

DR. TALMAGE'S SERMON:

The Slaughter.

"As an ox to the slaughter.—Prov. 7: 22. There is nothing in the voice of the butcher that indicate to the ox that there is death ahead. The ox thinks he is going on to a rich pasture-field of clover, where all day long he will revel in the herbaceous luxuriance; but after a while the men and the boys close in upon him with sticks and stones and shouting, and drive him through bars and into a doorway, where he is fastened, and with a well-aimed stroke the axe falls him; and so the anticipation of the redolent pasture-field is completely disappointed. So many a young man has been driven on by temptation to what he thought would be temptation to what he thought would be paradisaical enjoyment; but after a while, influences with darker hue and swifter arm close in upon him, and he finds that instead of making an excursion into a garden, he has gone "as an ox to the slaughter."

SLAUGHTERED BY SOCIETY. I. We are apt to blame young men for being destroyed, when we ought to blame the influence that destroyed them. Society slaughters a great many men by the behest. "You must keep up appearances; whatever be your salary, you must dress as well as others; you must wine and brandy as many friends, you must smoke as costly cigars, you must give as expensive entertainments, and you must live in as fashionable a boarding-house. If you haven't the money, borrow. If you can't borrow, make a false entry, or subtract here and there a bill from a bundle of bank bills; you will only have to make the deception a little while; in a few months, or in a year or two, you can make all right. Nobody will be hurt by it; nobody will be the wiser. You yourself will not be damaged." By that awful process a hundred thousand men have been slaughtered for time and slaughtered for eternity.

Suppose you borrow. There is nothing wrong about borrowing money. There is hardly a man in the house but has sometimes borrowed money. Yast estates have been built on a borrowed dollar. But there are two kinds of borrowed money. Money borrowed for the purpose of starting or keeping up legitimate enterprise and expense, and money borrowed to get that which you can do without. The first is right, the other is wrong. If you have money enough of your own to buy a coat, however plain, and then you borrow money for a dandy's outfit, you have taken the first revolution of the wheel down grade. Borrow for the necessities; that may be well. Borrow for the luxuries; that tips your prospects over in the wrong direction.

The Bible distinctly says the borrower is servant of the lender. It is a bad state of things when you have to go down some other street to escape meeting some one whom you owe. If young men knew what is the despotism of being in debt more of them would keep out of it. What did debt do for Lord Bacon, with a mind towering above the centuries? It induced him to take bribes, and convict himself as a criminal before all ages. What did debt do for Walter Scott? Broken-hearted at Abbotsford. Kept him writing until his hand gave out in paralysis to keep the sheriff away from his pictures and statuary. Better for him if he had minded the maxim which he had chiseled over the fireplace at Abbotsford, "Waste not, want not."

The trouble is, my friends, the people do not understand the ethics of going in debt, and that if you purchase goods with no expectation of paying for them, or going into debts which you cannot meet, you steal just so much money. If I go into a grocer's store, and I buy sugars and coffees and meats, with no capacity to pay for them, and no intention of paying for them, I am more dishonest than if I go into the store, and when the grocer's face is turned the other way I fill my pockets with the articles of merchandise and carry off a ham. In the one case I take the merchant's time, and I take the time of his messenger to transfer the goods to my house, while in the other case I take none of the time of the merchant, and I wait upon myself, and I transfer the goods without any trouble to him. In other words, a sneak thief is not so bad as a man who contracts for debts he never intends to pay.

PERJURATED DEBTORS. Yet in all our cities there are families that move every May-day to get into proximity to other grocers, and meat shops, and apothecaries. They owe everybody within a half mile of where they now live, and next May they will move into a distant part of the city, finding a new lot of victims. Meanwhile you, the honest family in the new house, are bothered day by day by the knocking at the door of disappointed bakers, and butchers, and dry goods dealers, and newspaper carriers, and you are asked where your predecessor is. You do not know. It was arranged you should not know. Meanwhile your predecessor has gone to some distant part of the city, and the people who have anything to sell have sent their wagons and stopped there to solicit the "valuable" custom of the new neighbor, and he, the new neighbor, with great complacency and with an air of affluence orders the finest steaks, and the highest priced sugars, and the best of the canned fruits, and, perhaps, all the newspapers. And the debts will keep on accumulating until he gets his goods on the 30th of next April in the furniture cart.

