TALMAGE'S SERMON.

A GOLDEN HAIRED VILLAGE LAD

The Early Days of Christ, When He Worked in His Father's shop,

TEXT: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grave of God was upon Him."-Luke i., 40.

About Christ as a village lad I speak, There is for the most part a silence more than eighteen centuries long about Christ between infancy and manhood. What kind of a boy was He? Was Re a genuine boy at all, or did there settle upon Him from the start all the intensities of martydom? We have on this subject only a little guessing, a few surmises, and here and there an unimportant "per-haps." Concerning what bounded that boy-hood on both sides we have whole libraries of books and whole galleries of canvas and

But pen and pencil and chisel have with few exceptions passed by Christ the village =1. Yet by three conjoined evidences I think we can come to as accurate an idea of what Christ was as a boy as we can of what

Christ was as a man. First, we have the brief Bible account. First, we have the brief libble account. Then we have the prolonged account of what Christ was at thirty years of age. Now you have only to minify that account somewhat and you find what He was at ten years of age. Temperaments never change. A san-guine temperament. A nervous tempera-ment never becomes a lymphatic tempera-ment. Beligion changes one's affections and ambitions, but it is the same old tempera-ment acting in a different direction. As Christ had no religious change, He was as a had what He was as a man, only on not sc Christ had no religious change, He was as a had what He was as a man, only on not so bargen scale. When all tradition and all art and all history represent Him as a blonds with golden hair I know He was in boyhood a blondo, Wo have, beside, an uninspired book that

was for the first lines or loop conturios after Christ's apparance reserved by many as haspited and which gives pro-housed necessarily of Christ's bey-housed necessarily of Christ's beyhead. Some of it may be true, most of it may be true, none of it may be true. It may be partly built on facts, or by the passage of the ages, some real facts may have been distorted. But because a book is not divinely inspired we are not therefore to conclude that there are not there things in it. Presett's "Conquest of Mexico" was not inspired, but we believe it although it may contain mis-takes. Macanlay's "History of England" was not respired, but we believe it although it may have been married with immy errors. may have been marred with many errors. The so-called arcoryphal Gospel in which the boyheod of Christ is dweit upon I do not leshere to be divinely inspired, and yet it may present facts worthy of consideration. Because it represents the boy Christ as performing in representation of the second secon in boyhood as certainly divine as in man-hood. Then while a lad He must have had the power to work miracles, which er He did or not work them. When, hav-ing reached manhood, Christ turned water into wine that was said to be the beginning of miracles. But that may mean that it was the beginning of that parties of manhood meaning of that series of manheod miracles. In a word, I think that the New Testament is only a small transcript of what Jeans did and said. a small transcript of what Jeans did and said. Indeed, the Billie declar is positively that if all Christ did and said were written the world would not contain the books. So we are at liberty to believe or reject those parts of the apporyphal Gospel which say that when the boy Christ with His mother passed a band of thieves He told His mother that two or them, Dunachus and Titus by name, would be the two thieves who afterward would expire on crosses beside Him. Was that more wonder-ful than some of Chirst's manbood pro-phesics? Or the uninspired story that the boy Christ made a fountain spring from the roots of a sycamore tree so

spring from the roots of a sycamore tree so that His mother washed His coat in the stream —was that more unbelievable than the manhood miracle that changed common water into a marriage beverage? Or the uninspired story that two sick children were resovered by bathing in the water where Christ had washed? Was that more wonderful than the manhood miracle by which the woman twelve rs a complete invalid should have been

and shadow woven into the most exquisite nature that ever breathed or wept or sung or suffered. Through studying the sky between the hills Christ had noticed the weather egms, and that a crimson sky at night meant dry weather next day, and that a crimson sky in the very line in the back of the last of the start dry weather next day, and that a crimson sky in the morning meant wet weather before night. And how beautifully He made use of it in after years as He drove down upon the pestiferous Pharisee and Sadducee by crying out: "When it is evening ye say it will be fair weather, for the sky is red, and in the morning it will be foul weather to-day, for the sky is red and lowering. O, ye hypo-crites, ye can discern the sages of the sky, but can ye not discern the signs of the times." can ye not discern the face of the say, but can ye not discern the signs of the times," By day, as overy boy has done, He watched the barnyard fowl at sight of over-swinging hawk cluck her chickens under wing and in after t cluck her chickens under wing and in after years He said : "O, Jerusalem, Jerusalem ! How _____ often would L have gath-ered there as a hen gathereth her chickens under her wing?" By night He had noticed His mother by the plain candle light which, as ever and anon it was snuffed and the re-moved wick put down on the candlestick, beamed brightly through all the family sitting room as His mother was mending His garments that had been torn during the day's wanderings among the rocks or bushes, and wanderings among the rocks or bushes, and years afterward it all came out in the simile of the greatest sormon over preached: "Neither do men light a candle and put it under a bushel but in a candlestick and it giveth light to all who are in the house. Let your light so shine." Some time when His mother in the autumn took out the dothest has back been with a way for the house. that had been put away for the summer He noticed how the moth miller flew out and the coat dropped apart ruined and useless, and so twenty years after He enjoined: "Lay up for yourseives treasures in heaven where neither moth nor rust can corrupt." His boyhood stent among birds and flowers they all caroled and bloomed again fifteen years after as He cries out: "Behold the fowls of the air." "Consider the lilles." A all caroled and bloomed again fifteen years after as He cries out: "Behold the flowls of the air." "Consider the Illes." A great starm one day during Christ's beyhood blackened the heavens and augered the rivers. Perhaps standing in the door of the caroenter's slow. He watched it gathering loader and wilder until two evolues, one sweeping down from Mount Tabor and the other tream Mount Carmel, mot in the valley of Endration and two houses are rought in the Endruelon and two houses are caught in the tury and erash two houses are evaluated in the stands the other, and He noticed that one had diffing soul for a foundation and the other an eternal rock for basis; and twenty versualter He unit the whole scene into a peroration of food and whiriwind that seized His autience and lifted them into the heights His authence and fifted them into his heights of subianity with the two great arms of pa-thes and terror, which sublime words I remore, asking you as far as possible to for-get that you ever heard them before: "Who-source heareth these savings of Mine, and doubt them, I will liken him units a vise man, which built his house mon a rock; and the rain descended, and the descing arms and the words here and finals came, and the winds blew, and t upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and deeth them not, shall be likened unto a foolish toral, which built his house upon the sand; and the rain descended, and the floods carns, and the winds blew, and heat upon that builte; and it foll; and gront was the fall of it."

