NATIONAL SERMON. IS WHOLE LAND A PARADISE.

mage Preaches a Discourse Ap-

propriate to the Centennial,

INT: "And the Lord opened the eyes of young man; and he saw; and, behold, mountain was full of horses and char-of fire round about Elisha."-II Kings

it cost England many regiments and million dollars a year to keep safely a phesome captive at St. Helena, so the g of Syria sends out a whole army to are one minister of religion-perhaps 50, men to take Elisha. During the night ure one minister of religion the night men to take Elisha. During the night army of Assyrians came around the vil-of Dothan, where the prophet was ing. At early daybreak the man ant of Elisha rushed in and said: that shall we do? there is a learny come to destroy you. We must we must die." But Elisha was not we d a bit, for he koked up and saw mountains all around full of, super-aral forces, and he knew that if there 50,000 Assyrians against him there 100,000 angels for him; and in 50,000 Assyrings for him; and in 100,000 angels for him; and in r to the prophet's prayer in behalf of righted man servant, the young man be. Horses of fire harnessed to char-ter difference of fire unling reins frighted fire, and drivers of fire pulling reins on bits of fire; and warriors of fire brandished sword of fire, and the brill and shed sword of nre, and the brill-d that morning sunrise was eclipsed galloping splendors of the celestial de. 'And the Lord opened the eyes young man; and he saw; and, behold, intain was full of horses and chariots round about Elisha.'' I have often to you of the Assyrian methy which of the Assyrian perils which American institutions, but now embling to keep contennial cele-manuguration of Washington, the inauguration of Washington, the upper forces of the text that on our side. If all the low levels armed threats, I have to tell mountains of our hope and cour-are full of the horses and char-

tice that the Divine equipage is abelia in a charicat of fire. Exe-table and John, when they come to Divine equipage, always repre-abelist, a harnessed, an uphol-agration. It is not a chariof like equerxity of earth mount, but an and a compressed fire. That means active chastisement, deliverance ming escapes. Chariot of rescue-nariot of fire. All our national ents have been through scorching charlot of al red disasters. Through tribu-individual rises. Through tribu-ins rise. Chariots of rescue, but

w do I know that this Divine equin the side of our institutions? I know history of the last one hundred and are. The American revolution started he per of John Hancock, in Inde-a Hall, in 1776. The colonies without eithout ammunition, without gues, t trained warriers, without money, t prestige. On the other side, the st nation of the earth, the largest and the grandest navies and the most guished commanders, and resources in-dible, and nearly all nations ready to hem up in the fight. Nothing as against

muse of the American colonies, which at zero, dropped still lower through reeling of the Generals, and through istes at small successes, and through rs which surpassed all their prede depth of snow and horrors of con Elisha, st.rounded by the whole army, did not seem to be worse of the thirteen colonies encompassed andowed by foreign assault. What The upper the contest in our favor? the upper armies. The green and mountains of New England, the high and the Hadson, the mountains of all the Appalachian ranges were enforcements which the young man ton saw by faith, and his men the frozen feet, and the gan-vounds, and the exhausting hunal the long march because 'the snel the eyes of the young man; and and, behold, the mountains were full ad the and chariots of fire round about Washington himself was a miraan President was in secular his-owand other men excelled him in things, but he excelled them all in a and completeness of character, id never saw his like, and probably his like again, because there will be another such exi-He was let down a Divine interposi-

Realth of the last quarter of a century—opi-demics very exceptional—and from the great revivals of religion, and from the spreading of the Church of God, and from the continent blossoming with asylums and reformatory in-stitutions, and from an Edenization which promises that this whole land is to be a Para-dise where God shall walk in the cool of the day.

day. If in other sermons I showed you what was the evil that threatened to upset and demol-ish American institutions, I am encouraged more than I can tell you as I see the regimore than I can tell you as I see the reg-ments wheeling down the sky, and my jere miads turn into doxologies, and that which was the Good Friday of the nation's crucifix-ion becomes the Easter morn of its resurrec-tion. Of course God works through human instrumentalities, and this national better-ment is to come among other things through a scrutinized ballot box. By the law of registration it is almost impossible now to have fstration it is aimost impossible now to have illegal voting. There was a time-you and I remember it very well-when droves of vagabonds wandered up and down on election day and from poll to poll, and voted here and voted there, and voted everywhere, and there was no challenge; or, if there were, it amounted to nothing, be cause nothing could so suddenly be proved bonds Now, in every upon the vage 1703 upon the vagabonds. Now, in every well organized neighborhood, every voter is watched with severest scrutiny. I must tell the registrar my name, and how old I am, and how long I have re-sided in the State, and how long I have re-sided in the ward or township, and if I mis-mercent fits with mass will rise and shut me represent, fifty witnesses will rise and shut me out from the ballot box. Is not that a great advance? And then notice the law that prohibits a man voting if he has bet on the election. A step further needs to be taken and that man forbidden a vote who has offered or taken a bribe, whether it be in the shape of a free drink or cash paid down, the suspiciou ree drink of cash paid down, the suspiceous cases obliged to put their hand on the Bible and swear their vote in if they vote at all. So through the sacred chest of our nation's suffrage redemption will come. God also will save this nation through an

aroused moral sentiment. There has never been so much discussion of morals and im morals. Men, whether or not they acknowl edge what is right, have to think what is right. We have men who have had their hands in public treasury the most of their lifetime, stealing all they could lay their Interime, steaming in they could by their hands on, discoursing eloquently about dis homesty in public service, and men with two or three families of their own, preaching el-quently about the beauties of the seventh commandment. The question of subristy and drunkenness is thrust in the face of this variants means before and to take a rart in initial as never before, and to take a part in our political contests. The question of na-tional sobriety is going to be respectfully and deferentially heard at the bar of every legilature and every house of representative and every United States Senate, and an om nipotent voice will ring down the sky and across this land and back again, saying to these rising tides of drunkenness which

threaten to whelm home and church and na tion: "Thus far shalt thou come, but no fur ther, and here shall thy proud waves b

