TALMAGE'S SERMON.

HETH OF JESUS, THE CHRIST.

Discourse By Dr. Talmage Adapted to Christmas Eve.

"Clory to Gott in the highest, and h peace, good will toward men

At last I have what I longed for, a Christ-gas eve in the Holy Land. This is the time d year that Christ landed. He was a Decem de Christ. This is the chill air through shich He descended. I look up through these

be Christ. This is the chill air through which He descended! Hook up through these Christmas skies, and I see no loosened star hatening southward to halt above Bethleben. But all the stars suggest the Star of Behleben. No more need that any of them rus along the sky to point downward. In quibtude they kneel at the feet of Him who, though once an exile, is now enthroused forever. Fresh up from Bethlehim, I sam full of the scenes suggested by a wist to that village. You know that whole region of Bethlehem is famous in Bible start. There were the waving harvests of Bus, in which Ruth gleaned for herself and seeping Naomi. There David the warrior was thirsty, and three men of unbeard of seif dental broke through the Philistine army to get him a drink. It was to that region that Joseph and Mary came to have their games enrolled in the census. That is what the Scripture means when it says they came by be laxed," for people did not in those than they now do. now do. Hage inn was crowded with the

e village inn was crowded with the gers who had come up by the command evernment to have their names in the a so that Joseph and Mary were obliged ge in the stables. You have seen some se large stone buildings, in the center ich the camels were kept, while run-aut from this center in all directions t from this center in all directions bere reoms, in one of which Jesus was Had his parents been more showily self have no doubt they would have more comfortable entertainment, ght in the fields the shepherds, with kindled fires, were wi flocks, when bark! sound of voices strangely sweet, the that the maidens of Bethlehem have t to serenade the weary shepherds? ight stoops upon them like the that the flocks arise, shaking fleece and bleating to their g. The heavens are filled with roung. The heavens are filled with flight, and the earth quakes under neaves, echoed back from cloud to trings over the midnight hills: o God in the highest, and on earth cod will to men. It seems that the troyalty and dominion and power h Christ left behind Him was hung on day in eight of Bethlehem. Who knows that that crown may have been mistaken ise men for the star running and

ownward?

et, in the first place, impresses me
set that indigence is not always
of degradation. When Princes
ineralts announce it, and cannon
and flacs wave it, and illuminaes on fire with the tidings. Some land or America remember the cing when the Prince of Wales You can remember the gladness Christendom at the nativity in at Madrid. But when our glorious born, there was no rejoicing on Four and growing poorer, yet the recognition that Christmas night truth of the proposition that in-s not always significant of degrada-

ages there have been great hearts g under rags, tender sympathies un-de exterior, gold in the quartz, Par-ie in the quarry, and in every stable ilon wonders of excellence that have joy of the heavenly host. All the deliverers of literature and of nations born in homes without affluence, and their own privation learned to speak light for the oppressed. Many a man eld up his pine knot light from the wiluntil all nations and generations not, and off of his hard crust of pen-broken the bread of knowledge and for the starving millions of the terry, and science, and literature, mmerce, and laws, and consti-and liberty, like Christ, were born nger. All the great thoughts which led the destiny of nations started in iers, and had Herods who wanted em, and Iscariota who betraves rabbles that crucified them, and that confined them until they burst the rhododendron, is an Alpine grows fastest in the storm. wheat, worth all the more for ald never have come to usefulness had they not been and pounded and hamocrest foundry of disaster. When I seeming up from the ark of bub to be the greatest lawgiver of the and Ames from tending the herds to Israel tremble with his prophecies, and from the sheepcote to sway the poet's ad the King's scopter, and Peter from sing net to be the great preacher at the cost, I find proof of the truth of my tion that indigence is not always aut of degradation.

subject also impresses me with the that we have the divine us. Had those shepherds night into Bethlehem and ns that sed their flocks among the wolves, they ald not have heard the song of the angels. er words, that man sees most of God

heaven who minds his own business. We ave our posts of duty, and standing God appears to us. We are all shepdieperdesses, and we have of cares and annoyances and anxieties,

etimes hear very good people say I had a month or a year or two to do ding but attend to religious things, I ald be a great deal better than I am now." If are mistaken. Generally the best peoa busy people. Elisha was plowing d when the prophetic mantle fell Matthew was attending to his cusin duties when Christ commanded James and John were mend-then Christ called them to be timen. Had they been snoring in Christ would not have called their into the apostleship. Gideon work with the flail on the g floor when he saw the angel. with great fatigue hunting up the when he found the crown of Israel. cal son would never have reformed to have returned to his father's is had not first gone into business, was swinefeeding. Not once out fred times will a lazy man become tian. Those who have nothing to do very unfavorable circumstances for elving of divine manifestations. It is early you are in idleness, but when you e the Bethlehem shepherds, watching ecks, that the glory descends and there mong the angels of God over your soil t and forgiven.