Now, let me say, if there are any such persons in the house, if you have any regard for your own convenience, you had better remove to some greatly distant part of the city. It is too bad that having had all the trouble of consuming the goods, you should also have the trouble of being duped! And let me say that if you find that this pictures your own photograph, instead of being in church

YOU OUGHT TO BE IN THE PENITENT- HOUSE. No wonder that many of our men-

chants fall in business. They are swindled into bankruptcy by these wandering Arabs, these nomads of city life. They cheat the grocer out of the green apples which make them sick, the physician who attends their distress, and the undertaker who fits them out for departure from the neighborhood where they owe everybody, when they pay the debt of nature, the only debt they ever do pay. Now our young men are coming up in this depraved state of commercial ethics, and I am solicitous about them. I want to warn them against being slaughtered on the sharp edges of debt. You want many things you have not, my young friends. You shall have them if you have patience and honesty and industry. Certain lines of conduct always lead out to certain results. There is a law which controls even those

THINGS THAT SEEM HAPHAZARD. I have been told by those who have observed that it is possible to calculate just how many letters will be sent to the Dead Letter Office every year through misdirection; that it is possible to calculate just how many letters will be detained for lack of postage stamps through the forgetfulness of the senders; and that it is possible to tell just how many people will fall in the streets by slipping on orange peel. In other words, there are no accidents. The most insignificant event you ever heard of is the link between two eternities—the eternity of the past and the eternity of the future. Head the right way, and you will come out at the right goal.

Bring me a young man and tell me what his physical health is, and what his mental calibre, and what his habits, and he will tell you what will be his destiny for this world, and his destiny for the world to come, and I will not make five inaccurate prophecies out of the five hundred. All this makes me solicitous in regard to young men, and I want to make them nervous in regard to the contradiction of unpayable debts. I give you a paragraph from

MY OWN EXPERIENCE. My first settlement as pastor was in a village. My salary was \$800 and a parsonage. The amount seemed enormous to me. I said to myself, "What! all this for one year?" I was afraid of getting worldly under so much prosperity! I resolved to invite all the congregation to my house in groups of twenty-five each. We began, and as they were the best congregation in all the world, and we felt nothing was too good for them, we piled all the luxuries on the table. I never completed the undertaking. At the end of six months I was in financial despair. I found, what every young man learns in time to save himself, or too late, that you must measure the size of a man's body before you begin to cut the cloth for his coat.

When a young man wilfully and of choice, having the comforts of life, goes into the contraction of unpayable debts, he knows not into what he goes. The creditors get after the debtor, the pack of

HOUNDS IN FULL CRY, and alas for the remainder. They jingle his door-bell before he gets up in the morning, they jingle his door-bell after he has gone to bed at night. They meet him as he comes off his front steps. They send him a postal-card, or a letter, in curtest style, telling him to pay up. They attach his goods. They want cash, or a note at thirty days, or a note on demand. They call him a knave. They say he lies. They want him disciplined at the church. They want him turned out of the bank. They come at him from this side, and from that side, and from before, and from behind, and he is insulted and glibbed, and sued, and dunned, and sworn at, until he gets the nervous dyspepsia, gets neuralgia, gets liver complaint, gets heart disease, gets convulsive disorder, gets consumption.

Now he is dead, and you say: "Of course they will let him alone?" Oh, no! Now they are watchful to see whether there are any unnecessary expenses at the obsequies, to see whether there is any useless handle on the casket, to see whether there is any surplus plait on the shroud, to see whether the hearse is costly or cheap, to see whether the flowers sent to the casket have been bought by the family or donated to see in whose name the dead to the grave is made out. Then they ransack the bereft household, the books, the pictures, the carpets, the chairs, the sofa, the piano, the mattresses, the pillow on which he dies. Cursed be debt! For the sake of your own happiness, for the sake of your good morals, for the sake of your immortal soul, for God's sake, young man, as far as possible, keep out of it!

