'ARMAGEDDON" THE SUBJECT OF SUNDAY'S DISCOURSE

From the Text: "And He Gathered Them Together in a Place Called in the Hebrew Tongue Armageddon" Revelations, Chapter 16, Verse 16.



E.G PD DO is the name of a mounthat looks down upon Bedraelon, the greatest battle field that the world has ever seen. There Barak fought the Canaanites; there Gideon fought the Midianites; there Josiah

fought the invading Egyptians. The whole region stands for battle, and the Armageddon of my text borrows its name from it, and is here used, not geographically, but figuratively, while setting forth the idea that there is to be a world's closing battle, the greatest of all battles, compared with which the conflicts of this century and all other centuries were insignificant, because of the greater number of combatants engaged, the greater victory and the greater defeat. The exact date of that battle we do not know, and the exact locality is uncertain. It may be in Asia, Europe, Africa or America, but the fact that such a battle will take place is as certain as God's eternal truth. When I use the superlative degree in regard to that coming conflict, I o not forget that there have been wars all along on stupendous scale. As when at Marathon Miltiades brought on his men, not in ordinary march, but in full run, upon the horsemen of Persia, and the black archers of Ethiopia, and scattered them, and crying, "Bring fire! Bring fire!" set into flame the ships of the invaders. As when Pizarro overcame Peru. As when Philip the Second triumphed over Portugal. As when the Huns met the Goths. As when three hundred Spartans sacrificed themselves at Thermopylae. As when the Carthaginians took Agrigentum. As when Alexander headed the Macedonian phalanx. As when Hannibal invaded Italy. Battle of Hastings! Battle of Valmy! Battle of Pultowa! Battle of Arbela! Battle of Tours! Battle of Borodino! Battle of Lucknow! Battle of Solferino! Battle of Fontency, where 100,000 were slain! Battle of Chalons, where 300,000 were massacred! Battle of Herat, where Genghis Khan destroyed 1,600,000 lives! Battle of Neishar, where 1,747,000 went down to death! 1,816,000 slain at Troy! And American battles, too near us now to allow us to appreciate their awful gran-

deur and significance, except you who

were there, facing the North or facing

named put together will not equal in

numbers enlisted, or flerceness, or

grandeur, or triumph, or rout, the com-

ing Armageddon contest. Whether it

shall be fought with printers' type or

keen steel, whether by brain or muscle,

whether by pen or carbine, whether

by booming cannon or thunders of

the South! But all the battles I have

Christian eloquence, I do not know, and you may take what I say as figurative or literal, but take as certain what St. John, in his vision on the focks of the Grecian archipelago, is pleased to call "Armageddon." My sermon will first mention the regiments that will be engaged in the conflict; then will say something of the commanders on both sides; and then speak of the battle itself and the trenendous issues. Beginning with those who will fight on the wrong side, I first mention the regiments Diabolic. In this very chapter from which my text is taken we are told that the spirits of devils will be there. How many millions of them no one can tell, for the statistics of the satanic dominions have never been reported and the roll of that host has never on earth been called; but from the direful, and continental, and planetary work they have already done, and the fact that every man and woman and child on earth has a tempter, there must be at least sixteen hundred millions of evil spirits familiar with our world. Perhaps as many more are engaged on especial enterprises of abomination among the ations and empires of the earth. Beside that there must be an inconceivable number of inhabitants in realms pandemoniac, staying there to keep the great capitals of sin going from age to age. Many of them once lived in heaven, but engaging in conspiracy to put Satan on the throne, they were hurled out and down, and they are now among the worst thugs of the universe. Having been in three worlds—heaven, barth and hell—they have all the advantages of great experience. Their power, their speed, their cunning, their satility wonderful beyond all statement! In the Armageddon they will, I doubt not, be present in full array. They will have no reserve corps, but all will be at the front. There will not only be soldiers in that battle who can be seen and aimed at, but troops intangible and without corporeity, and weapons may strike clear through them without giving them hurt. With what shout of defiance will they climb up he ladders of fire and leap from the

