In olden times when a great conquerer renol from victorious war, the people in and lift them from their hinges, to say: "This city needs no more as to say: "This city needs no more o defend it since this eququeror has a Off from the hinges with the gates." into heaven after His victory over ain eath and hell. It was as if the celestia stants had said: "Here He comes! Make for Him! Push back the bolts of dist. Take hold of the doors of pearl and them from their hinges of gold! Lit our heads, U ye gates; and be ye lifted we ever asting doors, and the King of all come in." all come is, g the mountains of Palestine no one politing than Mount Olivet. It was

aplifting than Mount Olivet. It ration of our Lord's ministry. On of a house in Jerusalem I accel, is Olivet, and the first glanestrans. But how shall I describe done, when near the close of ey, in which we had for two encampal amid the shattered a st old Jerisho, and tassi of waters of the Dead Sea, the crysthagus of the burief either of the chagus of the buried cities of the waded down into the deep and an to baptime a man, and visited dan to baptine a man, and visited of the house of Mary and Martha us, we found ourselves in stirrups ay, ascending Mount Ourset and suggestive ridge. It is a il, a mile in length, and 320 feet feet above the level of the it King David flet with a broken or it Pompey ied his devastat-Here the famous Tenth Legion batteries in besiegement. The

Along the base of this hill flushed and torches of those who came From the trees on this hill ers torn off and thrown into Christ's triumphalprosession. Up that road Jesus had walked twice a Bethany to Jerusalem, and from to Bethany. There again and had taught His disciples. Half is mount He uttered His lamenta-torical programs. From its cusalem, Jerusalem." From its s took flight homeward when He of the earthly mission. There is not for thin to do. A sacrifical to make peace between the artis and the outraged heaven, un! Death needed to be cot He had put His resurrection foot The thirty three years of voluntary at soiled. The grandest, tenderest, a good by ever heard was now to be

of Olivet Joses stands in a group e is rusen. They had been to consider somes of sadness and personalized been the more entered by charlood of suffering. They had thus to stay until the day of corosion. He would take the earthly and wave a scopter neightier, and Divid than any Cesar. But now auticipations collapse. Christ has a last advice. He has offered His He has spoken His last word. respond apart as one is apt to promuess a benediction, when worlds is shattered. It is a, since the worlds were created, ogether. It is the law which thing to the earth, or hurled from earth, returns nich keeps the planets whirling and our solar system whire cavitation. That law is sus-claxed, or broken, to let the body. That law had laid hold of Him.

cears before, when He descended. p of Hin med to sink Him from the on Lake Galilee, on which bottom of the lake. That on must now give way it cannot longer hold the lay sun, but it cannot hold the oness. The fingers of that open to let go the most illusworld has ever seen, and ast maltreated. The strongnature which philosophers ever astrel must at last give way be ween therock of Olivet and drist's foot. Watch it, all year hit, all the earth: Watch Christ about to leave Mis friends will not conits go. His enemies catching libetempt by another Calvary attempt one other tomb. I will tell ain of the most transn-unlinked. The sacrad rd at the limestone rock part,

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an with pallid cheek and disples see their Lord re-Then, rushing for gen. His feet to hold Him of reach and it is Higher than the om which they had ther than the olive olive of the Bethlehem e Golgotha where entil on stairs of ligher, until into a hide Him. The a and whi wondering if are will at reassort itself a few ments come back shall seed in descending si feet come in sight, then
ie, then the gred brow, and
again His sersi hand. But
pass by and thhours, and no
tione out aght of earth,
in sight of head. And rising and by one ashe choir like aristmas nigracorted Him aven turns ourgreet Him emples have es in anthem. especial bans, and the throngs; and along the of the throns, years va-again to be tak there are dvanta, has been Consul at Po d banners wave not tram-nd doxologies chei, and

le a seconduli brong'd His chariot sag. of the Men it been complet atest day in heaven to He il service between A faster to

The ablicated for ad-rises from all the stof t saintly, cherubic, stric-Hallelujah! Amen west has also n bill was passe cos, thou dear honored sp giory shall ne er be forg. with Mr. Hale the sale of at for at least fourteen ser to enlisted a ne five Indian N ie Senate by

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feet sers, shoulder scars. That will keep Him ingesord with all the suffering with all these suffering with all these suffering with all the suffering with all these suffering with and the paims of His hands turned downward, and so His dropped in acticular upon Olivet, benefiction upon Paiestine, benediction upon all the sarts. more of heaven than earth. Thouse of the celestal inhabitants who never saw our work now walk around Him and learn from His dysical contour something of wast our race will be when, in the resurrection, heaven will have uncounted bodies as well as recommend spirits. On Accounted to the control of the contr Text: List un your heads. O we gates; and the King of Glory shall come in."—Ps.

