Brilliant Bitterness.

"There fell a great star from heaven, burn ing as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood."-Rev. 8:10, 11.

PATRICK and Lowth, Thomas Scott, of Attila, King of the Huns. He was | tian hope ! so called because he was brilliant as a studied the Star of Bethlehem, and the Morning Star of the Revelation, and the Star of Peace, but my subject this hour calls us to gaze at the star Worm-

A more extraordinary character history does not furnish than this man,

ATTILA, THE KING OF THE HUNS. One day a wounded heifer came limping along through the fields, and a herdsman followed its bloody track on the grass to see where the heifer was wounded, and went on back, further and further, until he came to a sword fast in the earth, the point downward as though it had dropped from the heavens, and against the edges of this sword the heifer had been cut. The herdsman pulled up that sword and presword must have dropped from the heavens from the grasp of the God Mars, and its being given to him meant that Attila should conquer and govern the whole earth. Other mighty men have been delighted at being called but Attila called himself, and demanded that others call him,

THE SCOURGE OF GOD. At the head of seven hundred thousand troops, mounted on Cappadocian horses, he swept everything, from the Adriatic to the Black Sea. He put his iron heel on Macedonia and Greece and Thrace. He made Milan and Pavia and Padua and Verona beg for mercy, which he bestowed not. The Byzantine castles, to meet his ruinous levy, put up at auction massive silver tables and vases of solid gold. A city captured by him, the inhabitants were brought out and put into three classes: The first class, those who could bear arms, who must immediately enlist under Attila or be answered sharp and suppressed, until it butchered. the second class, the beautiful women, who were made captives to they do not all turn out Modocs and the Huns; the third class, the aged men and women, who were robbed of everythur and let go back to the city to pay heavy tax.

as a common saying that the are grass never grew where the hoof of Attila's horse had trod.

HIS ARMIES

the Moselle and the Rhine with carn- bless all the apostolic college of humor- John, missionary in Amoy, China, there age, and fought on the Catalonian is's. The man that makes me laugh is is a tree called plains the fiercest battle since the world | my benefactor. I do not thank anystood. On and on until all those who body to make me cry. I can do that could not oppose him with arms lay without any assistance. We all cry prostrate on their faces in prayer, and, enough, and have enough to cry about. bishop cried; "It is the aid of God; parteeists, all propounders of inge and all the people took up the cry: "It | conundrums, all those who mirthfully is the aid of God:" As the cloud of surprise us with unusual juxtaposition dust was blown aside, the banners of of words. Thomas Hood and Charles reinforcing armies marched in to help Lamb and Sidney Smith had a divien against Attila, the Scourge of God. mission, and so have their successors in The most unimportant occurrences he these times. They stir into the acid used as a supernatural resource, and beverage of life the saccharine. They after three months of failure to capture | make the cup of earthly existence, the city of Aquileia, and when his army | which is sometimes stale, effervesce and had given up the siege, the flight of a bubble. They placate animosities. They the city was taken by him as a sign absurdities which all the sermons of all that he was to capture the city; and the pulpits cannot reach. his army, inspired with the same occurrence, resumed the siege and took made fun of the Baalites when they the walls at a point from which the called down fire and it did not come, stork had emerged.

by his bride Ildico, who was hired for or was asleep, and nothing but vociferthe assassination, his followers bewalled ation could wake him, saying: "Crys fragrant with spices coming in caravans him, not with tears but with blood, aloud, for he is a ged; either he is talk- to her fairs : all seas cleft into foam by cutting themselves with knives and ing or pursuing, or peradventure he the keels of her laden merchantmen He was put into three coffins, the first of iron, the second of silver, and the third of gold. He was buried | healthful sarcasm showed up the lying, by night, and into

HIS GRAVE

were poured the most valuable coin and precious stones, amounting to the wealth of a kingdom. The grave-diggers and all those who assisted at the burial were massacred, so that it would never be known where so much wealth was entombed. The Roman empire conquered the world, but Attila conhis brilliancy and bitterness, the commentators were right in believing him to be the star Wormwood of the text. As the regions he devastated were parts most opulent with fountains and streams and rivers, you see how graphic my text is: "There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood,"