conflict in the Armageddon! Other regiments who will march inthe fight will be the regiments Alcoholic. They will be made up of the brewere' companies, distillery owners,

pattlements of asbestos into the last

sampaign of hell! Paul, the bravest of

nen, was impressed with their might

or evil when he said, "We wrestle

ot against flesh and blood, but against

principalities, and against powers, and

this world, against spiritual wicked-

ating moment, when the ranks diabol-

a move up and take their places for

and liquor dealers' associations, and the hundreds of millions of their patrons. They will move into the ranks with what the bible calls the "Song of the drunkard." And what a bloated, and soaked, and bleared, and blasted, and hiccoughing, and nauseating host! If now, according to a scientist in England, there are fifty thousand deaths annually from strong drink, and in the United States, according to another estimate, ninety-eight thousand deaths annually from strong drink, what an army of living drunkards that implies, coming up from the whole earth to take their places in the last battle, especially as the evil increases and the millions now staggering on their way may be joined by other millions of reinforcements; brigade after brigade, with drunkards' bones drumming on the head of beer barrels the dead march of souls. These millions of victims of alcohol joined by the millions of victims of arrack, the spirituous liquor of China, and India, and Arabia, and Egypt, and Ceylon, and Siam!

Other regiments who will march into the fight on the wrong side will be the regiments Infidel. God gave but one revelation to the human race, and these men have been trying to destroy it. Many of the books, magazines, and newspapers, through perpetual scoff at Christianity, and some of the universities, have become recruiting agencies for those regiments. The greatest brigadier of all those regiments, Voltaire, who closed his life of assault upon Christianity by writing, "Happiness is a dream, and only pain is real. I have thought so for eighty-four years, and I know no better plan than to resign myself to the inevitable and to reflect that flies are born to be devoured by spiders and man to be consumed by care. I wish I had never been born.' Oh, the God-forsaken regiments of infidels, who after having spent their life in antagonizing the only influence that could make the earth better, gather with their low wit and their vile sneer and their learned idlocy and their horrible blasphemy to take part against God and righteousness in the great Armageddon!

Other regiments who will march in on the wrong side in the battle will be the regiments Mohammedan. At the present time there are about one hundred and seventy-five million Moslems. Their plain mission is to kill Christians, demean womanhood, and take possession of the earth in the interest of ignorance, superstition, and moral filth. The massacre of fifty thousand Armenians in the last two torches of lightning that illuminate the or three years is only one chapter in their effort to devastate the earth of everything but themselves. So determined are they in their bad work that all the nations of the earth put together dare not say to them, "Stop! or we will make you stop!" My hope is that long before that last battle of which I speak the Turkish government, and with it Mohammedanism, may be wiped out of existence. * * * First of all, I mention the regiments

Angelic! Alas! that the subject of demonology seems better understood than the subject of angelology. But the glorious spirits around the throne and all the bright immortals that fill the galleries and levels of the universe are to take part in that last great fight, and the regiments angelic are the only regiments capable of meeting the regiments plutonic. To show you something of an angel's power, I ask you to consider that just one of them slew one hundred and eighty-five thousand of Sennacherib's hosts in a night, and it is not a tough arithmetical question to solve, if one angel can slay one hundred and eighty-five thousand troops in a night, how many can five hundred millions of them slay? The old Book says that "They excel in strength." It is not a celestial mob, but a disciplined host, and they know their rank. Cherubim, seraphim, thrones, principalities, and powers! And the leader of these regiments is Michael the Archangel: David saw just one group of angels sweep past, and they were twenty thousand charloted. Paul, who in the Gamalian college had his faculties so wonderfully developed, confesses his incapacity to count them by saying, "Ye are come to Mount Zion and an innumerable company of angels." If each soul on earth has a guardian angel, then there must be sixteen hundred million angels on earth today. Besides that, heaven must be full of angels, those who stay there; not only the twelve angels who, we are told, guard the twelve gates, but those angels who help in the worship, and go on mission from mansion to mansion, and help to build the hozannas and enthrone the hallelujahs and roll the doxologies of he service that never ends. But they all, if required, will be in the last fight between holiness and sin. Heaven could afford to adjourn just one day, and empty all its temples, and mansions, and palaces, and boulevards into that one battle. I think all the angels of God will join in it. The one that stood with sword of flame at the gate of paradise. The one that pointed Hagar to the fountain in the wilder-

