Mich thath and to H

The recent surmon at Breeklyn Rov.

T. Do With Talmage processed on "The Gioriesa Chrisa." His test was: "He that cometh from above is above all." John iii. It. The great pressure said: The most complete state above all." John iii. It. The great pressure said: The most complete state was the platform. The larger whith, diamonded with light, pointed store to him from the Buthle-best life was only a relification of the larger of the control of the larger of the

compared himself to the first letter and the last letter, the alpha and the emega, he appropriated to kinself all the spicator that you man spell out either with those, two letters, and all the letters between them. "I am the Alpha and the Change, the beginning and the end, the first and the last." Or, if you profer the words of the text, "above all."

all."

Where does it mean? It means, after you have piled as Alpine and Himmlays an sittudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those numbers. Pelice, a high mountain of Theosaly; Cone, a high mountain, and Clympus, a h ishael Angelo, artistic giants; cheru-im, seraphim and archingel, celestial lants—have failed to climb to the top of Christ's glory they might all well units in the words of the text and say: "He that cometh from above is above

First, Christ must be above all else in

our preaching. There are so many books on homiletics scattered through the country that all laymen, as well as clergymen, have made up their minds what sermens ought to be. That sermen is mest effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil—individual, social, political, national. There is no meson why me should size the coding reason why we should ring the endless thenges on a few phrases. There are those who think that if an exhortation phrasology. Now, I say there is nothing in all the opulent realm of Anglo-Sanonism, of all the word treasures that we inherited from the Latin and the Greek and the Indo-European, but we have a right to marshal it in religious discussion. Christ sets the example. discussion. Christ sets the example. His illustrations were from the grass, the flewers, the spittle, the salve, the barn-yard few, the crystals of salt, as well as from the seas and the stars, and we do not propose in our flunday school teaching and in our pulpit address to be put on the limits.

put on the limits.

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the liuman rice. What did God write upon the tables of stenes? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark fee the illumination of the universe? Out of words. "Let there be light," and light wat. Of course, thought is the carge and words are only the ship; but how fast would our carge get on without the ship? What you need, my friends, in all your work, in your Sabbath school class, in the reformatory institutions, class, in the reformatory institutions, and what we all need is to enlarge our and what we all need is to enlarge our vocabulary when we come to speak about 6od and Christ and Heaves. We ride a few old words to death when there is such illimitable resources. Shakespeare employed 18,000 different words for dramatic purposes, Militon employed 8,000 different words for postic purposes, Rufus Cheste employed over 11,000 different words for legal purposes, but the most of us have less than 1,000 werds that we can manage, less than 500, and that we can manage, less than 500, and that makes us so stupid.

When we come to set forth the love of Christ we are going to take tenderest phrasoology wherever we find it, and if it has never been used in that direction before, all the more shall we use it. When we come to speak of the glory of Christ, the conqueron, we are going to draw our similes from triumphal arch and craterio and every thing grand and stupendous. The French savy have eighteen flags they can put into 65,000 different combinations. And I have to tell you that these standards of the cross may be lifted into combinations influints and varieties evertuation. And let me say to those young men, who come from the theological esselinaries into our services every Sabbill, and are after awhile going to people Jasus Christ, you will have the inspect liberty and unlimited resources. You cally have to present Christ in your way. When we come to set forth the love of death of the wicked, and we all want to all the more shall we use it. The come to speak of the glory of the conquerce, we are going to are similes from triumphal arch torio and every thing grand and one. The French savy have a fags by which they give sight these eighteen fags they the easy to the eighteen fags they the easy definerent combinations. Are to tell you that these standate cross may be lifted into compare infinite and varieties evertained in the cross may be lifted into compare infinite and varieties evertained into our services every flabuld are after awhile going to Jesus Christ, you will have the liberty and unlimited recourses, by have to present Christ in jour from the argument ever panned and the part of the pality and the present Christ in the sall argument ever panned and the pality and

Street Argument over pound and Surpus presched Christ in the and allegary over composed. Mi-legar, disk and anhancied, leaned

GLORIOUS CHRIST, Whitefield, with the meaner and the Whitefield, with the master and the voice and the cines of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan Betwards had wied to write and dream about the pilgrim's progress to the colestial city, or John Bunyan had attempted an easily on the human will. Brighter than the light, fresher than the fountains, deeper than the seas, are all those Gospel thomas. Every has no moledy, flowers have no propinces, sun-

ject. Do we have love? It fastens on Jesus. Have we a fondament for the church? It is because Christ died for it. Have we a hope for Heaven? It is because Jesus went ahead, the herald

and the forerunner.

