

TALMAGE'S SERMON.

"BAD COMPANY" THE GREAT-EST EVIL OF OUR TIMES.

Golden Text: "My Son, Walk Not Thou in the Way of Them; Refrain Thy Foot from Their Path." For Their Foot Run to Evil—Prov. 1:15, 16.



ARDLY any young man goes to a place of dissipation alone. Each one is accompanied. No man goes to ruin alone. He always takes some one else with him. "May it please the court," said a convicted criminal,

when asked if he had anything to say before sentence of death was passed upon him—"may it please the court, bad company has been my ruin. I received the blessing of good parents, and, in return, promised to avoid all evil associations. Had I kept my promise, I should have been saved this shame, and been free from the load of guilt that hangs around me like a vulture, threatening to drag me to justice for crimes yet unrevealed. I, who once moved in the first circles of society and have been the guest of distinguished public men, am lost, and all through bad company."

This is but one of the thousand proofs that evil associations blast and destroy. It is the invariable rule. There is a well man in the wards of a hospital, where there are a hundred people sick with ship fever, and he will not be so apt to take the disease as a good man would be apt to be smitten with moral distemper, if shut up with iniquitous companions. In olden times prisoners were herded together in the same cell, but each one learned the vices of all the culprits, so that, instead of being reformed by incarceration, the day of liberation turned them out upon society beasts, not men.

We may, in our place of business, be compelled to talk to and mingle with bad men; but he who deliberately chooses to associate himself with vicious people, is engaged in carrying on a courtship with a Delilah, whose shears will clip off all the locks of his strength, and he will be tripped into perdition. Sin is catching, is infectious, is epidemic. I will let you look over the millions of people now inhabiting the earth, and I challenge you to show me a good man who, after one year, has made choice and consorted with the wicked. A thousand dollars reward for one such instance. I care not how strong your character may be. Go with the corrupt and you will become corrupt. Clan with burglars, and you will become a burglar. Go among the unclean, and you will become unclean. Many a young man has been destroyed by not appreciating this. He wakes up some morning in the great city, and knows no one except the persons into whose employ he has entered. As he goes into the store all the clerks mark him, measure him, and discuss him. The upright young men of the store wish him well, but perhaps wait for a formal introduction, and even then have some delicacy about inviting him into their associations. But the bad young men of the store at first opportunity approach and offer their services. They patronize him. They profess to know all about the town. They will take him anywhere he wishes to go—if he will pay the expenses. For if a good young man and a bad young man go to some place where they ought not, the good young man has invariably to pay the charges. At the moment the ticket is paid for, or the champagne settled for, the bad young man feels around in his pockets and says, "I have forgotten my pocket-book." In forty-eight hours after the young man has entered the store the bad fellows of the establishment slap him on the shoulder familiarly and, at his stupidity in taking certain allusions, say: "My young friend, you will have to be broken in; and they immediately proceed to break him in. Young man, in the name of God, I warn you to beware how you let a bad man talk familiarly with you. If such an one slap you on the shoulder familiarly, turn around and give him a withering look, until the wretch crouches in your presence. There is no monstrosity of wickedness that can stand unabashed under the glance of purity and honor. God keeps the lightnings of heaven in his own scabbard, and no human arm can wield them; but God gives to every young man a lightning that he may use, and that is the lightning of an honest eye. Those who have been close observers of city life will not wonder why I give warning to young men, and say, "Beware of evil companions."

I warn you to shun the sceptic—the young man who puts his fingers in his vest and laughs at your old-fashioned religion, and turns over to some mystery of the Bible, and says, "Explain that, my pious friend, explain that." And who says, "Nobody shall scare me; I am not afraid of the future; I used to believe in such things, and so did my father and mother, but I have got over it." Yes, he has got over it; and if you sit in his company a little longer you will get over it too. Without presenting one argument against the Christian religion, such men will, by their jeers and scoffs and caricatures, destroy your respect for that religion, which was the strength of your father in his declining years, and the pillow of your old mother when she lay a-dying.

