REV. DR. TALMAGE'S SERMON

The Brooklyn Divine's Sunday Sermon.

Subject : "The Wonderful Distance Traversed by Christ."

toward the north."-Ezekiel viii., 5.

At one o'clock on a December atternoon through Damascus gate, we are passing out of Jerusalem for a journey northward. Ho I for Bethel, with its stairs, the bottom step of which was a stone pillow; and Jacob's well. with its immortal colloquy; and Nazareth, with its divine boy in His father's carpenter shop, and the most glorious lake that ever rippled or flashed-

Blue Galilee, sweet Galilee, The lake where Jesus loved to be: and Damascus, with its crooked street called Straight, and a hundred places charged and surcharged with apostolic, evangelistic, pro phetic, patriarchal, kingly and Christly rem-

In traveling along the roads of Palestine I am impressed, as I could not otherwise have been, with the fact that Christ for the most part went afoot. We find Him occasionally on a toat, and once riding in a triumphal procession, as it is sometimes called, although it seems to me that the hosannas of the crowd could not have made a ride on a stubborn, unimpressive and funny creature like that which pattered with Him into Jerusalem very much of a triumph. But we are made to undertand that generally He walked. How much that means only those know who have gone over the distance traversed by gone Christ.

We are accustomed to read that Bethany is two miles from Jerusalem. Well, any man in ordinary health can walk two miles with out fatigue. But not more than one man out of a thousand can walk from Bethany to Jerusalem without exhaustion. It is over the Mount of Olives, and you must climb up among the rolling stones and descend where exertion is necessary to keep you from fall-ing prostrate. I, who am accustomed to walk fifteen or twenty miles without lassitude, tried part of this road over the Mount of Olives, and confess that I would not want to try it often, such demand does it make upon one's physical energies. Yet Christ walked it twice a day-in the morning from Bethany to Jerusalem, and in the evening

from Jerusalem to Bethany. Likewise it seemed a small thing that Christ walked from Jerusalem to Nazareth. But it will take us four days of bard horse-Buck riding, sometimes on a trot and norse, back riding, sometimes on a trot and some-times on a gallop, to do it this week. The way is mountainous in the extreme. To those who went up to the Tip Tep house on Mount Washington before the railroad was laid I will say that this journey from Jerusalem to Nszareth is like seven such Ameri-can journeys. So, all up and down and across and recrossing Palestine, Jesus walked. Ahab rode. David rode. Solomon rode. Herod rode. Antony rode. But Jesus walked. With swollen ankles and sore muscles of the legs and bruised beel and stiff joints and panting lungs and faint head, along the roads and where there were no roads at all Jesus walked.

We tried to get a new horse other than that on which we had ridden on the journey to the Dead Sea, for he had faults which our close acquaintanceship had devel-opet. But after some experimenting with other quadrupeds of that species, and finding that all horses, like their riders, have faults, we concluded to choose a saddle on that beast whose faults we were most prepared. to pity or resist. We rode down through the valley and then up on Mount Scopus and, as our dragoman tells us that this is the last opportunity we shall have of looking at Je-rusalem, we turn our horse's head toward the city and take a long, sad and thrilling look at the religious capital of our planet.

pect God to get tired as for a mother to get tired. I cared for those boys when they lay on my breast in infancy, and I will not forsake them now that they are dead. Inter-rupt me not. "There stoops an eagle that I must drive back with my agonized cry. must drive back with my agoined any. There is a panther I must beat back with my

Do you know what that scene by our roadby you know what that scene by our road-side in Palestine makes me think of? It is no unusual scene. Right here in these three cities by the American seacoast there are a: thousand cases this moment worse than that. Mothers watching boys that the rum saloon, that annex of hell, has gibbeted in a living death. Boys hung in chains of evil habit they cannot break. The father may go to sleep attrove oreas. The father may go to sleep attrove thing until 12 o'clock at hight for the ruined boy to come home, and, giving it up, he may say: "Mother, come to bed; there's no use sitting up any longer." But mother will not go to bed. It is 1 o'clock in the morning. It is half-past 1. It is 2 o'clock. It is half-past 2 when he comes staggering through the hall. through the hall

er. I am not tired. You might as well ex-;

