

TALMAGE'S SERMON.

"GOD IN LITTLE THINGS," LAST SUNDAY'S SUBJECT.

"Are Not Two Sparrows Sold For a Farthing, and One of Them Shall Not Fall on the Ground Without Your Father?"—Mat 10:29.



YOU see the Bible will not be limited in the choice of symbols. There is hardly a beast, or bird, or insect, which has not been called to illustrate some Divine truth—the ox's patience, the ant's industry, the

spider's skill, the hind's surefootedness, the eagle's speed, the dove's gentleness, and even the sparrow's meanness and insignificance. In Oriental countries none but the poorest people buy the sparrow and eat it—so very little meat is there on the bones, and so very poor is it, what there is of it. The comfortable population would not think of touching it any more than you would think of eating a bat or a lamprey. Now, says Jesus, if God takes such good care of a poor bird that is not worth a cent, will he not care for you, an immortal?

We associate God with revolutions. We can see a Divine purpose in the discovery of America, in the invention of the art of printing, in the exposure of the Gunpowder Plot, in the contrivance of the needle-gun, in the ruin of an Austrian or Napoleonic despotism; but how hard it is to see God in the minute personal affairs of our lives! We think of God as making a record of the starry host, but cannot realize the Bible truth that he knows how many hairs are on our head. It seems a grand thing that God provided for hundreds of thousands of Israelites in the desert; but we cannot appreciate the truth that, when a sparrow is hungry, God stoops down and opens its mouth and puts the seed in. We are struck with the idea that God fills the universe with his presence, but cannot understand how he encamps in the crystal palace of a dewdrop, or finds room to stand between the alabaster pillars of the pond lily. We can see God in the clouds. Can we see God in these flowers at our feet?

We are apt to place God on some great stage—or to try to do it—expecting him there to act out his stupendous projects, but we forget that the life of a Cromwell, an Alexander, or a Washington, or an archangel, is not more under Divine inspection than your life or mine. Pompey thought there must be a mist over the eyes of God because he so much favored Caesar. But there is no such mist. He sees everything. We say God's path is in the great waters. True enough; but no more certainly than he is in the water in the glass on the table. We say God guides the stars in their courses. Magnificent truth! but no more certain truth than that he decides which road or street you shall take in coming to church. Understand that God does not sit upon an indifferent or unsympathetic throne, but that he sits down beside you to-day, and stands beside me to-day, and no affair of our lives is so insignificant but that it is of importance to God.

In the first place, God chooses our occupation for us. I am amazed to see how many people there are dissatisfied with the work they have to do. I think three-fourths wish they were in some other occupation, and they spend a great deal of time in regretting that they got in the wrong trade or profession. I want to tell you that God put into operation all the influences which led you to that particular choice. Many of you are not in the business that you expected to be in. You started for the ministry and learned merchandise; you started for the law and you are a physician; you preferred agriculture and you became a mechanic. You thought one way; God thought another.

Hugh Miller says, "I will be a stonemason;" God says, "You will be a geologist." David goes out to attend his father's sheep; God calls him to govern a nation. Saul goes out to hunt his father's asses, and before he gets back finds the crown of regal dominion. How much happier would we be if we were content with the places God gave us! God saw your temperament and all the circumstances by which you were surrounded, and I believe nine-tenths of you are in the work you are best fitted for. I hear a great racket in my watch, and I find that the hands and the wheels and the springs are getting out of their places. I sent it down to the jeweler's and say, "Overhaul that watch, and teach the wheels, and the spring, and the hands to mind their own business." You know a man having a large estate. He gathers his working hands in the morning, and says to one, "You go and trim that vine;" to another, "You go and weed those flowers;" to another, "You plough that tough gleebe;" and each one goes to his particular work. The owner of the estate points the man to what he knows he can do best, and so it is with the Lord.