Alas! a time will come when this blustering young infidel will have to die, and then his diamond ring will flash no splendor in the eyes of death, as he stands over the couch, waiting for his soul. Those beautiful locks will

be uncombed upon the pillow; and the dying man will say, "I cannot die—I cannot die." Death standing ready beside the couch, says, "You must die; you have only half a minute to live; let me have it right away—your soul." "No," says the young infidel, "here are my gold rings, and these pictures; take them all." "No," says Death. "What do I care for pictures—your soul." "Stand back," says the dying infidel. "I will not stand back," says Death. "For you have only ten seconds now to live; I want your soul." The dying man says, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. O God!" "Hush," says Death; "you said there was no God." "Pray for me," exclaims the expiring infidel. "Too late to pray," says Death; "but three more seconds to live, and I will count them off—one—two—three." He has gone! Where? Where? Carry him out and bury him beside his father and mother, who died while holding fast the Christian religion. They died singing; but the young infidel only said, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room."

Again, I urge you to shun the companionship of idlers. There are men hanging around every store, and office, and shop, who have nothing to do, or act as if they had not. They are apt to come in when the firm are away and wish to engage you in conversation while you are engaged in your regular employment. Politely suggest to such persons that you have no time to give them during business hours. Nothing would please them so well as to have you renounce your occupation and associate with them. Much of the time they lounge around the doors of engine houses, or after the dining hour stand upon the steps of a fashionable hotel or an elegant restaurant, wishing to give you the idea that that is the place where they dine. But they do not dine there. They are sinking down lower and lower, day by day. Neither by day nor by night have anything to do with idlers. Before you admit a man into your acquaintance ask him politely, "What do you do for a living?" If he says, "Nothing, I am a gentleman," look out for him. He may have a very soft hand, and very faultless apparel, and have a high-sounding family name, but his touch is death. Before you know it, you will in his presence be ashamed of your work-dress. Business will become to you drudgery, and after awhile you will lose your place, and afterward your respectability, and last of all your soul. Idleness is next door to villainy. Thieves, gamblers, burglars, shop-lifters, and assassins are made from the class who have nothing to do. When the police go to hunt up and arrest a culprit, they seldom go to look in at the busy carriage factory, or behind the counter where diligent clerks are employed, but they go among the groups of idlers. The play is going on at the theater, when suddenly there is a scuffle in the top gallery. What is it? A policeman has come in, and, leaning over, has tapped on the shoulder of a young man, saying, "I want you, sir." He has not worked during the day, but somehow has raked together a shilling or two to get into the top gallery. He is an idler. The man on his right hand is an idler, and the man on his left hand is an idler.

During the past few years, there has been a great deal of dullness in business. Young men have complained that they have little to do. If they have nothing else to do they can read and improve their minds and hearts. These times are not always to continue. Business is waking up, and the superior knowledge that in this interregnum of work you may obtain will be worth fifty thousand dollars of capital. The large fortunes of the next twenty years are having their foundations laid now by the young men who are giving themselves to self-improvement. I went into a store in New York and saw five men, all Christians, sitting round, saying that they had nothing to do. It is an outrage for a Christian man to have nothing to do. Let him go out and visit the poor, or distribute tracts, or go and read the Bible to the sick, or take out his New Testament and be making his eternal fortune. Let him go into the back office and pray.

Shrink back from idleness in yourself and in others, if you would maintain a right position. Good old Ashbel Green, at more than eighty years of age, was found busy writing, and some young man said to him: "Why do you keep busy? It is time for you to rest." He answered: "I keep busy to keep out of mischief." No man is strong enough to be idle.

Are you fond of pictures. If I will show you one of the works of an old master. Here it is: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down. Then I saw and considered well. I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth and thy want as an armed man." I don't know of another sentence in the Bible more explosive than that. It rattle hisses softly, like the fuse of a cannon, and at last bursts like a fifty-four pounder. The old proverb was right. "The devil tempts most men, but idlers tempt the devil."

