me Brooklyn Divine's Sermon at the Gay French Capital

Text: "Jehasheba, the daughter of King Jeans, sister of Ahaziah, took Joush the sm of Ahaziah, and stole him from among the King's sms which were slain; and they he King's sons which were stain, and they wid him, even him and his nurse, in the bed-hamber from Athaliah, so that he was not hain. And he was with her hid in the house of the Lord six years,"—II Kings, xi., 2, 3. Grandmothers are more lenient with their diren's children than they were with their a. At forty years of age, if discipline be cessary, chastisement is used, but at sevsecesary, chastasements in the sety, the grandmother, looking upon the misbehavior of the grandchild, is apologotic and disposed to substitute confectionery for whip. There is nothing more beautiful than this mellowing of old age toward childhood. Granimother takes out her pocket handker-chef and wipes her spectacles and puts them on and looks down hito the faces of her misen and looks down into the face of her mis-cilevous and rebellious descendant, and are "I don't think he meant to do it; let him off this time; I'll be responsible for his behavior in the future." My mother, with the second generation around her—a boister-

he second generated as a constant of the second general one day: "I suppose they ago to be disciplined, but I can't do it. Frandmothers are not fit to bring up grand-hildren." But here, in my text, we have a grandmother of a different hue. Thave within a few days been at Jerusa-les, where the occurrence of the text took place, and the whole scene came vividly beforeme while I was going over the site of the ancient temple and climbing the towers of the King's palace. Here in the text it is old Athaliab, the queenly murderess. She ought to have been honorable. Her father was a King. Her husband was a King. Her gu was a King. And yet we find her plot-ing for the extermination of the entire royal ing for the externment of the entire royal family, including her own grandchildren. The executioners' knives are sharpened. The palace is red with the blood of Princes and Princesses. On all sides are shricks, and hands thrown up, and struggle and death grean. No mercy! Kill! Kill! But while the every floors of the palace run with carnage and the whole land is under age and the whole land is under the shalow of a great horror, a fleet footed waman, a clergyman's wife, Jehosheba by name, stealthily approaches the im-perial nursery, seizes upon the grandchild that had somehow as yet escaped massacre, wraps it up tenderly but in baste, snuggles it gainst her, flies down the palace stairs, her beart in her throat lest she be discovered in this Christian abduction. Got her out of the may as quick as you can, for she carries a pay as quick as you can, for she carries a precious burden, even a young King. With his youthful prize she presses into the room of the ancient temple, the church of olden time, unwraps the young King and puts him down, sound asleep as he is, and unconscious of the peril that has been threatened; and there for six years he is secreted in that church apartment. Meanwhile old Athaliah smacks her lips with satisfaction, and thinks that all the royal family are dead.

But the six years expire, and it is now time for young Joash to come forth and take the for young Jossit to come forth and take the throne and to push back into disgrace and death old Athahah. The arrangements are all made for political revolution. The mili-tary come and take possession of the temple, ewear loyalty to the boy Joash and stand around for his defence. See the sharpened swords and the burnished shields! Every-thing is cade. Now Joach half excellent thing is ready. Now, Joash, half affrighted at the armed tramp of his defenders, scared at the voriferation of his admirers, is brought fourth in full regalia. The scroll of authority is put in his hands, the cornet of government is put on his brow, and the people clapped, and waved, and huzzaed, and trumpeted. "What is that?" said Athaliah. "What is that sound over in the temple?" her way they meet her and say: "Why, haven't you leard? You thought you had slain all the royal family, but Joach has come to light." Then the queenly murderess, frantic with rage, grabbed her mantle and tore it to taters, and cried until she foamed at the You have no right to crown my You have no right to take the from my shoulders. Treason! While she slood there crying that, the military started for her arrest, and she took a short cut through a back door of the ran through the royal stables but the battle axes of the military fell on her in the barn yard, and for many a day, when

the horse were being unloosed from the chariot, after drawing out young Joash, the flery steeds would snort and rear passing the place, as they smelt the place of the carnage. The first thought I hand you from this subject is that the extermination of righteousess is an impossibility. When a woman is good she is ant to be your good and when good, she is apt to be very good, and when the is had, she is apt to be very bad, and this Athaliah was one of the latter sort. She this Athaliah was one of the latter sort. She would exterminate the last acion of the house of David, through whom Jesus was to come. There was plenty of work for embalmers and undertakers. She would clear the land of all God fearing and God loving people. She would put an end to everything that could in anywise interfero with her imperial criminality. She folds her hands and says: "The work is done; it is completely done." Is it? In the swaddling clothes of that church apartdene; it is completely done." Is it? In the swaddling clothes of that church apartment are wrapped the cause of God, and the cause of good government. That is the scion of the house of David; it is Joash, the Chris-tian reformer: it is Joash, the friend of God; it is Joash, the demolisher of Baalitish idelatry. Rock him tenderly; nurse him gently. Athaliah, you may kill all the other children, but you cannot kill him. Eternal defenses are thrown all around him, and this clergyman's wife, Jehosheba, will snatch up from the palace nursery, and will up and down with him into the house of can up and down with him into the monay the Lord, and there she will hide him for six the Lord, and at the end of that time he will years, and at the end of that time he will be the same dethronement and obcome forth for your dethronement and ob-