ject also strikes at the delusion that a of Christ is dolorous and grief The music that broke through the at heavens was not a dirge, but an an-it shook joy over the hills. It not ropped upon the shopherds, but it upward among the thrones. The f a Saviour's righteousness is not The Christian life is not made up of The Christian life is not made up of ing and cross bearing and war waging, ugh the revelation of that Christinght I find that religion is not a but a song. In a world of sin sick hed and sepulchers, we must have be but in the darkest night the heavens with angelic song. You may, like be shipwrecked, but I exhort you to be od cheer, for you shall all escape safe to cheer, for you shall all escape safe to Religion does not show itself in the

ation of the face and the cut of the The Pharisee who puts his religion

into his phylactery has none left for his heart. Fretfulness and complaining do not bolong to the family of Christian graces which move into the heart when the devil moves out. Christianity does not frown upon amusements and recreations. It is not a synic, it is not a shrew, it chokes no laughter, it quenches no light, it defaces no art. Among the happy, it is the happiest. It is just as much at home on the playground as it is in the church. It is just as much at home on the playground as it is in the charact as it is in the paalm book. It sings just as well in Surrey gardens as it prays in St. Paul's. Christ died that we might live. Christ walked that we might ride. Christ wept that we might laugh.

Again, my subject impresses me with th fact that glorious endings sometimes have very humble beginnings. The straw pallet was the starting point, but the shout in the nidnight sky revealed what would be the glorious consummation. Christ on Mary's lap, Christ on the throne of universal dominion—what an humble starting. lap, Christ on the throne of universal do-minion—what an humble starting! What a glorious ending! Grace begins on a small scale in the heart. You see only men as tress walking. The grace of God in the heart is a feeble spark, and Christ has to keep both hands over it lest it be blown out. What an humble beginning! But look at that same man humble beginning! But look at that same man when He has entered heaven. No crown able to express His royalty. No palace able to express His wealth. No sceptre able to express His wealth. No sceptre able to express His power and His dominion. Drinking from the fountain that drips from the everlasting Rock. Among the harpers harping with their harps. On a sea of glass mingled with fire. Before the throne of God, to go no more out forever. The spark of grace that Christ had to keep both hands over lest it comes to extinction, having flamed up into honor and along and immortality. What humble starting! What glorious consummation!

The New Testament Church was on a small scale. Fishermen watched it. Against the uprising walls crashed informal enginery.

small scale. Fishermen watched it. Against
the uprising walls crashed infernal enginery.
The world said anathema. Ten thousand
people rejoiced at every seeming defeat, and
said: "Aha! aha! so we would have it."
Martyrs on fire cried: "How long, O Lord,
how long?" Very humble starting, but see
the difference at the consummation, warm
Carist with His almighty arm has strack off
the last chain of human how less and the last chain of human bon lage, and Himalaya shall be Mouat Zion; and Pyreness, Moriah; and oceans, the walking place of Him who trod the wave cliffs of stormed Tiberias, and island shall call to the song of the world's relemption rising, the hoavens, like a great sounding board shall strike back the shout of salvation to the earth until itrebounds again to the throne of God, and all beaven, rising on their thrones, beat time with their scepters. Oh, what an humble beginning! What a glorious ending! Throne linked to a manger, heavenly

mansions to a stable. My subject also impresses me with the effect of Christ's unission upward and downward. Glory, to God, peace to man. When God sent His Son into the world, angels discovered something new in God, something they had never seen before. Not power, not wisdom, not love. They knew all that before. But when God sent His Son into this world then the angels saw the spirit of self-denial in God, the spirit of self-sacrifice in God. It is easier to love an angel on His throne than a third on the cross, a scraph in his worship than an adulteress in her in his worship than an adulteress in her crims. When the angels saw God—the God who would not allow the most insignificant angel in heaven to be hurt—give up His Son, His only, only Son, they saw something that they had never thought of before, and I do not wonder that when Christ started out on that pilgrimage the angels in heaven clapped their wings in triumph and called on all the hosts of heaven to help them oelebrate it, and sang so loud that the Beth-lehem shepherds heard it: "Glory to God in