The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared put it on: but this robe of Christ, richer than that,

the more now that we have been re-deemed." Can it be that you are so desperately egotistical that you feel yourself in first-rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate? What you need is a looking glass and here it is in the Bible. Poor and wretched and miserable and blind and naked from the grown of the head to the sole of the foot full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them, and then offored us the receipt.

And how much we need him in our

sorrows! We are independent of circumstances if we have His grace. Why, He made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyphote who think that if an exhortation of a discourse have frequent mention of uself-station, convenant of grace, that the professional in the professional interpretation of the appocal professional in the professional interpretation of the appocal professional interpretation of the professional deep mire, at the foot of the eternal rock the Christian, from cups of granite, lily rimmed and vine covered, puts out the thirst of his soul. Again I remark that Christ is above

all in dying alleviations. I have not any sympathy with the morbidity abroad about our demise. The Emperor of Constantinople arranged that on the day of his coronation the atonemason should come and consult him about the tombatone that after a while he would need. And there are men who are monomaniacal on the subject of departure from this life by death, and the more they think of it the less they are

propared to go. This is an unmanliness not worthy of you, not worthy of me.

Haladin, the greatest conqueror of his day, while dying, ordered that the tunic he had on him be carried after his death on his spear at the head of his army. and that then the soldier, ever and anon, should stop and say: "Hehold, all that is left of Saladin, the Emperor and conquerer! Of all the states he conquered of all the wealth he accumulated, noth- happier for the shipwreck through which ing did he retain but this shroud." I have no sympathy with such behavior. or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next.

may die a miner's deutn. Far out as tudes of the bereft will say:
sea, falling from the slippery rathines the Jesus who comforted us when our and broken on the halyards, we may die heart broke." Many who wandered heart broke." recking leprosies and raging fevers, we may die a philanthropist's death. On the field of battle, serving God and our country, slugs through the heart, the

for the body, unknown to men, and to have so burial, if only Christ could say through the solitudes: "I will sever leave thee, I will never formake thee." From that pillowefetone a ladder would sear beavesward, angels coming and rolling, and recess the solitude and the going; and screes the solitude and the barronness would come the sweet notes of heavenly minetanky.

going; and screes the solitude and the barrenness would come the sweet notes of heavenly mineteelsy.

Gordon Hall, far from home, dying in the door of a heathen temple, said; "Glery to Thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me and let us talk of Heaven. I never knew what happiness was until I found Christ." What did dying Hammah More may? "To go to Heaven, think what it is! To go to Christ, who died that I might live! O, glorious grave! O, what a glorious thing it is to die! O, the love of Christ, the love of Christ!" What did Mr. Toplady, the great hymnmaker, say in his last hour? "Who can measure the depth of the third heaven? O, the sunshine that fills my soul! I shall soon be gone, for surely no one can live in this world after such glories as God has manifested to my soul." o my soul.

What did the dying Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches, and honor, and glory, and majesty, and dominion unto God and the Lamb." Dr. Taylor, condemned to hund at the state of to burn at the stake, on his way thither broke away from the guardsmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and

to die for Him

Sir Charles Hare, in his last moment had such rapturous vision that he cried: "Upward, upward, upward!" And so great was the peace of one of Christ's disciples that he put his fingers upon the pulse in his wrist and counted it and observed it; and so great was his placidity that after awhile he said: "Stopped?" and his life had ended here to begin in Heaven. But grander than that was the testimony of the worn out missionary when, in the Mamartine dungeon, he cried: "I am now ready to be offered and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love His appearing!" Do you not see that Christ is above all in dving alleviations?

Toward the last hour of our earthly residence we are speeding. When I see the sunset I say: "One day less to live." When I see the spring blossoms scattered I say: "Another season gone for-ever." When I close this Bible on Sabbath night I say: "Another Sabbath departed." When I bury a friend I say: "Another earthly attraction gone for-ever." What nimble feet the years have. The roebucks and the lightnings run not so fast. From decade to decade, from sky to sky, they go at a bound There is a place for us, whether marked or not, where you and I will sleep the last sleep, and the men are now living who will with selemn tread, carry us to our resting place. Ay, it is known in Heaven whether our departure will be a

Brighter than a banqueting hall through which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulcher through whose rifts the holy light of Heaven streameth. God will watch you. He will send His angels to guard your slumbering ground, until, at Christ's behest, they shall roll away the stone.

So, also, Christ is above all in Heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascrip-tion, all the thrones facing His throne, all the palms waved before His face, all the crowns down at His feet. Cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit, shall recite the Naviour's earthly sacrifice.

Stand on some high hill in Heaven. and, in the radiant sweep, the most glori-ous object will be Jesus. Myriads gas-ing on the scars of his suffering, in silence first, afterward breaking forth into acciamation. The martyrs, all the purer for the fire through which they passed, will say: "This is Jesus, for whom we died." The apostles, all the they went, will say: "This is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusalem." Little children clad in white departure from this life to the next.