II. But I think more young men are SLAUGHTERED THROUGH IRRELIGIOUSITY. Take away a young man's religion, and you make him a prey to evil. We all know that the Bible is the only perfect system of morals. Now, if you want to destroy the young man's morals, take his Bible away. How will you do that? Well, you will caricature his reverence for the Scriptures; you will take all those incidents of the Bible which can be made mirth of—Jonah's whale, Samson's foxes, Adam's rib—then you will caricature eccentric Christians or inconsistent Christians; then you will pass off as your own all those hackneyed arguments against Christianity, which are as old as Tom Paine, as old as Voltaire, as old as sin. Now you have captured his Bible, and you have taken his strongest fortress; the way is comparatively clear, and all the gates of his soul are set open in invitation to the sins of earth and the sorrows of death, that they may come in and drive the stake for their encampment. A steamer fifteen hundred miles from shore with broken rudder and lost compass, and hull leaking fifty gallons an hour, is better off than a young man when you have robbed him of his Bible. Have you ever noticed how despicably mean it is to take away the world's Bible without proposing a substitute? It is meaner than to come to a sick man and steal his medicine; meaner than to come to a cripple and steal his crutch; meaner than to come to a pauper and steal his crust; meaner than to come to a poor man and burn his house. It is

THE WORST OF ALL LARCENIES to steal the Bible, which has been too crutch and medicine and food and eternal home to so many! What a generous and magnanimous business infidelity has gone into! This splitting up of life-boats and taking away of light-houses! I come out and I say to such people, "What are you doing all this for?" "Oh," they say, "just for fun." It is such fun to see Christians try to hold on to their Bibles! Many of them have lost loved ones, and have been told that there is a resurrection, and it is such fun to tell them there will be no resurrection! Many of them have believed that Christ came to carry the burdens and to heal the wounds of the world, and it is such fun to tell them they will think of the meanness thing you ever heard of; then go down a thousand feet, under the top of a stairs a hundred miles long; go to the bottom of the stairs, and you will find a ladder a thousand miles; then go to the foot of the ladder and look off a precipice half as far as from here to China, and you will find the headquarters of the meanness that would rob this world of its only comfort in life, its only peace in death, and its only hope for immortality. Slaughter a young man's faith in God, and there is

NOT MUCH LEFT TO SLAUGHTER. Now, what has become of the slaughtered? Well, some of them are in their father's or mother's house broken in health, waiting to die; others are in the hospital; others are in Greenwood, or rather, their bodies are, for their souls have gone on to a young man, and much prospect for a young man, and good education, and a Christian example set him, opportunity of usefulness, who gathered all his treasures and put them in one box, dropped it into the sea. Now, how is this wholesale slaughter to be stopped? There is not a person in the house but is interested in that question. Young man, arm yourself! The object of my sermon is to put a weapon in each of your hands for your own defense. Wait not for Young Men's Christian Associations to protect you, or churches to protect you. Appeal to God for help.

TAKE CARE OF YOURSELF. First, have a room somewhere that you can call your own. Whether it be the back parlor of a fashionable boarding-house, or a room in the fourth story of a cheap lodging, I care not. Only have that one room your fortress. Let the dissipator or unclean step over the threshold. If they come up the long flight of steps and knock at the door, meet them face to face and kindly yet firmly refuse them admittance. Have a few family portraits on the wall, if you brought them with you from your country home. Have a Bible on the stand. If you can afford it, and you can play on one, have an instrument of music—harp or flute, or cornet, or melodeon, or violin, or piano. Every morning before you leave that room pray. Every night after you come home in the room, pray. Make that room your Gibraltar, your Sebastopol, your Mount Zion. Let no bad book or newspaper come into that room, any more than you would allow a cobra to coil on your table. Take care of yourself. Nobody else will take care of you. Your help will not come up two or three or four flights of stairs; your help will come, through the roof down from heaven, from that God who in the six thousand years of the world's history never betrayed a young man who tried to be good and a Christian. Let me say, in regard to your adverse worldly circumstances, in passing, that you are on a levee, now with those who are

