TEXT: "And the priests that bare the ark
of the covenant of the Lord stood firm on
ry ground in the midst of the Jordan,
and all the Israelites passed over on dry
round, until all the people were passed
tean over Jordan."—Joshus III., 17.

lean over Jordan."—Joshus iii., 17.

Washington crossed the Delaware when crossing was pronounced impossible, but he fid it by boat. Xerxes crossed the Heliespont with 200,000 men, but he did it by bridge. The israelites crossed the Rad Sea, but the same orchestra that celebrated the deliverance of the one army sounded the strangulation of the other. This Jordanic passage differs from all. There was no sacrifice of human life—not so much as the loss of a linchpin. The vanguard of the host, made no of priests, advanced until they put their foot at the brim of the river, when immediately the streets of Jerusalem were their foot at the brim of the river, when im-mediately the streets of Jerusalem were no more dry land than the bed of that river, no more dry land than the bed of that river.
It was as if all the water had been drawn off, and then the dampness had been soaked up with a sponge, and then by a towel the road had been wiped dry.
Yonder goes a great army of Israelites—the hosts in uniform. Following them the wives, the children, the flocks, the herds.
The respuls look up at the crystalline wall

The people look up at the crystalline wall of the Jordan as they pass and think what an awful disaster would come to them if before they got to the opposite bank of that Ajalon wall that wall should fall on them. And the thought makes the mothers hug their children close to their hearts as they swiften their pace. Quick, now! Get them all up on the banks—the armed warriors, the wives and children, flocks and herds, and let this wonderful Jordanic passage be

ompleted forever.

Sitting on the shelved limestone, I look off upon that Jordan where Joshua crossed under the tramphal arch of the rainbow woven out of the spray; the river which afterwards became the baptistry where Christ was sprinkled or piunged; the river where the ax—the borrowed ax—miraculously swam at the prophhet's order; the river il-lustrious in the history of the world for he-roic faith and omnipotent deliverance and typical of scenes yet to transpire in your life and mine scenes enough to make us, from the sole of the foot to the crowa of the

from the sole of the foot to the crown of the head, tingle with infinite gladness.

Standing on the scene of that affrighted, fugitive river Jordan, I learn for myself and for you, first, that obstacles, when they are touched, vanish. The text says that when these priests came down and touched the water—the edge of the water with their feet. water—the edge of the water with their feet—the water partsd. They did not wade in chin deep or waist deep or knee deep or ankle deep, but as soon as their feet touched the water it vanished. And it makes me think that almost all the obstacles of life need only that almost all the order to be conquered, Difficulties but touched vanish. It is the trouble, the difficulty, the obstacle far in the fistance, that seems so huge and tremend-

The apostles Paul and John seemed to distike cross dogs, for the apostle Paul tells us in Philippians, "Beware of dogs," and John seems to shut the gate of heaven against all the canine species when he says, "Without are dogs," But I have been told that when those animals are furious, if they come at you, if you will keep your eye on them and advance upon them they will retreat. Whether that be so or not I cannot tell, but

Whether that he so or not I cannot tell, but I do know that the vast majority of the misfortunes and trials and disasters of your life that hounds your steps, if you can only get your eye on them, and keep your eye on them, and advance upon them, and cry, "Begone," they will slink and cower.

There is a beautiful tradition among the American Indians that Manitou, was traveling in the invisible world, and one day he came to a barrier of brambles and sharp thorns which forbade his going on, and there was a wild beast glaring at him from the thicket, but as he determined to go on his way he did pursus it, and those brambles were found to be only phantoms, and that beast was found to be a powerless ghost, and the impassible river that forbade phost, and the impassible river that forbade him rushing to embrace the Yaratilda proved to be only a phantom river.

Well, my friends, the fact is there are a great many things that look terrible across our pathway, which, when weadvance upon them, are only the phantoms, only the ap-partions, only the delusions of life. Diffialties touched are conquered. Put your set into the brim of the water, and Jordan etreats. You sometimes see a great duty operform. It is a very disagreeable duty. perform. It is a very disagreeable duty. ou say, "I can't go through it; I haven't e courage, I haven't the intilligence, to through it." Advance upon it, Jordan

I always sigh before I begin to preach at greatness of the undertaking as I start it becomes to me an exhibara-And any duty undertaken with a conspirit becomes a pleasure, and the the duty the higher the pleasure. bifficulties touched are conquered. There re a great many people who are afraid of eath in the future. Good John Livingston nee, on a sloop coming from Elizabethport o New York, was dreadfully frightened beuse he thought he was going to be drowned sudden gust came up. People were sur-If any man in all the world as ready to die, it was good John Living -

So there are now a great many good peole who shudder in passing a graveyard, and they hardly dare tains of Canaan be-ause of the Jordan that intervenes. But ce they are down on a sick bed, then ad eir fears are gone—the waters of death hing on the beach are like the mellow ice of ocean shells—they smell of the blos-ms of the tree of life. The music of the savenly choirs comes stealing over the aters, and to cross now is only a pleasant How long the boat is coming! Come. ord Jesus, come quickly. Christ the Priest dvances ahead, and the dying Christian s over dry shod on coral beds and flowers heaven and paths of pearl.