Liv. 7.

The could time when a great straig doors; the color being shall come in."—Ps.

Liv. 7. sed of lifting us.

No star goes down but climbs snother sky. No sun sets here except to rise on high. Christ leads as all the way: through the birth hour, for He was born in Bethleaem; through boyhood, for He passed it in Naza-reth; through injustices, for He endured the who was the poet of poets, fortells in outrages of Pilate's court room; through injustices, for He endured the outrages of Pilate's court room; through into heaven after His victory over sing ath and hell. It was as if the celestial tants had said: "Here He comes! Make: Him: Push back the bolts of district Push back

Mount Olivet watched Him as He climbed the skies; through the shining gates, for He entered them amid magnificent acclaim. And here is a gratifying consideration that you never thought of: We will see our Lord just as He looked on earth. As He rose from the tomb He as smiled from Mount Olivet. We shall see firm as He looked on the road to Emmans, as He appeared in the upper room in Jerusalem, as He was that day of valedictory on the ridge from which day of valedictory on the ridge from which He swung into the skies. How much we will want to see Him.

I was reading of a man born blind. He was married to one wan took care of him all those

years of dargness. A surgeon said to him, "I can remove that blindness," and so he did. His sight given him, a rose was handed to the man was never before had seen a rose and he was in admiration of it, and his family whom he had never seen before now ap-peared to him, and he was in tears of rap-ture, when he suddenly cried out. "I ought first to have asked to see the one who cured me, show me the dector." When from our eves the scales of earth shall fall, and we have our first vision of heaven, our first cry ought not to be. "Where are my loved oness". Our firstery eight to be, "Where is Christ, wi made all this possible. Show me the doctor Glory be to God for ascended humanity Could we realize it, and that it is all in sympathy or us, we would have ascess! a courage in the condict of this life as had Charles the Twelfth which he was dictating dispatches to his accretary, and a bombshell fell into the room, and the secretary dropped his pen and attempted flight. Charles said to him:

"It on with your writing! What has the boulded! If the ascende! Carist be on our side, nothing should disturb us.

Our follow and our yet realize.

Our follow sufferer yet ratains A fellow feeling in our pains. And still remembers, in the skies, His tears, His agonles, and cries,

fam so glad that Carist broke the natural law of gravitation when He shoot off from His feet the clutch of Mount Oliver. People talk as though cold, from mayangathetic, natural law court del everguing. Thoreign of law is a majestic thing, but the God who made it has a right to break it, and again and again has broken it, and again and again will break it. A law is only Gor's way of doing things, and if Hechooses to do them some other way He has a right to do so. A some other way He has a right to do so. A law is not strong enough to shackle the Alemighty. Christ broke botanical law when, one Monday morning in March, on the way from Bethany to Jerusalem, by a few words He turned a full leaved fig tree into a lifeless stick. He broke ichthyological law when, without any natural inducement, He swung a great school of fish into a part of Lake Tiberias, where the fishermen had cast their nots for eight or tenhours without the capture of a minnow: hours without the capture of a minnow; and by making a fish help pay the tax by yielding from its mouth a Roman stater. Christ broke the law of storms by compeling, with a word, the angered sea to hush its frenzy, and the winds to quit their bel-lowing. He brokes zoological law when He made the devils possess the dara. Have the transfer of sconomics when its made enough bread for five thousand people out of five biscuits that would not ordinarily have been enough for ten of the hungry He broke intellectual law when, by a word He silenced a maniac in placidity. He broke physiological law when, by a touch, He straightened a woman who for eighteen years had been bent almost double, and when He put spring into the foot of inhumated Lazarus, and when, without medicine, He gave the dying girl back in health to the Syro-Phomician mother, and when He made the palatial home of the nobleman resound again with the laughter of his restored boy, and when, without knife or battery. He set cataractel eyes to spring again, and the drum of deaf ears to vibrating again, and the nerves of paralyzed arms to thrilling again, and then when in leaving the earth He defied all atmospheric law and physiological law and that law which has in it wither and cables and girders enough to hold the unverse, the law of gravitation.

