HE GLORIOUS CHRIST.

TE PARDON FOR ALL SINS.

Must Stand Above All Else in All True Preaching.

Text: "He that cometh from above is

the most conspicuous character of history the most conspicuous character of history out upon the platform. The finger lich diamonded with light, pointed down Bim from the Bethlehem sky, was only a migration of the finger of prophecy, the ger of genealogy, the finger of chronology, a finger of events—all five fingers pointing are direction. Christ is the overtopping are of all time. He is the vox humans in music, the gracefulest line in *11 sculpture of lights. muse, the gracerulest line in +11 sculp-gre, the most exquisite mingling of lights of shades in all painting, the acme of all smares, the dome of all cathedraled gran-ber, and the peroration of all splendid lan-cage.

The Greek alphabet is made up of twenty ser letters, and when Christ compared Him-of to the first letter and the last letter, the and the omega, He appropriated inself all the splenders that you spell out either with those two letspell out either with those two let-and all the letters between them. "I the Alpha and the Omega, 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 what does it mean? It means after you have piled up all Alpine and Himalayan ginnles, the glory of Christ would have to great its wings and descend a thousand larges to touch those summits. Pelion, a is to touch those summits. Pelisa, a mountain of Thessaly; Ossa, a high stain, and Olympus, a high mountain; nythology tells us when the giants of against the gods they piled up these mountains, and from the top of them osed to scale the heavens; but the height not great enough, and there was a comfailure. And after all the giants—h and Paul, prophetic and apostolic to: Raphael and Michael Angelo, artistic has cherubim and seraphim and archcherubim and seraphim and archof Christ's glory they might all in the words of the text and say: at cometh from above is above all Christ must be above all else in our There are so many books on scattered through the country git all laymen, as well as all clergymen, we make up their minds what sermons ght to be. That sermon is most effectual most pointedly puts forth Christ as individual, social, political, national, is no reason why we should ring the re is no reason why s changes on a few phrases. There are who think that if an exhortation or a discurse have frequent mention of justi-fication, sanctification, covenant of writs and covenant of grace, that therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth, but under different phraseology. New Level the same ferent phraseology. Now, I say there is thing in all the opulent realm of Angloof all the word treasures that we berited from the Latin and the Greek Huropean, but we have a right to marshal it in religious discussion. Christ set the example. His illustrations were from the grass, the flowers, the spittle, the salve, the barnyard fowl, the crystals of salt, as well as from the seas and the stars; and we 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 Alprage between soul and soul, between Al-mighty God and the human race. What did Got write upon the tables of stones? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the ark for the illumination of the universe! it of words. "Let there be light," and out of words. "Lot there be light," and light was. Of course, thought is the cargo, and words are only the ship; but how fast would your cargo get on without the ship What you need, my friends, in all your work, in your Sabbathclass, in your reformatory our vocabulary when we come to speak out God and Christ and heaven. We ride swold words to death when there is such table resource. Shakespeare employed and different words for surposes; Milton employed eight thouand different words for poetic purposes; Mus Chonte employed over eleven thou-mi different words for logal purposes; but most of us have less than a thousand is that we can manage, less than five irel, and that makes us so stupid. When we come to set forth the love of

we are going to take tenderest trassology wherever we find it, and if it 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 enqueror, we are going to draw our similes com triumphal arch and oratorio and cerything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into sixty-six thousand 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 ological seminaries into our services every 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 everest 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 e pulpit and wept out his discourse, while sorge Whitfield, with the manner and the co and the start of an actor, overwhelmed thing if Jonathan Edwards had tried to rite and dream about the pligrim's progress the celestial city, or John Bunyan had at tempted an essay on the human will.

Brighter than the light, fresher than the mtains, deeper than the seas, are all these spel themes. Song has no melody, flowers have no sweetness, sunset sky has no color compared with these glorious thomas. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing revolutions with their power, lighting up dying bests with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer the most intense seems for the artist, and they are to the embassador of the sky all embassions. y all enthusiasm. Complete pardon for rest gulit. Sweetest comfort for ghastly 190y. Brightast hope for grimmest death, randest resurrection for darkest sepulchre, b, what a Gospel to preach! Christ over all it. His birth, His suffering, His miracles, is parables, His sweat, His tears, His blood parables, His sweat, His tears, His blood, onement, His intercession—what glo-hemes! Do we exercise faith? Christ ous themes! it is object. Do we exercise faith? Christ is its object. Do we have love? It fastens in Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a lope of heaven? It is because Jesus went thead, the herald and the forcrunner. The royal robe of Demetrius was so costly, so beautiful that after he are

so 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. "Where wannest and the worst may wear.

samest and the worst may wear. "Where sin 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 else ever did make him quake; and when he found how, through Christ, he was pardoned and saved, he wrote to a friend saview. was pardoned and saved, he wrote a friend, saying; "Come over and in us great and awful sinners saved the grace of God. You seem to be by a stender sinner, and you don't uch extol the mercy of God; but we that we been such vary awful sinners praise His 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 first rate spiritual trim, and that from the root of the hair to the tip of the too you are scarless and immaculate? What you need is a looking glass, and here it is in the flible. Poor, and wretched, and miserable, 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.

