The Brooklyn Divine's Sunday Sermon.

Sunject: What Were We Made For.1

TEXT: "To this end was I born."-John

After Pilate had suicided, tradition says After Pilate had suicided, tradition says that his body was thrown into the Tiber, and such storms ensued on and about that river that his body was taken out and thrown into the Rhone, and similar disturbances swept that river and its banks. Then the body was taken out and removed to Lausanne and put into a deeper pool, which immediately became the centre of similar atmospheric and aqueous disturbances. Though these are fanciful and false traditions, they show the execration with which the world looked upon Pilate. It was before this man when he was in full life and power that Christ was arraigned as was before this man when he was in full life and power that Christ was arraigned as in a court of oyer and terminer. Pilate said to his prisoner, "Art Thou a king, then?" and Jesus answered, "To this end was I born." Sure enough, although all earth and hell arose to keep Him down, He is to-day earth and king of heaven. "To this end was I born." That is what He came for and that was what He accomplished. was what He accomplished.

By the time a child reaches ten years of age the parents begin to discover that child's flestiny; but by the time he or she reaches fifteen years of age the question is on the child's lips: "What am I to be? What am I going to be? What was I made for?" It is a sensible and righteous question, and the routh ought to keep on asking it until it is to fully answered that the young man or the young woman can say with as much truth as its author, though on a less expansive scale, "To this end was I born."

There is too much divine skill shown in the physical, mental and moral constitution of the ordinary human being to suppose that he was constructed without any divine pursose. If you take me out on some vast plain and show me a pillared temple surmounted by dome like St. Peter's, and having a floor of precious stones, and arches that must have axed the brain of the greatest draftsman to lesign, and walls scrolled and niched and paneled and wain scoted and painted, and I should ask you what this building was put up for, and you answered, "For nothing at all," how could I believe you?

And it is impossible for me to believe that iny ordinary human being who has in his nuscular, nervous and cerebral organization nore wonders than Christopher Wren lifted in St. Paul's, or Phidias ever chiseled on the Accordis and built in such Acropolis, and built in such a way that it shall last long after St. Paul's cathedral is as much a ruin as the Parthenon—that such a being was constructed for no purpose, and b execute no mission, and without any dirine intention toward some end. The object if this sermon is to help you to find out what you are made for, and help you to find your iphere, and assist you in that condition where you can say with certainty and emphasis and nthusiasm and triumph, "To this end was I

First, I discharge you from all responsiillity for most of your environments. You are not responsible for your parentage or prandparentage. You are not responsible or any of the cranks that may have lived n your ancestral line, and who a hundred fears before you were born may have livel style of life that more or less affects you tolay. You are not responsible for the fact that your temperament is sanguine or melantholic or bilious or lymphatic or nervous. Neither are you responsible for the place of your nativity, among the granite hills of New England, or the cotton plantations of Louisiana, or on the banks of the Clyde, or he Dnieper, or the Shannon, or the Seine. Neither are you responsible for the religion aught in your father's house, nor the irreigion. Do not bother yourself about what you cannot help, or about circumstances hat you did not decree.

Take things as they are and decide the question so that you shall be able safely to my, "To this end was I born." How will you decide it? By direct application to the only Being in the universe who is competent tell you-the Lord Almighty. Do you an tell? Because He can see everything beween your cradle and your grave, though the grave beeighty years off. And, besides that, He is the only Being who can see what has een happening for the last five hunfred years in your ancestral line and for sands of years clear back to Adam, and here is not one person in all that ancestral ine of six thousand years but has somehow affected your character, and even old Adam timself will sometimes turn up in your dis-position. The only being who can take all hings that pertain to you into consideration a God, and He is the one you can ask. Life

