looked upon a lost humanity as so many jewels, conshed and tro-iden under foot, fit to sparkle in the crown of the Ki g Elornal, if they were only washed and polished I. was this reproach which He has carried up to the throne of His gory, and rejoices in the same " Phis man received asingers.

In the same "First man received sinners." This glorious conception breaks across our souls in the darkness of re-entence, and in the nig it of death staring our souls and keeping them from foundering;— This man receiver hainners and extern south them," and every time the rates of theaven open, in goes one over be a guest at His everiat-ing fea-t. This parable is the copy of no particular individual; it is an id an, but with features solected from many models. It is execute—or as, when the Greecian artist wished to re-re-ent beauty in its per-fection, he wool of gather all the beauties of Greecs. fection, he would gather all the beauties of Greeco and selected from each some perfect feature; so that when the matchless thing was completed, every beautiful woman in Greece left that she was represented, and yet no one coude a mit exclusively as her own Set us parable i not the out-and-out pic-

her own So this parable 1 hot the out and-out ple-fure of any one, but of the race. Every erring mortal recognizes his self in some of its features. There has been much ado made by the commenta-tors as to who is represented in the parable or drama, the fact is, the fall of man, and the actual apostney of each holividual. But we are told that the two sons represent the Jewish and heathen dis-sentences of sizes and more, but it is The two some represent the deviation of a watched us-persations; others say angels and ment, but it is hardly in keeping with the previous parable, which represents the ange a rejoleing over one sinner that repenterh, suddenly growing icalous, complaining that for their fide ity they had never received a kid, with which to make merry with their friends. Many of the commendators are but spiritual vandals rifling of the commentators are but spiritual vandals, rifling the Scriptures of their natural beauty and obvious significations-live some countrymen, who, when they build then houses, cut away all the nativ

forest trees, grub up the vines, and plant in their places locusts, hollyhoeks, and sunflowers. In Scripture, as in nature, that which is truest to nature is test; and in this parable it seems most n.tural to the design of the Saviour, to divide all mankind into two classes, coeking happiness by two ways-the younger son, through unrighteousness, which degrades; the elder by self-right:ous-ness, which ensures. If you ask as to the merits ness, which easiaves If you ask as to the monts of the two, i reply that one road 1 add to perdition, and the other also—you will be lost if you take

The Master seems to have ever had before Hin the wants of our nature; for the mind cray is both the dramatic and tragic It is this want misdirected that crowds our theatres, ready to weep over fic-tion, when the most extreme misory may confront them with tear ess eyes and unpitying hearts. Now the Scriptures most this want in giving us truth in

the Scriptures much this want in giving us truth in both trages and stramatic dress. This drama has its various scenes. The first is the son at home. There is both a Divine and human side to the parable. One shows his alienation and departure from his heavenly Father's house, and the other the earth y. Fidelity to one is the measure of faithfulness to the other. It sets forth his conduct both Godward and menward. Let us look at that earthly home, with its joys and affinities, and learn how great the jower that can turn us away. "The Christian home" is almost the only vestige of lost how great the power that can turn us away. "The Christian bome" is almost the only vestige of lost Paradise,—God founded it in that transient but blissful home to be a memorial of Eacen until it should be regained. Upon it He pronounced H s own benediction; upon the institution in which it was founder, amid the songs, fragrance, and sun-shine of that bisiul abode. Some of you young men have no homes, but memory has rai-ed a monument more enduring than Parian marble. Orphans can appreciate what I have to say, for, alas! home never has its true dimensions but in the retrospective. Perhaps some of you have not forgotten the pang at the rupture

of you have not forgotten the pang at the rupture of home fies. When duty carried you away, or death, with one stroke, clove them asunder, or the call of your country, it was like rending your heart in twain.

You summoued the power of your manhood to kiss your mother in good-by. You shivered with emotion when you grasped the pa sied hands of your grey haired father, as you saw the tears coursing down the grooves that time had carved upen his dear boy; may the blossing of your father's God by upon you." It was like giving up the ghost. When your sister clung to you and upon you." It was like giving up the ghost. When your sister clung to you and wept over you, and from whom you had almost to escape by violence, as it were, tearing love's tendrils as you went; and when you had go e a pace and est a imgering look homeward, it never ooked so lovely, the vines never hung so gracetu ly, nor the flowers seemed so fra-erant nor too builade over which your worth has and so grade to try, nor the nowers scenet so that grant, nor the hilside over which your youth had gan bolled, so richly c othed in living green, or the brook in which you had laved your intaut feet, never glided so swith by. And now is not that a fearful power that could

bring a son to ask such a separation? On! there is an amount of merit in the sout that leaps the boun is of both Divine and human affection. Neither the wooings of love nor the careeses of affection can bind it; for if tramples both law and love. It is the awful fact of sin that makes the way ward heart

"Father, give me the portion that falleth to me." "Father, give me the portion that falleth to me." I could here to remark that the law of primogenture with the Jews is somewhat different from the feudal wstem: if there were two sons the property was divided into three parts, two of which accrued to the elder. It was for the third part that this heart-less son broke forth in demand, like a clap of thunfer from a cloudless sky. It announced to his father

hat from his son's heart all affection had fled

which the world weeps to day, and will can inne to which the world weeps to day, and will can inne to weep, are those of neglecting the children, who, like the vines which are neglected, grow crocked, tangied, puny branches, and grow imperfect irmit. As with the vine so with the children. Begin with them early, and train well, and learn that is requires dail, whiching. There are con-stant influences on the right hand and on the left. Children in youth chinor of forward without meeting them; cannot go upward without being met by them. So take constant care and have constant anxie y for their moral growth; it is a noble, a when the porticulturist desires to raise a vine he

