

D. DR. LILIAGE'S SERMON.
Intermediation of the provide a service of the provide and the provide and the provide a service of the provide and the provide a service of the provide and the provide a service of the provide and the provide a service of the provide and th The control of the best hand, the withering of the number and nerves, is here invoked if the photo shows to pass out of mind the grandom of the Holy City where once he dwelt. Translah seated by the fiver Emphrates prote this peak, and not David. Afraid I is of anything that approaches imprecation, and yes I can understand how any one who has ever been at Jerusalem should in enthur states of the Euphrates, or the Hudson, or the transfer the band forget her cunning? You will be the first the distory for the tory of a sentence, for significance, for early is for the theory for the transfer of the distory for the matter works, for runs, for towers, for domes, for ramparts, for history, for memorable birthplace, for victories and defeats. There are stones in the wall which Solomon had lifted. Stop here and see a startling proof of the truth of the prophecy. In Jeremiah, thirty-first chaper and fortieth verse, it is said that Jerusalem shall be built through the ashes. What ashes, people have been asking. Were those ashes put into the prophecy to fill up? No! The meaning has been recently discovered. Jerusalem is now being built out in a certain direction where the ground has been submitted to chemical the ground has been submitted to chemical analysis, and it has been found to be the ashes

mature, for tragediss, for memoralite Dirth-maces, for sepulchers, for conflagrations and famines, for violories and defeats.
I ata here at last in this very Jernsalem, and on a housetop, just after the dawn of the morning of December 3, with an old in habitant to point out the selient-features of the scenery. "Now," I said, "where & Mouni Zion?" "Here at your right." "Where's Mouni Divet?" "In front of where you stand?" "Where is the Garden of Gothsemane?" "In youser valley." "Where is Mount Calvary?" Before he answered I saw it. No unpreju-liced mind can have a moment's doubt an to where it is. Yonder I see a hill in the shape of a human skull, and the Bible say that Calvary was the "place of a skull." Not only is it skull shaped, but just be neath the forchead of the hill is a cavern that looks II be eyeless sockets. Within the grotto under it is the shape of the in side of a skull. Then the Bible says that Christ was crucified outside the gate, and this is autside the gate, while the site form-eriy selected was inside the gate. Besides that, this skull hill was for ages the place where malefactors were put to death, and Christ was slain as a malefactor. The Saviour's assaination took place be defined the forder along which people went "wagging their head," and there is the an ocent thoroughfare. I saw at Cairo, Egypt, a day mould of that skull hill, made by the inte General Gordon. the arbits of age, and imposed upon by having three crosset while Empress Helena, eighty years of age, and imposed upon by having three crosset where also doverwhelming tragedy this paned ever witnessed. "There were that the one I point out to you was without doubt the some of the most primed ever witnessed." There were that the some of the most primed ever witnessed. analysis, and it has been found to be the ashes cast out from the sacrifices of the ancient temple—ashes of wood and ashes of bones of animals. There are great mounds of ashes, accumulation of eacuries of sacrifices. It has taken all these thousands of years to dis-cover what Jeremiah meant when he said, "Behold the days shall come, saith the Lord, that the city shall be built to the Lord from the tower of Hanancel to the gate of the cor-ner, and the whole valley of the dead bodies and of the ashes." The people of Jerusalem are at this very time fulfilling that prophecy. One handful of that ashes on which they are building is enough to prove the divinity of One handful of that aside on which they are building is enough to prove the divinity of the Scriptures! Pass by the place where the corner stone of the ancient temple was laid three thousand years ago by Solomon. Explorers have been digging, and they found that corner stone seventy-five feet be-neath that corner stone seventy-five feet be-

found that corner stone seventy-five feet bo-neath the surface. It is fourteen feet long, and three feet eight inches high, and beauti-fully cut and shaped, and near it was an earthen jar that was supposed to have con-tained the oil of consecration used at the ceremony of laying the corner stone. Yon-der, from a depth of forty feet, a signetring has been brought up inscribed with the words "Haggal, the Son of Shebnaiah," showing it belonged to the Prophet Haggal, and to that seal ring he refers in his prop-phecy, asying, "I will make these as a signet." I walk further on far under ground, and I find myself in Solomon's stables, and see the places worn in the stone pillars by the hal-ters of some of his twelve thousand horses. Further on, look at the pillars on which