A young man came to a man of ninety years of age and said to him: "How have you made out to live so long and be so well?" The old man took the youngster to an orchard, and, pointing to some large trees full of apples, said: "I planted these trees when I was a boy, and do you wonder that now I

am permitted to gather the fruit of them?" We gather in old age what we plant in our youth. Sow to the wind and we reap the whirlwind. Plant in early life the right kind of a Christian character, and you will eat luscious fruit in old age, and gather these harvest apples in eternity.

I urge you to avoid the perpetual pleasure-seeker. I believe in recreation and amusement. God would not have made us with the capacity to laugh if he had not intended us sometimes to indulge it. God hath hung in sky, and set in wave, and printed on grass many a roundelay; but he who chooses pleasure-seeking for his life-work does not understand for what God made him. Our amusements are intended to help us in some earnest mission. The thunder-cloud hath an edge exquisitely purpled, but with voice that jars the earth it declares, "I go to water the green fields." The wild-flowers under the fence are gay, but they say, "We stand here to make room for the wheat-field, and to refresh the husbandman in their noonings." The stream sparkles and foams and frolics and says, "I go to baptize the moss. I have the spots on the trout. I slake the thirst of the bird. I turn the wheel of the mill. I rock in my crystal cradle muckshaw and water-lily." And so, while the world plays, it works. Look out for the man who always plays and never works.

You will do well to avoid those whose regular business it is to play ball, skate or go a-boating. All these sports are grand in their places. I never derived so much advantage from any ministerial association as from a ministerial club that went out to play ball every Saturday afternoon in the outskirts of Philadelphia. These recreations are grand to give us muscle and spirits for our regular toil. I believe in muscular Christianity.

This sin works ruin first, by unhealthful stimulants. Excitement is pleasurable. Under every sky and in every age men have sought it. The Chinaman gets it by smoking his opium; the Persian by chewing hashish; the trapper in a buffalo-hunt; the sailor in a squall; the inebriate in the bottle, and the avaricious at the gaming table. We must at times have excitement. A thousand voices in our nature demand it. It is right. It is healthful. It is inspiring. It is a desire God-given. But anything that first gratifies this appetite and hurls it back in a terrific reaction is deplorable and wicked. Look out for the agitation, that, like a rough musician, in bringing out the tune, plays so hard he breaks down the instruments. God never made man strong enough to endure the wear and tear of gambling excitement. No wonder, after having fallen in the game, men have begun to sweep off imaginary gold from the side of the table. The man was sharp enough when he started at the game, but a maniac at the close. At every gaming table sit on one side Ecstasy, Enthusiasm, Romance—the frenzy of joy; on the other side, Fierceness, Rage and Tumult. The professional gambler schools himself into apparent quietness. The keepers of gaming rooms are generally fat, rollicking and obese; but thorough and professional gamblers, in nine cases out of ten, are pale, thin, wheezy, tremulous and exhausted.

Rather than enter the companionship of such, accept the invitation to a better feast. The promise of God are the fruits. The harps of heaven are the music. Clusters from the vineyards of God have been pressed into tankards. The sons and daughters of the Lord Almighty are the guests. While, standing at the banquet, to fill the cups and divide the clusters, and command the harps, and welcome the guests, is a daughter of God on whose brow are the blossoms of paradise, and in whose cheek is the flush of celestial summer. Her name is Religion.

"Her ways are ways of pleasantness, And all her paths are peace."
WORTH KNOWING.
England's police army numbers 40,000 men.
The population of Liverpool is a little over 116 persons to the acre.
Massachusetts is a large shoe producing state. No less than 69,500 sides of leather are weekly cut up into soles for shoes.
If the entire population of the world is considered to be 1,499,000,000 the brains of this number of human beings would weigh 1,922,712 tons, or as much as ninety-nine iron-clads of the ordinary size.
The first discovery of coal is quite unknown. The ancient Britons seem to have dug for it; but the first official record we have is an alleged license of Henry III. to dig at Newcastle-on-Tyne in 1234.
The first trolley line in America, it is said, was built in 1884, on one of the small piers at Coney Island. The first practical application of the trolley in this country was at Baltimore, Md., August 8, 1885.
Clyde Fitch has contracted to provide Nat C. Goodwin next season with a comedy drama, with Nathan Hale, the American patriot, as hero.
George Marion will create the part of Donizette, the Italian fruit seller in William A. Brady's production of "A Daughter of the Tenements."
Emma James is mentioned as the leading soprano in the Mapleson grand opera company. The engagement in New York will begin October 21.
The regular army of Mexico comprises 27,000 men of all arms, including a police of about 2,000 men and a gendarmerie of 250. The navy consists of two small unarmored vessels and three gunboats. The annual expenditure on account of the army and navy is from \$12,500,000 to \$15,000,000.