takes a sproot, plan a it in the right kin i of soil gives it the right direction and alter it is once started gives it the right direction and after it is once sur-right it gives him bit v ry ittle trouge; but if not care:uly set out it will cause much difficulty, get tangled, grow crocked, and it will bear knotty and or our yosth, and the cultivation of moral senti-ments in the heart If left without ministration it prows rank, and produces fitle or no rood resu ts. It is a sad neet that will, in this country, we make Tows rank, and produces fills of no pood resu ts. It is a sad fact that still, in this country, we make haste to be men with the faces of childhood notwith-sumoing. There is a constant desire for a massment, under the popular thrases of "ith" and "frolic." Hence, year after year, new inventions are brought to pass, more of a physical character than aids to the mental or moral nature. Two things are being constantly improved upon in the civilized world. One is to devise implements

of war and destruction, and the other is to devis ways and sources of amu-ement that will render men rood for sothing. Men are ingenious in these dev ces, but not in the grander one which acts as a fulcrum wher upon can be placed a lever to elevate and lift up the mental and moral, in electual and spiritual faculties of man to the highest possible greathess.

Yet, there have been devices to sweep the earth of men and h i the bottomless pit wit i unrodiy souls, and these efforts are more of a physical nature than forts to elevate you h, both ments ly and morally A low years ago-a v, vy fow-thore was a popular pame throughout the country among our young men at d had, which has resulted as such always do. You saw them point from city to city, from town to town, to eccome competitors in sport; going where the into xieating draught was always found, has no home heaving the memory. And now encode teaving bome, leaving business. And now another speces of frame has become popular under the name of "base-ba L" Parties come from New York Boston, Baltin ore, and so to other cut s; York. Boston, Mainter and Po to other chills; hordes of young men leaving everything begind to ensare in this exercise for the benefits of physical culture and the development of the man. They travel by night, by day, with the most dissipated and evil, drink intoxicating draughts, and engaging in that which is undermiting their constitutions, blasting their mora s and damuing their souls. blasting their mora s and damping their souls.

blasting their mora s and damping their souls. 1 am not speaking in exagoration, and every young man in this house, familiar with these things, will say the same. I am not one to object to young men baving "fue," and to engage in noble athletic exercises—to engage in any of those honor-able pursui s, games, or an isoments to develope their manho.d! But, after all, lot me say in this exercise manho.d! But, after all, let me say in this exercise you are wearing out your very natures, you exhaust your physical powers are doing injury to your bodity condition, when you go out to take this 'amusing 'exercise. What is the exercise you re-ceive? It is simply mixing with those who use d adly liquor, speak coscene language, and do a thousand througe that is do do finetion.

a ady liquor, speak coscene language, and do a thousand things that lead to desiration. Every day we see this will exercise continued. We could rejoice it we could see our youth engaged in those noble gymna.t.c exercises which develo, ed the noble Roman or creek. This must be done in moderation, free from the intoxizating cup; it must be done without wearing out your form or exhaust-ing your nature, without leaving your form or exhaust. ing your nature; without leaving your homes and business for the purpose of competing with others, who come from distant cities; enjoy your games in the fresh air en pleasant atternoons, when not ne-glecting business. You must act like men, as well as seem like men. Chi dish things we are to set aside, become men, and enjoy only those amuse-ments that shall tend to our physical, mental, and moral culture. "I spoke as a chi d I thought and understood and

reasoned as a child; but when I became a can I put away childsh hings." So said Paul, and it is jus what our young men should do, and let them say or do nothing that shall be ignoble, and let

say or do nothing that shall be ignoble, and let them be set against everything that will lead them from their homes and from their business. Parents have a great - an awful responsibility in the prowth of their children and youth. It by your coldness or inattention you drive the boys from your homes, to the base ball grounds, soon-too soon-will you find them hauuting the lager beer snicons, and in the drunkard's terrible path. I am to d their event bars are found within the

I am to d that e egant bars are found within the billiard rooms There the young men go in, and when they are induced, seduced, traduced, and be-trayed into run; and there they, by the effect of drink, make tools of themselves. Whereas they drink, make tools of themselves. Whereas they should have sought the association of the intelec-tual, the wise, and the zood men of sober thought. Every young man that mixes in evil haunts loses fast his good name, his reputation, his honor, and, more than that, he contracts a habit that will lead him from his home but to shame his grey-haired inther, or make his widowed mother bear her griet until heart strings give way. He contracts a habit until heart-strings give way. He contracts a habit that will disgrace that beautiful sister of his, or which will break up a happy family circle Brethren, let as tunk and act in this matter of

