A BIG DAY

THE BROOKLYN TABERNA-CLE.

Talmage Draws & Lesson From the Return of the Prodigal,

This jubiter sermon was preached by the T. De Witt Talmage, D.D., at an essial communion for the reception of 240 ons, making the present communicant bership of the Brooklyn Tabernacle 28. This was also moving day in that urch. The annual rental of pews had just urred and many of the congregation occud new places. The paws brought higher miums this year than ever before, and the me of the church this year will be \$33. Bat both plans are observed in the reb. A vast space is kept free from all mer and only a part of the building is pred off for rent. Dr. Talmage took ha at from Luke xv., 2:; "Bring hither the red calf and kill it."]

Joy! Joy! Joy! We banquet to-day over Joy! Joy! Joy! We canque to have by is accession of a multitude of source. In all ages of the world it has been cus-mary to celebrate joyful events by festivity the signing of treaties, the proc.camation pence, the Christmas the marriage. Howmuch on other days of the year our ta-may have stinted supply, on Thanksgiv-lisy there must be something bounteous.

They there must be something bounteoux, and all the comfortable homes of Christen-im lays at some time celebrated joyful ents by banquit and festivity. Something has happened in the old home-ad greater than anything that has ever prove lefters. A favorite son whom the prid supposed would become a vagabond outlaw forever has got tired of sight-doutlaw forever has got tired of sighting and h s returned to his father's house. e world said he never would come back, e old man atways said his on word control bad been looking for him day after day d year after year. He know he would ma back. Now, having returned to him dier's house, the father proclaims cele-

There is a calf in the paddock that has There is a calf in the paddock that has an kept up and fed to utmost capacity so to be ready for some or asion of joy that ght come alon. All there never will be grander day on the old homestead than this y. Let the butchers do their work, dthe housekeepers bring into the table somking meat. The musicians will be their places, and the gay groups if more up and down the floor. All e friends and neighbors are gathered in, d extra supply is sent out to the ble of the servants. The father presides at ble and lays grace and thenks (for the ble of the servants). and says grace, and thanks God that long absent boy is home sgain. Oh: they missed him; how gind they are to him back. One brother indeed stands ting at the back door and says: "This is ating at the back door and savs: "This is great ado about nothing: this bad boy puid have Leen chastened greated; yeal is too good him" But the father says; fothing is too good, nothing is good pugh. There sits the young man, glad at hearty reception, but a shadow of sor-fitting across his brow at the remem-ance of the trunble he has seen. All ready e of the trouble he bas seen. All ready Let the covers lift. Music, He was and he is alive again! He was lost and found! By such bold imagery does the * Lotsud*

e set forth the merry-making when a comes home to God. First of all there is the new convert's it is no tame thing to become a Chris-The most tremendous moment in a life is when he surrenders himself to at the is when he suffrencess himself to d. The grandest time on the father's mestasi is when the boy comes back, nong the great throng who in the parlors the church professed Christ one night was ing man who next morning rang my r bell and said: 'Sir, I cannot contain mif with the joy I feel: I came here this ming to express it. I have found more in five minutes in serving God than in the years of my prodigality, and I came

ou have seen, perhaps, a man running his physical liberty and the officers of the s possion interfy and the officers of the filer him, and you saw him escape, or ward you beard the judge had pardoned and how great was the give of that resman; but it is a very tame thing that pared with the running for one's ever-ng life-the terrors of the law after him, st coming in to pardon and bless and

there were at least ten thousand wounded men reuniting their voices as they came to the verse: "There everlasting spring abides, And never-withering flowers: Death like a narrow stream divides That beyvenly land from ours."

Ch. it is a great religion to live by, and it is a great religion to die by. There is only one hear-throb between you and that religion this morning. Just look into the face of your ranioning God, and surrender yourself for time and for eternity, and He is yours, and

time and for eternity, and He is yours, and heaven is yours, and all is yours. Some of you, like the young man of the text, have gone far astray. I know not the history, but you know it, you know it. When a young man went forth into life, the legend says, his guardian angel went forth with him, and getting him into a field the guardian angel swept a circle clear around where the young man stood. It was a circle of virtue and honor, and he must not step beyond that cir-cle. Armel foes came down, but were obliged to halt at the circle-they rould not pass. But one day a temotress with dia monded hand stretched forth and crossed that circle with the hand, and the temp ed soul took it, and by that one fell grip was brought beyond the circle and died. Some of you have stepped beyond that circle. Wou'd you not like this day by the died. Some of you have stepped beyond that circle. Wou'd you not like this day by the grace of God to step back! This, I say to you, is your hour of salvation. There was in the closing hours of Queen Anne what is called the clock scene. Flat down on the pillow in helpless sickness she could not move her head or move her hand. She was waiting for the hour when the Ministers of State should gather in angry contest, and, worried and worn out by the coming hour, and in mo-mentary absence of the nurse, in the power, the strange power which delirium sometimes gives one, the arose and stood in front of the the strange power which delirium sometimes gives one, she arose and stood in front of the clock, and stood there watching the clock when the nurse returned. The nurse said "Do you see anything psculiar about that clock!" She made no answer, but sron died. There is a clock scene in every history. If some of you would rise from the hed of letharzy and come out from your de jum of she and how

would rise from the bed of letharzy and come out from your de irium of sin and look on the clock of your destiny this morning, you would see and hear something you have not seen or heard before, and every tick of the minute, and every stroke of the hour, and every swing of the pendulum would say: "Now, now, now, row, one home home to your Father's house. Come home, oh, prodigal from the wilderness. Come home, come home! come home!

