# TALMAGE. REV DR. The Brooklyn Divine's Sunday

#### Sermon.

### Subject : "The New Tabernacle."

TEXT: "What mean ye by these stanes?" -Joshua iv., 6.

The Jordan, like the Mississippi, has bluff in the one side and flats on the other. Here and there a sycamore shadows it. Here and there a willow dives into it. It was only a little over waist acep in December as I waded through it, but in the months of April and May toe shows on Mount Lebanon thaw and flow down into the valley, and then the Jor-dan overflows its banks. Then it is wide, deep, raging and impetuous. At this season of the year I hear the tramp of forty thousand armed men coming down to cross the river. You say, why do they not go up nearer the rise of the river at the old camel nearer the rise of the river at the old camel ford? Ah! my friends, it is because it is not safe to go around when the Lord tells us to go ahead. The Israelites had been going around forty years, and they had enough of it. I do not know how it is with you, my hrethren, but I have always got into trouble when I went around, but always got into safety when I went ahead.

There spreads out the Jordan, a raging torrent, much of it snow water just come down from the mountain top; and i see some of the Israelites shivering at the idea of plunging in, and one soldier says to his com-rade, "Joseph, can you swim?" And another says: "If we get across the stream we will get there with wet clothes and with damaged armor, and the Canaanites will slash us to pieces with their swords before we get up the other bank." But it is no time to halt. The

great host marches on. The pricests carrying the ark go ahead, the people follow. I hear the tramp of the great multitude. The priests have now come within a stone's throw of the water. Yet still there is no abatement of the flood. Now they have come within four or five feet of the stream; but there is no abatement of the stream; but there is no abatement of the flood. Bad prospect! It seems as if these Israelites that crossed the desert are now go-ing to be drowned in sight of Canaan. But "Forward!" is the cry. The command rings all along the line of the host. "Forward!" Now the priests have come within one step of the river. This time they lift their feet from the solid ground and put them down into the regime stream. No scoper are their into the raging stream. No sooner are their feet there than Jorian flies.

On the right hand God piles up a great mountain of floods; on the left the water flows off toward the sea. The great river for hours halts and rears. The back waters, not being able to flow over the passing Is-malites, pile wave on wave until perhaps a sea bird would find some difficulty in scaling the water cliff. Now the priests and all the people have gone over on dry land. The water on the left hand side by this time has reached the sea; and now that the miracu-lous passage has been made, stand back and see this stupendous pile of waters leap. God takes His hand from that walls of floods, and

like a hundred cataracts they plunge and roar in thunderous triumph to the sea. How are they to celebrate this passage? Shall it be with music? I suppose the trumpets and cymbals were all worn out before this. Shall it be with banners waving? On, no; they are all faded and torn. Joshua cries out, "I will tell you how to celebrate this-build a monument here to commenso-rate the event," and every priest puts a heavy stone on his shoulder and marches out this monument, and cried out one to another, in fulfiliment of the prophecy of the text, "What meant ye by these stones?" Biessed be God, He did not leave our church

in the wilderness! We have been wandering about for a year and a half worshiping in

ter my lips shall utter in this church their last message, these lips of stone will tell of the Law, and the Sacrifice, and the Gospel. This day I present them to the church and to all who shall gaze upon them. Thus yon have my answer to the question, "What mean you by these stones?" But you cannot divert me from the ques-tion of the text as I first put it. I have in-terproted these four memorials on my right

terpreted these four memorials on my right hand, but there are hundreds of stones in these surrounding walls and underneath us, in the foundations, and rising above us in the towers. The quarries of this and transatlantic countries at the call of crowbar and hisel have contributed toward this structure.