Do you say that young man is yet alive? No; he is dead. Dead to his father's en-treaties. Dead to his mother's prayers. Dead to the family altar where he was reared. Dead to all the noble ambitions that once inspired him. Twice dead. Only a corpse of what henonce was. Gibbeted before God and man and angels and devils. Chained in a death that will not losen its cold grasp. His father is asleep, his brothers are asleep, his sisters are asleep; but his mother is watching him, watching him in the night. After he has gone to bed and fallen into a drunken, as gone to bed and raten into a drunken, sleep, his mother will go up to his room and see that he is properly covered, and before she turns out the light will put a kiss upon his bloated lips. "Mother, why don't you go to bed?" "Ah? she says. "I cannot go to bed. I am Rizpah watching the slain." And what are the political mattice of this

And what are the political parties of this country doing for such cases? They are tak-ing care not to hurt the feelings of the jackals and buzzards that roost on the shelves of the grog shops and how above the dead. I am often asked to what political party I belong and I now declare my opin-ion of the political parties to-day. Each one is worse than the other and the only consolation in regard to them is that they have putrefied until they have no more power to rot. Oh, that comparatively tame scene upon which Rizpah looked! American mother-bood and American wifehood this moment are looking upon seventy of the slain, upon seven hundred of the slain, upon seventy thousand of the slain. Woel woel woel My only consolation on this subject is that

foreign capitalists are buying up the Ameri-can breweries. The present owners see that the doom of that business is coming as surely as that God is not dead. They are unloading upon foreign capitalists, and when we can get these breweries into the hands of people living on the other side of the sea our politi-cal parties will cease to be afraid of the liquor traffic, and at their conventions nomi-nating Presidential candidates will put in their platform a plank as big as the biggest plank of the biggest ocean steamer, saying: "Resolved unanimously that we always have been and always will be opposed to alcohol-

But I must spur on our Arab steed, and ber Arab steed, and here we come in sight of Beeroth, said to be the pince where Joseph and Mary missed the boy Jgsus on the way from Jerusalem to Nazareth, going home now from a great national festival. "Where is my child, Jesus?" says Mary. "Where is my child, Jesus?" says Joseph. Among the thousands that are returning from Jerusalem they thought that certainly He was walking on in the crowd. They described Him, saying: "He is twelve years old, and of light com-plexion and blue eyes. A lost child!" Great excitement in all the crowd. Nothing so stirs folks as the news that a child is lost. I shall not forget the scene when, in a great outdoor meeting, I was preaching, and some one stepped on the platform and said that a child was lost. We went on with the religious service, but all our minds were on the After a while a man brought on the plat-form a beautiful little tot that looked like a piece ef heaven dropped down, and said, "Here is that child." And I forgot all that I was preaching about, and lifted the child to my shoulder and said, "Here is the lost to my shoulder and said, "Here is the lost child, and the mother will come and get her right away, or I will take her home and add her to my own brood?" And some cried and some shouted, and amid all that crowd I in-stantly detected the mother. Everybody had to get out of her way or he walked over. Hats were nothing and shoulders were noth-ing and heads were nothing in her pathwar. ing and heads were nothing in her pathway, and I realized something of what must have been Mary's anxiety when she lost Jesus, and what her gladness when she found her boy in the temple of Jerusalem talking with those old ministers of religion, Shammai, Hillel and Hatirah Ibear down on you to-day with a mighty confort. Mary and Joseph said: "Where is our Jesus?" and you say: "Where is John? or where is Henry? or where is George?" Well, I should not wonder if you found him after a walls. Where? In the same place where Joseph and Mary found their boy--in the temple. What do L meas by their is the temple. What do I mean by that? I mean you do your duty toward God and toward your child and you will find him after a while in the kingdom of Christ. Will you say, 'I do not have any way of influencing my child?' I answer you have the most tremendous line of influence open right before you. As you write a letter, and there are two or three routes by which it may go, but you want it to go the quickest route, and you put on it "via Southampton," or "via San Francisco," or "via Marseilles," put on your wishes about your child, "via the throne of God." How long will such a good wish take to get to its destination? Not quite as long as the millionth part of a second. I will prove it. The prom "Before they call I will answer." ise is; That means at your first motion toward such prayerful exercise the blessing will come, and if the prayer be made at 10 o'clock at night it will be answered five minutes before ten. "Before they call I will answer." Well, you say, I am clear discouraged about my son, and I am getting on in years, and I fear I will not live to see him convertand I fear I will not live to see him convert-ed. Perhaps not. Nevertheless I think you will find him in the temple, the heavenly temple. There has not been an hour in heaven the last one hundred years when pa-rents in glory had not had announced to them the salvation of children whom they left in this world profligate. We often have to say "I forgot," but God has never yet once said "I forgot," but God has never yet once said "I forgot," It may be after the grass of thirty summers has greened the top of your grave that your son may be found in the earthly temple. It may be fifty years from now when some morning the towers are chim-ing the matins to the glorified in heaven that you shall find him in the higher temple you shall find him in the higher temple which has "no need of candle or of sun, for the Lord God and the Lamb are the light thereof.' thereof." Cheer up, Christian father and mother i Cheer up! Where Joseph and Mary found their boy you will find yours—in the temple. You see, God could not afford to do other-wise. One of the things He has positively promised in the Bible is that He will answer armest and haliaving pressor. Foiling to do wise. One of the things He has positively promised in the Bible is that He will answer earnest and believing prayer. Failing to do that He would wreck His own throne, and the foundation of His palace would give way, and the bank of heaven would suspend payment, and the dark word, "repudiation," would be written across the sky, and the sternal government would be disbanded and God Himself would become an exile. Keep on with your prayer, and you will yet find your child in the temple, either the temple bere or the temple above. The total the western prairies was a happy but isolated home. Father, mother and shild. By the sale of cattle quite a large um of money was one night in that cabin and the father was away. A robber who had heard of the money one night looked in as the window, and the wife and mother of that homes saw him and she was helpless. Her child by her side, she kneit down and prayed among other things for all prodigals who were wandering up and down the world. The robber heard her prayer and was over-yhelmed and entered the cabin and hneit