I remark further that God has arranged the place of our dwelling. What particular city or town, street or house you shall live in seems to be a mere matter of accident. You go out to hunt for a house, and you happen to pass up a certain street, and happen to see a sign, and you select that house. Was it all happening so? Oh, no! God guided you in every step. He foreknew the future. He knew all your circumstances, and he selected just that one house as better for you than any of the ten thousand habitations in the city. Our house, however humble the roof

and however lowly the portals, is as near God's heart as an Alhambra or a Kremlin. Prove it, you say. Proverbs 8: 33, "He blesseth the habitation of the just."

I remark further that God arranges all our friendships. You were driven to the wall. You found a man just at that crisis who sympathized with you and helped you. You say, "How lucky I was!" There was no luck about it. God sent that friend just as certainly as he sent the angel to strengthen Christ. Your domestic friends, your business friends, your Christian friends, God sent them to bless you, and if any of them have proved traitorous, it is only to bring out the value of those who remain. If some die, it is only that they may stand at the outposts of heaven to greet you at your coming.

I remark again, that God puts down the limit to our temporal prosperity. The world of finance seems to have no God in it. You cannot tell where a man will land. The affluent fall; the poor rise. The ingenious fail; the ignorant succeed. An enterprise opening grandly, shuts in bankruptcy, while out of the peat dug up from some New England marsh the millionaire builds his fortune. The poor man thinks it is chance that keeps him down; the rich man thinks it is chance which hoists him; and they are both wrong. It is so hard to realize that God rules the money market, and has a hook in the nose of the stock-gambler, and that all the commercial revolutions of the world shall result in the very best for God's dear children.

My brethren, do not kick against the Divine allotments. God knows just how much money it is best for you to lose. You never gain unless it is best for you to gain. You go up when it is best for you to go up, and go down when it is best for you to go down. Prove it, you say. I will. Rom. 8: 28, "All things work together for good to them that love God." You go into a factory, and you see twenty or thirty wheels, and they are going in different directions. This band is rolling off this way, and another band another way; one down and another up. You say, "What confusion in a factory!" Oh, no, all these different bands are only different parts of the machinery. So I go into your life and see strange things. Here is one providence pulling you in one way and another in another way. But these are different parts of one machinery by which he will advance your everlasting and present well-being.

Now you know that a second mortgage, and a third and fourth mortgage, are often worth nothing. It is the first mortgage that is a good investment. I have to tell you that every Christian man has a first mortgage on every trial, and on every disaster, and it must make a payment of eternal advantage to his soul. How many worriments it would take out of your heart, if you believed that fully. You buy goods and hope the price will go up, but you are in a fret and a frown for fear the price will go down. You do not buy the goods using your best discretion in the matter, and then say, "O Lord, I have done the best I could; I commit this whole transaction into Thy hands!" That is what religion is good for or it is good for nothing.

A man of large business concludes to go out of his store, leaving much of his investments in the business, and he says to his sons, "Now, I am going to leave this business in your hands. Perhaps I may come back in a little while, and perhaps not. While I am gone you will please to look after affairs." After awhile the father comes back and finds everything at loose ends, and the whole business seems to be going wrong. He says, "I am going to take possession of this business—you know I never fully surrendered it; and henceforth consider yourselves subordinates." Is he not right in doing it? He saves the business. The Lord seems to let us go on in life, guided by our own skill, and we make miserable work of it. God comes down to our shop, or our store, and says, "Things are going wrong. I am going to take charge. I am Master, and I know what is best, and I proclaim my authority." We are merely subordinates. It is like a boy at school with a long sum that he cannot do. He has been working at it for hours, making figures here and rubbing out figures there, and it is all mixed up; and the teacher, looking over the boy's shoulder, knows that he cannot get out of it, and, clearing the slate says, "Begin again." Just so God says to us. Our affairs get into an inextricable entanglement, and he rubs everything out and says, "Begin again!" Is he not wise and loving in so doing?

