TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

"Subject: "The Stormy Passage." (Preached at Capernaum, in the Holy Land.)

TEXTS: "Entered into a ship, and went over the sea toward Capernaum,"-John vi., 17, "And He arose and rebuked the wind and the sea."-Mark iv., 39.

Here in this seashore village was the tem-porary home of that Christ who, for the most part of His life, was homeless. On the site of this village, now in ruins, and all around this lake, what scenes of kindness and power, and glory and pathos when our Lord lived here! It has been the wish of my life - L cannot say the home for L never exlife—I cannot say the hope, for I never ex-pected the privilege—to stand on the bank of Galilee. What a solemnity and what s rapture to be here! I can now understand the feeling of the immortal Scotchman Robert McCheyne, when sitting on the bank. of this lake, he wrote:

It is not that the wild gazelle Comes down to drink thy tide. But He that was plerced to save from hell Oft wandered by thy side. Graceful around thes the mountains meet. Thou caim reposing sea. But ab ! far more, the beautiful feet Of Jeens walked o'er thee.

I can now easily understand from the con-tour of the country that bounds this lake that tour of the country that bounds this lake that storms were easily tempted to make these waters their playground. From the gentld way this lake treated our boat when we sailed on it yesterday, one would have thought it incapable of a paroxysm of rage, but it was quite different on both the occa-sions spoken of in my two texts. I close my eyes, and the shore of Lake Galilee as it now is, with but little signs of human life, disapeyes, and the shore of Lake Galilee as it now, is, with but little signs of human life, disap-pears, and there comes back to my vision the lake as it was in Christ's time. It lay in a scene of great luxuriance; the surrounding hills, terraced, sloped, grooved, so many, hanging gardens of beauty. On the shore were castles, armed towers, Roman baths, everything attractive and beautiful—all styles of vegetation in shorter space than in almost any other space in all the world, from the palm tree of the forest to the trees of rigorous climate.

It seemed as if the Lord had launched one It seemed as if the Lord had launched one wave of beauty on all the scene, and it hung and swung from rock and hill and oleander. Roman gentlemet: in pleasure boats sailing this lake, and sountrymen in fish smacks' coming down to drop their nets, pass each other with nod and shout and laughter, or swinging idly at their moorings. O, what a beautiful scene!

It seems we shall have a quiet night, Not a leaf winked in the air; not a ripple dis-turbed the face of Gennesaret; but there seems to be a little excitement up the beach, and we hasten to see what it is, and we find

it an embarkation. From the western shore a flotilla pushing From the western shore a flotilla pushing out, not a squadron, or deadly armament, nor clipper with valuable merchandise, nor, piratic vessel, ready to destroy everything they could seize, but a flotilla, bearing mes-sengers of light and life and peace. Christ is in the front of the boat. His disciples are in a smaller boat. Jesus, weary with much speaking to large multitudes, is put into somnolence by the rocking of the waves. If there was any motion at all, the ship was easily righted; if the wind passed from star If there was any motion at all, the ship was easily righted; if the wind passed from star-board to larboard, or from larboard to star-board, the boat would rock, and by the gentleness of the motion putting the Master asleep. And they extemporized a pillow made out of a fisherman's coat. I think no soomer is Christ prostrate, and His head touched the pillow, than He is sound asleep. The breezes of the lake run their finger-through the locks of the worn sleeper, and the boat rises and falls like a sleeping child on the bosom of a sleeping mother