Oh. could we make our doubts remove -These gloomy doubts that rise — nd view the Canasa that we love With unbeclouded eyes!

Cou'd we but climb where Mores stood And view the landscape o'er.

Not Jordan's stream nor death's cold flood
Could fright as from the shore.

gain, this Jordanic passage teaches me completeness of everything toat God s. When God put an invisible dam across dan, and it was halted, it would have n natural, you would have supposed, for water to have overflowed the regional und about, and that great devastation nid have taken place, but when God put dam in front of the river He put a dam the other side of the river, so that, ac-ding to the text, the water halted and red and stood there and not overflowing surrounding country. Oh, the of everything that God does! Oh, the complete-

he would have thought that, if the ters of the Jorian had dropped until y were only two or three feet deep, the nelites might have marched through it have come to be the term of the term have come up on the other bank with ir clothes saturated and their garments

if clothes saturated and their garments a those of men coming ashore from ship-reck, and that would have been as wonderlike a deliverance, but God does something the that that. When the priests' feet sched the waters of Jordan and they were awn off, they might have thought there aid have been a bed of mud and slime rough which the army should pass. Draw off the waters of the Hudson or the io, and there would be a good many days, and there would be a good many days, and twould dry up, and yet here in an intertaint immediately. God provides a path rough the depths of Jordan. It is so dry passengers do not even get their feet mp. Oh, the completeness of everything it God does! Does ite make a universe is a perfect clock, running ever since it

MOSSING OVER THE RIVER | was wound up, the fixed stars the pivots, the constellations the intermoving wheels, and ponderous laws the weights and mighty swinging pendulum, the stars in the great dome of night striking the midnight, and the tun, with brazen tongue, tolling the bour of

noon.

The wildest comet bre a chain of law that it cannot break. The thistie down flying before the schoolboy's breath is controlled by the same law that controls the sun and the planets. The rosebush in your window is governed by the same principle that governs the tree of the universe on which the stars are ripening fruits, and on which God will one day put His hand and shake down the fruits—a perfect universe. No astronomy has ever proposed an amendment.

If God makes a Bible, it is a complete Bible. Standing amid the dreadful and des lightful truths, you seem to be in the midst-of an orchestra, where the wailings over of an orchestra where the wailings over sins, and the rejoicings over pardon, and the martial strains of victory make the chorus like an authem of eternity. This book seems to you the ocean of truth, on every wave of which Christ walks—sometimes in the darkness of prophecy, again in the splendors with which He walks on Galilee. In this book abostle answers to prophet, Paul to Issish, Revelation to Genesis—glorious light, turning midnight sorrow into the midnocn joy, dispersing every floz, husting every tempest. Take this book; it is the kiss of God upon the soul of lost man. Perfect Bible, complete Bible! No man has ever

Bible, complete Bible! No man has ever proposed any improvement.

Gol provided a Saviour. He is a complete Saviour—God—man—livinity and humanity united in the same person. He sat up the starry pillars of the universe and the towers of light. He planted the cedars and the heavenly Lebanon. He struck out of the rock the rivers of life, singing under the trees, singing under the trees, singing under the trees, singing under the topaz of the bavenly wall. He put down the pasper for the foundation and heaped up the amethyst for the capital and swung the 12 gates which are 12 pearls. In one instant He thought out a universe, and yet He be-He thought out a universe, and yet He be-came a chill crying for His mother, feeling along the sides of the manger, learning to

Omnipotence sheathed in the muscle and Omnipotence sheathed in the muscle and flesh of a child's arm; omniscience straing in the optic nerve of a child's eye: infinite love beating in a child's heart; a great God appearing in the form of a child 1 year old, 5 years old, 15 years old. White all the heavens were ascribing to Him glory and honor and power on earth, men said, "Who is this fellow?" While all the heavenly hosts with folded wing about their forces. is this fellow?" While all the heavenly hosts, with folded wing about their faces, bowed down before Him crying. "doly, holy," on earth, they denounced Him as a blasphemer and a sot. Rocked in a boat on Gennesaret, and yet He it is that undirked

Gennesaret, and yet He it is that undirke I
the lightning from the storm cloud and dismasted Lebanon of its forests and holds the
five oceans on the tip of His finger as the
leaf holds the raindrop.

Oh, the complete Saviour, rubbing His
hand over the place where we have the pain,
yet the stars of heaven the adorning gems
of His right hand. Holding us in His arms
when we take our last view of our dead. Sitting down with us on the tomistone, and ting down with us on the tombstone, and while we plant roses there He planting consolation in our heart, every chapter a stalk, every verse a stem, every word a rose. A omplete Saviour, a complete Bible, a com

plete universe, a complete Jordanic passage.
Everything that God does is complete.
Again, I learn from this Jordanic passage that between us and every Canaan of sucthat between us and every Canan of suc-cess and prosperity there is a river that must be passed. "Ou, how I would like to have some of those grapes on the other side!" said some of the Israelites to Joshus. "Well," says Joshus, "why don't you cross over and get them?" There is a river of difficulty between us and everything that is worth knowing. That which costs nothing is worth nothing.