There were a thousand things we wanted to see that third day of December, and our dragoman proposed this and that and the other journer, but I said: "First of all show us Caivary. Something might happen if we went elsewhere, and sickness or accident might hinder our seeing the sacred mount. If we see nothing else we must see that, and see it this morning." Some of us in carriage and some on mule back, we were soon on the way to the most sacred spot that the world way to the most sacred spot that the world has ever seen or ever will see. Coming to the base of the hill we first went inside the skull of rocks. It is called Jeremiah's grotto, for there the prophet wrote his book of Lamentations. The grotto is thirty-five feet high, and its top and side are malachite, green, brown, black, white, red and gray. Coming forth from those pictured subter-

Coming forth from those pictured subter-raneous passages we begin to climb the steep sides of Calvary. As we go up we see cracks and crevices in the rocks, which I think were made by the convulsions of nature when Jests died. On the hill lay a limestone rock, whith, but tinged with crimson, the white so suggestive of purity and the crimson of sac-rifice that I said, "That stone would be beau-tifully aurocorrists for a memorial wall in tituly appropriate for a memorial wall in my church, now building in America; and the stone now being brought on camel's back from Shual across the desert, when put under

and queenes ascending the stairway. O Jeru-him, Jerusalem! Mountain sity! City of tod! Joy of the whole earth! Stronger has Gin, day and Sebastopel, surely it is the scaling there on the housetop hat becomber afternoon I hear the crash of he twenty-thise mighty sieges which have ome against Jerusalem in the ages past. Fonder is the pool of Hesekiah and Siloam, vit again and scala were thoose waters red-iened with human gore. Yonder are the lowers, but again and again they feil. Yon-ier are the high walls, but again and again hey are leveled. To rob the treasures from her temple and palace and dethrone this usen eity of the earth all nations plotted. Avid taking the throne at Hebron decides that he must have Jerusalem for his capital, and coming up from the south at the head of we hundred and eighty thousand troops he suptures it. Look, here comes another siege of Jerusalem! The Assyrians under Sennacherib, en-But we must hasten back to the city, There are stones in the wall which Solomon

The Assyrians under Sennacherib, en-slaved nations at his charlot wheel, having taken two hundred thousand captives in his tagen two hundred thousand capaves in his one campaign: Phoenician cities ineeding at his feet, Egypt trembling at the flash of his sword, comes upon Jerusalem. Look, an-other siege! The armies of Babylon under Nebuchadnezzar come down and take a plunder from Jerusalem such as no other city over bad to yield and ten thousand of her syer had to yield, and ten thousand of her citizens trudge off into Babylonian bond age. Look, another siegel and Nebuchad-sezar and his hosts by night go through a breach of the Jerussiem wall, and the morning finds some of them seated tri-amphant in the temple, and what they could lot take away because too heavy they break

hot take away bocause too heavy they break ip-the brazen sea, and the two wreathed pillars, Jachin and Boaz. Another siege of Jerusalem, and Pompey with the battering rams which a hundred men would roll back, and theo, at full run lorward, would bang against the wall of the sity, and catapults huring the rocks upon the people, left twelve thousand dead and the city in the clutch of the Roman war sugle. Look, a more desperate siege of Je-Fasalem! Titus with his teath legion on agle. fasalem Mount of Olives, and ballista arranged on Mount of Olives, and ballista arranged on the principle of the pendulum to swing great bowlders against the walls and towers, and miners digging under the city making gal-eries of beams underground which, set on dre, tumbled great masses of houses and hu-man beings into destruction and death. All is taken now but the temple, and Titus, the bout a soldier, contrary to orders, hurls a korch into the temple and it is consumed. Many strangers were in the city at the time