Caim night, starry night, beautiful night, Run up all the sails, ply all the oars, and let the large boat and the small boat glide over gentle Gennesaret. But the sailors say there is going to be a change of weather. And even the passengers can hear the model of the passengers can hear the model. even the passengers can hear the moaning of the storm, as it comes on with great stride, and all the terrors of hurricane and dark-ness. The large boat trembles like a deer at bay among the clanger of the hounds: great patches of foam are flung into the air; the sails of the vessel loosen, and the sharp winds crzck like pistols; the smaller boats like petrols poise on the cliffs of the waves and Overboard go cargo, tackling and masts, and the drenched disciples rush into the back part of the boat, and lay hold of Christ, and say unto Him: "Master, carss Thou not that we parish?" That great personage lifts His head from the pillow of the fisherman's coat, walks to the form of the second and the second. head from the pillow of the fisherman's coat, walks to the front of the vessel, and looks out into the storm. All around Him are the smaller boats, driven in the temptest, and through it comes the cry of drowning men. By the flash of the lightning I see the calm brow of Christ as the spray dropped from His beard. He has one word for the sky and another for the waves. Looking upward He cries: "Peace?" Looking downward He says: "Be still?" The waves fall flat on their faces the form The waves fall flat on their faces, the foam The waves fail flat on their faces, the foam melts, the extinguished stars relight their torches. The tempest falls dead and Christ stands with His feet on the neck of the storm. And while the sailors are bailing out the boats, and while they are trying to untangle, the cordage, the disciples stand in amaze-ment, now looking into the calm sea, then into the calm sky, then into the calm Saviour's countenance, and they cry out: "What manner of man is this, that even the inds and the sea obey Him?" What manner of man is this, that even the inds and the sea obey Him?" The subject in the first place impresses me th the fact that it is very important to we Christ in the ship; for all those boats inkl have gone to the bottom of Gennesa-rol if Christ had not been present. Oh, what's a lesson for you and for me to learn! We must always have Christ in the ship. What-ver voyage we undertake, into whatever en-terprise we start, let us always have Christ-in the ship. All you can do with utmost tena the ship. All you can do with atmost ten-tion of body, mind, and soul, you are bound to do, but out have Christ in every enterto do, but ohl have Christ in every enter-prise. Christ in every voyage. There are rugan who ask God's help at the beginning of great enterprises. He has been with them in the past, no trouble can over-iterow them; the storms might come down from the top of Mount Hermon, and lash Gennesaret into foam and into agony, but it could not hurt them. But here is another, ean who starts out in worldly enterprise, and he depends mon the uncertainties of this, nd he depends upon the uncertainties of this, re. He has no God to help him. After a nd he depends upon the uncertainties of this, re. He has no God to help him. After a thile the storm comes and toxics off the masts of the ship, he puts out his lifeboat and the long boat; the sheriff and the auctioneer; try to help him off; they can't help him off; he must go down-no Christ in the ship. Your Hfe will be made up of sunshine; and shadows. There may be in it Arctic blasts or tropical tornadoes; I know not what is before you, but I know if you have Christ with you all shall be well. You may seem to set along without the religion of Christ while, when sorrow hovers over the soul, when the aves of trial dash clear over the hurricane eck, and the decks are crowded with pirati-al disasters-oh, what would you do then ithout Christ in the ship? Take God for our portion, God for your guide. God for our portion the Lord his trust. He shall ver be confounded. These disciples got into the small boats, al I have no doubt they said 'What a antiful day this is' What a smooth seaf have no doubt they said 'What a antiful day this is' What a smooth seaf have a bright sky this is' How delightful alling in this boat'. And as for the waves der the keel of the boat, why they only ke thermotion of our little boat the more ightful." But when the winds swept we name the seaw astored into wath, then by found thes tollowing Christ was not and the sea was tossed into wrath then found that following Christ was not oth sailing. So you have found it; so I a found it. Did you ever notice the end he life of the apostles of Jesus Christ? a would say, if ever men ought to have had a smooth life, a smooth departure,

have bad a smooth life, a smooth departure, hen those men, the disciples of Josus Christ, ought to have had such a departure and such a life. St. James lost his head. St. Philip was hung to death on a pillar. St. Matthew had his life dashed out with a halbert. St. Mark was dragged to death through the struck through with a spear. They did not, find following Christ smooth salling. Oh, how they were all tossed in the tempest ! John Huss in the fire, Hugh McKail in the hour of martyrdom; the Albgenese, the Waldenses, the Scotch Covenanters—did they find it smooth sailing? But why go into history when we can draw from our own memory illustrations of the truth of what I say? Some young man in a store try-ing to serve God, while his employer scoffs at Christianity; the young men in the same store, antagonistic to the Christian religion, teasing him, tormenting him about his re-ligiting, try to get him mad. They succeed in getting him mad, saying: "You're a pretty Christian" Does that young man find it smooth sailing when he tries to follow Christ? Or, you remember a Christian religion; her mother despises the Christian religion; her prothers and sisters scoff at the Christian re-ligion; she can hardly find a quiet place in which to say her prayers. Did she find it smooth sailing when she tried to follow Jeaus Christ? Oh, no' All who would live the life of the Christian religion finits suffer persecution; If when she tried to follow Jeans Christ? Oh, no? All who would live the life of the Christian religion must suffer persecution; if you do not find it in one way, you will get it in another way. The question was asked. "Who are those nearest the throne?" And the answer came back: "These are they who can the formation of the theory of the they who came up out of great tribulation-great flatling, as the original has it; great fialling, great pounding-and had their robes washed and made white in the blood of the Lamb.¹⁹ Oh, do not be disheartened! Take courage. You are in glorious companiouship. God will see you through all trials and He will deliver you. My subject also impresses me with the fact that good people sometimes get yery much frightened. In the tones of these disciples as they

