HE GLORIOUS CHRIST.

PARDON FOR ALL SINS. Love Must Stand Above All Else in

All True Preaching.

"He that cometh from above is

-John iii., 31.

the most conspicuous character of history nt upon the platform. The finger hamonded with light, pointed down from the Bethlehem sky, was only a ation of the Bethlenem sky, was only a ation of the finger of prophecy, the of genealogy, the finger of chronology, uger of events—all five fingers pointing direction. Christ is the overtopping of all time. He is the vox humana in the most exquisite mingling of light shades in all painting, the acme of all sates, the dome of all cathedraled gran-r, and the peroration of all splendid lan-

The Greek alphabet is made up of twenty e Greek alphaset is made up of twenty-letters, and when Christ compared Him-to the first letter and the last letter, the a and the omega, He appropriated Himself all the splendors that you spell out either with those two let-and all the letters between them. "I the Alpha and the Oniega, the beginning the end, the first and the last. Or, if prefer the words of the text, "above

What does it mean? It means, after you are piled up all Alpine and Limaiayan states, the glory of Christ would have to real its wings and descend a thousand scars to touch those summits. Pelion, a gh mountain of Thessaly; Ossa, a high mountain and Olympus, a high mountain; glavihology tells us when the giants arrel against the gods they piled up these arrel against the heavens; but the height of great enough, and there was a com-failure. And after all the giants— and Paul, prophetic and apostolic Rapinel and Michael Angelo, artistic cherubim and seraphim and arch-celestial giants—have failed to climb top of Christ's glory they might all the in the words of the text and say: *He instrumeth from above is above all."

§ First, Christ must be above all else in our

esching There are so many books on mileties scattered through the country stall laymen, as well as all clergymen, that all laymen, as well as all clergymen, have made up their minds what sermons right to be. That sermon is most effectual which most pointedly puts forth Christ as the parion of all sri—salicidual, social, political, national. There is no reason why we should ring the miless changes on a few phrases. There are the who think that if an exhortation or a scourse have frequent mention of justi femon, sauctification, covenant of works and covenant of grace, that therefore it must be profoundly evangelical,

which they are suspicious of a discourse which presents the same truth, but under different phraseology. Now, I say there is getting in all the opulent realm of Anglo-Satorism, of all the word treasures that we interited from the Latin and the Greek and the inic-fluropean, but we have a right to marshal it in religious discussion. Christ aple. His illustrations were from get the example. His linistrations were from the gause, the flowers, the spittle, the salve, the barnyard fewl, the crystals of salt, as well as from the seas and the stars; and we denot propose in our Sabbath-school teaching and in our pulpit address to be put on the I know that there is a great deal said in our

day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stones? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe? that of words. "Let there be light," and light was. Of course, thought is the cargo, and words are only the ship; but how fast and words are only ine snip; but now last would your cargo get on without the ship What you need, my friends, is all your work, in your Sabbathachool class, in your reformatory institutions, and what we all need is to en large our vocabulary when we come to speak shout God and Christ and heaven. a few old words to death when there is such usund different mate purposes; Milton employed eight thou-said different words for poetic purposes; Rufus Chonte employed over eleven thou-said different words for legal purposes, but the most of us have less than a thousand words that we can manage, less than five hundred, and that makes us so stupid. When we come to set forth the love of

has never been used in that direction before all the more shall we use it. When we come to speak of the glory of Christ, the Conquerer, we are going to draw our similes from triumphal arch and oratorio and everything grand and stupendous. French havy have eighteen fla flags give signal, but those eighteen flags they can put into sixty-six theusand different combinations. And I theusand different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to these young men who come from the the-Sabbath, and are after a while going to preach Jesus Christ, you will have the largest liberty and unlimited resource. You only have to present Christ in your own way.

Jonathan Edwards preached Christ in the

severest argument ever penned, and John Sunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and wept out his discourse, while George Whitfield, with the manner and the see and the start of an actor, overwhelmed auditory. It would have been a different his auditory. It would have been a unital thing if Jonathan Edwards had tried to write and dream about the pilgrim's progress to the celestial city, or John Bunyan had at-

tempted an essay on the human will.