God didn'tsintend this world for an easy parlor, through which we are to be drawn

parlor, through which we are to be drawn in a rocking chair, but we are to work our passage, climb masts, fight baltles, scale mountains and ford rivers. God mates everything valuable diffical to get at for the same reason that He put the gold down in the mine and the pearl clear down in the sea—to make us dig and dive for them. We acknowledge this principle in worldly things acknowledge this principle in worldly things, ob, that we were only wise enough to acknowledge it in religious things!

You have scores of illustrations under your own observation where men have had the hardest lot and been trodden under foot, homes blossom and bloom with pictures, and carpets that made foreign fooms laugu now embrace their fest; the sum ner winds lift the tapestry about the window gorgeons enough for a Turaish sultan; impatient steeds paw and neigh at the door, their car ringes moving through the sea of New York

life a very wave of splendor.
Who is it? Why, it is a boy who came to New York with a dollar in his pocket and all his estate slung over his shoulder in a cotton handkerchief. All that silver on the dancing span is petrifled sweat drops; that beautiful dress is the faded calico over which God put His hand of perfection, turning nt to Furkish satin or Italian silk; those dia-monds are the tears which suffering froz as they fell. On there is a river of difficulty between us and every earthly achievement. You know that, You admit that.

You know this is so with regard to the acquisition of knowledge. The aucients used to say that Vulcan struck Jupiter on the head and the gordess of wisdom jumped out, illustrating the truth that wisdom comes by hard knocks. There was a river of difficulty between Shakespeare, the boy, holding the horse at the door of the London theatre, and that Sbakespeare, the great dramatist, winning the appleuse of all audiences by his tragedies. There was a river between Benjamin Franklin, with a loaf of bread under his arm, walking the streets of Philadelphia, and that same Ben amin Franklin, the philosopher, just outside of

Boston flying a kite in the thunder-storm. An idler was cured of his bad habit by looking through the win low, night after night, at a man who seemed sitting at his desk turning off one sheet of writing after another until almost the dawn of the mornanother until almost the dawn of the morning. The man sitting there writing until morning was injustrious Walter Scott; the man who looked at him through the window was Locknart, his idustrious biographer afterward. Loci Mansfield, pursued by the press and by the populace, because of a cartain line of duty, went on to discharge the duty, and while the mob were around him demanding the taking of his life be shook his fist in the face of the mob and said, "Sirs, when one's last end comes, it cannot come too soon if he falls in defense of law

and the liberty of his country." And so there is, my friends, a tuz, a tus-e, a trial, a push, an anxiety, through which every man must go before he comes to worldly success an i worldly achievement. You admit it. Now be wise enough to apply it in religion. Eminent Christian char-acter is only gained by the Jordanic passage, no man just happened to get good. Why does that man know so much about the Scriptures? He was studying the Bible while you were reading a novel. He was on fire with the sublimities of the Bible while you were sound asleep; by tug, tussle, push-ing and running in the Christian life that man got so strong for God; in a handred Solferinos he learned how to fight; in a hundred shipwrecks he learned how to swim. Tears over sin, tears over Zion's desolution, tears over the impenitent, tears over the graves made, are the Jordan which that man had passed. Sorrow pales the cheek, and fades the eye, and wrinkles the brow, and withers the hands. There are mourning agrments in the wardrobe, and there are deaths in every family record; all around are the relies of the dead.

The Christian has passed the Red see of

the relies of the dead.

The Christian has passed the Red sea of trouble, and yet be thinks there is a Jordan of death between him and beaven. He comes down to that Jordan of death and thinks how many have been lost there. When Molyneux was exploring the Jordan in Palestine, he had his boats all knocked to pieces in the rapids of that river. And there are a great many men who have gone down in the river of death; the Atlantic and Pacific have not swallowed so many. It is

an awful thing to make shipwrecks on the rock of roin—masts falling, hurricanes flying, death coming, groanings in the water, moanings in the wind, thunder in the sky, while God, with the finger of lightning, writes all over the sky, "I will tread them in My wrath, and I will trample them in My wrath, and I will trample them

The Christian comes down to this raging torrent, and he knows he must pass out, and as he comes toward the time his breath gets shorter, and his last breath leaves him as he stoper, and his last breath leaves him as he steps into the stream, and no sooner does he touch the stream than it is parted, and he goes through dry shod, while all the waters wave their plumes, crying: "O death, where is thy sting? O grave, where is thy victory?" God shall wipe away all tears from their eyes, and there shall be no more death, some of your children have already and the standard of the standard of the stream of the standard of the stan

and there shall be no more death.