rished into the back part of the boat, I find they are frightened almost to death. They say: "Master, carest Thou not that we say: "Master, carest Thou not that we perish?" They had no reason to be frightened, for Christ was in the boat. I suppose if we had been there we would have been just as much affrighted. Perhaps more, in all ages much affrighted. Perhaps more. In all ages yery good people get very much affrighted. It is often so in our day, and men say: i'Why, look at the bad lectures: look at the various errors going over the church of lod; we are going to founder; the church is going to perish; she is going down." Oh, how many good people are affright-ied by iniquity in our day, and think the church of Jesus Christ is going to be overthrown, and are just as much affrighted ps were the disciples of my text. Don't worry, don't fret, as though iniquity were going to iriumph over righteousness. A lion goes into a cavern to sleep. He lies down with his haggy mane covering the paws. Meanwhile haggy mane covering the paws. Meanwhile the spiders spin a web across the mouth of the cavern and say: "We have captured him." Gossamer thread after gossamer thread, un-til the whole front of the cavern is covered. with the spider's web, and the spiders say: "The lion is done; the lion is fast." After a while the lion has got through sleep-ing; he rouses himself, he shakes his mane, he walks out into the sunlight; he does not even know the spider's web is spin and with his voice he shakes the mountain So men come spinning their sophistries and skepticism about Jesus Christ; He seems to be sleeping. They say: "We have captured the Lord; He will never come forth again upon the nation: Christ is captured forever, His religion will never make any conquest among men." But after a while the Lion of the tribe of Judah will rouse Himself and come forth to shake mightily the nations. What's a spider's web to the aroused lion! Give truth and error a fair grapple and truth will come off victor.

But there are a great many good people who get affrighted in other respects; they are affrighted in our day about revivals. They say: "Oh! this is a strong religious gale; we are afraid the church of God is go-ing to be upset, and there are going to be a great many neople breacht into the obusch that brought int are going to be of no use to it;" and they are affrighted whenever they see a revival tak-ing hold of the churches. As though a ship Captain, with five thousand bushels of wheat for a cargo, should say some day, coming "Throw overboard all the car-the sailors should say upon deck: and go." and the sailors should say. "Why, Captain, what do you mean? Throw over all the cargo?" "Oh." says the Captain, "we have a peck of chaff that has got into this five thousand bushels of wheat, and the only way to get rid of the chaff is to throw all the wheat over-Now, that is a great deal wiser that board." the talk of a great many Christians who want to throw overboard all the thousands and tens of thousands of souls who are the subjects of revivals. Throw all overboard because they are brought into the kingdom of God through great revivals, because there is a peck of chaff, a quart of chaff, a pint of chaff I say, let them stay until the last day, the Lord will divide the chaff from the wheat. Do not be afraid of a great revival. Oh, that such gales from heaven might sweep through all our churches! Oh, for such days as Rich-ard Baxter saw in England, and Robert Mo Cheyne saw in Dundee! Oh, for such days is Jonathan Edwards saw in Northampton i have often heard my fother tall of the fast I have often heard my father tell of the fact that in the early part of this century a revival broke out at Somerville, N. a revival broke out at Somerville, N. J. and some people were very much agitated about it. They said: "Oh, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get John Livingston to stop the revival. Well, there was no better scul in all the world than John Livingston. He went and looked at the revival, they wanted him to stop it. He stood in the pulpit on the Sabbath, and looked over the solemn audi-tory, and he said: "This, brethren, is in reality the work of God, beware how you try to stop it." And he was an old man, leaning heavily upon his staff—a very old man. And he lifted that staff, and took hold of the small end of the staff, and began shoes. man. And he lifted that staff, and took hold of the small end of the staff, and began to let it fall slowly through between the fin-ger and the thumb, and he said: "Oh, thou impenitent, thou art falling now-falling from life, falling away from peace and heaven, falling as certainly as the cane is falling through my hand-falling certainly, though perhaps falling slowly?" And the cane kept on falling through John Liv-ingston's hand. The religious emotion in the audience was overpowering, and ingston's hand. The religious emotion in the audience was overpowering, and men saw a type of their doom, as the cane kept falling and falling, until the knob of the cane struck Mr Livingston's hand, and he clasped it stoutly and said: "But the grace of God can stop you as 1 stopped that cane;" and then there was glad-ness all through the house at the fact of par-don and peace and salvation. "Well," said the people after the service, "I guess you had better send Livingston home; he is making the revival worse." Oh, for gales from heaven to sweep all the continents! The daa-ger of the church of God is not in revival. Again, my subject impressed me with the