chield have contributed toward this structure. "What mean ye by these stones." You mean among other things that they shall be an earthly residence for Christ. Christ did not have much of a kome when He was here. Who and where is that child crying? It is Jesus, born in an outbouse. Where is that hard breathing? It is Jesus, asleep on a rock. Who is that in the back part of a fisbing smack, with a sailor's rough overceat thrown over Hin? It is Jesus, the worn out voyager. O, Jesus! is it not time that Thou hadst a home? We give Thee this. Thou didst give it to us first, but we give it back to Thee. It is too good for us, but not half good enough for Thee. Oh! come in and take the best seat here. Waik up and down all these alsies. Speak through these organ pipes. Throw peak through these organ pipes. Throw hine arm over us in these arches. In the flaming of these brackets of fire speak to us, saying, "I am the light of the world." O King! make this thine audience chamber. Here proclaim rightsousness and make treatics. We clap our hands, we uncover our heads, we lift our ensigns, we cry with multitudinous acclamation until the place rings and the heavens liston, "O King! live

orever!" Is it not time that He who was born in a stranger's house and buried in a stranger's grave should have an earthly house? Come in, O Jesus! not the corpse of a buried Christ, but a radiant and trumphant Jesus, con-

queror of earth and heaven and hell. He lives, all g'ory to His name, He lives, my Jesus, still the same, Oh, the sweet joy this sentence gives-I know that my Redowner lives.

Blessed be His glorious name forever!

Again, if any one asks the question of the text, "What mean ye by these stones?" the reply is we mean the communion of saints. Do you know that there is not a single denomination of Christians in Brooklyn that has not contributed something toward the building of this house? And if ever, stand-ing in this place, there shall be a man who shall try by anything he says to stir up bit-terness between different denominations of terness between different denominations of Christians, may his tongue falter, and his cheek blanch, and his heart stop! My friends, if there is any church on earth where there is a mingling of all denomina-tions it is our church. I just wish that John Calvin and Arminius, if they were not too busy, would come out on the battlements and you us and see us.

Sometimes in our prayer meetings I have heard brethren use the phrases of a beautiful liturgy, and we know where they come from; and in the same prayer meetings I have heard brethren made audible ejaculation, "Amen ?" "Praise ye the Lord !" and we did not have to guess twice where they came from. When a man knocks at our church foor, if he comes from a sect where they will not give him a certificate, we say: "Come in by confession of faith." While Adoniram Judson, the Baptist, and John Wesley, the Methodist, and John Knox, the glorious old Scotch Presbyterian, are sink-ing hands in heaven, all churches on earth can afford to come into close communicacan afford to come into close communica and drops that stone in the divinely appointed place. I see the pile growing in height, in breadth, in significance; and, in after years, men went by that spot and saw this monument, and cried out one to another "One Lord, one faith, one baptism setts regiment. Now, let all those who are for Christ and stand on the same side go shoulder to shoulder, and this church, instead I saw a little child once, in its dying hour, put one arm around its father's neck and the other arm around its mother's neck and sons will stand very near to each other al-The dying tion of Christians, and the other arm around

bring them close down to its dying lips and give a last kiss. Oh, I said, those two perways after such an interlocking. The dyin Christ puts one arm around this denomina that denomination of Christians, and the other arm around that denomination of Christians, and He brings them down to His dying lips while He gives them this parting kiss: "My peace I leave with you. My peace I give unto you.

souls. My friends, do not make the blunder of the ship carpenters in Nosh's time, who helped to build the ark, but did not get into it. God forbid that you who have been so generous in building this church should not get under its influences. "Come thou and all thy house into the ark." Do you think a man is safe ont of Christ? Not one day, not one hour, not one minute, not one second. Three or four years ago, you remember, a rail train broke down a bridge on the way to Albany, and after the catastrophe they were looking around among the timbers of the crushed bridge and the fallen train and found the conductor. He was dying, and had only strength to say one thing, and that was, "Hoist the flag for the next train." So thero come to a to might from the startal word come to us to-aight, from the eternal word, voices of God, voices of angels, voices of de-parted spirits, crying: "Lift the warning. Blow the transpet. Give the alarm, Hoist the flag for the next train." Blow the trampet. Give the flag for the next train.' Oh, that to-night my Lord Jesus would sweep His arm around the great audience and

take you all to His holy heart. You will never see no good a time for personal conse-cration as now. "What mean ye by these stones!" We mean your redemption from sin and death and hell by the power of an