s so short we have no time to experiment with occupation; and professions. The reason we have so many dead failures is that parents decide for children what they shall do, or children themselves, wrought on by some whim or fancy, decide for them-elves without any imploration of divine guidance. So we have now in pulpits men naking sermons who ought to be in blackunith shops making plowshares, and we have in the law those who instead of ruining the ases of their clients ought to be pounding the lasts, and doctors who are the worst aindrances to their patients' convalescence, and artists trying to paint landscapes who night to be whitewashing board fences. While there are others making bricks who sught to be remodeling constitutions, or shoving planes who ought to be transforming literatures. Ask God about what worldly business you shall undertake until you are o positive you can in earnestness smite your hand on your plow handle, or your carpen-ler's bench, or your Blackstone's "Commen-taries," or your medical dictionary, or your Dr. Dick's "Didactic Theology," saying, "For this end was I born."

There are children who early devalop nat-iral affinities for certain styles of work. When the father of the astronomer Forbes was going to London he asked his children what present he should bring each one of them. The boy who was to be an astronomer called out, "Bring me a telescope?" And there are children whom you find all by themselves drawing on their slates, or on paper, ships or houses or birds, and you know they are to be draftsmen or artists of some kind. And you find others cyphering out difficult problems with rare interest and suc-cess, and you know they are to be mathematicians. And others making wheels and strange contrivances, and you know they are going to be machinists. And others are found experimenting with hoe and plow and sickle, and you know they will be farmers. And others are always swapping jackknives or balls or bats and making something by the bargain, and they are going to be mer-

When Abbe de Rance had so advanced in when Aobe de Rance had so advanced in studying Greek that he could translate Anacreon at twelve years of age, there was no doubt left that he was intended for a scholar. But in almost every lad there comes a times when he does not know what he was made for, and his parents do not know, and it is a crisis that God only can decide. Then there are those born for some decide. Then there are those born for some especial work, and their fitness does not develop until quite late. When Philip Doddridge, whose sermons and books have harvested uncounted souls for glory, began to study the ministry, Dr. Calamy, one of the wiscest and best men, advised him to turn his thoughts to some other work. Isaac Barrow, an eminent clergyman and Christian scientist—his books standard now, thought he had been dead over two hundred years—was the disheartenment of his father, who uses to say that if it pleased God to take any elhis children away he hoped it might be his son Isaac. So some of those who have been characterized for their stupidity in boyhood or girlhood have turned out the mighties benefactors or benefactresses of the human race.

to do, and He is the One to ask. And let all parents and all schools and all universities and all colleges recognize this, and a large number of those who spent their best years in stumbling about among businesses and occupations, now trying this and now trying that, and failing in all, would be able to go ahead with a definite, decided and tremendous purpose saying, "To this end was I born."

But my subject now mounts into the momentous. Let me say that you are made for usefulness and heaven. I judge this from the way you are built. You go into a shop where there is only one wheel turning and that that by a workman's foot on a treadie, and say to yourself, "Here is some-thing good being done, yet on a small scale;" but if you go into a factory covering scale; but if you go into a factory covering many acres, and you find thousands of bands pulling on thousands of wheels, and shuttles flying, and the whole scene bewildering with activities, driven by water, or steam, or electric power, you conclude that the factory was put up to do great work and on a wast scale. Now, I look at you, and if I should find that you had only one faculty of body, only one muscle, only one nerve if body, only one muscle, only one nerve, if you could see but could not bear, or could hear and not see, if you had the use of only one foot or one hand, and, as to your higher

and not or one hand, and, as to your higher acture, if you had only one mental faculty, and you had memory but no judgment, or judgment but no will, and if you had a soul with only one capacity, I would say not much is expected of you.