FINALLY TO SUCCEED. Mark my words, young man, and think of it thirty years from now. You will find that those who thirty years from now are the millionaires of this country, who are the orators of the country, who are the poets of the country, who are the strong merchants of the country, who are the great philanthropists of the country—mightiest in church and state—are this morning on a level with you, not an inch above you, and in straitened circumstances now. Herschel earned his living by playing a violin at parties, and in the interstices of the play he would go out and look up at the starry heavens, the fields of his immortal conquests. George Stephenson rose from being the foreman in a colliery to be the most renowned of the world's engineers. No outfit, no capital, to start with! Young man, go down to the Mercantile Library and get some books, and read of what wonderful mechanism God gave you in your hand, in your foot, in your eye, in your ear, and then ask some doctor to take you into the dissecting room and illustrate to you what you have read about, and never again commit the blasphemy of saying you have no

CAPITAL TO START WITH. Equipped! Why, the poorest young man in this house is equipped as only the God of the whole universe could afford to equip him. The his body—a very poor affair compared with his wonderful soul—oh, that is what makes me solicitous. I am not so much anxious about you, young man, because you have so little to do with, as I am anxious about you because you have much to risk, and lose or gain. There is no class of persons that so stir my sympathies as young men in great cities. Not quite enough salary to live on, and all the temptations that come from that deficit. Invited on all hands to drink, and their exhausted nervous system seeming to demand stimulants. Their religion caricatured by the most of the clerks in the store and most of the operators in the factory.

THE RAPIDS OF TEMPTATION and death rushing against that young man forty miles an hour, and he in a frail boat headed up stream, with nothing but a broken oar to work with. Unless Almighty God help them they will go under. Ah! when I told you to take care of yourself you misunderstood me if you thought I meant you are to depend upon human resolution, which may be dissolved in the foam of the wine cup, or may be blown out

with the first gust of temptation. Here is the helmet, the sword of the Lord God Almighty. Clothe yourself in that panoply, and you shall not be put to confusion. Sin pays well neither in this world nor the next, but right thinking, and right believing, and acting will take you in safety through this life, and in transport through the next. I never shall forget a prayer I heard a young man make some fifteen years ago. It was a very short prayer, but it was a tremendous prayer: "Oh Lord, help us. We find it so very easy to do wrong, and so hard to do right. Lord, help us. That prayer, I warrant you, reached the ear of God, I warrant His heart. And there are in this house a hundred men who have found out—a 1000 young men, perhaps, who have found out—that very thing. It is so easy to do wrong, and so hard to do right.

I got a letter, only one paragraph of which I shall read: "Having moved around somewhat I have run across many young men of intelligence, ardent strivers after that will-o'-the-wisp, fortune, and of one of these I would speak. He was A YOUNG ENGLISHMAN of twenty three or four years, who came to New York, where he had acquaintances, with barely sufficient to keep him a couple of weeks. He was tenderly reared; perhaps I should say too tenderly, and was not used to earning his living, and found it extremely difficult to get any position that he was capable of filling. After many vain efforts in this direction he found himself one Sunday evening in Brooklyn, near your church, with about three dollars left of his small capital. Providence seemed to lead him to your door, and he determined to go in and hear you.

"He told me his going to hear you that night was undoubtedly the turning-point in his life, for when he went into your church he felt desperate, but while listening to your discourse his better nature got the mastery, and he truly believe, from what this young man told me, that your sounding the depths of his heart that night alone brought him back to his God whom he was so near leaving."