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 dungoon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been smuffed 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 rimmel and vine covered, puts out the thirst of his soul.

Again, I remark, that Christ is above all I have not any sympathy with the morbility 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 subject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmauliness 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 Emperor and several property of the soldier. peror and conqueror? Of all the States he conquered, of all the wealth he accumulated, nothing did he retain but this shroud." have no sympathy with such behavior, such absurd demonstration, or with much that we hear uttored in regard to departure from this life to the next. There is a com-monsensical idea on this subject that you and I need to consider—that there are only two styles of departure.

A thousand feet underground, by light of torch toiling in a miner's shuft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, falling from the alippery rathines and broken on the halyards, we may die a sailor's death. On mission of mercy in hospital, amid broken bones and resking leprosies and raging fovers, we may die a philanthropist's death. On the field of battle, serving God and our 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.

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 curious strangers standing around watching your 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 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, un-known to men, and to have no burial, if only Christ could say through the solitudes: "
will never leave the, I will never forsake 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-

Gordon Hall, far from home, dying in the door of a heathen temple, said: "Glory to thee, O God!" What did dying Wilherforce 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, glorious grave! Oh, what a glorious thing it is to die? Oh, the love of Christ, the love of Christ." What did Mr. Toplady, the great hymnmaker, say in his last hour? "Who can

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 from the guardsmen and went bounding and leaping and jumping toward the fire. go to Jesus and to die for Him. Sir Charles Hare, in last moment, had such rapturous o cried: "! upward!" And vision that 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 the testimony of the worn out first mis-sionary, when, in the Mamartine dungeon, he cried: "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, will give me in that day, and not to me only, 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 residence we are speeding. When I see the sunset, I say: "One day less to live." When I set, I say: "One day less to live." When I see the spring blossoms scattered, 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 run From decade to decade, from not so fast. 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 selemn trade, carry us to our resting place. Ay, it is known in heaven whether our departure will be a coronation

or a banishment. 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 rephim to seraphim, redeemed spirit to re deemed spirit, shall recite the Saviour's earthly sacrifice.

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 martyrs, 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 lend, storms of the world were too brought as into this beautiful place." The brought as into this beautiful place." This is multitudes of the bereft will say: "This is the Jesus who comforted us when our heart brote." 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 unparalleled. And then, after each one has recited his peculiar deliverances and peculiar merhis peculiar deliverances and peculiar mer-cies, 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 gladness

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 \$160,097 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 bearts 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 lot 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 lot the city shone like the sun, and there were streets of shone like the sun, and there were street 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 Barter and Doddridge as two most impressive writers, and from whom you are most likely to carry away the impression that a preparation for eter-nity 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 carnest 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 with the desire and the prayer that it might 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 rec-ommended to you. There is no subject, on which people are readier to form rash opin-ions than religion. The Bible is the best cor-rective to these. A man should sit down to it with the determination of taking his lessit 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 visitur 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 memorahis illness, he said to Mr. Chaimers, 'I find you are busy, Sir, with one thing or another, but come 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

n 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 re-ply,"—Life of Dr. Chalmerz.

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; noth-ing 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 to that one in-movem little word! It has the power of the keys of the kingdom of heaven .- Merning

There is such a difference between coming out of sorrow, merely thankfur for relief, and coming out of sorrow full 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 ladeth, no love but the love that dies, when death shall come?-Spur-

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 dogmatism 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 Walling.

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 continudly rolling a great, white, gathering snow-ball higher and higher, larger and larger, along the Alps of human power.- Ruskii

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

THE LATEST SNARE.

"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 inention 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 next contrivance holds out to men who would not think of carrying a larger bottle about with them. It is an especial snars and trap laid by "that old serpent, called the Devil and Satan, the steps of the unwary down to hell -and especially young tipplers and "mode rate" 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 become twenty was the state. 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 get an average of sixty cents per gallon, which makes the cost to the consumers \$460,522,233, which the American people spend annually for malt liquor, principally bear. The most careful estimate puts the cost of wine to the consumer at \$72,670,136, and of distilled spirits \$379,-226,860. 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 Jesus," Inke 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 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 Ellijah
and Elijah and a third time for Elijah, but 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 not willing to be filled with the Spirit for trial, can we expect that God will fill us with

His spirit for service?