educating our you h, which is of so great moment to us Oh! give your children early instruction in the right ways, il you would have them grow up to roble manhood. Attract them, excend the mind, body, and heart in everything that is manly and noble and godlike, to be beneficial to mankind, and make lits worth light for make life worth living for. The grand evil, however, which, to my sober judg-The grand evil, however, which, to my sober judg-ment is the chief cause for their going asiray, is a strange, but it is nevertheless true. Home is not made the most att active spot on earth. The fathers are not always there: they are within club-houses and le-gue-houses—these plague-spots that have come down upon our slorious land, as I believe before Almighty God. They know not the where-a outs of their boys, because they are not at home. The young men see but little of their inthers—kuow little or nothing about them. Fathers are unnatural when they keep their children at a disgraceful and about d stance from them. absurd d stat ce from them Brethren, if there is a bosom this side of Heaven upon which a young man should lay his head, it is upon a father's beating heart Make the enlidren r joice and feel and at the father's coming. Let Plote and teel what at the father's coming. Lot the young teel to say, when they have broken some law or meditating some bus ness, "I know where I can go and lay my head—on my father's bosom; I shall lean my head upon his warm, parental bosom, and be counselled by him " But, mark you the per-picious effect if, when he meets the father and sharp words. Oh my brethren we must free our sharp words. Oh my brethren we must free our sharp words On my brethren, we must free our children from th's curse-for curse it is-if we would have them grow aright. How many young men are ruined by the cold and indifferent appearance of a father! of a father ! - Again, money is made the grand object of life. Bow unfortunate the popular doctrine of our land, that "Money makes the man-the want of it a fellow ' How evil a sentiment; how dark and deadly of a father ! fellow ' How evil a sentiment; how dark and deadly is it! The viest mon that live arc mon, and the best mon that breathe are not mon, according to this absurd doctrine. It is your duty to provide for yourself and family, so that you can educate your children, bring them up and start them in ille being watchful how they strugg e on. Give them a fair and honest start, help them to begin, and then say:—"My boy, make your way carefully with your own arm, and you will reach the goal, if you are a man and put away childran things; but if you choose those amusements which will tend to lower your mathood, then you are sure you the high road to vice and sin, and the sooner you draw up a blit of sale the better, and save youse f from disprace." Young men must be careful in allowing them-selves to be led astray; and as they grow up and absurd doctrine. Young men must be careful in allowing them-solves to be led astray; and as they grow up and develop their muchood randdy, let them learn that money is not the agent by which they will atta n to true periection; nor is it ele sant equipate; nor the broadcloth or perfumery shop; but it is the man; it is the rising up from childhood, putting aside all o lush things-reasoning, thinking, and acting like a man in the various re athons of life, and doing this continually. Young men are pam, ered, petied, ard coaxed, simply because they have money; and this makes the impression upon their minds that it this makes the impression upon their minds that it is more essential to possess wealth than anything else. Everything in which young men engage that is called amusement and enjoymen, innocent re-creation or healthrul exercise rushes them, after a brei period of perinaps tweeve, twenty mouths, or two years, into a vortex o. irresistible run. Hundreds of young men leave the city, going away to the north, to the south, the east, the west; o hers coming from all directions, from the mouno hers coming from all directions, from the moun-tains and val eys, to spend money in playing this wor dly game, to live in rio: and carolessness and vice. What are the results? Colds, exposure, eau ing all manner of lingering diseases. Many a noble youth goes down to a premature grave just in this manner; where is it would be much beiter would they consult some judicious and worthy phy-s'dian who could inform them how much theirm is cular power is able to perform, what will be the effect on the moral and physical na use. It is not the sober-minded, the cam, the deliberate much that selects a resort in dens of wickedness, but always they will be found filled with those who have hardly a redcom-ing trait of charactor, who are steadily and swittly ing trait of charactor, who are steadily and swiftly poing to destruction If we, the inthers and mothers, would remedy this sreat cvil, this d awing away of our boys, we must adopt a course of conduct commensurate with the object before us. In the first place home must be mane the most attractive place for social e joy-ment this ade of neaven. The ball and bill ind-noom and theatres would not be filled with our youth, if home had equal attractions and enjoy-

ments for them. Surely, "there is no place like home" where father is and mother dwells. God bless her! It is the spot for the lads and young nen; the place where the evening is to be spent, surrounded by home attractions. Young men must be encoursed to seek, and crave to become we come to, refined for ale society. En-courage every one of them especially to such for that, for it is a sheet anchor, lot me traly say, to young mee.

It you are worthy to be received into a reflaced

and educated female association, it will not take you long to train yourself to be a compation for one angel. But if you seek other than that, it will be the only r quisite you will need in order to have iouship of devils.

Let me tell you also, young men, the Bib's must be your ru e of hic. In the minth verse of that be u-tinil 19th Psalm, you read the question, 'Warre-withal shall a young man cleanse he way?" Then withal thail a young man cleanse his way?" Then the answer. 'By taking heed thereto according to Thy word." The person, then, that adopts thus course of life is safe; and without, no man is safe, though he do what he will. The truth of this can be judged from past experience. Look over the re-cords of etime, the history of prisons the testimony of the gallows, and find, if you can, one single in-stance in which a young man was broadnit to these dreary homes, or that horrible end, b cause he tol-lowed the trachings of the Bible No not one in you starch from the time Cain bent over the mur-dered carcass of his brother to the present day, as a man se's shackled in his cell, just convicted for a murder in the first degree—not one during all the a man se's shackled in his coll, just convicted for a murder in the first degree—not one during all the time, if you search the records in all the couris. Hence, the Bible teaches every man to obsy and comply with the law; teaches a young man to honor his father and his mother; and if you honor lather and mother, there is no danger of dishonoring your-

Had I the power to uncover this city to night at 12 o'c ock, and we could look into the homes of Philade phia, and if God would enable us to look into the hearts of the molher, what an awful terri-ble, and sorrowful sight we should witness! A father's heart cannot feel as a mother's docs, which yearns and bleeds for her children. Oh, how often could we see the city this night, tears would hild our eves eves! In some dark entry close to the haldoor, would be seen a pale and trembing mother, si ent and alone. She listen for the toots eps; every foot-fail starties her, for she thinks her boy is comingher poor boy-and she tritian her boy is coming-ber poor boy-and she groans, she weeps, and prays as she sits waiting, anxioasy wa ting; how her heart is wrung by o'er shadowing thoughts! There is no colling a father's disgrace, for father has retired; but

Ji there is one here who graves a mother's heart in this way, I ask, 'are you a man?" and pardoa me when I reply, "No, no." Can you tread upon the coords of that heart which has ever been tuned for you?