Some of your children have already gone up the other bank. You let them down on this side of the bank: they will be on the other bank to helo you up with supernatural strengto. The other moraing at my table, all my family present, I thought to myself how pleasant it would be if I could put all in a boat and then go in with them, and we could pull across the river to the next world and be there altogether. No family parting, no gloomy obsequies. It wouldn't take five minutes to go from bank to bank, and then in that better world to be And the time will come when these shoes we wear now, lest we be cut of the sharp

And the time will come when these shoes we wear now, lest we be cut of the sharp places of this world, shall be taken off, and with unsandled foot we will step into the bed of the river; with feet untraumeled, free from pain and fatigue, we will gain that last journey, when, with one foot in the bed of the river and the other foot on the other bank we struckle means. the other bank, we struggle unward. That will be heaven. Oh, I pray for all my dear people a safe Jordanic passage! That is what the dying Christian husband felt when he said: "How the candle flickers, Nellie! Put it out. I shall sleep well to-night and wake in the morning." wake in the morning,"
together forever. Wouldn't it be pleasant

together forever. Wouldn't it be pleasant for you to take all your family into toat blessed country if you could all go together? lessed country if you could all go together? I remember my mother in her dying hour said to my father, "father, wouldn't it be pleasant if we could all go together." But we cannot all go together. We must go one by one, and we must be grateful if we get there at all. What a heaven it will be if we have all our families there to look around and see all the children are present! You would rather have them all there, and you go with bare brow forever, than that ou go with bare brow forever, than that one should be missing to complete the gar-lands of heaven for your coronal. The Lord God of Joshua gave them a sate Jordanic

Even children will go through dry shot. Those of us who were brought up in the country remember, when the summer was coming on in our boyhood days, we always longed for the day when we were to go barefooted, and after tessing our mothers in regard to it for a good while, an i they consented, we remember the delicious sensaion of the cool grass waen we put our un-

overed foot on it.

One word of comfort on this subject for all the bereaved. You see, our departed friends have not been submerged, have not been swamped in the waters. They have only crossed over. These Israelites were just as thoroughly alive on the western banks of the Jordan as they had been on the eastern banks of the Jordan, and our de parted Christian friends have only crossed over-not sick, not dead, not exhausted, not extinguished, not blotted out, but with sealthier respiration, and stouter pusses, and healther respiration, and stouter pursus, and keener eyesight, and better prospects—crossed over, their sins, their physical and mental disquiet, all loft clear this side, an eternally flowing, impassable obstacle between them and all human and satanic pursuit. Crossed over! On, I shake hands of congratulation with all the bereaved in the onsideration that our departed Christian

friends are safe! Why was there so much joy in certain circles in New York when people heard from the friends who were on board that belated steamer? It was feared that vessel belated steamer? It was feared that vessel had gone to the bottom of the sea, and when the friends on this side heard that the stemmer had arrived safely in Liverpoot, in we not a right to congratulate the people in New York that their friends had got safely across? And is it not right this mornin that I congratulate you that your departs: friends are safe on the shore of heaven. Would you have them back again. Would you have those old parents back again? You know how hard it was sometimes for toem to get their breath in the stilled atm osphere of Would you have them back in this weather? Didn't they use their brain long enough? Would you have your children back again? Would you have them take the risks of temptation which throng every human pathway? Would you have them coast he Jordan three times? In adevery human pathway? Would yo dition to crossing it already, cross it again to greet you now and then cross back afterward? For certrinly you would not want to keep them forever out of heaven. Pause and weep, not for the freed from pain But that the sign of love would bring then

augnin. I ask a question, and there seems to back the answer in heavenly echo. "What, will you never be sick again." "Never—sick—again." "Never—tred again." "Never—tred—again." "Never—tred—again." "Never—weep—again." "What, will you never die again." "Never—die—again." -weep-again," "Wnat, will die again?" "Never-die-again

Oh, ye army of opparted kindred, we ball you from bank to bank! Wait for us when the Jordan of deat a shall part for us. Come down and meet us half way between th villowed banks of earth and the palm groves of heaven. May our great High Priest go ahead of us, and with bruised feet touch the water, and then shall be fulfilled the words of my text, "All Israel went over on dry ground until all the people were gone clear through Jordan.

I ask you what shall be the glad hymn of this morning, I think there would be a thousand voices that would choose the same hymn-the hymn that illumines so many death coambers—the hymn that has been the parting hymn in many an instance -the old hymn:

On Jordan's stormy banks I stand On Jordan's stormy banks I stand And cast a wistful eye To tan san's fair and nappy land, Where my possessions sie. Oh, the transporting, rapharous scens That rises on my sight! Sweet fields arrayed in living green, And rivers of delight.