beside her and began to pray. He had come to rob that house, but the prayer of that woman for prodigals reminded him of his mother and her prayers before he became a vagabond, and from that hour he began a new life. Years after that woman was in a city in a great audience, and the orator who came on the platform and plead divisorities. KINDNESSES. There is great need in the present day for moderation and self respect in the saying and doing of smart things, on the platform and plead gloriously for as applied to kindness or unkindness;

righteousness and God was the man who many years before had looked into the cabin on the prairie as a robber. The speaker and the auditor immediately recognized each other. After so long a time a mother's there are so many and various ingenprayers answered. But we must hurry on, for the muleteers ious ways by which all the world can

But we must hurry on, for the muleteers and caggage men have been ordered to pitch our tents for to-night at Bethel. It is already getting so dark that we have to give up all idea of guiding the sorses, and leave there to their own sagacity. We ride down amid mud cabins and into ravines, where the horses leap from depth to depth, rocks below rocks, rocks under rocks. Whoa! What We dismowt in this place, memorable for many things in Bible history, the two more prominent a theological seminary, where of di they made ministers, and for Jacob's dream. The students of this Bethel Theological Semi-mary were called "sons of the prophets." Definition of the prophets." Definition of the prophets." Definition of the muleteers is dark ways by which all the world can share in this work cordially, either by individual right or combined effort. A standard of good sense will mark the course sensibly and properly; without this essential, good - heart dness be-comes imposed upon; but kindness, rightly directed, can never be a quality worn threadbare. Kindness is a wide field over which light may vanquish dark peess. Hich and practical intel. Definition of the prophets." Definition of the prophets. Definiti here students of this better incological Sami. Here over which light hay validated inter-nary were called "sons of the prophets." darkness. High and practical intel-Here the young men were fitted for the inistry, and those of us who ever had the advantage of such institutions will everlast-ingly be grateful, and in the calendar of saints, which I read with especial affection, are the dectors of digits who bleved affection. are the doctors of divinity who blessed me minds are endowed with the faculty for