I think the trouble is, that there is so large a difference between the Divine and the human estimate as to what is enough. I have heard of people striving for that which is enough, but I never heard of anyone who had enough. What God calls enough for man, man calls too little. What man calls enough, God says is too much. The difference between a poor man and a rich man is only the difference in banks. The rich man puts his money in the Washington bank or the Central bank or the Metropolitan bank, or some other bank of that character, while the poor man comes up and makes his investments in the bank of him who runs all the quarries, all the mines, all the gold, all the earth, all heaven. Do you think a man can fall when he is backed up like that?

You may have seen a map on which is described, with red ink, the travels of the children of Israel through the desert of the promised land. You see how they took this and that direction, crossed the river and went through the sea. Do you know God has made a

map of your life with paths leading up to this bitterness and that success, through this river and across that sea? but, blessed be God, that path always comes out at the Promised Land. Mark that! Mark that!

I remark, again, that all those things that seem to be but accidents in our life are under the Divine supervision. We sometimes seem to be going helpless and anchorless. You say, "If I had some other trade; if I had not gone there this summer; if I had lived in some other house." You have no right to say that. Every tear you wept, every step you have taken, every burden you have carried is under Divine inspection, and that even which startled your whole household with horror God met with perfect placidity, because he knew it was for your good. It was part of a great plan projected long ago, in eternity. When you come to reckon up your mercies, you will point to that affliction as one of your greatest blessings.

God has a strange way with us. Joseph found his way to the prime minister's chair by being pushed into a pit; and to many a Christian down is up. The wheat must be flailed; the quarry must be blasted; the diamond must be ground; the Christian must be afflicted; and that single event which you supposed stood entirely alone, was a connecting link between two great chains, one chain reaching through all eternity past and the other chain reaching through all eternity future—so small an event fastening two eternities together.

There is a man who says, "That doctrine cannot be true, because things do go so very wrong." I reply it is no inconsistency on the part of God, but a lack of understanding on our part. I hear that men are making very fine shawls in some factory. I go in on the first floor, and see only the raw materials, and I ask, "Are these the shawls I have heard about?" "No," says the manufacturer, "go up to the next floor;" and I go up, and there I begin to see the design. But the man says, "Do not stop here; go up to the top floor of the factory, and you will see the idea fully carried out." I do so, and, having come to the top, see the complete pattern of an exquisite shawl. So in our life, standing down on a low level of Christian experience we do not understand God's dealings. He tells us to go up higher and higher, until we begin to understand the Divine meaning with respect to us, and we advance until we stand at the very gate of heaven, and there see God's idea all wrought out—a perfect idea of mercy, of love, of kindness. And we say, "Just and true are all Thy ways." It is all right at the top. Remember there is no inconsistency on the part of God, but it is only our mental and spiritual incapacity.

Some of you may be disappointed this summer—vacations are apt to be disappointments—but whatever your perplexities and worriments, know that "Man's heart deviseth his way, but the Lord directeth his steps." Ask these aged men in this church if it is not so. It has been so in my own life. One summer I started for the Adirondacks, but my plans were so changed that I landed in Liverpool. I studied law and I got into the ministry. I resolved to go as a missionary to China, and I stayed in the United States. I thought I would like to be in the east, and I went to the west; all the circumstances of life, all my work, different from that which I expected. "A man's heart deviseth his way, but the Lord directeth his steps."

So, my dear friends, this day take home this subject. Be content with such things as you have. From every grass-blade under your feet learn the lesson of Divine care, and never let the smallest bird flit across your path without thinking of the truth, that two sparrows are sold for a farthing, and one of them shall not fall on the ground without your Father. Blessed be His glorious name forever. Amen.

CELEBRITIES AND CYCLING.

James Whitcomb Riley has sold his horse and bought a bicycle. William E. Gladstone recently said, with a smile, that he would be out of the fashion entirely if he did not learn to ride a bicycle. Jean de Reszke, the great tenor, is credited by his press agent with this: "As cycling is the poetry of motion, so is singing the cycle of music."