product from the wilderness. Come home, come home!
II. But I notice that when the prodigal came there was the father's 'oy. He did not great him with any formal "How do you do." He did not came there was the father's 'oy. He did not came out and say. "You are unfit to enter; go out and say. "You are unfit to enter; go out and wash in the trough by the well, and then you can come in. we have had enough trouble with you." Ah: no. When the proprietor of that estate proclaimed festival, it was an outburst of a father's love and a father's 'oy. God is your Father. I have not much sympathy with that description of God I sometimes hear, as though He were a Turkish Sultan, hard and onsymmathetic, and listening not to the cry of His subjects. A man told me he saw in one of the eastern lands a King riding along and two men were in altercation, and one charged the other with having eaten his rice; and the King sa'd: "Then slay the man and by postmortem examination find whether he has eaten the rice." And he was slain. Ah: the crueity of a scene like that. Our God is not a Sultan, not a Car, not a despot, but a Father-kind, loving, forgiving, and He makes al heaven ring again when a prodigal comes back. "I have no pleasure," he says. "In the death of him that dieth."

If a man does not get to heaven it is be-cause he will not go there. No diff rence the color, no difference the history, no differ-ence the antecedents, no difference the sur-roundings, no difference the sin. When the while horses of Christ's victory are brought out to calabrate the statistic state. white horses of Christ's victory are brought out to calebrate the eternal triumph you may ride one of them, and as God is greater than all, His joy is greater, and when a soul comes back there is in his heart the surging of an infinite ocean of gladness, and to express that gladness it takes all the rivers of pleasure, and the takes all the rivers of pleasure. gladness it takes all the rivers of pleasure, and all the thrones of pomp, and all the ages of eternity. It is a joy desper than all depth, and higher than all height, and writer than all width, and vaster than all immenaity. It overtops, it undergirds, it outweighs all the united splendor and joy of the universe. Whito can tell what God's joy is t You remember reading the story of a King, who on some great day of festivity scattered silver and gold among the people, and sent valuable presents to his courtiers; but methinks when a soul come, back, God

but methinks when a soil come back, God is so glad that to express His joy He flings out new works into space, and kindles up new suns, and rol's among the white robed anthems of the r-deemed a greater hallelujah,

of the American clergyman -never accept-ing their hospitality, because they cannot afford it; but I have seen them struggle on

afford it: but I have seen them struggle on with salaries of five and ex hundred dollars a year-the average less than that -their struggle well depicted by the Western mesionary who eave in a letter: "Tavak you for your last remit-lance; until it came we had not any mest in our house for one year; and all last winter, although it was a severe winter, our children wore their summer clothes." And these men of God I find in different parts of the land, struggling against annoyances and exaspera-tions innumerable; some of them week after week entertaining agents who have meas

week entertaining agents who have maps to sel, and submitting themselves to all styles of annoyance, and yet without com-plaint, and cheerful of soul. How do you account for the fact that these life insurance account for the fact that these life insurance men tell as that ministers as a class live longer than any othera! It is because of the joy of their wors, the joy of the harvest field, the joy of greeting prodigals home to their Father's houss. We are in sympathy with all innocent

hilarities. We can enjoy a bearty song, and we can be merry with the merriest; but those of us who have toiled in the service are those of us who have toiled in the service are ready to testify that all these joys are tame compared with the satisfaction of seeing men enter the kingdom of r'sd. The great eras of every minister are the utpourings of the Holy Ghost, and I thank God I have seen eighteen of them. Thank God, thank God IV. I notice also when the prodigal comes back all earnest Christians rejoice. If you stood on Montauk Foint and there was a hurricane at sea, and it was blowing toward the shore, and a vessel crashed into the rocks and you saw people get ashore in the like-boats and the very last man rot on the rocks in safe y, you could not control your joy. And is a giad time when the Church of God sees men who are tossed on the occan of their sins plant their feet on the rock Carist 20.8184