Have you ever thought how many EMBITTERED LIVES

there are all about us, misanthropic, morbid, acrid, saturnine? The European plant from which wormwood is extracted, Artemisia Absinthium, is a perennial plant, and all the year round it is ready to exude its oil. And in many human lives there is a perennial distillation of acrid experiences. Yea, there are some whose whole work is to shed a baleful influence on others. There are Attilas of the home, or Attiles of the social circle, or Attilas of the church, or Attilas of the State, and one-third of the waters of all the world, if not two-thirds of the waters, are poisoned by the falling to the star Wormwood. It is not complimentary to human nature that most men, as soon as they get great power, become overbear-The more power men have the The less power men have the better, if they use it for evil.

Birds circle round and round and round before they swoop upon that which they are aiming for. And if my discourse so far has been swinging round and round, this moment it drops straight on your heart and asks the question:

IS YOUR LIFE A BENEDICTION to others, or an embitterment, a bless- tell him if he wants a better place to go earth gathered within her palaces, her can.

stars, and you are making the dawning life of your children bright with gracious influences, and you are beaming upon all the opening enterprises of philanthropic and christian endeavor, and you are heralds of that day of gospelizaeion which will yet flood all the Matthew Henry, Albert Barnes, and mountains and valleys of our sin-cursed some other commentators say that the earth, Hail, morning star! Keep on star Wormwood of my text was a type shining with encouragement and Chris-

Some of you are evening stars, and star, and, like wormwood, he embit-tered everything he touched. We have people; and though a cloud sometimes you are cheering the last days of old comes over you through the querulousness or unreasonableness of your old father and mother, it is only for a moment, and the star soon comes out clear again and is seen from all the balconles of the neighborhood. The old people will forgive your occasional short-comings, for they themselves several times lost their patience with you when you were young, and slapped you when you did not deserve it. Hail, evening star! Hang on the darkening

sky your diamond coronet. But are any of you the star Worm-

wood? DO YOU SCOLD AND GROWL from the thrones paternal or maternal? Are your children everlastingly pecked at? Are you always crying "Hush!" bittering the domestic or social or political fountains, or are we like Moses, sented it to Attila. Attila said that to the merry voices and swift feet, and who, when the Israelites in the Wilderliberators, or the Merciful, or the Good, trickled through a slight opening in the ing host? Are we with a branch of the and wider breach until it carries all be- fountains that we can touch? fore it with irresistible freshet. Do not | one step from the still foot. You will

> ution of Cruelty to Children, gospel of Jesus Christ is where children are put on the limits, and whacked and cuffed and ear-julled, and senselessly called to order, and is a wonder that under such processes Nana Sahibs!

What is your influence upon the neighborhood, the town, or the city of your residence? I will suppose that you

A STAR OF WIT.

reddened the waters of the Seine and radiate the world or to rankle it? I God. In the dooryard of my brother a cloud of dust seen in the distance, a God bless all skillful punsters, all restork and her young from the tower of | foster longevity. They slay follies and

They have for example Elijah, who suggesting that their heathen god had Slain on the evening of his marriage gone hunting, or was off on a journey, sleepeth and must be awaked." They have an example in Christ, who with hypocritical Pharisees by suggesting that such perfect people like themselves needed no improvements, saying: "The whole need not a physician, but they

that are sick," But what use are you making of your wit? Is it besmirched with prefanity their nets where once she stood, let the and uncleanness? Do you employ it in amusement at physical defects for which the victims are not responsible? Are your powers of mimicry used to quered the Roman empire. He was put religion in contempt? Is it a bunch right in calling himself a scourge but of nettlesome invective? Is it a boil of of nettlesome invective? Is it a bolt of instead of being the Scourge of God, he unjust scorn? Is it fun at other's miswas the scourge of hell. Because of fortune? Is it glee at their disappointment and defeat? Is it bitterness put drop by drop into a cup? Is it like the squeezing of Artemisia Absinthium into a draught already distastefully pungent? Then you are the star of the quick it can strike out the eye of a dove. But I will change this, and suppose