Trenton is the only place that can boast of a bishop as a bicyclist. Bishop James A. McPaul of the Trenton diocese is the only one of that ecclesiastical dignity that has attempted to tame a bicycle. Ruydard Kipling, once a pronounced anticyclist, but now an enthusiastic wheelman, has written a dialect poem entitled "How Breitmann Became President on the Bicycle Ticket." Ruydard's conversion seems thus to be assured. Uncle Adrian C. Anson, who has seen the whirligig of time send a generation or two of baseball players to oblivion, while he still swings the ashben club, is assiduously paying court to the bicycle these days. "The electric cars may be good enough," said he recently, "but when I am in a hurry I'll use my wheel. That will give me the added advantage of so much more preparatory exercise and make me more supple for practice with the boys."

FROM RUBBER OVERSHOES.

Neat waterproof mats on which to set flower vases are made with pink edges. Narrow strips nailed on the door casing will prevent many a nerve-wrecking slam or they will do as weather strips.

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.



ULLETIN 56 of the Kansas Experiment Station says: An experiment designed to test the value of the theory often advanced that the proper way to treat the corn crop is to give it frequent and shallow culture has been tried here. It

has now been tested here for several years, and while these tests have not established just how often corn must be cultivated, they prove beyond a doubt that it is possible to cultivate it too much. The drawback to the experiment is that frequent cultivation, as for instance twice or three times a week, necessitates the stirring of the soil at times when it is not in proper condition to be stirred. In the present case, when rains fell at such times that the ground would be too wet to cultivate on the assigned dates, the cultivation was postponed or omitted altogether. There were last year thirty plats devoted to the experiment. Each plat was a long narrow strip only four rows wide, and a guard row separated adjoining plats, so that the treatment of one plant could not affect its neighbor. The rows were 3.5 feet apart and the stalks sixteen inches apart in the row. In 1892, the plats cultivated once in two weeks gave exactly the same average as the plats cultivated twice a week. In 1893, the plats cultivated once a week gave the best yield, and there was a decrease by giving either more or less cultivation. The average for three years gives the best yield to plats cultivated once a week. We have averages for four years for cultivations of twice a week, once a week, and once in two weeks, the yields from the two latter treatments being the best and almost alike.

Wide Tires for Wagons.

The introduction of broad tires upon all farm wagons and carts adapted for heavy draft purposes alone would do much to improve roads, since half the trouble seems to arise from heavy loads carting over country roads at seasons of the year when the ground is soft. At Tuxedo, where all draft wagons are prohibited an entry unless furnished with broad-tired wheels, the tremendous advantage over the ordinary tires has been plainly proved, for there, even when the roads are softest and at their worst, they never cut up through the constant carting of heavy loads of brick, stone or lumber over them; for the tires, by being so broad that they can not cut in and hence track in the same place, act somewhat like rollers in keeping the roads hard and smooth. So much might be accomplished in this way if every one living in the country, when buying a farm wagon or cart, would not only make a point of getting one with broad tires, but would at the same time exert his influence to that effect with his friends and neighbors. For could the merit of these tires as road-improvers once become known throughout the country, public spirit alone would cause their use to become general and much of the present trouble arising from the deep, rutty condition of the roads would cease as if by magic.—Gen. Roy Stone.

Forcing Plants by Electricity.

The professors in the department of horticulture at Cornell have just conducted important experiments in developing plants by electric light. Prof. Bailey said: "We are highly gratified with the result. We have proved that by using electric light during the day time we can produce lilies fully two weeks before those that are grown under natural conditions. The effect is fully as marked in the case of lettuce, but we found that electricity is a positive detriment to peas. "We will continue our investigation on different plants, and will ascertain the effects on vegetation of the Roentgen rays. We shall also experiment on plants by electrifying the atmosphere in which the plants are grown."—Ex.

Insecticides and Fungicides.