Yes, from the naturalness, the simplicity, Yes, from the naturalness, the simplicity, the freedomess of His parables and similes and metaphors in manhood discourse I know that the had been a 1 oy of the fields and had batted in the structure and beaution. athe and heard the nightingale' call, and broken through the flowery hades allocted out of the embresures of the torto butterflies, which travelers say have al-vayabeen one of the flitting beauties of that landscape, and talked with the strange peo-ple from Domission and Egypt and Sapphoris and Syria, who in carayans or on fout passed through His neighborhood, the dogs barking at their ap-proach at sundown. As afterward He was a protect must similar a. As afterward he was a perfect man, in the time of which 1 speak He was a perfect hor, with the spring of a boy's fost, the sparkie of a boy's eye, the rebound of a boy's life and just the opposite of those income when it second working and the spring of the second uveniles who sit around morbid and un-dustic, old men at ion. I warrant He was able to take His own part and to take the part of others. In that village of Nazareth I am certain there was what is found in all the neighborhoods of the earth, that terror of children, the bally, who seems born to strike, to panch, to bruise, to overpower the less muscular and robust. The Christ who after-ward in no limited terms denomed hypo-crite and Pharisce, I warrant, nover let such juvenile villain impose upon less vigorous calldhood and yet go unscathed and unde-fended. At ten years He was in sympathy fended. with the underlings as He was at thirty and tairty three. I want no further inspired or

shelter immense throngs of strangers. It was very easy among the vast throng coming and going to hose a child. More than two million people have been known to gather at Jerusalem for that national teat. You must not think of those regions is spursely settled. The ancient historian Josephus ave there were in Galilee two hundred cities, the smallest of them containing fifteen thousand people. No wonder that amid the growds at the time spoken of Jesus the boy was lot. His parents, knowing that He was mature enough and agile enough to take care of Himself, are on their way home without any maxiety, supposing that their boy is coming with some of the groups. But after a while they suspect He is tost and with finshed cheek and a terrorized look they rush this way and that, saying: "Have you seen anything of my boy? He is twelve years of age, of fair complexion and has blue eyes and auburn bair. Have you seen Him since we left the city?" my boy? He is twelve years of age, of fair complexion and has blue eyes and auborn hair. Have you seen Him since we left the city?" Back they go in hot haste, in and out the pri-vate houses and among the surrounding hills. For threadars thay search and inquire, won-dering if He has been trampied under foot of some of the throngs or has ventured on the cilifs of fallen off a precipice. Send through all the streets and lanes of the city and among all the surrounding hills that most dismal sound: "A lost child!" A lost child?" And lo, after three days they discover Him in the great Temple, seated among the mightest religionists of all the world. The walls of no other building ever looked down on such a scene. A child twelve years old surrounded by septuagenarians, He asking His own ques-tions and answering theirs. Let me introduce you to some of these ecclesiastics. This is the great Rabbin Simeon! This is the venerable Hills! This is the famous Shammai. These are the sup of the use more Shammai. These are the sup of the sure of these exclusions and the sure of the sure of the sum of the sure of the sure of the sure of the ment this tonly a ware lad to the them as what the sons of the distinguished Betirah. What can this twelve year lad teach them or what questions can He ask worthy their cogitation? An, the first time in all their lives these re-ligionists have found their match and more ligionists have found their match and more than their match. Though \Rightarrow young, He knew all about the famous Temple under whose roof they held that most wonderful discussion of all history. He knew the meaning of every golden candlestick, of every embroidered curtain, of every criticle, of every golden candlestick, of every embroidered curtain, of every criticle of shew bread, of every drop of oil in that sacred edifies. He knew all about God. He knew all about man. He knew all about invave, for He came from it. He knew about heaven, for He came from it. He knew all about this world, for He made it. He knew all about this world, for He made it. He knew, all worlds, for they were only the sparking morning dewdrops on the lawn in front of His heavenly palace. Put these seven Bible words in a wreath of emphasis: "Both hearing It as weath of emphasis: "Both hearing them not asking them questions." I am not so much interested in the questions they asked Him as in the questions for asked them. He asked the questions not to get in-formation from the doctors, for He knew it