Well, my friends, just as poor a botch does the world always make of extinguishing rightsousness. Superstition rises up and sys: "I will just put an end to pure religion." Domitian slew forty thousand Christian. Domitian slow forty thousand Christians, Diodetian slew eight hundred and forty-four thousand Christians. And the scythe of persecution has been swung through all the ges, and the dames hissed, and the guilloting chopped, and the Bastile grouned; but did the fees of Christianity exterminate it? Did they exterminate Alban, the first British mortile. sacrifice: or Zuinglius, the Swiss reformer; or John Oldcastle, the Christian nobleman; or Abdailan, the Arabian martyr; or Anne arabidallan, the Arabian martyr; or Anne Asiew, or Sanders or Cranmer? Great work of extermination they made of it. Just at the time when they thought they had slain all the royal family of Jesus, some Joash world. would spring up and out, and take the th of power, and wield a very scoptor of Chris-

Infidelity says: "Pil just exterminate the is," and the Scriptures were thrown into the street for the mob to trample on, and they were piled up in the public squares and set on fire, and mountains of indignant con-tempt were buried on them, and learned uni-versities decreed the Bible out of existence. Thomas Paine said: "In my 'Age of Rea-ton' I have appliblished the Septemps. Your Anomas Paine said: "In my 'Age of Rea-ten' I have annihilated the Scriptures. Your Washington is a pusillanimous Christian, but

I am the foe of Bibles and of churches." O, how many assaults upon that word! All the bostilities that have ever been created on earth are not to be compared with the hostilities against that one book. Said one man, in his infidel desperation, to his wife: "You must not be reading that Bible," and he snatched it away from her. And though in matched it away from her. And though in that Bible was a lock of hair of the dead child—the only child that God had ever gives there. given them—he pitched the book with its contents into the fire, and stirred it with the tongs, and spat on it, and cursed it, and said: Susan, never have any more of that damn-able stuff here!"

How many individual and organized at-tempts have been proposed.

tempts have been made to exterminate that BCe! Have they done it? Have they ex-inated the American Bible Society?

Have they exterminated the British and Foreign Bible Society? Have they exterminated the thousands of Christian institutions, whose only object it is to multiply copies of the Scriptures, and throw them broadcast around the world? They have exterminated until instead of one or two copies of the Bible in our houses we have eight or ten, and we pile them up in the corners of our Sabbathschool rooms, and send great boxes of them everywhere. If they get on as well as they are now going on in the work of extermination, I do not know but that our children may live to see the milleannium! Yea, if there should come a time of persecution in which all the known Bibles of the earth should be destroyed, all these lamps of light that blaze in our pulpits and in our families extinguished—in the very day that infidelity and sin should be holding a jubilec over the universal extinction, there would be in some closet of a backwoods church a secreted copy of the Bible, and this Joash of eternal literature would come out and come up and take the throne, and the Athaliah of infidelity and persecution would fly out the back door of the palace, and drop her miserable carcass under the hoofs of the horses of the King's stables. You cannot exterminate Christianity! You cannot exterminate Christianity! You cannot exterminate Christianity! You cannot kill Joash!

The second thought I hand you from my subject is, that there are opportunities in which we may save royal life. You know

The second thought I hand you from my subject is, that there are opportunities in which we may save royal life. You know that profane history is replete with stories of strangled Monarchs and of young Frinces who have been put out of the way. Here is the story of a young King saved. How Jehosheba, the clergyman's wife, must have trembled as she rushed into the imperial nursery and snatched up Joash. How she hushed him lest by his cry he hinder the second him, lest by his cry he hinder the escape, Fly with him! Jehosheba, you hold in your arms the cause of God and good government. Fail, and he is slain. Succeed, and you turn the tide of the world's history in the right direction. It seems as if between that young direction. It seems as if between that young King and his assassins there is nothing but the frail arm of a woman. But why should the frail arm of a woman. But why should we spend our time in praising this bravery of expedition when God asks the same thing of and me? All around us are the imperiled

you and me? All around us are the imperied children of a great King.