The season for spraying our orchards and vineyards is at hand, and it should be attended to at once. It is estimated that the apple crop alone in Indiana, in an ordinary season amounts to approximately 3,000,000 bushels, and it is also estimated that at least two thirds of these would be classed as "seconds" in the market, owing to the defects caused by insects and fungi. This means a direct loss to the farmers of the state from this one cause, of at least \$500,000 annually. This same may be said of all other kinds of fruit to a greater or less extent, so that a set of spraying machinery has come to be just as essential to successful fruit culture as the trees themselves; for it has been thoroughly demonstrated that from 80 to 90 per cent. of the fruit crop can be saved in perfect condition by an intelligent use of the spray pump; and at a cost of not more than 20 to 40 cents per tree. In the application of insecticides it should be remembered that there are two classes of insects with which we have to deal; one takes its food by eating the foliage, fruit, etc., while the second class sucks its nourishment from the interior of the stem, foliage or fruit. The Tent caterpillar, Canker worm and Currant worm are familiar examples of the first-class, and the plant lice, squash bug, etc., represent the second class. Accordingly insecti-

cides may be divided into two classes, viz: (1) those which must be taken into the system before becoming active, and which contain more or less arsenic, such as Paris green, London purple and White arsenic, and which should be used at the rate of one pound to 200 gallons of water; (2) those which kill by contact; such as kerosene emulsion, pyrethrum, bi-sulphide of carbon, etc. The only precaution necessary here is in the use of bi-sulphide of carbon, which is very explosive when brought near the fire. It is used in the destruction of all kinds of grain insects in bins. To these may be added a third class called repellants—those which by their offensive odors prevent egg laying—such as carbolic acid, soft soap, etc., which are applied to the bodies of trees as a prevention against the attacks of borers. The numerous fungous diseases, such as the black rot of grapes, apple scab, plum rot, etc., require a different class of remedies. The one in most general use is the Bordeaux mixture, which is made by dissolving six pounds of sulphate of copper and four pounds of quick lime and adding these to 45 or 50 gallons of water. The first application should be made before any sign of the disease has manifested itself, repeating at intervals of ten or fifteen days. After the fruit has set a combination of Paris green and Bordeaux mixture will be found to serve a double purpose in destroying both insects and fungi.—James Troop, Horticulturist Indiana Experiment Station.

Soil for Strawberries.

In choosing a place for a strawberry bed, much depends upon the intentions of the grower. The early and late berries bring the best prices. Now if it is desired to have an early crop, we should choose a warm sandy soil and a southern exposure. On the other hand, if we want late berries we must choose a cooler, heavier soil and a northern slope. In general, we may say that a soil which will grow fine corn and potatoes will produce good strawberries. The best soil, perhaps, is a deep, strong, sandy loam, but no one kind of soil is equally well adapted to every variety. The soil must be moist but not too wet, and well drained. It must also be naturally rich or well fertilized. Old sod is not to be recommended on account of the presence of white grubs which attack the roots of the strawberry. Thorough preparation of the soil is the foundation of success. The strawberry is not particular as to the kind of manure applied, provided it is in sufficiently quantity. Well rotted stable manure is scarcely to be excelled. A compact of muck and manure is one of the best fertilizers for light soils, ashes are also valuable, especially on sand soils. Concentrated fertilizers are sometimes used with good results, but care must be taken in applying them not to injure the plants. Plow deep. It is well to plow in the fall and re-plant in the spring, so as to get the manure well mixed with the soil. Subsoiling is recommended but is not necessary. One acre well prepared and cultivated will produce more fruit than three or four poorly prepared.—A. M. Ten Eyck.

Bloat on Clover.