But stand up, O man, let me look you quarely in the face! Eves capable of seeing everything. Ears capable of hearing everything. Hands capable of grasping everything. Mind with more wheels than any factory ever turned, more power than only factory ever turned, more power than Corliss engine ever moved. A soul that will putlive all the universe, except heaven, and would outlive all heaven if the life of other mmortals were a moment short of the ternal. Now, what has the world a right to expect from you? What has Go a right to demand of you? God is the greatest of conomists in the universe, and He makes aothing uselessly, and for what purpose did de build your body, mind and soul as they

There are only two beings in the universe race are only two beings in the universe who can salver that question. The angels lo not know. The schools do not know. Four kindred cannot certainly know. God mows, and you ought to know. A factory unning at an expense of \$500,000 a year, and turning out goods worth seventy cents. year would not be such an incongruity s you, O man, with such semi-infinite quipment doing nothing, or next to nothing, in the way of use uness. "What shall do?" you ask. My brethren, my sisters, do not ask me. Ask God.

There's some path of Christian usefulness pen. It may be a rough path, or it may be smooth path a long as hore, where

smooth path, a long path or a short path.
t may be on a mount of conspicuity or in a alley unobserved, but it is a path on which you can start with such faith and uch satisfaction and such certainty that ou can cry out in the face of arth and hell and heaven, "To this end was born." Do not wait for extraordinary qualifications. Philip the Conqueror gained us greatest victories seated on a mule, and I you wait for some capari-one! Bucepnalus or ite into the condict you will never get nto the world wile fight at all. Sampson lew the Lord's enemies with the jawbone of he studiest beast created. Shampar slew ix hundred of the Lord's enemies with an agoad. Under God spittle cured toe bini aan's eyes in the New Testaments.ory. Take Il the faculty you have an isay: "J Lord. Il the faculty you have and say: ") Lord, ere is what I have. Show me the field and ack me up by omnigotent power. Anythere, anyhow, any time for God."

Two men riding on norsecoack came to a rough to water the norses. While the lorses were irinking one of the men said to he other a few words about the value of the oul, and then they rode away, and in oppo-its directions. But the words uttered were he salvation of the one to whom they were ttered, and he became the Rev. Mr. Chamries in heathen lands, for years wondering who did for him the Coristian kindness, and ot finding out until, in a buntle of books Brainerd Taylor and a picture of him and he missionary recogn zed the face in that look as the man wao at the watering trough or horses, had said the thing toat saved as What opportunities you have nad in past. What opportunities you have

oon, and go in and confort that young nother who lost her babe last sum aer. Put your hat, oh, man, an go over and see bat merchant who was compelled yesterday o make an assignment, and tell him of the veriasting riches remaining for all those the serve the Lord. Can you sing? Go and ing for that man who cannot get well, and ou will help him into heaven. Let it be our brain, your tongue, your eyes, your ars, your heart, your lungs, your hands, our feet, your body, your mind, your soul, our life, your death, your time, your eterity for God, realing in your soul, "To this nd was I born."

It may be helpful to some if I recite my wn experience in this regard. I started for he law without asking any divine direction. consulted my own tastes. I like i lawyers and courtrooms and juiges and juries, and reveled in hearing the Freinghuysens and he Bradleys of the New Jersey bar, and as assistant of the county clerk, at sixteen rears of age, I searched titles, naturalized oreigners, recorded deeds, received the conession of judgments, swore witnesses and uries and grand juries. But after awhile I elt a call to the Gospel ministry and entered t, and I felt some satisfaction in the work. Sut one summer, when I was resting at Sharon Springs, and while seated in the park of that village, I said to myself, "If I have in especial work to do in the world I ought o find it out now," and with that determin-tion I prayed as I had never before prayed, and got the divine direction, and wrote it lown in my memorandum book, and I saw ny life work then as plainly as I see it now.

Oh, do not be satisfied with general directions. Get specific directions. Do not shoot it random Take aim and fire. Concentrations. rate. Napoleon's success in battle came rom his theory of breaking through the memy's ranks at one point, not trying to neet the whole line of the enemy's force by similar force. One reason why he lost Waterloo was because he did not work his seual theory, and spread his force out over a wide range. Oh, Christian man, oh, Chrisian woman, break through somewhere. Not a general engagement for God, but a particular engagement, and made in answer to prayer. If there are sixteen hundred nillion people in the world, then there are dxteen hundred million different missions to hillil, different styles of work to do, different orbits in which to revolve, and if you do not get the divine direction there are at least afteen hundred and ninety-nine million possbilities that you will make a mistake. On rour knees before God get the matter settled so that you can firmly say, "To this end was [ born."