Oh, when prodigals come home just hear Oh, when prodigals come home just hear those Christians ang. Just hear those Chris-lians pray. It is not a storeotyped suppl ca-tion we have heard over and over again for twenty years, but a putting of the case in the hands of toot with an importanate plead-ing. No long prayers. Men never pray at great length unless they have nothing to say and their hearts are hard and co.d. All the prayers in the Bible that were answered the prayers in the Bible that were answered were short prayers: "God be merciful to me a sinner." "Lord, that 1 may receive my sight." "Lord, save me or I persh." The longest prayer, Solomon's prayer at the dedication of the Temple, less than eight minutes in length, according to the ordinary

rate of enunciation. And just hear them pray now that the And just hear them pray now that the prodigals are coming home, cust see them shake hands. No putting forth of the four tips of the fingers in a formal way, but a hearty grasp, where the muscles of the heart seem to clench the fingers of one hand around the other. And then see those Christian frame how illuming they are faces, how illumined they are. And see that old man get up and with the same voice that he sang fifty years ago in the old country meeting house, say: "Now, Lord, lettest Thon Thy servant depart in pace, for mine eyes have seen Thy salvation." There was a man Thy servant depart in place, for mine eyes have seen Thy silvation." There was a man of Keith who was hurie i into prison in time of persecution, and one day he got off hi shackles and he came and stosi by the prison door, and when the jailer was opening the door, with one stroke he struck down the man who had in agreement him. Passing man who had incarcerated him. Passing

along the streets of London, he wondered along the streets of London, he wondered where his family was. He did not dare to ask lest he excite suspicion, but, passing along a little way from the prison he saw a Keth tankard, a cup that belonged to the family from generation to generation—he saw it in a window. His family, hoping that some day he would get a ar cause and there are as they could ci ar, came and lived as near as they could to the prison house, and they set that Keith to the prison house, and they set that Keith tankard in the window, hoping be would see it; and he came along and saw it, and knocked at the door, and went in, and the long absent family were all together again. Oh, if you would start for the kingdom of God to-day, I think some of you would find nearly all your friends and and nearly all your families around the holy tankard of the holy communion—fathers, mothers, brothers, sisters around that sacred tankard which commemorates the love of Jesus ' hrist our Lord Oh, it will be agreat communion day when your whole family sits around the salred tankard. One on earth,

one in heaven. Once more I remark, that when the prodigal gets back the inhabitants of heaven keep festival. I am very certain of it, if you have never seen a telegraphic chart, you have no idea how many cities are connected together and how many lands. Nearly all the neighborhoods of the earth

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR FEBRUARY 10.

lesson Text: "The Fieres Demonlac," Mars v., 1-20-Golden Text: Mark 5, 19-Commentary.

After speaking the seven parables which are fully recorded in Matt. xill, one of which, as given by Mark, was our lesson a week ago, He went the same day at evening

are fully recorded in Matt. xill, one of which, as given by Mark, was our lesson a week ago. He went the same day at evening into a boot to cross the Sea of Galilee to the other si e and as they sailed He fell asleep, but a great storm arising, they awoke H m, and with a word: "Peace, be still." He re-buked the winis and the sea and there was a great caim. He also said to the disciples: "Why are ye so fearful! How is it that ye have no faith." Now, if the sp rit of Christ is in us, why, indeed, is it that we are so often fearful instead of peaceful, and seem to know so little of His power? I. "And they came over unto the other side of the sea, into the country of the diad-are about two miss in circumference; it was on the asst of the Sea of Galilee, sixteen miles from Tiberias, and was captured by Vespa-mian on the first outbreak o, the war with the Jewa, its inhabitants masacred and it he town reduced to ashes. The most interesting re-mains of Gadara are its tombs, which dot the cliffs for a considerable distance round the cits for a considerable distance round the cits for a scaniderable distance round the cits for a considerable distance round the only one directly benefited. He must have gone there to rescue him as a trophy of His power over the adversary. We do wall to gone there to rescue him as a trophy of His power over the adversary. We do well to remember that this great onemy, the devil is as active as ever to day in seeking to desi troy both soils and bodies, and that the Son of these the second se of Man is the only one who can deliver from

"Immediately there met Him out of the 2. Immediately there not Him out of the tombs a man with an uncean spirit." The prime of the power of the air had withstool Him on the sea and now meets Him on the land, but "the Lamb shall overcome." This seems to be the worst case of demonstron on record, and yet Jesus was victor

record, and yet desirs was vector. 3-5. Here is a description of the man, his dwelling place and his conduct. Matt, vill., 25, says that he was so dierce that no one could pass by that way. He must have been growing worse, for some men had approached him and again and again bound him with fetters and chains, but he had broken them all and his case seemed attracts because. his case seemal utterly honaloss none could tame him, and his days and nights were spint in crying and cutting himself with stones. The demon-passessed of our day prefer to live in houses and destroy property, and cut and kill others rather than them-

selves. 6. "When he saw Jesu: afar off, he ran and worshiped Him." The man in his affle-tion seems to know that here is help for him, and he runs to sek it and not in vain. Many afflicted ones who are troubled by a spirit of anger, or envy, or unrest, or last, and are being consumed and destroyed thoreby yst longing in vain to be desivered, would som be heared and delivered if they would only run to Je "What have I to do with thee, Jesus,

Son of the Most High Golf" The man ran to Jesus, but the spirit in him cried out against Him. It is often the case, perhaps in some measure always, that when one would come to Jesus for salvation, or deliverance from besetting sin, the overspirit within errors out against it and still says. I will not have "I ad use Thee by Gol that Thou torment

That use the by Gol that Thou torment menot. The reason of the r cry was that Jeaus had said: "Come out of the man, thou unclean spirit," and nothing can withstand His word. "My name is I egion, for we are many."