Brighter than the light, fresher than the contains, desper than the seas, are all these pel themes. Song has no melody, flowers have no sweetness, sunset sky has no color compared with these glorious thomes. These baryests with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing resolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer astration for the orator, and they offer the most intense scene for the artist and they are to the embassador of the sky all enthusiasm. Complete pardon for Sweetest comfort for ghe Brightest hope for grimmest death, randest resurrection for darkest sepulcities, what a Gospel to preach! Christ over all a it. His birth, His suffering, His miracles, His paraldes, His sweat, His tears, His blood, is atonement. His intercession—what glo-pus themes! Do we exercise faith? Christ its object. Do we have love? It fastens i Jesus. Have we a fondness for the church? is because Christ, it is because Christ. It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the forerunner.

The royal robe of Demetrius was so costly, to beautiful, that after he had put it off no one ever dared put it on; but this robe of Christ, richer than that, the poorest and the wannest and the worst may wear. an abounded grace may much more abound."

'Oh, my sins, my sins, "said Martin Luther to Staupitz, "my sins, my sins." The fact is, that the brawny German student had found a Latin Bible that made him quake, and nothing also ever did make him quake: lound a Latin Bible that made him quake, and nothing eise ever did make him quake; and when he found how, through Christ, he was pardoned and saved, he wrote to a friend, saying; "Come over and join us great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God; but we that have been such vary awful sinners praise His much extol the mercy of God; but we that have been such very awful sinners praise His grace the more now that we have been re-deemed." Can it be that you are so des-

perately egotistical that you feel yourself in list rate spiritual trim, and that from the root of the hair to the tip of the too you are scarless and immaculate? What you neel is a looking glass, and here it is in the flible. Poor, and wretchel, and uniserable, and blind, and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them, and then offered us the receipt.

And how much we need Him in our sorrows! We are independent of circumstances if we have His grace. Why, He made Paul sing in the dungeon, and under that grace Sc. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other conditions

sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day; and after, under the hard hoofs of calamity, all the pools of worldly enjoyments have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite lily rimmed and vine covered, puts out the thirst of his soul.

Again, I remark, that Christ is above all Again, I remark, that Christ is above an in dying alloviations.

I have not any sympathy with the morbidity abroad about our demise. The Emperor of Constantinople arranged that on the day of his coronation the stone mason should come and consult him about the tombstone that after a while he would need. And there

are men who are monomaniacal on the sub-ject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmanliness not worthy of you, not worthy of me. Saladin, the greatest conqueror of his day while dying, ordered that the tunic he had on him be carried after his death on his spear at the head of his army, and that then the soldier, ever and anon, should stop and say: "Behold, all that is left of Saladin, the Em-

peror and conqueror! Of all the States he conquered, of all the wealth he accumulated, conquered, of all the wealth he accumulated, nothing did he retain but this shroud." I have no sympathy with such behavior, or such abourd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There is a commonsensical idea on this subject that you and I need to consider—that there are only two styles of departure.

A thousand fest underground, by light of torch toiling in a miner's shaft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, failing from the slippery rathines and broken on the halvards, we may die a sailor's death. On

yards, we may die a sailor's death. On mission of mercy in hospital, amid broken bones and recking leprosies and raging fevers, we may die a philanthropist's death. On the field of battle, serving God and our country, sings through the heart, the gun

country, sings through the heart, the gun carriage may roll over us, and we may die a patriot's death. But, after all, there are only two styles of departure—the death of the righteous and the death of the wicked—and we all want to die the former.

God grant that when that hour comes you may be at home. You want the hand of your kindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want the room still. You do not want any enrious strangers standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us. But is that all? Can earthly friends hold us up when the billows of death come up to the girdle? Can all of us. But is that all? Can earthly friends hold us up when the billows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hand pilot us through the narrows of death into heaven's harbor? Can any earthly friend-ship shield us from the arrows of death, and in the hour when Satan shall practice upon us his infernal archery? No, no, no, no. Alas! Poor soul, if that is all. Better die in the wilderness, far from tree shadow and from fountain, alone, vultures circling through the air waiting for our body, unthrough the air waiting for our body, un-known to men, and to have no burial, if only Christ could say through the solitudes: "I will never leave thee, I will never forsake thee." From that pillow of stone a ladder would soar heavenward, angels coming and going, and across the solitude and the bar-renness would come the sweet notes of heav-early minetally."

enly minstrelsy.

