The Brooklyn Divine's Sunday Sermon.

Subject: "On Lake Galilee." TEXT: "He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land."—Mark iv., 1.

It is Monday morning in our Palestine experiences, and the sky is a blue Galilee above, as in the boat we sail the blue Galilee beneath. It is thirteen miles long and six miles wide, but the atmosphere is so clear it seems as if I could cast a stone from beach to beach. The lake looks as though it had been let down on silver pulleys from the heavens and were a section of the sea of glass toat St. John describes as a part of the celestial landscape. Lake Galilee is a depression of six hundred feet in which the river Jordan widens and tarries a little, for the river Jordan comes in at its north side and departs from its south side; so this lake has its cradle and its grave.

and its grave.
Its white satin cradle is among the snowa its white satin cradle is among the snowa of Mount Hermon where the Jordan starts, and its sepulches is the Dead Sea into which the Jordan empties. Lake Como of Italy, Lake Geneva of Switzerland, Lake Lomond of Scotland, Lake Winnipesaukee of America are larger, but Lake Gallies is the greatest diamond that ever dropped from the finger of the clouds, and whether encamped on its banks as we were vesterlar and months.

diamond that ever dropped from the finger of the clouds, and whether encamped on its banks as we were vesterday and worshiping at its crystal aitars or wading into its waves, which make an ordinary bath solemn as a baptism, or now putting out upon its sparkling surface in a boat, it is something to talk about and pray about and sing about until the lips with which we now describe it can neither talk nor pray nor sing.

As sometimes a beautiful child in a neigh borhood has a half dozen pet names, and some of the neighbors call her by one name and others by another, so this pet lake of the planet has a profusion of names. Ask the Arab as he goes by what this sheet of water is, and he will call it Tabariveh. Ask Moses of the Old Testament, and he calls it Sea of Chinnereth. Ask Matthew, and he calls it Sea of Gennesaret. Ask John, and he calls it Sea of Tiberias. Ask Josephus and Eusebius, and they have other names ready. But to me it appears a child of the sky, a star of the hills, a rhapsody of the mountains, the baptismal bowl of the world's temple, the smile of the great God. Many kinds of fish are found in these waters, every kind of tree upon its bank, from those that grow in the torrid zone to those in the frigid, from the plain to the cedar.

Of the two hundred and thirty war ships

Of the two hundred and thirty war ships Josephus manovred on these waters—for Josephus was a warrior as well as a historian Josephus was a warrior as well as a historian —there remains not one piece of a hulk, or one patch of a canvas, or one splinter of an oar. But to return to America we never will until we have had a sail upon this inland sea. Not from a wharf, but from a beach covered with black and white pebbles, we go on board a boat of about ten or twelve tons, to be propelled partly by sail and partly by oar. The mast leans so far forward that it seems about to fall, but we find it was purposely so built, and the rope through a pulley manages to hoist and let down the sail. It is a rough boat, and as far as possible removed from a Venetian gondola or a sportsman's yacht. With a common saw and hammer and ax many of you could make a better one. Four barefooted Arabs, instead of sitting down to their oars, stand, as they always do in rowing, and pull away from shore. I in-

steaming restoratives.

Let the boat, as far as possible and not run

bringing down on Christ for permitting it the wrath of all the stock raisers of that country because of this ruining of the port country because of this ruining of the port business. You see that Satan is a spirit of bad taste. Why did he not say: "Let me go into those birds, whole flocks of which fly over Galilee?" No; that would have been too high. "Why not let me go into the sheep which wander over these hills?" No; that would have been too gentle. "Rather let me go into these swine. I want to be with the denizens of the mire. I want to associate with the inhabitants of the filth. Great! mud! I prefer bristles to wings. I would rather root than fly. I like snout better that wing."