The next regiments that I see marching into the fight will be the regiments Ecclesiastic. According to the last account, and practically only in the beginning of the great gospet movement which proposes to take the whole earth for God, there are four million cix hundred thousand Methodists, three million seven hundred and twenty-five thousand Baptists, one million two hundred and eighty thousand three hundred and thirty-three Presbyterians, one million two hundred and thirty thousand Lutherane, and six hundred and forty thousand Episcopalians. But the present statistizs of churches will be utterly awamped when. after all the great denominations have done their best work, the slowest of all the sects will have more numbers than the present enrollment of all decominations throughout Christendom.

Again, the regiments elemental will come into that battle on the right side. The winds! God showed what he could do with them when the splintered timbers of the ships of the Spanish Armada were strewn on the rocks of Scotland, Norway and the Hebrides. The waters! He showed what he could do with them when he put the whole earth under them, leaving it subaqueous one hundred and fifty days. The earthquakes! He showed what he could do with them when he let Caracas drop into the open mouth of horror and the islands of the sea went into entombment. The lightnings! He showed what he could do with them when he wrapped Mount Sinal in flame, and we have all seen their flashing lanterns moving with the charlots of the midnight hurricane. All the regiments elemental will come in on our side in the great Armageddon. Come and let us mount and ride along the line, and review the troops of Emanuel, and find that the regiments terrestrial and celestial that come into that battle on the right side are, as compared with those on the wrong side, two to one, a hundred to one, a thousand to one.

But who is the commander-in-chief on this side? Splendid armies have been ruined, caught in traps, flung over precipices, and annihilated through the incompetence or treachery of their gen-Who commands on our side? Jehovah-Jireh! so-called in one place. "Captain of Salvation," so-called in another place. King of Kings. Lord of Conqueror of Conquerors! Lords. His eye omniscient. His arm omnipotent. He will take the lead.

But do not let us shout until after we have seen the two armies clash in the last struggle. Oh, my soul! The battle of all time and all eternity opens. "Forward!" "Forward!" is the command on both sides given. The long lines of both armies waver, and swing to and fro. Swords of truth against engines infernal. Black horse cavalry of perdition against white horse cavalry of heaven. The redemption of this world and the honor of the throne of God to vindicate, how tremendous is the battle! The army of righteousness seems giving way; but no! It is only a part of the maneuvre of the infinite fight. It is a deploy of the host celestial. What a meeting in this field of splendor and wrath, of the angelic and of the diabolic, of hosanna and blasphemy, of song and curse, of the divine and the satanic. The thunderbolts of the Almighty burst and blaze upon the foe. Boom! Boom! By the scene I see that the crisis of the Armageddon has come. It is the turning point of this last battle. The next moment will decide all. Aye! the forces of Apollyon are breaking ranks. Seel See! They fly. Some on foot, some on wing; they fly. Back over the battlements of perdition they go down with infinite crash, all the regiments diabolic! . . .

The prophesied Amageddon of the text has been fought, and Christ and his followers have won the day. The kingdoms of this world have become the kingdoms of our Lord and his Christ. All the Christian workers of our time, you, my hearers, and you, my readers, and all the Christian workers of all the ages, have helped on the magnificent result, and the victory is ours as much as theirs. This moment inviting all outsiders, through the ranant, to get into the ranks of the Conquerors, and under the banner of our Leader, I shall not close the service with prayer, as we usually do, but immediately give out the Moravian hymn, by James Montgomery, appropriate when written in 1819, but more appropriate in 1896, and ask you, with full voices, as well as with grateful hearts, to chant it.