The Christ who proved Himself on so many

occasions, and especially the last, superior to law still lives; and every day, in answer to prayer for the good of the world. He is over-riding the law. Blessed be God that we are not the subjects of blind fatality, but of a sympathizing divinity. Have you never seen a typhoid fever break, or a storm sud-denly quiet, or a ship a beam's end right it-self, or a fog lift, or a parched sky break in showers, or a perplexity disentangled, or the inconsolable take solace, or the wayward reform at the call of prayer I have seen it; multitudes have "sen it. You have, if you have been willing to see it. Deride not the faith cure. Because impostors attempt it is nothing against good men whom God hath honored with marvelons restorations. Pronounce nothing impossible to prayer and trust. Because you and I cannot effect it is no reason why others may not. By the same argument I could prove that Raphael never painted a Madonna, and that Mendelssohn never wrote an or atorio, and that Phidias never chiseled a statue. Because we cannot accomplish it ourselves, we are not to conclude that others may not. There are in immensity great ranges of mists which have proved, under closer telescopic scrutiny, to be the store house of worlds, and I do not know but from that passage in James, which to some of us is yet misty and dim, there may roll out a new heaven and a new earth: "The prayer of faith shall save new earth: The prayer of faith shall save the sick." The faith curists may, in this war against disease, be only skirmishing before a general engagement, in which all the muladies of earth shall be routed. Surely allopathy and homosopathy and hydropathy and eelecticism need re-enforcement from somewhere. Why not from the faith and somewhere. Why not from the faith and prayer of the consecrated. The mightiest school of medicine may yet be the school of Christ. I do not know but that diseases now by all schools pronounced incurable may give way under Gospel bombard-ment. I do not know but that the day may come when faith and prayer shall raise the dead. Strauss and Woolston and Spinoza and Hume and Schleiermacher rejected the miracles of the far past. I do not pro-pose to be like them and reject the miracles pose to be like them and reject the miracles of the far future. This I know—the Christ of Ascension Day is mightier than any natural laws, for on the day of which I speak He trampled down the strongest of them all. Law is mighty, but He who made it is mightier. Drive out fatalism from your the clear and give grace the throng.

giory shall ne'er be forged for at least fourteen.

for at least fourteen.

Standing to-day on the Ascension peak of Mount Olivet I am also gladdened at the closing gesture, the last gesture Christ ever made. "He lifted up His hands and blesssed inspiring and glorious.

Inspiring and glorious made. "He lifted up His hands and blessed them," says the inspired account of our a when from Olivet we Lord's departure. I am so glad He lifted ascending. The same be up His hands. Gestures are often more signous Joseph's tomb ascend infleant than words, attitudes than argulitivet. Our human nature gents. Christ had made a gesture of contay, Just as they had serumpt when with Histinger He wrote on the ty days. He ascended, head ound; gesture of repulsion when He said; but had been the contained. Humanity ascended mation when He said: "Wos unto you, who are still in the strugure. His Olivetic gesture. Is a gesture of election, He lifted up His hands and

Tax cruel world took Him in at the start The cruel world took Him in at the start on a cradie of straw, and at last thrust Him out with the point of the spear; but benediction. Ascending until, beneath, He saw on one site tae Bethlehem where they put Him among the cattle, and Calvary on the other side, where they put Him among the thieves. As far as the excited and intensified vision of the groun on Olivet could see Him, and after He was so far up they could no longer hear His words, they saw the gesture of the outspread hands, the benediction. And that is His attitude to-day, His benediction upon the world's climates, His benediction upon the world's climates, and they are changing, and will keep on changing until the atmosphere shall be a comminging of October and June. Benedictions diction upon the deserts till they whiten with lifty, and blush with rose and vellow with cowsip, and enerald with grass. Benedic-tion upon governments till they become more just and humans. Benediction upon nations till they kneel in prayer. Benediction upon the whole earth until every mountain is an Olive of consecration, and every lake a Gailles on whose mosaic of crystal, and opal, and sapphire divine splenders shall

Ob, take the bane liction of His pardon, sinners young and sinners old, sinners molerate and sinners abandoned. Take the benediction of His comfort, all ye broken hearted under ereavement and privation and myriad woes. Take His benydiction, all ve sick heds, whether under acute spasms of pain or in long protracted invalidism. For orphanage, and childlessness, and widowhood a henediction. For cradles and trundle buts and rock-

tion. For cradles and trundle by is and rocking chairs of octogenerians, a benediction. For life and for death, for there and for eternity, for earth and for heaven, a benediction. Sublimest gesture over made, the last gesture of our ascending Lord. "And He lifted up His hands and blessed them."