wing."
Infidelity scoffs at the idea that those swing should have run into the lake. But it was quite natural that under the heat and burnquite natural that under the heat and burning of that demoniac possession they would start for the water to get cooled off. Would that all the swine thus possessed had plunged to the same drowning, for this day the descendants of some of those porcine creatures retain the demons, and as the devils were cast out of man into them they now afflict the hu uan race with the devils of scrofula, that comes from eating the unclean meat! The healthiest people on earth are the Israelite, because they follow the bill of fare which God in the book of Leviticus gave to the human race, and our bill of fare which God in the book of Leviticus gave to the human race, and our splendid French Dr. Pasteur and our glorious German Dr. Koch may go on with their good work of kining parasites in the human system; but until the world corrects its diet, and goes back to the divine regulation at the beginning, the human race will continue to be possessed of the devils of microbe and parasits. But I did not mean to cross over to the eastern side of Lake Talilee even in discussion.

to cross over to the eastern side of Lake Falilee even in discussion.

Pull away, ye Arab oarsmen! And we some along the shore near by which stand great precipices of brown and red and gray limestone crowned by basalt, in the sides of which are vast caverns, sometimes the house of honest shepherds, and sometimes the house of honest shepherds, and sometimes the dwelling place of pigeous and vultures and eagles. During one of Herod's wars his ensures hid in these mountain caverns and the sides were too steep for Herod's army to descent, and the attempt to climb in the face of armed men would have called down extermination. So Herod had great cages of wood, ironbound, made and filled them with soldiers and let them down from the top of the precipices until they gave signal that they were level with the caverns, and then from these cages they stepped out to the mouth of the caverns, and having set enough grass and wood on fire to fill the caverns with smoke and strangulation, the hilden people would come forth to die; and if not coming forth voluntarily Herod's men would pull them out with long iron hooks, and Josephus says that one father, rather than submit to the attacking army flung his wife and seven children down the precipice and then leaped after them to his own death.

Now, ye Araboarsmen, row on with swifter stroke, for we want before noon to land

Now, ye Araboarsmen, row on with swifter stroke, for we want before noon to land er stroke, for we want before noon to land at Capernaum, the three years' home of Jesus. But before arrival there we are to have a new experience. The lake that had been a smooth surface begins to break up into roughness. The air, which all the morning made our sail almost useiess, suldenly takes hold of our boat with a grip astonisting, and our poor craft begins to roll and sitch and tumble, and in five minutes we pass from a calm to violence. The contour of this lake among the hills is an invitation to hurricanes. I used to wonder why it was that on so limited a sheet of water a bestormed boat in Christ's time did not put back to shore when a hurricane was coming.

whiling for their turn to teep into the steaming restoratives. Been the special to the sight for their turn to teep into the steaming restoratives are possible and not rue aground, hug the western above of the last lists we may see the city of Tiberiac, once a few most and fallen pillars and potenta, and here and filter a broken and shatered, and here a broken and reigned with an opelence and pour and the state of the black of the b

As they gather at the evening meal what gladness on all the countenances in that home at Capernaum! The mother, Joanna. home at Capernaum! The mother, Joanna, has not had sleep for many nights, and she now falls off into delightful slumber. The father, Chuza, the Herodian courtier, worn out with anxiety as well as by the rapid fourney to and from Cana, is soon in restful unconsciousness. Joanna was a Christian before, but I warrant she was more of a Christian afterward. Did the father Chuza accept the Christ who had cured his boy? Is there in all the earth a parent so ungrate. is there in all the earth a parent so ungrate-lul for the convalescence or restoration of an imperiled child as not to go into a room and kneel down and make surrender to the

and kneel down and make surrender to the almighty love that came to the rescue?

The mightlest agency in the universe is prayer, and it turns even the Almighty. It decides the destinies of individuals, families and nations. During our sad civil war a gentleman was a guest at the White House in Washington, and he gives this incident. He says: "I had been spending three weeks in the White House with Mr. Lincoln as his guest. One night—it was just after the betguest. One night—it was just after the bat-tle of Bull Run—I was restless and could not sleep. I was repeating the part which I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn when I heard low toness proceeding from a private room where the proceeding from a private room where the president slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible.

