolatrous people, make no league with them, destroy their altars, cut down their groves and burn their graven images; but they disobeyed God, and did not drive out the idolaters, thus grieving God and causing themselves much sorrow (Deut. vii., 1-5; Judges ii., 1-5).

12. "They forsook the Lord of their fathers." Some of Joshua's parting words were: "If ye forsake the Lord and serve strange gods, then will He turn and do you hurt and consume you" (Josh. xxiv., 20), but these words are now forgotten or unheeded; and worse still, the Lord who brought them out of the land of Egypt, and made them a nation and gave them this good land, is forgotten and forsaken. Ingratitude, disobedience and rebellion was thus manifest on their part towards the indescribable love and long suffering of the Lord God of Israel. Instead of living in the sunshine of His love, and the joy and strength of His presence, they turn away from their deliverer and protector, and join hands with His and their enemies. They are a sinful nation, a seed of evil doers, forsaking the Lord and provoking the Holy One of Israel to anger; they forsake the fountain of living waters, and hew them out broken cisterns that can hold no water (Isa. i, 4; Jer. ii, 13).

13. "They forsook the Lord, and served Baal and Ashtaroth." These were the male and female divinities of the nations before mentioned, and their worship was associated with the most cruel and also the most impure practices, the very extreme opposite of that required by the pure and holy and loving God of Israel.

14. "The anger of the Lord was not against Israel." In the account of this sin written in Ps. cvi., 34-46, it is said the "wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance, and He gave them into the hand of the heathen." In Jer. xii., 7, concerning a later sin it is written: "I have given the dearly beloved of my soul into the hands of her enemies." It was because of His great love for them that He thus chastened them for their sins, as it is written: "You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities." Amos iii., 2.

15. "The hand of the Lord was against them for evil, . . . and they were greatly distressed." The way of the transgressor is hard (Prov. xiii., 15), but they were the redeemed of the Lord and His hand was upon them for evil only to make them see the evil of their ways and turn from it, that He might do them good. His cry to them in all their sin is ever the same: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful; turn, O backsliding children, for I am married unto you." (Jer. iii., 12-14.) If they had only obeyed the Lord and walked in His ways, His hand would always have been upon them for good.

16. "Nevertheless, the Lord raised up judges which delivered them." Nevertheless, He regarded their affliction when He heard their cry; and He remembered for them His covenant (Ps. cvi., 44-45). Do not our hearts say: "O, foolish people, why grieve and turn away from such love; why not abide in such a friend; why not constantly rejoice in such power?" Then a voice whispers: "Thou art the man; Israel's sin is just thine own, and the same God of Israel regards to-day the cry of the oft erring, oft repenting one, and delivers those who call upon Him, such as call upon Him in truth. Why not abide ever in His love?

17. "Turned quickly out of the way." Although He heard their cry and raised them up judges who delivered them, they soon fell away into sin as bad as ever, and would not hearken to the judges; their hearts seemed fully set in them to do evil. Love seemed lost upon them, and past warnings seemed utterly in vain; they were full of self and sin, and it appeared to be useless to do anything for them; yet He loved them and for His name's sake forgave them and restored them many a time.

18. "The Lord was with the judge." If it were not so the judge could have done nothing. The Lord was with Moses, and Joshua, and David, and the kings who did right in His sight, and the prophets who spoke in His name. And the same Lord says to us to-day: "Lo, I am with you alway."

"It repented the Lord." This expression, often used in reference to God, and first found in Gen. vi., 6, refers to God's visible procedure as it appears to us. That God should ever change His mind or His purpose, or be sorry for anything He does, is simply impossible. "I am the Lord; I change not." "God is not a man, that He should lie, nor the son of man, that He should repent." "The strength of Israel will not lie nor repent." (Mal. iii., 6; Num. xxiii., 19; 1 Sam. xv., 29). The best explanation I have ever heard of these apparently conflicting statements is as follows: When a man is convinced that he is in the wrong and desires to do right, he changes his mind, and consequently his line of action, and thus manifests repentance; God who sees the end from the beginning, and knows all things that He ever intended to do, and does only what He always knew He would do, or be compelled so to by man's sinfulness, comes to a place in the line of events, where, according to our view of things, He makes a new departure, and thus He is said to repent, while He is only doing what He always knew He would have to do just at that point.

19. "They ceased not from their own doings, nor from their stubborn ways." Man's ways are not God's ways, neither are his doings in the line of God's will, for the carnal mind is enmity against God and does not choose to be subject to God. The man who submits cheerfully to the will and the way of the Lord has evidently received a spirit which is not natural to him; but not all who profess to be born again, and perhaps it would be safe to say that not all who are indeed born again, are found denying self and cheerfully accepting the will of God in all things. Many a Christian has evidently not ceased from his own doings and his stubborn way.

20. "The anger of the Lord." We had the same expression in verse 14, and it is found again in this book in chapters iii., 8; x., 7. It is difficult for us to think of anger without sin, although we are told in one place to be angry and sin not (Eph. iv., 26); however difficult that may be for us, we cannot think of any sin in connection with the Lord's anger or wrath, for He is of purer eyes than to behold evil and cannot look upon iniquity. (Heb. i., 13.) A righteous indignation against base ingratitude and rebellion and slighted love will in some measure describe the anger or wrath of the Lord; but there is much in it that is indescribable, and only the great day of His wrath when it is come will fully show what it means; may we all be hid in that day.