The echo, that is, of multitudes in the house, I am not preaching an abstraction, but A GREAT REALITY. Oh! friendless young man, Oh! prodigal young man, Oh! broken-hearted young man, discouraged young man, wounded young man, I commend you to Christ this day, the best friend a man ever had. He meets you this morning. You have come here for this blessing. Despair not that emotion rising in your soul; it is divinely lifted. Look into the face of Christ. Lift one prayer to your father's God, to your mother's God, and get the pardoning blessing. Now, while I speak, you are at the forks of the road.

One Sabbath morning, at the close of my service, I saw a gold watch of the world-renowned and deeply lamented violinist Ole Bull. You remember he died in his island home off the coast of Norway. That gold watch he had wound up day after day through his illness, and then he said to his companion, "Now I want to wind this watch as long as I can, and then when I am gone I want you to keep it wound up until it gets to my friend Dr. Doremus, in New York, and then he will keep it wound up until his life is done, and then I want the watch to go to his young son, my especial favorite."

The great musician who more than any other artist has made the violin speak and sing and weep and laugh and triumph—for it seemed, when he drew the bow across the strings, as if all the earth and heaven trembled in delighted sympathy—the great musician, in a room looking off upon the sea, and surrounded by his favorite instruments of music, closed his eyes in death. While

ALL THE WORLD WAS MOURNING at his departure, sixteen crowded steamers fell into line of funeral procession to carry his body to the mainland. There were fifty thousand of his countrymen gathered in an amphitheatre of the hills waiting to hear the eulogium, and it was said when the great orator of the day with stentorian voice began to speak, the fifty thousand people burst into tears.

Oh! that was the close of a life that had done so much to make the world happy. But I have to tell you, young man, if you live right, and die right, that was a tame scene compared with that which will greet you when from the galleries of heaven you see a hundred and forty and four thousand shall accord with Christ in crying, "Well done, thou good and faithful servant." And the influences that on earth you put in motion will go down from generation to generation, the influences you wound up handed to your children, and their influence wound up and handed to their children, until watch and clock are no more needed to mark the progress, because time itself shall be no longer.

Difference of Linen and Cotton Fibre. It is often a matter of importance to the purchaser of goods to be able to distinguish between linen and cotton fibres in some more simple manner than by the infallible tests of the microscope. This may be done by taking a thread of the fabric in question, un-twisting it slightly, and then pulling it apart, and examining the extremities where it has separated. If the thread be of cotton it will part very readily, and present at the extremity a frizzled branching, twisted appearance. The linen thread, on the other hand, generally tears off short, and the end forms a tuft, consisting of straight threads, not twisted together. By trying the experiment on known fabrics of linen and cotton an appreciation of the difference may be gained, so that it will always be possible to recognize the material under any circumstances.

Give a man luck and throw him into the sea. They who forgive most shall be most forgiven.

SUNDAY SCHOOL LESSON.

SUNDAY APRIL 23, 1893.

Destruction of the Temple Foretold.

LESSON TEXT. Mark 13: 1-3. Memory verses, 1, 2.

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus Finishing His Work.

GOLDEN TEXT FOR THE QUARTER: I have glorified thee on the earth, having accomplished the work which thou hast given me to do.—John 17: 4.

LESSON TOPIC: Faithfulness in Perils.

Outline: 1. The Doomed Temple, vs. 1-4. 2. The Accumulating Perils, vs. 5-8. 3. The Required Fidelity, vs. 9-15.

GOLDEN TEXT: But I say unto you, That in this place is one greater than the temple.—Matt. 12: 6.

DAILY HOME READINGS: M.—Mark 13: 1-13. Faithfulness in perils. T.—Matt. 24: 1-14. Matthew's parallel narrative. W.—Luke 21: 5-19. Luke's parallel narrative. T.—Matt. 23: 1-22. The sins of Jerusalem. F.—Matt. 23: 23-39. The sins of Jerusalem. S.—John 15: 15-27. Perils anticipated. S.—Tim. 4: 1-8. Fidelity rewarded.

LESSON ANALYSIS.