But if you guide your conduct by the teachings of but if you puide your conduct by the teachings of this blessed book, then mother will be happy, will be pleased, and when you go out at night mother will not teil you with a sad heart, as you leave the door, "Do not stay out late to-night, do not grieve me, be home soon." No, but she will say, with a mether's smile, 'I hope you with have a pleasant or any " and when you below form a pleasant evening," and when you return from your evening vient it will be in a much better feeling than when yeu let, and with a grate affection, greater reverence, and stronger love for that mothe who

has made home so attractive for you. My dear brethren, I beseech you, in the name of the Master, make home in every way and by every device that the ingennity and love of the parents can invent, as pleasant and love y as possible; make it the pace of all places outside the sanctuary or praver-room the most designtful resort for the youth Faihers and mothers, as ministering aposites, talk and pray with them, educate them direct the r moral and intellectual growth, converse with them as to the best kind of ath etic exercise, and converse on all matters pertuining to taeir welfare in a free manner, giving them confidence in making known their thoughts, and making them interacted in them. their thoughts, and making them interested in then re ves, and thus by Goa's divine help and His mere and grace, much way be accomplished in bring ng our youth to noble and intellectual man-

## THE HALLOWED NAME OF GOD.

A Sermon Preached at the Presbyterian Church, Seventh street, below Arch, by

the Rev. E. R. Beadle, D. D. Yesterday morning Dr. Beadle selected for his text the words from Matthew vi 9:-"Hallowed be

Thy Name." He spoke, in su'stance, as follows :-This is one of the melodies of heaven. It is prayer with us, but with the angels and redeemed spirits it s song and praise. What is fulls "name?" It is anything descriptive

of the character of God, standing for His gory and excellence, His power and wisdom, "Jehovah" is

excellence, His power and wisdom, "Jehovah" is the name expressive of his min te and mysterious escence. The Jews never uttradit. "Emmanuel" is the glorious name under which God manifested Binwell in the fish. We hallow God's name when we worship Him in spirit and fruth. No form of words, no gorgeous rites wid cremonies, can hallow His name without the adoration of the heart. The praying heart, whether with forms or without them can alone truly breather this prayer.

truly breathe this prayer. We hallow God's name by cherishing a reversat, loving regard for his bame. Profamity is one of the sadde-t evidences of man's fall. It is a profound

"Participation in the benefits of my sacrifice is indispensable to the securing of elemai lite." For my fight is meat, indeed," etc. You must receive Christ you must personally feed upon Him, you must have a personal influence in his sacrifice, you

mu t become one with Him on this sacred object-"Eeffere on the Lord Jesus Christ, and thoutshalt bave ever flasting life." Believing in Christ, there-fore, secures the same brachts to the soul that are represented as flowing from eating the flesh and dimking the blood of the Son of Man. Bellevoin Christ, Exercise that faith which is the result of the spirit's work. Christ dwelve in the believer's heart by faith and these divide sustenances condinually materied to his soul inable him to advance in the divide life. He comes on from one degree of spiritial situinment to awother, until he arrives at the perfect statue in Christ. He may be a per est child in Christian experience but form day to day iseds upon this bread and partakes of the benefic each upon this bread and partakes of the benefits tent flow from the sava ion of the Lord Jesus Corist; he continues to advance in the iove of God, and in the enjoyment of his pleasure until he is pre-pared to so and drink from the well spring of ever-lasting life, and dwell forever in the presence of his g outfied Sav.out.

asting life, and dwell torover in the set of the set of goiffied Savour. My hearers, what the Lord Jesus Christ desires you to do is, "By faith feed upon the Lord Jesus Christ," In this figurative sense you must eat His flesh and drink His blood. You must take Him as your only Saviour, or there is no life in you. You may receive the precious memorials of His death from prices, bishop, or even the Pope himself, and "titles a fold, miritual corpse without God, without tor from prices, bishop, or even the Pope himself, and still be a cold, spirstal corpse without God, without Carist, without hope. What God has ordered for the spiritual welfare of His propie cannot be neglected or alighted by them without sin. The ord nance of the Lord's Supper was Christ's dying command, "Do this in remembrance of me." And although it is possible for one to feed upon the life bread that came down from heaven yet no one who understands has due and has previse as a descipabread that came down from heaven yet no one who understands his duty and his privileges as a disciple of Christ vill be willing to neglect this gr at com-mand of the Son of God; at divet are there not some in the house of God who have for years heard this, and who have been at stated sensors are catedly in-vited to come to the Lord's communion table, and make a true consecration of themselves to the ser-vice of the Mont High, and receive all the bonefits which God designs to be impiried through this ordi-nance to the souls of His people, and not with-standing this they have neglected the sacred com-mand? mand?

Le me urge upon you an entire chauge in your v ews and conduct upon this subject No command of the Son of God can be neg ented with safety by any one who hopes to e.jo. God's favor. Will you not, you who have heretolore neglected this daty, before the close of the year, signalize this as the beirre the cose of the year, signalize this as the most important year in your history, perhaps the last to some of you? Without doubt, it is the last year to some in this andience. Will you not signalize this as the most remarkable in your history by con-secratibg yourself to the service of the hving God, and unite yourself with the Church of Chris here on the catth? When we come to realize that our privileges are to erromate force you work and privileges are to erminate forever, we are not dis-toged to slight those privileges, but mourn over them and the coldness and unbelief with which we nave treated the commands of God.

### THE DELUSION OF SIN.

A Sermon Delivered at the Second Congregational Church, Eleventh and Wood Streets, by the Rev. George W. Smiley.