Gordon Hall, far from home, dying in the Gordon Hall, far from home, dying in the door of a heathen temple, said: "Glory to thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me, and let us talk of heaven. I never knew what happiness was until I found Christ." What did dying Hannah More say! "To go to heaven, think what that is! To go to Christ, who died that I might live! Oh, discriptions grava! Oh what a plorious thing it glorious grave! Oh, what a glorious thing i is to die? Oh, the love of Christ, the love of Christ!" What did Mr. Toplady, the great hymninaker, say in his last hour? "Who can measure the depths of the third heaven? Oh, the sunshine that fills my soul! I shall soon be gone, for surely no one can live in this world after such glories as God has mani-

fested to my soul."
What did the dying Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand and with the just men made perfect and we shall ascribe riches, and honor, and glory, and majesty, and dominion unto God and the Lamb." Dr. Taylor, condemned to burn at the stake, on his way thither broke away at the stake, on his way thither broke away from the guardsmen and went bounding and leaping and immping toward the fire, glad to go to Jesus and to die for Him. Sir Charles Hare, in last moment, had such rapturous vision that he cried: "Upward, upward," And so great was the peace of one of Christ's disciples that he put his fingers upon the pulse in his wrist and counted it and observed it; and so great was his placidity that after a while he said: "Stopped!" and his life had ended here to begin in heaven. But grander than that was

begin in heaven. But grander than that was the testimony of the worn out first mis-sionary, when, in the Mamartine dungeon, "I am now ready to be offered and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge give me in that day, and not to me, but to all them that love His appear-

ing? Do you not see that Christ is above all in dying alleviations? Toward the last hour of our earthly resi-Toward the last hour of our earthly residence we are speeding. When I see the sunset, I say: "One day less to live." When I see the spring blossoms geattered, I say: "Another season gone forever." When I close this Bible on Sabbath night, I say: "Another Sabbath departed." When I bury a friend, I say: "Another earthly attraction." gone forever." What nimble feet the years have! -The roebucks and the lightnings roun not so fast. From decade to decade, from sky to sky, they go at a bound. There is a place for us, whether marked or not, where you and I will sleep the last sleep, and the men are now living who will, with solemn trade, carry us to our resting place. Ay, it is known in heaven whether our departure will be a coronation

Brighter than a banqueting hall through which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulcher through whose rifts the holy light of heaven streameth. God will watch you.

of heaven streameth. God will watch you. He will send His angels to guard your slumbering ground, until, at Christ's behest, they shall roll away the stone.

So, also, Christ is above all in heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing His throne, all the palms waved before His face, all the crowns down at His feet. Cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit, shall recite the Saviour's earthdeemed spirit, shall recite the Saviour's earth-

Stand on some high hill of heaven, and in all the radiant sweep the most glorious ob-ject shall be Jesus. Myriads gazing on the scars of His suffering, in silence first, after-ward breaking forth into acclamation. The martyre, all the purer for the flame through which they passed, will say: "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say: "This

is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusalem. Little children clad in white Jerusalem." Little children clad in white will say: "This is the Jesus who took us in His arms and blessed us, and when the storms of the world were too cold and loud, storms of the world were too cold and loud, brought us into this beautiful place." The multitudes of the bereft will say: "This is the Jesus who comforted us when our heart broke." Many who wandered clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains, and He brought us home. We were guilty, and He has made us white as snow." Mercy boundless, grace unparableded. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together into a great chorus, which will make the arches echo and re-echo with the eternal reverberation of giadness and peace and triumph.

and peace and triumph.

Edward I was so anxious to go to the Holy Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$100,000 to have his heart, after his decease, taken to the Holy Land in Asia almor, and his request was complied with. But there are hundreds to-day whose hearts are already in the Holy Land of heaven, Where your treasures are, there are your hearts also. Quaint John Bunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that place, and in his quaint way he said: "And I heard in my dream, and lo' the bells of the city rang again for joy: he said: "And I heard in my dream, and lo! the bells of the city rang again for joy; and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were streets of gold, and men walked on them, harps in their hands, to sing praises withal: and after that they shut up the gates, which when I had seen I wished myself among them."

RELIGIOUS READING.

BIBLE READING-DR. CHALMERS.