See Jehovah's banner furl'd, Sheathed his sword: He speaks-'tie

done And the kingdoms of this world

Are the kingdoms of his Son.

ABOUT LANGUAGE.

Within the limits of the United States in 1801 there were 5,250,000 English-speaking people; now there are 70,-000,000

At the beginning of this century the Portuguese language was in use by 7,480,000; in 1890 it was spoken by 13,-**00**0,000.

At the beginning of this century there were only 5,000 Spanish-speaking people in the United States; now there are 650,000.

At the beginning of this century German language was used by 20,320,000 people, while in 1890 it was

employed by 75,200,000. In 1801 it was estimated that the English laguage was spoken by 20,-\$20,000 people; in 1890 the number had

increased to 111,100,000 The most learned philologists declare that the origin of language is an insoluble mystery, and language itself is

an uncontrollable problet The alphabets of the various languages have, usually, from twenty to twenty-six letters, this number being

far from equal to that of the sounds. In Wales the people claim that Weish is the most ancient language on the earth, and that Adam, Eve and the serpent chatted Wetsh together in Paradise.

Every known language contains such names as euckoo, pewit, whippoorwill and others, in which the and emitted by the animal is utilized as the name.

The Eiruscan, so far as known, wa the first language spoken in Italy, and it is suspected by some philologists that the Latin was a distect of the Etruscan.

What kin is the door mat to the door? A step-father.

Why does an old maid wear mittens? To keep off the chaps.

WAY TO GO TO SLEEP.

DESCRIPTION OF A SURE CURE FOR INSOMNIA.

Imagine Your Brain a Roll-Top Desk-What You Must Do Is to Shut Up Your Idas Therein-When Finished You'll Be Asleep.



HERE is no more dangerous enemy to the perfect mental condition of man than insomnia, says the New York Tribune. While those engaged in literary pursuits and large and complicated business transac-

tions are perhaps more apt to be unsuccessful suitors for the favor of the drowsy god, still any one is likely to get into disgrace with this guardian of

Long-continued inability to sleep should be regarded with the greatest and gravest suspicions. There is a wakefulness in the advanced stages of the disease that is more to 's feared than the pestilence. Every mascle of the human body may be so prostrated with fatigue that a fire within scorching distance would scarcely impel the victim to arouse to action. The tongue could with difficulty frame a brief petition for its own life, yet the brain goes dancing off into the most beautiful flights of fancy and is equally capable of sustaining the most complicated, logical, well-digested argument. There is a state of mental estasy that completely ignores the existence of the body.

This may seem to the fortunate being who has never suffered the most advanced stages of the disease to be an exaggerated statement. But there are thousands who have suffered even up to and beyond that point. Beyond that point means insanity and death. A person who had been a great sufferer from insomnia said that if he could be flend enough to wish a curse upon an enemy he would give the doomed mortal wealth and intellectual faculty to enjoy life in the fullest and then deprive him of his ability to sleep.

Medical books record an instance of man in China who had been convicted of murdering his wife under the most inexcusable circumstances. The prisoner was condemned to die from want of sleep. A guard was put over him, each man being relieved of his duty when an hour had expired, so that the guard might by no possibility fall asleep. The miserable man lived in this torture for nineteen days, but at the beginning of the eighteenth day he implored the authorities to kill him in some more merciful way.

The brain that is for a long period deprived of the benefits of eleep cannot be in a healthy condition. At this particularly dangerous stage of the disease the most powerful opiates have no more effect than so much water. Even before reaching this point there are many people who cannot take opium or morphine in any of the various forms. Thousands of cures for insomnia have been tried by sufferers, only to be found insufficient. There is one that can be practiced by all persons of a sufficient amount of will power, and, if persisted in, is infallible.