you are A STAR OF WORLDLY PROSPERITY. Then you have large opportunity. You shrines, and her avenues roared with can encourage that artist by buying his picture. You can improve the fields, the stables, the highway, by introducing higher style of fowl and horse and cow and sheep. You can bless the world with pomological achievement in the orchards. You can advance arboriculture and arrest this deathful temples iconoclasm of the American forests. You can put a piece of sculpture into the niche of that public academy. You lair of wild beasts in her royal sepulcan endow a college. You can stocking a thousand bare feet from the winter frost. You can build a church. You can put a missionary of Christ on that tion and ruin skulking behind the foreign shore. You can help ransom a right-can you tell me how much good a James Lenox or a George Peabody or a Peter Cooper or a William E. Dodge did while living, or is doing now that better, if their power be used for good, he is dead? There is not a city, town, or neighborhood that has not glorious

specimens of consecrated wealth. But suppose you grind the face of the poor. Suppose when a man's wages are due you make him wait for them because he cannot help himself. Suppose that because his family is sick | wormwood and has fallen." and he has had extra expenses, he should politely ask you to raise his fifty towers and her brazen gates and wages for this year, and you roughly her embattled walls, the splendor of the me'm.

ing or a curse, a balsam or a worm- and get it. Suppose by your manner hanging gardens built by Nebuchadyou act as though he were nothing and Some of you, I know, are morning you were everything. Suppose you are had been brought up in a mountainous selfish and

OVERBEARING AND ARROGANT. Your first name ought to be Attila and your last name Attila, because you are the star Wormwood, and you have embittered one-third, if not three-thirds, of the waters that roll past your employees and operatives and dependents and associates; and the long line of carriages which the undertaker orders for your funeral, in order to make the occasion respectable, will be filled with twice as many dry, tearless eyes as there are persons occupying them.

There is an erroneous idea abroad that there are only a few geniuses. There | which I have built?" What battering are millions of them; that is, men and | ram smote the walls? What plough women who have especial adaptation share upturned the gardens? the earth or no larger than a thimble. crash of discord drove down the music There are thousands of gentuses here you are a star.

WHAT KIND OF A STAR ARE YOU ? You will be in this world but a few minutes. As compared with eternity the stay of the longest life on earth is not more than a minute. What are we doing with that minute? Are we emtheir laughter, which occasionally ness complained that the waters of Lake trickles through at wrong times, and is Marah were bitter and they could not suppressed by them until they can hold drink them, their leader cut off the it no longer, and all the barriers burst branch of a certain tree and threw that into unlimited guffaw and caehinna- branch into the water, and it became tion, as in high weather the water has sweet and slaked the thirst of the suffermill-dam, but afterward makes wider Tree of Life sweetening all the brackish

Dear Lord, send us all out on Thy be too much offended at the noise your mission. All around us embittered children now make. It will be still by hypercriticism, embittered by injusenough when one of them is dead. Then tice, embittered by sin. Why not go you would give your right hand to hear forth and sweeten them by sm le, by one shout from their silent voices, or inspiring words, by benefactions, by hearty counsel, by prayer, by gospel zed | Before the woodman's axe forests fell, not any of you have to wait very long behavior! Let us remember that if we and rose again into ships' masts and before your house is stiller than you are wormwood to others we are wormwant it. Alas that there are so many | wood to ourselves, and our life will be of lakes begin to rival cities by the sea. homes not known to the Society for the bitter and our eternity bitterer. The The land quakes with the rush of the

THE ONLY SWEETENING POWER that is sufficient. It sweetens the dissweetens life. It sweetens mysterious Providences. It sweetens afflictions, It sweetens death. It sweetens everythree wishes gratified, what would your wishes met this morning I tell you what they would be. First : More of the grace What kind of rays do you shoot forth? of God. Second: More of the grace of Do you use that splendid faculty to ir- God. Third: More of the grace of

THE EMPEROR-TREE,

the two characteristics of which are when Christ comes again He will set that it always grows higher than its His throne somewhere between the Allesurroundings, and its leaves take the form of a crown. If this emperor-tree be planted by a rose-bush it grows a little higher than the bush, and spreads out above it a crown. If it be planted by the side of another tree, it grows a ittle higher than that tree and spreads above it a crown. Would God that this religion of Christ, a more wonderful emperor-tree, might overshadow all your lives! are you lowly in ambition or circumstance, putting over you its crown; are you high in talent and position, putting over you its crown. Oh, for more of the saccharine in our lives and less of the wormwood!