formation from the doctors, for He knew it niready, but to humble them by showing them the height and depth and length and breadth of their own ignorance. While the radiant boy thrusts these self-conceited phil-coophers with the interrogation point, they put the foreinger of the right hand to the tempto as though to start their thoughts into tempto as though to start their thoughts into more vigor, and then they would look upward and then they would wrinkle their brows and then by absolute silence or in positive words confess their incapacity to answer the inter-rogatory. With any one of a hundred ques-tions about theology, about philosophy, about astronomy, about time, about eternity, He may have balked them, disconcerted them, them that. Behold the boy Christ asking them that, Behold the boy Christ asking questions and listen when your child calc questions. He has the right to ask them. The questions. He has the right to as them. Also more he asks the better. Alas for the stu-pidity of the child without inquisitiveness! It is Christilike to ask questions. Answer them if you can. Do not say: "I can't be both-ered now." It is your place to be bothered with questions. If you are not able to answer, questions. If you are not able to answer, surronder and confess your incapacity, as I have no doubt did Rabbin Simeon and Hillel and Shammai and the sons of Betirah when that splendid boy, sitting or standing there with a garment reaching from yeck to there with a garment reaching from neck to ankle, and girdled at the waist, put them to their very wit's end. It is no disgrace to say: "I don't know." The learned doctos who environed Christ that day in the Temple did not know or they would not have sked Him any questions. The only being I the universe who never needs to say: ', do not know" is the Lord Almighty. The fact that they did not know sent Keq for and Cavier and Columbus and Humboldt and Herschel and Morse and Sir William Haaf-ton and all the other of the world's michtest Increase and Morse and Sir within Hami-ton and all the other of the world's mightest natures into their life-long exploration. Telescope and microscope and stethoscope and electric battery and all the scientific ap-paratus of all the ages are only questions asked at the door of mystery. Behold this Nazarene had asking questions, giving ever-Nazarene lad asking questions, giving everlasting dignity to carnest interrogation. But while I see the old theologians standing around the boy Christ I am impressed as never before with the fact that what theology most wants is more of childish simplicity. The world and the church have built up immense systems of theology. Half of them try to tell what fied thought, what fied nned, what God did five hundred million years hefore the small star on which we live was created. I have had many a sound sleep was created. I have had many a sound sleep under sermons about the decrees of God and the etermal generation of the Son and dis-courses showing who Melchisedek wasn't, and I give a fair warning that if any minister cost begins a series of the source of ever begins a sermen on such a subject if my resence I will put my head down on the saw a front and go into the deepest similar I can reach. Wicked wasts of time, this trying to reach. reach. Wicked waste of time, this trying to scale the unscalable and fathorn theom-fathomathe while the nations want the broad of life and to be told how they can get rif of their sing and their sorrows. Why should you and I perplex ourselves about the decreas of God? Mind your own business and God will take care of His. In the conduct of the universe I think He will someow universe I think He will somehow manage to get along without us. If you want to love and serve God, and be good and useful and get to heaven. I warrant that nothing which occurred eight hundred quintillion of years and will hinder you a minute. It is not the decrees of God that do us any harm, it is our own decrees of sin and any harm, it is our own decrees of an and folly. You need not go any further back in history than about 1856 years. You see his is the year 1889. Christ died about thisty-three years of age. You subtract thirty-three from 1889 and that makes it only from 1889 and that makes it only 1856 years. That is as far buck as you need to go. Something oc-curred on that day under an eclipsed sun that sets us all forever free if with our whole heart and life we accept the trenen-dous proffer. Do not let the Presbyterian Church or the Methodist Church or the Latheran Church or the Baptist Church or the Bap Lutheran Church or the Baptist Church or any of the other evangelical churches spend any time in trying to fix up old creeds, all of them imperfect, as everything man does is imperfect. I move a new creed for all the evangelical churches of Ciris-tendom, only three articles in the creed and no need of any more. If I and all the consecrated people of all denomina-tions of the earth on one great plain, and I had yoke loudenouch to but it to a vote that creed of three articles would be adopted with a unanimous yoke and a thundering aye that a unanimous vote and a thundering ave that would make the earth quake and the heavens ring with hosanna. This is the creed I proring with hosanna. This is the creed I pro-pose for all Christendom: Article First—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perwhosever benever in film should not per-ish but have everinsting life." Articla Second—"This is a faithful saving and worthy of all acceptation that Christ Jesus came into this world to save sinners, some has chief." even the chief." Article Third-"Worthy is the Lamb that was slain to receive blessing and riches and honor and glory and power, world without nonor and giory and power, world without end. Amen." But you go to tinkering up your old creeds and patching and splicing and interlining and annexing and subtracting and adding and ex-plaining and you will lose time and mke yourself a target for earth and hell to shoot at. Let us have creeds not fashioned out of human incompilies but out of scribal phene human ingenuities but out of scriptual phrase ology, and all the guns of bombardment blazing from all the port holes of infidelity and perdition will not in a thousand years knocked off the Church of God a splin-ter as big as a cambric needle. What is nos needed now is that we cather all our theolo-gies around the boy in the Temple, the chiborations around the simplicities, and the pro-fundities around the clarieties, the octogena-rian of scholastic research around the unwrinkled cheek of twelve year javen-

sensee. "Except you become as a me-tic child you can in no wise enter the kingdom," and except you become as a little child you cannot understand the christian religion. The best thing that Rabbin Simeon and Hillel and Shammal and the some of Betirab ever did was in the Temple, to bend over the lad, who first made ruddy of cheek by the breath of the Judean hills and on His way to the mechanic's shop where He was soon to be the support of grapple with the venerable dialecticians of the Orient "both hearing them and asking them questions." Some referring to Christ and other the venerable dialecticians of the Orient "both hearing them and asking them questions." Some referring to Christ of the share exclaimed Ecce homo! Behold the man. But to-day in conclusion of my about the the second states of the man. But to-day in conclusion of my about the the second states of the man. But to-day in conclusion of my about the second states of the man.