Rev. Mr. Smiley yesterday morning selected as his text the fifty-third verse of the 119th Psaim, as col-OWNE-

. Horror hath taken hold upon me, because of the

<sup>4</sup> Horror hath taken hold upon me, because of the wieked that torsake thy law." Traveluers tell us that in the desert of Sahara, when weary and exhaus ed, and almost ready to faint, there is seen in the distance, suddenly to rise from the horizon, a beautiful lake. Eager to quench their thirst and bathe in its waters, they start for ward. It recedes and disappears. It has been coly a decential delusion. So it is with sin, but is an exchanging the seems real, and, as you start torward to the rult that is said to grow on the banks of the fruit that is said to grow on the banks of the language of the Apostle, when he asks. "What im have yet?" The reasons so, there is a pertinancy in the language of the Apostle, when he asks. "What im have yet?" The reason why borror had taken hold of the Framist was because he had a clear conception of the maters of the Dena a proper set."

Framis was because he had a clear conception of the majesty and homess of the D vine Being, and of the immaculate purty of His law The same bindness not only presents things delusively to the e e, but the understanding becomes darkened in re ard to startual things, so that, in the language of this pays, "They have eyes, but they see not; they have ears, but they h ar not: they have underthey have ears, but they hear not: they have under-standings, but they perceive not; and naturally man perceively not the chings of the spirit, nother can he snow them, because they are spiritual." You will recoilee in the history of Paul, that he received instruction in sportual things, and as it were the scales lell off his even and he comprehended what he did not comprehend before—the aw of God in

its beauty purity and maj stic holiness When a soul is saved, it is brought out of dark-

time hereafter," but "The hour of his judgment is

"I here have been two classes of minds looking into this matter, scanning the Apocalypse, and enden-voring to understand its meaning. One of these classes have taken the whole thing in a literal sense, while the others have regarded it as entirely spiritua. But the fruit ites between the two ex-tremes. It is nother literal for spiritua some, but the cridence of liberal things made tangloid through

the spiritual. In the 20th chapter of Revelations two powers are spoken of the bin ing power and the power bound. The first of these is the augel seen coming "down from Leaven, having the key of the bottomless pit and a great chain in his hand." The speaker said and a great chain in hs hand." The speaker said that in his discourse on last Sunday oven as he had ab wn h w this augol of the bottomioss pit was the Mohammedan rower, and how its empire had remained intact for the prophesied period of a year, a month, and a day of prophete time, or, one day counting as a year, for 391 years. In the year 1468 gunj owder was first used in the sleve of Constantigun owder was first used in the sleve of Constanti-nople, which was the commencement of the Mo hammedna peilod; and 391 years added to this brings us down to 1844, the year in which the king-dom of Greece secured its own independence and disrupted the Mohammedan sway. The five months during which he angel of the boltomiess pit, spoken of in the 13th chapter of Revelations as a star, or massive which he angel of the sector as a star, or of in the 13th chapter of Revelations as a star, or "messcher," permitted swarms of locusts, having the power of scorpions, to emerge from it, tyuly the exact period of 150 years during which the Cra-sades lasted And as the Crasades were conducted under the sanction and control of the Churca of Rome, that is, therefore, the bottomless pit of the A coality pee.

A ocal pse. The dragon, the power that was bound in the bottomless pit, is represented as being "that old scrpent, which is the Devil." The word 'devil," in prophecy, is the emblem for murderer or accuser of the brethren, as the term is elsewhere used The speaker then at considerable length explained the meaning of fourtien different symbols which are used in Reventions in connection with this dragon, and showed how Napoleon iII had already inifiled used in Revelations in convector with this dragon, and showed how Napoleon 111 had already fuifilled his part as the dragon, in rolerence to all of them. But the angel, after shufting up the dragon in the bottomless at, "set a seal upon him, that he should deceive the nations no more, til the thousand years should be in filled." This seal, in prophecy, is typical of a budding contract, which, in this case, was consummated in the year 864, to which the Turkish sway in Mehammedaniam dates back. To this add the 1000 years during which the dragon was to be kept confined in the bottomless pir, and we have 1864, the very year is which, by a covenant between Victor Emanuel and Napoleon 111, the connection between the temporal and spiritual power of the Pope was severed. In the seventeenth chapter of kevelations, a beast having seven heads, with the name of Diasphemy written on them, springs out of the bottomless pit. This beast with reven heads typifles the seven Carloringian kings, and there are no other seven consecutive kings in history to which it can be appined. It has seven kings optanted by the Pope; and they are represented as having blashemy written on the rest. Hings or difference is said to have received his power from a beast or dragon, which rose up after him. This typifles the connection between the seven Carloring kings or of the Pottom between the term of the seven kings or and the arrog.ted unto himself a proroga-tive of God. In Reve ations 13th, this seven-ter and had thus arrog.ted unto himself a proroga-tive of God. In Reve ations 13th, this seven Car-loring kings and Napoleon 11L. Mapoleon is, then, the dragon or the devil. But he is not the devil of the theologians, with two horns only, but is has ten horis, which typify the ten powers confederated with him. These are the powers of Gog and Magog, who were loosed in 1864, after the chaning of a thousaud years, and are now going "up on the be add hof the earth, and com-