"I look upon Baxter and Poddridge as

"Hook upon Baxter and Poddridge as two most impressive writers, and from whom you are most likely to carry away the impression that a preparation for eternity should be the main business and anxiety of time.

"But after all, the Bible should be the daily exercise of those who have decidedly embarked in this great business, and if read with the earnest sense and feeling of its being God's message, if perused with the same awe, and veneration, and confidence, as if the words were actually coming out of his mouth: if while you read, you read saine awe, and veneration, and confidence, as if the words were actually coming out of his mouth: if white you read, you read with the desire and the prayer that it might be with understanding and profit, you are in a far more direct road to 'become wise unto salvation' than any other that can be recommended to you. There is no subject on which people are readier to form rash opinions than religion. The Bible is the best corrective to these. A man should sit down to it with the determination of taking his lesson just as he finds it, of founding his creed upon the sole principle of 'Thus saith the Lord,' and deriving his every idea and his every impression of religious truth from the authentic record of God's will. His regular and earnest study of the Bible was one of the first and most noticeable effects of Mr. Chalmers' conversion. His nearest neighbor and most frequent visitor was old John Bonthrow, who, having once seen better days, was admitted to an easy and privileged familiarity, in the exercise of which one day before the memorable likeses, he said to Mr. Chalmers, 1 lind you are been one day before the memorable diness, he said to Mr. Chaimers, 'I find you are busy, Sir, with one thing or another, but come when I may, I never find you at your stud-ies for the Sabbath.' 'Oh an hour or two on Saturday evening is quite enough,' was the minister's answer,
"But now the change had come, and

"But now the change had come, and John on entering the manse, often found Mr. Chalmers poring eagerly over the pages of the Bible. The difference was too striking to escape notice, and with the freedom given him, which he was ready enough to use he said, "I never come now, Sir, but I find you at your Bible." 'All too little, John, all too little, was the significant reply."—Life of Dr. Chalmers.

The truest philosophy of prayer is learned in the deepest distress. It is then God is everything to us; the helper of the helpless. Faith is pure reason. That may seem a strange paradox but it is literally true, nothing is so reasonable as to believe the Word of God who cannot err or lie.—Sourgeon.

"I will follow thee, but-" what fearful possibilities are wrapped up in that one in-nocent little word! It has the power of the keys of the kingdom of heaven.—Morning

There is such a difference between coming out of sorrow, merely thanking for relief, and coming out of sorrow fall of sympathy with trust in Him who has released us.—

Remember, dear reader, the love of men and women is very sweet, but all must pass away, and what will you do if you have no wealth that fadelh, no love but the love that dies, when death shall come?-Spin

God, who is liberal in all his other gifts, shows us by the wise economy of His Provi-dence how circumspect we ought to be in the management of our time, for he never gives us two moments together.

Plain, straightforward morality and every day righteousness are better than all emo-tion and degeneram and all churchism, says the world, and Christianity says much the same, but plain, straightforward righteous-ness and every day morality comes most surely when a man is keeping close to Christ. Markey.

All the best things and treasures of this world are not to be produced by each gen-eration for itself, but we are all intended, not to carve our work in snow, that will melt, but each and all of us to be continually rolling a great, white, gathering snow-ball higher and higher, larger and larger, along the Alps of human power.—Rusk

The presence of God in a church is never a secret. It is not proclaimed in the pealing thunder, the rushing wind or the shaking earth. Its first token is the still small voice. But it is a voice—not bolsicrous, and not even heard at first by the multitude. But it is a voice of power, and when it utters itself, it always tells with strange and not even heard at first by the multitude. and wondrous effect .- Bultimore Bastis

THE LATEST SNARW.

"The newest fad in New York," says the Chicago Champion (liquor organ), "is the little three-ounce cocktail bottle that holds just enough for two drinks." This latest in-vention of the ingenious and cunning Drink-Devil is a "prettily-shaped" bottle with a "nickel-plated screw top," which, together with the two "hand-mixed" drinks it contains, is doled out for a quarter of a dollar. The proof that it is the Devil's handiwork is in the temptation which this neat contrivance holds out to men who would not think of carrying a larger bottle about with them. it is an especial source and trap laid by "that old serpent, called the Devil and Satan," to hasten the steps of the unwary down to hell—and especially young tipplers and "moderate" drinkers who have never made it a practice to lug liquor about with them, but, perchance, will find no inconvenience in sliding a tiny two-drink vial into their vest pockets. What next?