England and France and all Christendom wanted to capture the Holy Sepulchre and Jerusalem, then in possession of the Moham-medans, under the command of one of the Further on, look at the pillars on which Mount Moriah was built. You know that the mountain was too small for the temple, and so they built the mountain out on pilmedana, under the command of one of the loveliest, bravest and mightlest men that ever lived; for justice must be done him, though he was a Mohammedan—glorious Saladin Against him came the armies of Europe, under Richard Coeur de Lion, King of England; Philip Augustus, King of France; Tancred, Raymond, Godfrey and other valiant men, marching on through fevers and plagues and battle charges and sufferince, as intense as and so any out the monitorial out on phi-bars, and I saw eight of those pillars, each one strong enough to hold a motintain. I Here we eater the mosque of Omar, a throne of Mohammedanism, where we are hrone of Monaminedanism, where we are net at the door by officials who bring slip-ers that we must put on before we take a tep further, lest our feet pollute the sacred claces. A man attempting to go in without hese slippers would be struck dead on the pot. These awkward sandals adjusted as

post. These awaward sandais adjusted as rell as we could, we are led to where we see , rock with an opsaing is it, through which, ho doubt, the blood of sacrifies in the ancient temple rolled down and away. At wast ex-mense the mosque has been built, but so som-per is the place I am glad to get through it, and take of the compress and temp their faces in reverence and then fit anthems of praise. Feuds and hatreds among them-selves were given up, and Raymond and Tancred, the bitterest rivals, embraced while the armies looked on. Then the battaring rams rolled, and the carnage raged. God-swords thrust, and the carnage raged. God-sliding them do into the sauce and then shifting the month of the sauce and then sliding the month of the sauce and then sliding them do into the sauce and and take off the cambrous slippers and step into the clean air. Yonder is a curve of stone which is part of a bridge which ones reached from Mount Moriah to Mount Zion, and over it David walked or rode to prayers in the temple. [fere is the waiting piace of the Jews, where frey, of Bouillon, is the first to mount the wall, and the Crusaders, a cross on every I fere is the waiting place of the Jews, where for centuries, almost perpetually, during the (haytime whole generations of the Jews have stood putting their head or lips against the wall of what was once Solonon's temple. It was one of the saddest and most solemn ind impressive scenes I ever witnessed to see corres of these descendants of Abraham, with shoulder or breast, having taken the city, march bareheaded and barefooted to what march bareheaded and barefooted to what they suppose to be the Holy Sepulcher, and kiss the tomb. Jerusalem the possession of Caristendom. But Saladin retook the city, and for the last four hundred years it has been in possession of cruel and polluted Mohammedanism! been in possession of cruel and polluted Mohammedanism! Another crusade is needed to start for Jerusalem, a crusade in this Nineteenth Century greater than all those of the past centuries put together. A crusade in which you and I will march. A crusade without weapons of death, but only the sword of the Spirit. A crusade that will make not a single wound, nor start one lear of distress, nor incendiarize one home-rtead. A crusade of Gospel Peace! And the Cross again be lifted on Calvary, not as once an instrument of pain, but a signal of invitation, and the mosque of Omar phall give place to a church of Christ, and Mount Zion become the dwelling place not of David, but of David's Lord, and Jerusa-iem, purified of all its idolatries, and taking back the Christ she once cast out, shall be made a worthy type of that heaving city which Faul styled "the mother of us all," and which St. John saw, "the holy Jerusalem descending out of heaven from God." Through its gates may we all enter when our work is done, and in its temple, greater that all the earthly temples piled in one, may we worship. Russian pilgrims lined all the roads around work is gone, and in its temple, greater that all the earthly temples piled in one, may we worship. Russian pilgrims lined all the roads around the Jernsalem we visited last winter. They had walked hundreds of miles, and their feet bled on the way to Jerusalem. Many of them had spent their last farthing to get there, and they had left some of those who started with them dying or dead by the road-side. An aged woman, exhausted with the long way, begged her fellow pilgrims not to let her die until she had seen the Holy City. As she came to the gate of the city she could not take another step, but she was carried in, and then said. "Now hold my head up till I can look upon Jerusalem," and her head lifted, she took one look, and said: "Now I die con-tent; I have been it! I have seen it? Some of us before we reach the heavenly Jerusalem may be as tired as that, but angels of meroy withelp usin, and one glimpse of the temple of God and the Leamb, and one good look at the "king in his beauty," will more than compensate for all the toils and tears and heartigeaks of the pilgrimage. Halielujah! Ament

Gracoful Trifles that Make Up the sum of Everyday Economy.

BY MISS JULIET CORSON.