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 baptism, and now we see Him filling the leading Christ; and, whether we see Christ preaching, teaching, working miracles, offering Himself a sacrifice, 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 hungered." The forty days' fast reminds us of the fastings of the two men who afterwards appeared with Him on the Mount of 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 God (I. Kings xix., 8). There is no doubt more in the forty days' fast of these wonderful threethin 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. xvii., 8).

3. "If Thou be the Son of God, command

this stone that it be made bread. The fa-ther of lies insinuates that perhaps He is not the Son of God, but only a mere man, just a poor carpenter from Nazayeth, making prepeor carpenter from Nazareth, making pre-tensions of being some great one, and that 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 hungry 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 or that which you certainly need! Can He 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

broad 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 rests unoved on what is written. Believing is bet-

ter than seeing.
5-7. "If Thou therefore wilt worship me, all shall be Thine." The statements of these verses that the devil took Him to an high verses that the devil took thin to an light 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, wrote these things, and implicitly believed. The full power of the devil we are not familiar with more do we want to be, nor is it fully revealed. Jesus elsewhere calls it in the prince of this world, and Paul speaks of him as the prince of the power of the air and the got of this world, while John, in Meyelation, speaks of a time when the death will give to Antihrist that which in our lesson be offered to Christ; so that his issaid in his temptation does not seem to have been altogether a vain one. This world is the Lord's by creation. He gave it to Adam, but Adam, by his sm. gave the devil a claim to it which he has not failed to make use of, and it is true in tay that "The whole world light in the evil one" if John v., 10, R. V.; This statement is true not only of heathendom, but also of Christendom, and in some measure, of the Christian church. If the manifest works of the devil indicate his property, then that which he does not control is a small section of carts and a small number of people. But Daniel 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., 13, 14, 27), and this temptation was to obtain by a short cut and apart from suffering that which in due time will be all His. (See Rev. xi., 15, 18).

8. Get thee behind me, Satan; for it is writed the field of the field of

ten, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Again desus 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 kingdom of this world, and eagerness to do the will of

of this world, and eagerness 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 so many the sword of the Spirit, but he did as so many do to-day, quoted only the part of the passage which seemed to suit his purpose, dociting that which would have condenned him. The words quoted are given in the Psaim 12. xc., 9-lin as the result of making the Lord, the Most High, one's Refuge and Habitation. To do as the devil suggested would surely be a ceasing to abide under the shadow of the Almighty, or to make the Most High one's habitation, and therefore, the conditions being broken, the promise would be forbated. Abiding in Christ and in the love of God we need fear no evil but are periodly safe in His keeping.

12. "And Jesus, answering, said into him, It is said. Thou shall not tempt the Lord thy God." Again the swood of the Spirit flashes, and this time it is a word from Deut, vi., let 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

meats of the Lord year God. And thou shalt do that which is right and good in the sight of the Lord." If we would not is guilty of tempting the Lord, let us keep His commandments 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.

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

no human eyes witnessed this conflict, who can tell what hosts of angels, good and had, were present; the bad in full sympathy with their leader and eager for his victory, the good in full sympathy with Christ, but compelled to stand aside till the enemy was van-quished. With joyful hearts they now re-fresh Him as victorious. He accepts their cheerful ministry; while satan and his followers 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 this Holy One of God. And now we are in daily conflict with this same adversary. "For we wrestle not against flesh and blood. but against principalities, against powers, 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 hi of ill; In pitiful tones his victims still call us

To fight the good fight with earnest strong

will; 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; Tis our mission to warn, to teach, and to

And we overlook none from old age to wouth.
We'll never desist till the struggle is o'er; We'll never desist till the fee is no more No parley we hold with foe so tremendous;

We court not his smile, we fear not his 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 stain,
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; 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 for is no more. -National Advocate.

NOT LUCK

A barque was wrecked on the New Jersey coast one wild winter night, and the only persons saved were two boys, who got to shore over the terrible billows on broken

pieces of timber.

It was a sad sight when next day four bearses were driven to the village cemetery with bodies of seamen, washed ashere in the night. The boys were the only incurners 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

saving crew of a neighboring station did everything in human power to get lines or heats out to the ship when she went to pieces scarcely a thousand yards from shore. "It's hoys" 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."

hen-coop to hang to."
"Specially if a fellow's got sense enough
left in his head to stick to his piece of timber," 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,

"It was pretty tough to see such sading, and not dare to open our mouths," said the other boy. "We'd never have gone to pisces if they'd had their bends enough to hold her steady and off the shore."
"That's just it," said his companion.
"They didn't have their heads. A follow's got to be 'all there,' if he wants to make a

Port 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 luck but pluck which wins, and it is the truest sort of pluck to refuse any truce with such an enemy,— Youth's Companion.

PROZEN IN HIS CARIN.