I thank God that from these theological organization. What a weighty influ- 53:6. with their care seminaries there is now coming forth a mag-nificent crop of young ministers, who are the thought is prior to the deed, the taking the pulpits in all parts of the land. I hail their coming, and tell these young guiding-hand, as it were, pliant, though brothers to shake off the somnolence of cen- well drilled, delicate and strong in its turies, and get out from under the dusty shelves of theological discussions which have no practical bearing on this age, which needs to get rid of its sins and have its sorrows comforted Many of our pulpits are dying of humdrum. People do not go to church ite appreciate display as a means to because they cannot endure the technicalities and profound explanations of nothing, and ermons about the "eternal generation of he son," and the difference between subthe son," and the difference between and about who Melchisedec wasn't. There ought to be as much difference between the modes of presenting truth now and in olden time of presenting truth now and in olden time a degree of light and peace to the suf-

a canal boat. Years ago I went up to the door of a fac-tory in New England. On the outside door I saw the words, "No admittance." I went in and came to another door over which wers the words, "No admittance." Of course I the words, "No admittance." Of course I the words, the third door inscribed went in, and came to the third door inscribed with the words, "No admittance." Having with the words, "No admittance." Having entered this I found the people inside making pins, beautiful pins, useful pins, and nothing but pins. So over the outside door of many bathchair, or conveyance — limited, A place called Golgotha,....The place the note of a carriage, (33). of the churches has been practically written the words, "No admittance," Some have entered and have come to the inside door and found the words, "No admittance." But, persisting, they have come inside and found us sounding out our little niceties of belief this difficulty might be removed, by inting out our little differences of theologi- carriages of those in better circumal sentiment-making pins!

But most distinguished was Bethel for that stances of life being placed at the dis-famous dream which Jacob had, his head on posal of others less well off, dura collection of stones. He had no trouble in this rocky region in finding a rocky pillow. There is hardly anything else but stone. Yet the people of those lands have a way of draw. There is hardly anything else but stone. Yet the people of those landshare a way of draw-ing there in the night and take are other stone, for with such a hard bolster ho generating in the night and take are of the tired pligrim's pillow, and the top of it mortised in the sky. And bright immor-tals came out from the castles of an the story of the tired pligrim's pillow, and the top of it mortised in the sky. And bright immor-tals came out from the castles of an the story of the tired pligrim's pillow, and the top of it mortised in the sky. And bright immor-tals came out from the castles of an the and gold and put their shining feet on the shining rungs of the ladder, and they kept coming there are wast interests to be supported, there are wast interests to be supported, I suppose they had wings, for the Bible almost always reports them as having wings, but this was a ladder on which they used hands and feet to encourage all those tion, will sustain all on the march, used hands and feet to encourage all those of us who have no wings to climb, and en-couraging us to believe that if we will us what we have God will provide a way, and if we will employ the hand and foot He will furnish the ladder. Young man, do not wait for wings. Those angels folded theirs to show you wings are not necessary. Let all the people who have hard pillows-hard for sickness or hard for powers or hard for for sickness, or hard for poverty, or hard for persistence-know that a hard pillow is the landing place for angels. They seldom descend to pillows of eiderdown. They seldom build dreams in the brain of the one who sleeps easy.

righteousness and God was the man who the aspect of present events enforces

TOPIC OF THE QUARTER: Jesus the

GOLDEN TEXT: The Lord hath laid on him the iniquity of us all.-Isa.

SUNDAY SCHOOL LESSON.

Jesus Crucified.

LESSON TEXT.

(Luke 23 : 33-47. Memory verses: 33-34.)

LESSON PLAN.

SUNDAY, NOVEMBER 23, 1890.

1. The Lord Crucified, vs.

2. The Malefactor Saved,

vs. 39-43. 3. The Life Surrendered, vs. 44-47.

guiding-hand, as it were, pliant, though DAILY HOME READINGS : M.-Luke 23 : 33-47. The Son's life surrendered. T .-- Matt. 27 : 33-56. Matthew's parallel parrative. W .- Mark 15 :22-41. Mark's parallel narrative. inspire a notion. Energy becomes in-T .-- John 19 : 16-30. John's paraltensified, and it leads onward towards lel narrative. the successful commencing and com-F.-Psa. 22:1-8. The wail of the distressed. S.-Gal. 3 : 1-14. Made a curse

> for us. S.-1 John 1 : 1-10. Cleaned by the blood.