What is true of individuals is true of nations. God sets them up to revolve as stars, but they may fall wormwood,

STAR NATIONS. Tyre-the atmosphere of the desert her markets rich with horses and camels from Togarmah, her bazaars filled with upholstery from Dedan, with emeralds and coral and agate from Syria, with wines from Helbon, with embroidered work from Ashur and Chilmad. Where now the gleam of her towers, where the roar of her chariots, where the masts of her ships? Let the fishermen who dry sea that rushes upon the barreness where once she challenged the admiration of all nations, let the barbarians who set their rude tents where once her palaces glittered, answer the question. She was a star, but by her own sin

Hundred-gated Thebes-for all time to be the study of antiquarian and hieroglyphist; her stupendous ruins spread over twenty-seven miles; her sculptures presenting in figures of warrior and chariot the victories with whi h the Wormwood. Yours is the fun of a now forgotten kings of Egypt shook the rattlesnake trying how well it can sting. nations; her obelisks and columns; It is the fun of a hawk trying how Carnac and Luxor, the stupendous temples of her pride. Who can imagine the greatness of Thebes in those days when the hippodrome rang with her sports, and foreign royalty bowed at her the wheels of processions in the wake of her plans to open next season with a returning conquerors? What dashed and thrones? What hands pulled upon the columns of her glory? What ruthlessness defaced her sculptured wall and

broke obelisks and left her indescribable GREAT SKELETONS OF GRANITE? What spirit of destruction spread the chres, and taught the miserable cottager of to.day to build huts in the courts of her temples, and sent desolaobelisks and dodging among the sarcophworld. A rich man with his heart agi and leaning against the columns and stooping under the arches and weeping in the waters, which go mournfully by as though they were carrying the tears of all ages? Let the mummies break their long silence and come up to shiver in the desolation, and point to fallen gates and shattered statues and defaced sculpture, responding : "Thebes built not one temple to God. Thebes hated righteousness and loved sin. Thebes was a star, but she turned to

Babylon-with her two hundred and this blotch on the wall paper, Bridget?

nezzar to please his bride Amyittis, who country and could not endure the flat country round Babylon—these hanging gardens built, terrace above terrace, till at the height of four hundred feet there were woods waving and fountains playing, the verdare, the foliage, the glory, looking as if a mountain were on the wing. On thetip-top a king walking with his queen, among statues snowy white, looking up at birds brought from distant lands, and drinking out of tankards of solid gold, or looking off over rivers and lakes upon nations sublittle lower than the angels, even Jesus, dued and tributary, crying: "Is not this because of the suffering of death crowned

GREAT BABYLON and quickness for some one thing. It army shattered the brazen gates? What may be great, it may be small. The long, fierce blast of storm put out this circle may be like the circumference of | light which illumined the world? What that poured from palace window and this morning, and in some one thing garden grove, and called the banqueters to their revel and the dancers to their feet? I walk upon the scene of desolation to find an answer, and pick up pieces of bitumen and brick and broken pottery, the remains of Babylon, and as in the silence of the night I hear the surging of that billow of desolation which rolls over the scene, I hear the wild waves saying: "Babylon was proud. Babylon was impure. Babylon was a star, but by sin she turned to wormwood and has fallen.

THE STAR OF THE WEST. From the persecutions of the Pilgrim Fathers and the Huguenots in other lands, God set upon these shores a nation. The council-fires of the aborigines went out in the greater light of a free government. The sound of the war-whoop was exchanged for the thousand wheels of enterprise and progress. The mild winters, the fruitful summers, the healthful skies charmed from other lands a race of hardy men, who loved God and wanted to be free. churches' pillars, Cities on the bank rail-car, and the waters are churned white with the steamer's wheel. Fabulous bushels of Western wheat meet on position. It sweetens the manners. It the way fabulous tons of Eastern coal. fruits from the South. And trading in the same market is Maine lumberman, thing. I have heard people asked in and South Carolina rice merchant, and And churches and schools and asylums salvation upon sixty millions of people.