well, the Brooklyn Tabernacle is crected hgain. We came here to night not to dedi-Well, the Brooklyn Tabernacle is erected ingain. We came here to-night not to dedi-cate it. That was done this morning. To-night we dedicate ourselves. In the  $E_{j-s}$ -copal and Methodist churches they have a railing around the altar, and the people come and kneel down at that railing and get the sacramental blessing. Weil, my friends, it would take more than a night to gather you in circles around this altar. Then just bow where you are for the blessing. Aged men, tais is the last church that you will ever jedicate. May the God who conforted Jacob the Patriarch, and Paul the aged, panke this house to you the gate of heaven; inake this house to you the gate of heaven; inake this house to you the gate of heaven; ind when, in your old days, you put on your spectacles to read the hymn or the Scripture lesson, may you get preparation for that and where you shall no more see through a glass darkly. May the warm sunshine of heaven that the snow of your fortheads! heaven thaw the snow off your foreheads! Men in middle life, do you know that this is

the place where you are going to get your fatigues rosted and your sorrows appeased and your souls saved? Do you know that at this altar your sons and daughters will take upon themselves the vows of the Christian and from this place you will carry out, some of you, your practons dead? Between this paptismal font and this communion table you will have some of the tenderest of life's ex-periences. God bless you, old and young and aniddle aged. The money you have given to this church to-day will be, I hope, the best financial investment you have ever made. Your worldly investments may depend upon the whins of the money market, or the hom-esty of husiness associates, but the money esty of business associates, but the money you have given to the house of the Lord shall yield you large percentage, and declare ster-hal dividends long after the noonday sun thall have shall have gone out like a spark from smitten anvil and all the stars are dead.

## The Zuni Game of the Kicked Stick.

All 15 now ready; each rider has his favorite side, an old priest rides in advance and sprinkles sacred meal over the course, the starters kick the sticks, and the wildest excitement prevails. As each racer left his home he put into his mouth two shell beads-the one he drops as a sacrifice as he starts, the other when he has covered about one-half the course. The stick is tossed rather than kicked. and a good racer will toss it from eighty to one hundred feet. Over the heads of the runners it goes and falls beyond the first man. He simply points to where it lights, and runs on. The next man tries to kick it, but should he fail to get alone, although this has much to do with it. The stick can in no case be touched

Subdued.

A writer of "Our Four-Foote Friends" relates that a farmer had bull so fierce that he was kept con stantly chained by a ring in his nose He seemed to have a particular an tipathy against the farmer's brother who had possibly irritated him on som occasion, and never saw him approac his shed without beginning to bellow and paw the ground.

> One day there occurred a terribl thunder-storm. It hailed violently, and the thunder and lightning were almost incessant. The bull meanwhile was exposed in an open shed, from which he could be heard bellowing with terror. The farmer proposed that one of the laborers should go and remove him into the shelter of the barn, but no one of them was willing to face the storm, and finally the farmer's brother volunteered to undertake the task, facing at once the double danger

of the lightning and the bull. He put on his great-coat and ventured into the yard. The bull was trembling with fear, the gristle of his nose nearly torn through by the struggles to get free, but as the man approached he became quiet. Fear had disarmed him of his ferocity, and he suffered himself to be untied and led into the

The next morning, as the man was crossing the yard, he remarked that the bull no longer saluted him with his accustomed bellow. It struck him that possibly the animal might remember his kindness\* of the night before. He accordingly ventured to approach him, and found that now, so far from showing any dislike, the animal evidently enjoyed his presence, bending his head forward with the utmost gentleness while the man rubbed his cars.

From that day the bull continued a. gentle as a lamb, suffering his former enemy to play all manner of tricks which no one else on the farm would have dared to attempt, and seeming

The native orators of New Zealand agree with Demosthenes that "action" is the first, the second, and the third characteristic of eloquence. A short time after Bishop Selwyn settled in New Zealand it became necessary to remove the Episcopal residence and of having a sprinkling of the divine blessing, go clear under the wave in one glorious im-mertion in the name of the Father and of the Son and of the Holy Ghost. I will turn your feasts in mourning takes it. The race is not to the swift alone, although this has much to do with Network in the solution of the former alone, although this has much to do with alone, although the alone to the alone place opposed the removal, and one market day there was a great deal of speech-making on the subject in front of the bishop's house. A powerful Maori orator opened the debate, his audience being seated on either side of the path leading to the residence. Dressed in a handsome native mat, and holding a spear in his hand, the orator began by trotting slowly up and down the path. He began each sentence with a run through a given space, and ended it just as he finished his run back. Growing warmer and warmer, he