WHAT IT COSTS.

The actual amount of malt liquors consumed in 1888 was 767.587.056 gallons. This includes not quite 3,000,000 gallons of imported beer and ale. The manufacturer's price to the retailer is rather above than below twenty cents per gallon. At twenty cents the cost to the dealers would be \$153, 517.411. The retailers or an average of \$174.11. 517,411. The retailers get an average of sixty cents per gallon, which makes the sixty cents per gallon, which makes the cost to the consumers \$460,522,233, which the American people spend annually for malt liquor, principally besr. The most careful estimate puts the cost of wine to the consumer at \$72,670,136, and of distilled spirits \$572,226,800. This gives us a grand total of \$912,449,129, nearly \$1,000,000,000, spent annually for liquor by the people of the United States,—Catholic Citizen.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, FEB. 23.

The Temptation of Josus," Luke iv., 1-13-Golden Text: Hebrews ii. 18-Notes and Comments.

1. "And Jesus, being full of the Holy Ghost, returned from Jordan." This lesson seems to follow immediately the last one, which told us of the baptism of Jesus by John in Jordan, and of the descent of the Holy Spirit upon Him in the form of a dove, We might, with much profit, stop to speak of the Jordan divided for the millions of Israel to pass over into the promised land, when the Ark—type of the same Lord Jesus—stood in the midst on the priests' shoulders till every one had passed over; divided again for Elljah and Elisha, and a third time for Elisha; but both the Ark of the Covenant and the priests who bare it, Elijah and Elisha, and all the prophets, as well as all the Bible and the history contained in it, point us to Him whom, in this lesson, we see returning from Jordan, filled with the Spirit. If the 14th verse of the chapter was included in our lesson, we would then say that the lesson begins and ends with a record of Jesus returning from certain places filled with the Spirit, first to be tried and then to minister; and if we are willing to be filled with the Spirit trial, can we expect that God will fill us with

His spirit for service?

1, 2 "And was led by the spirit into the 1, 2. "And was led by the spirit into the wilderness, being forty days tempted of the devil." We have seen the Holy Spirit in the birth of Christ, and at His haptism, and now

birth of Christ, and at His baptism, and now we see Him filling the leading Christ; and, whether we see Christ preaching, teaching, working miracles, offering Himself a sacri-fice, or rising from the dead, it is the Spirit in Him that does it all.

"And in those days He did eat nothing; and when they were ended. He afterward hungered." The forty days fast reminds us of the fastings of the two men who after-wards appeared with Him on the Mount of Transfiguration. Of Moses it is written in Transfiguration. Of Moses it is written, in reference to both periods of forty days and nights when he was in the mount with God that he did neither eat bread nor drink water (Deut ix. 9, 18), and of Elijah it is written that he went in the strength of that meal (which the angel had prepared) forty days and forty nights unto Horeb the Mount days and forty nights mad dored the Mount

God (I. Kings xix., 8). There is no doubt
more in the forty days' fast of these wonderful three than we have yet seen or shall
see till the kingdom comes; but we shall do

well day by day to see no man save Jesus only (Matt. zvii. 8: 5, "If Thou be the Son of God, command this stone that it be made bread." The fa-ther of lies insimuates that perhaps lie is not the Son of God, but only a mere man, just a poor carpenter from Nazayeth, making pretensions of being some great one, and fant He had better return to His humble home or else give some token of His power. It is a poor thing for the Son of God to be lungry when he can, by a word, turn stones into bread. Let Him satisfy His hunger. Does not the reader (if he or she be a Christian) recognize in this tempter the same one who has often whispered to you: "If you were a child of God, would He let you want for this tenthal which was a child of His or that which you certainly need! Can He really love you as you think He does and deny you the very necessaries of life or keep from you this little gratification." Thus the tempter of Eve and of Christ still seeks to overcome the children of God by leading them to question the love of God or to doubt

that they are His children.