But it was also to be a mission of peace to man. Infinite holiness—accumulated de-pravity. How could they ever come to-gether! The Gospel bridges over the dis-tance. It brings God to us. It takes us to God. God in us, and we in God. Atone-ment! Atonement! Justice satisfied, sins forgiven, eternal life secured, heaven built on a manear.

on a manger.
But it was also to be the pacification of all individual and international animostics.
What a sound this word of peace had in the Roman Empire that boasted of the number of people it had massacred, that prided itself the number of the slain, that rejoiced the trembling provinces. Sicily and Corsica and Sardinia and Macedonia and Egypt sica and Sardinia and Macedonia and Egypt had bowed to her sword and crouched at the cry of her war eagles. She gave her chief honor to Scipio and Fabius and Cesar—all men of blood. What contempt they must have had there for the pomilless, unarmed Christ in the garb of a Nazarine, starting out to conquer all nations. There never was a to conquer all nations. There never was a place on earth where that word peace sounded so offensively to the ears of the multitude as in the Roman Empire. They did not want peace. The greatest music they ever heard was the clanking chains of their captives. If all the blood that has been shed in buttle could be gathered together it would upbear a navy. The club that struck Abel to the earth has its each in the hutcheries of all ares. echo in the butcheries of all ages. Edmund Burke, who gave no wild statistics, said that there had been spent in slaughter there, and that there had been spent in slaughter there, dive thousand millions of dollars, or what would be equal to that; but he had not seen into our times, when in our own day, in America, we expended three thousand millions of dollars in civil war.

Oh, if we could now take our position on some high point and see the world's armies march past! What a speciacle it would be There go the hosts of Israel through a score of Red seas—one of water, the rest of blood.

There go Cyrus and his army, with infuriate yell rejoicing over the fall of the gates of Babylon. There goes Alexander, leading forth his hosts and conquering all the world forth his hosts and conquering all the world but himself, the earth realing with the battle gash of Arbaia and Persepolis. There goes Ferdinand Cortes, leaving his buthers's enemies on the table lands one: fragrant with vanilla and covered overwith groves of flowering cacao. There goes the great Froughman, leaving his army down through Egypt like one of its plagues, and up through Russia like one of its own icy blasts. Youder is the grave trench under the shadow of Sobastopol. There are the ruins of Delhi and Allahabad, and youder are the inhuman Sepoys and the brave regiments inhuman Sepoys and the brave regiments under Havelock avenging the insulted flag of Britain; while out right through the heart of my native land is a tranch in which there lie ne million Northern and Southern deal. Oh, the tears! Oh, the blood! Oh, the long marches! Oh, the hospital wounds! On, the martyrdom! Oh, the death! But brighter than the light which flashed on all those swords and shields and marketry is the light that fell on Bethletrem, and louder than the bray of the trumpets, and the neighing of the chargers, and the crash of the walls, and the groaning of the dying armies, is the song that unrolls this moment from the sky, sweet as though all the bells of heaven rung a jubiles: "Peace on earth, good will toward men." Oh, when will the day come-God hasten it!—when the swords shall be turned into plowshares, and the fortresses shall be remodeled into churches, and the shall be remodeled into churches, and the men of blood battling for renown shall be-come good soldiers of Jesus Christ, and the camon now striking down whole columns of death shall thunder the victories of the When we think of the whole world sayly

When we think of the whole world saved we are apt to think of the few people that now inhabit it. Only a very few compared with the populations to come. And what a small part cultivated. Do you know it has been authentically estimated that three-fourths of Europe is yet all barrenness, and that nine hundred and ninety-one one thousandth, part fourths of Fure hundred and huncey and that nine hundred and huncey one-thousandth part of the entire globe is uncultivated? This is all to be cultivated, all inhabited and to be cultivated, all inhabited and to be cultivated, to be cultivated, all inhabited and to be cultivated, to be compared to be comp all gospelized. Oh, what tears of repentance when nations begin to weep! Oh, what supplications when continents begin to

pray! Oh, wh begin to sing! Oh, what rejoicing when hemisph to sing! Churches will worship on places where this very hour smokes the blood of human sacrifice, and wandering through the snake infested jungles of Africa Christ's heel will bruise the serpent's head. Oh, when the trumpet of salvation shall be sounded everywhere and the nations are re-deemed, a light will fall upon

every town brighter than that which fell upon Bethlehem, and more overwholming than the song that fell on the pasture fields where the flocks fed, there will be a song louder than the voice of the atorm lifted oceans, "Glory to God in the highest," and from all nations and kindred and people and tongues will come the response, "And on earth peace, good will toward men." On this Christmas Eve I bring you good tidings of great joy. Pardon for all sin, comfort for all trouble and life for the dead. Shall we now take this Christ into our hearts? The time is passing. This is the closing of the year. How the time speeds by. Put your hand on your heart—one, two, three. Three times less it will beat. Life is passing like gazelles over the plain. Sorrows hover like petrels over the sea. Death swoops like a vulture from the mountains. Misery rolls up to our ears like waves. Heavenly songs fall to us like stars.