They are born of Almighty parentage, and will come to a throne or a crown, if permitted. But sin, the old Athaiiah, goes forth to the massacre. Murderous temptations are out for the assassination. Valens, the Emperor, told that there was somebody in his realm. was told that there was somebody in his realm who would usurp his throne, and that the name of the man who should be the usurper name of the man who should be the usurper would begin with the letters T. H. E. O. D., and the edict went forth from the Emperor's throne: "Kill everybody whose name begins with T. H. E. O. D." And hundreds and thousands were slain, hoping by that massacre to put an end to that one usurper. But sin is more terrific in its denunciation. It matters not have an analysis of the contraction of t matters not how you spell your name, you come under its knife, under its aword, under its doon, unless there be some omnipotent relief brought to the rescue. But, blessed be God, there is such a thing as delivering a royal soul? Who will snatch away Joash? This afternoon in your Sabbath school class, there will be a Prince of God—some

one who may yet reign as King forever be-fore the throne; there will be some one in your class who has a corrupt physical inher-itance; there will be some one in your class who has a father and mother who do not know how to pray; there will be some one in your class who is destined to com-mand in church or state—some Croin-well to dissolve a parliament, some Beethoven to touch the world's harp strings, some John Howard to pour fresh air into the lazaretto, some Florence Nightingale to bandage the battle wounds, some Miss Dix to soothe the crazed brain, some John Frederick Oberlin to educate the besotted, some David Brainard to change the Indian's war whoop to a Sabbath song, some John Wesley to mar-shal three-fourths of Christendom, some John Knox to make Queens turn pale, some Joash to demolish idolatry and strike for the kingdom of heaven.

There are sleeping in your cradles by night,

there are playing in your nurseries by day, imperial souls waiting for dominion, and whichever side the craftle they get out will decide the destiny of empiris. For each one decide the destiny of empires. For each one of those children sin and holiness contend-Athaliah on the one side and Jehosheba on the other. But I hear people say: "What's the use of bothering children with religious instruction? Let them grow up and enous for themselves. Don't interfere with their volition." Suppose some one had said to Jehosheba: "Don't interfere with that young Joash. Let him grow up and decide whether he likes the palace or not, whether he wants to be King or not. Don't disturb his voli-tion." Jehosheba know right well that un-less that day the young King was rescued, he would never be rescued at all.

I tell you, my friends, the reason we don't reclaim all our children from worldliness is ecause we begin too late. Parents wait un til their children lie before they teach the value of truth. They wait until their children swear before they teach them the importance of righteons conversation. They wait until their children are all wrapped up in this world before they tell them of a bet-ter world. ther world. Too late with your prayers. Too late with your discipline. Too late with your benefiction. You put all care your benediction. You put all care upon your children between twelve and eighteen. Why do you not put the clief care between four and nine? It is too late to repair a vessel when it has got out of the dry docks. It is too late to save Joash after the executioners have broken in. May Goll arm us all for this work of snatching royal souls from death to coronation. Can you imagine any sublimer work than this soul saving? That was what flushed Paul's cheek with enthusiasm; that was what led Munson to risk his life amid Bornesian cannibals; that was what sent Dr. Absel to preach under the consuming sities of China; that under the consuming saies of Caina; that was what gave courage to Paccus in the third century. When the military officers came to put him to death for Christ's sake, he put them to bed that they might rest while he himself went out, and in his own garden dug his grave, and then came back and said: "I am ready," the came back and said: "I am ready." then came back and said: "I am ready,"
but they were shocked at the idea of taking
the life of their host. He said: "It is the
will of God that I should die," and he stood
on the margin of his own grave and they beheaded him. You say it is a mania, a foolhardiness, a fanaticism. Rather would I
call it a glorious self-abnegation, the thrill of eternal satisfaction, the plucking of Joa from death, and raising him to coronation.

The third thought I hard to you from my text is that the church of God is a good hid-ing place. When Jehosheba rushes into the nursery of the King and picks up Joasi, what shall she do with him? Shall she take what shall she do with him? Shall she take him to some room in the palace? No, for the official desperadoes will hunt through every nook and corner of that building. Shall she take him to the residence of some wealthy critzen? No, that critizen would not dare to harbor the fugitive. But she has to take him somewhere. She hears the cry of the mob in the streets; she hears the shrick of the dying nobility; so she rushes with Joash unto the room of the temple, into the house of God, and then she puts him down. She knows that Atlaffah putshim down. She knows that Atintian and her wicked assassins will not bother the temple a great deal; they are not apt to go temple a great deal; they are not apt to go very much to church, and so she sets down Joash in the temple. There he will be hearing the songs of the worshipers year after year; there he will breathe the odor of the golden censers; in that sacred spot he will tarry, secreted until the six years have passed, and he comes to enthronement.