4. "It is written that man shall not live by bread alone, but by every word of God,"
This is the reply of Christ to the tempter. The outward indications were that God had failed him, but Jesus places the word of God against all other evidences and rosts un-moved on what is written. Believing is bet-

ter than seeing.
5-7. "If Then therefore wilt worship me, all shall be Thine." The statements of these verses that the devil took Him to an high mountain and shewed Him all the kingdoms of the world in a moment of time, cannot be understood or explained by us, but can be received, on the authority of the Holy Spirit, who, through the servant of God, wrate these things and implicitly believed. The full power of the devil we are not familiar with mor do we want to be, nor is if fully revealed. Jesus elsewhere calls that the prince of this world, and Paul speaks of him as the prince of the power of the air and the gold of this world, while John, in decreation, speaks of a time when the devil will give to Antichrist that which in our lesson be effected to Christ; so that his besust in his temptation does not seem to have been altogether a vain one. This world is the Lord's by creation, He gaveitto Adam, but Adam, by his sin, gave of the world in a moment of time, cannot be does not seem to have been attogether a variation. He one. This world is the Lord's by creation. He gave it to Adam, but Adam, by his sin, gave posite Walker Lake Bulletin says: 'There The Walker Lake Bulletin says: 'There R. V.). This statement is true not only of heathendom, but also of Christ-selom, and in some measure, of the Christian church. If the manifest works of the devil indicate his property, then that which he does not con-trol is a small section of eart4 and a small number of people. But Damel saw in vision, the kingdom and dominion under the whole heaven given to the Son of Man and to the saints of the Most High (Dan. vii. 15, 14, 27), and this temptation was to obtain by a short cut and apart from suffering that was a in due time will be all His. (See Hov. x).

"Get thee behind me, Satan, for it is written. Thou shalt worship the Lord day God, and Him only shalt thou serve." Again Jesus is victor, and the sword of the Spirit is the successful weapon. The Word of God is more to Jesus than all the glory of all the kingdoms of this world, and engerness to do the will of

God crowds out all else. 9-11, "If Thou be the Son of God cast thy self down from hence." The conflict is now in Jerusalem, the Holy City, and, on a pin nacle of the temple, and in presenting this temptation the adversary also seeks to wield the sword of the Spirit, but he did as semany do to-day, quoted only the part of the passag which seemed to suit his purpose, omitting that which would have condemned him. The rords quoted are given in the Psaim (P 9-15 as the result of making the Lord th Most High, one's Refuge and that later. To do as the devil suggested would surely be ceasing to abide under the shadow of the Al-mighty, or to make the Most High one's halo tation, and therefore, the conditions being broken, the promise would be forfeited. Abiding in Christ and in the love of God we need fear no evil but are perfectly safe in

His keeping.
12. "And Jesus, answering, said unto 12. "And Jesus, answering, said unto him, It is said. Thou shall not tempt the Lord thy God." Again the sword of the Spirit flashes, and this time it is a word from Deut, vi., 16, the context of which is: "Ye shall diligently keep the commandments of the Lord your God. " * and thou shall do that which is right and good in the sight of the Lord." If we would not be guilty of tempting the Lord, let us keep His ommandments and do right in His sight Listening to any other voice but His, even to the voice of the best of men, we are apt to be led astray.

"And when the devil had ended all the temptation, he departed from Him for a sea-son." Matthew and Mark add that angels tame and ministered unto Him. Although

no human eyes witnessed this conflict, who can tell what hosts of angels, good and bad, were present: the bad in full sympathy with their leader and eager for his victory, the their leader and eager for his victory, the good in full sympathy with Christ, but compelled to stand aside till the enemy was vanquished. With joyful hearts they now refresh Him as victorious. He accepts their cheerful ministry, while satan and his follower retire to plan some new daylor where lowers retire to plan some new device where by they may perchance obtain a victory over this Holy One of God. And now we are in daily conflict with this same adversary. we wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of darkness, against the spiritual hosts of wickedness in the heavenly places."—Lesson Helper.

TEMPERANCE.

PRONTING THE POR. Wherever we look are scenes that appall us; The Drink Fiend goes forth on his mission

In pitiful tones his victims still call us To fight the good fight with earnest strong We'll never desist till the struggle is o'er;

We'll never desist till the foe is no more. No laurels that tell of red carnage we crave; The weapons we use are supplied us by

Truth our mission to warn, to teach, and to And we overlook none from old age to

youth.