"The light was turned low in the room.

"The light was turned low in the room. His back was turned toward me. For a monet I was silent as I stood looking in an azement and wonder. Then he cried out in tones so pitiful and sorrowful: 'Oh, Thou dod that heard Solomon in the night when he prayed for wisdom, hear me! I cannot ead this people, I cannot guide the affairs of this nation without Thy help. I am poor an i weak and sinful. Oh, God, who didst hear solomon when he cridd for wisdom, hear me and save the nation?" You see we don't need to go back to Bible times for evidence that prayer is heard and answered. prayer is heard and answered.

But some one may say that Christ at Caparnaum healed that courtier's chill, yet would not have done it for one in humble life. Why, in that very Caparnaum de did the same thing for a dying slave belonging to the man who hall make a present to the court of which Jesus was pastor, the synchrone the church of which Jesus was pastor, the synchrone the church of the church of the church of the synchrone the church of the ch town of the church of which Jesus was pastor, the synagogue among whose ruins I tolay leap from fragment to fragment. This
was the cure of a Roman soldier's slave,
whose only acknowledged rights were the
wishes of his owner. And none are now so
suslaved or so humble or so sick or so sinful
but the all-sympathetic Christ is ready to
seep them, ready to cure them, ready to
smancipate them. Hear it! Pardon for all.
Mercy for all. Help for all. Comfort for
all. Heaven for all. Oh, this lake Galilee!
What a refreshment for Christ it must have
been after sympathizing with the sick, and been after sympathizing with the sick, and raising the dead, and preaching to the multiaising the dead, and prescring to the three mides all day long to come down on these banks in the night time, and feel the cool air of the sea on His hot face, and look up to the stars, the lighted lamps around the heavenly palaces from which He had descended!

All heaven and eart; were still: from the aigh post.

All heaven and carth were still—though not in sleep.

But breathless, as we grow when feeling most.

seems about to fall, but we find it was purposely so built, and the rope through a pulley manages to hoist and let down the sail. It is a rough boat, and as far as possible removed from a Venetian gondola or a sportsman's yacht. With a common saw and hammer and ax many of you could make a better one. Four barefooted Arabe, instead of sitting down to their oars, stand, as they always do in rowing, and pull away from shore. I insist on helping, for there is nothing more exhilarating to me than rowing, but I soon have enough of the clumsy oars and the awkward attempt at wielding them while in standing posture.

We put our overcoats and shawls on a small deck in the stern of the boat, the very kind of a deck where Christ lay on a fisher-man's coat when of old a tempest pounced upon the fishing smack of the affrighted disciples. Ospreys and wild ducks and king-fishers fly overhead or dip their wings into the lake, mistaking it for a fragment of the lake, mistaking it for a fragment of the lake was in the stern of the lake, mistaking it for a fragment of the lake was in the stern of the lake, mistaking it for a fragment of the lake, mistaking it for a fragment of the lake was at the lake in tumble, and in five minutes we pass from a calm to violence. The contour of the like san invitation to what a minute swe pass from a calm to violence. The contour "But, says some one, "why was it that calm tumble, and in five minutes we pass from a calm to violence. The contour "But, says some one, "why was it that tumble, and in five minutes we pass from a calm to violence and in five minutes we pass from a calm to violence and in five minutes we pass from a calm to violence to roll and tumble, and in five minutes we pass from a calm to violence and in five minutes we pass from a calm to violence and in five minutes we pass from a calm to violence and in five minutes we pass from a calm to violence and in tumble, and in five minutes we pass from a calm to violence and in tumble, and in five minutes we could to wonder why it was a