Would God that we were as wise as hoshela, and knew that the church of God is the best hiding place. Perhaps our parents took us there in early days; they snatched us away from the world and hid us behind the baptismal fonts and amid the Bibles and the psalm books, O, glorious inclosure! We have been breathing the breath of the golden censers all the time, and we have seen the lamb on the altar and we have handled the phials which are the prayers of all saints, and we have dwelt under the wings of the cherubin. Glorious inclosure! When my father and mother died, and the property was settled up, there was hardly anything left; but they endowed us with a property worth more than any earthly possession, be-cause they hid us in the temple. And whe s days of temptation have come upon my soul I have gone there for shelter; and when as-saulted of sorrows, I have gone there for comfort, and there I mean to live. I want,

like Joash, to stay there until coronation. I mean to be buried out of the house of God. Oh men of the world outside there, betrayed, caricatured and cheated of the world, why do you not come in through the broad, wide open door of Christian communion? I wish I could act the part of Jehosheba to-day, and steal you away from your perils and hide you in the temple. How few of us appreciate the fact that the church of God is a hiding place. There are many people who put the chruch at so low a mark that they begrudge it everything, even the few dollars they give toward it. They make no sacrifices. They dole a little out of their surplusage. They pay their butcher's bill, and they pay their doctor's bill, and they pay their doctor's bill, and they pay their landlord, and they pay everybody but the Lord, and they come in at the last to pay the Lord in His church, and frown as they say: "There, Lord, it is: if You will have it, take it; send me a receipt in full, and don't bother me seen again." it; send me a receipt in full, and don't bother

me soon again!"

Ine soon again!"

I tell you there is not more than one man out of a thousand that appreciates what the church is. Where are the souls that put aside one-tenth for Christian institutions—one-tenth of their income? Where are those who, having put aside that one-tenth, draw upon it cheerfully? Why, it is pull, and drag, and hold on, and grab, and clutch; and giving is an affliction to most people when it ought to be an exhibitant on and a rapture. Oh, that God would remodel our souls on ought to be an exhilaration and a rapture. Oh, that God would remodel our souls on this subject, and that we might appreciate the house of God as the great refuge. If your children are to come up to lives of virtue and happiness, they will come up under the shadow of the church. If the church does not get them the world will.

Ah, when you pass away—and it will not be long before you do—when you pass away it will be a satisfaction to see your children in Christian society. You want to have them sitting at the holy sacraments. You want them mingling in Christian associations. You would like to have them die in the sacred

would like to have them die in the sacred precincts. When you are on your dying bed, and your little ones come up to take your last word, and you look into their bewildered faces, you will want to leave them under the faces, you will want to leave them under the church's benediction. I don't care how hard you are, that is so. I said to a man of the world: "Your son and daughter are going to join our church next Sunday. Have you any objections?" "Bless you," he said, "objections? I wish all my children belonged to the church. I don't attend to those unatters myself—I know I amvery wicked—but I am very glad they are going, and I shall be there to see them. I am very glad, sir; I am very glad. I want them there." And so, though you may have been there. And so, though you may have been wanderers from God, and though you may have sometimes caricatured the church of Jeans, it is your great desire that your sons and daughters should be standing all their lives within this sacred inclosure.

More than that, you yourself will want the

More than that, you yourself will want the church for a hiding place when the mortgage is foreclosed; when your daughter, just blockning into wemanheed, suddenly clasps her hands in a slumber that knows no waking; when gaunt trouble walks through the parior, and the sitting room, and the dining hall, and the nursery, you will want some shelter from the tempest. Ah, some of you have been run upon by misfortune and trial; why do you not come into the shelter. I said do you not come into the shelter. I said to a widowed mother after she had buried her only son-months after I said to her; "How nly son-months after I said to her: only son—months after a wadays?" "Oh," do you get along nowadays?" "Oh," she replied: "I get along tolerably well exshe replied:
cept when the sun shines." I said:
do you mean by that?" when she said:
do you mean by that?" when she said: can't bear to see the sun shine; my heart is so dark that all the brightness of the natural world seems a mockery to me." O, darkworld seems a mockery to me." O, dark ened soul, O, broken hearted man, broken hearted woman, why do you not come into the shelter? I swing the door wide open. I swing it from wall to wall. Come in! Come in! You want a place where your troubles shall be interpreted, where your burdens shall be unstrapped, where your tears shall be wined as well.

be wiped away.

Church of God, be a hiding place to all these people. Give them a seat where they can rest their weary souls. Flash some light can rest their weary souls. Fiash some light from your chandellers upon their darkness, With some soothing hymn hush their griefs. O, Church of God, gate of Heaven, let me go through it! All other institutions are going to fall; but the Church of God—its foundation is the "Rock of Ages," its charter is for everlasting years, its keys are held by the universal proprietor, its dividend is Heaven, its president is God?

Sure as Thy truth shall had, To Zion shall be given The brightest glories earth can yield, And brighter blies of heaven. God grant that all this audience, the est, the oldest the worst the hest re find their safe and glorious hiding place

NEWSY GLEANINGS.