I pray that our nation may not copy III. Observed : the crimes of the nations that have perished, and our cup of blessing turn to twelve (20). wormwood, and, like them, we go They kept the passover in the first down. I am by nature and by grace an optimist, and I expect that this country will continue to advance until the world ghanies and the Sierra Nevadas. But be

decenved i OUR ONLY SAFETY is in righteousness towards God and justice toward man. If we forget the goodness of the Lord to this land, and break His Sabbaths, and improve not by the dire disasters that have again and again come to us as a people, and we learn saving lesson neither from civil war nor raging epidemic, nor drought nor mildew, nor scourge of locust and grasshopper; if the political corruption which has poisoned the fountains of public virtue, and beslimed the high places of authority, making free government at times a hissing and a byword in all the earth; If the drunkenness and licentiousness that stagger and blaspheme in the streets of our great cities, as though they were reaching after the fame of a Corinth and a Sodom, are not repented of, we will yet see the smoke of

OUR NATION'S RUIN; the pillars of our National and State capitols will fall more disastrously than when Samson pulled down Dagon; and future historians will record upon the page bedewed with generous tears, the story that the free nation of the West arose in splendor which made the world stare. It had magnificent possibilities, They began...to say unto him one by It forgot God. It hated justice. It hugged its crime. It alted on its high They began to question,... which of march. It reeled under the blow of calamity. It fell. And it was going down, all the despotisms of earth, from the top of bloody thrones, began to shout, "Aha, so would we have it!" while struggling and oppressed peoples looked out from dungeon bars, with tears and groans, and cries of untold agony, the scorn of those and the woe It is ... he that dippeth with me in the of these uniting in the exclamation, "Look yonder! There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the He it is, for whom I shall dip the sop rivers, and upon the fountains of waters; and the name of the star is called He then having received the sop went Wormwood!

The Rival Cleopatras.

Mrs. James Brown Potter had laid gorgeous production of "Cleopatra," down the vision of chariots and temples but events may cause a change in, or at least delay, the carrying out of her programme. For some time Mrs. Potter has been preparing herself for the part of Cleopatra, and had mapped out the details of a production on a scale of magnificence seldom attempted. Her entry as the Egyptian Queen would be in a sumptuous galley manned by Nubians and wafted by a silken sail of royal purple. The work of the production was placed in the hands of Mr. David Belasco of the Lyceum Theatre, but he has just been compelled to relinquish the task. It is stated that Mrs. Langtry is also preparing to bring out "Cleopatra" next season, and in the event of Mrs. Potter being able to find an adapter to take up the work where Mr. Belasco has left it, the theatre-going public will be treated to the dazzling spectacle of two rival beauties in the same role. Mrs. Potter will keep her time in California as arranged, under Mr. Miner's management.

> MISTRESS OF THE HOUSE-What is Bridget - That's an oil painting The stopper kim out of the

SUNDAY SCHOOL LESSON. SUNDAY, MAY 13, 1833.

The Lord's Supper. LESSON TEXT. (Matt. 26: 17-30, Memory verses, 26-28.) LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER: But we behold him who hath been made a

LESSON TOPIC: Communing with his Disciples.

with glory and honor.—Heb. 2:9.

Lesson Outline:

1. The Lord's Passover, vs. 17-20.
2. The Lord's Betrayal, vs. 21-25.
3. The Lord's Supper, vs. 26-30. GOLDEN TEXT: For even Christ our passover is sacrificed for us.-1 Cor.

DAILY HOME READINGS: M.—Matt. 26: 17-30. The Lord's

Supper. T.—Mark 14: 12-25. Mark's narrative. W .- Luke 22: 7-20. Luke's narrative. T .- 1 Cor. 11: 23-26. Paul's nar-

rative. F .- John 13 : 1-20. Before the supper. S .- John 14 : 1-31. After the

S .- John 17: 1-26. The parting prayer.

LESSON ANALYSIS. I. THE LORD'S PASSOVER.