going "up on the bead h of the earth, and com-passing the camp of the saints about, and the be-loved city" The number of this confederated hast points "he camp of the saints about, and the be-loved city " The number of this about, and the be-loved city " The number of this shout, and the be-loved city " The number of this confederated host is represented as the saind of the sea. This same ex-pression is used only in the beriloning of the thir-teenth chapter of Revelations, and there the period of forty- we months, or three years and a half, occurs, which must be the duration of the time during which the dragon and his confederates are to be permitted to com ass the camps of the saints and the beloved city. The close of this period, com-mencing as it did in 1864 is therefore near at hand, and the beloved city. The close of this period, com-mencing as it did in 1864 is therefore near at hand, and the word is on the eve of great events Napo-leon, like Pharach, is raised up as the exponent of this "eve ish principle, that God may show his power in him. The principle of Napo eon's Govern-ment is that of a monarchy based upon the suff ares or the people. This theory is gradually spreading, and on it reconstructed Europe is being e tablished. In this way is the dragon securing the co-opera ion of the nations of the four quarters of the earth, in-cluding Gow and Magog and gathering them toge-ther to battle. The object of this alliance, "the camp of the saints at d the beloved cit.," is the United States of America. Napoleon is even now troubling us mightly on our Southern borders with his Mexican expedition. Some may think it is about to come to an end; but they are deceived. Napoleon will not complete the evacuation in March next. And we premise to remove a goota of them in November of this year, since he has not fulfilled his first pro-mus, we need not count on much of a to flient of the second. Like his prototypes, coming down through all the ares, he always has a lice on his lips. And he toresces before March next the counternece of events which will enable him to retain his posi-tion in Mexico. His influence on this continent will never clase

## SPECIAL NOTICES.

DR. ROLPH LEE HAS ADMINIS TERID NITROUS OXIDE or LAUGHING UAS to thousends with periect success for Dental, surgical, and Medical purposes, and for summemant. Only fury cents per tooth for extracting: no charge for extracting when artificial teeth are ordered. Other, No 226 WEST WASHINGTON SQUARE, below Locust

street. Feventh airest cars pass the coor. Don't be foolish enough to so eisewhere and pay \$2 and \$3 or gas. M B -1 continue to give instructions to the denial profess sin. 10 12 mawins

UNION LEAGUE HOUSE, PHILADELPHIA, December 3, 1968.

THE ANNUAL MEETING OF THE UNION LEAGUE OF PHILADELPHIA

WILL BE HELD AT THE

LEACUE HOUSE,

ON MONDAY, December 10, at 3 O'Clock P. M.

By order of the Board of Directors.

	R,
246 BECRET	ARY

TO ARCHITECTS.

TO ARCHITECTOS FOR NEW BUILD. INGS FOR THE WAR DEPARTMENT AT WASH-INGS FOR THE WAR DEPARTMENT AT WASH-INGTON, D. C.
Architects are invited to prepare plans and specifica-tions and estin ares of cost io new fire proof buildings for the War Department, on the site now occupied by the War Department and adjacent vacant ground, in Washington, D. C.
The buildings required should have a superficial area as large as the site selected will admit of. Photo-straphs of site and all other mormation relating to the subject, will be surplayed for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second, and of \$4000 for the first, of \$2000 for the second and specifications must be sent to the office of the Board of Ordune of the first, of second of the second of the ordune of the first second of the second of the ordune of the first second of the second of the ordune of the second of the office of the Board Ordune of the first second second second and second second second second second second and second secon

1867. The Board will reserve the right to reject any or all plans submitted, should none be deemed suitable for the purpose, as well as to retain any or all of such plans.

By order of the Board, 11 26 Imj Brevet Lieutenant-Coionel, U. S. A., Recorder

# OFFICIAL.

O F F I C I A L. EXAMINATIONS FOR THE NAVY. TO VOLUATELE OFFICERS. NAVY DEPARTMENT, WASHINGTON, D. C. SOVEMBER 20 1886. All persons who have served as volunicer officers in the United States Navy for the term of two years, and vho desire to be examined for nomission to the reprilar vary as provided in the set of congress approved July 25, 1866 will at once make application, addressed to ommodore s. P. Lee, Harttord, connecticut who while of the when to appear These who do not make application prior to the lef of January next, or who do not present tacmedives when anoticed will be considered as having waived their claim for examina-tion Candidates, will, take with them, when stam-moned, their official papers showing their naval record. <u>GlipEON WELLES</u>, <u>11 23fmwim</u> 11 23fmw1m Secretary of the Navy.

CORN EXCHANGE NATIONAL BANK. PHILADELPHIA. October 16, 1868. The Vice-President & the Bank, Alexander Whilden, Feg. having in May last. Li view of a prolonged absence in Europe resigned his position, the Board of Directors to day elected J. W. Torre, Esq., Vica-President, and H. P. Fchetky, Eeq., Cashier, 10 17 ALEXANDER G. CATTELL, President.

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2

He asks his inther to become the execu his own will; he lass hold of death, and brings him to confront his father with all the attendant sorrows of his juture dissoution. Nay, the father might readily infer that he had been wishing and hoping for his death in order to come into po-ses-He asked his fat er to give him the benefits of

death without dying, for where a testament is there

must also be the death of the testator. My impendent brother, a man's ibber'y is the most signatic power he ever possessed. It has filled perdi-tion with hapless victums. God exposiulates 1 ac a f ther; He cr cunvents by His love; He warns and entreats until all motives are exhausted and then He pands a man over to ht will, and will not shut the gates of Faradis: against his departure, but will exc aim as you so, 'My spirit shall not at vays strive with man." 'Give, give,' is ever the language or the apostate, the sinner's litany. Let us not overlook another fact. The father did not try to prevent hum, though his heart yearned for hum. The inter such a pot altogether taken by

The lather was not altogether taken by for him. surprise: for love detects the shadow of turong; love is more watchful than justice; the All seeing eye is located in the periction of love. The tather yields to what its cannot avert without doing vioyields to what the cannot avert without do he vio-lence to the hterts of his son, and sad y divides unto them his iving, as unto the parent pair he divided them their living. And unto Adam He said:--"Thou hast eaten of the tree of which I com manded thee, saving, Thou shat not eat of if. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all he days of tay life." My comps (unds we have entered the wastibule

My young filends, we have entered the vestibule of this parable. non which we have parable, nom which we hope to address you several evenings.