I wish you a merry Christmas, not with worldly dissipations, but merry with Gospel gladness, merry with pardoned sin, merry with hope of reunion in the skies with all your loved ones who have preceded you. It that grandest and best sense a merry Christmas.

that grandest and best sense a merry

hristmas. And God grant that in our final moment And God grant that in our final moment we may have as bright a vision as did the dying girl when she said: "Mother"—pointing with her thin white hand through the window—"Mother, what is that beautiful land out yonder beyond the mountains, the high mountains?" "Oh," said the mother, "my darling, there are no mountains within high mountains?" "Oh," said the mother, which mountains within sight of our home." "Oh, yea," she said, "don't you see them—that beautiful land be yond the mountains out there, just beyond the high mountains?"

The mother looked down into the face of her dying child and said: "My dear, I think that must be heaven that you see." "Well, then," she said, "father, you come, and with your strong arms carry me over those mountains into that beautiful land beyond the high mountains." "No "said the westing father. ains into that beautiful land beyond the high mountains." "No," said the weeping father, "my darling, I can't go with you." "Well," she said, clapping her hands, "never mind, never mind; I see youder a shining one com-ing. He is coming now, in His strong arma to carry me over the mountains to the beau-tiful land—over the mountains, over the high mountains."

TEMPERANCE.

NEW YEAR'S BELLS, The happy, happy bells
The gladsome story tell,
And ring out here a welcome clear
This fresty winter morn To the bright youngest born time—the glad new happy year!

May the young infant King With peace and plenty bring e from wrong and wee and pain, And bless the just and right, Downtrodden by the might, Armed with the sword and gag and chain.

Under his mighty sway May we behold the day Of right and righteousness advance And vice and crime go down, And may his regal crown
Wear the white plume of temperance.
—George W. Bungay.

MASSACHUSETTS RUM FOR APRICA. "I have directly learned," says Dr. Dor-chester, in the Congregationalist, "from the best authority, that a distillery firm within three miles of the Massachusetts State House has a contract to turnish 2000 gallons of rum daily to the African trade for the next seven years. This would be equivalent to almost one million gallons annually.

"It will be a surprise to many to learn that almost all the rum manufactured in the almost all the rum manufactured in the United States is made within five miles of the Massachusetts State House. During the last six years the total quantity manufactured and deposited in the distilery warehouses of the country were 11,131,704 gallons, an average of 1,835,617 gallons yearly, of which total the distilleries around Boston made 10, 460,120 gallons, or ninety-four per cent, of all mode in this country.

all made in this country.
"Almost all the liquor sent from the Inited States to Africa is sent from Boston.

No other liquor than that most necursed of all liquors, Boston's rum, is sent from America to the Dark Continent. Thus the name of God is blasphemed among the heathen. And while men are boasting of the progress of civilization, and predicting the spendy conversion of the world, the so-called "Christian nations" are deluging poor, benighted Africa with strong drink, as England has for a generation been flooding China with opium, and so destroy-ing ten souls where missionaries are con-

Is it not time to lift up the voice like a trumpet and warn men of the evil of such ways that they may repent of their wicked-ness and escape the damnation of hell?— Boston Safeguard.

RARNUM UPSETS STATISTICS.

A small controversy is going on now among certain English newspapers regarding the duration of life of persons using intoxicating liquors, and a recent issue of the Liv-erpool E-cpress says that, according to the statistics, P. T. Barnum, who is now in his eightieth year, should have died twenty-six eighteth year, should have died twenty-six years and some months ago, his allotted age being less than fifty-four years. The same paper further states that the total abstain-er's average of life, on statistical showing, is a little over fifty-three years, while the mod-erate drinker has ten years more of life than

his totally abstemious brother. Barrum has been, according to the same authority, 'a testotaler for the last twenty years and is manifestly defrauding the compilers of statistics, or else playing it very low down on the other total abstainers, whose average life he is cutting down to a frightful extent by living so much beyond his rightful statistical turn." As a matter of fact, Mr. Barnum has not tasted intoxicants for a period of over forty years (not twenty, as stated), and has many times knocked the ceit out of the national statisticians and all their tables on this subject.—New York Times.