Is our attitude the same is if the elenched fist or the open palm. Is it wrath or is it kindness. Is it diabolism or Christism God give us the grace of the open palm, open upward to get the benediction, open downward to promounce a benediction. A lady was passing along a street and suddenly ran against ward to get the benediction, open downward to pronounce a benedictive. A lady was passing along a street and subdenly ran against a ragged boy, and she said. "I bez your pardon, my boy. I did not mean to run against you; I am very sorry." And the boy took off the piece of a cap he had upon his head and said: "You have my parding lady, and you may run agin me and knock me clear down. I won't care." And turning to a comrade he had. "That nearly took me off my feet. No. said. That nearly took me off my feet. No-body ever asked my parting before. Kind-ness: Kindness. Fill the world with it. There has always been too much of disregard of others. Illustrated in [90], in England, of others. Illustrated in [670, in England, when 95,000 arres of marshes were drained for health and for crop raising, and the sportsmen destroyed the drainage, works be-

cause they wanted to keep the marshes for hunting ground, where they could shoot wild ducks.

The same selfishness in all ages. On, for kindness that would make our life a symptony suggestive of one of the ancient banquets where everything was set to music; the plates brought in and removed to the sound of music the motions of the carvers keeping time with the music the onversation lifting and propping with the rising and falling of the music. But, instead of the music of an earthly orchestra, it would be the music of a heavenly charm, our words the music of a heavenly charm, our words the music of helpful desis, our smalle the music of encouraging looks our youth and old age the first and last leaved music conducted by the first and last leavof music conducted by the plerced hand that was opened inlove and apread downward in benediction on Olivetic on Assession Day.

By a new war none over trail Carot mounted to the throne of God.

### Smuggling Opium.

H. B. Morse, of Chicago, has been an official in the Chinese Customs Service nearly twenty years. He tells show interesting facts about the opium teathic-

"All the opium that comes in this mustry from China," said in. from Hong Kong, which is a free port of entry. While a vast quantity of opinia is raised in China, no accurate estimate has ever been made. Each year India sends 10,000,000 pounds of the drug to China and about 1,000,000 pounds are imported from Persia. This is the raw

drug which is boiled in Hong Kong. While the Chinese laws against opium smuggling are more stringen than those of this country, the Hong Kong smugglers get lots of opium into other Chinese ports. The most common method is to put up the drug in tim and throw the boxes overboard in the ivers before reaching port. The packages are tied to weights and anchored to floating rafts of bamboo. Then the bamboo floats are picked up by the smuggles and the opium taken ashore.

"Rich and powerful are the long Kong smugglers. They are organized in large bands, with almost perfect me hods of operation. If the drug is taken over the mountains, armed bands are employed to transport it. We have Chinese troops in the Customs Department and sharp fights between the soldiers and mucro glers are of frequent occurrence."-- New York Telegram.

Uncle Sam as an Undertaker An officer of the United States army who dies is entitled to \$75 for his funeral expenses, a private gets \$10, and a noncommissioned officer \$15. On the death of a naval officer at a foreign statio; an amount not exceeding one month's sea pay is granted for this purpose. If he dies in this country he gets nothing. But these are by no means all the people whose burial expenses the nation says. Any man who has been a soldier in the late war, honorably discharged, who dies within the limits of the District of Columbia-whether or not he is in good standing with the Grand Army-ias a right by law to \$50 for the liquidation of his undertaker's bill. The other cay a very interesting case arose in relation to the payment of this \$50 to an old seldier who was so unfortunate as to fall cown dead close to the District line -so close, indeed, that it could not be settled offhand whether he had died inside or outside. It was a question of \$50, which nobody could legally pay for the Government unless proof was conclusive, and so surveyors were sent out from the corps of engineers to determine the joint. They found that the man had died fifty, eyes they saw no man save Jesus only. Not feet outside the line—an expense of \$1 a even Moses or Elijah may be put on a level to his surviving relatives.— Vagh. so surveyors were sent out from the corps. foot to his surviving relatives,- Vashington Star.

## A Census of the Buffaloes.

An old Wyoming hunter estimate that there are not over 500 buffaloes or the globe now. There are less than 100 wild bisons, about 200 in captivity and 200 in Yellowstone Park. Nearly all of the wild ones have been located. Twentyfive are known to be in Texas, :0 in Colorado, 26 in Wyoming and Mortana, and 15 in Dakota. The big herd said to be in the British possessions is but a

### SUNDAY SCHOOL.

INTERNATIONAL LESSON FOR BUNDAY, MAY 18.

"The Transfiguration." Luke iz 28-36-Golden Text, Luke ix. 35. "This is My Son, My Chosen; hear ye Him."