## THE SALVATION OF YOUTH.

A Sermon Delivered at the First Independent Church, Broad and Sansom Streets, by the Rev. John Chambers.] The subject of Mr. Chambers' discourse yesterday afternoon was the question, "How are the young men and lads to be secure i against the evils of life?" The text was taken from the thirteenth chapter of first Corinthiaus, eleventh verse, reading as follows:-

"When I was a hild I spake as a child I understood as s child, i thought as a child; but when I became a man I put away childish things "

I am fully a ware that it is great cruelty and in-justice for us to expect old heads on young shoulders, and look for a child, had, or youth to be a matured man. At the same time, I am just as free to ad mit that it is excess yely inconsistent and ab-urd to find mea nothing but children of a larger growth, and as easily pleased by cova as the little one that plays around the hearthstone. I believe in childhood, youth, and boyhood, and I believe in manhood; I believe that no lad could rise to manhood, either on this confinent or any other confinent, in a bigh, grand, and noble sense of that word, until he is taught according to the teaching contained in the Bib c. The importance of having our lads and our young men under the control and power of religious principles, religious truth, and rengious life, is mostly more important than it is in any power to make manifest to you.

re provas me, is mostly more important than it is in any power to make manifest to you. It is a well-known fact, from your own experience in looking ever the history of the past, be it br ef or extended, large or small, that you find in society matured manhood or womanhood, in nine hundred and ninety-mne cales of a thousand, reauting from the lessons those individuals received in the morn-ing of h.e. The importance, therefore, of right training in abilities example the phraseo ogy of Solemon when he says | Train up a child in the way he should go and when he is old he will not depart from it? Train juit as you do the will not depart from it? Train juit as you do the will not depart from it? It in time it begins to uprout; it ex-j ands, and you catchilly keep guiding it along, and you shaped it. You take good care to lop off elery-thing that does not at it, but would kill or injure them and destroy the full.

them, and destroy the full. <sup>5</sup> olemon us s that phrase to show ut that the mind of mar, wi hitte affections of the heart, are capable of the highest possible culture, and may be callevated in such a way that their developments, the bud, the blossom, the invariant flowers, and the fruit, will be just such as we have reas n to extect. The grand mistakes that have been made and for

mentioner, un su prace all a sub-ol sub-

testimonial to the real alignation of the human heart from God. It is the almost sol tary sin with-out excuse. There are sins that fill with delightthat satisfy desire and that thril and charm. But profanity gratifies no demands of the appente, gives no charm, lends no thr ll of pleasure. It is bold, unsolicited, untempered, gratuitous sin The ex-cuse that it adds to the vigor of speech or to the strength of assertion is a false one. On the contrary, it takes away from the power of langua .e and throw as suspicion of insincerit, or downright 'alsohood over the speech. No man who is gully of profamity shou d use this prayer withou! first repeuting of his s.n. But if the irreverent profane u e of God's name is a grievous sin, how much darker is it when His name is not only not hallowed, but is appealed to in asseveration of a fa schood?

association of a fa selood? We hallow God's name in an appropriate use of the ordinances of his house. In the earlier ag s of the world God erected his tabernace in the family, and the Patriarch was the Priest Outside of those few spo's and within a very limited portion of the carth's surface, the great world rushed by in its sins and sorrows. As the ages rolled away, those places of God's abode with men multiplied and the Church was organized. It is now in the sauctuary that field e-pc on y reveals himsel; and while in particular cares God may come near to the soul elsewhere, jet, in a large experience, we may safely assert tha man learns more of Goo's true character, and receives more of His Spirit in the oul in the ordinances of His house than elsewhere. Hence we fly to the sanc uary in the hour of affliction and trial for con-so ation and support. When David had laid upon the earth for some days and nights, fasting and the earth for some days and hights, fasting and agonizity for the child's hite, and saw by the whis-pering of the servents that he was dead, he arose and washed himsel', and put on his apparet and went up to the sanctuary to worship. God has not special honor upon the sanctuary; there it is that His honor dwelleth. This prayer tends to humble human pride How

This prayer tends to numbe human pride How men encleavor to perpender have and social by works of art, architectule, monuments, incrature, etc., to save their names from ebivion. But God's name s above all and is to be hallowed Man's price is bumb ed not by degrading or depres ating himself, but by the superior glors of God's great name. Hollness only is to be hallowed.

THE LORD'S SUPPER.

A Sermon Delivered in the First Presbyterian Church, Camden, N. J., by the

Rev. V. D. Reed, D. D. Dr. Reed called attention last evening to the

words of our Seviour as recorded in the s xth chapter of the Cospe) by the Evangelist John and the fity-third verse :- " Verily, verily, I say unto you, except ye cat the flesh of the Son of Man, and drink His blood, ye have no life in you."