CONSOLIDATION OF DEPARTMENTS.

The consolidation of departments was one of the most important advance steps of the recent national convention of the W. C.T. U. The rapid increase both in membership and in the number of departments had made this a really imperative move in order to rethis a really imperative move in order duce the size of the national convention, other advantages to be There were also other advantages to be gained, in the union of cognate and kindred forces and the greater concentration of effort thus assured. One department, that of securing a day of prayer in the week of prayer, had so thoroughly done its work that there was no further need of it, there being now in a consequence of the control of being now, in consequence of its efforts, scarcely a religious body in all the hand that has not signed the petition to the International Committee asking for a temperance day in the week of seven the control of the second control of the seco

TEMPERANCE NEWS AND NOTES. There are more than 5000 licensed saloons in Chicago.

New York State has 292 breweries, seventyone of which are in New York city. It is stated that ninety-three per cent. of all children taking the temperance pledge re-main faithful to their early vows.

Hutchinson, Kansaa is a city of some 18,-000 population. A marshal, his deputy and two policemen do the police duty for the city. Governor Stanford's California vineyard has made 800,000 gallons of wine the past year, and he has 180,000 gallons of brandy in bond.

A total of 1374 Young Women's Christian Temperance Unions, with 31,657 regular and 6790 honorary members was reported to the recent convention.

There has been an increase of fifty per cent, in the number of admissions to the seven retreats in England licensed for the treat-ment of inebriety.

It is estimated that in ninety per cent. of all cases coming before the police justices of New York city, the fault may be traced to

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 5.

Lesson Text: "The Forerunner Announced," Inke i., 5-17-Golden Text: Mal. III., 1-Commentary.

The four verses of this Gosnel which precede our lesson tell us that many were writing down in order a record of the sayings and doings of Jesus of Nazareth, as they received them from those who had been eye witnesses of all things; and this man, Luke, having accurate knowledge of all things from the beginning, writes his record for his friend. Theophilus, of all that Jesus began both to do and teach. He afterward wrote for the same friend a record of the things which Jesus centinued to do and teach by His Spirit through His apostles, From Paul's epistles we learn that Luke was a physician, dear to him, and that he traveled much with him (Col., iv., 14; H. Tim., iv., 11; Pam. 24. His name, according to Young, signifies light giving.

5. "A certain priest named Zacharias." Five persons are mentioned by name in our

Five persons are mentioned by name in our lesson and in the verses immediately following, but the two with whom we have specially to do are the priest Zacharias and the angel Gabriel. It will be helpful to remember that this lesson is in the time of the iron kingdom of Dan. ii., 40, and the fourth least of Dan, vii., 7, 23; that Home now ruled the world; that Palestine was divided, not into twelve divisions as in the lessons just closed, but into three—Galilee. Sangaria and Judges. but into three—Gaillee, Samaria and Judea—and that Herosl was the Roman ruler of the southern province of Judea, in which Zacharias and Elizabeth lived. It will be seen in I Chron. xxiv., 10, that Abia of Abijah was the eighth of the twenty-long courses or orders into which David divided the priests. Elizabeth being also of the priestly tribe of Aaron or Levi shows that they were obedient to the "aw which required them only to marry in their own tribe (Nam. xxxvi., 5-9). Zacharias signifies Jah is re-nowned or remembered, and Elizabeth the eath of God; let the diligent eat the meat.

6. 'They were both righteons before God.'
They were in fellowship with the righteons Lord who loveth righteousness (Ps. xi., 7i.) and were therefore like Noah, righteous before Him (Gen. vii., 1), because like Abrain they believed God (Gen. xv., 6; Rem. iv., 3; By nature "There is none righteases, no, not sue;" and by the deeds of the law no one can become righteous; but the righteous Lord has provided a righteousness for all who will accept it, even His own, even Himself, for "Christ is the end of the law for righteousness to every one that believeth" (Rom. iii. 10, 19-22; x., 4).
7. "They had no child." It was with Eliza

7. "They had no caild." It was with Elizabeth as with Rachel and Hannah and Manoah's wife; but she, like they, looked unto God, and surely Joseph and Sannael and Sannson and John the Baptist are among the greatest of men, and all sons of women who had been barren. When in days to come we see the significance of Isa, liv., I, we shall then readily recognize these shallows.