man's coat when of old a tempest pounced upon the fishing smack of the affrighted disciples. Ospreys and wild ducks and king fishers fly overbad or dip their wings into the lake, mistaking it for a fragment of fallen sky. Can it be that those Bible stories about sudden storms on this lake are true? Is it possible that a sea of such seeming placidity of temper could ever rise and rage at the heavens? It does not seem as if this happy family of elements could have ever had a falling out, and the water strike at the clouds and the clouds strike at the water. Full away, oarsmen! On our right bank are the hot sulphur batis, so not they are scalling, and the waters must cool off a long while before hand or foot can endure their temperature. Volcances have been boiling these waters for centuries. Four springs roll their resources into two great swimming reservoirs. King Herod here tried to baths off the results of his excesses, and Pliny and Josephus describe the spurtings out of these volcanic heats, and Jostua and Moses knew about them, and this moment long lines of pilgrims from all parts of the earth are watting for their turn to step into the steaming resorvoirties.

But our Bible was closed now, and it was a much as we could do to hold fast and wish under the fast and wish on the lake we sail to day shood hor intrease in violence the follow.

Birst five, and whe had been still at their merey.

Josephus describe the spurings out of the earth of old to-day safely landed our party. In the clouds and the clouds strike at the water.

Full away, oarsmen! On our right bank are the hot sulphur batis, so not they are scalling, and the waters for centuries. Four springs roll their resources into two great swimming reservoirs. King Herod here tried to baths off the earth and off the earth of the safely and gain the heavenly harbor. Belay had so and the waters of the earth are walter for their turn to step into the stage of the earth of the safely and gain the heavenly harbor. Belay had for the lake we sail to-day stored to

Upon those sea fights looked Vespasian and Titus and Trajan and whole empires. From one of these naval encounters so many of the dead floated to the beach they could

sarthly lute, or by angelic fingers on seraphic

arps;

It is not that the wild gazelle
Comes down to drink thy tide.
But He that was pierced to save from hell
Oft wandered by thy side.
Graceful around thee the mountains meet,
Thou calm, reposing sea:
But ah! far more, the beautiful feet
Of Jesus walked o'er thee.
O Saviour! gone to God's right hand,
Yet the same Saviour still.
Graved on Thy heart is this lovely strand
And every fragrant hill.

How to Entertain.

The art of entertaining lies largely in not entertaining too much. The tact to leave a guest free to follow his own devices, and yet to feel that he is sur-rounded by delicate thoughtfulness for his welfare, is a very desirable gift, but is one, too, that can be to a great extent cultivated. If a guest finds an earthly paradise in the library, and loves to sit and read or write, and browse among books quite at his own sweet will, it is not the part of tact to drag him out to play lawn tennis or croquet. If he is not a pedestrian by nature or grace, it is the reverse of entertainment to invite him on long walks, however interesting the scenery or pleasant the object. On the other hand, the guest, too, may well cultivate a reasonable inde-pendence, and, if he has little private fads and desires, carry them out harmlessly, without impressing his enter-tainers into service. He may like to go to a certain church, or go to an early service, or make a call, or attend a lec-ture, or a dozen other things in which the hostess feels no real interest; and if she accompany her guest it is merely for courtesy, and very likely at the cost of some inconvenience. There is no reason why the visitor should not pursue his own way in these personal He went in to abide with them (29). tastes, so far as can be done without ab There am I in the midst of them (Matt. senting himself conspicuously fromtheguest will enjoy each other's company separation. A guest definitely invited Christ in you, the hope of glory (Col. for a definite period has every reason to 1:27).
feel his welcome assured; to feel that II. Jesus Recognized: his presence is a joy to his hostess, else, indeed, why should she have solicited it? This entente cordial taken for He was known of them in the breaking granted, the minor details will easily of the bread (Luke 24:35). adjust themselves, and will fall out all the better for mutual freedom. The guest will be put at his entire ease to see that his presence is not interfering at all with the natural life and daily demands of his hostess; to feel that she pays him the compliment of believing him a rational being, full of his own resources, and not in the least dependent on her constant personal presence. The most delightful thing in the world is to establish one's friends in one's home, and see that the guest is supplied with every comfort, and surrounded with all due attention, and then enjoy the mutual freedom of easy intercourse, together when mutually convenient, or apart when most convenient, each, meanwhile, feeling the charming sense of the near pres nee and close sympathy .- Exchange.