	SUNDAY SCHOOL LESSON.
đ	SUNDAY, MAY 10, 183
8	Israel's Overtnrow Foretold.
-	e
8.	LESSON TEXT.
<b>k-</b>	(Amos 8 : 1-14. Memory verses: 11-1a
r,	
10	LESSON PLAN.
h	TOPIC OF THE QUARTER: Sinn
w	and Serving.
le	GOLDEN TEXT FOR THE QUART Godliness is profitable unto all thin

things. -1 Tim. 4 : 8.

LESSON TOPIC : Coming Doom Foretold. 1. Symbolic Warning, vs.

LESSON OUTLINE:	2. Pungent Appeal, v 4-3.	Appeal, vs	
	3. Hopeless Doom, v 9-14.	8.	
GOLDEN TEXT:	Whoseever hath no	t,	

from him shall be taken even that which he seemeth to have.-Luke 8:18,

## DAILY HOME READINGS :

M.-Amos 8 : 1-14. Israel's overthrow foretold. T.-Amos 7 : 1-17. The visions of Amos. W .- Amos 9: 1-15. Desolation and restoration. T.-Psa. 37:1-20. The wicked and the righteous. F.-Psa. 37 : 21-40. The wicked and the righteous.

S .-- Isa. 58 : 1-14. What God ac-

cepts. S.-Heb. 10: 19-39. Faithfulness urged.

#### LESSON ANALYSIS.

I. SYMBOLIC WARNING. I. The Basket of Fruit:

Behold, a basket of summer fruit

Behold, three baskets .... were on my head (Gen. 40 : 16).

Upon thy summer fruits ... the battle

shout is fallen (Isa. 16 : 9). Behold, two baskets of figs set before

the temple (Jer. 24:1). I am as when they have gathered the summer fruits (Micah 7 : 1).

II. The End at Hand:

The end is come upon my people Israel (2).

I will lay it waste (Isa. 5:6). The harvest is past, the summer is end-

ed (Jer. 8 : 20). An end: the end is come (Ezek. 7:2). Then shall the end come (Matt. 24: 14). III. Songs Changed to Howlings:

The songs of the temple shall be howlings (3).

Howl ye; for the day of the Lord is at hand (Isa. 13: 6).

All the inhabitants .... shall howl (Jer. 47 : 2). I will turn your feasts in mourning

1. "Thus the Lord God shewed me."

wickedness (Prov. 11:5). He....shall suddenly be broken, and that without remedy (Prov. 29:1). It fell; and great was the fail thereof (Matt. 7:27). It is a fearful thing to fall into the hands of the living God (Heb. 10:31). 1. "I will cause the sun to go down at noon." (1) Sunshine; (2) Sin; (3) Darkness.-(1) Light from the Lord; (2) Darkness from the Lord. 2. "I will bring up sackcloth npon all loins." (1) Sackcloth an emblem of mourning, (2( Sin a source of mourning. 3. "A famine....of hearing the words of the Lord." (1) Food for the soul; (2) Famine for the soul.

They shall fail and never rise up

The wicked shall fall by his own

III. The Fatal Fall:

again (14).

, 1891,

inning

ARTER:

## LESSON BIBLE READING.

PENALTIES IN THIS LIFE.

Sickness (Lev. 26: 15, 16; Psa. 78:

Famine (Lev. 26:19, 20; Psa. 107:

Wild beasts (Lev. 26:22; 2 Kings 17:25)

War (Lev. 26 : 25; Jer. 6 : 4). Captivity (Lev. 26: 33; Neh. 9: 27). Fears (Lev. 26: 36, 37; Job 18: 11). Distress (Isa. 8:22; Zeph. 1:15). Destruction (Prov. 29:1; Psa. 94:

## LESSON SURROUNDINGS.

IRTERVENING EVENTS .- The rebuke of the sins of Israel is continued, but in the form of symbols (Amos 7: 1-9; 8:1 to 9:10). In Amos. 7: 10-17 there is an account of the contention with Amaziah, the priest at Beth-el. The symbols are five in number, the lesson forms the fourth. The book closes with a promise of restoration.