We'll never desist till the struggle is o'er; No parley we hold with foe so tremendous;

We court not his smile, we fear not h frown; The courage we need our duty will lend us, And the arms we have taken we'll never lay down. We'll never desist till the struggle is o'er; We'll never desist till the foe is no more.

Talk not of his wealth -of his ill-gotten gain. Talk not of the right which the law has conferred; Upon wealth so obtained there rests a black

Upon it the curse of the orphan is heard.
We'll never desist till the struggle is o'er:
We'll never desist till the foe is no more.

Too long has the nation this tyrant endured; Too long has its head neath its yoke been bent low; And never—oh! never can right be secured, Till down in the dust lies this terrible for

We'll never desist till the struggle is o'er; We'll never desist till the foe is no more. -National Advocate.

A barque was wrecked on the New Jerse coast one wild winter night, and the only persons saved were two lays, who get to shore over the terrible billows on broken leces of timber. It was a sad sight when next day four

hearses were driven to the village cemetery with bodies of seamen, washed ashere in the with bodies of seamen, washed ashore in the night. The boys were the only mourners who followed the funeral managed by town officials. Their homes were far away and they were soon to be sent back to the port from which they had sailed. The dozen men of the crew of the doomed bark could not be saved, although the life-saving crew of a neighboring station did averethers in James rower to set lines or

everything in human power to get lines or leads out to the ship when she went to pieces scarcely a thousand yards from shore. "Hts boys luck," said one of the life-sav-ing crew, when the drenched boys came

safely through the roaring surf on their piece of timber, "let a boy alone to get ashore, if there is a scrap of a shaving or a hen-coop to hang to."
"Specially if a fellow's got sense enough

left in his head to stick to his piece of tim-ber," said one of the rescued boys. Then it came out that the Captain and his

crew were all under the influence of liquor when the gale began, and that the greater the danger became, the more they drank to lessen their sense of the peril.

"It was pretty tough to see such sailing, and not dare to open our mouths," said the other boy. "We'd never have gone to pieces if they'd had their beads enough to hold her steady and off the shore."

"That's man it."

"That's just it," said his companion.
"They didn't have their heads. A tellow's got to be all there," if he wants to make a tent in a same as

jort in a storm."

Isn't it a good thing to be sure that one has one's head at all times: Many a young man has made shipwreck of his whole life, because in a time of danger and perplexity he has put into his mouth that which "steals the brains away." It is not lick but pluck which wins, and it is the truest sort of plack to refuse any truce with such an energy. to refuse any truce with such an enemy .-

PROZEN IN RIS CARDY.

the devil a claim to it which he has not failed to is a bit of romaines connected with Frank make use of, and it is true to lay that "The Gifford's life. He belongs to a weighty family, and went to California in the early fifties in his father's ship. On the death of relatives his fell heir to \$60,000, but as he was cursed with an uncontrolable appetite for drink, the courts appointed his sister as for urins, the courts appointed his sector as his guardian, and he was maidle to obtain possession of his money. He again went to the Pacific const and finally isolated himself on a cuttle range in Esmecalia County, Nevada, His death was a most miscrable one, there being no human being within many miles, and while the owner of thousands be died in poverty. He was buried at Hawthorne, Nev."

TEMPERANCE NEWS AND NOTES.

the "moneyed men" of Camden, Me., have organized to shut up all the saloons in the The Massachusetts Home for Insbriate

Women is about completed, and will accommodate one hundred and fifty inmates. Bright colored silk handkerchiefs adorned with representations of wine-glasses and whisky-bottles are now sent into the Congo

among the natives who buy their liquor. Baltimoreans are alarmed over the recent large increase in the number of saloons in that city. A committee of influential citizens

appeared before the State Legislature and advocated the speedy passage of a high license bill. The Nashville Issue claims that the money that Tennescre pays annually to the whisky shops (\$15,000,000 would need all the regular

expenses of the State for ten years. Nash-ville saloon receipts alone would carry on the Government. The names of twenty-eight habitual drunk-

ards have been communicated by the police authorities of Erfurt, Germany, to every saloon-keeper and retail liquor-dealer in that city, the latter being by a Government ordi-mance forbidden to sell them anything. A Battle Creek (Mich.) man requested the City Recorder to order all the saloons in the town not to sell him anything to drink