Tux Greek army contains about 28,600 of-

where Joash found it-in the temple

THE life insurance in force in the entire world is estimated at \$8,300,000,000 THE City Council of Frankfort, the State capital of Kentucky, has prohibited the sale of eigarettes.

A Bunnings temple is to be opened in where there are about 300 followers of that religion.

LEADVILLE, Col., has produced more than \$15,000,000 in gold, silver and lead during the past ten years. THE New Orleans City Council has passed

an ordinance making smoking in street cars mistemennor. In the past eighteen months the Russian

Government has expelled 35,003 Hebrews from the Empire. DURING the last year pension attorneys recived \$1,363,503 out of the allowances made

to the pensioners. LATE advices from the Nicaragua Canal how that the work is apparently in a satisfactory condition.

Son Whire, the most prominent annexationist in Canada, has been elected Mayor of Windsor, Ontario.

Cotongo laborers are emigrating from South Carolina to Florida, where they are promised higher wages. Ar Tucamohe, in Guatemala, the boys in a school recently soized the master and hanged him in the school house.

This amount of money required to pay the pensions of the veterans for the present financial year is about \$100,000,000.

THE Sacramento River is fast resuming its normal condition. The sand bar that threatened its navigation is disappearing.

Some remarkable caves have been dissevered in Western Australia. Two of them would afford accommodations for 200,000 men

GRADE crossings in Chicago in 1889 smeel the death of 260 persons. The record or the last four years is nearly a thousand

Tax historic building at Harper's Ferry, mown as John Brown's Fort, is to be de-colished to make way for railroad improve-

THE Municipal Council of Paris, in order to get rid of the beggars, has recommended the Government to establish agricultural

THE Peter's pence for 1889 yielded to the Pope \$30,000 dollars less than 1888. The lega-cies bequeathed to the Pope during the year amount to \$800,000. THE Brazilian Federal Army is to be in-reased from 14,500 to 24,875 men. The colcreased from 14,500 to 24,875 men. The col-ection of customs duties will be intrusted

ereafter to military men. THE new bridge across the Mississippi at St. Louis has three spans, each 5171/4 feet in length, resting on four granits piers, the superstructure being of steel.

THE Boulangist agitation is being revived in France. A grand banquet was given recently in Paris, to which all friends of the "Brave General" were summoned.

MISS CARRIE BURNHAM KILGORE, of Philadelphia, has just been admitted to practice before the United States Supreme Court. She is the fourth one of her sex who has sought for or obtained this distinction.

SUNDAY SCHOOL

LESSON FOR SUNDAY, JANUARY 19.

"The Song of Zacharias," Luke i., 67-80 -Golden Text: Luke 1., 76-Commentary.

67. "And his father Zachnrias was filled with the Holy Ghost." After Mary had spent some three months with Elizabeth she returned to her own home. In due time God gave to Elizabeth the promised son, and when the day came to circumcise the child, the people who had come together were about to call him Zacharias, after his father, but his mother said that he should be called John this father being agnesied to asked for a writh his father being appealed to asked for a writ-ing table and wrote, saying: "His name is John;" then were the ears opened and the John;" then were the ears opened and the tongue loosed which had been closed and silenmany months because of unbelief (see vss. 20, 62), and as he spake and praised God he was filled with the Holy Spirit and uttered

this prophecy.
68. Blessed be the Lord God of Israel. Thus ends the first, second and fourth books of Psalms (xli., 13; lxxii., 18; cvi., 48; telling of God's mercies and deliverances, past and future, for His people Israel. The name is first found in Ex. v., I, when Moses and Aaron demand of Pharach that he let God's cooks are all the always respected with According to the state of the s thirty times, indicating His power to care for His people and deliver them.

"He hath visited and wrought redemption for His people" (R. V.). It was four hun-dred years since Malachi had said that the Lord would come on behalf of his people, and many more hundreds since God had covenanted with David and Abraham, but now His time had come to work redemption for them and to redeem them if they were willing. That we should meekly, patiently and trustfully wait the Lord's time is one of the great lessons of Scripture exemplified in patriarchs, prophets, apostles, and in our Lord Himself.

39. "And bath raised up an horn of salva in for us in the house of His servant Da tion for us in the house of His servant David." The horn is the symbol of strength or power. Hannah sings of her horn and the horn of His anotated: David sings of the horn of his salvation, which is Jehovah (1 Sam, it, 1, 10, Ps. xviii., 2) and in Ps. exxxii., 17, Jehovah Himself says that in Zion He will make the horn of David to bad judgather. Example 17. Senovan fundament says the will make the horn of David to bud, indicating the coming of the Messiah from the house of David.

70. "As He spake by the mouth of his hely to world the world."