A legion in the Roman army numbered, at its full complement, six thousand: the word

legion evidently signifies a very large stunder. If a legion poisses of this one man, how many must there be a together: 10, "He besought Him much that He would not send them away out of the coun-try," Lake vill, si, says "that He would be available of the source of the counnot commund them to go out into the deep." Now, if by the deep they meant the Sea of Galilee, their request and after conduct Galilee, their request and after conduct would seem strange indeed, but the Revised Version helps us by translating "abyss" in-stead of "the deep." The word is used saven times in Fevelation (Rev. ix. 1, 2, 11; x1, 7; xvid. 8; xx., 1, 3) and in Luke vill. 31; Rom. x., 7. In the It. V. it is in all these places translated "abyss." in the A. V. it is everywhere in Revelation "bottomless pit." the other two places "the deep." The Prov. 12 and would not shut them up in the abyss or bottomless pit. 11-12. "All the devils beyong it Him, say-11-12. "All the devias "essing it from sav-ing, Send us into the swine." They prefer a human residence to a bestial, but a bestial rather than the abyss. What union there is among them, they all besong it flom, and no-tice the "T" and "m" of verses 7. 31 al-though leg on they speak and act as one denote. What would not such union among them they available denos. What would not sub-union among Christians accomplish? 13. "And forth oth Jesus give them leave." Matt. vin. id. says that He suid unto them "for." Lake v.o., 33 says that "He suffered them." The dood and all His The subtrait them. The devit and all this demonstate only servants after all they can not move without permission, and must over when desures also. All the mystery of H a first entrance into this world, with H is power in it ever since, will some day be made plan. and meanwhile we will rejoice in the Lamb who shall overcome him and obey Him with all our hearts promptly. 11. "And they that fell the swine fiel and told if." They were now out of a job, and told it." They were now out of a job, and went off to tell how it came about, they to 1 it as they went along and in the city, and they seem to have lost no time about it. When Jesus finally destroys the works of the devil what a host there will be out of emp oyment; but those who follow the Lamb sha H in day and night foreser and ever 14-17. "And they went out to see what it was that was done, and they come to Jeaus." Matt. vii, 14 says that the whole city came out to meet Jesus. What a sight this is here is a multitude of men, women and children who have for the time being left oversthing and gathered unto Jesus their Creator ready to be their Redeemer, and will surely be the r Judge, but they know Hum not, in the midst, at the feet of Jesus ILuke vil. 2011s the man known and feared by them all the terror of the place, but what a change, he is sitting, and clothed and in his right mind. Those who kept the swine are earnedly telling how it all happened, for they had seen it all; they tell how they saw the wild man run to Jesus as seen as He stepped ashore from the roat, how there seemed to be a few words pass between em, when all at on e the man is qu etod and well; but at the same instant all their swine became uncontrolable and rushed into the sea and were drowned. What will these sadarenes now do! Here in their midst is be Healer and the healed; their eyes see hem both-it is all real-them suris well, are there no more side ones in Gatara, are th none who need this Great Physician) W What is it they are saving to Him? Are they ask-ing Him to come into their city, or to wait until they can bring to Him all their sick? No, they are all beseching Him all their story No, they are all beseching Him to depart from them, for they are full of fear. They have met with a great loss, two thousand swine; what matters it if this poor maniar is bealed? Who cares about his health or salvation when so much valuable property is destroyed: Jesus had overcome the storm, He had cast out the legion of devils who op-posed Him, but the will of man turns Him away. 18, "He that had been post esel with the devil prayed Him that He might be with Him." Only one clings to Him, the poor fellow, now in his right mind, fears to leave his benefactor. 19. "Howbeit Jesus suffered him not." 19. "Howbeit Jesus suffered him not." The demons and the Gadaren - s got their re-quests, but this man's is denied. Learn from this that answers to prayer do not always in-dicate love, nor denials anger. To be one with Him and rest in His will is everything. 20. "He departed and began to publish in Decapolia, how great things Jesus had done for him." We are saved to be his witnesses, the self of the careful the light of the world. the sait of the earth, the light of the world, otties on a hill, fruit bearing branches, liv-ing opisitie; and to this end He gives to each

believer His Spirt that He in them may bear witness to the truth, that is Jesus. "All men did marves." They might do that till doomsday and not be savel, it is only receiving, believing, that saves, so be-lieve and keep right on believing.—Lesson Helper.

TEMPERANCE

Saloon Keepers' Song.

We set our traps, and whisky is our batt; So come on, boys, and must your deadly fate.

We take your money, in exchange we give A mournful home and fewer hours to live. If want should hade your homes, and drink

the cause. Foint to the shameless men who make the Inwa.

laws. Fut high memory a me do aver and say Leels up the wounds and mends the marky WAV:

We do not count the graves of those who fell; The more we pay, the more we have to sel. I dense for lawful crime should teach you all Whence comes the wrong when men are seen to fali

But "Literty," that sacred theme of ours, Brings centers in ught and many sleepless hours:

Ab' when we cannot murder youth and age Liberty takes wings and flies away in rage, - B alloce Magatt, in the Proneer.

Progressiveness of Alcohol Habit.