A thousand feet underground, by light of torch toiling in a miner's shaft, a ledge of rock may fall upon us, and we were too cold and loud brought us may die a miner's death. Far out at into this beautiful place." The multiclear off from God and plunged into vagabondism, but saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains and He brought us home. We were guilty, and gun carriage may roll over us, and we may die a patriot's death. But, after all, there are only two styles of departure—the death of the righteous and the death of the wicked, and we all want to die the former.

(Indexent that when that hour comes echo and re-echo with the eternal reverberation of gladness and peace and

Edward I. was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds to-day whose hearts are already in the Holy Land of Heaven. Where your treasures are there already in the Holy Land of Heaven. Where your treasures are, there are your hearts also. Quaint John litunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that place, and in his quaint way he said: "And I heard in my dream, and lot the bella of the city rang again for joy; and as they apened the gaten to let in the men I looked in after them, and lot the city shome like the sun, and there were streets of gold, and men walked on them, harps in their hands, to ring praises withol; and after that they shut up the gates, which when I had seen I wished myself among them?" CATECHISM OF STATES.

That a Poster Man Accomplish postion—Which is the best State for

Answer-New ham, sure.
Q. Which is the best for an early

In which should surgeons dwell? Connect-a-cut. Which furnishes the best writers?

In which should laundrymen pros-Washing done. In which do impudent people

Which is the best for door hunt-Collar a dos

Which is the best to steal a walkstick in?

Which is the best for locksmiths? New brass key. In which would you look for mora-

ng attire?

A. Day coat, ch! In which is one likely to fall in getting a drink?
A. Miss a sip. Q. In which can you find a red

letter? A. Florid A Q. In which does the bustle make A. Ill o' noise

Q. In which is one likely to lose his farming implements? A. I'd a hoe. Q. In which can one acquire an estate

by marriage? A. Mary land.
Q. Which would be the most user as in the event of another deluge?

A. New (Y) ark, of course. In which is one letter of the alphabet taller than the others? A. O higher. .

Q. In which are bodies of land surrounded by water given a ride? A. Rode Island.
Q. Which is called to your mind by beholding two \$5 bills?

A. Ten I see,
Q. Which would a woman rather have if she can't get a new seal skin

A. New Jersey.
Q. Which does the farmer's wife mention when she asks you to partake of apple sauce?
A. Take sass.—Pittsburg Chronicle
Telegraph.

SOME WISE SAYINGS.

The Kind of Philosophy That Can be Applied to Every Day Affairs. Believe nothing merely to be popular.

The quickest way to do two things is o do one thing first. One of man's worst enemies is he who lives only for himself. Some men are like green apples in a

boy, work most when down. One old stand-by as a friend is better than an army of unknowns.
Politics do not aim to heaven nor give

thought in that direction. In accepting a present always accept with 't the motive of the giver. Let every one enjoy his own belief till you can educate him into a better

most is accomplished for the good of Few are the men who dare tell why they married the woman they aim to

That day is best spent in which the

contrul. A man has the right to judge himself by what he does regardless of the opinion of others.

Every person desirous of quarreling can easily catch on and be made still more uncomfortable. The man who can not quickly and

quietly control himself is not fully competent to control others. The one who gives us new thoughts a better to us than the one who gives

only material presents.

The more we do to add to the happiness of others the more sunshine and contentment comes to us. Almost any man can dread to attempt

and there are those who can perform while the other is dreading. When a sick man is able to grumble, growl and wrangle he is able to get up

and do his own chores at least. Thought is the pioneer and action its servant who gots there or is left, as he is setive or lasy and indifferent. Never mind the righteous, as they are

all right. The sinners and sufferers are the ones who should have our love and our efforts to upbuild into better condi-As care and attention to a garden is

rewarded with choice flowers and fruits, so the care, love and attention given to a wife gives us choice children and happier home. -- Pomeroy's Advance Thought.

A GREAT PAINTING. Mow the Original Status Madeana Was Copied and States. Mrs. Leland Stanford, of California,

Mrs. Leland Stanford, of California, has obtained permission of Emperor William II. to have a copy made of the Sistine Madoana, of the Dreaden gallery. She intends to place the picture in an art gallery of the university erected to the memory of her son. The only condition the Emperor makes is that he may choose the convict. It will be converted. hoose the copylat. It will be reme bered, says an exchange, that this famous picture has hitherto only been produced from memory like the Cone in the Harbarini palace at Rome, it being against the wishes of the princely family that an actual copy be taken. The rerson for this objection is dated from a story that became current in Rome shortly after the death of Guido, its nainter. its painter.