28. "And it came to pass about an eight cs. "And it came to pass about an eight days after these sayings." These sayings evidently refer to what is recorded in this chapter from verses 18 to 27, including the testimony of Peter concerning Christ, Christ's own testimony concerning His approaching sufferings and death and resurrection, and that those who follow Him must be content to suffer with Him; but that there is a future glory awaiting all such which will more than recompense for all the suffering, and that some of them would not die till they had seen the glory of that kingdom. He also tesseen the glory of that kingdom. He also tes-tified that if any preferred their life in this world they would lose the world to come, but if willing to renounce this world for His sake they would receive and forever enjoy the glory of the kingdom of God. ory of the kingdom of God.
"He took Peter and John and James, and

went up into a mountain to pray. These are the three whom He took with Him to see Jarius's daughter raised to life, and the same three He took nearest to Him in the garden of Gethsemane. He saw fit to elect these to three He took hearest to Him in the garden of Gethiemane. He saw fit to elect these to be with Him on these occasions, He elected twelve out of all His followers whom He might qualify for special service. He has an elect nation through whom He yet purposes to make Himself known to the purposes to make Himself known to out of all nations which shall reign with Him as priest kings when through His elect Israel He will subdue the world unto Himself.

Section, when understood, is glorious.
29. "And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. Matthew and Mark say that He was transfigured; Matthew says that His face did shine as the san, Mark says that His raiment became shining exco ling white as snow, as no fuller on earth on white them; Matthew says His raiment was white as the light. Here was for a brief season the outshining of that glory which was hidden in that mortal body during His humiliation, reminding us of the Garden of Eden when man made in the image of God Eden when man made in the image of tool was clothed with light as with a garment; and pointing us forward to the resurrection and the time of the Kingdom, when we shall be like Him, for we shall see Him as He is; and the righteous shall see forth as the sun in the Kingdom. shall shine forth as the snn in the Kingdom of their Father (L. John iii, 2; Matt. xiii, 43; Dan. xii.

'And, behold, there talked with Him Young the servant of the Lord, died on Mount Nebo 1480 years before this, and the Lord buried him in a valley in the land of Moab (Deut xxxiv). It was about 800 years since Elijah was translated without dying (II. Ki. ii.), and yet here are both alive and well, and if Jude ix., refers to the resurrection of Moses's body, then both stood here in their immertal bodies. Blessed be God for the life eternal and for the assurance that if we are in Christ we shall be alive and well 1000 years hence, 2000 years hence, yes, to all eternity, in increasing fellowship with Him.

31. "Who appeared in glory, and space of His decease which He should accomplish at Jerusalem." This verse and the next are peculiar to Luke Matthew and Mark simply saying that Moses and Elijah talket with Jesus and omitting all reference to the

Jesus, and omitting all reference to the dis-ciples being heavy with deep. Let us draw near and listen to the subject of their con-versation, for it must be the most important versation, for it must be the most requested of all events that they speak of. They do not speak of the great Homan empire, nor of the world's progress, they do not even speak they are the form of israel, nor of the furth or of the condition of Israel, nor of the birth or baptism of Jesus, but of His death which is baptism of Jesus, but of His death which is soon to take place at Jerusale v. That death of which He had Himself been speaking to the disciples only a week bafore: The sufferings of which He spake after His been as an arrow of the suffering tendence of the suffering tendence and suffering the suffering tendence the sufficient tendence the suffering tendence the suffering tendence the suffering tendence the suffering tendence the sufficient tende hundreds of years of rest and bliss by virtue of these sufferings about to be accomplished. Every redeemed soul from Ab I down had been redeemed, not by blood of animals slain as sacrifices, but by this blood soon to be shed, the precious blood of Christ as of a Lamb without blemish and without spot. All Scripture may be summed up under two heads, "The sufferings of Christ, and the glory that shall follow" (I. Pet. L. 11). The

great event of the past is His death and re-urection. The great event of the future is His coming in power and glory 32. But Peter and they that were with Him were beauty with Him were heavy with sleep." Here in the presence of His glory they are so drowsy that they can hardly keep awake, and in Gethasmane, in the presence of His agony, they actually sleep, and yet these three were the most highly favored of the twelve. The man of sorrows could not find sympathy enough even in His most intimate friends to keep them awake either in the presence of His suf-

rerings or His glory.

"And when they were awake, they saw His glory, and the two men that stood with Him." He was gracious unto them and suffered them not to lose all.

Him." He was gracious unto them and suffered them not to lose all.

33. "And it came to pass, as they departed from Him, Peter said unto Jesus, Master it is good for us to be here, and let us make three tabernacles; \* \* not knowing what he said." Had he been wide awake and heard the conversation between Jesus, Moses and Elijah he would probably have talked more wisely and have known what he was talking about.