LESSON ANALYSIS. I. THE LORD CRUCIFIED.

is no unusual occurrence to see strength | I. The Place:

- very limited incomes being the cause of a skull (Matt. 27 : 33).
- of this drawback, experienced both in The bring him unto the place Golgotha town and country. In the light of the (Mark 15:22).

The place of a skull,..., called in Hebrew Golgotha (John 19:17). this difficulty might be removed, by

Jesus suffered without the gate (Heb. 13:12).

II. The Crucifixion:

There they crucified hum (33). They crucify him, and part his gar-

A title, Jesus of Nazareth, the King still disputed. TIME .- From late morning until three It was written in Hebrew, and in Latin, and in Greek (John 19: 20). Nisan, 783 A. U. C.; that is, April 7,

II. The Surrendered Life: He gave up the ghost (46). He poured out his soul unto death (Isa, 53: 12). I lay down my life for the sheep (John 10:15). No one taketh it away from me, but E lay it down (John 10: 18). Who loved me, and gave himself ap for me Gal. 2: 20). III. The Just Declaration: Certainly this was a righteous man (47)Truly this was the Son of God (Matt. 27:54). Truly this man was the Son of God (Mark 15: 89). I.... found no fault in this man: no, nor yet Herod (Luke 23: 14, 15). Holy, guileless, undefiled, separated from sinners (Eeb. 7: 26). 1. "A darkness came over the whole land." (1) Jesus in agony; (2) Nature in gloom; (3) Humanity in awe. "The veil of the temp!e was rent in the midst." (1) The rent veil;
 (2) The opened way; (3) The wel-

comed world. 3. "He gave up the ghost." (1)
Prophecy fulfilled; (2) Duty done:
(3) Lafe ended. (1) The Lord's life surrendered; (2) The world's

life secured. LESSON BIBLE READING.

THE SEVEN SAYINGS ON THE CROSS. Prayer for his murderers (Luke 23:34). To the dying malefactor (Luke 23; 43). Caring for his mother (John 19:26, 27). Calling upon God (Matt. 27 : 46; Mark. 15 : 34).

Expressing his thirst (John 19:28). His finished work (John 19:30). His last words (Luke 23: 46).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- After Pilate yielded, Jesus was led within the prestorium by the soldiers, and scourged. The soldiers mocked him, putting a purple robe on him, crowning him with thorns, and placing a reed in his hand. To these mock insignia of royalty they do mock reverence, accompanied by maltreatment. Pilate then leads Jesus forth, probably to excite compassion, but the Jews cry out "Crucify him!" Pilate remonstrates, but they assert that Jesus had made himself the Son of God. Pilate, in alarm, enters into the prætorium, and questions Jesus again. Again seeking to release him, Pilate is told by the Jews that Jesus is the enemy of Cæsar. He now yields, and publicly washes his hands (though this

This is the most impressive view of the most tremendous city of all time. On and around this hill the armies of the

crusaders at the first sight of the city threw themselves on their faces in worship. Here most of the besieging armies en-camped the night before opening their vol-leys of death against Jerusalem. Our last look! Farewell, Mount Zion, Mount Moriah, Mount of Olives, Mount Calvary Will we never see them again? Never. The world is so large and time is so short, and there are so many things we have never seen at all, that we cannot afford to duplicate visits or see anything more than once. Fare-well, yondar thrones of gray rock, and the three thousand years of architecture and battlefields. Farewell, sacred, sanguinary, triumphant, humiliated Jerusalem! Across this valley of the Kedron with my right hand I throw thee a kiss of valedictory. Our last look, like our first look, an agitation of body, mind and well indescribed visits or see anything more than once. Fare-

last look, like our hrst look, an agitation of body, mind and soul indescribable. And now, like Ezekiel in my tent, I lift up mine eyes the way toward the north. Near here was one of the worst tragedies of the ages mentioned in the Bible. A hospitable old man coming home at eventide from his work for the field finds the streaments a huse work in the fields finds two strangers, a husband and wife, proposing to lodge in the street because no shelter is offered them, and invites them to come and spend the night in invites them to come and spend the night in his home. During the night the rufflans of the neighborhood conspired together, and surrounded the house, and left the woman dead on the doorstep, and the husband, to rally in revenge the twelve tribes, cut the corpse of the woman into twelve parts and sent a twelfth of it to each tribe and the form of the parties and the tribe, and the fury of the nation was roused, and a peremptory demaid was made for the surrender of the assassins, and, the demand refused, in one day twenty thousand people were left dead on the field and the next day eighteen thousand. Wherever our horse to-day plants his foot in those ancient times a corpse lay, and the roads were crossed by red rivulets of carnage. Now we pass on to where seven youths