They Wanted Doll Rags. A policeman in Central Park, New York City, the other day noticed two little girls dodging busily about through the crowds, and suspecting that they were up to some mischief followed them. Presently a woman stopped him and said that there had been a piece cut out of her dress. Two other women immediately discovered that their dresses had been similarly mutilated. The policeman thereupon arrested the girls, and found that each had a pair of scissors, and several bits of cloth that they had cut from different dresses. A man who said that he had seen one of them cut at his wife's dress, went with him to the station house to lodge a complaint. The girls, who were very much frightened, said in the most innocent manner that they wanted some rags to make clothes for their dolls, and that as they did not know how else to get them they decided to cut them out of ladies' dresses. The gentleman concluded not to make a complaint, and the girls were taken to their mothers, who were advised to keep a better watch on them in the future .-New Orleans Picayune.

The respective ages of a bride and groom, recently married at Arthur, Ind., were eighty-one and seventy -nine years.

# SUNDAY SCHOOL

LESSON FOR SUNDAY, MARCH 19

"Timely Admonitions," Prov. xxiii., 15-23. Golden Text: Eph. v., 13. Comemntary.

Note: A Missionary Lesson has also been suggested for this date. Title, "Gods Tast Men Make," Isaish zhiv, 9-30. Rev. Mr. Steares has prepared his commentary in the Lesson Helper for this lesson.

9. "They that make a graven image are all of them vanity, and their delectable things shall not profit." Jebovah will yet be known in all the world, and in so far as we by word and deed make known that Jesus is Jehovah, the only true God and only Saviour, we have the missionary spirif. Israel was tiod's chosen people to be flis witnesses, but idols were witnesses unto themselves that they were vanity. Compare verse 8 with this verse. Taoss woo know not God may worship vanity, but the people of God are to worship Him in spirit people of God are to worship Him in sprit and in truth.

10. "Who hath formed a god or molten

a graven image that is profitable for nothing?" Surely only those who are blind and foolish, and God has pronounced a wee upon all such (Hab. ii., 18, 19). Israel, His own people, He commanded not to worship graven images (Ex. xx., 4, 5), and yet they forsook Him and did the very thing He commanded them not to do. He has commanded us to be His witnesses in the power of His Holy Spirit (Acts i. S. telling us of old that His work cannot be done by might or wisdom of man, but only by His Spirit Zech, iv 6, yet we, like Israel, turn from Him and think more of men and mone,

than of Him.

11. "Behold, all his fellows shall be ashamed; and the workmen, they are of men." Nothing but shame and confusion can attend those who turn from God to men, for without God nothing can be done John xv., 51. Beal work that will attand must be God working in us to will and to do of His xv., 5). Real worg that will stand must be God working in us to will and to do of His good pleasure; all else will come to naught. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exaited." 12. "He ishungry and his strength faileth;

he grinketh no water and is faint." This is the amith who with fire and hammer and tongs fashioned the metal of the image to be worshiped, but "is god which his make cannot strengthen him nor give him drink. Contrast the true God, who givest might. He increaseth strength, He pours water upon him that is thirsty and if ods upon the dry ground (Isa. xl., 29; xdv., 3) 13. "The carpenter maketa it after the figure of a man, according to the beauty of a man, that it may remain in the house." A wooden man, made by a man, and yet worshiped as a god-and there are lots of them in the world still. We profess to know a man, who was also a carpenter, and at the same time true God-Got manifest in the flesh; who died for us and rose again from the dead and is now at the right hand of God, truly Gol and truly man, having all power. If we do really know Him as our own Saviour and God, then He lives in our bodies as His abole, and being in the house He cannot be hid; out how is it he is so iit

14, "He heweth him down codars; he plantets an eak, and the rain doth noursh He uses trees which the true God makes to grow, and which are nourished by r from heaven, but knows nothing of trees righteousness, the planting of the Lord, that He might be glorified (iss. izi., 3: Aud why? Because the men who ought to on like trees planted by the rivers of water, bringing forth fruit in season, are forsaking the only fountain and turning away from God (Ps. 1, 3; Jer. 11, 13).

15. "He maketh it a graven image and faileth down therete." The same wood with which he werms himself and bakes his bread he worships as his god. He does not things, and seems not to have heard of the things, and seems not to have heard of the God was fed Israel for forty years with bread from heaven. Jesus says to us that He is the Breat of Lite which came down from heaven, and that He gives Himself for

the life of the world (John vi., 5).

16. "He eateth first, he rossioin roast an t is satisfied." Meat and drink and the nour-ishment of his animal life are all he cares for. He lives like the brute beasts, like those to-day who say they have no time church and religion; they must earn a living, and think that things of heaven only for those who are sick and dying, or aged people and little chil ran.