Un Window-Cleaning.

HE cleaning of windows seems to be a very easy matter, yet many housewives would prefer to do any other part of the house-cleaning that this; so, as a few general hints towards lightening this labor, we may say, never begin this work until all the paint is cleaned, but more especially that part about the windows. If the window-glass be done first, it is almost impossible to wash the paint round it without smearing the

Never wash windows on a damp day. although a cloudy one is not objection-able for work. A bright, clear, sunny day is the best, choosing that part of it when the windows are in the shade. Windows washed while the sun is on them are sure to be streaky, no matter how well they may be done, for the sun dries them more quickly than they can be wiped, and consequently the water dries just as it is put on by the washcloth. Always dust the windows thoroughly both inside and outside before beginning to wash them. Use small, dry paint-brushes to get into crevices and corners when dusting. Wash the inside of the window first, and it will be much easier to detect any defect

when doing the outside. Take as much clear water as desired, but have it as warm as it can be conveniently used without parboiling the hands, and add to it enough carbonate of ammonia to soften it. With a soft cloth that is free from lint wash each pane of glass thoroughly, using a small pointed stick with a cloth on it to go into the corners. Use old cotton to wipe with, and dry each pane immediately after washing. Where the water is quite hot, if the glass be not wiped immediately, it will dry so that it will

have to be re-washed ere wiping.

Where the ammonia is not convenient, use clear water, and never on any account use soap of any kind, if you want your glass to be clear. After washing in clear water, a nice polish may be obtained by rubbing the glass with tissue-paper; but where ammonia is used, the latter gives a nice gloss without any extra work. Baking-soda on a damp cloth is said to be piece to on a damp cloth is said to be nice to give the windows a good polish. Cleaning windows with a cloth wet with kerosene is recommended by some for the same purpose.

How Esquimaux Keep Tab.

When an Esquimaux baby is born a bag of skins is fashioned for its sole use, and in it a record of its age is kept forever after. Into this bag a little bone is put once every year, and it is considered a kind of sacrilege either to take out or put in a bone except at the proper time. The year is reckoned from the time the person first sees the sun appear upon the horizon—for that luminary is not a daily visitor in the land of the frozen north. Four long months of continued night, lighted only by the stars and moon; four months of by the stars and moon; four months of daylight, without rest from the blind-ing sun; two months of glimmering twilight before and two after the coming of the sun make up the Arctic year.

They have no register of notation of time, nor routine of daily life as we understand it. They cat when they are hungry and sleep when they are sleepy.—St. Nicholas.

See my hands and my feet, that it is I myself (39).

Reach hither thy finger, and see my hands (John 20: 27).

Beach hitier thy hand, and put it into my side (John 20: 27).

SUNDAY SCHOOL LESSON. SUNDAY, DECEMBER 14, 1830. lesus Made Known.

LESSON TEXT. (Luke 24: 28-43. Memory verses: 36-40.)

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 Resurrection Demonstrated.

1. To Two Disciples, vs. LESSON OUTLINE: 28 32.
2 To Simon Peter, vs. 33.35.
3 To The Apostles, vs. 36.43.

GOLDEN TEXT: And their eyes were opened, and they knew him.-Lake

DAILY HOME READINGS : M.-Luke 24 : 28-43. The Son's resurrection demonstrated. T .- Mark 16 : 1-20. The resurrect on story. W .- John 20: 19-29. John's paral-

lel story. T-1 Cor. 15: 2-20. Paul's story of the resurrection. F.—1 Pet. 1:1-9. Peter's joy in the resurrection. S .- 1 John 1: 1-10. John's joy in the risen Jesus. S. -Acts 17: 16-34. Preaching the

LESSON ANALYSIS. I. DEMONSTRATED TO TWO DISCIPLES. I. Jesus Present:

resurrection.

household circle, and both hostess and Lo, I am with you alway, even unto the end (Matt. 28:20). all the better by treating them elves to intervals and interludes of solitude or abide (John 4:40).