rula "The disc'ntes had given up the idea of ruis "The discretes had given up the idea of managing the ship; the crew were entirely demoralized: yet Christ rises, and He puts His foot on the storm, and it crouches at His feet. Oh, yes! Christ can hush the tempest. You have had trouble. Perhaps it was the little child taken away from you-the sweet-est child of the household, the one who asked he most curious questions, and stood around you with the greatest fondness, and the space cut down through your bleeding heart. Perhaps it was an only son, and your heart has ever since been like a desolate castle, the owls of the night hooting among the fallen parches and the crumbling stairways. Perlowls of the night hooting among the fallen arches and the crumbling stairways. Per-haps it was an aged mother. You always went to her with your troubles. She was in your home to welcome your children into life, and when they died she was there to pity you; that old hand will do you no more kind-ness; that white lock of hair you put away in the casket or in the locket didn't look as it usually did when she brushed it away from her wrinkled brow in the home circle or in the country church. Or your property gone, you said: "I have so much bank stock. I have so many houses, I much bank stock. I have so many govern-ment securities, I have so many houses, I have so many farms—all gone, all gone." Why, sir, all the storms that ever trampled with their thunders, all the shipwrocks, have not been worse than this to you. Yet you have not been completely overthrown. Why? Christ says: "I have that little one in My keeping. I can care for him as well as you can, better than you can, O bereaved mother "Hushing the 'tempeat. When your property went away God said: "There are treasures in heaven, in banks that never break." Jesus hushing the tempest. There is one storm into which we tempest. There is one storm into which we will all have to run. The moment when we letgo of this world and try to take hold of the next, we will want all the grace possible. Yonder I see a Christian soul rocking on the surges of death; all the powers of dark-ness seem let out against that soul-the swirling wave, the thunder of the sky, the shriek of the wind, all seem to anite together; but that soul is not troubled; there is no sighing, there are no tears; plenty of tears in the room at the departure, but he weeps no tears-calm, satisfied and peaceful; all is well. By the flash of the storm you see the harbor just ahead, and you are making the harbor just ahead, and you are making for that harbor. All shall be well, Jesus be-

ing our guide. Into the harbor of heaven now we glide: We're home at last, home at last, Softly we drift on the bright, sliv'ry tide. We're home at last.

Glory to God! all our dangers are o'er. We stand secure on the glorified shore; Glory to God! we will shout evermore. We're home at last.

Home-Made Selfishness.

Why is it necessary for so many people not only to make a virtue of their pains and aches, but to make everybody around them uncomfortable. 'Don't do that, I have a headache." "Stop that clatter, you make me ner-nous." "I cannot have the least noise, nous. to-night." How often we hear remarks like these, and make them ourselves, perhaps. Do we ever realize how supremeto see the frown which, no doubt, the pain has caused.

It is extremely difficult for a man to evening in company with such a dismal other formula. helpmete. Look in the mirror the next time you have what women know as "a regular sick head ache," and see if the vision is inspiring. A noted writer Tapestry painting can be used in con-

Tapestry Painting.

It will be noticed the colours look much darker when wet than when dry, and due allowance must be made for this. Don't be frightened of putting on the colours of sufficient depth at once, providing you are sure the colcur you are using is the right one. It is useless painting three or four times over the same tint to obtain depth when it might have been got in one painting. I believe in finishing off the painting as far as possible in one sitting, as when your first tint is laid and is getting a little dry any colours painted on this sink in very agreeably and give a char-mingly soft effect. Not that this softness is always the most desirable quality to get in your work, for a certain vigour and crispness are necessary in order to counteract the softening effect the tissue has upon the colours. Tapestry painting is not a difficult art, for unlike oil and water colour painting, the worker has not to trouble about "texture," that is working his colours until they look finished, this being ob-tained for him by the tissue itself. All you have to do is to put the right tints on in a liquid manner, so that the whole of that part of the canvas is covered without showing the marks of the brush, and the rest is done for you by the tissue, which, owing to the way it is woven, gives a charming effect to the painting. I have seen copies of some of the pictures in the National Gallery exencted on this woolen tissue, and most excellent is the effect, for all the depth of colour and tone of the original can be obtained with a certain softness which only a dyed material has. Mr. Coleman, whose christmas cards ot little semi-nude children are so well known, has painted some tapestry panels, enlargements of some of his Christmas card designs, and very charming they are. He allowed a good deal of the plain tissue to show throughout the painting (the colour of the tissue is a warm cream), and this not