"And the residue thereof he maketh a goe, and worshipsth it, and prayeta unto it." Are we reading of South Sea islanders or of people from the heart of Africa, who know no better? No, we are reading of people near to Israel, and of many in israel, that Nation which too exalted above all Nations, that through them He might be known, and this tells how they had fallen. but wait, O church of God, ere you condemn them. Israel because an empty vine and brought forth fruit unto himself (Hos. z., 1). What are you doing with your en-tertainments and iectures and fine music and works of men's hearts and bands, bowing down to these things and to ture and influence, instead of bowing to bod

stood, for rie hath shut their eyes that they cannot see." The greatest thing on earth is the knowledge of God; it is better than all earthly wisdom or rigges or might dar, it. 23, 24. Jesus said, "This is life eterna", to know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii., 3). And Paul counted all things but loss for the excellency of the knowledge of Jesus Christ (Phil. iii Si. Because Israel delib erately and willfully turned away from her God He therefore shut her eyes and hard-ened her heart. Compare Isa. vi., 9, 10;

Math, xiii., 13. "And none considereth in his heart." No one seemed to have sense enough to say, Here is wood of which I make a fire to warm me, and bake my bread, and roast my meat, and the rest I worship as a god falling down to the stock of a tree. When once men turn away from the word of God, they are ready

to believe any delusion, and they will find plenty (II Thess. it., 10-12). 20. "He feedsth on ashes, a deceived heart hath turned him aside that he can not de-liver his soul." If we head not promptly and only the word of God, satan will continually deceive us and give us ashes for bread. See how the church is deceived to day, fancying that she is Israel, and that her mission is to convert the world, and that she has plenty of time to do it in. See how the people follow these who destroy the Word, and leaven their food till it seems as if the whole was leavened already. Let us turn whole was leavened already. Let us turn eyes and hearts to Him who is "expecting till His enemies be made His footstool (Heb. x., 187, and filled with His spirit live to make Him known, obeying to the utmost His command, "Go ye into all the world and preach the Gospel to every creature;" then shall we realize His "Lo, I am with you alway."—Lesson Helper

HOME DRINKING IN ENGLAND The announcement is made tout British Government proposes to deal with the very serious and growing evil of home crinking by women of the middle and lower middle classes. The existence of this vice is due in large measure to granting to retail grocers licenses for the sale of wines, beer and spirits. Since this system was lished, about twenty years ago, the drink demon has entered thousands of decent households and has stayed there with con-sequences that are to I almost daily in the police and divorce courts its victims would ose casts if seen drinking in taverns or hotels, but it is deplorably easy for them to arrange with the family grocer to supply an occasional bottle of wine or spirits and enter it in the bill as tea or coffee. The thing is done every day in thousands of homes, and almost the only way to kill it is to abolish the grocer's license, which the Government is expected to do,—New York Sun. poice and divorce courts its victims would

# TEMPERANCE.

DRUNKENNESS AND FAMINE.

And now comes Count Leo Toistol with the assertion that drunkenness was one of the great causes of the recent awful famine in Russia. We begin to wonder if there is any really widespread disaster nowadays to the buman family in which the alcohol fiend is not present as a contributing cause Voice.

INTEMPERANCE AND PEVERS.

The Laws of Life publishes the following concerning "interdiperance and fevers:"

Intemperance is rated as one of the chief predisposing causes of yellow fever. "From my own knowledge," says the author of "Tropical Discusses," "as well as from the observation of others, I aver that those who drink nothing but water, or make it their observation of others, I aver that those who drink nothing but water, or make it their principal drink are but little affected by the cumate, ein undergo the greatest fatigue without inconvenience, and are less subject to the contagion of troublesome or dangerous diseases." "For twenty years." dangerous diseases." "For twenty yes. Dr. L. C. Warp writes from Sumatra, Dr. L. C. Warn writes from Sumatra, "have bad the opportunity of observing the comparative effects of the use of of sprifting our inquers and less stimulating drinks by different classes of the natives, and I find that while the former expose themselves with impunity to every degree of heat, cold and wer, the natter can endure neither wet not cold for even a shore period without nor cold for even a shore period without great danger to their health."

### TWO T'S MISTARES,

How long the belief has prevailed that if you are going out leto the cold you cannot stand it without having something to warm you! And people would testify before a court of justic; that it did warm them! How many doctors have been giving it, are giv-ing it to-day, when the feet are sold, to bein to warm the patient; and yet, says Dr. N. S. Davis, the clinical thermometer tolls you accurately, step by step, that from thirty minutes after it is taken, on to the end of its influence, the temperature is diminished—the body is getting cold. The patient would testify the contrary. Why: Simply for the reason that the anaethetic effect diminishes his consciousness o. waether it is cold or not but he finds out the fact the next morning Had his sensibility remained he would have known when he was getting cold, and he would adoot the proper precautions. Look agen when July comes, and the sun

is pouring down, and the intower, stripped almost to the skin, is delving or working, and dripping with perspiration. Watch him as be go s in front of tast salous, you will see him go in an i take exactly the same drink that he took last January to keep off the cold. You meet him at the door and ask him why he spends his money for and a purpose. From his very looks you julied that his family are poor, and are, pechaps, needing the necessaries of life. He will reply: "Oh! I cannot stand this heat without ply: "Oh! I cannot stand this heat without something to protect ma from it" - xactly reversing the case. It warmed him January, and now it keeps him cooldension! "It protects him from the same demaion! nim as freely with the air shol in his blood as it would without it, but he does no dize it; and hence hundreds and hundreds, year after year, persist in this practice till perhaps a sunstroke arrests them and sudden death follows. Leave their brain clear and tree from the superlying effect of atcoher, and they will know when to get on the shally