And now I come to the climacteric consideration. As near as I can tell, you were built for a happy eternity, all the disasters which have happened to your nature to be overcome by the blood of the Lamb if you will heartly accept that Christiy arrangement. We are all rejoiced at the increase of human longevity. People live, as near as I can observe, about ten years longer than they used to. The modern doctors do not bleed their patients on all occasions as did the former doctors. In those times if a man had a fever they bled him, if he had consumption they bled him, if he had consumption they bled him, if he had rheumatism they bled him, and if they could not make out exactly what was the matter they bled him. Olden time philebotomy was death's coadjutor, All this has changed.

From the way I see people skipping about at eighty years of age, I conclude that life insurance companies will have to change their table of risks, and charge a man no more premium at seventy than they used to do when he was sixty, and no more premium And now I come to the climacteric con-

more premium at seventy than they are to when he was sixty, and no more premium at fifty than when he was forty. By the advancement of medical science and the wider acquaintance with the laws of health, and health that pennis know better how ke

take care of themselves, human life is prolonged. But do you realize what, after all, is the brevity of our earthly state? In the times when people lived seven and eight hundred years, the patriarch Jacob said that

his years were few.

Looking at the life of the youngest person in this assembly and supposing he lived to be a nonagenarian, how short the time and soon gone, while banked up in front of us in an eternity so vast that arithmetic has not figures enough to express its length or height. For a happy eternity you were born unless you run yourself against the divine intentions. If standing in your presence my eye should fall upon the feeblest soul here as that soul will appear when the world lets it up, and heaven entrances it, I suppose I would be so overpowered that 1 should drop down

You have examined the family Bible and explored the family records, and you may have daguerrectypes of some of the kindred of previous generations, you have had photographs taken of what you were in boyhood or girlhood, and what you were ten years later, and it is very interesting to any one to be able to look back upon pictures of what he was ten or twenty or thirty years ago; but have you ever had a picture taken of what you may be and what you will be if you seek after God an't feel the Spirit's regenerating power? Where shall I plant the samera to take the picture? I plant it on this platform. I direct it toward you. Sit still or stand still while I take the picture. There's the picture of the picture. It shall be an instantaneous picture. There! I have it. It is done. You can see the picture in its imperfect state and get some idea of what it will be when thoroughly de-

veloped. There is your resurrected body, so brildant that the noonday sun is a patch of mid-night compared with it. There is your soul, so pure that all the forces of diabolism could not spot it with an imperfection. There is your being, so mighty and so swift that light from heaven to Mercury or Mars or Jupiter and back again to heaven would not weary you, and a world on each shoulder would not crush you. An eye that shall never shed a tear. An energy that shall never feel a fatigue. A blow that shall never throb with pain. You are young again, though you died of decrepitude. You are well again, though you coughed or shivered yourself into the tomb. Your svery day associates are the apostles and prophets, and martyrs, and most exalted souls, masculine or feminine, of all the canonics. The Archangel to you no embarrassment. God Hims-if your present and everlasting joy. That is an instantaneous picture of what you may be, and what I am sure some of you will be. If you realize that it is an imperfect picture, my apology is what the apostle John said, weary you, and a world on each shoulder my apology is what the apostle John said, "It doth not yet appear what we shall be."
"To this end was I born." If I did not think so I would be overwhelmed with

nelancholy.

The world does very well for a little while, sighty, or a hundred or a hundred and fifty rears, and I think that human longevity nay yet be improved up to that prolonga-iion, for now there is so little room between nur craile and our grave we cannot accomplish much, but who would want to dwell n this world for all eternity! Some think his earth will finally be turned into a heaven. Perhaps it may, but it would have to undergo radical repairs, and through diminations and evolutions and exceptions. diminations and evolutions and revolutions and transfor nations in inite, to make it de-

drable for eternal residence.