There eyes were opened, and they knew him (31).

of the bread (Luke 24:35). Thomas answered, ... My Lord and my God (John 20: 28. That disciple...saith unto Peter, It is the Lord (John 21:7). I know him whom I have believed (2 them. Tim. 1:12).

III. Blessings Bestowed. Was not our heart burning within us, while he spake? (82). He lifted up his hands, and blessed them (Luke 24: 50). They....returned to Jerusalem with great joy (Luke 24: 52).

Blessed . . . with every spiritual blessing in Christ (Eph. 1: 3). Blessed are they which are bidden to the marriage supper of the Lamb (Rev. 19: 9).

further." (1) Testing their interest; (2) Awakening their desires; (3) Evoking their request. 2. "Abide with us." (1) The hos's; (2) The guest; (3) The abode; (4)

The invitation. knew him." (1) Closed eyes and ignorance; (2) Opened eyes and knowledge.—(1) Closed eyes; (2) Ignorance; (3) Perplexity; (4) Openel eyes; (5) Knowledge; (6)

II. DEMONSTRATED TO SIMON PETER. I. The Apostolic Company: The eleven, and them that were

with them (33). Them that had been with him (Mark 16: 10). His disciples were within, and Thomas with them (John 20: 26). Peter stood up in the midst of the brethren (Acts 1: 15). Being let go, they came to their own

company (Acts 4: 23). II. The Glad Story: Saying, the Lord is risen indeed (84). Go quickly, and tell his disciples, He is risen (Matt. 28: 7). He is not here, but is risen (Luke 24:

Mary ... telleth the disciples, I have seen the Lord (John 20: 18). Now hath Christ been raised from the dead (1 Cor. 15: 20). III. The Assuring Sight: The Lord....hath appeared to Simon

He appeared to Cephas (1 Cor. 15: 5). A living hope by the resurrection of Jesus (1 Pet. 1:3). Put to death in the flesh, but quickened in the spirit (1 Pet. 3: 18).

We were eyewitnesses of his majesty (2 Pet. 1: 16). i. "They rose up that very hour, and returned to Jerusalem." (1) Animated by a new assurance; (2) Bearing a glad message; (3) Seeking a sympathetic company. "The Lord is risen indeed."

From the confines of the grave; (2) By the power of the Almighty; (3) Despite the opposition of enemies;
(4) For the comfort of the saints. "They rehearsed the things that happened in the way." (1) The weary walk; (2) The sad conversa-

tion; (3) The strange companion; (4) The lucid exposition. III. DEMONSTRATED TO THE APOSTLES. I. The Lord Appears: He himself stood in the midst of

them (36). He was manifested unto the eleven themselves (Mark 16; 14). esus came and stood in the midst (John 20: 19). esus cometh, the doors being shut (John 20: 26).

Then to the twelve (1 Cor. 15: 5). II. Fears Dispelled: Why are ye troubled? and wherefore do reasonings arise? (38).

Be of good cheer; it is I; be not afraid
(Matt. 14: 27):

Fear not ye: for I know that ye seek Jesus (Matt. 28: 5). Year not, little flock (Luke 12: 32). sus....saith unto them, Peace be unto you (John 20 ! 19). III. Demonstration Granted:

He also shewed himself alive. . . by many proofs (Acts 1:3) Which we beheld, and our hands

huadled (1 John 1:1). 1. "Peace be unto you." (1) The speaker; (2) The salutation; (3) The result.—(1) Peace from the Lord; (2) Peace for the disciples.

2. "It is I myself." (1) The startling

2. "It is I myself." (1) The starting appearance; (2) The natural doubts; (3) The comforting assurance.
3. "They still disbelleved for joy, and wondered." (1) Joy; (2) District (2) Wonder. belief; (3) Wonder.

LESSON BIBLE READING THE LO D'S RESURRECTION. To be held in remembrance (2 Tim.