Briefly and practically described, this operation is to fancy your brain a roll-top desk. What you want to do is to shut up the ideas therein. When you come to try this experiment you will discover that the simile of the rolltop desk is imperfect, inasmuch as the cover that closes the thoughts in rolls from the front to the back of the head. Lie down. Get all the bedding and

your own personal garments smooth, so that you may be comfortable. You arust attempt to lie perfectly still after you have once decided upon a comfortable position. Nothing, except mental activity, is more calculated to keep you awake than giving away to restlessness. You are now prepared to close that mental rolltop desk and pen up your thoughts until you want them the next day. This shutting up is done by a powerful effort of the will not to think. This may seem paradoxical, but try it. It can be accomplished, and you will find it the hardest work you ever did in your life. You will think that all your ideas are quicksilver, and in spite of your resolutely holding shut that cover the little imps will jump out here and there. Sometimes you can catch one of them by the ears, metaphorically speaking, before his whole body is out, and chuck him back into his prison. That is, you will catch the idea before it is fairly formulated, when it is simply a word, shut the cover down with a bang, and go on holding your mind in a state of vacuity. You hold it fais way for an instant and trink you are doing splendidly, when it jumps another idea. This one has got out whole, complete, alive and in good health.

At it you go again. You will soon be astonished by an overpowering sensation of fatigue-worse than the most profound thought ever gave you. It is much harder work to keep from thinking than it is to think. But if you will persevere in this method of shutting up your thoughts for twenty minutes or half an hour you will fall into a dreamless sleep. By practicing this you can shorten the time required to out yourself to sleep. One expert in this throwing the mind into a complete blank affirmed that he could lie down in a room in which there was a bright tight and a band of music and within we minutes be sound asleep.

When one redects that a vast per cent at first you .

ceedingly hard work, but it can be done. After the habit is once well formed you will find that you can sleep all night without waking. But at first you will be apt to waken in so short a time that you will feel disheartened at having done so much hard work for a brief half-hour or so of sleep, only to awake and do the whole thing over

Boston Saw a Mirage.

Clouds overcast the sky the greater part of August 18 in Boston. The sun's face was but rarely visible. There were several showers in the late afternoon, but we had no rainfall between 6 and 7 p. m., notwithstanding which a rainbow with all its beautiful colors was on the southeastern horizon; the rays of the setting sun piercing through the ascending vapors had formed it. Turning to the west at 6:30, a long, narrow, dark island seemed to be floating in a blue green smooth lake, surrounded by a rocky shore, a stream of flery molten lava winding its way through the rocks. But there were no islands, lakes and rocks. It was the western sky, the sun's flery rays giving higher colors to the blue sky, a denser dark to the dark clouds, and showing his fire in intense colors through the lighter vapors. But a great surprise awarded the watchers of this glorious sunset. There to the left, south of the setting sun, about four degrees from the sensible horizon, clouds were heaped on top of each other, and while the last rays of the sun were beating on the city of Boston, still damp from the afternoon rain, its picture was being photographed on the clouds. The blocks of houses were plainly visible; the Charles river and Boston harbor marked the outlines of the city plainly on the clouds. For three minutes the outlines became more distinct, then when the sun's flery face was half way below the horizon they faded away and disappeared .-Boston Transcript.

No Antographs for Her.

A certain family, whose home is in the suburbs of London, have in their employ a cook whose ways are invarfably so methodical and her cooking so near perfection that, were she to leave her present home, one-half of the mistresses in the district would be eager to secure her services. Never by any chance has dinner been late at Myrtle Villa, or the joint under or over done, neither has any policeman crossed its threshold. But, treasure that she is, she came near to making a change of residence at the close of her very first month's stay. On the morning of the day upon which her wages became dus her mistress requested her to step into the study where her master was waiting to pay her. In a few moments she rushed from the study to the kitchen, where she had left her mistress, and in less time than it takes to narrate, had given the astonished lady no-

"But whatever is the matter, Mary?" inquired her mistress. "What has your master said or done to annoy you?