All the east winds would have to become west winds, and all the winters changed to princtines, and the volcanoes extinguished, ini the oceans chained to their beis, and the epidemics forbidden entrance, and the world so fixed up that I think it would take nore to repair this old world than to make in entirely new one. But I must say I do not care where heaven is if we can only get there, whether a garden zed America, or an imparatised Europe, or a world central to the whose universe. "To this end was I form." If each one of us could say that we would go with faces shoung and hopes extilarant amid earth's worst misfortunes and Only a little while and then the acture. Only a little while and then the Only a little while and then the

In the Seventeenth century all Europe was hreatened with a wave of Asiatic barbaris a, and Vienna was especially bestered. The and Vienna was especially beserved. The touid save the city from being overwhemed inless the king of Polan i, John Sobieski, to he past. What opportunities you have in less the king of Polan i, John Sobieski, to tow. What opportunities you will have in he had sent for help, should, with his army, come down for the relie; and his army, come down for the relie; rom every roof and tower the inhabitants of Vienna watched and waited and hoped, intil on the morning of September 11 the parallelet brilliancy. It was the reflection of the swords and shields and helmess of John Sobiesci an i his army coming down over the nilis to the rescue; and that day, ot only Vienna, but Europe, was savel and see you not, on, ye souls, besieged with sin and sorrow, that light breaks no, the swords, and the shields, and the heinets of divine rescue bathed in the rising sun of heavenly deliverance? Let werything else go rather than let heaven go. What a strange thing it must be to feel one's self born to an earthly crown, but you have seen born for a throne on which you may eign after the last monarch of all the earth hall have gone to dust.

I invite you to start now for your own oronation, to come in and take the title leeds to your everiasting inheritance. Inrough an impassioned prayer take heaven and all of its raptures. What a poor farthing s all that this world can offer you compared with pardon here and life immortal beyond the stars, unless this side of them there be a place large enough and beautiful enough and grand enough for all the ransom Wherever it be in what world, whether near by or lar away, in this or some other con-stellation, hall home of light and love and blessedness! Through the atoning mercy of Christ, may we all get there.

Safety in Rapid Ocean Tavel. The recent fine performances of some of the Atlantic liners has raised again the question of the safety of ocean racing. It is now clearly established that the risks incurred by ocean travelers are lessened rather than increased by the conditions of racing. When a vessel is being pushed to her utmost limit the spirit of rivalry becomes infectuous, and every one on board, from the captain to the stoker, is apt te be eagerly interested in the result. Every one is working at high teasion and the work is full of suap. Every one is on the alert, and excessive vigllance is exercised in every department. Fires are carefully tended and the bearings of the machinery are watched with unusual care to guard against overheating under the tremendous friction to which they are being subjected. This redoubled vigilance unquestionably lessens the danger of accidents in the engineer's department, but there is still the liability to collision to be considered. This danger is never absent from the mariner's calculations, but it is a well known fact that a vessel going at a high rate of speed is more perfectly under the control of her helm than one steaming at a lower rate. In this respect apparent recklessness is often the height of prudence. Navy captains have often saved their vessels from disaster by throwing the throttles wide open, when slacking of speed would have been fatal .- New York Telegram.

erected on the Atlantic Highlands of New Jersey, and dedicated September 9 next,

THE LAND OF THE AFTERNOOM

I know a wonderous land of pearl And pink and golden gleam, Above whose battlements of cloud Broad crimson banners stream.

Beyond the azure depths of noon, Far down the west it lies, Its gate, the setting sun, is cleft Through the saffron-colored skies.

Its seas are floods of amber light, Where stately cloud-ships sail, And violet mists its silvery domes And palace walls enveil.

Athwart the dewy shadows, that Forever eastward creep, The long-winged swallows, silently In mazy circles sweep.