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-Date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.



From the Farmers' Review.)
H. CHAPPEL, Dane county, Wisconsin.—The best ground for cucumbers is a deep loam or prairie soil. If it is a little sandy all right, but it should not be too rolling. It should be nearly level, so as not to wash. The ground should be well worked, and made fine and rich. For early cucumbers in Wisconsin, from the 20th to the 25th of May is the right time to sow the seed. Further south the sowings can be made earlier. When cucumbers are to be raised for pickles the seed may be sown from the 10th to the 15th of June—the seedmen will give the time.

For fertilizer, we use any good manure that is free from foul weed seed and that does not cost too much. Well-rotted barn-yard manure will do. Give the ground a light dressing of wood ashes if it can be done. A barrel of salt per acre will also help matters. Plow and work fine and plank to hold the moisture and to break the lumps. Our cucumbers here have suffered a good deal from drouth in the last few years. Irrigation would help matters a good deal.

When we are raising cucumbers for pickles we harvest them every other day, so that the pickles will be more uniform in size and also to increase the total yield of the crop. Our greatest obstacle here is drouth. If I were to start in now raising the crop mentioned I would find some good grocery man in Chicago or some other large western city that would take the crop.

Frank D. Barnes, Vernon county, Wisconsin.—For cucumbers, a clay loam and clay subsoil is preferred. It should be made fine, deep and well firmed. Plant the seed as soon as the danger of frost is over, that is, the main crop for the early garden. If very early crops are desired, the seed can be sown in the hot beds and on inverted sods, and set beside a barrel filled with manure and with holes in the bottom. You can use hot water on the manure each day, if not too wet. We use stable manure and also ashes at the rate of 100 bushels to the acre, and the same amount of air-slacked lime. We cultivate with a garden cultivator and hoe and keep a fine dust mulch over the ground.

Drouth troubles us to some extent. If very dry, and we do not have water to irrigate, we put on coarse manure for a mulch or cover with old boards. We pick off the cucumbers as soon as they are big enough for market, keeping them in a cold cellar or in cold water. I might say that our greatest difficulty here is in finding a market to take all the fruit. We sell on the home market and also pickle them.

Put a barrel where you want a hill and plant the seeds on three sides of it and close to it. If bugs trouble, dust the plants with air-slacked lime, and occasionally turn onto the manure a half-pail or pail of water. If very dry, use a pail each night. If you want to keep your vines in bearing, do not let any of the cucumbers go to seed, as the formation of seed takes too much of the vitality of the plant.

E. C. Alsmeyer, Dane county, Wisconsin.—Use well-fertilized prairie soil plowed at least ten inches deep. Plant as soon as the danger of frost is past in hills six feet apart, and from four to five seeds in a hill. For fertilizer, we use horse manure. We cultivate each way with a one-horse cultivator and harrow. We harvest when ripe, gathering the seeds from the best ones and feeding the balance of the cucumbers to our hogs. We find the bugs the greatest trouble.

Nelson Cox, Lawrence county, Ohio.—Plow and harrow the land very fine, and manure very heavy in the hill with stable manure. Plant early as soon as the ground gets warm, putting ten seeds in the hill. As soon as the plants get two rough leaves, thin out to four plants in the hill. We think that barn-yard manure worked up fine is the best fertilizer. Stir the ground shallow and often to keep down the weeds, and work the hills by hand. We harvest for market and for slicing just as soon as they get large enough and before they begin to turn yellow. The little striped bug gives us a good deal of trouble.