What trifle is too small for consideration? How far can economy be made graceful? Is luxury compatible with the possibilities of a slender purse? Yes, to all these queries. Experience in all parts of the United States, during all the changing seasons of the year, under the influence of local bearings of product and price, prompts affirmation, Perhaps the least favorable conditions will be found where we might the most earnestly desire them, in the case of young home-makers accustomed to certain refinements of living, who find themselves straitened when the proper | cepted. accomplishment of their obligations depends upon their being at their best, physically and morally. Young clergymen and their wives, for instance, whom the poor and sick look for comfort and help, and who are so often required to entertain the wayfarer. Let us see how a sample dinner can be prepared at a small cost. The cheapest meat for roasting is the shoulder entire of lamb or veal, the leg

of fresh pork, or that part of beef called in the different large cities shoulder-clod, cross-rib, or boler-piece the price varying from six to about twelve cents a pound, according to market supply and demand. From the shoulder-piece enough can be cut to make a portion like a thick steak; lay this upon the table, spread over it a thick layer of stale crumbs, highly seasoned with salt, pepper, and any sweet herb, except saze; any of the fat por-tion of the beef should be finely chopbrown, with enough of its cwn fat, or Many strangers were in the city at the time and ninety-seven thousand captives were kaken, and Josephus says one million one hundred thousand lay dead. But looking from this house top, the siege that most absorbs us is that of the Crusaders. brown, with enough of its cwn fat, or any good drippings to prevent burn-ing. When the entire surface is brown, dust it thickly with dry flour and turn it about until the flour is quite brown, when enough boiling water should be dust it thickly with dry flour and turn when enough boiling water should be added to cover it; by moving the meat in the saucepan the flour can be mixed with the hot water to a good, brown gravy, which can be palatably seasoned like the forcement, and the meat then very gently stewed in it until quite tender; if the meat should prove to be nusually tough a little acid may be added, cider or malt-vinegar being premarching on through fevers and plagues and hattle charges and sufferings as intense as the world ever saw. Saladin in Jerusalem, hearing of the sickness of King Richard, his chief enemy, sends him his own physician, and from the walls of Jerusalem, seeing King Richard afoot, sends him a horse. With all the world looking on the armies of Europe come within sight of Jerusalem. At the first glimpse of the city they fall on their faces in reverence and then lift anthems of praise. Feeds and hatreds among themferable. The acid of tomatoes has a

battering the inside of the saucepan lid to prevent sticking. The meat and gravy for the pot-pie should be transferred to an earthen baking-dish, and the crust laid on them before placing the baked pot-pie in a moderate oven. For about two pounds of meat sift a pound of flour with three heaping teaspoonsful of any good baking powder, and one each of salt and white pepper, and mix the flour to a soft dough with about a pint of milk or water; work quickly, and use the dough immediately. After the meat is put over the fire boil a cupful of rice in plenty of salted boiling water for ten minutes. and then transfer it to' a fine colander to steam until needed for dessert; serve it with the grated yellow rind and juice of a lemon added to a sauce made of a cupful of sugar, boiled five minutes with a pint of water and a teaspoonful of arrowroot or cornstarch. These dishes, with a little vegetable soup, make a nice little dinner, unpreten-tious but nutritious, and entirely satisfactory to the appetite - vegetable puree, beef pot-pie, baked, with pota-toes, rice with lemon sauce.-N. Y. Ob'r.

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 26, 1890. Jusus in Gethsemane.

LESSON TEXT. (Laike 22 : 39-53. Memory verses: 40-43.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER : Though he were a Son, yet learned he obedience by the things which he suffered.-Heb. 5 : 8.

LESSON TOPIC: The Son's Agony Ac-[1. Agonizing Prayer, vs

2. Cruel Unfaithfulness, vs LESSON OUTLINE: -45-48. 3. Pain ful Surroundings V8. 49-53

GOLDEN TEXT: A man of sorrows, and acquainted with grief.-Isa. 53:3.

DAILY HOME READINGS M.-Luke 22 : 39-53. The Son's agony accepted. T.-Matt. 26 : 30-56. Matthew's parallel narrative. W.-Mark 14 : 26-49. Mark's p_rallel narrative. T.-John 18: 1-11. John's parallel narrative. F.-Isa. 53 : 1-12. The Son's agonies foretold. S.-1 Pet. 4 : 1-19. Christ's endurance our example. S.-Rev. 7 : 9-17. Sufferers re-

warded.