It is the realm of finished toil-To weary hands a boon-And twixt the day and twilight lies This Land of the Afternoon Good Housekeeping.

SCIENTIFIC.

A wood-carving machine is success-

Terrorite is more powerful than dyn

A full moon reflects 1-3000th part of the sun's light.

A pound of phosphorus is sufficient to

pit 1,000,000 matches. Cherra Poongee, in the Assam, Asia, hills has a rain fall of over 500 inches

per annum. Mr. Holmes, of Newcastle-on-Tyne, England, has invented a dynamo for lighting trains.

A Swedish cavalry officer has invented a horseshoe on which the calks and clips are changeable.

A street railroad to be operated by motor run by fuel oil will soon be in operation near Prague,

A standard of color has become necessary, and is being sought by the London Society of Arts.

A fly lays 320 eggs during a summer. The progenv of a single fly may from June 1 to September 30 exceed two mil-

cases of Bright's disease prolong their lives for years on a diet of butter-The Philadelphia mint has installed

It is said that men with the worst

an Eddy electric motor of twenty-five horse-power which is run by wires from the street.

It is estimated that twenty thousand horse-power will be required for the electric lighting plant of the Columbian Exposition.

Observation step-ladders are to be useq

in the Belgian artillery, the object being to enable a commander to better direct the fire of h s gunners. The Michigan Central Railroad has in use a new machine that does the work of 300 men in scraping the dirt

dumped alongside of the track to the

edges of the fill.

A spring has been discovered in Greenville, N. H., which contains an almost phenomenal amount of lithium, even more, it is said, than the famous spring at Londonderry.

In Spanish countries brickdust is highly prized for mixture with lime and sand, the compound being an excellent substitute for hydraulic cement.

Watch crystals are made by blowing a sphere of glass about one yard in diameter; after which the disks are cut from it by means of a pair of compasses having a diamond at the extremity of one leg.

A device has been invented by which an engine may be stopped on any floor of a building by simply pressing a button, thus making an electrical connection with the governor of the en-

The well that is being bored at Wheeling, W. Va., in the interests of science has reached the depth of three-fourths A li tle while, and ye shall see me (John of a mile. Progress is being made at the rate of about ten feet a day.

Winter forcing of tomatoes is very profitable, especially near large cities. A bigh temperature, plenty of sun-light, and great care in the growing are all that is required to produce good re-

It has been noticed in France that those persons engaged in cleaning out the apparatus used in refining petroleum are subject to a skin d sease resembling the cancer of chimney sweepers.

A toilet bruth is made of two halves which are hinged and are detachable, one half being the brush and the other half the mirror, while in the space bebutton-hook.

The Munich Poeller Physical and Optical Institute have constructed for the Chicago Exhibition an enormous microscope, manipulated by the aid of electricity. It has a magnifying power of 11 000 linear prespective and has cost

Inventors would find scope for their talents in devising "a car ventilating system which would draw out the hot air, A monument to mark the spot where su ply fresh air, exclude dust and at Henry Hudson landed prior to the dis-covery of the Hudson River will be omical."

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 25, 1891.

Christ Comforting his Disciples,

LESSON TEXT. (John 14: 1-3, 15-27. Memory verses, 1 3.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

GOLDEN TEXT FOR THE QUARTER: These are written, that ye might be-lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.-John 20:31.

Son of God.

Comfort.

LESSON OUTLINE: 4. The Abiding Peace, v. self.

GOLDEN TEXT: I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever .- John. 14:16.

DAILY HOME READINGS: M .- John 14: 1-3, 15-27. The Son

assuring comfort. T.- John 14: 4-14, 28-31. Words of cheer. W .- John 16: 1-15. Work of the Comforter. T.-John 16: 16-33, Peace in

Christ. F.-Acts 2: 1-16, 37-47. 'The Comforter at work. S .- Acts 7: 54-60. The present

Christ. S .- Tim. 4:6-22. The present Christ.