L Appointed : The first day of unleavened bread

Thus shall ye eat it;..., it is the Lord's passover (Exod. 12:1). It is the sacrifice of the Lord's passover (Exod. 12:27). The feast of unleavened bread unto the

Lord (Lev. 23:6). Seven days shall unleavened bread be eaten (Num. 28:17). II. Prepared :

They made ready the passover (19). Furs from the North pass on the rivers The children of Israel went and did so naturally be placed on the same night (Exod. 12:28) And they killed the passover (2 Chron.

35:1) social company: "If you could have Ohio farmer, and Alaska fur-dealer. It was the Preparation of the passover (John 19:14). three wishes be?" If I could have three scatter light and love and mercy and They made ready the passover (Luke 22:13).

He was sitting at meat with the

month (Num. 9:5). Surely there was not kept such a passover (2 Kings 23: 22). shall put on millennial era, and that With desire I have desired to eat this

purify themselves (11:55) "The disciples came to Jesus, say-

ing." (1) The disciples and the (3) The wise appeal. 2. "My time is at hand," (1) A

crisis in the Lord's life; (2) A crisis in the world's history; (3) A crisis in redemption's work. 3. "The diciples did as Jesus appointed ments; (2) The disciples obedience.

(3) The law-keepers. II. THE LORD'S BETRAYAL. I. The Lord's Knowledge.

One of you shall betray me (21) The lord looketh on the heart (1 Sam. 16:17) Jesus knowing their thoughts said (Matt. 9:4).

He himself knew what was in man (John 2:25). Jesus knew....who it was that should

II. The Disciples' Self-Distrust: They....began to say unto him every one, Is it I, Lord? (22).

betray him (John 6:64).

one, Is it I? (Mark 14:19). them should do this (Luke 22:23). The disciples looked one on another, doubting (John 13: 22).

Let him that thinketh he standeth take heed (1 Cor. 10: 12). III. The Traitor's Exposure : Judas....said, Is it I, Rabbi? He

saith, Thou hast said (25). dish (Mark 14: 20). The hand of him that betrayeth me is with me (Luke 22: 21).

(John 13:26). out (John 13: 30).

(2) A startling announcement.

(3) A wise appeal. "Is it I, Rabbi?....Thou hast said." (1) The traitor's presumption; (2) The Lord's candor. III. THE LORD'S SUPPER'

The Bread: Jesus took bread, and blessed, and brake (26).

He took bread, ... and gave to them, and said :....this is my body (Matt. 14:22). Jesus said unto them, I am the bread of life (John 6:35).

The bread,... is it not a communion of the body of Christ? (1 Cor. 10:16). Jesus in the night in which he was betrayed took bread (1 Cor. 11:23). IL The Cup:

He took a cup, and gave thanks, and gave to them (27). They all drank of it (Matt 14:23). Take this, and divide it among your-

selves (Luke 22: 17). The cup....is it not a communion of the blood of Christ? (1 Cor. 10: 16). This cup is the new covenant in my blood (1 Cor. 11: 25). III. The Remission :

My blood, ... shed for many unto remission of sins (28).

This is my blood,.... which is shed for many (Mark 14: 24).

My blood, even that which is poured out for you (Luke 22:20). He that....drinketh my blood hath eternal life (John 6:54). The blood of Jesus his Son cleanseth us (John 1:7).

1. "Take, eat; this is my body," (1) The bread; (2) The taking; (3) The eating.—(1) The symbolism of the bread; (2) The commandment of the Lord; (3) The obligation of the disciple.

2. "This is my blood of the covenant." (1) The covenant; (2) The blood; (3) The symbol.

3. "Shed for many unto remission of sins." (1) Sins; (2) Remission; (3) Blood-shedding.—Blood-shed (1) For what? (2) For whom?

LESSON BIBLE READING. THE LORD'S BETRAYER.

Known as Iscariot (Matt 10:4; Mark 3:19).Known as Simon's son (John 6:71; 13:

Branded as a thief (John 12:6). Branded as a devil (John 6:70). Foreknown as the betrayer (John 6:64;

Steward for the twelve (John 12:6; 13:29).Proposed the betrayal (Matt. 26: 14-16; Mark 14: 10, 11).

