

THREE TABERNACLES.

Talmage's Last Sermon Celebrates the Building of the Last.

THE CROWNING MATERIAL EVENT

Of a Long and Eventful Pastorate of a Live American Church.

THE BIBLE STILL THE DRAWING CARD

[SPECIAL TELEGRAM TO THE DISPATCH.]

Brooklyn, April 3.—This is a festival day at the Tabernacle. Dr. Talmage is celebrating the 23d anniversary of his settlement in Brooklyn. In white flowers embedded in green at the back of the pulpit stood the inscription, "1869 and 1892." Dr. Talmage's subject was, "The Three Tabernacles; a story of trials and triumphs," and his text, Luke 9: 33, "Let us make three tabernacles."

Our Arab ponies were almost dead with fatigue, as, in December, 1889, I rode near the foot of Mount Hermon in the Holy Land, the mountain called by one "a mountain of ice" by another "a glittering drossplate of ice" by another "the Mother of Palestine." Its top has an almost unearthly brilliancy. But, what must it have been in the time of its first refer.

Peter and James were on that mountain top with Jesus, when, suddenly, Christ's face took on the glow of the non-day sun, and Moses and Elijah, who had been dead for centuries, came out from the heavenly world and talked with our Saviour. What an overwhelming three Moses, representing the law, Elijah, representing the prophets, and Christ, representing the world, impetuous Peter was so wrought upon by the presence of this wondrous three, that, without waiting for time to consider how prepared he was for the proposition, he cried out: "Let us make three tabernacles; one for Thee, one for Moses and one for Elijah."

Three Tabernacles Built in Brooklyn.

And, yet, that is not the congregation here has been called to do and has done. The first Brooklyn Tabernacle was dedicated in 1870 and destroyed by fire in 1872. The second Brooklyn Tabernacle was dedicated in 1874 and destroyed by fire in 1876. The third Brooklyn Tabernacle was dedicated in April, 1891, and in that we are worshipping to-day.

We have been unjustly criticized for people who did not know the facts, sometimes for putting so much money in church buildings and sometimes for not giving as much as we ought to this or that denominational project, and no explanation has yet been made. Before I get through with this sermon I shall show that no church ever conquered more magnificently, and that no church ever converted more souls, and that no membership ever had in it more heroes and heroines than this Brooklyn Tabernacle, and I mean to leave it known that any individual or religious newspaper or secular newspaper that has dared to cast reflection on this church's fidelity and generosity, signifying a wickedness for which God will hold him or it responsible.

One year it was sent out through a syndicate of newspapers that this church was going to do something in the way of liberality, when we had that year raised \$84,000 in hard cash for religious purposes, and we have been consistent and heroic in our liberality, and we have raised during my pastorate for church building and religious purposes, \$998,000 or practically \$1,000,000. Not an Irish famine, or a Christian earthquake, or an Ohio freshet, or a Chinese plague, or a but our church was among the first to help.

At Last in Good Financial Shape.

I announce to you this day, that we are at last, as a church, in good financial shape. Arrangements have been made by which our financial difficulties are now fully and satisfactorily adjusted. Our income will exceed our outgo, and Brooklyn Tabernacle will be yours and before the year is over, after you, and anything you see contrary to this you may put down to the confirmed habit which some people have got into of representing this church and they cannot stop. When I came to Brooklyn, I came to a church and an indebtedness of \$100,000, and I mean to leave it known that any individual or religious newspaper or secular newspaper that has dared to cast reflection on this church's fidelity and generosity, signifying a wickedness for which God will hold him or it responsible.

Another lesson I've learned during these 23 years is that it is not necessary to preach error or pick flaws in the old Bible in order to get an audience. The old Book without any fixing up is good enough for me, and Higher criticism, as it is called, means Lower Religion. Higher criticism is another form of infidelity, and its disciples will believe less and less of the Bible as they read it. How amiable are they tabernacles, O Lord of Hosts." On the third Sabbath of last April this church was dedicated to the honor of Washington, preaching an inspiring sermon, Dr. Wendell Prime, of New York, offering the dedicatory prayer, and reading the scriptures, during the day, taking part in the services. Hisanual!

The Old Gospel is Still Popular.

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Next to the blessing of my own family I account the blessing that I have always had a great multitude of people to preach to. That old Gospel I have preached to you these 23 years of my Brooklyn pastorate, and that old Gospel I will preach till I die, and charge my son, who is on the way to the ministry, to preach it after me, for I remember Paul's thunderbolt: "If any man

Prevent the Grip

Dr. Cyrus Edson, of the New York Board of Health, says that to prevent the Grip, you should avoid exposure in inclement weather and keep your strength up, your blood in good condition, and your digestive organs in regular action. The tonic and alterative effects of Hood's Sarsaparilla so happily meet the last three conditions, that with the protection given by this medicine you need not fear the Grip.

HOOD'S SARSAPARILLA

Is an inexpensive medicine and a single bottle may save you many dollars in doctors' bills and much suffering.

A Firm "Grip"

"One year ago I was taken down with the Grip, and my whole system seemed completely run down. I could not sleep or eat. A friend of mine advised me to try Hood's Sarsaparilla. So I did. I used four bottles and in two months I was a well man. I think so much of

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That I keep it on hand all the time." CURTIS GOWDY, City Bill Poster, Shelbyville, Ill. Hood's Pills cure Liver Ills.

Dr. Talmage Drops into Autobiography.

As an anniversary sermon must needs be somewhat autobiographical, let me say a few words about the standing of the standing of the day in all the great cities of this continent, and in many of them many times, besides preaching and lecturing in England, Scotland, and Ireland, in 34 days.

During all that time, as I have said, I was publishing a religious newspaper, believing that such a periodical was capable of doing more good than any other, and a constant contributor to newspapers and periodicals.

Mean while all things had become easy in the Brooklyn Tabernacle. On a Sabbath in October 1889, I announced to my congregation that I was going to visit the Holy Land, and that the officers of the congregation were to go with me, and the wish of a lifetime was about to be fulfilled.

The next Sabbath morning, about 10 o'clock or just after midnight, a member of my household awakened me by saying that there was a strange light in the sky. I immediately had the air full of electricity, and from horizon to horizon everything seemed to blaze. But I did not get up. I went to bed, and a few minutes later I awoke. I scouted the idea and turned over on the pillow for another sleep, but a number of faint voices called me to the roof, and I went up and saw clearly defined in the night the fiery catastrophe of our second Tabernacle.

The Third and Last Tabernacle Built.

When I saw that, I said to my family, "I think that ends my work in Brooklyn. Surely the Lord will not call a minister to build three churches in one city. The building of one church generally ends the usefulness of a pastor, how can any one preside at the building of three churches?" But before I had time to say that, I was compelled to cry out, with Peter of my text, "Let us build three tabernacles." We must have a home for the members of the church, and the center of our congregation, and the center of the congregation, as near as we could find it, where we now stand.

Having selected the spot, about 10 o'clock on it I learned of a tabernacle to be built and commodious. Our common sense, as well as our religion, commanded the latter. But will, with industry, what skill, what self-sacrifice, what faith in God, were necessary. Impediments and hindrances without number were thrown in the way, and had it not been for the perseverance of our church officers and the practical help of many people and the prayers of millions of good people in all parts of the earth and the blessing of Almighty God, the work would not have been done. But it is done, and all good people who behold the structure feel in their hearts, if they do not with their lips, "How amiable are they tabernacles, O Lord of Hosts."

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