O. As it spake by the mouth of his holy prophets, which have been since the world began." The same spirit now speaking through Zacharias had spoken in times past by the prophets, and afterward through John and Jesus and the apostles, and will even to-day speak through those who yield themselves unto Him 12 Pet 1, 21, 1 Pet 1, 11, 4 et a 1, 2 Luke six 31. Luke six 31.

11; Acts iv., 31; Luke xii. 12), and the Holy Spirit speaking is none other than God speaking (Heb. i. 1, 2; John xii., 40). 71. "That we should be saved from our en-emies and from the hand of all that hate us." Let us remember that this lesson, although, like all Scripture, written for our instruction

like all Scripture, written for our instruction (floor, xv., 4) refers primarily and chiefly to Israel and her salvation from all her enemies, as the prophets had foretold.

72.72. To perform the mercy promised to our fathers, and to remember his holy covernant; the oath which He aware to our father Abraham." In Ps. ev., 8-10 the covernant is spoken of as one made with Abraham and confirmed to Isaac, Jacob and Israel, and one of the promises in the covernant. rael, and one of the promises in the c vegant is distinctly said to be to give them the Land of Canaan. If any one will take the trouble to read carefully the oft repeated covenant with Abraham in Gen. xii., xiii., xv., xvii., xxii., they will see the full terms of that covenant, and surely be persuaded that it is spa-cially for Israel, and looks beyond even our days.

75. "Delivered, " * * serve Him, ** in holmest and righteousness before Bar all the days of our life." One glance at Israel's present condition, ISSO years out of their land, still sifted among all nations and yet preserved, the rebuke still resting upon them, clearly indicates that the words of the Spirit through Zacharias and the prophets have not yet been fulfilled. And the reason is not far to seek. They rejected John and did as they pleased to him (Matt. zvii. 12), they rejected Jesus, their Messiah, and ern-eified Him and the kingdom which was at hand, including Lesson which was at hand, including Israel's deliverance and restoration, is postponed till He shall return in power and glor? preceded by another John the Baptist, even Elljan himself, as His force runner (Mat. iv. 5, 6). But while Israel's blindness continues because of their unbelief and rejection of their Messiah, He is taking out of all nations a people for His name, and whoever is willing to receive Jesus as and whoever is willing to receive Jesus as their own personal Saviour becomes thereby a child of Abraham (not an Israelite), a child of God, an heir according to the promise (Gal, iii., 7, 26, 29, and shall in due time find what it means to be a joint heir with Christ, a king and priest unto God, when Jesus shall he manifested as King. be manifested as King of the dews. King of Kings and Lord of Lords, whom all nations shall serve, and before whom all kings shall

fall down (Fx ixxii. 11)
76. "And thou, child, shalt be called the prophet of the highest." Zacharias now speaks of his son as the herald of the Messiah and the prophet of the Most High, he no longer doubts the words of Gabriel. "Thou shalt go before the face of the Lord

to prepare His ways." If we have the spirit of John we will not seek any reputation or glory for ourselves, but be gladly consumed is we prepare His way who is soon to come

77. To give knowledge of salvation unto His people by the remission of their sins."

None but the Saviour can give salvation, but His servants can give the knowledge of salvation, and they should all be telling of His

salvation from day to day (Ps. lxx), 15, 24, 78 "Through the tender mercies of our Got." All salvation, whether national or in God." All saivation, whether national or in-dividual, is of grace, and only of grace; so long as we think in any way to merit it, we cannot have it; but when we come empty crying "God be merciful to me a sumer."

then salvation is ours.
"Whereby the dayspring from on high hath visited us." The dayspring, according hath visited us." The dayspring according to the margin, signifies "sun rising," or "Branch," and clearly refers to Jesus, who is the Sun, the Morning Star, the Branch, the Light of the World, the Prince of Peace. The Revised Version says "shall visit," in-stead of "hath visited," and includes, no doubt, His coming to suffer and His coming

to reign.

79. "Fo give light to them that sit in darkness." "Darkness and the shadow of death are the expressions used in Isa. ix., 2, to describe the condition of the people at His first coming. "Darkness and gross dischars." are the expressions used in Isa. ix., 2, to describe the state of things when He shall come again. In the state of things when He shall come again. Inasmuch as light signifies fellowship with God, it is easy to see how all the progress of this Nizeteenth century may be but gross darkness in God's sight, for whatever is not light from God must be darkness from the

"To guide our feet in the way of peace." He is the only one Who can do it, and with-out Him we shall never find peace either here or hereafter; but a heart in which He dwells has always peace, for wisdoms ways and paths are pleasantness and peace.