34. "While He thus spake, there came a cloud, and overshadowed them and they feared as they entered into the cloud." All through the widerness the Lord went bestore them in a pillar of cloud." Whon the Tabernacle was erseted "a cloud covered the tent of the congregation, and the glovy of the Lord filled the Tabernacle," and when the Temple was dedicated the house was filled with a cloud and with the glory of the Lord (Ex. xii. 21 xi. 31 H. Chr. v. 12 14 In the vision of Isaiah (vi. 4) the house was filled with smoke, and Ezekiel it. 4 saw a filled with smoke, and Ezekiel it. 4 saw a great cloud and a fire intedding that a read of sur. Temple was deflected the house was filled with a cloud and with the glory of the Lord (Ex xiii 21 xt, 34; H. Chr. v. 12 14. In the vision of Isaiah (vi., 4; the house was filled with smoke and Ezektel it. t saw a great cloud, and a fire infolding itself, and a brightness about it. At His ascension a cloud received film, and when He comes again it will be in the clouds of heaven (Acts.i., 9; Matt. xxvi., 64. So also when the risen and translated saints meet Him in the air, it shall be in the clouds (1. Th. iv., 17. air, it shall be in the clouds (I. Th. iv., 17, 35, "And there came a voice out of the cloud, saying. This is My beloved Son, hear Him." Matthew adds, "In whom I am well pleased." The R. V. says, "This is my Son, my chosen, hear ye Him. "At His laptism the voice from Heaven said, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17, Mark L., 11, Luke iii. 22, On a third occasion when Jesus prayed. "Father, glorify Thy name," the voice from Heaven said, "I have both giorified it and will glorify it again." (John xii. 28). So that we have three distinct testimomies from the air, it shall be in the clouds it. Th. iv.

will glorify it again." John xii. 28). So that we have three distinct testimonies from the Father concerning His Son. 36. "And when the voice was post, Jesus was found alone." Matthew says that when the disciples heard the voice they fell on their face and were sore afraid; but Jesus came of them. Moses and the prophets wrote of Him, but He is the end of the law for righteousness to every one that believeth, and in Him in His first and second comings is the fulfillment of all prophecy. To Jesus only must we look for salvation; to Jesus only for grace to help in every time of need. Jesus only is to be our patience, our wisdom, our strength.

our strength. "And they kept it close, and told no man "And they kept it close, and told no man in those days any of those things which they had seen." Matthew and Mark say that He charged them to tell the vision to no man till the Son of Man should be risen from the dead. To those who would not receive Him He would give no such tokens of His glory as this; these revelations were only for those who had accepted Him, and only for a few even of such.—Lesson Helper.

# RELIGIOUS READING.

FOR JESUS' SARE. There is a word which, murmured low By humblest child of human woe, soars swiftest to the eternal ear And angels hush their harps to hear— "For Jesus' sake,"

It is the one true countersign That passes every guard divine; The golden key that, borne from far, The inner temple can unbar-"For Jesus' sake."

All precious things in earth or heaven The Father to the Son hath given:
And we, through holy gates of prayer,
May enter in and freely share—
"For desus' sake."

Though weary cares oppress our years. Though weary earst oppress our yearst sort with tears, The hope that angels cannot know. The peace of God is ours below... "For desus' sake."

Oh, let us then that watchword take, And lear life's cross "for desus' sake?" And when we say our bursien down, Be ours the victory and the crown— "For Jesus' sake."

- Congregationalist

### MANUA CHRISTIANTIY.

To be many is to be strong, and if we would be really strong, we must be steadfast in the faith, and constantly watch against all that would are us from it. Some towardays, some to imagine it is very to parade the r doubts about the truth of the Bibot, and to sil in indigenent on the Origina of tool. To do so seems so homest, so intelligent, so independent. But is it say I very anxious seeing after truth is sure to must with doubts and difficulties to religion, and they are to the mind big gymnastic exercises to the seels a means of a pointing our mental and sport our energies, and developing our norm strength. But to be content to live in an atmosphere of the grainty about matters of the deep st means of a painting our mental strength. But no be content to live in an atmosphere of the grainty about matters of the deep st means of the current strength. But no be content to fit, thus is a prior of weakness of character, whilst it imperils our sternal safety.

In fact, indecision in religion, whatever may be the cause, is decidedly unmanis. "A double-hunded man," writes St. James 1.5, "its unstable in an labe ways." One who capaton make up he mind as to what course he will take in its and which master he will serve, but is a sways halting between two opinions, parade the religible about the truth of the

but is a ways halting between two opinions is sure to act forkly and inconsistently. Men viewed with suspicion by both. Tossed about by opposing currents, he is ready to be carried down by the stream much father from the right and safe course than he over James the First of England and the Sixth

of Scotland was a non of this stamp. Though conscious of this fatal defect, he is singularly and in his choice of suitable beats. The preacher, with the utmost gravity, an The preacher, with the utmost gravity, annonaced his text as from James the first and
sixth—"He that wavereth is like a wave of
the sea, driven with the wind and tossed."
The witty menors he felt the force of the aliasion, and said aloud, "He is at me already."
What effect the discenses produced upon his
mind we are not told; but it would be well if
a waverers would take the warning to themscover.—[Rev. William Burnet, in "AL."