TEMPERANCE.

A NICE LITTLE TIME. I saw a little doggery Upon a little hill: I saw a little ugly man A-coming from the mill.

And in the little doggery The little man did go To take a little merry grog With his little neighbor Joe.

And when they took a little grog, They feit a little big; They laughed a little hearty laugh And danced a little jig.

They took a little more, then They got a little tight: They disagreed on politics, And had a little fight.

And when they had a little fight,

They felt as large as life; Each staggered to his little home And whipped his little wife. —Thad. Oliver, in the Volce.

THE PRODUCT OF DEATH.

A. B. Leonard, D. D., Missionary Secra-tary of the Methodist Episcopal Church, re-cently delivered the following address in Chickering Hall, New York: "Alcohol is the product of the law of death. It cannot be produced without first destroy-ing the life principle of that from which it is derived. Where the breath of death is not felt alcohol & and formation to derived. Where the breath of death is not full, alcohol is not found. Fermentation always precedes the production of alcohol, and fermentation is the first step in the pro-cess of decay. Fermentation must reach the stage of actual decay before alcohol is evolved. The process of decay renders the articles upon which it operates worthless for food narrows A fresh well-operated beef. food purposes. A fresh, well-prepared beef-steak makes an excellent breakfast, but you would not care to eat a fermented or decayed would not care to eata fermented or decayed beefsteak. A fresh egg is a paintable ari-cle of food, but no one cares for a fermented or decayed egg. A ripe pippin is lucious to the taste, but a fermented or decayed pip-pin is offensive and is rejected. In order to produce alcohol, the article from which it is derived must pass through the process of fermentation and decay. The cluster of grapes, the basicous peach, tho beautiful pippin, the golden grain must die or rot to yield the intoxicating fluid. Alcohol is born of a dead mother, and is thus an orphan. Being the product of death and having no life giving substance, it causes death everywhere. It has no element of nutrition, and consequently cannot build up tissues in a human body. The only nutrition there is in fermented liquors is a small residuant of undecayed vegetable matter, a manufic an any the near a small residuant of the residuum of undecayed vogentile matter, a quantity so small that many gallons of the poisonous fluid must be consumed to obtain oven a tenspoonful of nutrition, while in dis-tilled liquors there is not an atom of food material, the process of distillation having eliminated the last particle.

DISGRACEFUL.

A surprising state of affairs is reported from the National Soldiers' Home in Virginia. The information that a beer saloon is main-tained there by Government license is nothing startling since we are assured that there is only one National Soldiers' Home in the is only one value at some range in the country not disgraced by such an institu-tion. But if the complaints of inmates are true, to escape the curse of this particular saleon is almost impossible on account of the difficulty, purposely created, in obtaining passis. In the interest of the beer house, paradet four hours' potter is required to difficulty, purposely created, in obtaining passis. In the interest of the beer house, twenty-four hours' notice is required to secure the most ordinary pass to walk out-side the gates, and even then delays are com-mon. For the same reason, to induce the men to spend their money in the beer house, masses are storned on passion days on raise asses are stopped on pension days, on raint days generally, and often on ordinary pay days. An average daily sale of from seven days. An average daily sale of from seven to ten barrels of beer, containing thirty-two gallons each, is reported, the yearly profit thus reaching thousands of dollars. This profit is supposed to be spent for anuscments, but there is also a regular appropriation from Congress for this purpose. A cry: "Give us no beer and a free gate," is coming up from this home, and an appeal for aid has been made to the W. C. T. U.-National Bulletin,

SUNDAY SCHOOL.

SUBJECT FOR SUNDAY, JUNE 23

"Jesus Risen," Mark 16: 1-13-Gold-

en Text, I Cor., 15: 20-Notes,

"And when the Sabbath was past."

dead; more than twenty-four hours His body had now lain in the tomb, and they were on their way thither, thinking only of anointing

their way thither, thinking only of anointing His dead body. "."They said among themselves: Who shall roll us away the stone from the door of the sepulchro?" They evidently expected to find everything just as they saw Joseph and Nicodemus leave it on the evening before the Sabbath, and they seem not to have known of the scaling of the stone nor of the watch that had been set. 4. "And when they looked they saw that the stone was rolled away. for it was very

the stone was rolled away; for it was very great." The fact that they went on though

believing the stone to be in their way, teaches

believing the stone to be in their way, teaches us of the love that rises above all difficulties, and the fact that the stone was gone when they got there reminds us that difficulties vanish as we go forward. 5. "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Thave no doubt but that the children of God are always accompanied by one or more of these faithful, patient.

by one or more of these faithful, patient, ministering spirits; and the more we delight in Jesus when they serve, the more will we

be sensible of their presence and refeice in it. 6. "And He saith unto them, Be not af-frighted." So said the angel to Hagar and

Mary, to Zacharias and the shept to Hagar and Mary, to Zacharias and the shepherds (Gen. xxi., 17; Lu. i. 30, 13; ii., 10); and from the first "Fear not" to Abram, to the last to John (Gen. xv. I; Rev. i., 17) what comfort indescribable this word from heaven brought

OHBIST'S NEED OF CR.