8. "He executed the priests office before God in the order of his course." What a glorious motto for every day are those iwo

glorious metto for every day are those two words, "before God," reminding us that we ought to live as in His sight, doing all things for His glory,
9, "His lot was to burn income". This in-

cense was made according to God's expres-command for the service of the sanctuary and it was forbidden to make any like it for any other purpose, upon pain of death. The priest was to burn it every morning and evening when he dressed and lit the lamps (Ex. xxx., 7, 8, 34-38). Dr. Brown quotes from Lightfoot as follows: "The part assigned to each priest in his week of service was decided by lot. There were employed at the offering of income. In recover the above. by lot. There were employed at the output of incense—to remove the ashes of the former services to bring in and place on the golden altar the pan filled with hot burning coal altar the pan filled with hot burning coal taken from the altar of burnt offering, and while the smoke of it ascended to make inter-cession for the people." This was the most distinguished part of the service (Rev. viii., 3), and this was what fell to the lot of Zacharias at this time.

10, "The whole multitude of the people

10. "The whole multitude of the people were praying without, at the time of incense." The connection of prayer and incense is seen in Ps. exh. 2; they viid, 5, 4, and the incense is significant of the merits of the Lord Jesus, whose least word mai smallest act was fragrant to took, because He sought neither His own will nor His own glory, but did always those things which pleased His father. John vi. 35, vii. 29, 50). It also teaches us that apart from the merits of Christ, nothing we do not even our merits of Curiet, nothing we do, not even our prayers, can be acceptable in God's sight but, inasmuch as He even liveth to make intercession for us, the weakest may with held-ness come, and the feeblest may do him service, since what is done by any redsense soul, as unto Him, is made acceptable by Hi merits.

"There appeared unto him an angel of the Lord, standing on the right side of the altar of incense." This was in the Holy Place, into which priests went every day, were the tables of shewbread, the golden candlesticks, ten of each (H Chron. iv., 7, and the golden after, or after of incense, be-fore the veil, and by the side of which the angel now stood, 12. "When Zacharias saw kim, he was

troubled, and fear fell upon him." So it was with Mary (vss. 29, 30, and Hagar, and troubled. was with Mary (vss. 29, 30), and Hagar, and Gideon, and the women at the segulcher, and the disciples (Gen. xxi., 17; Judg. vi. 22, 23; Mk, xvi., 5; Lu. xxiv., 37), and so we suppose it would be with most of us should a heavenly visitor suddenly appear to as; but if Manoah's wife was not afraid, why should any of us be (Judg. xiii., 22, 26) if we are walking in fellowship with God, and abiding in that love of His which casteth out all fear, (I John xxi. 18). (I John xxi., 18). 13. "Fear not, Zacharias." Thus God and

His angels are always seeking to comfort those who look to Him. "Thy prayer is heard." All true prayer for things according to His will, in the name of Jesus, is sure ly heard, and the answer will be manifest in due time: Let us live on "expectation corner," that we may be always on the lookout for the answer, and recognize it when comes. Thou shalt call his name John. Among those whose names were given then by God before they were born note Ishmael snac, Josiah, Jesus (Gen. xvi., 11, xvii., 15; Ki. xiii., 2; Matt. i., 21), and learn that God is interested even in our pance. John signifies the grace of God, and he enjoyed a

large share of it.

14. "Thou shalt have joy and giadness, and many shall rejoice at His birth." It is God's good pleasure to give His people joy; yes, fullness of joy (John xv., 11, xvi., 24) I yes, fullness of joy blohn xv., tl. xvi., 44:1
John i., 4) and to make a bass glad through
them; but it can only be by believing Hun
and yielding fally to Him, and like John,
glorifying Jesus and hiding self.

15. "For he shall be great in the sight of
the Lord." This is the summit of all greatness, and nothing can concern with it.

"He shall be filled with the Hely Ghost."

Lord is the highest and grandest work man can be engaged in.
17. "He shall go before Him in the spirit and power of Elijah." According to his own and power of Elijah," According to his own testimony he was not Elijah John I. 21; Jesus said: "If ye are willing to receive him, this is Elijah" (Matt. xi., 14, R. V., margin); and again: "Elijah is come already, and they knew him not;" but Jesus also said after John was beheaded: "Elijah truly shall first come and restors all things" (Matt. xvii., 10-13); all of which put formula. xvii., 10-13); all of which, put together, seems to say, that what John was to Jesus Christ in His coming to suffer Elijah shall be

to Jesus Christ when he shall come in power

and glory to reign. -Lesson Helper,

RELIGIOUS READING.