only economised his labour, but had a most excellent effect. Much of the effect he obtained with the outline, which was done in a warm brown, and his introduction of turquoise blues and greens (colours he is particularly fond of, as may be seen in his Christmas cards), with warm yellows produced most harmonious and delicate effects.

In painting flesh the shadows should first be put in. Neutral tint, sky blue and burnt sienna make a good grey, and the shadows should be put in deli-cately with this mixture. When quite dry, wash with vermillion largely di-luted with medium. It is a good plan Iv selfish it is. The whole household is before dipping the brush into any of to be rendered uncomfortable or gloomy the very powerful colours to previously because one member has a head-ache. dip into pure medium. This prevents Is there anything more discouraging to the colour staining the hairs of the Is there anything more discontaging to the colour stailing the hars of the brush. For second painting use a grey-homes, than to find wife and mother with a piece of linen bound about her wet use bright pink thirdly for lips and head, and the atmosphere full of cam-phor. To hear the whining voice and Italian earth and pink and Indian red. I don't much believe in these hard and

fast rules, but it may be useful to know how a good flesh tint may be obtained, be cheerful under these circumstances, though I would not advise my readers to sit down placidly and spend the to tie themselves down to this or any Don't try too difficult an effect at first

SUNDAY SCHOOL LESSON. SUNDAY DECEMBER 29, 1443.

QUARTERLY REVIEW. TITLES AND GOLDEN TEXTS. GOLDEN TEXT FOR THE QUARTER: A8 ong as he sought the Lord, God made him to prosper.-2 Chron. 26: 5.

I. THE TRIBES UNITED UNDER DAVID. Behold, how good and how pleasant it is for brethren to dwell together in unity!-Psa. 133 : 1.

II. THE ARK BROUGHT TO ZION. The Lord loveth the gates of Zion more than all the dwellings of Jacob .-Psa. 87 : 2.

III. DAVID'S THANKSGIVING PRAYER. In every thing give thanks: for this bare him (Prov. 17: 25). is the will of God in Christ Jesus con- Teachers: My son, her cerning you.-1 Thess. 5 : 18.

IV. SIN, FORGIVENESS, AND PEACE. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. -Rom. 5:1.

V. DAVID'S REBELLIOUS SON.

Honor thy father and thy mother: thee. -- Exod. 20 : 12.

VI. DAVID'S GRIEF FOR ABSALOM.

A foolish son is a grief to his father, and bitterness to her that bare him .-Prov. 17 : 25.

VIL DAVID'S LAST WORDS.

He hath made with me an everlasting covenant, ordered in all things, and sure.-2 Sam. 23 : 5.

VIII. SOLOMON'S WISE CHOICE.

Wisdom is better than rubies.-Prov. (Psa. 33: 22). 8:11.

IX. THE TEMPLE DEDICATED.

all the earth keep silence before him .--Hab. 2:20.

X. SOLOMON AND THE QUEEN OF SHEBA. She came from the uttermost parts of the earth to hear the wisdom of Solo-mon; and, behold, a greater than Solo-mon is here.—Matt. 12:42.

XL SOLOMON'S FALL.

Wherefore let him that thinketh he standeth take heed lest he fall.-1 Cor. 10:12.

XIL CLOSE OF SOLOMON'S REIGN. Let us hear the conclusion of the whole matter: Fear God, and keep his Lord, two and twenty thousand oxen commandments: for this is the whole duty of man.-Eccl. 12 : 13.

REVIEW BIBLE LIGHTS.

Superintendent: Now these things happened unto them by way of exam-ple; and they were written for our admonition, upon whom the ends of the ages are come (1 Cor. 10 : 11).