At-

CHRIST'S NEED OF US. That we need the Lori Jesus Chick has religious axiom that certainly no Crist will dispute. But it is equally tras due order to the fulfilment of his circlosure of the workd's relemption, he nests all do who profess to be his people. Jesus to is our Proprietor; all that we price own is only a lense from him, and is for own is only a lense from him, and is for own oursely or "in fee timpts" even own ourselves "in fac maple" tonght with the price of Christs atoming blood; therefore are to ge

atoning blood; therefore are to gerify with our bodies and our souls, our time money, and our influence. The true idea which every Criss should keep in mind, is that he does not himself. Christ owns us and has a per right to put us just where he choose as ter His death at 3 o'clock on Friday after-noon, Joseph of Arimathasa, who was also a noon, Joseph of Arimathæa, who was also a counselor, but a good and just man waiting for the kingdom of God, and had not con-sented to the action of the council respecting Jesus (for he was secretly a disciple of Jeaus), went boldly to Plinte and begged the body of Jesus, and having received it, he and Nicode-mus wrapped it in linen with about an hun-dred pounds of myrrh and aloes, and laid it in his own new tomb hewn out in the rock, wherein never man before was laid, and rolled a great stone to the door. The women who came with Jesus from Galilee walched demand of us just what he wants He bas right to the fir-tlings of the fock to he right to the fir-tlings of the fock to he brightest sons and daughters of our famils. The best brains and highest culture are as too good for his service. If his pupits at his mission fields need them, then in 6di manos let them not be confiscated to new money-making, or office-seeking, or early ambitions of any kind.

rolled a great stone to the door. The women who came with Jeans from Galilee watched these proceedings, then returned and pro-pared spices and ointments and rested the Sabbath day, according to the command-ment. Pilate, at the request of the Jews, caused the stone to be scaled, and set a watch until after the third day, lest the disciples should steal Him away, for they remembered that He had said: "After three days I will rise again." (Matt. xxvii., 57-66; Luke xxiii, 50-56; John xix, 38-42.) It is not strange that the unbelieving Jews in this case remembered more that the disciples, for al-though He had repeatedly said that He would rise again the third day, they seem not to have believed it nor thought of it. 2. "And very early in the morning, the ambli ions of any kind. What we call our property really lease to Christ; we only surrender to him his so when we pour it into his treasury lease has the first claim—a claim to the bat-ad is not to be put off with the caulle end ad the cheese-parings. Is this great prime acknowledged by those church members he squander their thousands on fine house ad equipage, then dribble out stingir the squander their thousands on the house ad equipage, then dribble out stingir the squander their thousands on the house an equipage, then dribble out stingir the squander their thousands on the house an equipage, then dribble out stingir the squander their thousands on the house an equipage, then dribble out stingir the squander their housands on the house an equipage, then dribble out stingir the squander their housands on the house an equipage, then dribble out stingir the squander their housands on the house an equipage, then dribble out stingir the sting of the sting the sting to rob their loving Master of what is in own. It is no sin to have money, but his sin to let money have us. If we put has chest of gold on our shoulders it may only us into selfishness and ruin; if we put has der our feet it may lift us up to nation

not to have believed it nor thought of it. 2. "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sm." What a dark Sabbath it must have been to them; the light of their life had gone out; they had left all and followed Him, day by dey minis-tering unto Him, hanging upon His words, rejotcing in His mighty works and constantly expecting that He would show Himself in reality as the King of Israel; but He was dead, more than twenty-four hourrs His bedy der our feet it may lift us up and the smile of our approving L does Jesus Christ need! That i that Christians should look at the

This supreme ownership by allows Him to take away from He will, and when He will. A Nott, a D dley Tyng, is cal a heaven, and a bereaved church would they are bereft. "The Lord bath r them" somewh re else. That is enough bright son sickens and dis-daughter droors away and vani arms. Why is this? we cry out in The Master was only taking His ow-open not our mouths, for He did it it. He needed to do it; there was a purpose of wisdom to be served; Gol ings are often great mysteries, but never mistakes. He puts History with needs them most. He gives us the d that we most require. Then, good fr our divine Lord once had need at a of a beast in Jerusalem, let us confe-selves with the thought that he puts on such humble creatures as we are when condescends to use us or ours for his hand pervice,-Dr. Cayler.

THE ANCHOR OF THE SOLT.

How many noble ships there are which a from port in strength and beauty as mover heard of again. Some mover heard of again. Some moving as sel may report a signal of distress badg the darkness, and a fruitless search foring a letter may be found in a bottle, but he all that is ever known. Upon some least a broken wreck, the sport and playing the brookers, all that is left of the su