D. C. Branson, Miami county, Ohio.—Any good corn land will produce cucumbers, but preferably I would take black loam inclined to the north away from the hot sun. Land already in good condition should be kept so by an application of well-rotted barn-yard manure. Plowing need not be done until immediately before planting. Seed should not be planted until all danger of spring frosts are past. Plant shallow, about a dozen seeds to the hill; scatter the seeds so that in thinning out the roots of one does not disturb those of another. Two or three plants are enough to leave for maturity. Leave the thinning out as late as possible, that you may be prepared for emergencies. The cultivation may be shallow with cultivator until vines commence running, after which keep ground close with hoe. Cucumbers are easily affected by drouth, and that without much remedy. Perhaps there is nothing better in this than mulching about the hill with something that will retain moisture. Chip manure (almost an extinct article) or rotten sawdust is good. In our locality, the people are largely in favor of manure and putting up their own pickles, hence there is

a local home demand for any surplus that our farmers or gardeners may have. The difficulties to cultivation are drouth and the striped bug. To protect the plants from the bugs, cover the plants with boxes, eight or nine inches square and seven inches deep. Cover with wire screen. Keep the boxes over the plants until the fourth or fifth leaves are forming. Do not wait until bugs come before you cover the plants, for they will immediately burrow about the roots.

National Crop Report.
The report of the United States department of agriculture on the condition of winter grain and health of live stock shows a condition of winter wheat in nine leading states as follows: Pennsylvania, 64; Ohio, 56; Michigan, 82; Indiana, 77; Kentucky, 70; Illinois, 81; Missouri, 75; Kansas, 88; California, 91. Average for the entire country, 77.1; last year, 81.4, and 86.7 in 1894. The condition of rye was in New York, 91; Pennsylvania, 86; in Wisconsin, 77; average for the entire country, 82.9. Dry weather at seeding time, from which scarcely a county was exempt, largely retarded or prevented germination. Throughout the winter grain producing region the winter covering of snow was exceptionally scanty. Rye suffered in most states less than wheat. Drouth in early winter and alternate freezing and thawing afterward greatly injured the crop east of the Mississippi, in Nebraska, Kansas, and westward, there was less winter killing than usual, owing to the mild season, and present conditions are reported favorable. The Hessian fly is reported in a very few counties along the Atlantic slope.

The condition of horses is 97.6; of cattle, 98; of sheep, 98.5; of swine, 93.3. Last year's figures are 96.9, 94.6, 95.5, and 92, from which an improvement is shown in every case. Of horses 2 per cent are reported as having died from disease during the year, while the losses of cattle were 3.1 per cent; of sheep, 4.8 per cent, and of swine, 12.8 per cent. Last year's percentages being 2.2, 4.2, 5.5, and 9.2. The losses of swine were heaviest in the important Mississippi river states, Illinois, Iowa and Missouri all reporting 20 per cent or over. The lower mortality of cattle and sheep is explained by the mild winter, the percentage of deaths from exposure having fallen from last year's 2.1 and 2.9 to 1.1 and 2.0.

Sweet Clover.
E. F. T. writes: "How deep do you plow sweet clover seed in? Would it grow on sandy soil? In what month do you generally sow it?"

Without paying any attention to the order of answering, I may say that I don't generally sow it at all, but let it sow itself. My brother-in-law, who is a much better farmer than I, insists that it is best to have nothing else sown with it. The piece that I spoke of being plowed in was plowed in last spring about six inches deep in May, seed having fallen on the ground the year before. I don't think it would make much difference what time the seed was put in from November till the first of June, providing it was put in fairly deep, or the ground well firmed if put in shallow. I've seen it grow well on sandy soil and on very stiff clay. I don't think it would grow on a bare rock, and it would probably not make a good growth in clear sand.—Dr. Miller in Gleanings.

Spraying With Arsenites vs. Bees.
The Ohio Experiment station has made a series of very careful experiments to ascertain the probable effect on bees of spraying fruit trees when in bloom with solutions of arsenical poisons. The results, which will be published in full in Bulletin 68, now in the printer's hands, show conclusively that bees may be killed in large numbers by such spraying, and as spraying at that time is never necessary for the destruction of injurious insects it should be altogether avoided. The trees should be sprayed before blooming and as soon as the blossoms have all fallen, but never while in bloom.