Recorder took the sensible drumlard around to all the ginnills, told the proprietors to take a good look at him and to not sell him liquor on pain of prosecution. The Rev. B. F. Kephart, a mirdonary in Liberia, writes a letter to the Voice, in which he gives the following as a part of the

cargo of the steamer that carried him: 10,000 casks of rum, 11 cases of gin, 460 tons of gunpowder and 14 missionaries—all on their way to Africa. Missionaries, rum, gin and gun-powder—what a mixture! A statement to the effect that total abstainers are shorter lived, on the average, than any class except immoderate drinkers,

has been given wide publicity, as it was at-tributed to a reputable British scientific society. Some one who has taken the trouble to look into the matter, however, assets that the ratio is gained only by counting among the total abstainers all who die in infancy, An International Prison Congress is to be

held in St. Petersburg, and the Russian Min-ister pays George Kennan, the Century wri-ter, the high compliment to request that he may not be sent as a delegate to represent the United States.

Boston's New Lighthouse.

Boston harbor has a new lighthouse in operation. It is on Deer Island. As a sample of modern lighthouses it is well worth notice.



Deer Island Lighthouse, as it is officially nown, stands on the southern extremity of the spit that makes out to the south from Deer Island. The water is six feet deep around it.

The foundation of the structure is a great ylinder of iron, resting in the sand, and scurely anchored and protected by some housands of yards of broken stone that have been dumped around it. This part of the structure is 30 feet in diameter. It swells out, bell fashion, at the top, where is a wide promenade, protected by a hand rail and covered by a roof. Above this rises the tower proper, in the form of a truncated cone. There is a gallery around the top of the cone. The light itself is 57 feet above mean

en level. It is a five-wick lamp, and will illuminate an are of the horizon be ginning at a point on the horizon southcest by west I west around to a point outheast by east (bearings taken from eaward). In clear weather the light can be seen 13 mantical miles away by a man on a ship's deck 15 feet above the water.

The strength and cheapness of from and seed make it certain that these metals will be used in the future in all lighthouses which, like this, are expected to the assaults of the waves. The oldashioned stone towers are more expensive and less comfortable for the keepers and n no way better than the iron towers.

The base of the structure is painted dack, the tower is brown, and the lamp s black. The lamp shows a white light, raried by a red flash every thirty second-

Mr. and Mrs. Spurgeon.

The Rev. Charles H. Spargeon, who or a quarter of a century has been the eading light of the Baptist denomination

in England, has been very ill for some time, but recently was reported better. Mr. Spurgeen was the son of a Congregational minister, and was born at Kelvedon, Essex, in 1834. When very young he became the paster of a church at Waterford, From

there he went to New с. н. spungeos. Park Theatre, in Southwark, London, in 1853, and in 1861

the Tabernacie was built for him.
This building seats between 6000 and 7000 persons and is crowded when Mr. Spurgeon is there. He has preached to 20,

Sourgeon is not imstator in the usual onse of the terms His voice is clear and sweet, and he is very armest. When young & was married and us two sons. Hoth

re preachers, one in stein spunginos. Australia and the other in London. His wife is an earnest worker with Mr.

His Voice Charmed Her.

Joe Mik, the Burlington depot passenger caller, is noted for his sweettorsed voice and lumb-like disposition. Among the passengers at the depot, yesterday, was Miss Jennie Smith, the affroid temperance evangelist. She kent an eve on Joe, and noticed all his good traits, not menti-ning his good

Presently the Eastern train was about due and Joe, in his bland, urbane manner, advanced to the center of the room and in a silver-toned tenor voice, sang out "All aboard for Plattsmouth, Pacific Junction, Red Oak, Burlington, Peoria, Chicago and all points cast, Passengers will now pass out to the cars and secure their scale; as the train leaves in differen minutes.

Joe started to retreat when Miss Smath, in an enraptured tone, approached him and evolutined "Oh, you dear, lovely man! What a levely voice you have to sing probes muto heaven. Won't you piease come to my meetings and sing for u-

Joe is very bashful, but this flattery was too much and be provised to go. -Lastroad Gazette.

The old in the Canadian Parliament to abolish the duty on American corn imported noto Carada to distill has been defeated.

About the Same Thing.



"By George!" said Mr. Polar Bear, as e gazed at the Borealis; "it's a corker." 'No," said Mrs. Polar Bear; "it is not corker. It's Aurora."-Puel