ship which sailed away so gailantly. But what is a wreck on the bea wreck on the shores of eternity? If may go down with all hands on bea yet it may be well with them. The may be for them the gate into the is often when then the last on the is to sinful, trembling humanity; and to day it comes with as much power as ever to every comes with as much power as ever to every penitent soul who sincerely looks to Jesus, saying: "Fear not, for, I am with thee," (Isa. xli., 10.) "Ye seek Jesus of Nazareth, who was crucified." They sought Him ig-norantly and in some measure blindly be-cause of their unbelief; but they sought Him sincerely, and all true seekers shall find Him, and in due time have their blindness re-moved. Blessed are all they that seek Him city where they shall go out no may this wreck of the soul is a hopeless this yet so easily accomplished. It seems necessary to let a soul alone and let it and in due time have their blindness re-moved. Blessed are all they that seek Him with the whole heart. "He is risen: He is not here: behold the place where they laid Him." They could see for themselves that the angel's words were true, for the linen ciothes were there in which His body had been wrapped, and the mapkin that was about His head wrapped together in a place by itself (John xx_{i} , 0, 7); and the angels re-minded the women of the words which He had spoken concerning His death, and resurand by some terrible tendency in iss will dash upon the rocks. You need a touch the tiller, but some magnetic since will draw it swiftly into danger. If you the winds of temptation and sin to access its speed, it seems to fly on its destruct course. Surely amidst these perils want a sure and steadfast anchor, and we have

hope. As the huge anchor goes down into a great deep and fastens its iron t oh an the movel as rocks, holding the ship R a the movel as the Chri tian's nucleor of an goes up into the heavenly same fastens itself upon Jesus, and w sately forever, sure and steadinst, desire and expectation, and if we a for some great earthly good or the near future, it helps us great present pain or evil. All pain present pain or evil. All pain perpetual is attended with con-thought that some time it will b can see the chi cring power the Christian hope nets. It the Christian hope nets. It beaven and whispers to the s affliction is but for a momen the great good, heaven will sorrow here. God's people n with courage, one trial after a suce eding slock, because they ar safely, and have trust in God, and tope in his present favor and his

RELIGIOUS

made straight by touching the fringe of Christ's coat!

In other words, while I do not believe that may of the so-called appropriate New Testa-ment is inspired. I believe much of it is true; just as I believe a thousand books, none of which are divinely inspired. Much of it was just like Christ. Just as certain as the man Christ was the most of the time going men-out of trouble, I think that the new Christ was the most of the time retting how on of treable. I have declared to you this day a beys' Christ. And the world wants such a one He did not sit around moping over what was to be, or what was from over which was to be, or what was. From the way in which instant effects concretibled themsolves into his sermens after the had be-come it mean i conclude there was not a resk or a hill or a excern or a two for miles around that. He was not mailting with in collidered. He had continued with lithe and nucle limb grained a poise on many a logic iter top. His beylated was passed among grand scenery as most all the grant inter to the envis and had with lithe and number the envise and had with lithe and number the passed of the grant inter top. His beylated was passed among grant scenery as most all the grant matures have passed early life among the mountains. They may live now on the flats, but they passed the receptive days of bethood among the nulls. Among the mountains of New Hampshire, or the magnitudes of Virginia, or the moun-tains of Kentucky or the mountains of Swit-

lains of Kentucky or the mountains of Swifcertaint, so italy, or Austria, or Sentiand, or mountains as high and rugged as they, many of the world's thrilling biographies becam, Our Lord's boyhood was passed in a neigh-berhood twelve hundred feet above the level of the sea and surrounded by mountains five or six humbred feet still higher. Before it Before it could shine on the village where this boy slept the sun had to climb far enough up to bok over hills that held their heads far aloft. From yonder height Hiseye at one sweep took in the mighty scoop of the valievs and with another sweep took in the Mediterranean Sea, and you hear the grandeur of the cliffs and the surge of the great waters in His matchess sermonology. One day I see that divine boy, the wind flurrying his latrover Hissun browned forchead, standing on a hill top booking off upen Lake Tiberias, on which at one time according to profane history are, not four hundred, four thousand ships. Anthors have taken pains to say that Christ was thors have taken prime to say that Christ was not affected by these surroundings, and that He from within lived outward and independ-ent of circumstances. So far from that be-ing true. He was the most sensitive being that ever walked the earth, and if a pale invalid's work finger could not touch His robe without transition from this these meanting strength going out from Him, these mountains and seas could not have touched His eye with-out irradiating His entire nature with their magnificence. I warrant that He had mounted and explored all the fifteen hills around Naza-reth, among them Hermon with its crystal corenet of perpetual snow, and Carmel and Tabor and Gibbon, and they all had their sublime echo in after time from the Olivetic pulpit.

And then it was not uncultivated grandeur. These hills carried in their arms or on their backs gardons, groves, orchards, terraces, vineyards, cactus, sycamores. These out-branching foliages did not have to wait for the floods before their silence was broken, for through them and over them and in circles round them and under them were pelicans, were thrushes, were sparrows, were night-ingales, vere larks, were quails, were ingulas, vers larks, were sparrows, were night-ingulas, vers larks, were qualis, were blackbirds, were patridges, were bulbuls. Yonder the white flocks of sheep snowed down over the pasture lands. And yonder the brook rehearses to the pelples its adventures down the rocky shelving. Yonder are the oriental nomes, the housewile with pitcher on the shoulder entering the door, and down the lawn in front children reveiling among the flaming flora. And all this \sim reg and song and grass and sumhine

uninspired information to persuade me that He was a solendid box, a radiant key, the randest, nodest, mightest boy of all the ages. lence I commend Him as a boy's Christ. Vint multitudes between ten and fifteen ears have found Him out as the one just ited by His own personal experience to help