Yielded to Satan (Luke 22:3; John 13:2,27). Was exposed at the supper (John 13

Led the band of captors (John 18: 1-3). Kissed Jesus (Matt. 26:48, 49; Luke 22:47, 48). Was seized with remorse (Matt. 27:

3, 4). Committed suicide (Matt. 27:5; Acts 1:18). Met his eternal doom (Acts 1:25). Commemorated at Aceldama (Matt. 27:

6-8; Acts 1:18, 19).

LESSON SURROUNDINGS.

The events mentioned by Matthew between the last lesson and the present one are; the consultation of the rulers Matt. 26: 1-5), the supper at Bethany (vs. 6-13), and the treacherous agreement of Judas (vs. 14-16). The first of these probably followed the discourse on the mount of Olives; the last may or the succeeding morning, although verse 16 implies interval of some length. The position of the supper at Bethany is doubtful, John (John 12:1-12) implies that it took place the day before the triumphal entry to Jerusalem, but Mark places it where Matthew does. If the earlier position be accepted, then the two other evangelists defer mention of it, to connect it with the treachery of Judas, with which John shows it had much to do (12:4-8). So far as marks of sequence are concerned, John is more specific than either Matthew or Mark; but there is as yet no sunanimity of opinion among harmonists. The arguments for each view are presented in the revised edition of Robinson's

As regards the date, we are confronted with the old and vexed question as Lord; (2) The coming and the to the time when our Lord ate the question .- (1) The questioning dis- Passover. Matthew, Mark, and Luke ciples; (2) The competent Lord; are specific, stating that it was at the regular time. Some statements in John imply that our Lord anticipated the observance by one day. This difficulty was discussed in these columns in connection with the Sunday-school lessons for 1886. The arguments in the case them." (1) The Lord's appoint- are presented in their fullness on the one side by Andrews, in his Life of our -(1) The law-giver; (2) The law; Lord; and, on the other side, by Farrar, in an excursus in the Appendix to his Life of Christ. The interval from Tuesday night to Thursday afternoon was spent in retirement at Bethany,-a

significant fact in the history. The place was some upper room in Jerusalem; the time was certainly Thursday evening, most probably the 14th of Nisan (including the beginning of the 15th, according to the Jewish reckoning), April 6, year of Rome 783, -A. D. 30.

Parallel passages: Mark 14: 12-26; Luke 22: 7-39. John 13-1 to 18:1 gives an independent account of the events of the evening.

An Artificial Larynx.

Gussenbauer, of Prague, invented an artificial larynx, through which Billroth's first successful case was able to breathe, and by means of which speaking could be done, and, strangely enough, the words were intelligible. The artificial larynx consists of tubes with vibrating membrances within, through which the air must pass to and from the lungs. The natural voice consists of tones or sounds produced by the vibrations of the vocal cords in the larynx, but modified by the throat, tongue, nose, mouth teeth and lips. So it is easily understood that articulation does not occur in the larynx. In the artificial contrivance the membranes 1. "One of you shall betray me." (1) are stretched so tightly that when the The betrayal; (2) The betrayed; air is passed between them with some (3) The betrayer.—(1) A sad fact; force a tone is produced. As these membranes cannot be rendered tense or 2. "Is it I, Lord?" (1) A painful lax, the tone is always the same-an possibility; (2) An unerring judge; unnatural, monotonous sound, but the organs engaged in articulation are able to produce the necessary modifications in it to be understood as words with definite meanings.

A Zoological Loss.

A famous sea anemone-a specimen of Actinia mesembryenthemum-has just succumbed to parasitic disease in the Royal Botanical gardens of Edinburgh, after sixty years of captivity. From its great age, and its more than 600 immediate offspring, it had become familiarly known as "Granny." This interesting creature is pictured in several scientific works, and was visited by many eminent scientific men and travelers in addition to the usual sight seers. It was fed regularly once a fortnight with half a mussel, and was supplied with fresh water after each of those meals.—Arkansaw Traveler.

JONES (meeting Smith, with whom he was out the night before)-Ha, me boy! Get home all right? Smith (gloomity)-Yes, but my wife

wouldn't speak no me. Jones (enviously) - Lucky fellow!