WITNESSED BY FRIENDS ABOVE.

The King, His Angels, Martyrs, Fminent Saints and Loved Ones

And at it for the sky!

I look sgain and I see the gallery of our departed. Many of those in the other galleries we have heard of; but these we knew. Oh! how familiar their faces! They sat at our tables, and we walked to the house of God in company. Have they forgotten us? Those fathers and mothers started us on the road of life. Are they careless as to what becomes of us? And those children, do they look on with stelly indifference as to whether we win or lose this battle for eternity? ALL LOOKING DOWN WITH INTEREST

LONDON, Sept. 4 .- Dr. Talmage's sermon selected for publication this week is entitled: "Celestial Sympathizers," the text being taken from 1 Cor. 15:32: "I have fought with beasts at Ephesus," and Hebrews 12:1: "Seeing we also are compassed about with so great a cloud of wit-

Crossing the Alps by the Mont Cenis Pass, or through the Mont Cenis Tunnel, you are in a few hours set down at Verona, Italy, and in a few minutes begin examining one of the grandest ruins of the world—the lean over, and wave before us their recogni-tion and encouragement.

That gallery is not full. They are keeping places for us. After we have slain the lion, they expect the King to call us, saying, Amphitheater. The whole building sweeps around you in a circle. You stand in the arena where the combat was once fought or the race run, and on all sides the seats rise, tier above tier, until you count 40 ele-vations, or galleries, as I shall see fit to call "Come up higher!" Between the hot struggles in the arena I wipe the sweat from my
brow, and stand on tiptoe, reaching up my
right hand to clasp theirs in rapturous handshaking, while their voices come ringing
down from the gallery, crying, "Be thou
faithful unto death and you shall have a
crown!" them, in which sat the Senators, the Kings and the 25,000 excited spectators.

At the sides of the arens and under the galleries are the enges in which the lions and tigers are kept without food, until, frenzied with hunger and thirst, they are let out upon some poor victim, who, with his sword and alone, is condemned to meet them. I think that Paul himself once stood in such a place, and that it was not only figuratively, but literally, that he had "fought with beasts at Ephesus."

The Barbarous Sport of the Olden Time. The gala-day has come. From all the world the people are pouring into Verona. Men, women and children, orntors and sena-tors, great men and small, thousands upon thousands come, until the first gallery is full, and the second, the third, the foruth,

full, and the second, the third, the foruth, the fifth—all the way up to the twentieth, all the way up to the fortieth. Every place is filled. Immensity of audience sweeping the great circle.

Silence! The time for the contest has come. A Roman official leads forth the victim into the arena. Let him get his sword, with firm grip, into his right hand. The 25,000 sit breathlessly watching. I hear the door at the side of the arena creak open. Out plunges the half-starved lion, his tongue athirst for blood, and, with a roar tint brings all the galleries to their feet, he rushes against the sword of the combatant. Do you know how strong a stroke a man will strike when his life depends upon the first thrust of his blade? The wild beast, lame and bleeding, slinks back toward the side of the arena: then, rallying his wasting strength, he comes up with fiercer eye and more terrible roar than ever, only to be driven back with a fatal wound, while the combatant comes in with stroke after stroke until the monster is dead at his feet, and the 25,000 people clap their hands and utter a shout that makes the city tremble.

Sometimes the andience came to see a race; sometimes to see gladiators fight each

Sometimes the audience came to see a race; sometimes to see gladiators fight each other, until the people, compassionate for the fallen, turned their thumbs down as an appeal that the vanquished be spared; and sometimes the combat was with wild

The Lions You Have to Fight To one of the Roman amphithestrical audiences of 180,000 people Paul refers when

he says: "We are compassed about with so great a crowd of witnesses." The direct eference in the last passage is made to a

reference in the last passage is made to a race; but elsewhere, having discussed that, I take now Paul's invorte idea of the Christian life as a combat.

The fact is, that every Christian man has alien to fight. Yours is a bad temper. The rates of the arena have been opened, and this tiger has come out to destroy your sout. It has incerated you with many a wound. You have been thrown by it time and again, but in the strength of God you have arisen to drive it back. I verify believe you will conquer. I think that the temptation is getting weaker and weaker. You have riven it so many wounds that the prospect is that it will die, and you shall be the victor, through Christ. Courage brother! Do not let the sands of the arread drink the

m is the passion for strong drink, have contended against it for 20 You have tried to fight it back olds a bettle or empty wine glass, it is not the weapon. With one horiz he will seize thee by the throat d thee limb from limb. Take this, sharp and keen-reach up and get. God's armory, the sword of the With that thou mayest drive him d conouer!

and conquer!
why specify, when every man and wohas a lion to fight! If there be one
who has no besetting sin let him speak
for him have I offended. If you have
tought the lion, it is because you have
the lion eatyou up.

We Do Not Fight Single-Banded.

den think when they contend against an il liabit that they have to fight it all alone. ! They stand in the center of an immense cle of sympathy. Paul had been reciting he names of Abel, Enoch, Noah, Abraham, arah, Isanc, Joseph, Gideon, and Barak, and then says; "Being compassed about with so great a cloud of witnesses."

so great a cloud of witnesses."

They gave to the men in the arena, in the oblen time, food to thicken their blood, so that it would flow slowly, and that for a langer time the people might rloat over the scene. But our King has no pleasure in our counds, for we are hone of His bone, flesh of His head.

Thank God! The King is in the gallery! His eyes are on ns. His heart is with us. His had will deliver us. Now, bring on your lone! Who can fear? All the spectators in the augenic gallery are our friends. Though the arena be crowded with tempations, we sail, with the angelic help, strike them down

the arena be crowded with temptations, we small, with the angelic help, strike them down in the name of our God, and leap on their fallen carensses! O bending throng of height angelic faces, and swift wings, and legithting toot! I hall you, today, from the dust and struggle of the arena!