having shown you the divine lad in the I must how you Him in the mechanic's Joseph, His father, disl very early, a Jos-ph, His father, died very early, actilitely after the famous trip to the que, and the hid not only to support Him-out support His mother, and what that is rod year know. There is a royal race of a on earth new doing the same thing, y year so crown. They have no purple wear as crown. They have no purple already treas their shoulders. The plain r on which they set is as much unlike a to as say thing you can imagine. But i knows what they are doing and through all saterifiers they go, and through all sterifiers they go, and through a ty God all keep paying them for their schavier. They shall get full measure down, shehen behavier. They shall get full mes-ward, the measure pressed down, sh ther and running over. They have their time in this boy Chrisi taking care of His ner. He had been taught the car-ter's trade by His father. The boy some the plainer work at the shop by His father had put on the finishthite this father had been the boy also ing touches of the work. The boy also feared away the chips and blocks and feared away the chips and blocks and the helped hold the different diavings. He helped hold the unterest-passes of work while the father joined them, in our day we have all kinds of mechanica of the work is divided up among them, at to be a carpenter in Christ's boyhood lays meant to make plows, yokes, shovels, warrons, tables, chairs, sofas, houses, and al-most everything that was made. Fortunate most everything that was made. Fortunate was it that the boy had learned the trade, for, when the head of the family dies, it is a grand thing to have the child able to take care of himself and help take more of others. Now that Joseph, His father, is deal and the responsibility of family sup-port comes down on this boy, I hear from morning to uight His hammer pennding, His saw vaciliating His are descending. His gim-lets hering, and stanting amid the dust and lets boring, and standing amid the dust and delays of the shop I find the perspiration gathering on His temples and notice the fa-tigue of His arm, and as He stops a moment to rest I see Him panting. His hand on His side, a the exhaustion. Now He goes forth the morning loaded with implements work heavier than any modern kit of out the exhibition. ols. Under the tropical sun He swelters, afting, pulling, adjusting, cleaving, splitting il day long. At nightfall He goes homo the plain supper provided by His mother adjusts down too tired to talk. Work! HI day vork! work! You cannot tell Christ any-hing now about blistered hands or aching inklos or bruised fingers or stiff joints or ing in the morning as tired as when you id down. While yot a boy He knew all, He felt it all, He suffered it all. The boy curpenter! The boy wagon maker! The boy house builder! O Christ, we have seen Thee when full grown in Pilate's police court room, we have seen Thee when full grown Thou wert assassinated on Golgotha but, O Christ, let all the weary artisans and mechanics of the earth see Thee while yet undersized and arms not yet muscularized and with the undeveloped strength of juvenes-

with the undeveloped strength of juvenes-cence trying to take Thy father's place in gaining the livelihood for the family. But, having seen Christ the boy of the fields and the boy in the mechanic's shop. I show you a more marvelous scene, Christ the smooth-browed had among the long-bearded, white-haired, high forheaded eccle-matics of the Temple. Hundrods of thou-sands of strengers had come to Journalem to sands of strangers had come to Jerusalem to keep a great religious festival. After the hospital homes were crowded with visitors, After the the tents were spread all around the city to

A POISON.

Alcohol is a poison. Hard elder may taste good to some, wine to others, herr to still others. But the fact that a person likes the good to some, which that a person likes the others. But the fact that a person likes the taste of anything does not change in the least its nature. Alcohol is always alcohol, and always one of the most deadly of poisons. Would you imagine strychnine was not pet-son, if you liked the taste of it? Would you let a rattlesnake bite your hand, even if the first senation were pleasant? Would you therew yourself over a lofty chiff because the first whirr, rush and excitement might be pleasurable beyond any enjoyment to be tound in the tologgan slide? No! You would look at the rock upon which you would end

up! Young man, do you like to drink? Look at the rocks! Do you snoke cigarettes? Look at the rocks! Rocks of ruin are the inevita-ble end of the down grade of poisonous pleas-

Poison! Oh, the sin of permitting it to be sold as a beverage! Poison! Death! with one and you trifle with the other! Triffe can you dare to poison the body made in the image of God? How can you permit poison to be sold as a beverage?—*Pioncer*.

LIQUOR'S EFFECT UPON THE HINDOOS.

For hundreds of years the natives of India have been a sober race, but they are rapidly giving themselves up to the liquor evil. This is due to British civilization. Association with the English has caused the Hindoos to adopt some of their habits, and the vice of drunkenness is now so common in India that the attention of the Government has been called to it. It has been a difficult matter all along to control them. along to control these Asiatic hordes, but when inflamed by liquor the problem of governing them will be made still more serious. -Atlanta Constitution

TEMPERANCE NEWS AND NOTES.

Indiana has organized seventy new local W. C. T. U. unions this year.

A full-blooded negro girl is about to be sent to Africa as a missionary, by the Geor-gia W. C. T. U.

A stereopticon entertainment entitled "The Saloon Must Go" has started out as a public educator.

Every family of the United States has at present to pay an average of \$05 a year to en-joy the privilege of abundant facilities for being poisoned, says Felix M. Oswald.

Alcoholize a political party, and all of its virility will coze like a cold sweat from its brow, and instead of being an engine of power for good it will become a putrid party.

The Royal Naval Temperance Society of Great Britain reports that there is not a single ship or gun-boat, hardly even a torpedo boat, in Her Majesty's navy that does not have the work of the National Temperance League on board.