LESSON ANALYSIS.

I. THE HEAVENLY HOME, I. The House:

In my Father's house are many mansions (2). We shall be satisfied with the goodness of thy house (Psa. 65:4). Make not my Father's house a house of merchandise (John 2:16).

A house not made with hands (2 Cor. 5:1). II. The Preparation:

I go to prepare a place for you (2). It is for them for whom it hath been prepared (Matt, 20:23). Inherit the kingdom prepared for you (Matt. 25:34). Things God prepared for them that

love him (1 Cor. 2:9). III. The Recention: 1 ... . will receive you unto myself

They shall become one flock, one shepherd (John 10:16). Where I am, there shall also my vant be (John 12 26). So shall we ever be with the Lord (1 Thess. 4:17).

II. THE COMING COMPORTER. Abiding:

That he may be with you for ever He abideth with you (John 14:17).

Thou shalt see the Spirit descending, and abiding (John 1 : 33). The anounting which ye have received | e ten. of him abideth (1 John 2:27) II. Indwelling:

He...shall be in you (17). They were all filled with the Holy Spirit (Acts 2:4). Stephen, a man full of ... the Holy Spirit (Acts 6:5). The Holy Ghost which is in you (1 Cor. 6: 19).

III. Teaching: He shall teach you all things (26). He shall guide you into all the truth leads to an assertion of our Lord's un-(John 16:13). Men spake from God, being moved by the Holy Ghost (2 Pet. 1:21). His anointing teacheth you concerning

all things (1 John 2: 27). III. THE PRESENT CHRIST.

I. Returning: I come unto you (18). They shall see the Son of man coming

(Matt. 24:30). Jesus ... shall so come in like manner (Acts 1: 11). The Lord himself shall descend from heaven ( Thess. 4:16).

II. Manifesting: Ye behold me....I....will manifest myself (19-21). (16: 16).

I manifested thy name unto the men (John 17:6). The life ... . was manifested unto us (1 John 1:2). III. Abiding:

We will ... make our abode with him (23). He went in to abide with them (Luke Abide in me, and I in you (John 15:

Christ liveth in me (Gal. 2:20).

IV. THE ABIDING PEACE. I. Peace from Christ: Peace I leave with you (27). be moved (Psa. 55:22). He is our peace, who made both one (Eph. 2:14),

tween is a comb, a tooth brush and a Grace to you and peace ... from Jesus Christ (Rev. 1: 4, 5), II. Peace in Believers: My peace I give unto you (27).

Ye shall find rest unto your souls (Matt.) On earth peace among men (Luke 2

The peace of God ... shall guard your hearts (Phil. 4:7). III. Peace Amid Troubles:

He hath redeemed my soul in peace from the battle (Psa. 55:18. Thou wilt keep him in perfect peace for any length of time.

In me...peace. In the world....trib-ulation (John 16:33).

Verse 1.—"Let not your heart be troubled." (1) The troubles of humanity; (2) The consolations of Christ -(1)

Trouble felt; (2) Trouble banished.

Verse 2.—"In my Father's house are many mansions." (1) The Son's message: (2) The Father's house; (3) The many mansions; (4) The appointed occupants.

Verse 3.—"I come again, and will receive you unto myself." (1) The impressive coming; (2) The triumphal reception.—(1) The Lord's coming; (2) The saints' reception. Verse 16 .- "I will pray the Father,

forter." (1) The Son's prayer; (2) The Father's gift; (3) The Comforter's com-LESSON TOPIC: The Son Assuring Verse 19.—"Because I live, ye shall live also." (1) Humanity's death

and he shall give you another Com-

shared by the Lord; (2) The Lord's life 1. The Heavenly Home, shared by humanity. vs. 1-3.