There is a deep significance in the expressich of the popular phrase which describes a mortal passion as growing upon the habit of its victim. Three grains of apium suffice to its victim. Three grains of spum suffice to atimulate a leg uner, yet confirmed option enters as we been kni whito require a dose of eighty grains. Belei nut chewers begin with tacking the tip of their tongue, and come to handler for a whole mouthful of their acrid weed. Has nesh enters, after the end of a year, have to satisfy their craving with more than the tentoid quantum of the original dose. The reason is that every form of unnatural excitement is followed by a depres-sing refition, which in the course of time so blunts the inded nerves that they at last reblunts the inded nerves that they at last re-spend only to the most powerful stimulants. In other words the poison slave has to resort to larger and inner doses of irritants to rouse his system from ever lower doubt of depressing exhibition. The further we stray from nature the tarler we shall find the task to retrace our steps, and the pro-gressiveness of every unnatural slimu ant habit is proportioned to the noxiousnass of the st hating drug. In that respect, to, alcoho, extrays its claim to the rack of a viruent poison. Fram druckers, after a year or two, become conscious of an ever-in-creasing temportion to enlarge the quantum of their worted tipple, or else resort to a of their ventel lipple, or else resort to a more concentrated form of the same poson. Wine drinkers page as from a glassia a work to a bottle a day hear drinkers from a single to a dozen quarts; cider drinkers graduate from weaker to stronger branks. and come to consider the less powerful stimu-bants rather too insip d to deserve the name of a tonic. Like a stranging creeper upon a forest tree, the alcohol vice grows upon its victims, and that infai ible progressiveness of the habit is alone an aluvidantly sufficient argument against the soph sins of the conpromise party that recommended a promise party that recommended a "mod-erate use of alcoholic bevorages, and might as well encourage a child in a moderate use of the privilege to play about the brink of a suppery presider. The alcoholic moderate 'temperance in all thing' is a golden rate daily with the remise of that advest shile down a few down yards it you should hap pen to come acrise a party of olly compan-ions but take care not to initiate the reca-lessness of the fools who fail to the bottom lessness of the fools who fail to the bottom and treak their necks." That, exactly, in the logic of those who deny that abstinence is ensuer than temperance. - Frue L. Oswald, in the Vite

A Daily Occurrence.

Among modern millionaires, brewers have in recent years become completious, their wealth is accumulated by impov improverish ing the poor is well illustrated by the Helyoks (Mass.) Transcript, which in a late para-graph, bended "Meat or Beer," says "the a recent cold morning the very smallest size of a small loy went into a market and asked for five cents' worth of salt pork. It was portioned cut, and then the child showed two cents more, and said it was for a soup-bone, the lone was proof ed. and as the marketman landed it to the child, who was tare-tooted. Dough snow and ice were on the ground, he observed that he teld in one hand a single poil and to prived what he was to get in it. Beer, said the small toy. To fill that pail with her would ost fift encents which

RELIGIOUS.

"Tis Easy to Labor.

- Tis easy to labor with hope as our guide, To beckon us onward and brighten the way; To strengthen the heart till all foes are
- defied, And strengthen the arm till all work is a
- 'Tis easy to conquer when friends us sur
- round, Ever sweet words of comfort to speak in To keep doubt away that else darkly had
- frownesl, And keep from our vision the phantoms of
- But what when the sweet star of Hope that
- did guide Is hidden by clouds that it may not dis
- And what if the comforting friends at thy side!
- Stand silent or croak with the doubt in thy heart
- Ch! give me the heart that through silence of friend May walk in the light, or with darkness
- may cope; Dh: give me the heart, which, if need, to the end
- May even fight on in the hope of a hope.
- Yes, bravely strike forward, though left in the dark. Still keeping the course that it held through the light;

Yen, strike and keep striking, hit but by the spark Which its brave, conscloss strokes bring out

of the night. - Courser Journal

Building.

Building. Be careful how you build. Let nothing go to form your character that will not make it better and stronger. Let each brick be an honest one, and but it he indicarefully, with an entriest purpose to make of yourself a good, noble nancor woman. If already peor material has entered into your character, seek divine help to requere it. Get out every bad piece, every worthless habit. You cannot afford to have only an ordinary, such less n work, character. While building see less n work, character. less a work, character. While building see that you build of first-class material. You can build but one character to a litetime, and it built but one character is a intelline, and it is to be yours for oteruity, semalor it the very lest possible. But no character can be built of the test material unless we go to the Bible for it, nor built in the best way unless under the direction of Jesus, the Master-builder Gathering your material from the Word of field favour every reaction with the builder. Gathering your material from the Word of food, faying every portion with the trowel of prayer and under the direction of Jesus, the great Master, your character will be one that will stand all trials, pascall tests, and temain through eternity well worth the lifetime it took to build it. *—Forward*.

Duty of Giving.