PLACE. - It is probable that the visions of chapters 8 and 9 were given at Tekos, after the return of the prophet from Beth-el; but this is not certain. All the local a'lusions in the lesson are to well-known places.

TIME .--- Amos seems to have exercised the office of a prophet for but a short time; hence the interval between this lesson and the last was doubtless a brief one. The approximate date is B. C. 787,-or 752, if Dayis is correct in his theory of the chronology of this period.

INCIDENTS. — The vision of a basket of summer fruit (v. 1), and its signifi-cance as a symbol of speedy judgment (vs. 2, 3). The address to the dishonest Israelites, and the recompense of their doings (vs. 4-8). A further, mainly figurative, description of the desolation of Israel (vs. 9, 10). The failure to find God described as a raging thirst (vs. 11-13); the final fall of the idolaters (v. 14).

#### Mr. Grady's Literary Methods:

Mr. Grady's literary methods were peculiar. A gentleman who recently visited him wrote soon afterwards this description: "Grady's literary meth-(1) A divine teacher; (2) A willing od is unique, in fact it would be beorder mentally, and then rattles the whole thing off to his stenographer, rarely committing a single error. While under the influence of an idea which he is putting through the literary process he is utterly oblivious to his surroundings. Sometimes the fit strikes him under peculiar circumstances, but the people of Atlanta are rather proud of this weakness than otherwise. Mr. Grady's secretary, Mr. Halliday, accompanies him everywhere. That now famous editorial which completely changed the attitude of the Constitution upon the tarriff question was dictated upon the steps of a Whitehall street-car which he had unconsciously signalled. It is jokingly related that the car was full at the time, and that one of the passengers who dared to murmur at the stoppage was threadened with bodily injury if he opened his mouth. It is told of Senator Edmunds, of Vermont, apropos of his recent visit to Atlanta, that a crowd had gathered on one of the principal thoroughfares and traffic was temporarily blockaded. The sad-eyed Sena-1. "Rear this." (1) A summons to tor asked his colored driver what the the wayward; (2) An appeal from matter was. I spects it Mistah Grady, sah, he got one of his thinkin' spells 2. "When will the new moon be agin,' he said, as he turned the horses' gone?" (1) Restraintacknowledged; heads into an adjoining street. This is only a sample of the stories told at BRINGING California fruits to the eastern markets is rapidly becoming a vast industry. In 1886 but one carload was sent to Boston. Last year, however, nearly 100 carloads were sent, and this year it is expected this number will be more than doubled. The apricots, peaches, pears and plums come here in June and July, fully six weeks in advance of the native fruits. It is the opinion of the fruit journals We look for light, but behold darkness in California that the harvest this season will be enormous, and that the A famine.... of hearing the words of crop will be much finer in quality and the fruit larger in size than ever be-

barn.

always to take pleasure in his company Maori Oratory.

Academy of Music, New York. And some thought we would never reach the promised land. Some said we had better take this route and others that. Some said we had better go back, and some said there were sons of Anak in the way that would eat us up, and before the smoke had cleared away n the sky after our tabernacle had been consumed, people stood on the very site of the place and said: "This church will never again be built." We came down to the bank Jordan; we looke off upon the waters. Some of the sympatic, "at was expressed turned out to be snow water melted from the top of Lebanon. Some said: "You had bet-ter not go in; you will get your feet wet." But we waded in, pastor and people, farther and farther, and in some way, the Lord only throws how we get themach, and to side t knows how, we got through; and to night I go all around about this great house, erected by your prayers and sympathies and sacri-fices, and cry out in the words of my texts

'What mean ye by these stones?" It is an outrage to build a house like this, so vast and so magnificent, unless there ba some tremendous reasons for doing it; and so, my friends, I pursue you to-night with, the question of my text, and I demand of. these trustees and of these elders and of all who have contributed in the building of this But before I get your answer to my question you interrupt me sed point to the memorial wall at the side of the pulpit, and say, "Ex-plain that unusual group of memorials, What mean you by those stones?" By permission of the people of my beloved charge I mean heat in people of my beloved charge I recently visited the Holy Lands, and having in mind by day and night during my ab-sence this rising house of prayer, I bethought myself, "What can I do to make that place dignificant and elocitous?" significant and glorious?"