LESSON ANALYSIS. I. AGONIZING PRAYER,

He was parted from them about a stone's cast (41).

He went in, shut the door, and prayed (2 Kings 4 : 33). Having shut thy door, pray to thy Father

(Matt. 6 : 6). He went up into the mountain apart to pray (Matt. 14 : 23).

He was praying alone (Luke 9 : 18). II. Prayer:

Father, if thou be willing, remove this cup from me (42). ... fell on his face, and prayed He.

(Matt. 26: 39). He.... prayed that, if it were possible.

the hour might pass (Mark 14 : 35). What shall I say? Father, save me from this hour (John 12:27).

Having offered up prayer and supplications (Heb. 5:7).

III. Agony: Being in an agony he prayed more earnestly (44).

He.... began to be sorrowful and sore troubled (Matt. 26: 37).

My soul is exceeding sorrowful even unto death (Mark 14: 34).

Now is my soul troubled (John 12: 27). With strong crying and tears (Heb. 5:

1. "He went, as his custom was, unto the mount of Olives." (1) The sacred mount; (2) The sacred mission .--- (1) The Lord's destination; (2) The Lord's custom; (3) The Lord's purpose.

2. "Pray that ye enter not into temptation." (1) Pressing peril; (2) Protecting prayer. 3. "Father, if thou be willing, remove this cup from me." (1) The listening Father; (2) The suffering Son; (3) The earnest petition; (4)

III. Evil Triumphant: This is your hour, and the power of darkness (53). Behold, the hour is at hand, and the Son of man is betrayed (Matt. 26-45). For this cause came I unto this hour (John 12: 27). The prince of the world cometh (John 14:30). The world-rulers of this darkness (Eph. 6: 12). 1. "Lord, shall we smite with the sword?" (1) Willing defenders; (2) unwise defense.—(1) The submis-sive Jesus; (2) The rude rabble; (3) The rash disciples. 2. "He touched his ear, and healed him." (1) A disciple's error; (2) A spectator's injury; (3) A prisoner's kindness. ---- (1) The maiming sword; (2) The restoring touch. "This is your hour, and the power of darkness." (1) Jesus' hour of sorrow; (2) Humanity's hour of peril; (3) Satan's hour of triumph.

LESSON BIBLE READING.

him (John 18:12):

THE PRAYERS OF JESUS.

Praying alone (Luke 9:18). In a solitary place (Mark 1 : 35). In a mountain (Matt. 14:23; Mark 6:46).In mount of transfiguration (Luke 9 : 28, 29). At grave of Lazarus (John 11:42, For Peter's restoration (Lnke 22: 31, 32). In the upper room (John 17 : 9-24). In the garden (Matt. 26: 39, 42, 44; Mark 14:32, 35, 36, 39; Luke 22:

41-44). At the cross (Luke 23:34). In the days of his flesh (Heb. 5 : 7).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- The incident about the swords either immediately preceded or followed the long discourse reported in John (John 14-17). Part of this discourse may have been uttered on the way to Gethsemane. If Peter's denial was predicted twice, then the secong prediction was made on the way (so Matthew and Mark). Nothing else is recorded as interven-ing. Dr. Robinson, however, places the institution of the Lord's Supper after the last lesson, which is open toobjection.

PLACE. - "The Mount of Olives" (Luke). "Gethsemane" (Matthew and Mark), a garden over the brook Kidron, known to Judas, because "Jesus ofttimes resorted thither with his disciples" (John). The traditional site is at the foot of the western slope of the Mount of Olives, and the true site is probably not far from this. Dr. Thomson, and others, fix upon a more secluded place, north-east of the traditional

TIME .- Late on the evening of Thursday, probably the fourteenth of Nisan (according to Jewish reckoning, the fifteenth had already begun), 783 A. U. C.; or, April 6, A. D. 30.

PERSONS .- Our Lord with the eleven disciples; an angel; Judas with a multitude, composed of Roman soldiers, some of the temple watch, some chief priests and elders, and a mixed crowd. Peter and Malchus (so John) are referred to in verses 50, 51. INCIDENTS .- The departure to Gethsemane; the withdrawal of Jesus; heprays submissively that the cup be removed from him; an angel strengthens him; in an agony he prays more earnestly, his sweat becoming "as it were great drops of blood falling down upon the ground"; returning to the discip he finds them sleeping, and bids them rise and pray. Immediately the crowd appears, with Judas in the lead; attempting to kiss Jesus, he is rebuked for his treachery; the disciples ask if thay shall smite with the sword; Peter strikes off the ear of Malchus; Jesus heals him. He then upbraids the rulers. for the violent mode of his arrest. (Other details are given in the other accounts). PARALLEL PASSAGES .- Matt. 26 : 36-56; Mark 14: 32-49; John 18: 1-11.