Lesson 1. -- Superintendent: Then came all the tribes of Israel to David unto Hebron, and speak, saying, Behold, we are thy bone and thy flesh. In fame of Solomon concerning the name times past, when Sanl was king over of the Lord, she came to prove him with us, it was thou that leddest out and hard questions. And she came to Jerubroughtest in Israel: and the Lord said salem with a very great train, with to thee, Thou shalt feed my people camels that bare spices, and very much junction with embroidery. For a cur- Israel, and thou shalt be prince over gold, and precious stones: and when she Israel (2 Sam. 5 : 1, 2). Scholars: Behold, how good and how

ant be blessed for ever (2 Sam. 7 : 28,

mother: that thy days may be long upon the land which the Lord thy God giveth thee (Exod. 21:12).

Teachers: Children, obey your par-ents in the Lord: for this is right (Eph. :1).

All: A wise son maketh a glad father (Prov. 10; 1).

Lesson 6 .- Superintendent: And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went. thus he said, O my son Absalom, my son, my son Absalom! would God 1 had died for thee, O Absalom, my son, my son! (2 Sam. 18: 32, 33).

Scholars: A foolish son is a grief to his father, and bitterness to her that

Teachers: My son, hear the instruct-ion of thy father, and forsake not the law of thy mother (Prov. 1:8). All: A wise son heareth his father's

instruction (Prov. 13: 1),

Lesson 7.-Superintendent: The Rock of Israel spake to me: One that ruleth over men righteously, That ruleth in the fear of God, He shall be as the light that thy days may be long upon the of the morning, when the sun riseth, A land which the Lond thy God giveth morning without clouds; When the tender grass springeth out of the earth. Through clear shining after rain (2 Sam. 23: 3, 4).

Scholars: He hath made with me an everlasting covenant, ordered in all things, and sure (2 Sam. 23: 5).

Teachers: Incline your ear, and come unto me;....and I will make an everlasting covenant with you, even the sure mercies of David (Isa. 55: 3).

All: Let thy mercy, O Lord, be upon us, According as we have hoped in thee

Lesson 8.-Superintendent: Give thy servant therefore an understanding The Lord is in his holy temple: let heart to judge thy people, that I may discern between good and evil, for who is able to judge this thy great people? And the speech pleased the Lord, that Solomon had asked this thing (1 Kings 3: 9, 10).

Scholars: Wisdom is better than rubies (Prov. 8: 11).

Teachers: Wisdom is the principal thing; therefore get wisdom (Prov. 4:

All: So teach us to number our days, That we may get us an heart of wisdom (Psa. 90: 12)

Lesson 9 .- Superintendent: And Solomon offered for the sacrifice of peace offerings, which he offered unto the and a hundred and twenty thousand heep. So the king and all the children of Israel dedicated the house of the Lord (1 Kings 8: 63).

I Scholars: The Lord is in his holy temple; let all the earth keep silence before him (Hab 2; 20). Teachers: Enter into his gates with

thanksgiving, And into his courts with praise (Psa. 100: 4).

All: I will come into thy house with burnt offerings, I will pay thee my vows (Psa. 66: 13).

Lesson 10. - Superintendent: And when the queen of Sheba heard of the

the alignet's charge of the line of the free distribution of another of the second they we have not to reason the

Again, my subject impressed me with the fact that Jesus was God and man in the same being. Here He is in the back part of the boat. Oh, how tired He locks: what and dreams He must have! Look at His counte-nance; He must be thinking of the cross to nance: He must have! Look at His counts-nance: He must be thinking of the cross to come. Look at Him, He is a man-bone of our bone, flesh of our flesh. Tired, He falls asieep; He is a man. But then I find Christ at the prow of the boat; I hear Him say. "Peace, be still," and I see the storm kneel-ing at His feet, and the temptests folding their wings in His presence; He is a God. If I have sorrow and trouble, and want sympathy, I go and kneel down at the back part of the boat and say: "Oh, Christ! weary one of Gennesaret, sympathize with all my sorrows, man of Nazareth, man of the cross." A man, a man. But if I want to conquer my spiritual fues, if I want to get the victory over sin, death and hell, I come to the front of the boat, and I kneel down, and I say: "Oh, Lord Jesus Christ, Thou who dost hush the tempest, hush all my grief, hush all my temptation, hush all my sin." A man a man; a God, a God. I learn once more from the subject that Christ can hush a tempt. It did seem as if everything must go te

says: "Next to the Bible the looking glass has done the most to civilize the tain border, for instance, the design world." I think if we could catch a can be carried out in the dyes, and glimpse of ourselves, in some moods. when fixed a few stitches of silk can be we would feel ashamed.