Now, let us divide off. Let those people who do not believe the Bible, and who are critical of the and that port of it, go, near over to the other side. Let them stand beand the dearly gars. There can be no some promise between inflicitly and christianity, Give us the onleand-out opposition of infide-ity rather than the work of those who believe the Billion of the work of these who believe the Billion of the work of the service of the source of the service here in the inspiration of the Scriptures and do not believe in the inspiration of the Scrips fores, trimming their belief on one side to suit the scepilei-m of the world, trimming their belief on the other side to suit the pride of their own hearts, and feeling that in order to demonstrate their courage they must make the Blief a target and shoot at field. There is one their that encourages me very much, and that is, that the Lord made out to much, and that is, that the Lord made out to manage this universe before they were born, and will probably make out to manage the universe a little while after they are dead. While I demand that the antagonists of the Bible and the critics of the Bible go clear over where they belong, on the deall's side.

—I ask that all the friends of this good Book with out of they and above bound in behalf of it, that Book, which was the best inheritance you ever received from your ancestry, and which will be the lost legacy you will eave to your children when you rid them goodles as you case the forcy to the golden good by as you was the ferry to the golden at . - De Watt Talmage, in N. Y. Observer.

## WHAT IS SALVATION?

for my brothren, my kinsmen, according to the flesh."

become of me? but what shall I do? He forgets himself in his auxiety for the moral we fare of others. He would not be saved in his size. To him that would be no salvation, for he knows that there can be no real and permanent by while sin dominates the heart. And he knows as well that concern along for

the consequences of sin is not harred of sin, whereby eternal salvation is secured. No intelligent mind wishing to lead a moral ifte is gnorant of this theory. But unhappily many such persons have not yet seen the plague of the r hearts, nor felt the need of the application of atoning blood to wash away their sins. Nor have they been brought to the humble condition of the publicum, who "would not lift up so much as his eyes unto heaven, but smites upon his breast saying, God be mereiful to me a sinner." It was not alarm lest be should be punished. Of this he thought nothing. It was sin that troubled him, and from it he sought deliverance through the mercy of God, Let no one then make the fatal mistake of

regarding alarm for the consequences of sin, as anxiety to be delivered from its power; for one misses, the other secures eternal life. Religious Herald.

A religious newspaper printed in China has the following: "At Pekin there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies Matchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the Gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every worst; and, when the Christian visitor had concluded, she said: 'I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this Good and hear this gospel preached." This young lady is now the Empress of China

# TEMPERANCE.

THY HIM ONCE MORE.

Poisoned by alcohol, blear-eyed and illy clad Cursing his fate as he shuffles along. Crushed and bereft of the once earnest will Penniless, homeless, and jeered by the

throng.
Friends have assisted him, pastors have prayed with him.

He has been rescued and lost o'er and o'er. But do not give him up-pull from his lope. throng.

the cup— Speak to him kindly and try him once

Though 'tis disheartening never to thrive Sad his relapses from virture to shame.

Give him not hopelessly up if you strive with him Some spark of good may be fanned to a Some potent memory-haply a mother's

Teaching him virtue and wisdom of yore May be recalled to his ear by another svoice. Speak to him kindly and try him once

Christ in His charity taught those who came to Him.
Ill deeds should be pardoned seventy times

Succor the least here and you do the same to

These are His precepts in earth and in heaven Ob, then, when laboring hard for humanity, Never believe that you indoor in vain, Kindness will conquer the drunkard's mean-

ity, spenk to him gently and try him again Francis S. Smith, in New York Weekly.

### THE TEMPERANCE CONGRESS.

The Temperance Congress, which was to have been held in New York in May have been postponed until June 11 and 12. The sessions of the congress will begin at 10 A. M. June 11, in the Broadway Tabernacle at the corner of Thirty fourth street and Broadthe corner of Thirty-fourth street and Broadthe corner of Thirty-fourth street and Broad-way. This congress promises to be the most important gathering of temperance advo-cales ever held in this country, and all tem perance societies, churches, Sunday-schools, laimers' alliances, labor clubs, or other or-ganizations opposed to the salcon are in-vited to send course-sociatives.

vited to send representatives

The am of the congress will be the discussion of the moral, religious, and legislative

spects of temperance reform.