The Committee on Systematic Beneficence, appended by the Presbyterian General As-sembly, sen is the following to The Church at Hone and Abroach. "The old tinse method of a collection, picking up what is careleasly dropped in the box, will no longer serve the microsoft." carelessly dropped in the box, will no longer serve the purpose. A d-flar means much loss to the giver tokely than it ones did, and on the other num it is worth more to send the Gospel. The people are logics dollars where now they give pointies. God has given us the ability. It involves, in many cases, less self-lemail to give a dollar than a generation ago it did to give a penny. The duity of giving is the great duity because it is the great need of the Church. It is not some-thing that, if we are very good, we may properly expect will be done. It is duity. Every man ought to give. It is an appeal to the conscience, not the heart. Loves to the Lord will make it easy and delightful-but every thristian is bound to ask and anbut every Christian is bound to ask and an-swer the question. How much ought I to give! What is my daty? He who goes to the Word of God will find that every man's duty is at least one-tenth, and more as God prospers him

A Mother of Men.

Years ago a family of four-a father, a mother and two sons-dwelt in a small house situated in the roughest locality of the rocky town of Ashford, Com. The family was very poor; a few acres of stony land, a dozen sheep and one cow supported them. The sheep cothed them, and the cow gave milk and did the work of a horse in ploughing and harrowing; eorn bread, milk and bean-por-ridge were their fars. The father being laid aside by ill health, the burden of supporting the family rested on the mother; she did her the family rested on the mother; she did her work in the house and helped the boys do their work on the farm. Once, in the dead of win-ter me of the boys required a new suit of clothes, there was neither money nor wool on hand. The mother sheares the haif-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the 'meeting house,' yet over wond by the mother and her two some walked to chirch. One of these some becorry Sunday the mother and her two sons walked to church. One of these sons be-came the paster of a church in Frank-hu. Connecticut, to which he presched for sixty-one years: two generations went forth from that church to make the worki better. The other son also became a minister, and then one of the most successful of college presidents; hundreds of young men were moulded by him. That hereis Christian woman's name was Delorah Nott; the was the mother of Her Samuel Nort, D. D., and of Eliphalet Nort, D. D. L. D., president of Union col-logs -N, 1 . Observer,

and save. You remember John Bun and save. You remember John Bun-in his great story tells how Figrm put his fingers in rs and ran, crying: "14 e, life, eternal A poor car-dr ver in this city some ago, after having had a struggle to rt his family, suddenly was informed slarge inheritance was his, and there y amounting to bewild-rment; but is a small thing compared with the extits deed to the joys, the raptures, the mlors of heaven, and he can truly say: mansions are mine, its temp'es are its rougs are mine, its God is mine!

t is no tame th ng to become a Chris-It is a merry making. It is the kill-the fatted culf. It is jubilee. You the libble never compares it to a fuut always compares it to something It is more apt to be compared to a than anything else. It is compared the investigation of the compared to a set then anything else. It is compared to the water-bright, flashing to the morning-roseate, fire-time is mountain-transfigured morniel. mountain-transfigured morn-I wish I could to-day take the Bible expressions about pardon peace and life and comfort and hope Heaven and twist them into one gar-L and put it on the brow of the humblest I of God in this assemblage, and cry: and the second s

have seen sometimes a man in a re-assembly get up and give his experi-Well, Paul gave his experience. He in the presence of two churches, the on earth and the church in heaven, The on earth and the church in heaven, he said: "Now this is my experience: rowful, yet always rejoicing—poor, yet ting many rich—having nothing, yet pos-ling all things." If the people in this at this morning knew the joys of the istian religion, they would all pass f into the kingdom of God the knoment. When Daniel Sandoman was god cholera his attendant said : "Have g of cholera his attendant said : "Have much pain i" "Oh," he replied, "since and the Lord I have never had any pain Then they said to him: "Would to send a message to your friends ?" I would ; tell them that only last 1.1 would is it would ; tell them that only into it the love of Jesus came rushing into my like the surges of the ses, and I had to sat : 'Stop. Lord, it is enough ; stop, I enough "" Oh, the joys of this Chrisnoigila

pass over from those tame joys in you are indulging-joys of this world the raptures of the Gospel. The world satisfy you: you have found that outander longing for other worlds to con-and yet drowned in his own bottle: "whipped by disquietudes around world. and yet drowned disquietudes arown i whippet by disquietudes arown world: Voltaire cursing his own while all the streets of Paris were auting him; Henry II, consuming natred against poor Thomas a hate-all illustrations of the fact this it cannot make a man happy. The very att-all illustrations of the fact this il cannot make a man happy. The very who poisoned the pommel of the saddle thich Queen Elizabeth rode, shouted in street: "God Save the Queen!" One sent the world applands and the next bent the world applands and the next into the screater joy, this sublime is this magnificent bentitude. The night r the sattle of Shiloh, and there were mands of wounded on the field, and the bellances had not come, one Christian ier lying there a dying under the star-t began to sing: gan to sing:

"There is a land of pure delight," then he came to the next line there cores of voices uniting:

"Where saints immortal reign." ing was caught up all through among the wounded, until it was

while with a voice that reverberates among the monstains of frankingense and is echoed back from the everlasting gates. He cries: "This, my son, was dead, and he is alive again."