"He hasn't said nuthin'," replied Mary, as she flourished a check in her mistress' face, "but he's only given me this for a month's slavery. Not me; I ain't no ortygraph collector, I ain't." Amusing Journal.

Disturbed Her Nap.

asking why his flock were so regardless of his exhortation to them to remain awake during the sermons, was told that his own wife set the erample, but as she sat below the pulpit she was out of the minister's sight. On this it was arranged that on the following Sunday the informant should hold up his finger when Mrs. Pettigrew succumbed to Morpheus.

The preacher bent forward and saw his consort enjoying a snug nap. With a tremendous blow on the pulpit he aroused her from her slumber, and as the lady, who, according to the legend, was destitute of both fortune and beauty, looked up, he addressed her in accents of wrath: "Sit ye up there, Jean Pettigrew! Ye are na bonnie; I gat nae tocher wi' ye, and gin ye hae na heavenly grace about ye I hae gotten an unca bad bargain o' ye!"-Pittsburg Dispatch.

The Right Name.

"I wish you'd stop calling that boy 'Willie,' " he said, irritably, as looked up from his paper.

"It does seem rather odd to call a college boy 'Willie,' " she admitted. suppose I ought to call him 'Will' or 'William,' but a mother ought to be excusable for holding to the diminutive as long-

"'Will' wouldn't suit me any better than 'Willie,' " he answered. "I heard from some more of the Harvard tradesmen to-day, and I want something appropriate. Suppose you call him plain 'Bill.' "-Chicago Post.

Watermelon Bath for Freckies. A South American lady is quoted as saying that some time ago, in the absence of water, of which there was a great dearth at the time, she washed her face with some of the juice of a watermelon.

The result was so soothing that she repeatedly washed her face in this manner, and her astonishment was great, a few days later, on seeing that there was not a freckle left on her previously badly freckled face. New York Tribune.

Escapes in Half Her Dress.

Frank Chandler, son of the assistant chief of police of Rockford, Ill., and Miss Nellie Sherman eleped to Beloit recently and were married. Mrs. S. A. Lake, stepmother of the bride, objected to the marriage and the girl lost half her dress while leaving her he of ineanity is preceded by persistent to take the trip, Mrs. Lake having hold and long-continued insomala, the cure of one portion of the garment and the ts worth a trial. He not discouraged if groom the other. The latter won in at first you ' cucceed, for it is ex-

THE SUNDAY SCHOOL.

LESSON IV-OCT. 25-PROVERBS OF KING SOLOMON.

Golden Text: "My Son, if Sinners Entire Thee, Consent Thou Not"-From Book of Proverbs, Chapter 1. Verse 10-Wisest of Rulers.



scholars should learn something about the Book of Proverbs, By looking at the titles in the first verses of chapters 1, 16, 25, 20 and 31, also 22: 17; 24: 23; 31: 16, they can see that the book is a col-lection of smaller books and does not consist wholly

Solomon's proverbs. It is well, too, in ments. These were of a high order. such a book, from which we have only three lessons, to point out some of the choicer passages, as well as to gather together whatever is said in other parts of the book upon the subjects treated in-

The section includes the whole chapter. together with light from Proverbs 8: 1-11 and 9: 1-12, describing the invitations of

Today's lesson includes Proverbs Chap-

Today's lesson includes Proverbs Chap-ter 1: 1-19, as follows:

1. "The proverbs of Solomon." This is the title of the book as a whole, see above. "Son of David," this is stated in order to identify the author without pos-sible mistake. The choice of Solomon as one of the writers of the Bible at first sight startles, but in deeper study instructs.

"To know wisdom." The book of Proverbs belongs to what modern critics call the "wisdom literature," including Proverbs, Job. Ecclesiastes and Solomon's Song. "Instruction." Properly, "discipline." It signifies education, moral training, good culture and habits, the practical side, as it were, of wisdom.—Lange. "To perceive the words of understanding," to discern, not merely to read or learn by heart, to distinguish good from bad, and to make the proper appli-

"To receive." This is the second object of the book,-not only to know, but to accept, to lay hold of, to take into the daily life. "The instruction" or discipline that leads to "wiadom," not the word used in verse 2, but rather with revised version, "wise dealing," or discernment, thoughtfulness, "the thinking through."