A few weeks ago the body of Frank Gifford was found in his caban at Whisky Flat, Nev., partly taked and frozen stiff. A demijohn with a small quantity of whisky in it was near the body, while a little dog lay upon the besum of its dead master, and fought savingely when dislodged. It is believed that and that he was u able to disrabe and go to bed, but fell asleep on the floor, and as the night was hiterly cold, froze to death. At the coronor's inquest it was testified that Gillord was a native of New Bedford, Mass. aged about 68 years. The finding was that the deceased came to his death by ex-

The Walker Lake Bulletin says: "There is a bit of remance connected with Frank Gifford's life. He belongs to a wealthy family, and went to California in the early fifties in his father's ship. On the death of relatives he fell heir to \$50,000, but as he was cursed with an uncontrolable appetite for drink, the courts appointed his sister as his guardian, and he was unable to obtain possession of his money. He again went to the Pacific coast and finally isolated himself on enttle range in Esmeralda County, Nevada being no buman being within many miles, and while the owner of thousands he died in poverty. He was buried at Hawthorne, Nov."

TEMPERANCE NEWS AND NOTES.

The "moneyed men" of Camden, Me., have eigenized to shut up all the saloons in the town.

The Massachusetts Home for Inshriate Women is about completed, and will accom-modate one hundred and fifty inmates.

Bright colored silk handkerchiefs adorned with representations of wine-glasses and whisky-bottles are now sent into the Congo States by the liquor men for free distribution among the natives who buy their liquor.

Baltimoreans are alarmed over the recent large increase in the number of saloens in that city. A committee of influential citizens appeared before the State Legislature and dvocated the speedy passage of a high license biil.

The Nashville Issue claims that the me that Tennessee pays annually to the whisky shops (\$15,000,000) would neet 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 drunkards have been communicated by the police authorities of Erfort, Germany, to every saloon-keeper and result liquor-dealer in that city, the latter being by a Government ordi-nance forbidden to sell them anything.

A Battle Creek (Mich.) man requested the City Recorder to order all the saloons town not to sell him anything to drink. Recorder took the sensible drungard 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 mitsionary 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 gun-powder and 14 missionaries—all on their way to Africa. Missionaries, rum, gin and gunpowder-what a mixture

A statement to the effect that total ab-stainers 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 so-ciety. Some one who has taken the trouble to look into the matter, however, assects that the ratio is gained only by counting among the total abstainers all who die in infaucy.

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 known, 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 cylinder of iron, resting in the sand, and ecurely anchored and protected by some thousands of yards of broken stone that have been dumped around it. This part of the structure is 30 feet in diameter. It swells out, beil fashion, at the top, where is a wide promemade, 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

callevel. It is a five-wick lamp, and will illuminate an arc of the borizon beginning at a point on the horizon southwest by west i west around to a point southeast by east (bearings taken from seaward). In clear weather the light can be seen 13 nantical miles away by a man

on a ship's deck 15 feet above the water. The strength and encaptures of ironand seed make it certain that these metals will be used in the future in all ighthouses which, like this, are exposed to the assaults of the waves. The oldfashioned stone towers are more expensive and less comfortable for the keepers and in no way better than the iron towers.

The base of the structure is painted black, the tower is brown, and the lamp. is black. The bump shows a white light, varied by a red flash every thirty seconds -New York Sun.

Mr. and Mrs. Spurgeon.

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



there he went to New C. H. SPURGEON. Park Theatre, Southwark, London, in 1853, and in 1861 be Tabernacle 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,-Crystal Palace and the Acricultural Hall, Mr. Spurgeon is not an sense of the term. His voice is clear and sweet, and he is very rator in the usual arnest. When young se was married and has two sons. Both

are preachers, one in SUSDI SPURGROS. Australia and the other in London, His wife is an earnest worker with Mr. Sportgeon.

His Voice Charmed Her.

Joe Mik, the Burlington depot passenger caller, is noted for his sweettoned voice and lamb-like disposition. Among the passengers at the depot, yesterday, was Miss Jennie Smith, the cailread temperance evangelist. She kept an eye on Joe, and noticed all his good traits, not mentioning his good Inoltis. Presently the Eastern train was

about due and Joe, is 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 east, Passengers will now pass out to the cars and secure their seats, as the train leaves in lifteen minutes." Joe started to retreat when Miss

Smith, in an engantered tone ap-proached him and exclaimed "Oh, you dear, lovely munt. What a lovely voice you have to slug praises unto heaven. Won't you please come to my meetings and sing for us? Joe is very bashful, but this flattery

was too much and he promised to go. -Eastroad Gazetie. The old in the Canadian Parliament to abolish the duty on American corn imported it to Canada 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 a corker. It's Aurora."-Puek.