At the opening of the Exposition in New Orleans, I saw a Mexican flutist, and he played the solo, and then afterward the eight or ten bands of music, accompanied by the great organ, crime in; but the sound of that one fute as compared with all the orchestra was greater than all the combined joy of the universe when compared with the resounding heart of Almighty Gol.

heart of Almighty Goil. For ten years a father went three times a day to the depot. His son went off in aggra-vating circumstances, but the father said: "He will come back." The strain was too had been back." much, and his mind parted, and three time a day the father went. In the early n orning he watched the train, its arrival, the step ing out of the passengers, and then the departure of the train. At noon he was there again watching the ad-vance of the train, watching the depart-ure. As night, there again, watching the coming, watching the going for ten years. He was sure his son would come back. God has been watching and waiting for some of you, my brothers, ten years, twenty years, thirty years, forty years, perhaps lifty years —waiting, waiting, watching, watching; and if this morning the proligal should come house, what a scene of gladness and festivity, and how the great Father's heart would rejoice at your coming home. You will come, some of you, will you not? You will, you

111. I notice also that when a prodigal comes home there is the joy of the minister of religion. Oh, it is a grand thing to preach this Gospel. I know there has been a great deal said about the trials and the hardship deal said about the trains and the hardships of the Christian ministry. I wish somebody would write a good, rousing book about the joys of the Christian ministry. Since I en-tered the profession I have seen more of the goodness of God than I will be able to celebrate in all cternity. I know some coast about their equilibrium, and they do not rise into enthusiasm and they do not break down with emotion; but I confess to you planiv that when I see a man coming to God and giving up his sin I feel in body, mind, and sou giving up his sin I feel in body, mind, and sou a transport. When I see a man who is boun hand and foot in evil habit emancipated I rejoice over it as though it were my own emancipation. When to day in our com munion service such throngs of young and old stand at these altars, and in the presence of heaven and earth and hell attest their al legiance to Jeaus Christ. I feel a joy some thing aken to that which the apostle de thing akin to that which the apostle de-scribes when he says: "Whether in the body I cannot tell, or out of the body I cannot tell: God knoweth.

tell: God knoweth." Oh, have not ministers a right to reiolex when a prodigal comes home? They blew the trumpet, and ought they not to be glad of the gathering of the host? They pointed to the full supply, and ought they not to re-ioles when youk next as the heat for the joice when souls pant as the hart for the water-brooks? They come forth saying: "All things are now ready;" ought they not to rejoice when the prodigal sits down at the banquet? Life insurance men will all tell you that

ministers of religion as a class live longer than any other. It is confirmed by the sta-tistics of all those who calculate upon human longevity. Why is it 1 There is more draft upon the nervous system than in any other profession, and their toll is more exhausting. I have seen ministers kept on miserable sti-pends by parsimonious congregations who wondered at the duliness of the sermons, when the men of God were perplexed almost to death by questions of livelihood, and had not enough sutritious food to keep any fire is their temperament. No fush no fire. I have sometimes seen the inside of the life of many

eem articulated, and news flies from city to c ty, and from continent to continent. But more rapidly go the tidings from earth to heaven, and when a prodigal returns it is announced before the throne of God. And if these souls this morning should enter the king iom there would be some one in the heavenly kingdom to say: "That my's father," "that's my mother," "that's my son," that's my daughter," "that's my friend," "that the one I used to pray for," "that's the one for whom I went so many tears," and one soul would say. "Hostenas." and another soul would say, "Halleiu ah."

"Pleased with the news the saints below In songe their tongues employ, Beyond the sizes the tiding- go, And heaven is filled with joy.

"Nor angels can their joy contain, But kindle with new fire: The sumer lost is found, they sing, And strike the sounding tyre."

At the banquet of Lucullus sat Cicero the

orator, at the Macedonian festal sat Philip the computer, at the Grecian banguet sat the comparise at the Grecian barquet sat Socrates the philosopher; but at our Father's table sit all the returned prodigals, more than conquerors. The table is so wide its leaves reach across sens and across lands. Its guests are the redeemed of earth and the gorified of heaven. The ring of God's forgiveness on every hand, the robe of a Saviour's righteousness adro p from every hondier. The wine that glows in the curs houlder. The wine that clows in the cur is from the bowls of ten thousand sacrament Les all the redeemed of earth and all the glorified of heaven rise, and with glearning chalice drink to the return of a thousand prodigals. Sing! sing! "Worthy is prodigals. Sing! sing! sing! "Worthy is the Lamb that was slain to receive blessing and riches and honor and glory and power, world without end."

The Mystery of Hydrophobia.

Our knowledge concerning the conditions under which the poison which creates hydrophob a acts has been somewhat advanced by the recent experiments of M. + alt er, of 1 aris. According to the experiments, the dried virus has its poisonous properties destroyed in from four to six days. On the other hand, earlier experiments of the same savant show that an anima, which has died of rabies may retain the poison in that part of the brain called the medulla oborgana for six or seven weeks. It is evident that this fact may be of importance in cases where persons have been bitten by animals supposed to be rabid. If the body of the creature has been builed it may be possible to exhume it after many days and make experiments which may serve to show whether danger from the wound is to be apprehended. In this way unfounded anxities may be allayed.