To be diligently studied (Phil. 3:10). Begets lively hope (1 Pet. 1:3, 21). An emblem of the new birth (Rom. 6: 4; Col. 2:12). A pledge of our resurrection (Acts 26 : 23; 1 Cor. 15: 20, 23). The type of our resurrection (1 Cor. 15:49; Phil. 3:21).

Fundamental to the gospel (1 Cor. 15: 14, 15). An assurance of the judgment (Acta 17:31).

LESSON SURROUNDINGS. INTERVENING EVENTS .- No intervening events are recorded. The narrative of Luke is continuous. PLACE.—At the villiage of Emmaus, the site of which has been already dis-

cussed, and in Jersalem. Time.—During the evening of Sunday, the 17th of Nisan, 783 A. U. C.; that is, April 9, A. D. 30. The meal at Emmaus was probably just before sua-down, and the return to Jerusalem ec-

cupied at least two hours. Persons. - Our Lord; two disciples Cleopas and another); the eleven and

Incidents .- The two disciples and Jesus approach Emmaus; the former urge the latter to remain with them; at the meal Jesus breaks the bread, and is recognized by the disciples; he vanishes, and they ta'k of the effect of his words; they at once return to Jerusalem, and, meeting the eleven and others, are told of the appearance to Simon; they tell of the appearance to them; Jesus again appears, but they are all affrighted; he reasons with them, and shows his hands and his feet; they still wonder, and he asks for something to eat, and partakes of food before

PARALLEL PASSAGES .- Mark 16: 12-14 (possibly more of Mark 16 refers to the same interview); John 20:19-23comp. 1 Cor. 15:5.

> A Wise Cirl. ELLA HIGGINSON.

"You see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly: "I'm poor—only a thousand a year, dear—and we shall have to struggle to get slong at first-" 1. "He made as though he would go

"I don't mind that in the least," she interrupted, stoutly, rubbing her cheek softly against his hand. "And," he pursued, having graciously allowed her interruption, "we shall have to come down to strict economy.

But if you can only manage as my mother does, we shall pull through "And how does your mother manage, dear?' she asked, smiling-but very happily-at the notion of the mother-

in-law cropping out already. "I don't know," replied the lover. radiantly; "but she always manages to have everything neat and cheerful, and something delicious to eat; and she does it all herself, you know! So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see, when a woman is always hiring her laundry work done, and her gowns and bonne's made, and her scrubbing and stove-blacking done, and all that sort of thing-why, it just walks

breath away." The young woman looked for a mo-ment as if her breath was also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she det rmined to learn a few things of John's mother and so went to her for a long visit, the next day. Upon the termination of this visit, one fine morning John received, to his blank amazement a little package containing his engagement ring, accompanied by the following letter:

into a man's income, and takes his

"I have learned how your mother manages, and I am going to explain it to you, since you have confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a nurse, a kitchen gardener, and a general slave for a family of five. She works from five in the morning until ten at night; and I a'most wept when I kissed her hand, it was so hard and wrinkled, and corded and unkissed. When I saw her polishing the stoves, carrying big buckets of water and great armfu's of wood, often splitting the latter, I asked her why John didn't do such things for her why John ting the latter, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked her why the angels didn t come down and scrub for her. 'Why —John'—she said, in a trembling, bewildered way. 'he works in the office wildered way—'he works in the office from nine until four o clock, you know from nine until four o'clock, you know and when he comes home he is very tired, or else—or else—he goes down town. Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the wood; if she must scrub, he must carry the if she must scrub, he must carry the water; if she must make butter, he must also milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an 'excellent manager.' I do not care for such a reputation, unless my husband earned the name also; and husband earned the name also; and judging from your lack of consideration for your mother, I am quite sure that you are not the man I thought you were, or one I should care to marry. 'As the son is, the husband is,' is a safe and happy rule to follow.'

So the letter closed, and John pondered, and he is pondering vet.—

Woman's Column.