"To give subtility," a wise foresight and shrewdness which foresees evil and avoids it. "To the simple." Inexperienced, simple-hearted, not foolish. "To the young

man. 5. "A wise man will hear." Because he is not conceited like a fool, but is will ing and anxious to learn. "A man of understanding." An intelligent one. "Shall

attain unto wise counsels." Literally, the power to steer his course rightly on the dengerous seas of life.

6. "To understand a proverb, and the interpretation." The result of the wise man's study in verse 5. "Dark sayings." enigmas; sayings hard to understand, but mines of gold when we once under-

stand them.'
7. "The fear of the Lord is the begin ing of knowledge." The fear of the Lors is that reverence of Jehovah as God which is that reverence of Jenovah as God which leads us to worship and obey him. "But fools," who thus prove that they are fools, "despise," look down upon, "windom and instruction." They think they know enough without the help of others or of God's Word.

8. "My son." a term indicative of affec-tion, addressed by a teacher to his pup is, by an experienced person to a youth 9. "For they." They refers here to the paternal discipline and maternal teach-

paternal discipline and maternal tesch-ings. "An ornament of grace unto thy head." A graceful crown, a wreath of grace, as in chapter 4: 9. "Chains about thy neck." The insignia of office and hon-or were usually displayed by some con-spicuous ornament worn about the neck. -Stuart

10. "My son, if sinners entice thee," as sinners are sure to do. No one can go out into the world and not be exposed to "Consent thou not." is the defense, a blunt, peremptory No. Your method of defense must be different from the adversary's mode of attack.

11. "Come with us," etc. The most that time. "It would seem that banditis were not only frequent, but that the attractions which such a mode of life efferred to young, idle and profligate persons were great and dangerous.

12. "Let us swallow them up alive as the graye" suddenly completely "We

12. "Let us swallow them up alive as the grave," suddenly, completely. "We will be as Sheol, as Hades, as the great under world of the dead, all-devouring, merciless."—Cook. Thus they would be safe. There would be none to revenge the injury, none to tell of their wickedness and bring them to justice.

13. The second inducement was the amount of "all precious substance," silver, gold, precious stones, they could thus safely obtain. "Fill our houses with spoil," taken from those they had robbed.

spoil," taken from those they had robbed.

14. "Cast in thy lot among us," join in our enterprises and share in its dangers and its rewards. "All have one purse." The oneness of the purse consists in this, that the booty which each of them gets belongs, not wholly or chiefly to him, but to the whole together."—Kell. 15. "Walk not thou in the way with them." Avoid their courses, their con-

versation, and company.—Pool. Have nothing to do with them; do not walk with them enough even to be tempted by them. "Refrain thy foot." Restrain thyself, as it were, by force and violence, as the word implies.—Pool. Tear yourself

away.

16. "For their feet run to evil." It is a in and crime. That fact alore should ter you. Through all their charming pic-ture see the horrid face of sin.

17. "Surely in vain the net is spread in the sight of any bird." Open your eyes and see that these men are spreading a net and setting a trap for you. Moreover, they are going to be caught in their swa SDATE.

18. "And they lay wait for their own blood." They are hasting to their own destruction, and they wish you to go with

13. "Bo are the ways of every one that is greedy of gain." and not alone of those who show it in the way above described. "We are not tempted to be high-waymen, but the greed of gain is alive

JOSH BILLINGS' PHILOSOPHY.

The right to labor is Heaven's best gift to man.

It don't require much branes to make munny, but to keep it, and kno bow to use it duz.

Fine clothes are ov sum abount to overyboddy, and they are all there is ov sum pholks.

Excesses are heithy, provided always that they don't occur too often and are handled carefully.