It is quite possible to hide pain, nervousness, irritability, sorrow, worry lent effects obtained in this way, and as and care. That is, to be serene and the groundwork can be got over much cheerful in spite of them. We each more quickly by painting than with have known one such person, and perhaps when she died, we said, "she was a saint." It was because she never for one moment allowed her personal troubles to trouble any one else.

If this is possible, you and I can ac-complish it. "But," I hear you say, "shall I endure silently, while those about me are constantly talking of their own troubles, and groaning over their light; white is best, as all the dyes are pains." Yes, certainly, why not? Your transparent, and consequently the own duty is clear, and you can do it if lights must be left, for if once destroyed you will. Possibly your reward will be they cannot be restored. The worker that some one will wonder why you are must be certain of his touch, and have so fortunate that you never suffer.

Never mind; you know you are making the path of life a little easier tor tint is laid upon the tissue it cannot be those about you, and that is all you must removed or even lightened. There is expect. Be cheerful in spite of wind and weather, try to be merry with an thing is not to make mistakes. Careulcerated tooth and to joke when the servant gives an hours notice on Mon-your design before commencing your day morning. Smile when you make a mistake in cutting which involves a new chance of going wrong. It is because yard of material, be sunny when you come home with wet feet and ruined

"Impossible!" you say. Try it.

THE Shuttle family had gathered about the fireside after the Christmas

Christmas?' "Yes, sir," from the lusty throats.

"And there won't be another Christ-

mas for a year, thank Heaven." "Christmas ought to come twice a

year," said the oldest. "Once a month," said the next.

"Every week," chimed in the third.

"Chrithmath ought to be every day." "Wife," said Job, "let's have Christ-

mas all the year in our hearts," and the aside, until an opportunity offers for cheme would have worked first rate only the furnace fire went out before morning.

One Sunday the rector had been absent, and on his return naturally asked his clerk how he had liked his substitute on the previous Sunday.

Well, sir," was the unequivocal reply, savin ' your Honor, not very well; he was a little to pline f r me. 1 likes a preacher as joombles the r'ason and confoonds the joodgment; and of all the ful, she suggested a cosmetic which born preachers I've heerd there's none comes up to your reverence for that!"

No man who understands the dairy business ever sells his best cows at any ness; for the heart, love. price. The better the dairyman the Who will doubt that she was in hermore suspicious the buyers should be of self the best possible recommendation 10, 12). the c sw he wants to sell.

introduced here and there to brighten gether in unity (Psa. 133:1). up the effect. I have seen some excel-

needlework, a combination of tapestry painting and needlework may be a very desirable union.

these three; and the greatest of these is Borders to dresses might be painted love (1 Cor. 13 : 13). on silk or velvet, if one wished to be

unique, and the effect might be even better than embroidery. Fans, too, can be painted with these dyes. The silk and velvet must of course be quite a clear idea of what has to be done, or what he wants to do, for when once a

no getting the colors out so the only Jacob (Psa. 87:2). work, and then you will have little (1sa. 12 : 6). All: Blessed be the Lord out of Zion, people rush into color before there Who dwelleth at Jerusalem. Praise ye plans are matured that they have to the Lord (Psa. 135 : 21). rub out and botch and bungle. Every Lesson 3.-Superintendent: And now O Lord God, thou art God, and thy touch should have a meaning and be put on with intention and precision. words are truth, and thou hast prom-Go the readiest way to work for their

is no merit in spending a month over a ised this good thing unto thy servant: dinner had been properly cared for. "Well, children," said Job, with his best smile on, "You have all had a good is much more effective when painted now therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, done in three weeks. Tapestry painting crisply and dexterously than when it is O Lord God, hast spoken it: and with thy blessing let the house of thy servlaboured.

The Paper Oracle.