I. THE DOOMED TEMPLE.

I. The Splendid Structure: Behold, what manner of stones and... of buildings (1). His disciples came to him to show him the buildings (Matt. 24: 1). It was adorned with goodly stones and offerings (Luke 21: 5). Forty and six years was this temple in building (John 2: 20). The door of the temple which is called Beautiful (Acts 3: 2).

II. The Sure Overthrow: There shall not be left one stone upon another (2). Not... one stone... that shall not be thrown down (Matt. 24: 2). The abomination of desolation... in the holy place (Matt. 24: 15). I will destroy this temple that is made with hands (Mark 14: 58). Thine enemies... shall dash thee to the ground (Luke 19: 43, 44).

III. The Unknown Season: Tell us, when shall these things be? (4). Ye cannot discern the signs of the times (Matt. 16: 3). What shall be the sign of thy coming? (Matt. 24: 3). When therefore shall these things be? (Luke 21: 7). Dost thou at this time restore the kingdom (Acts 1: 6).

1. "Master, behold what manner of stones!" (1) The grandeur of the temple; (2) The admiration of its beholder; (3) The imminence of its doom.

2. "There shall not be left one stone upon another." (1) The stupendous structure; (2) The seeming permanence; (3) The prophetic decree; (4) The complete overthrow.

3. "When shall these things be?" (1) Ignorance; (2) Curiosity; (3) Inquiry.—(1) Great events; (2) Hidden seasons.

II. THE ACCUMULATING PERILS.

I. Deceptions. Take heed that no man lead you astray (5). Many shall come... saying, I am the Christ (Matt. 24: 5). Many false prophets shall arise (Matt. 24: 11). They shall beguile the hearts of the innocent (Rom. 16: 18). Many deceivers are gone forth into the world (2 John 7).

II. Tumults: Ye shall hear of wars and rumours of wars (7). Nation shall rise against nation (Matt. 24: 7). Kingdom against kingdom (Mark 13: 8). Thine enemies shall cast up a bank about thee (Luke 19: 43). It was given unto him to make war with the saints (Rev. 13: 7).

III. Sorrows: These things are the beginning of travail (8). Your house is left unto you desolate (Matt. 23: 38). There shall be famines and earthquakes (Matt. 24: 7). There shall be terrors and great signs (Luke 21: 11). In the world ye have tribulation (John 16: 33).

1. "Take heed that no man lead you astray." (1) The world's pressure; (2) The disciple's peril; (3) The Lord's warning.

2. "Be not troubled." (1) Sources of trouble; (2) Antidotes of trouble.—(1) The troublous world; (2) The troubled disciples; (3) The comforted Lord.

3. "These things must needs come to pass." (1) In fulfillment of prophecy; (2) In closing out the shadow; (3) In bringing in the substance.

III. THE REQUIRED FIDELITY.

I. In Personal Vigilance. Take ye heed to yourselves (9). Beware of men (Matt. 10: 17). Watch therefore (Matt. 24: 42). I say unto all, Watch (Mark 13: 37). Watch and pray, that ye enter not into temptation (Mark 14: 38).

II. In Abiding Trust: Be not anxious beforehand (11). Cast thy burden upon the Lord (Psa. 55: 22). Be not therefore anxious for the morrow (Matt. 6: 34). Be of good cheer (John 16: 33). In nothing be anxious (Phil. 4: 6).

III. In Endurance to the End: He that endureth to the end, the same shall be saved (13). Go thou thy way till the end be (Dan. 12: 13). That I may accomplish my course (Acts 20: 24).

I have finished the course (2 Tim. 4: 7). Be thou faithful unto death, and I will give thee the crown of life (Rev. 2: 10).

1. "Take ye heed to yourselves." (1) An imperiled company; (2) A watchful guardian; (3) A warning cry.

2. "Be not anxious beforehand." (1) Trying surroundings; (2) Natural anxiety; (3) Loving counsel.

3. "He that endureth to the end, the same shall be saved." (1) Endurance; (2) Continuance; (3) Salvation.—(1) The course (2) The continuance; (3) The crown.

LESSON BIBLE READING.

FAITHFULNESS.