2. The Coming Comforter, vs. 15-17, 25, 26.

3. The Present Christ, vs. (2) The Lord's test of love to himself;
(2) The Lord's reward of love to himself.

Verse 23 .- "We will come unto him, and make our abode with him." (1) The

honorable guests; (2. The honored host; (3) The honoring visit. Verse 26.—"He shall teach you all things." (1) The Teacher; (2) The pupils; (3) The instruction.

Verse 27 .- "Peace I leave with you." (1) The Lord's rich lega y; (2) The Lord's favored legatees.—(1) Peace from Jesus; (2) Peace for men. Verse 27 .- "Let not your heart be troubled, neither let it be fearful." (1) Trouble and fears anticipated; (2)

LESSON BIBLE READING.

Trouble and fears allayed.

WORK OF THE HOLY SPIRIT. Testifies of Christ (John 15: 26: John 2:22)

Teaches believers (John 14: 26; 1 John Dwells with believers (John 14: 16, 17.)

Imparts hope (Rom. 15: 13; Gal. 5: 5.) Begets love (Rom. 5: 3-5; Gal. 4: 6). Begets joy (Rom. 14: 17; Gal. 5: 22; 1 Thess. 1: 6). Fdifies the Church (Acts 9:31; John 16:13, 14).

Convicts the world (John 16:8-11).

LESSON SURROUNDINGS. INTERVENING EVENTS. -The last les-

son is followed, in John's narrative. by a reference to the betrayer, which becomes more specific. The disciples ask "Is it I?" and Peter beckons to John to inquire of whom the Lord is speaking. Jesus answers. According to Matthew and Mark, the sign was the di ping into the dish at the same time; accor ing to John, he gave a "sop" to Judas, who also had inquired "Isit I?" Probably Judas withdrew at once, before the Lord's Supper was instituted. though this is disputed. The giving of the bread and wine (probably the third cup of the passover supper) is fore naturally placed before the pre dition of the denial of Peter. (This predic ion may have been repeated on the way to Gethsemane. Compare Matthew and Mark.) The incident about the swords (Luke) is most naturally placed immediately before the lesson. The Hallel was probably sung after the long discourse from which the

lesson is taken. PLACE, -The upper room in Jerusalem, where the passover meal was

Time. - In the evening of Thursday, the 14th of Nisan; that is, April 6, A. U. C. 783,-A. D. 30.

Persons, -Our Lord and eleven disciples, Judas having gone out. INCIDENTS. - The discourse begins

with an implied reference to the preceding prediction, which had doubtless amazed the disciples. They are shown how they can "ollow afterwards," The "way" thither is shown, in reply to Thomas, and a remark of Philip ity with the Father, and a promise of power to the believer that the Father may be glorified in the Son, Loving Christ, they will obey Christ, and he will ask the Father for another Comforter, who shall abide with them. A Inture vision of Christ is promised, and Judas (not Iscariot) inquires about this manifestation. The answer makes it dependent on loving Christ and keeping his words, which are those of the Father. The Holy Spirit is again promised to bring these words to their remembrance, and his own peace is pledged to them to guard against trouble and fear.

There is no parallel passage.

Wouldn't Take the Case.

A lawyer in whom an instinct of justice had survived the wreck of his ignorance of law was retained for the defense of a burglar who had been taken by the officers after a desperate struggle with some one not in custody. In consultation with his client the lawyer asked: "Have you accomplices?" "Yes, sir," replied the burglar, "I have two, but neither has been taken. I hired one to defend me against capture, and the other to defend me against conviction." This answer deeply impressed the lawyer, and, having ascertained that the burg-He shall never suffer the righteous to | lar had accumulated no money in his profession, he threw up the case.

Intelligent Enterprise.

With the increase of typographic literature there has come a wilder interest in typography. Intelligent readers of books and newspapers have learned that composition is one of the most exacting occupations a man can follow, requiring that anything like its proper performance good eyes, nimble fingers and a physical organization capable of sustained effort. Standing at the case Let not your hearts be troubled (27), and picking up type at any speed is no weakling's effort, and no delicate or impaired physique can stand the strain