I. Privacy:

the stone now being brought on came's back from Sinal across the desert, when put under it, how significant of the law and the gospel And these lips of stone will continue to speak of justice and mercy long after all our living lips have uttered their last message." Bo I rolled it down the hill and trans-peried it. When that day comes for which many of you have prayed—the dedication of the Brooklyn Tabernacle, the third im-mense structure we have reared in this city, and that makes it somewhat difficult, being the third structure, a work such as in other church was ever called on to un-distans—we invite you in the main en-trance of that building the most suggest-ive and solemn and tremendous antiquities ever brought together—this, rent with the earthquake at the giving of the law at Sinal, the other reit at the crucificion on Calvary.

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ears rolling down their cheeks and lips trem-ling with emotion, a book of psalms open Joing with emotion, a book of psaims open before them, bewailing the ruin of the an-rient temple and the captivity of their sace, and crying to God for the restoration of the temple in all its original splendor. Most fecting scene! And such a prayer as that, fectury after century, I am sure God will answer, and in some way the departed gran-ceur will return, or something better. I looked over the shoulders of some of them and saw that they were reading from the and saw that they were reading from the mournful pains of David, while I have been told that this is the litany which some chant;

into the clean air.

For the temple that lies desolate, We sit in solitade and mourn; For the palace that is destroyed, We sit in solitade and mouro; For the walk the second mouro; We sli in solitoce and mourn; For the wais that are overthrown, We sli in solitade and mourn; For our majesty that is departed, We sli in solitade and mourn; For our great men that he dead, We sli in solitade and mourn; For prises who have stambled, We sli in solitade and mourn.

sovers .--- Brocklyn Oitigen.

In Case You Break Your Leg.

Immediately place something beneath the fractured part of a broken leg to support and keep it motionless. In the ab-sence of a better appliance, the broken leg may be strapped or bandaged to the other to keep it straight. Of course, a board as wide as the leg and wrapped about with even layers of cloth is to be preferred for this purpose until the doc-ter arrives or while the patient is being conveyed to a shelter or to his home. Accidents usually occur out of doors, and, therefore, information regarding the best method of transporting those who are seriously hurt forms an important item in a course of instruction in rendering "first aid to the injured." A chair with two strong sticks placed beneath its seat will arrange a safe carriage for a wounded person after the injured part has been bandaged to something that will hold its broken or displaced bone in an immova-ble attitude. What is familiarly known a "queen's chair" is also a convenient means of moving one who is helpless. The "chair" is formed by each of two persons grasping his left wrist with his right hand and then clasping the right wrist of the other with his left hand. Wrist of the other with his left hand. Seated upon this support, with an arm about each person's neck, an injured per-son may be safely carried a long distance without greatly fatiguing his bearers. Of course, if the patient faints, he must he laid in a horizontal position until he most a bout each person's neck, an injured per-son may be safely carried a long distance "It isn't always the woman who rises at 9 o' clock in the morning who is the sweetest singer. TEMPER should be curbed, not brok-en.

Breaking Down.

Some men are invincible by nature. No failure can break them down. But there are thousands of men of superior intellect who are deficient in this glorious gift. Which of us cannot call to mind some individual of this class, who, after battling manfully against perverse circumstances for a time, at last gave up, acknowledged himself beat, and tacitly admitted that his life was a miserable failure. Many a man has thus broken down, when one more vigorous essay would have tided him over his difficulties, brought him into smooth water, and enabled him to snap his fingers triumphantly at a world which scarcely bestowed a pitying look on hit was he threw up his arms and ceased to struggle.