Now we pass on to where seven youths were put to death and their bodies gib-beted or hung in chains, not for anything they had themselvesdone, but as a repar-ation for what their father and grand-father, Saul, had done. Burial was denied these youths from May until November, Bizpah, the mother of two of these deal boys, appoints herself as sentinel to guard the seven corpass from back of reven and boys, appoints herself as sentinel to guard the seven corpses from beak of raven and footh of wolf and paw of lion. She pitches a black tent on the rock close by the gibbets. Rizpah by day sits on the ground in front of her tent, and when a vulture be-gins to lower out of the noonday sky seeking lits prey among the gibbets Rizpah rises, her long hair flying in the wind, and swinging her arms wildly about shoos away the bird of prey until it retreats to its eyrie. At might she rests under the shadow of her tent. bird of proy until it retreats to its eyric. At night she rests under the shadow of her tent, and sometimes falls into a drowsinges or half sleep. But the step of a jackal among the dry leaves or the panting of a hyena arouses her, and with the fury of a maniac she rushes out upon the rock crying, "Away! Away!" and then, examining the gibbets to see that they still keep their burden, returns again to her tent till some swooping wing from the midnight sky or some growling monster on the rock again wakes her. A mother watching her dead children through May, June, July, August, Septem-her and October! What a vigill Painters have tried to put upon canvas the scene, and they succeeded in sketching the hawks in the sky and the panthers crawling out from the jungle, but they fail to give the wanness, the ennestness, the supernatural courage, the infinite self sacrifice of Rizpah, the

Jungle, but they fail to give the wanness, the carnestness, the supernatural courage, the infinite self sacrifice of Rizpah, the mother. A mother in the quiet home watch-ing by the casket of a dead child for one night exerts the artist to his utmost, but who is sufficient to put upon canvas a mother for six months of midnights guarding her whole family, dead and gibbeted upon the mount-ains?

ains? Go home, Rizpah! You must be awfully tired. You are sacrificing your reason and your life for those whom you can never bring back again to your bosom. As I say that from the darkest midnight of the cen-tury Rizpah turns upon me and cries: "How dare you tell me to go home! I am a moth-

The greatest dream of all time was that of St. John, with his head on the rocks of Patmos, and in that vision he heard the seven trumpets sounded, and saw all the pomp of heav n in procession cherubic, seraphic, archangelic. The next most memorable and glorious dream was that of John Bunyan, his pillow the cold stone of the floor of Bedford jail, from which he saw the celestial city, and so many entering it he cried out in his dream, "I wish myself among them." The next most wonderful dream was that

Washington sleeping on the ground at Val-ley Forge, his head on a white pillowcase of snow, where he saw the vision of a nation emancipated. Columbus slept on a weaver's pillow, but rose on the ladder let down until he could see a new hemisphere. Demosthenes slept on a cutter's pillow, but on the ladder let down arose to see the mighty assemblages that were to be swayed by hisoratory. Arkwright slept on a barber's pillow, but went up the iadder till he could see all England quake with the factories he set going. Aken-side slept on a butcher's pillow, and took the ladder up till he saw other generations helped by his scholarship. John Ashworth slept on a poor man's pil-

low, but took the ladder up until he could see his prayers and exertions bringing thou-sands of the destitute in England to salvation and heaven. Nearly all those who are to-day great in merchandise, in statesmanship, in law, in medicine, in art, in literature, were once at the foot of the ladder, and in their boyhood had a pillow hard as Jacob's. They who are born at the top of the ladder are apt to spend their lives in coming down, while those who are at the foot, and their head on