80. "The child grew and waxed strong in spirit," etc. The song of Zacharias is finished, its first word was "Blessed" and its last "Peace"—our days and lives will thus begin and end if He is our Redeemer and King: This is now a word alone concerning John; alone with God, unfindered and unbiassed by the teaching. the teachings of man he continues to grow in body and soul, until, like Elijah, he comes forth from God to deliver His message. Let us attent God's school, and, like Mary, sit at Jesuv's fret.—Lesson Helper

A wire rope weighing 40,000 pounds and two and a half miles long was shipped from the Hazzard Rope Works, Wilkesbarre, Penn., to Scattle, Washington,

RELIGIOUS READING.

THE BEAD YEAR. Yet another chief is carried From life's battle o't his spears, To the great Valinda cloisters Of the ever-living years.

Yet another year-the mummy Of a warlike giant vast— Is niched within the pyramid Of the ever-growing past.

Years roll through the palm of ages, As the drooping resary speeds Through the cold and passive fingers Of a hermit at his beads.

One year falls and ends its penance, One arises with its needs, And 'tis ever thus prays Nature, Only telling years for beads.

Years, like acorns from the branches Of the giant cak of Time. Fill the earth with healthy seedlings For a future more sublime -John Savage.

EMAPING AND GLEANING.

It must have seemed a wonderful position, that of the twelve Apostles of the Lord. Twelve men, and the fields white for har-ve-f; and the world the field of their labor. What a first sickle sweep was that which gathered into one swathe "about three thousand souls"! But for us in our day, toll as we may, we seem to gather only a grain here and another at a long interval. Had but the first love and zeal 1 sted, how different the world might be! But now the harves, long neg ected, seems too vast for any rearers who can bring and those that should be of the reapers are, alas! more often of those who may and trample the grain. How much has perished ungathered, perished under the onward rush of com-merce, under the iron heel of war!

And so we go on, doing not what we ould, but what we can yet do. Seeing the oddly stacks that others have garnered, produy stacks that others have garnered, and ourselves going about the field, gleaners after the harvesters. Ficking up of means whereby to live, a few scanty cars, for the freamed of harvest of wealth, of fame, of world-telight, pulling down the great barns of fancy to build smaller yea, mostly living from hand to mouth, with no need for any place of store. Great harvests for others, finds or watter, darked for constants. Ends of scattered grain for ourselves, doubtless better so.—Sunday at Home,

STRENGTH OF THE REPUBLIC.

The late lamented Grady, in his recent speech in Boston used, the following beauti-

It is the pride, I believe, of the South with ter simple and strong faith and her homogeneous people, that we elevate there, the citizen above the party, and the citizen above everything. We teach a mon that his test guide at last is his own conscience. that his sovereignty rests beneath his own ha, that his own right arm and his own stout heart are his best dipendences that he should rely on his State for nothing that I can do for himself, and on his Gover ment for nothing that his State can be for him, but that he should stand upright a self-respecting, dowering his family in t sweat of his brow, loving to his State, loy to his Republic, earnest in he allegiar wherever it rests, but building at la his alters above his even hearthstone, a enshrining liberty in his own heart. [A planee. That is a sentiment that I would not have been afraid to avoid last night an yet it is mighty good democratic doctrine [Applianse.] Why, let me tell you, I went it Washington the other day, and I stood on the capital hill, and my heart beat quick : I looked at the towering markle of my cour try's capital, and the most gathered in a eyes as I thought of its tremendous sign cance, and the armies, and the treasure and the judges, and the President, and

the congress, and the Prevident, and the courts, and all that was gathered there. And I felt that the sun in all its course could not look down on a better sight than that majestic home of a republic that had taught the world its best lessons of liberty. [Applause.] And I felt that, if honor and wisdom and justice abided therein, the world would at last owe that great house in which the ark of the convenant of my counwhich the ark of the convenant of my country is lodged, its final uplifting and its regeneration. Two days afterward I went to visit a friend in the country, a modest man, with a quiet country home. It was just a simple, unpretentious house, set about with trees, encircled in meadow and ich with the promise. The fragrance of the pink and the hollyhock in the front yard was mingled with the aroma of the orchard and of the gardens, and resonant with the cluck of poultry and the hum of bees. Inside were quiet, cleanliness, thrift and comfort. There was the old clock that had welcomed with steady measure every new comer the family, that had ticked the solen the family, that had ticked the solemit requiem of the dead, and had kept company with the watcher at the bedstde. There were the big, restful beds, and the old open fireplace, and the old family Bible, thumbed with the fingers of hands long since still, and wet with the tears of eyes long since closed helding the closed, holding the simple annals of the family, and the heart and the conscience of the home. Outside, there stood my friend, the master, a simple upright, independent man, with no mortgage on his roof, no lien on his growing crops master of his land and master of himself There was his old father, an aged, trem-bling man, but happy in the heart and home of his son. And as they started to their home, the hands of the old man went down on the young man's shoulder. ing there the unspeakable blessing of the honored and grateful father, and enno-bling it with the knighthood of the lifth commandment. And as they got to the door the old mother came, with the sunset failing fair on her face and lighting up her deep, patient eyes, while her lirs, trembling with the rich music of her trembling with the rich music of her heart, bade her husband and her son welcome to their name. Beyond was the house-wife, busy with her household cares, clean of heart and conscience, the buckler and helpmeet of her husband. Down the lane came the children, trooping home after the lows, seeking, as truant birds do, the quiet of their home nest. And I saw the night come down on that house, falling gently, as from the wines of the unseen dove: and the old man, while a startled bird called from the forest, and the trees were shrill with the the forest, and the trees were shrill with the cricket's cry, and the stars were swarming in the sky, got the family around him, and, taking the old Bible from the table, called them to their knees, the little baby hiding in the folds of its mother's drees, while he closed the record of that simple day by calling down God's benediction on that family and that home. And while I gazed the vision of that marble capitol faded. Forgotten were its treasures capitol fated. Forgotten were its treasures and its majesty, and I said: 'the surely here in the homes of the people is lodged at last the strength and the responsibility of this government, the hope and the promise of this regardic.' [Loud and long-continued attentions."