A young artist of much talent, and thoroughly acquainted with the method of the great painter, made a copy of the of the great painter, made a copy of the Reatrice so precisely like the original in color, form and expression that it was impossible even for an expert to tell the one from the other. One night be visited the Barbarina palace and substituted his own picture for the original with the intention of bewildering the public. The ruse was so successful that it has never so more the legand been t has never, so goes the legand situally discovered whether the breed pertrait is genuine, althous he copylet acknowledged the fram schared, after threats of terrace, ras Guide's and which his own.—

The pretty little village of Auverage lies on the lake of Neufehatel, and not far from the town of the same name; and here it was that some workmen recently discovered tombs of the ancient lake dwellers. The dead were neither thrown into the lake nor burned, but were buried, comething in the fashion of other people, on dry land and in tombs close to their lake villages. This tomb at Auvernier was found about six feet underground, in a hard gravel and clay of the lake shore. It was built of heavy slabs of granite set on edge, and covered with slabs of the name character. There was no stone in the bottom of the vanit —simply gravel. The tomb was nearly six feet deep, a little over three and a half feet wide, and only five feet three inches in length. There were twenty abeletons in it—and how so many bodies could have been buried in so small a place is a mystery. The shortness of place is a mystery. The shortness of the tomb must have made it necessary, the tomb must have made it necessary, unless the people were dwarfn, to double the bodies together, or else stand them on their feet. One of the slabs composing this old tomb was of Mont Blanc granite, and although a foot thick, fell to pieces on being un-overed. There was also an entrance to talk septimize the last and although the septimization of the septimizat ulcher, built of rock slabs similar to the tomb itself. The relies found with these bodies consist of a neeklace of boars' tunks, beads of bears' and wolves' toeth, a celt or hatchet of serpentine, and two or three bronse rings, pins and beads.
This was probably the burial place of
one of the first families of the lake
dwellers, for certainly not every one could bring great granite alabs from far-off Mont Blanc to build a tomb with The antiquarians place the building of this dead-house at the close of the stone age, when bronze was just beginning to be known as an article of luxury. Re-cently still other tombs of the lake dwellers have been discovered at Montreux and elsewhere, but, aside from the methods of burial, they throw no new light on the life and times of their occupants. The only safe conclusion to ar ive at is that nearly the whole of Switzerland, for centuries and centuries, and at a time of which history takes no account, was settled by a numerous, industrious, and partly civilized people, who for their own protection adopted the practice of building their homes in the waters of the lakes. This sort of life lasted almost to the time of Julius Cesar, when it was gradually given up, the people of the Alps changing their abodes from the water to the dry land on the advance of civilization.—S. H. M. Byers, in Harper's Magazine.

Christianity and Civilizatio

Show me a spot on this planet ten miles square where a decent man can live in decency and comfort and security, supporting and educating his children unspoiled and unpolluted, where manhood is respected, woman honored and human life held in due regard, and when skeptics can find such a place where the gospel of Christ has not first gone and cleared the way and laid foundations, and made decency and security possible, and then it will be in order for the skeptical literati to move thither and there ventilate their views. - James Russell Lowell.

The high position attained and the universal exceptance and approval of the pleasant liquid fruit remedy Syrup of Figs, as the most excellent lazative known, illustrate the value of the qualities on which its success is besed and are abundantly gratifying to the California Fig Syrup Company.

mist is often a man who can tel every body else how to economise without being able to do it himself.—Texas Sife

Types, Miss., Oct. 16, 1886.

Mosers. A. T. Shallenannen & Co.
Rochester, Pa. Gents.—The bettle
of Shallenberger's Pilis sent me in February
last I gave to W. G. Anderson, of this
place; a long steading case of chills and
fever. He had tried every thing known
without any parmanent good. In less than
ton days after taking your Antidote he was
sound and well, and has gone through
the entire senson without any return. It
seems to have effectually driven the Malarious poisse from his system.
Yours truly, V. A. Anderson.

Most of us worry over our trials, but the lawyers worsy if they haven't say.—Yonk-ers litatesman.

I may slocked over the list of ingredients in Bull a Harasparilla and have no besta-tion in pronouncing it a safe compound that promises well in diseases to which it is ap-plicable.—L. Y. Yandell, M. Il.

Two street beggare work on the principle that nothing succeeds like distress.—Phila-delphia Times.

At wave avoid harsh purgative pills. They first make you sick and then leave you con-stipated. Carter's Little Liver Pills regulate the bowele and make you well. Dose, one pills

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women

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well, can do so with the Rexpenditure of very little money, if they are willing To do a little pleasant work evenings. The money can be carned, or a silk dress will be given in exchange or work-if desired.

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