Characteristic of saints (Eph. 1: 1; Col. 1: 2; Tim. 6: 2; Rev. 17: 14). In serving God (Matt. 24: 45, 46). In declaring his word (Jer. 23: 28; 2 Cor. 2: 17; 2 Cor. 4: 2). In caring for his offerings (2 Chron. 31: 11, 12).

In helping the brethren (3 John 5: 7). In administering justice (Deut. 1: 16; 2 Sam. 23: 3, 4). In every place of trust (2 Kings 12: 15; Neh. 13: 13; Acts 6: 1-3). In smallest affairs (Luke 16: 10-12). Rewarded (1 Sam. 26: 23; Prov. 28: 20; Rev. 2: 10).

LESSON SURROUNDINGS.

The interview with the scribe, narrated in the last lesson, was followed immediately by a counter-question of our Lord. This inquiry, involving, as it did, the mystery of the person of the Messiah, put to silence all opposition (Mark 13: 35-37; Matt. 22: 41-46; Luke 20: 41-44). A long discourse in rebuke of the Pharisees is added in Matthew 23, but Mark and Luke only give a brief notice of it. These two evangelists, however, tell of the poor widow's mite (Mark 12: 41-44; Luke 21: 1-4), the one redeeming feature in the occurrences of that day within the Temple enclosure. It is probable, but not certain, that John 12: 20-50 should be placed immediately after his incident, since it seems to be the close of our Lord's public teaching. The lesson begins as the little company departed from the Temple.

The place was, therefore, first the outer court of the Temple (vs. 1, 2), then the western slope of the Mount of Olives overlooking the Temple (vs. 3-13).

The time was Tuesday evening, 12th Nisan (April 4), year of Rome 783 (A. D. 30).

Parallel passages: Matthew 24: 1-14; Luke 21: 5-19.

NERVE ON HIGH ROOFS.

An Old Painter Gives Some of his Experience in that Line.

A brakeman sat on the roof of a freight car in Pittsburg the other afternoon and allowed his feet to hang down over the end as the train moved slowly up the street. His position didn't seem to give him the least bother or concern, and the ease with which he sat there attracted the attention of a man who has for years past been a painter. Said the painter to a Pittsburg Dispatch reporter:

"That fellow wouldn't sit so unconcernedly on the roof of a four-story building. I tell you when a man gets out on a cornice and lets his feet hang over there's a feeling goes through him that isn't the pleasantest in the world. Many a time I've been on buildings, and have had some experience. I believe that one of the hardest things to do is when you have a stage swung from the cornice to go out on the roof and go down the ropes, and get one foot over all right, but the minute I attempted to place the other one there it seemed that both my hands wanted to clutch something to keep me from falling. I don't think anybody could have convinced me that I wouldn't have fallen down if I had put both feet over, and all the other men said the same. This thing of hanging over the edge of a high building isn't all it's supposed to be.

How a Dog was Surprised.

Among the various features of the New York Central Park, the one which attracts the most attention from the children is the collection of animals. There are many kinds and all sizes, from huge elephants and hippopotami to tiny Guinea pigs. One day last summer a thirsty dog slipped unobserved into the park, from Fifth avenue, and ran up to an elephant that stood wearily to and fro, as elephants have a habit of doing. No sooner did the dog thrust his nose into the elephant's trough and begin to lap the water than the elephant inserted his trunk into the other end of the trough, filled it with water and turned a full stream upon the astonished intruder. The poor little dog dropped his tail and ran yelping away, followed by the stream of water as long as he was within range.

A VERY appetizing way to cook onions is to boil them in salt and water until they begin to tender; drain the water from them and wrap each onion in soft paper, set them aside by side until a dripping pan, let them bake until done, then put them into a vegetable dish and pour rich brown gravy over them; Spanish onions are especially nice cooked in this way, as they have so delicate a flavor.

Cut down all worthless fruit trees. They furnish harboring places for numberless insects.

"To dispute the excellence of milk made from good ensilage is to fly in the face of facts," so says John Gould.