THE DYING YEAR. "So teach us to number our days, that we may apply our hearts unto wisdom. -Psalm xc. 12

Another year is fading
Into the shadowy past:
What if for me, my Saviour.
This year should be the last.
Could I, with joy recalling
The hours and moments gone,
Say I had well employed them. Nor o'er one failure mourn

Another year is passing. And I am passing too: Passing from earth and earthly scenes To those earth never knew. What shall I plead when standing
Before the great white throne?
Nothing, O Christ, but Thine own blood;

Thy righteousness my own. Another year is dying. And Time is dying too; And all things here below, with him Are passing out of view.

Passing as swif ly as the thoughts

Flit through our minds, then flex.

Realizing solemn facts like these What ought our lives to be! Another year is adding To those already dead.

Dead? Will they never rise again?

Where all the setions fled?

We surely yet shall meet again:

This old year and our souls: His deeds will greet us yet, though now Oblivion o'er him rolls We leave the year with Jesus
To sprinkle with His blood;
Jesus the Loving One, who once
As our Sin Bearer stood.
We leave the year with Jesus,
And thus the weight is gone.
We trust the future all to Him

Who all the weight bath borne, -Fairle Thornton,

"WILL THE ANGELS SING?" Will the angels sing again
At this merry Christmas time,
and, auntie, shall I hear them."
While the bells in rhythmic chime
rge the Christmas near, and nearer,
So the little one talks on — I should like to hear them singing

Have the angels really gone. Childle, no! Sometimes it seems That our sin and care have driven
All the beautiful bright angels
Far away from earth to heaven.
But I think they come again
Every Christmas time at least.
And that some can hear them singing

While we keep the Christ-birth feast For the angels are the servants Of the Babe who is the King.

And the things that please our Saviour
Have the power to make them sing.
And I should not worder, dearle.
If, for all their faulty ways. There are people who please Jesus. In these happy Christmas days.

Gentle ones, who into darkness Bring the lamp of love for light;

Strong and brave ones, who, like heroes,
Fight the battle of the right,
And the self-forgetful people.

Who grow old with other's cares,
And the pure and saintly spirits.

Whose whole lives are learninged or and

Whose whole lives are lengthened prayers. Yes, and they who struggle nobly To forsake and conquer sin,
Every one who from this Christmas
Poes a better life begin;
And they, too, who east the burden
That has made their days all dim,
Down before the cross of Jesus.

And are glad through faith in Him. Ah, and they who have a sorrow (Loss, or weakness, or repret).
That not even merry Christmas time
Can help them to forget.
But who, still, resigned and patient
Love and trust through everything.

Surely these all please our Saviour, And so make the angels sing.

Do they hear the pleasant singing Nay, perhaps they mass the song.

Nay, perhaps they mass the song.

Through the noises that are near them.

And the crowds that press and throng.

So they ask of peace and gladness.

And the mass whence they came,

But I think it is the angels.

Singing to them, all the same. Singing to them, all the same.

Will you hear them? Ab, my darline You are likelier than I You are inseller than !
To receive into your spirit
Those sweet voices from the sky;
For Christ said about the children,
'Such the kingdom is of heaver.'
And perhaps the sweetest music
To the little ones is given.

You shall join me in the wishes Sent to all the friends we love. That the best of Christian blessings, Come to them from God above. That the days be bright and happy In the presence of the King, And that they may be the people Who shall hear the angels sing.

MARIANNE FARSINGHAM.

NOW TO BUILD A CHARACTER. Man, says the Presbyterian Journal is the great builder of the earth, and his greatness and glory are seen in what he builds. He builds houses to live in, roads to travel on. bridges to cross rivers on, ships to sail on the ocean, and he builds towns and towers and charges and churches and temples and palac and cathedrais. The birds build nests, the beasts dens and the fish beds; but in all the buildings of animals below man there is never progress or improvement, Man may carry his building propensity and power into his moral life, and build around his inner self a moral character, like a house to live in; but that moral character, thus built up, will not be a religious life. A man may make himself more and more manly, but he cannot make himself godly. Godliness is not an orchitectural structure built around a man, but a life born within him, and its development is by growth. In this one point is found the difference between the moral character and the religious life. Morality is mechanical compliance to the letter of the law, but religion is vital conformity with its spirit. The result of the one is to build up a character, like an architectural editice, by adding detached good deeds and habits to one another by art and rule; the result of the other is the development of result of the other is the development. ment of a new life from the birth and growth of a new vital energy implanted in the soul. The good young man that came to Jesus was very near the kingdom of heaven, but he was outside of it.

