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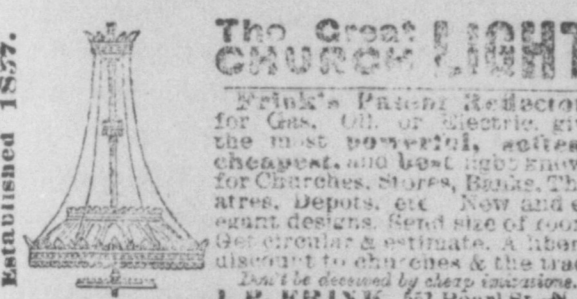
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Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and...

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The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson XI.—March 15

GEHAZI PUNISHED.—2 Kings 5: 15-27.

GOLDEN TEXT.—Be sure your sin will find you out.—Num. 32: 23.

NAAMAN'S RETURN.—Vers. 15-19.

And he returned to the man of God, probably in Samaria. The journey must have been about 30 miles. And came (probably into Elisha's house) and stood before him, for the first time seeing the prophet through whom he had been cured.

Standing implies respectful honor to the prophet. Behold, now I know. From what God had done for him. That there is no God in all the earth, but in Israel.

Naaman seems absolutely to renounce all belief in any other God but Jehovah. I pray thee, take a blessing (Rev. Ver. present) of thy servant.

Use with a present there generally is given good wishes and benediction, the Hebrews frequently used "blessing," as here, for a "gift."

But he said, calling attention to his God, and showing that it was for religious reasons that he refused, I will receive none. True religion is God's free gift.

No return can be made for them except faith, love and obedience. Shall there not then. Rev. Ver., if not, yet I pray thee let there be given. Two mules' burden of earth.

He wished to erect an altar of this earth, which should be, in the midst of a heathen country, a sign and monument of the God of Israel, and a memorial of the prophet of that God.

Nor sacrifice unto other Gods, but unto the Lord. He returned a happy convert to Jehovah, and, from his high official place could send forth an undoubted testimony to the throne, the court, and the people, of the power and goodness of the one living and true God.

In this thing... pardon thy servant. It shows that he had a tender conscience, which he desired to avoid an appearance of denying Jehovah, and which was forced to speak out its scruples and have them quieted.

When my master goeth into the house (or temple) of Rimmon, the national god of the Syrians. And I bow myself in the house of Rimmon. He would have to appear to worship the idol, although in his heart he did not worship him.

And he said unto him, Go in peace. The usual Oriental benediction. The prophet was willing to leave the good seed already sown to bear fruit in due season, assured that in time he would be led to the right course, his difficulties would be made plain, and the discipline of deciding would strengthen his faith and uphold his character.

GEHAZI'S VILLIANY.—Vers. 19-26. So he departed from him a little way. He had gone a little way when Gehazi bethought himself and ran after him.

Gehazi, the servant of Elisha the man of God. Living with such a man, in such a home, amid religious teachings, and the marvellous works of God, Gehazi became a villain.

Behold, my master hath spared Naaman. Gehazi hated to see such riches leave his master's house, for a mere religious scruple, a sentiment. Covetousness is the over strong desire for more, uncontrolled by reason, or conscience, or the word of God.

It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrongdoing or neglect of duty. But, as the Lord liveth. This was taking the name of the Lord in vain, on a trivial subject, in a trivial manner.

the weight would be too much for Gehazi to carry so far alone, the two talents weighing over 205 pounds avoirdupois. When he came to the tower, He took them from their hand.

We may conjecture that the hill, which must have lain between Elisha's house and the place where Gehazi overtook Naaman, interrupted the view in this direction, and that Gehazi dismissed Naaman's servants at this point lest they should be seen from his master's residence.

But he went in, and stood before his master, as if nothing had been done. He took his usual place, with placid face and fo'ded hands. And he said, Thy servant went no whither. Lying naturally follows wrong doing.

Went not mine heart with thee. The prophet means to say, Was I not with thee in spirit—did I not see the whole transaction, as if I had been present at it? Is it a time to receive money, etc.?

Elisha, in all he had done for Naaman had sought to teach him the nature of the true God, and to lead him to worship him. God's blessings were free; they could not be purchased. The leprosy therefore of Naaman, whose money he had taken, shall cleave unto thee, and unto thy seed forever.

Leprosy is hereditary. A man cannot sin and not curse his children as well as himself. And he went out from his presence. See Gehazi as he goes out of Elisha's presence, and regard him as a specimen of those who have been judged on the last day will—depart! A leper as white as snow.

It was intended that the leprosy of the body should drive out the leprosy of the soul. Gehazi had a guilty conscience. He was afflicted with the leprosy. Then all the comfort of his wealth was destroyed. His stolen riches were practically lost.

He was a public abhorrence and warning. He injured his own family—those he most loved.

PRACTICAL HINTS.

What God has done and is doing in the world, proves him to be the one true God. True gratitude always has the desire to express itself in deeds and gifts of love.