G. W. Waters, writing in Journal of Agriculture, says: As the clover is good this year we may expect a lot of bloat in cattle pastured upon it. Remember that it is dangerous to pasture green, sappy clover when it is wet. It is fairly safe to turn in when it is dry, especially if it is dry weather and the clover is a little wilted. If cattle are fed some dry feed—a few ears of corn, some hay or straw—every morning while running on clover, the danger is not so great. There are some remedies that if taken in time will cure. The simplest and best is to catch the animal, force its mouth wide open and keep it forced open. This may be done by using round billet of wood, say three inches in diameter, tied at each end and used in the mouth the same as a bridle bit in a horse's mouth. The animal will work the jaws and tongue and soon begin to belch, then the danger is over. We have used in connection with the stick of wood a drench of soda, but this is not necessary. Benton Gabbert, of Dearborn, says he has seen hundreds cured by the stick of wood in the mouth, and never knew it to fail. So it isn't necessary to use the trochar and cannula.

Cost of Wheat in England.—An exhaustive discussion has been going on for some time through the columns of the Cable, Lord Winchelsea's paper, as to whether or not wheat can be raised in England with profit at 40 shillings sterling per quarter, or about \$1.20 per bushel. The statements of cost per acre vary widely, as they do in this country, mainly owing to differences in estimates of incidental expenses, wear and interest on machinery and cost of manure. Rent and taxes are included in all. Taking four quarters or thirty-two bushels as the yield per acre these statements give the cost of production at from about \$25 to \$35 per acre, or from about 80 cents to \$1.10 per bushel.—Ex.

Hotbeds.—The use of hotbeds by farmers is on the increase, especially where summer boarders are kept, and where light sales are made at near-by village stores. The frames used are simple affairs, usually consisting of a cheap board one foot high at the front and eighteen inches at the rear, giving the sash a slope towards the rear of the sun, and at an angle that will give less of reflection to them than a flat surface. Common sash are used generally on the farm from some old building that has undergone repairs.—Ex.

Pinching Back Canes.—When new canes of the raspberries and blackberries are 15 or 18 inches high, pinch off the top about three inches. This will cause side branches to grow, making well formed bushes, and greatly increase the bearing surface of the canes.—M. A. Thayer.

THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON 1—JULY 5—KING DAVID.

Golden Text: "The Lord Reigneth: Let the Earth Rejoice; Let the Multitude of Isles Be Glad Thereof"—Psalms 97:1.



IT has been six months since we last met our students about David, and as we take up his history it will be wise for us to review his life up to the time of our lesson today. In order to do this we must see clearly the principles by which he was prepared for his life work, and the steps by which he gained it. The smaller kingdom was conducted so wisely and with such excellent success that this seven and a half years' experience prepared David for the wider kingdom and opened the way to its attainment. The divine and the human elements in the experience and success of David may well be studied, and attention called to the interweaving of the two in his life as they are interwoven in all lives. The practical lessons as applied to our own lives will naturally flow from the study if rightly pursued. The section includes a review of the life of David from his childhood to the death of Saul and the story of his seven years' reign at Hebron. The text of the lesson for today includes 2 Samuel 2: 1-11.