21-23. "That I may prove Israel." Because they transgressed His covenant and would not hearken to His voice, therefore the idolatrous nations were left or suffered (margin of v. 23) in the land to prove Israel (chap. iii., 1, 4). Thus the wilderness journeyings were to prove them, to know whether they would love Him with all the heart or not (Deut. viii., 2, 16; xiii., 3); thus He tempted or tried or proved Abraham in the matter of Isaac (Gen. xxii., 1), and thus also He tried or proved Hezekiah in the matter of the ambassadors from Babylon (II. Chr. xxxii., 31). An oft repeated lesson of Scripture is, that God wants a tried people who will love and serve Him with all the heart, walking with Him as Enoch did, and following Him fully like Joshua and Caleb; strong in faith, rejoicing to do His will, meditating upon His word day and night, and separate from the idolatrous world. As Israel was chosen to make God a name, so believers to-day, called out of the world to form the church, which is the body of Christ, are to bear constantly the name of Him who called them to Himself (Acts ix., 15, 16), and for His name's sake (III John 7, R. V., "for the sake of the name"), go forth as His witnesses. The ordinary Christian life is much the same as the history of Israel in the book of Judges, just a constant disobeying, then weeping and repenting, then forgiveness and rest and joy, soon followed by more disobedience and the same circle over and over again. The remedy is to cease from self, lay aside every weight and the sins which do so easily beset us—not try to, but simply do it—and run with patience, looking unto Jesus.—*Lesson Helper.*

RELIGIOUS READING.

Striving.

There is no rest without the toil,
The patient, strong endeavor;
'Tis he who wins divides the spoil,
The coward takes it, never.

We cannot all the prizes take;
We cannot all be thriving;
We can our evil self forsake—
We always can be striving.

To dare is better than to doubt,
For doubt is always grieving;
'Tis faith that finds the riddles out,
The price is for believing.

To do is better than to dream;
Life has enough of sleepers;
To be is better than to seem—
The sowers are the reapers.
—[Rev. Henry Burton.

A Common Christian Thought.

Christians remembering their sainted kindred dead, and hoping that they also are remembered by them, may and do look forward to the time of their own departure from earth, when the present suspension of intercourse between them will come to an end, and will when social relations sundered by death will be reestablished, not in the form and with all the circumstances marking them in this world, but in a sense that will involve mutual recognition and reunion in a better world, and be a source of heavenly pleasure. This is a common Christian thought, affording delightful anticipation in this earthly scene, and somewhat mitigating the griefs of bereavement; and though not a matter of direct and positive revelation, it is not without a rational probability in its favor. It is a much better thought than the horrid creed of the skeptical materialist, who sees nothing in death but an absolute extinction of conscious being. The instincts of the thought, and are on it as true, even without a positive and explicit revelation affirming its truth. Sad to affection and sad to hope, would it be if earth's farewell was final. God be praised that better possibilities and better probabilities are within the reach of our faith and commend themselves to our acceptance.—[Independent.

One Sin.

Mr. Spurgeon describes the effects on one sin, in the following graphic manner:

"There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

"It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous the man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is measured, not by the strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.

The Shut in Society.

The Shut In society, mention of which has been so often made in paper and periodical, is doing a good work among invalids, for to take one's thoughts from one's own sufferings, and become interested in the welfare of another is one of the surest ways of becoming happy. Mrs. J. M. D. Conklin of Convent, N. J., is president of this association, and Mrs. Mary L. Dickenson is the editor of the Open Window, a twenty-page monthly magazine, the organ of the association. Now, while the sympathy of other invalids is very grateful, it seems to me that good, full letter from a healthy person goes about the world, and is alive to its activities, must be more cheering and welcome to a shut in. How one healthy person can cheer and comfort a whole household of invalids! What a field is open to them of means and leisure, if they will only think about them. Indeed one has hardly to go so plentifully do these cases appear, and appeal to our sympathies. Rich women longing for careers wherein to distinguish themselves, and not only for the sake of distinguishing themselves, but in many cases to make themselves useful to their fellow beings. Money is all-powerful, and the rich woman has a wider sphere of usefulness than she could enjoy without the accompaniment of money. Oh, the blessings to a sick room that money can supply. A young girl who delighted in making paper flowers, and who was happy in a beautiful home, imagined how a children's hospital might be brightened by natural looking bunches of these bright things, and accordingly made a number of boxes of them, and sent to the hospital to be put up about the room. And so there are innumerable ways in which the rich may sweeten and brighten the lives of the poor, and especially the suffering, among both of which perhaps a number of the Shut Ins may be reckoned.

At the German M. E. Convention in Indiana, 100 ministers, representing 12,000 members, passed, without one dissenting voice, a resolution giving unqualified endorsement of prohibition.

There are 175,000 saloons in the United States, and 161,000 public schools; how many more saloons than schools!