Certain dismal moralists tell us that we should never try to cheat ourselves: that it is unwise to view the world through rose-colored glass; that our surroundings are "all a fleeting show for man's illusion given." But we maintain that it is always best to look at the bright side of things, if they have one; and if they have not, to believe that they will have, if we persistently try to light them up. This is the creed in which every boy should be educated. Let the young be taught to trust in Providence and themselves, and to fight adverse circumstances to the last gasp. In a large majority of such gladiatorial combats he who thus "champions fate to the uttermost" wins the day; and at the worst it is a consolation to defeat to feel that nothing man could do to secure victory has en left undone. Never think of breaking down before any impedi-ments. Think only of breaking over them. Let difficulty find you (as the Scotch say) always ready to "do your possible."

The complete submission. IL CRUEL UNFAITHFULNESS. I. Neglected:

When he rose up, he found them sleeping (45).

Of the people there was no man with me (Isa. 63: 3). What, could ye not watch with me one hour? (Matt. 26: 40). Simon, sleepest thou? couldest thou not watch one hour? (Mark 14: 37).

No one took my part, but all forsook me (2 Tim. 4: 16). II. Pursued.

Behold, a multitude, and Judas ...drew near (47).

With him a great multitude with swords and staves (Matt. 26: 47). The chief priests ... sought how they might destroy him (Mark 11: 18). The scribes....sought to lay hands on him in that very hour (Luke 20: 19). Yet ye seek to kill me (John 8: 37).

III. Betrayed:

a kiss? (48). They whom I loved are turned against

me (Job 19: 19). Mine own familiar friend....lifted up his heel against me (Psa, 41: 9).

He came to Jesus, and kissed him Matt. 26: 49).

The Son of man is betrayed into the hands of sinners (Mark: 14: 41).

nands of sinners (Mark: 14: 41).
1. "He rose up from his prayer, found them sleeeping." (1) End-ing the prayer; (2) Approaching the disciples; (3) Discovering the neglect (1) The suffering Lord;
(2) The placeting disciples

(2) The sleeping disciples. 2. "Why sleep ye? rise and pray." (1) Incisive questioning; (2) Im-perative command. — (1) Repose condemned; (2) Activity demand-

3. "Judas, betrayest thou the Son of man with a kiss?" (1) The betrayer; (2) The betrayal; (3) The be-trayed.-(1) Judas; (2) Jesus; (3) The kiss.

III. PAINFUL SURBOUNDINGS. I. Rash Action:

One of them smote the servant of the high priest (50).

One....drew his sword, and smote the servant (Matt. 26: 51). Smote the servant, and struck off

his ear (Mark 14. 47). Peter therefore having a sword drew it, and struck (John 18: 10).

Avenge not yourselves, beloved (Rom. 12: 19).

II. Unjust Demonstration: Are ye come out, as against a rob-

ber? (52). He was numbered with the trans-

gressors (Isa. 53: 12).

Are ye come.... with swords and shaves to seize me? (Matt. 26: 55).

I was daily with you,....and ye took me not (Mark 14: 49). The band seized Jesus and bound

How a Darkey Can Sleep.

I saw a queer illustration of the sleeping qualities of a negro the other day. Every one knows that a genuine Betrayest thou the Son of man with unadulterated negro can sleep on a board with his face to the sun and without covering for his eyes on the hottest July day-and he sleeps as peacefully as a white man on the softest cot and in the darkest room. It has been said that he could sleep under the mouth of a cannon in operation, and I believe it. Or, at least 1 believe the one of which I shall speak could. In going down to Augusta a few days go on the regular day passenger we were a few miles below Union Point when the train suddenly stopped. The fireman jumped from the engine and ran back by the passenger coach cry-ing, "There's a dead nigger behind." Every one looked out, and sure enough just behind the rear coach, with his head resting on the cross-ties, was what appeared to be a dead negro man. Two or three train hands and a crowd of negroes ran back to see if the trate had struck him.

"Dat nigger ain't dead. He's er sno'in," said one of the negroes, and he jerked and kicked him until the sleeping negro awoke, arose and walked off, followed by a kick from the brakeman.

The wheels of the engine and cart had passed within a few inches of the negroe's head, and had not even affected his snoring .- Atlanta Constitution.

The Queen is Tired.

The Queen is so tired of sitting for portraits that she has refused to have her picture taken for the Victoria Art Gallery at Melbourne; but she is willing to allow a replica of her jubiles portrait by Angeli to be made for the colony that bears her name.

Next to the virtue, the fun in this world is what we can least spare.