those who are at the foot, and their head on a bowlder, if they have the right kind of dream, are almost sure to rise. I notice that those angels, either in com-ing down or going up on Jacob's ladder, took it rung by rung. They did not leap to the bottom nor jump to the top. So you are to rise. Faith added to faith, good deed to good deed, industry to industry, conse-cration to consecration, until you reach the top, rung by rung. Gradual going up from a block of granits to a pillar of throne. That night at Bethel I stood in front of my tent and looked up, and the heavens were tent and looked up, and the heavens were full of ladders, first a ladder of clouds, then

a ladder of stars, and all up and down the heavens were angels of beauty, angels of consolation, angels of God, ascending and descending. "Surely, God is in this place." said Jacob, "and I knew it not." But to-night God is in this place and I know its

of the family bill-of-fare. And a very More or less successful attempts have bountiful household, where every porbeen made to graft nearly all the differtion of the liberal bill-of-fare is utilent tissues of the body, including skin, ized, is surely more economical than the skimpy kitchen with many little bone, teeth, muscle, nerves, gland, eyes, mucous n embrane, etc. Dr. W. G. wastes. Thompston now reports a successful ex-

periment in brain grafting, a small piece of the brain of a cat being made EVERY one does not regard all these little notions as economical; but I think that the employment of everyto grow on the brain of a dog.

thing that adds to the comfort of a It is proposed to put the newspaper reporters of Brussels, Belgium, in uniing the expense, is certainly an econoform, and a semi-military costume, We might as well have all the my. with a handsoms frogged tunic, is sugpleasure possible as we go along, even if it takes the very material form of a gested as the proper thing. The desir-ability of the uniform was first made delicately flavored soup or succulent stew. I am not an anchorite myself, and I like my food to be nicely pre-pared, even if of the simplest quality. apparent at the Stanley reception, when they were hustled about like ordinary mortals because their 'dentity was not

of the Jews (John 19: 19).

Household Economy,

Sometimes, I verily believe a wo-

man with a large income will show

more actual economy in her expenditures than her sister with a small one.

Narrow expenses are not always fru-

gally managed; it depends entirely on

the controlling spirit. I have heard of

a Canadian farmer who brought up a

family of sixteen with but one paper of

pins and one catechism-and sold the

catechism alterwards !-- but one can

hardly say whether his frugality was

the best kind of economy. One of the

first principles of economy is the pre-vention of waste, and this surely ap-

plies quite as much to talents or oppor-

into usual dripping, preferable in many instances to lard. Housekeepers in

the habit of melting all their scraps of

fat would be surprised to learn how

many offend economy in this respect.

Similarly, there is frequent waste in the neglect to use bones and other

could never be called economical.

1. "There they crucified him." (1) The place,—"there;" (2) The exe-cutioners,—"they;" (3) The deed, the Roman -"crucified;" (4) The victum,-"him."

2. "Father, forgive them; for they know not what they do." (1) The address; (2) The plea; 3) The arguthe Father; (2) For forgiveness; (3) On behalf of murderers. 3. "This is the King of the Jews."

pudiated by the Jews; (3) As decreed of God.

II. THE MALEFACTOR SAVED. I. Penitence:

We receive the due reward of our deeds (41).

tunities as to food and clothes. The 1 will confess my transgressions: niggardliness which would deny means thou forgavest (Psa. 32: 5). of education for the sake of hoarding,

Whose confesseth ... them shall obtain mercy (Prov. 28: 13). IT is the little leaks that sink the With the mouth confession is made unship, and it is little acts of extravato salvation (Rom. 10: 10). gauce that injure the household. The If we confess, ... he is faithful and French system of purveying for a meal

righteous to forgive (1 John 1: 9). -supplying a sufficient portion for each person, but nothing over-looks II. Prayer:

really mean to American ideas; but it is Jesus, remember me when thou the right plan. My own idea in marcomest in thy kingdom (42). keting is never to have any left-overs, Remember me, O my God, for good except things which can be used again. (Neh. 13: 31).

Of course, very many things can be used again, and in even more appetiz-According to thy loving kindness remember thou me (Psa. 25: 7). ing forms than at their first appearance, Call upon me in the day of trouble; I if one knows how-it is amazing to no-

will deliver thee (Psa. 50: 15). tice all the capabilities of left-overs. Whosoever shall call upon.... the Lord But it is certainly very sully to furnish shall be saved (Rom. 10: 13). too large a quantity of any article which cannot be served up again. I

III. Salvation:

To-day shalt thou be with me in have often seen a housekeeper throw Paradise (43). away the scraps of suct sent with a Where I am, there shall also my servbeefsteak or roast-certainly "wilful

waste." If not sufficient in quantity or ant be (John 12: 26). quality to be chopped up for a pud-.... will receive you unto myself ding, such scraps will certainly melt

(John 14:3). I will that, where I am, they also may be with me (John 17: 24).