George W. Clark says in the Christian Cynosure: Out of 600 convicts in Auburn State-Prison, 500 confessed bei2g led astray first then to prison! Tobacco, alcohol and opium area trio of devils in the work of benumb-ing, deadening and destroying the moral sensibilities.

rection the third day. (Lake xxiv., 7.) 8. "And they went out quickly, and field from the sepulchre," etc. In Matt. xxviii., 8, it is written that "with fear and great joy they did run to bring His disciples word " Mark, in this verse, evidently implies that on their way to the disciples they said nothing to any one, but were filled with trembling and amazement, fear and joy, as they fiel along; their unbelief now revealed to them would cause them fear and amazement, while the fact that Jesus was risen would fill them with joy. But where was now the use of their spices, and what availed the time spini in the preparation thereof? The unbelief of Christians causes the waste of much time and money because they know not the thoughts of the Lord, nor understand His ways, 9. "He appeared first to Mary Magdalene,"

had spoken concerning His death, and resur-

The other women had seen the empty tomb, and had been assured by the angels that He was risen, but this Mary is the first to see Himself and speak to Him and hear Him speak. 10. "And she went and told them that had

been with Him, as they nourned and wept." Before she saw the Saviour that morning she had been to the tomb, seen the empty sepalehre, run and told Peter and John, and then evidently returned, hoping to find some trace of His body, like the others not looking

for His resurrection; but now she had seen Him. He had spoken to her and said: "Go to My brethren and say unto them, I ascend unto my Father and your Father; and to My God and your God" (John xx., 17); and this is the message which she bears from Him to these disconsolate disciples. 11. "And they, when they had heard that He was alive, and had been seen of her, be-heved not." In Luke xxiv., II, it is written that their words seemed to them as idle tales, and they believed them not. It may be that their own unbelief on this occasion often re-

their own unbelief on this occasion often re-curred to them as in after days they had to deal with the same dullness and slowness of heart in others. 12. "After that He appeared in another

12. "After that He appeared in another form unto two of them, as they walked, and went into the country," After He appeared to Mary Magdalene it would seem that He ascended to the Father, then quickly returned and appeared to the other women (Matt. xxviii, 9, 10), after which He made the ap-pearance recorded in this verse to the two as they walked to Emmans. Who these two were we know not.

were we know not. 13. "And they went and told it unto the readu, neither believed they them." Jesus walked with the two to Emmans, and being constrained by them, went in to abido with them, and in breaking of bread was revealed to them, and vanished out of their sight; they rose up at once and returned to Jeru salem, and found the eleven gathered to-gether and told them all that had happened, with the result stated in this verse of our les-son; and according to the next verse (which may possibly refer to His appearance eight days later) He appears suddenly in the midst of the disciples gathered together in the

city of Jerusalem and upbraids them with city of Jerusalem and upbraids them with their unbelief and hardness of heart, be-cause they believed not them which had seen Him after He was risen. There is nothing so grievous as unbelief and nothing that so abounds among His professed followers and especially in connection with the glorious truths associated with resourcetion. If Christ be not risen there is no forgiveness of sins, out Christ being risen there is not only the put Christ being risen, there is not only the forgiveness of sins for every baliever, but but there is a resurrection of our bodies if the there is a resurrection of our bodies if they sleep in the tomb, or an instant change if alive at His coming, whereby our bodies shall be made just like His, immortal, incorrupti-ble, and in them we shall live forever the life which His forty days' resurrection life gives **w** glimpacs.—Lesson Helper,

le sing. It is a glorious thing to have the as but we must not espec the soul. impossible things from its use we must not fasten it to visible floating log the world will not must not throw it on the deck o vessel or together you will go to Our anchor must fasten upon the things of God. Hope that is seen but the unseen things are etern hope in God, in Christ, in heaven, fasten cur soul to the passing thing and sense. Let go the anchor, le chain far out of sight down to the able rock, telleving in him wh m not seen, and this hope he will hav anchor of the soul both sure and stes. which entereth into that within the vell' Christian at Work.

Upon me Hes & burden which leatent and upon any other human creature-the base of duties unfilled; words unspected of a violently and untimely; of holy ; neglected; of days wasted fore thoughts one) cherished, which appearing as fresh as when they were a admitted into the heart; of talents cut an of affections in myself, or in oth with; of light within turned to So speaks the conscience, so speaks at a spoken, the conscience of each man woman.-Maurice,

MEAT OR REER.

On one very cold morning, the very set est size of a small boy, went into a units and asked for five cents' worth of salt pri-it was portioned out and then the size showed two cents more, and said it was fra-showed two cents more, and said it was frasoup bone. The bone was produced and a the marketman handed it to the child also the marketman handed it to the child we was barefooted, though snow add ice an on the ground, he observed that he held one hand a large pail, and inquired wist is was intending to get in it. "Beer," sail is small boy. To fill that pail with beer wal cost fifteen cents, which was more in double the sum appropriated for the family food for the day. This happens daily sai of course, the father doesn't work list have you decided how you will spead re-money? Will it go for beer or meal? Tots butcher or the liquor-seller?-*Tempers* Banner. Banner.

THE Pleasant Hill Society of Siskers of High Bridge, Ky., is disintegrating. It is been declining in membership very raise and the survivors are now preparing trais-the lands to the faithful among this peak sect who still remain, as the social fairs will be abandoned.

"To use leisure for carousing, to fre the blood with alcohol, to dwarf and wate and substance in the close and fetid air of also room, is not recreation; it is physical darso tion," is the strong way in which the Class Times runts it. tion," is the sta Times puts it.