Never should any money considerations whatsoever be permitted to lessen the influence of the Gospel. Covetousness, the love of money, is a root of all evil, a fountain of sins and crimes.

Sins flourish in clusters. One leads to another. No one knows what he is, or what possibilities are in him, till he is assaulted by some great temptation.

No one can escape from the eye of God. Every man's sin is known. Man may not know of it, but God knows always. There is no such thing as a secret sin.

Every sin, unconfessed and unforgiven, will receive due punishment. Gehazi's punishment was public. He did this thing secretly, and thought it would never be known.

But God brought it out before Israel and before the sun. Wherever Gehazi went, men discerned the proof of his sin and of divine justice. He was widely known as the prophet's servant; and still wherever he went in all Israel he must be a preacher of the divine law.

No man could see Gehazi without recalling Naaman's story and thus learning of God's cleansing grace; yet this man himself was a solemn warning that God is just. The best religious opportunities, the best examples, the purest instruction will not prevent some from falling into sin.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

The Street of Hell.

BY THE REV. R. T. CROSS.

There are in the United States about one hundred and eighty thousand liquor stores. If formed into a street, with a row of saloons on each side, allowing only twenty-five feet to each one, they would make a street about four hundred and twenty-six miles long.

Let us imagine the saloons brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Come with me, if you have the nerve and patience, and we will stand at the lower end of that street and see what comes out of it in one year.

What army is this that comes marching along in solid column, five abreast, and extending eight hundred miles! It is the army of seven million men and women who daily enter those saloons for intoxicating drinks. Marching twenty miles a day it will take them forty days to pass it.

and women who have lost control of their appetites, and who more or less frequently get drunk and make beasts of themselves. Scan them closely as they go by. There are gray-haired men and fair-haired boys among them. There are, alas! many women in that army sunk to deeper depths than the mer, because of the greater heights from which they fell.

See the trembling limbs, the palsied hands, the untidy appearance, the bleared faces, the blood-shot eyes. They march with unsteady step and in zigzag lines, and it will take them nearly a week to go by. It is a sad and sickening sight, but do not turn away yet, for here comes another army, one hundred and twenty-five thousand criminals.

From jails and prisons and penitentiaries they come. At the head of this army is a long line of persons whose hands are smeared with human blood. With ropes around their necks they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while they are under the influence of drink.

But hark! whence come those unearthly yells, and who are these, bound with strong chains and guarded by strong men, that are raging by? They are raving maniacs, made such by strong drink. Their eyes are tormented with awful sights and their ears ring with horrid sounds. Slimy reptiles crawl over their bodies, and fiends torment them before their time.

To all intents and purposes they are already in hell. They are gone now, and we breathe more freely. But what gloom is this that pervades the air, and what is that long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died from alcohol are being carried to their graves.

Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions into a mile. We thus have a procession three thousand three hundred miles long. It will take a good share of the year for them to go by, for funeral processions move slowly; yet, most of them do, but every now and then an unconfined corpse in a rough cart is driven rapidly by, and we hear the brutal driver sing:

"Quick, rattle his bones over the stones! He's only a pauper, whom nobody owns!"

Look into the coffins as they go by. See the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces. Some froze to death by the road-side too drunk to reach their homes. Some stumbled from the wharf and were drowned. Some wandered into the woods and died, and their bodies rotted on the surface of the earth.

Some blew their own brains out. Some were fearfully stabbed in drunken brawls. Some were roasted in burning buildings. Some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all, and on their tombstones, if they ever have any, may be fitly inscribed: "He died a drunkard's death."

Close behind them comes another long line of funeral processions; we know not how many, but they are more numerous attended by mourning friends. They are the funeral processions of those who have met death through the carelessness and the cruelty of drunken men. Some died of broken hearts. Some were foully murdered. Some were burned to death in buildings set on fire by drunken men. Some were horribly mangled on the railroad because of drunken engineers or flagmen. Some were blown up on a steamboat because a drunken captain ran a race with a rival boat.

But here comes another army, an army of children, innocent ones upon whom has been visited the iniquities of their fathers. How many are there? Five hundred thousand. Marching two abreast, they extend up the street seventy-five miles. Each one must bear through life the stigma of being a drunkard's child.

They are reduced to poverty and want and beggary. They live in ignorance and are familiar with vice. Keep back your tears now—if you can—and look at them. See those gaunt figures and bowy hands; see those sad, uplifted faces from which all traces of childish joy have been crushed out; some are moaning with hunger, and some are shivering with cold, for they have not rags enough to keep them warm. Many of them are idiots, made such before they were born by brutal, drunken fathers; and, worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill up the ranks of the awful army of drunkards that moves in unbroken columns down to death.

It has taken a full year for the

street to empty itself of its year's work; and close in the rear comes the vanguard of next year's supply; and if this is what strong drink does in our land in one year, what must be the sum-total of its awful results in all the world through the long centuries?

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Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

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