On the morning of December the 3d we were at the foot of the most sacred mountain of all the earth, Mount Calvary. There is no more doubt of the locality than of Mount Washington or Mount Blanc. On the Mount Washington or Mount Blanc. On the bluff of this mountain, which is the shape of the human skull, and so called in the Bible, "The place of the skull," there is room for three crosses. There I saw a stone so sug-gestive I rolled it down the hill and trans-ported it. It is at the top of this wall, a while stone with crimeon years running white stone, with crimson veins running through it—the white typical of purity the crimson suggestive of the blood that paid the price of our redemption. We place it at the top of the memoriai wall, for above all in this church for all time, in account and in this church for all time, in sermon and song and prayer, shall be the escraftee of Mount Cavalry. Look at it. That stone was one of the rocks rent at the crucifixion. That heard the cry, "It is finished." Was ever any church on earth honored with such

Beneath it are two tables of stone which Beneath it are two tables of stone which I had brought from Mount Sinai where the law was given. Three camels were three weeks crossing the desert to fetch them. When at Cairo, Egypf, I proposed to the Christian Arab that he bring one stone from Mount Sinai, he said, "We can easier bring two rocks than one, for one must balance them on the back of the camel," and I did not think until the day of their arrival how much more suggestive would be the two, be-cause the law was written on two tablets of stone. Those stones marked with the words stone. Those stones marked with the words "Mount Sinai" feit the earthquake that shook the mountains when the law was given. The lower stone of the wail is from Mars Hill, the place where Paul stood when he preached that famous sermon on the brotherhood of the human race, declaring "God hath made of one blood all nations." Since Lord Elgin took the famous statuary

Since Lord Elgin took the famous statuary from the Acropolia, the hill adjoining Mars Hill, the Greek Government makes it impos-sible to transport to other lands any antiq-nities, and armed soldiers guard not only the Acropolia, but Mars Hill. That stone I obtained by special permission from the Queen of Greece, a most gracious and bril-liant woman, who received us as though we had been old acquaintances, and through Mr. Tricoupis, the Prime Minister of Greece, and Mr. Spowden, our American Minister and Mr. Snowden, our American Minister of Greece, Plenipotentiary, Dr. Manatt, our Amer-fican Consul, that suggestive tablet was sawed from the pulpit of rock on which Paul preached. Now you understand why we have marked it "The Gospel." Long afHow swift the heavenly course they rnn, Whose hearts and faith and hopes are one.

I heard a Baptist minister once say that he thought in the millennium it would be all one great Baptist church; and I heard a Methodist minister say that he thought in the great millennial day it would be all one great Methodist church; and I have known a Presbyterian minister who thought that in the millennial day it would be all one great Presbyterian church. Now I think they are all mistaken. I think the miliennial church will be a composite church; and just as you may take the best parts of five or six tunes, and under the skil-ful hands of Handel, Mozart or Beethoven ntwine them into one grand and overpowerly.

ing symphony, so, I suppose, in the latter days of the world, God will take the best parts of all denominations of Christians, and weave them into one great ecclesiastical harmony, broad as the earth and high as the harmony, broach as will be the church of the future. Or, as mosaic is made of jasper and future. agate and many precious stones comented together-mosaic a thousand feet square in St. Mark's, or mosaic hoisted in coloseal seraphim in St. Sophia's-so I suppose God will make, after a while, one great of all creeds, and all faiths, and all Christian sentiments, the anythest and the jasper, and the chalcedony of all different experiences and belief, cemeted side by side in the great. and belief, centered side by side in the great, mosaic of the ages: and while the nations look upon the columns and architraves of the stupendous church of the future, and cry out, "What mean ye by these stones!" there shall be innumerable voices to re-spond, "We mean the Lord God omnipotent microsith"