### CIDER-CRAZED.

The fittle girl who declared, when others the little girl who declared, when others were taking about being "tee-total" in their temperance principles, that she was "cider-total," was wise in her generation. Hard-cider drinking is a slower way to drinkenness than whisky-brinking, but, if persisted in is as sure a way. The New England Teremer tells of a cider-crazed drunkard who killed his area, father crazed drunkard who killed his area, father crazed drunkard who killed his aged father, tried to shoot his aunt, then fired the house and put a builet in his own head in a village near Westfield, Mass. The young man had squandered his tather's money, abused his wife till she astather's money abused his wife till she se-ured legal separation, and had for months quartered himself on his suffering parent, while he kept scaked in drink. It is a good 'hink to be 'vider lotal. — Examiner.

URLEGADS OF ALCOHOL SUFFERINGS. Many persons go on for years under the timple action of the moderate effect of alcohol, they are never affected beyond the first stage of its action and always assume that they feel the heactiff of G. Others who have got so far are tempted to go a little further under some excitement, recreation, work, werry, or once of the many instatives for stimulation and as work themselves into stimulation and so work thems elves into the habit of the second stage, which is eas easy to restrain than the first. Others sip habitually into the habit of the of ird degree, because of the stage of able. From this inst group to wine lowest in the series of the habitani alcohwho suffer from general paralysis, and who fitly and literally represent the individual in the fourth degree of acute alcoholic intoxica-cation, dead to the world under the extreme paratyzing influence of the spirit they have

These four classess of mankind form the four great populations of constitutionally alcoholized humanity that exists out of the bonds and bounds of childhood. It is fortu-nate that as yet the first years of human life have been so far exempted from the alco-holic spell, for by this circumstance a full sixth of the term of each life is largely saved from the injury and danger of alcohol. Yet even this more fortunate section is not altogether free; for, unhappily, an agent which, like alcohol, is capable of inflicting so marked an impression on the nervous centres is also capable of inflicting impressions which pass from parent to offspring and which imprint, by inheritance, the constitutional liabit. The inheritance of disease this acquired from al-cohol is not so strong as that of some other diseased conditions from other causes, and it is not, according to my observation, trans-mitted further than the third generation, mitted further than the third generation, but it must be admitted as a factor tending to the production of alcoholic degeneracy and to the increase of the great populations shar-ing in one or other of the great constitutional stages of alcoholic existence, and in the instandard of absences existence, and in the in-duced series of abservations from the natural standard of health, which furnish the large class of affections, bodily and mental, now designated as the alcoholic diseases of man-

## TEMPERANCE NEWS AND NOTES.

Fifty members have been recently added to the W. C. T. U. of Mason City, Ill. In New York, last year, 1434 husbands procured divorces from their wives on the ground of drunkenness. During the same year 12,432 wives procured divorces from their husbands on the same charge. Baron Liebig, the great German chemist,

says that 'as much flour as can lie on the point of a table knife contains as much nutritive constituents as eight pints of the best and most nutritious beer that is made. The salcon managers of California, at a late meeting of the Horticultural Commis sion, complained of the fact that 25,000 gal-lons of aniline dye disguised as "observy juice," to flavor the wines had been shipped into the

State within the year. It is estimated that ten per cent of the cases of insanity are caused by tuberculosis, and three per cent by contagious discusses; the habitual and intemperate use of alcohol,

opium and other narcotics causes about nine per cent. of all cases. A temperance editor, of Lincoln, Nebraska, recently found a collin on his doorstep, placed there by the liquor man to indicate his fate if he continued to "persecute" them, where upon the editor sold the collin for seven dol-lars and presented the money to the W. C.

About four hundred and thirty soldiers-Amout four hundred and thirty somers— immates of the soldiers' home and prisoners in the military prison, at Leavenworth, Kansas—have signed the pledge of the W. C. T. U., as a result of the work of the State Superintendent of the department of work

among soldiers. An Englishman who insulated his bedstead by placing underneath each post a broken-off hottle, says he had not been free from rhou-matism or gout for fifteen years, and that he

began to improve immediately after the ap-plication of the insulators. A paper, quoting this, wisely adds: "There's many a fellow who could cure his gout if he would break off the bottom of his glass bottles in time."

A maker of stoppers for beer bottles, with a suit for infringement before the United States Court, gave some notion of the im-mense business done in bottled beer, by stating that there were 30,000,000 of his stoppers alone in use in the United States. They are of course used over and over again, though it is not improbable that one-half of them may be, for one reason or another, out of continu-

T. Action of