He lacked one thing—the new birth.
You must be born again—born from above.
The moral life can never be built up until "He shall be filled with the Hely Ghost."
"Be not drunk with wine, but be filled with the Spirit" (Eph. v., 18) was exemplified in Him. He was a true Nazarite, a spiritual Samson (Num. vi., 1-8; Judg. xili. 7).

16. "Many of the children of Israel shall he turn to the Exrd their God." As to be oreat in God's sight is the highest position.

The shall be filled with the filled with the not an evolution out of morality. It is a new life in the soul of man, born from above. Morality is an edifice that has its foundation on the earth, and is built up toward heaven but it never reaches the oreat in God's sight is the highest position.

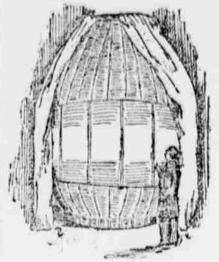
The shall be filled with the not an evolution out of morality. It is a new life in the soul of man, born from above. Morality is an edifice that has its foundation on the earth, and is built up toward heaven but it never reaches the oreat in God's sight is the highest position. life of God. The moral character is a tower of Babel which men build, vainly hoping that by adding good works to good works they will reach the skies, and escape the

floods of God's wrath against their sins.

But God confounds the tongues of men,
and the towers of their self-righteousness fall to pieces. But the new life of holiness reaches down from the throne of God and enters into the lives of men and lifts them from the earth into heaven. Morality is good in its place, and good so far as it goes; but it cannot be accepted in place of religion because it cannot go as far as the skies. There is a whole realm of difference between it and religion; religion brings the life of man into the realm of spiritual life. while morality, when it has done the best and all it can, still leaves the life of man within the realm of spiritual death.

A Gigantie Lamp.

A volume might be written of the lighthouses in this vicinity and of the wonderful sights to be seen at the Tompkinsville headquarters. Down there in one of the buildings stands the biggest Fresnel lamp in the world. The lenses: alone cost \$15,000. It is proposed to put this gigantic lamp on a tower to be built at Cape Hatteras. The diameter of, this big lamp from frame to frame is 9 feet 2 inches, and its height to the top. of the glass 12 feet 44 inches. whole height of the framework is 20 feet.



A GIANT PRESNET.

The lamps of the first order, which are at present the largest in use, measure only six feet in diameter. This gigantic Frensel is known technically as a "hyperradiant lens," and when in position would have a carrying power of forty males.

This harbor also rejorces in the distinction of possessing the only electric light buoys in the world. These have now been in successful operation for almost a year, and during that period not more than two of them have been out at one time .- New York Herald.

Brief But Significant.



Farmer (to Sportsman)—"Did you shoot my mule?" Sportsman - "I - I - yes. - Most un-

fortunate accident." Parmer - "Two bundred dollars," Sportsman-"Nousense; fifty's enough and, besides, that won't leave me any

money to get home. Farmer - Two hundred dollars, young man, or you wen't need any fare home.

That Moving Wheel Problem.

Every new and then sumshody will write to a newspaper this question; · Does the top of a luggry wheel in motion travel faster than the bottom?" Sometimes the correspondence editor says no, and sometimes yes. When he says yes he is right. Sometimes he tries to explain why he is right, but unless the render is of a mathematical turn of mind he can't exactly grasp the situation. Here is proof positive that the top of a buggy or bicycle wheel does go faster than the bottom:



The above picture was traced from an "instantaneous" photograph of a bicycle in motion. The photographic dry plate was exposed about the liftieth part of a second. That was quick enough to eatch a good picture of the bievels and its rider in all but one particular. The upper spokes of the wheels were not taken. They were moving so rapidly that the speed of the shutter was not sufficient to permit the lens to throw their outlines on the negative. The lower spokes were plainly photographed because their motion was not so rapid.

This climate, with its many changes, demands woolen underclothing, and suits of three different weights should be provided for the changing seasons. Silk is a fatal reliance for some persons, as it conveys the animal heat from the body only less readily than linen.

PENNSYLVANIA.

At Ebensburg Richard L. Davis, proprie tor of a boot and shoe store, committed suicide by taking paris green.

Edward Lantz, a brakeman on the Pennsylvania, had his foot crushed and his left arm broken by a fall from a moving car at Derry, Sunday night.

Mrs Mary Callahan, an old lady residing at Irwin, was run down by the Pacific Express at Greensburg, and instantly killed. She was about 86 years old.

A body, supposed to be that of a deckhand who was lost from the towboat. Gould a few days since, was found Sunday evening at Montgomerys island, about two miles above.