Still further, you mean by these stones the salvation of the people. We did not build this church for mere worldly reforms, or for an educational institution, or as a platform on which to read essays and philosophical disquisitions, but a place for the tremendous work of soul saving. Oh, I had rather be the means in this church of having one soul prepared for a joyful eternity than five thousand souls prepared for mere worldly success. All churches are in two classes, all communities in two classes, all the race in two classes—believers and unbelievers. To augment the number of the one and subtract from the number of the other we built this augment the number of the one and subtract from the number of the other we built this church, and toward that supreme and eter-nal idea we dedicate all our sermons, all our songs, all our prayers, all our Subbath hand-shakings. We want to throw defection into the smeary's ranks. We want to make them either surrender unconditionally to Christ or else fly in front, scattering the way with canteens, blankets and kunpacks. We want to popularize Christ. We would like to tell the story of His love here until men would feel that they had rather die than live another hour without His sympathy and love and meroy. We want to rouse up an enthusiasm for Him greater than was felt for Nathaniel Lyon when he rode along the ranks; greater than was expressed for Napoleon when he stepped ashore from Elba. We really believe in this place Christ will enact the same scenes that were enacted by Him when He landed in the origin, and there will be such an opening of blind eyes and unstop-ping of deaf ears and casting out of un-item spirits—such silencing bestormed Genness-rets asshall make this house memorable five hundred years after you and I are dead and for outer. On now friends we want but one

revises that make this nouse memorable five hundred years after you and I are dead and forgotten. Oh, my friends, we want but one revival in this church, that beginning now and running on to the day when the chisel of time, that brings down even St. Paul's and the Pyramids, shall bring this house into the deat

Oh, that this day of dedication might be has so far had much effect upon the over-the day of emancipation of all imprisoned powering smell."-New York Recorder.

with anything but the foot, and should it fall into a cactus bush, a prairie-dog hole, or an arroyo, much valuable time is lost in getting it out. Not infrequentia it happens that one side will be several miles in advance of the other when the stick falls into some unnoticed hole. The wild and frenzied yelling which takes place as those who were behind come up and pass can only be imagined and no

described. So skill in tossing it plays a prominent part. On, on they go to the southern hills, east to Ta-ai-yal-lo-ne, north to the mesas, follow these west for miles, then to the southern hills, and back again to the starting point. The distance traversed is nearly twenty-five miles and they pass over it in about two hours. Racing is indulged in by the excited horsemen as they approach the goal, and it is not unusual to see a pony drop over dead from exhaustion as they near the village .- Popular Science Month-

#### Submarine Telegraphy.

The submarine telegraph system of the world is one of the wonders of modern achievements. It holds the globe in a network of cables, and has made its remotest distances responsive to the influences of civilization. There are no leas than 120,070 nautical miles of cable soaking to-day in salt water and transmitting intelligence under the bellies of ocean fishes. Government administrations own 12,524 miles, while 107,546 are the property of private companies. The cost of these cables approximates \$200,000,000. No less than eleven cables are soused in North Atlantic brine, and all laid since 1870, the total length of cables, including coast connections, being more than 30,000 miles.

The Eastern Telegraph Company covers the ground from England to India, and comprises 21,860 miles of cable, to which is an Eastern extension that exploits 12,-058 miles more. West African cables have been laid from Cadiz to Cape Town, and the Dark Continent is in telegraphic touch with the centers of civilization. No less than 17,000 miles of cable were necessary to make this connection that gives the trader in Africa a daily notice of the markets of the world and keeps the colonists on the Orange Biver posted on the events transpiring along the Ganges, the Thames and the Mississippi. The benefits of this world-encircling

system cannot be easily overstated, and it is a magnificent tribute to the service and progress of electric science .- San Francisco Examiner.