The human mind in its present state is inclined to two extremes-skephciem and creduity. Both are the legitimate off-pring of a heart at enmity with God, and opposed to the truth of His teaching. There are rome who will receive no religious doc-trine, wha ever evidences may be given of its truth. To such persons overything must be brought within the range of the intellect before they are able to comprehend, though they believe a thousand thing upon other subjects which they do not full; com-prehend. To other minds mysteries have a peculiar charm. Simple truths that are perfectly intelliptile and practicable are rejected, while they choose mys-ticism readily. Statements perfectly absurd and contradictory are adopted without evidence, rolely from a love for the miraculous. There is no evidence that the words of the text referred to the Lord's Supper. Throughout the entire discourse Christ is speaking of Himself in the form of breadb ead of lite-something necessary to the spritual well being of H.s people. He said nothing about this doctrine except here, and nowhere else alluded to it. The doctrine that it applies to the Lord's Support is contrast to reason

to it The doctrine that it applies to the Lord's Support is contrary to reason. The Roman's doctrine implies that the body of Christ is in this, and at the same time in every place, where the Eucliarist is observed. Nothing can be more ubreasonable. It is contrary to the discates of common sense, When Jesus performed the minacle of satisfying the bunger of the thousands of more and women with the five loaves and fished, the multitude did not believe in Him. No one but a bacter sent from God could perform such a miracle as this. "The Jews strove among themasives: ns this. "The Jews strove among themasivo: ' "how can this man give us his flesh to eat," etc.

the all Propagation and the first

ness-as the Biole expresses i'-out into a marvel-lous light It has a spiritual discomment imparted into it, whereby that which was before firmly and shadowy becomes real and substantial. One of the reasons why the Praimist was troubled about his soul was because he looked at the consequence s of transgression-the end of the results of transgress-son. He looked at the violation of the law and the penalty annexed to it. If there is a law, there is a peralty to that law. The very idea of law, natu-rally and necessarily supposes renalty. It is not a law unless there is a penalty. In regard to the penalty that is fixed to ne violation of God's law, we are not able to concerve what its terrible concele expresses i'-out into a marvelwe are not able to conceive what its terrible concequences a e. What is death? It was something that was super-

What is death? It was something that was super-induced by tratsgression Ad in was created mate-rial as well as immaterial. Doth reached both natures; the penalty was brought against both natures. Will be Evelowed to the influence of the great fempter, she trampled down the law of God and the very moment she stretched forth her hand to take the trut that moment there was death God and the very moment she stretched forth her hand to take the finit, that moment there was death to the rowl. She became spiritually dead and alienated from the love of God, through the evil that was in her, and because of the blindness that was in her heart. We conceive that the feeling of t e Paalmist, when he stoke in the words of the text was analigous to that which you would reel if you way a poor blind man waiking onward be-

ond your reach to a precipice. There is a dark, terrible, almost fathomless gulf, nto which he will precipitate himself. You shout, but he hears you not. He walks steadly terward, with his staff in his hand, until you see him stand-ing at the very edge, and at last his foot is lifted up; he makes a step and disappears into the fathomless gu f. Something analogous to this is where the Pealmist saw a sinner standing with the lamp of God in his hand walk right into the gulf of eternal perdition. No wonder that he excla med. "Horror hath taken hold upon ne because of the wicked that forsake Thy faw."

that forsake Thy law." Is there any dec are ion in this blessed book in regard to the inflic ion of punishment? You cannot turn to a single page is the O d or New Testament Scriptures that will not tell you there is punishment to be inflicted upon the singer. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Do you want anything plainer than tha ? It falls from the line of Elernal truth 'Know ve not." Truth 'Know ye not," says the Apostle, "that the nur phteous shall not inberit the kingdom of God?" We need not detain you may longer on this question. Any one here who looks into the page of histor. Any one here who looks into the page of histor-cennot doubt for a single moment, that God has inreatened. The question now comes up. Will God fulfi these threatenings? I see no avenue of escape in this regard. If God does not fulfil H's threaten-ings, I have no guarantee that He will fulfil His pro-mises. In conclusion, he urged his heaters to panse not, to delay not, and fo tarr not, but to take the high road that leads from Babylon to Jerusalem Escape to your his for the avenue of blood is lowd "cape for your life, for the avenger of blood is just behind you.

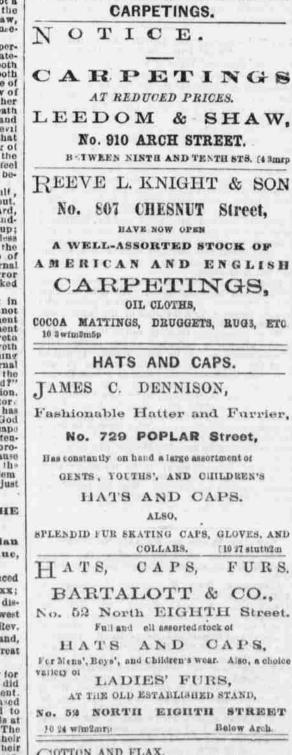
## NAPOLEON III, THE DRAGON OF THE APOCALYPSE.

A Discourse Delivered at the Moravian Chapel, Sixth Street and Ghard Avenue. by the Rev. H. S. Hoffman. In the daily pape s of Saturday it was announced

that the sul ject of "The Devil of Revelations xx; who and what he is," would be the subject of discussion on Sunday evening, at the hall southwest corner of Sixth screet and Girard avenue. The Rev. H. S. Hoffm n officiated on the occasion, and, without taking any particular text, dwe't at great

length upon the subject announced. He thought there was an imperative necessity for discussing the fulfilment of prophery, and he did not engage in it merely for the safe of amusement not charage in it merely for the sake of amusement. The people, generally, were not very much pleased when the plain and simple trait was preached to them. The type of Christian its which prevails at the oresent day rests upon mere traditions. The people, when asked for the foundal in of their faith, go back and quote what was said by their forefaithers, no matter how faise it may have been. But this traditionary state of Christianity is now sc on to pass away. The judgment is not an event to which we can look for vard in the distance. Its fold envelops us even now We are now standing before the judgment seat of Christ The asge did not say, "The hour of his judgment will come some

never cease until the end of the Gentile power. But this must soon come to pass, as the fort itwo months are nearly expired, and then will come the final cata troi he, when these confederated powers shall be overthrown, and the Devil, which has so long deceived them, consigned to terrible torments.



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