Willing rather to be at home with the Lord (2 Cor. 5: 8).

1. "Save thyself and us." (1) In form, a plea; (2) In fact, a reproach.

scraps which would form a desirable 2. "Jesus, remember me when thou base for soups. Remembering that good meat stock forms the first recomest in thy kingdom." (1) A broad outlook; (2) An humble pequisite for almost all soups, it may be tition: (3) A sublime trust. seen at once that thought in this direction will result in a desirable variation

3. "To-day shalt thou be with me in Paradise." 'To-day (1) Begun in the dungeon; (2) Spent on the cross; (3) Ended in Paradise.--(1) Unspeakable blessedness; (2) As-sured blessedness; (3) Immediate blessedness.

III. THE LIFE SURRENDEBED.

I. The Rent Veil:

The veil of the temple was rent in the midst (45).

household, without materially increas-ing the expense, is certainly an econo-and the most holy (Exod. 26: 33). The veil.... was rent in twain from the top to the bottom (Matt. 27:51). Entering into that which is within the veil (Heb. 6: 19).

Having. . boldness to enter into the holy place,....through the veil Heb. 10: 19, 20).

PERSONS .- Jesus and two robbers; the Roman soldiers, with a centurion in command; the multitude, with hostile rulers among them.

, INCIDENTS. - The crucifixion takes place; as the cross is set up, Jesus prays for the soldiers; they part his garments ment .- The Son's appeal: (1) To by lot; the rulers wock him; the soldiers also deride him, referring to the superscription. One of the robbers begins to rail; the other rebukes The superscription on the cross (1) him, and shows his penitence and As placed by Pilate; (2) As re- his faith in Jesus, who promises, "To-day shalt thou be with me in Paradise." About noon, darkness sets in, lasting for three hours. The veil of the temple is rent in twain. The last saying of our Lord is, "Father, into thy hands I commend my spirit." He expires, and the centurion, astonished, glorifies God, declaring that this is a

righteous man. PARALLEL PASSAGES.-Matthew 27: 33-54; Mark 15: 22-39; John 19: 17-30.

A STRANGE discovery was made at oneof the towns on the upper Niger by Commander Davoust and his comrades. They tound a piece of evidently very old European pottery. It was fixed upon the summit of a mosque, and the Moham-medan natives told the travelers that it had been given to them near the beginning of this century by a white man who was going down the river. From all the information the travelers collected they could reach no other conclusion than that the donor of this little vasewas Mungo Park, the pioneer of African. exploration in the last hundred years

AN OLD STORY WELL TOLD.

In Palestine, long years ago-So runs the legend old-Where Kedron's sparkling waters flow Across their sand's of gold. And Mount Moriah lifts his head Above the sunny plain. Two brothers owned -as one-'tis sald, A field of golden grain.

A need of gonten gram. And when the aut mn days had come, And all the shocks and sheaves Stood waiting for the "harvest home," Among the withering leaves. The elder brother said one night: "I'm stronger far than Saul, My younger brother. 'Tis but right That I should give him all These sheaves upon the plain We own together; so Fil put with his my stack of grain, And he will never know."

Scarce had be left the sheaves of wheat When quietly there came Across the field with stealthy feet, On errand just the same, The younger lad, who said: "I see My brother Simon's need Is greater far than mine, for he Hath wife and child to feed: And so to him I'll give my sheaves— It is but right. I know; And he will never think who leaves These wheat stacks on his row i"

Next morning, when the brothers twaln Next morning, when the brothers twaln-Began to count their store.
Behota each found his store.
To number as belore!
"Management of the store of the store of the store of the store.
"It watch to n ght to see who tries.
Those tricks when i'm a-bed!"
More brother's st. re!
More brother's store!
More brother's good alway, And in kind deeds abound. *Christian Union.*