Not only are bees useful as honey-gatherers, but they are essential to the fertilization of the flowers. Without bees we should probably have little or no fruit.

Cheap Irrigation.—According to the report of the Kankakee insane asylum, irrigation is carried on there to a large extent and the water is supplied at a very small cost. The figures as given are \$3 per million gallons, or 3-10 cents per 1,000 gallons. The usual price of pumping water for city and town supply is very much greater. Some of our towns charge 10 cents per thousand gallons and think the charge small, but here is an estimate of 3 per cent of the usual amount. It would be interesting to know what items the authorities at Kankakee enumerate when they rate the cost of water at the amount stated.

Pleuro-Pneumonia in London.—The London papers chronicle an outbreak of pleuro-pneumonia in that city. One of the cows in the Whitechapel market was found to be far gone with the disease. It is hard to say to what extent the disease exists in English cattle. Evidently it is not yet restricted to any locality that can be quarantined.

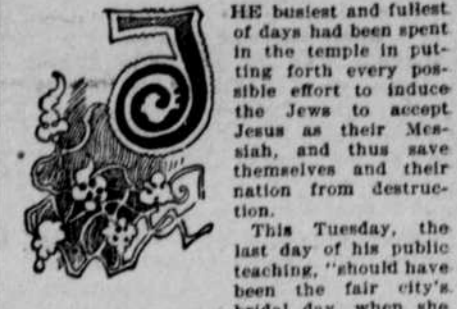
A German woman, a drunkard and a thief, born in 1740, has had 834 known descendants up to date, according to Professor Pellmann, of Bonn, who has been able to trace the career of 708 of them. Of these 196 were born out of wedlock, 208 were professional beggars, 151 prostitutes, 78 (including seven murderers) got into jail. In seventy-five years these persons have cost the state more than 5,000,000 marks.

Grass lawn gowms made with a little coat bodice of green silk with a flowered stripe are very novel and quite the latest thing.

THE SUNDAY SCHOOL.

LESSON IX., MAY 31—DESTRUCTION OF JERUSALEM.

Golden Text: "Heaven and Earth Shall Pass Away but My Word Shall Not Pass Away"—Luke 21:33—Promise of Hope.



THE busiest and fullest of days had been spent in the temple in putting forth every possible effort to induce the Jews to accept Jesus as their Messiah, and thus save themselves and their nation from destruction.

This Tuesday, the last day of his public teaching, should have been the fair city's bridal day, when she should have been married to the Son of God. But "he who would have taken her to his heart, as the hen gathers her chickens under her wings, saw eagles already in the air, flying past to rend her to pieces."—Stalker.

All that could be done was done. The last word was spoken, the last warning given, and toward night Jesus left the temple, never to enter it again, and wended his way with his chosen disciples up the slope of the Mount of Olives, on the way to Bethany and to the family which he loved.

It was only left for him now, in the two days that remained, to give all the instruction possible to his disciples, to prepare them for what was coming, so that in the midnight darkness and fearful struggle some heavenly star of guidance should keep them from despair, and when their old hopes vanished, "like the baseless fabric of a dream," the new kingdom should gradually shine out of the mist of error, and strong, and beautiful, reported in a very few counties along the Atlantic slope.

Place.—The slope of the Mount of Olives on the way from the temple to Bethany, overlooking the city of Jerusalem.
To-day's lesson includes Luke 21: 20-26. The explanations are as follows:
20. "When ye shall see Jerusalem compassed with armies," Jesus probably alludes to the exact spot where the famous Tenth Legion of the Roman soldiers who captured Jerusalem were encamped during the siege. The first siege of Jerusalem was in A. D. 66, under Cestius. Then the disciples could "know that the desolation thereof is nigh."
21. "Let them which are in Palestine flee to the mountains." These could escape with comparative ease. Jesus practically forbids his disciples to join in the terrible series of revolts, and fierce insurrection, and frantic but useless attacks upon the Romans, or the fanatical disputes between the different factions of the Jews. "Let them which are in the midst of it (the city) depart out." It is useful to consider how the beleaguering of the city by the Roman armies could be a sign to the Christians to "depart out" seeing that the besieging army hemmed them in so that there was no escape.
22. "These be the days of vengeance," of the divine punishment on account of their sins. Josephus declares that "the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so terrible as theirs were." "For did any age ever produce a generation more fruitful of wickedness from the beginning of the world." "All things which are written." The language refers to Old Testament prophecies, such as Leviticus 26: 14-24; Deuteronomy 28: 15, etc.; 29: 19-28; Daniel 9: 26, 27; Zechariah 11: 12: 2.—Abbott.