I look again and I see the gallery of the prophets and apostles. Who are those mighty ones up youder! Hosea, and Jereniah, and Daniel, and Issiah, and Paul, and Poter, and John, and James. There sits Noah, waiting for all the world to come into the ark; and Moses, waiting till the last Red Sea shall divide: and Joremiah, waiting for the Jews to return: and John, of the Apocalypse, waiting for the swearing of the angel

the sews to return; and John, of the Apocalypse, waiting for the swearing of the angel that Time shall be no longer.

Giorious spirits! Ye were howled at, ye were stoned; ye were spit upon! They have been in this fight themselves, and they are all with us. Daniel knows all about lions. Paul fought with beasts at Ephesus. The Martyrs Look Down From the Gallery. I look again, and I see the gallery of the martyrs. Who is that? Hugh Latimer, sure

enough! He would not apologize for the truth prenoned; and so he died the night before swinning from the bedpost in perfect clice at the thought of emancipation. Who are that army of 6,660? They are the Theban Lerien who died for the faith. Here is a larger host in magnificent array—83,600—who perished for Curist in the persecutions of Diocietian. If all the martyrs' stakes that have been kindled could be set at proper distances, they would make the modern that have been kindled could be set at proper distances, they would make the modern that have been kindled could be set at proper distances, they would make the modern that have for over bright as noon-day, and now they sit youder in the martyrs' gallery. For them the fires of persecution have gone out. The swords are sheathed and the mode hushed. Now they watch us with an all-observing sympathy. I look again, and I see another gallery, that or eminent Christians. What strikes me strangely is the mixing in companion-side of those who on earth could not agree. There is Albert Barnes, and around him the Presbytery who tried him for heterodoxy! Youder is Lyman Beecher and the church court that denounced him! Stranger than all, there is John Calvin and James Arminius! Who would have thought that they would it so lovingly together? There is les at the thought of emancipation. Who but! Who would have thought that they would sit so lovingly together? There is Geotre Whitefield and the ministers who

yould not let him come into their pulpits occause they thought him a fanatic. There he the sweet singers Topiady, Montgomery, Barles Wesley, Isaac Watts and Mrs. Sigourney. If heaven had had no music beore they went up they would have started be singing. And there, the band of missionaries.

Some of the Immortal Miss

David Brainard, of the aborigines evangel ized; and Mrs. Adoniram Judson, whose prarers for Burman took heaven by vioence! All these Christians are looking into the arena. Our struggle is nothing to their Do we, in Christ's cause, suffer from the cold? They walked Greenland's icy mountains. Do we suffer from the heat! They sweitered in the tropics. Do we get fatigued! They fainted, with none to care for them but cannibals. Are we persecuted! They were anathematized. And as they look from their gallery and see us falter in the pres-ence of the lions, I seem to hear Isaac Watts addressing us in his old hymn, only a little

While Charles Wesley, the Methodist, breaks forth in his favorite words, a little

A chorge to keep you have,
A God to giorify;
A never-dying soul to save,
And fit it for the sky!

Departed Loved Ones Are Watching Us.

Nay; I see that child running its hand over

Nay; I see that child running its hand over your brow and saying, "Father, do not fret;" "Mother, do not worry." They remember the day they left us. They remember the agony of the last farewell. Though years in heaven, they know our faces. They remember our sorrws. Nay; I see them rise up and lean over and wave before us their recogni-

faithful unto death and you shall have a crown!"

But here I pause, overwhelmed with the majesty and the joy of the scene: Gallery of the King! Gallery of angels! Gallery of prophets and apostles! Gallery of friends and kindred! Os, majestic circles of light and love! Throngs! Throngs! Throngs! How shall we stand the gaze of the universe! Myrinds of eyes beaming on us! Myrinds of hearts beating in sympathy for us! How shall we ever dare to sin again? How shall we ever deed to sin again? How shall we ever leel lonely again? With God for us, and angels for us, and prophets and apostles for us, and the great souls of the ages for us, and our giorified kindred for us—shall we give up the fight and die!

A Few Words of Courage.

A Few Words of Courage. No! Son of God, who didst die to save us

No! ye angels, whose wings are spread forth to shelter us. No! ye prophets and apostles,

whose warnings startle us. No! ye loved ones, whose arms are outstretched to receive

Sure I must fight if I would reign— Be faithful to my Lord; And bear the Cross, endure the pain, Supported by Thy Word.

Thy saints in all this glorious war Shall conquer, though they die; They see the triumph from afar, And seize it with their eye.

When that illustrious day shall rise, And all Thine armies shine In robes of victory through the skies, The giory shall be Thine.

The giory shall be Thine.

My hearers, shall we die in the arena or rise to Join our friends in the gallery? Through Christ we may come off more than conquerors. A soldier, dying in the hospital, rose up in hed the last moment and oried, "Here! Hebs!" His attendants put him back on his pillow, and asked him why he shouted "Here!" "On! I heard the roll call of heaven, and I was only answering to my name!" I wonder whether, after this battle of life is over, our names will be called in the muster roll of the pardoned and glorified, and, with the joy of heaven breaking upon our souls, we shall cry, "Here! Here!"

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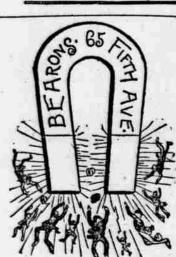
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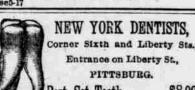
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