THE GREAT MENACE TO NATIONAL LIFE. Dr. Ezra M. Hunt, in a series of most val-vable articles upon "Race Questions and Health," and the relations of accession and to-

bacco thereto, writes:
"If statistics did not show a large increase in the consumption of alcohol, we would be able to suspect it in studying the etiology of discase and the evidence we have of some worm at the root of the sapling life of the Nation. We have lived amid the colored race before and after and during the war, and triad fr al point to study relation to National lorce and perpetuity. We have lived in States passing through the ordeal of restricted tavern license, of free atoon license, of local option, and at last

have seen the saloon in politics, and quite a part of the family life of the people. And we find ourselves compelled to say that from a physical, social and sanitary point of view, ch as radically effects the prowess and pe petuity of the United States, we regard the present freedom of license and freedom of use of alcoholic beverages as a greater men-sec to race vitality and so to National life than slavery ever was. It is sustained by the same greed for in loten; and easily acquired wealth, it seeks to wield and aggregate for itself toe same bold exercise of governmental power, it corrupts paysically as well as morally in the same directions, only that it permeates more generally masses, the family social life. Its bone is more general. It puts shackies on many crime, whose clauking is worse than that the slave mart, and his overseers and dealers as cruel. It sells out of homes or burdens in the homes wives and children, as many as were ever brought to the block in trading marts. If we could be oblivious to all the dire results to individuals, to minds, to souls, to real credit, when we see it seizing upon the vitals of the body politic and enlanger-ing the Republic in health as well as morals, in that race vitality which is indepensable to National existence, we may well resolve to let listlessness give way to slarm and alarm to a steady plan for National remedy. Dr. Lord tells us that in Rome loss of race vitality was the first step toward the down-

TEMPERANCE NEWS AND NOTES. Bottled beer is muca stronger in alcohol than beer on draught.

The 632 ministers of the free course of Scotland are total abstainers. The devil never feels that he is losing ground in the home where there is a mod

erate drinker. The Cossacks and Carcassians of the Russian army are mainly Mohammedians and

consequently strict testotalers. Agent Brows, of Pine Ridge Agency, says the Indians desire peace and that the chief danger is troubilly effects of waisky on them.

Queen Anne, of Englant, was extremely four or brandy, and her face became so bloated that among the populace she was known as "Brandy-Paced Nan."

Mrs. Ada M. Bittenbender, after devoting nearly four years to work in behalf of temperance measures in Congress, has resumed r law practice in Loudon, Neb.

The Long Island Raticoa I Company nioraed ad its employes that the mere fact tant a man drinks liquor will be considered by the company sufficient reason for his dis-The St. Louis Hygienic College of Physi-

cians and Surgeons, waich almits both men and women, teaches thoroughly and scien-tifically the fallacy of alcoholic modication. it explains to the students the dangers of wasting vitality with a stimulant. Dr. Richardson, senior physician in the Temperance Hospital, bondon, says it is a remarkable fact that the patients who are non-abstainers rarely ask for their accustomed drinks. He says that the absence of the

temptation seems to read to a moral revu-Those was have worked among both classes say that a white barbarian is more hopeiess taan a black one. As regards morals, some savage tribes, like the Zulus and Maoris, are ahead of certain classes in European countries; at least they do not get urunk until taught or forced to do so by so-called civil

An irrigation company proposes to dam be Mohave at Victor Narrows, Cal., where the river passes through a grante gorge 175 feet in height and not over 100 feet wide. A lake will be formed nine miles long, three to five miles wide, and of an average depth of thirty feet, with sufficient water to irrigate 250,000 acres of Government land.

# RELIGIOUS READING.

TARE MY HAND. A tender child of summers three,
Seeking her little bed at night.
Paused on the dark stair timidly,
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way From dark behind to dark before, And only when our hands we lay. Dear Lord, in Thine, the night is day, And there is darkness nevermore.

Reach downward to the sunless days. Wherein our guides are blind as we. And faith is small and hope delays; Take Thou the hands of prayer we raise. And let us feel the light of Ther! - By J. G. Whittier. ips of or any taking onials,

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SOME MINOR CHARACTERISTICS OF THE CRISS-TIAN LIFE.