23. "But we unto them," etc., whose sufferings will be aggravated by the distress. "Great distress" * * * and wrath upon this people." The horrors of war and sedition, of famine and pestilence, were such as exceeded all example or conception. The city was densely crowded by the multitudes which had come up to the festival. Pestilence ensued, violence and cruelty were perpetrated without compunction or remorse, and barbarities enacted which cannot be described. Mothers snatched the food from the mouths of their husbands and children, and one actually killed, roasted, and devoured her infant son. (Compare Leviticus 24: 29; Deuteronomy 28: 56, 57.) The besieged devoured even the filth of the streets.
24. "Led away captive into all nations." A fact which has continued till this day. There are about 5,000,000 Jews in the world, somewhat more than the number in Palestine at the time of Christ. According to the last report of the English Society for Propagating the Gospel among the Jews, there are 3,000,000 Jews in Russia, 1,644,000 in Austria, 562,000 in Germany, 105,000 in Turkey, 63,000 in France and 92,000 in Great Britain. In New York city there are 250,000. "Jerusalem shall be trodden down of the Gentiles." "All sorts of Gentiles—Romans, Saracens, Persians, Franks, Norsemen, Turks—have trodden down Jerusalem since then."—Cambridge Bible. "Until the times of the Gentiles" is fulfilled, "by the times—seasons or opportunities" of the destruction of injurious insects it should be altogether avoided. The trees should be sprayed before blooming and as soon as the blossoms have all fallen, but never while in bloom.

25.—"There shall be signs in the sun and in the moon." These verses seem to have a look beyond the destruction of Jerusalem to the final coming of the Son of Man, though applicable to both events. The same conditions will prevail; the same warfare and disturbance always arise when truth is making its way against error. "The sea and the waves roaring" express vividly the wild commotions among the people, political and social agitations.
27. "Then shall they see the Son of Man coming." All these things must necessarily precede the coming of the Son of Man. The commotion in the clouds and darkness are the sign that the light is working. The social upheavals are proofs that the truth and the gospel are living powers, and are doing their work. "In a cloud," amid all this commotion and upheaval, "with power and great glory." Only power could emerge from these commotions. Only power divine can bring the kingdom of God, and its coming will be the most glorious, bright, beautiful event that ever shone upon this earth.
28. "Then look up," take courage, do not despair when you see these troubles and commotions, but see in them the sign and proof that "your redemption draweth nigh," your deliverance from evil, the success of your work, the uplifting of the truth, the gospel.
29, 30. "The fig tree and all the trees, when they now shoot forth," when the buds burst their environment, "you know * * * that summer * * * is at hand." It is a natural and necessary sign.
31. "Know ye that the kingdom of God is nigh at hand." The commotions were produced by the workings of the kingdom of God upon a wicked world. They were the natural signs of that working, the visible proof of invisible forces. The battle was the sign of victory.
32. "My words shall not pass away." They were fulfilled in the ruin of Jerusalem, and in the destruction of its rulers, and therefore are certain to be in the days to come.

CURIOUS FACTS.
The city of Montpellier, in France, has given peremptory orders that no article of food shall be delivered to the grocers and butchers of that town, unless it is wrapped up in clean wrapping paper, and that paper must not be colored.
A deer's eyes command a wide field of vision, and the animal can see behind as well as before, though not so distinctly, for when alarmed it will always turn so as to gain a clearer view of the object.