The Actuary of the Treasury Department, calculating the prices of United States bonds during the last two months . and rates interest accruing to purchasers who buy now and hold the bonds until they mature, shows that 4 per cent. bonds maturing July 1, 1900, selling at average of 197.9, realize 2.2 per cent. per annum, while the 4 1.2's, maturing September 1, 1891 sell at 108.7, and yield but 1.06 per cent. in interest.

was double the sum appropriated for the femaly's food that day. This happens douy, and, of course, the father down't work. There is of course, great need of temperande missionary labor in such a family, but the State, also, in the interest of economy, but the state, also, in the interest of economy, mo-rative, and the general put is workers, should interprese its rightful authority and close sus the trewery and teer-vender.—National interpreters.

Barnum's Stariling Proposition.

P. T. Barmon, the great show man has made the following starting proposition: "I will undertake to gree tonds for the ful-filment of a contract that it towers of Fal-In most of a contract Unit is the city of Phile acceptia, will stop as long is nor, and give the as much as weak expenses, in our bar loguer bat year, tarus the city next year; i will pay all the city expenses, no use shall give taxes, there shall be no insurance on property a good dress suit shall be given to every their man, woman, lay and give, an the educational expenses shall be pault a barrel of flour shall be given to every needy and worthy person, and I shall clear a has million or a million do lars by the op ration.

Temperance News and Notes.

The man who did not break his bottle in-smit to break his postge.

Man is about the only minual who "draws ju his horns: through his mouth.

Is it right to build charries to save men, and here e shops that destroy them;

A "Prayer Albance" for the extinction s saloon has been organized in Eris County,

The Harverian Society of Great Britain estimates that fearthen percent, of mortality among adults in the United Kingdom is due to alcohol.

Experiment - A falloring man tries to support a samely and a saloon at the same time. Hesult - The scool gets the support, and the tamely gets -left,

Alcohol is not only unattractive, but vio-lently repusive to recommendations of tasts, and that represence is not limited by the instances of the Luman race.

last New Year's Day a courds of mon in Seattle, Washington Territory, filed bonds of \$500 sects, uniting themselves not by drink intexicating biquers during 1880. This kind of swearing off is a rious.

What good has the liquor seller done biased a public scenter. 'Can snybody think of one when the liquor business has benefited.' The scence was inviken by some one orying cut. "The grave digger."

States making the largest actual decrease in inquor dealers, during the past year are in the order named. Frankstran a, chio, Now York, Missioni, Mirmesota, Karons, Louis-ana and low c, though this actual decrease is by no means equivalent to the proportion ate decrease as compared with the total number of dealers, nor is it always accomanisd by a decreased production of integr cants.

The great African traveler. Dr. Living stone, leaves this valuable testiment. I have acted on the principle of total absti-nance from all alcohole it more during more than twenty vests. My individual opin on is that the roost severe labors or privation may be undergone without alcohole stimu-tions. lations, because those of us who have endured the most half in thing else than water, and not always enough of that."

A society was formed in New York city A society was formed in New York city years ago for the suppression of crueity to animals. Why not support a society for the suppression of a business which takes the bealth, coat, yest shoes and watch from a man, and sends him home a pauper and often A MANAGER

The W C T U

The W C T U The Workins curvician Temperance Union has never stated that its maintership was execute at the institute being under rather than over the number of its roll call. It is well known that it all oblanding power pays the annual fee. Alsonee, times, begins t, and many other reasons will account for this. The small sum of lifty cents which is an-tually charged by most unions is not regu-larity as d by a percentage of the members. tuelly charged by most unions is not regu-larly paid by a percentage of the members, and a treasurer is hardly likely to go around and consect it. But 250,000 members, and probably fifty thousand besides are in the direct following or the W C. T. U., and if we add to these the well high 250,000 in the Banis of lines, with the Young Woman's Curstian Dispersive I mions, and the men who are house by members of these solutions, all stratic related to the White Einboon merence, we shall have a total of certainly not easthan half a million directly more not essible that half a million directly incer-ested and loyal to that organic form of the woman's crussic, better known as the Yoman's Christian Temperance Union. Frances E. Willard.

Solling Liquor on a Steamboat.

Justice Harlan has decided that the laws a State angly to sceamboats running under nited States license on the Ohio or other mor-Stabs waters. An attenut was made inter-stable waters. An attempt was made to detend a seamboat captain who had per-imited the sale of liquor on insident contrary to the laws of Fennsylvania, when in the waters of the upper the and Muongahela. Justice Harian decided in subsidies that

) to require a license for the sale of liquor on a missimultant, or to prohibit the sale of liquor altogether on such a vessel, does not head in the least to obstruct the freedom of com-merce between the several States. Liquorsoling is in no inspect an inclose to the right of public travigation, and therefore a license to run a stanibout does not impart the authority to sell below. It was long ago held by the Supreme Court of the United States that a license from the Federal Gov-commut under the internal revenue acts ernment under the internal revenue acts. was no defense to a prosecution under a Stat-iaw prohibiting the sale of intoxicating

The tendency of indicial decisions has been to leave to the several States the utmost lis erty of action in respect to regulation of the liquor traffic - Figrin, Field and Stockman.