The Modern Christmas is a day on which peo le exchange all sorts of goods from the tawdriest gimeracks to diamonds, in the name of goot wil. in the majority of cases the gift (f) is expected, and even solicited, if not actually demanded, and as most givers ex ect sometaing in return it his become a great burden to many. This feature, alo g with drupkenness, rioti g and bloodshed that always occur or this day make it not in any sees on approps riste celebration of the anniversary of the beginning of Christiani y.

The court at Topcka, Kan., has ordered the lopeks lesurance company to give up for the benefit or the policy hold ers the amount of money paid to certain law-makers to influence legislation .

George Francis Train.

Mr. George Francis Train, or, as he calls himself, Citizen Train, has long been called the greatest crank in America. Indeed he so calls himself.



The picture given above is an excellent likeness of the "psychological enigma" of Madison Square Park, New York city, who was once famous as a lecturer and debater. He is by many dubbed "a crank," because he became a recluse and voluntarily dumb. He had not, up to a year ago, it is alleged, conversed with, or even spoken to adults for many years, In mild and pleasant weather he spent his days in Madison Square Park, which her gave as his address. He never went to is open air residence without putting a huge bouquet of cheap flowers on the left apel of his cost. It is said that he talked to children, of whom he is very fond, and bought them playthings like roiler skates, balls, carrs and hoops. Hefore sunset 'Train meandered out of the park to his civilized home at a neighboring hotel. He is always jotting down "points" for some great literary bomb shell, and he thoois the papers with his enigmatical and rampling compositions.

George Francis Train was born in Boston, March 24th, 1829. In 1833 his father, mother and three victors died of vollow fever in New Orleans. In 1842 he was in college in Cambridge, Mass., and in 1844 established the Liverpool Packet. firm of Train & Co. He was married October 5th, 1851. In 1853 he established the house of George Francis Train & Co., shippers, in Melbourne, Australia, and during the same year declined the presidency of the Australian Republic. In 1860-61 he devoted bimself to the introduction of street railways in London, but not succeeding in this, returned to America in 1862 and became noted as a public speaker on the issues of the day. Many of his speeches have been pub-

lished, and he has also written various works, among others "An American Merchant in Europe, Asia and Australia," "Young America in Wall street," "Spread Eagleism," etc., etc. In 1862 Train was assaulted in Boston, Dayton and elsewhere, on account of his utterances, and an attempt was also made to assassinate him at Alton, Ill. He obtained the original capital, about \$2,000,000, to construct Union Pacific Railroad, In 1864 he organized the Credit Mobilier with a capital of \$10,000,000, and obtained donations of land grants for the company at Omaha. In 1869 he began an active canvass for the presidency of the United States, as candidate for the Greenback party. In 1872 he went to Europe and delivered many public speeches, and on his return published some at sized obscene literature and Anthony Constock put him in the Tombs. Train was also adjudged a lumitic, but after a year's confinement was released. In 1874 he became the champion of the working men; quit eating animal food, butter and condiments. He refused the Greens, back Presidential nomination in 1879, also refusing invitations to lecture. In 1877 he began "psychological conver-sations" in Madison Square. It was in this year that he became disgusted, evidently, with the world and everybody in it (except children), and stopped talking with adults. Train is said to be very rich, and owns much real estate in Omaha and other parts of the West .-Yanker Blade.



AN OBJECT OF CHARRY.



Rich Banker-"My dear fellow, you know I can't be expected to give to everybody who comes along. There are so many impostors around, you know, that one hardly knows to whom to give; but I think you may be deserving of these pennies."—Chicago Ledger.