There are major or principal characteris-tics of the Christian life. One or them is self-sacrifice. There are also certain minor or subordinate characteristics of the Chrisan life. Of them we wish to say a word. The Christian life is distinguished by what may be called responsiveness, flexibility, openness. It is free from hardness; it is tender. It is without narrowness; it is broad, it easily adjusts itself to varying conditions: its heart is not of stone, but of flesh. The peril of becoming hard and in-flexible beneath the pressure of the forces of modern life is great. We are in danger of becoming like Nobe, as seen in the statute of Florence; stern, sulien, hopeless and bein-less, before the deadly arrows of the Fates. But they beginned to But the t bristian life tends to keep one from this hardness. The heart that goes out in love to thrist is responsive to the answering throbs of His love. The life that has its origin in Him tends to become itself yet

deeper and broader.
The Christian life is also characterized by deeper and broader.

The Christian life is also characterized by self-forcetolaness. It ests the bard bread of self-sacrifice until this bread comes to taste like the sweet triend of self-indulgence. It drinks the bitter wine of self-indulgence. It drinks the bitter wine of self-abenial till this wine comes to taste lake the sparkling wine of self-congratulation. It is free from the law of its own members. The red flower of self-consciousness becomes the snow-white flower of self-torgetfolness. The self-forget-induces of the furnished life is rrompted by its perfect health trainess. Health is never self-conscious. Life that is most vital never thinks of itself. The even never turns it upon itself. The strongest and the best thristian character is self-forgetfol.

A third charactistic of the Christian life, which some would call minor, but which some would call minor. But the continues the continues the continues the continues of the continues the continues of th

ious thought about tomorrow. He appreciates himself far more than be appreciates the things belonging to him. Indeed, the loss of all things would not harm him, for he has taken into himself the most precious parts of each thing as it came to him. He cannot lose himself. He cannot lose himself. He cannot lose his God. He has obeyed Christ's commands and become a little child. He is at peace. Hessed, thrice blessed, the Christian whose life's responsite to all good, who is forgetful of self and who has no anxious thought. The Advance.

### Blow to Blid SEPOL.

Usefulness is the result of character, and there ore character ought to have our early est care. Not what we can do for others est care. So what we can do for others but rather what we are in ourselves, demands our first attention, for to do good to others we must first be good ourselves. Use fulness is to character what fragrance is to the flower. But the gardener does not make the fragrance his first or greatest aim. Nay, rather his grand design is to produce a perfect flower, for he knows that if he succeed

the same way the thristian's Brist cone is should be with his own character. His prime ambition ought to be, where he is to keep thrist's word and to confess His name. and when he has succeeded in that the door to leg t mate and lasting usefulness will open to him of itself, or rather t brist will open it for him and no man will be able to shut it

Hence I cannot but regard it as unfortu nate and indeed unnatural, when young converts, who have only just found their way to thrist are encouraged forthwith to begin to labor among others. They may be instrumental in doing something, but in that way they will never attain to anything like the highest usefulness. Their first duty is in the sphere in which thrist found them, to keep His word and to confess His name. Thei of the Christian character in the lowly an limited place to which they originally be longed, and through their faithfulness in that the lord will open up for them a door to something higher. To be holy is our primary duty, and through that we pass to usefulness.—[Dr. Taylor.

### STRENGTH IN PAIRS.

The strong men of earth are not the doubters or the disbelievers. Men who are forever telling what they do not believe are of no more account than men who are for ever telining what they do not possess. What cares what a man does not believe? The question is, what does he believe? What ha-he that is of any value? What he has not is of no use to any one. Men who do grea-works believe something. The inventors the discoverers the men, who does not be works believe something. The inventors the discoverers, the men who cross occans explore lands, solve problems, and discove great principles, are men who can see what other people never have have seen; they can see that which is invisible. They can see a building before a stone is laid or a timber hewn. They can see a complete fun-chine before a single part of it has been came before a single part of it has been formed. Men who see the invisible, who discern the signs of the times, who observe the hand of God in nature, who see the working of his providence where others see only thind chance, are charged with eternal power and illed with thoughts of God; and passing through this world they fill its solitars black with the second state. tary places with songs and cause its deserts to rejoice and blossom like the rose. Have faith in God. "Without faith it is impossible to please him," but if we have faith like a grain of musterd see we can move mountains. - The Christian.

WHITHING TO DO. Nothing to do" in this vorid of ours,

Where weeds grow up with the fairest flowers, Where smiles have only a diful play, Where hearts are breaking every day?

"Nothing to do?" Thou Christian soul. Wrapping thee round in thy sellish stole, Off with the garments of sloth and sin: brist thy Lord both a kingdom to win.

Trust Him when you cannot trac: Him Do not try to penetrate the cloud which He brings over you, and to look through it. Rather keep your eye fixed stendily on the bow that is on the cloud. The mystery is God's; the promise is yours .- | Macduff

If thou neglectest love to thy neighbor, in vain then professest thy love to God; for by thy love to God love to thy neighbor is begotten, and by love to thy neighbor the love to God is cherished and increased. Quaries.

All is best, though we oft doubt What the unsearchable dispose Of highest wisdom brings about, And ever best found in the cl

THERE are 293 building and loan associa-tions in New Jersey. At the close of the year 1893 toe total assets of these organiza-tions was \$28,500,000. The State League has seventy-nine associations on its roll.