1. "After this," the events above described, and those connected with the report to David, "Inquired of the Lord," probably "through the high priest Abiathar. David desired divine direction how to act in this crisis."—Cambridge Bible. Herein David was both wise and religious. He would not take one step that was not right. The kingdom was from God, and God would guide him into the best way of reaching it. "Whither shall I go up?" The northern part of the kingdom was held by the Philistine invaders, and David was in no position to drive them out. The larger part of the population fled across the Jordan. Saul left one son, the heir to the throne according to custom in other nations, and the great general and politician Abner, Saul's cousin and the rival of David's chief man and cousin, Goliath, adhered to the cause of Saul. David's conduct in joining the Philistines needed explanation before all could trust him. On the other hand, Judah was his own tribe, and had escaped the invading forces. "And he said, 'Unto Hebron,' one of the most ancient cities of the world." The central position of Hebron in the tribe of Judah, its important and defensible situation, its importance as a priestly settlement and an ancient royal city, the patriarchal associations connected with it, combined to render it the most suitable capital for the new kingdom. 2. "And his two wives, because he was intending to settle down. 'Nabal's wife,' his widow. 3. "And his men." The six hundred of his chosen band (see above). "Every man with his household." Henceforth there was to be no roaming in exile, but such one was to settle down to the duties of peace. David was planning for peace, not war, awaiting patiently the time when the larger kingdom should come to him. 4. "And the men of Judah . . . anointed David king." David had already been anointed privately by Samuel. But this was his public, formal inauguration by the people. The kingdom came to him, not only by divine appointment, but by choice of the people themselves (v. 7; 1 Chron. 11: 1-3). The two coincided. Vs. 4-11. Seven and one-half years, B. C. 1055-1048. David took vengeance on his enemies: he had already, before coming to Hebron, sent presents from the spoils he recovered from the Amalekites near Ziklag, to the local chiefs of the various districts of Judah (1 Sam. 30: 26-31). He sent messengers to "the men of Gilead" (1 Sam. 31: 1) that "buried Saul." The Philistines, in glorying over the death of Saul, had put his armor in an idol temple and hung his body and those of his three sons upon the wall of the city of Bethshan, four miles from the Jordan, that all who passed by might exult in his death. But the men of Jabesh-gilead, a town east of the Jordan, whom Saul had once helped when in great straits (1 Sam. 11: 1-11), most valiantly entered the lines of the victorious enemy, took down the bodies, and buried them, so that they could suffer no further indignity. 5. "I also will requite (manifest to you this kindness)." Saul was an enemy to David, but David was not an enemy to Saul. David assures these men that they need have no fear of harm from him on account of what they have done, but, rather, he esteems them for it. 7. "The house of Judah have anointed me king over them." This gave them an opportunity to join David, if they wished. 8. "Abner the son of Nech, was cousin to Saul (1 Sam. 14: 20). Captain of Saul's host," and a great general. For both reasons he would seek to retain the kingdom to the house of Saul. He would thus retain his position as chief, which he could not do if David were king, since in his army the place of general was already filled by Joab, David's nephew. His power would be almost supreme if "Ish-bosheth," the eldest surviving son of Saul, became king, for he was a weak man, with no kingly spirit. "I brought him over to Mahanaim," a walled city of Gilead, east of the Jordan, on the Jabbar, near where Jacob wrestled with the angel. This was in the country of the two and a half tribes. The main part of the kingdom of Saul was at this time in possession of the Philistines, so that the kingdom could not then be set up in Palestine proper. 9. "And made him king," gradually extending his nominal sway over "the Abiathites," members of the tribe of Asher in the northwestern part of Galilee, "Jezreel" in the southern part of Ephraim, in the mountains south of Galilee, and "Benjamin," still further south on the borders of Judah. "All Israel." "Ish-bosheth's" dominions were gradually extended until they included all the country which afterwards formed the kingdom of Israel as distinguished from that of Judah.—Cambridge Bible.

10. "Ish-bosheth." He reigned two years. "The duration of Ish-bosheth's reign is probably reckoned from the time when Abner succeeded in establishing his authority over all Israel. Five years and a half were occupied by the re-conquest of the land from the Philistines, and these two years synchronize with the last two of David's reign at Hebron. 11. "Seven years and six months." All this time there was a mild civil war between the kingdoms, which increased as Abner retained control over northern Israel. This was wholly defeated on the 4th of July, which was both right and wise. He did not try to conquer his northern brethren, which would have made unity between the sections difficult, but waited till they were ready to come to him. But, at length, they assembled a great army at Gibeon, Saul's northern border, and he was compelled to meet them.

RAM'S HORNS.

God never makes any small appointments. An empty head and a rattling tongue go well together. We can only count upon God's help when we are doing his work. The man who steps on his brother's rights has God against him. The less we have, the more we give, when we give as we should. The hypocrite in politics can double discount the hypocrite in the church.