Some amusement may be obtained among young people by writing, with common ink, a variety of questions, on different hits of guestions, on Some amusement may be obtained different bits of paper, and adding a pertinent reply to each, written with unto our God; For it is pleasant, and nitro-muriate of gold. The collection should be suffered to dry, and put praise is comely (Psa. 147 : 1). All: While I live will I praise the Lord: I will sing praises unto my God using them. When produced the ans-wers will be invisible. Desire different while I have any being (Psa. 146 : 2). persons to select such questions as they may fancy and take them home with Wobbs—Did you get your poem into The Scribblers' Magazine? Cobbs—No, the editor was altogether too grammatical. "Two grammatical? How is that?" "Why, he want right to work and declined it." iniquity, And in whose spirit there is no guile (Psa. 32 : 1, 2). Scholars: Therefore being justified by faith, we have peace with God

through our Lord Jesus Christ (Rom. In these days when the use of $\cos 5:1$).

metics has reached such an extreme point when a face which is thoroughly beautiful in itself is rare, and powder and rouge cover, or, seek to hide. 27 : 8).

weariness, pain and even sorrow, the prescription of the old Quaker lady would Lesson 5 .-- Superintendent: But Abbe in order. With neither a knowledge of, nor wish for these outward additions which render the face beauti-

should show a pure and beautiful soul. For the lips, truth; for the voice, prayer; for the eyes, pity, for the hands, charity; for the figure, upright-

Scholars: Honour thy father and thy | mothers' thimble.

was come to Solomon, she communed with him of all that was in her heart. pleasant it is for brethren to dwell to- And Solomon told her all her questions: there was not anything hid from the Teachers: Walk worthily of the callking which he told her not (1 Kings 10: ing wherewith ye were called; giv- 1-3). ing diligence to keep the unity of the Spirit in the bond of peace (Eph. 4 :

Scholars: She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater All: Now abideth faith, hope, love, than Solomon is here (Matt. 12: 42).

Teachers: Christ Jesus....was made un'o us wisdom from God (1 Cor. 1 Lesson 2.-Superintendent: And the 301.

ark of the Lord remaind in the house All: He that glorieth, let him glory of Obed-edom the Gittite three months; in the Lord (1 Cor. 1: 31).

and the Lord blessed Obed-edom, and Lesson 11 .- Superintendent: For it all his house. And it was told king came to pass, when Solomon was old, David, saying, The Lord hath blessed that his wives turned away his heart the house of Obed edom, and all that after other gods: and his heart was not pertaineth unto him, because of the perfect with the Lord his God, as was ark of God. And David went and the heart of David his father (1 Kings brought up the ark of God from the 11:4). house of Obed-edom into the city of Scholars: Wherefore let him that

David with joy (2 Sam. 6 : 11, 12). Scholars: The Lord loveth the gates fall (1 Cor. 10: 12). thinketh he standeth take heed lest he

of Zion more than all the dwellings of Teachers: Let us fear therefore, lest haply, a promise being left of entering Teachers: Cry aloud and shont, thou into his rest, any one of you should inhabitant of Zion: for great is the seem to have come short of it (Heb. 4: Holy One of Israel in the midst of thee 1).

All: How shall we escape, if ne neg-lect so great salvation? (Heb. 2: 3).

Lesson 12 .- Superintendent: Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead (1 Kings 11: 41-43).

Scholars: Let us hear the conclusion of the whole matter, Fear God, and keep his commandments: for this is the whole duty of man (Eccl. 12: 13).

Teachers: For God shall bring every work to judgment, with every hidden thing, whether it be good or whether it be evil (Eccl. 12: 14).

All: We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor.

Remarkable Numbers.

Let the players all put their names on a slip of paper and a famous number on the back of it. For example, number twelve; there were twelve aposties. Number four; the Fourth of July. Put : 1). Teachers: Seek ye the Lord while he up, and let each person draw one and may be found, call ye upon him while he is near (Isa. 55 : 6). It is remarkable. If there is doubt wheth-Ali: Thy face, Lord, will 1 seck (Psa. er any number is famous or not let the person whose name appears on the back

of the slip give the reason, A pleasant and not unprofitable varisalom sent spies throughout all the tribes of Israel, saying, As soon as ye, hear the sound of the trumpet, then ye hear the sound of the trumpet, then ye the tribes of Israel, saying are the field, and leads to shall say, Absalom is king in Hebron And Absalom sentior Ahithophel This narrows the field, and leads to pretty vigorous thought after "1492" pretty vigorous thought after "1492" "1776" and a few obvious dates have

offered the sacrifices. And the people increased acy was strong; for the people increased continually with Absalom (2 Sam. 15: and hold a little more than grand-

ALLA AND PLANE DANGE ST

Lesson 4.-Superintendent: Blessed is he whose transgression is forgiven, 5:10). whose sin is covered. Blessed is the man unto whom the Lord imputeth not