# Musk From Coal Oil.

"I have invented a process for distilla hundred time more powerful than the ed more than he is liked. natural essence. Let me show you"and he uncorked a little bottle and sprinkled its contents over the deaks. ting remarks, cool self-complacency This was a week ago, and the Patent and evident mild contempt for the muskrats ever since. The whole build- made him regarded more as one to besng is scented, and no amount of airing ware of than one to like has so far had much effect upon the over-

rushed backward and forward, leaped from the ground, slapped his thigh. shouted, and waved his spear. Λ stranger, ignorant of the language, would have thought that the orator was breathing out death and destruction; but he was simply urging the bishop to stay at Waimate. Two missionaries who had been long in the land replied to the Maori orator. One, a stout, old-fashioned English

clergyman, with a broad-brimmed hat and spectacles, adopted the Maori action so far as to march up and down the path with a spear in his hand. His "action" elicited shouts of applause. His brother, taking a spear, marked ont a large space on the gravel walk,

divided it into three parts and then It is appointed unto men once to asked whether it was not fair that the (Heb. 9:27). bishop should live in the middle of the diocese, instead of at one end. Convinced by the marked-out space, the people exclaimed, "It is just!"

### **Ponderous** Tom Reed.

Mr. Reed, the largest man physically and intellectually on the Republican side of the House this session, is indeed "a whale," says the Pittsburg Post. He is over six feet high and very stout.

When he walks it is with a rolling though active gait, but it is no exaggeration to say that the floors of the Shoreham oscillate when he treads across them. He has a light complexion, a par-

tially bald head, a straggling brindle moustache and a cold, cynical drawl ing musk from coal oil," said a visitor to in his speech. Mr. Reed's ability is the Patent Office in Washington. "It is anquestioned, but he is probably fear

He is naturally sarcastic. His cut-Office clerks have been smelling like great majority of his confreres have

2. "The end is come upon my people youd most men. He goes to the win-Israel." A people (1) Favored of dow, stares at a brick house or a cot-the Lord; (2) Rebellious against the Lord; (2) Doomed by the Lord ton compress for an hour or two, puts the Lord: (3) Doomed by the Lord. 3. "The songs of the temple shall be howlings in that day." (1) Songs silenced; (2) Howlings begun.

# II. PUNGENT APPEAL.

## I. Called to Listen: Hear this, O ye that would swallow

up the needy (4). Hear, my sons, the instruction of

father (Prov. 4:1). Hear, and your soul shall live (Isa. 55 : 3).

This is my beloved Son; .... hear ye him (Matt. 17 : 5).

They have Moses and the prophets; let them hear them (Luke 16 : 29). II. Observed of God:

Snrely I will never forget any of their works (7).

Thou art a God that seeth (Gen. 16:13). God shall bring every work into judgment (Eccl. 12 : 14).

Now will be remember their iniquity (Hos. 8; 13).

There is nothing ... hid, that shall not be know (Luke 12 : 2).

III. Hasting to Sorrow:

Shall not the land tremble for this, and every one mourn? (8.)

Behold the days approach that thou must die (Deut. 31 : 14).

As the Lord liveth the Lord shall smite him (1 Sam. 26 : 10).

He seeth that his day is coming (Psa. 37 : 13).

- - the Lord-(1) Instruction ready; (2) Attention demanded.

(2) Release desired; (3) Iniquity planned. "Surely I will never forget any of Grady's expense."

their works." (1) Jehovah's complete supervision; (2) Jehovah's unfailing memory.--(1) God's su-pervision of man; (2) Man's responsibility to God.

III. HOPELESS DOOM.

I. The Darkened Sun:

I will cause the sun to go down at noon (9).

They meet with darkness in the day. time (Job. 5:14).

The way of the wicked is as darkness (Prov. 4 : 19). The sut shall be darkeaed in his going forth (lsa. 13 : 10).

Isa, 59 : 9),

II. The Absent Word.

the Lord (11). The word of the Lord was precious in fore.

those days (1 Sarp. 3: 1). There is no more any prophet (Psa. 74 : 91.

The law shall perish from the priest

(Rom. 10 : 14).

When the face of the small boy has set look it is evidence that mischief (Ezek. 7: 26). Howshall they hear without a preacher? about to be hatched.—Binghamten tepublican.