I have not in my mind a shadow of di-I have not in my mind a shadow of di-heartenment as large as the shadow of a bouse fly's wing. My faith is in the upper forces, the upper armies of the text. God is not dead. The charicits are not unwheeled. not dead. The chariots are not unwheeled. If you would only pray more and wash your eyes in the cool, bright water, fresh from the well of Christian reform, it would be said of you as of this one of the text: "The Lord opened the eyes of the young man; and h saw; and, behold, the mountain was full ses and chariots of fire round about

When the army of Antigonus went into When the army or Antigonus well battle his soldiers were very much discour-aged, and they rushed up to the General and said to him: "Don't you see we have a few forces and they have somany more?" and the forces and they have so many more?" and the soldiers were affrighted at the smallness of their number and the greatness of the enemy Antigonus, their commander, straightener himself up and said, with indignation and vehenience: "How many do you reckon me vchemence: "How many do you recken me to be?" And when we see the vast armie-arrayed against the cause of sobriety it may sometimes be very discouraging, but I ask whether the set of the forces of righteousness—I ask you have the forces of righteousness—I ask you have many do you reckon the Lord God Almighty to be? $H_{e,1}$ are commander. The Lord of Hosts is His name. I have the best authority for saying that the chariots of God are twenty thousand the mane the set of the set.

sand, and the mountains are full of them. You will take without my saying it that my only faith is in Christianity and in the upper forces suggested in the text. Political parties come and go, and they may be right d they may be wrong: but God liv and they may be wrong; but God lives, and I think He has ordained this nation for a narces; of prosperity that no demagogism will be able to halt. I expect to live to see a political party which will have a platform of two planks - the Ten Commandments and the Sermon on the Mount. When that party is formed it will sweep across this land, like a ternado I was going to say, but when I think it is not to be devisition, but resuscitation. I change the figure and say, such a party so that will sweep across this land like spice

coming to take possession of every ballot box, of every school house, of every home, of every valley, of every mountain, of every acre of our national domain. This nation, notwith-

tanding all the evil influences that are trying to destroy it, is going to live. Never since, according to John Milton, when "Satan was hurled headlong flaming from the ethereal skies in hideous ruin and combustion down," have the powers of dark-

ss been so determined to win this continen they are now. What a jewel it is-a jewe as they are now. What a jewel it is a jewel carved in relief, the cameo of this planet. On one side of us the Atlantic occau, dividing us from the worn out governments of Europe. On the other side the Facific ocean, dividing us from the superstitions of Asia. On the north of us the Arctic sea, which is the gymnorm of us the Arcue set, which is the gym-nasium in which the explorers and navigators develop their courage. A continent ten thou-sand five hundred miles long, seventeen million square miles, and all of it but about one-seventh capable of rich cultiabout one-seventh capable of rich culti-vation. One hundred millions of popula-tion on this continent of North and South America—one hundred millions more. All flora-nnd all fauna, all metals and all precious woods, and all grains and all fruits. The Appalachian range the backbone, and the riv-ers the ganglia carrying life all through and out to the extremities. Isthmus of Darien the narrow waist of a giant continent, all to the narrow waist of a giant continent, all to be under one government, and all free, and all Christian, and the scene of Christ's perall Christian, and the scene of Christ's per-sonal reign on earth if, according to the ex-pectation of many good people, he shall at last set up his throne in this world. Who shall leave this hemisphere, Christ or Satan? Who shall have the shore of her inland seas, the silver of her Nevedas, the gold of her Colo-rados, the telescopes of her observatories, the brain of her universities, the wheat of her brain of her universities, the wheat of her prairies, the rice of her savannas, the two great ocean beaches—the one reaching from Baffin's bay to Terra del Fuego, and the other from Behring straits to Cape Horn— and all the normal and temporal and spiritual and everinsting interests of a population vast beyond all human computation? Who shall have the homisphere? You and I will decide that, or help to decide it by conscien-tions yole, by computer your by maintenance tous vote, by excess prayer, by maintenance of Christian institutions, by support of great philanthropies, by putting body, mind and scul on the right side of all moral, religious and asticaal measurement. and national movements. Ah! it will not be long before it will not

make any difference to you or to me what be-comes of this continent, so far as earchly comfort is concerned. All we will want of it will be seven feet by three, and trat will take in the largest, and there will be room and to spare. That is all of this country we will need very some the youngest of m. But we have on anxiety about the welfare and the happi-ness of the generations that m. coming on, and it will be a grand thing if, when the arch-angel's trumpet sounds, we find that our sep-ulcher, like the one Joseph of Arimathea pre-order for Christ is in the market of a sep-

vided for Christ, is in the midst of a garden. One of the seven wonders of the world was the white marble watch tower of Pharos of Egypt. Sostratus, the architect and sculptor, after building that watch tower cut his name

and to please the King he put the monarch's name on it. Then he covered it with plastering, and to please the King he put the monarch's name on the outside of the plastering; and the storms beat, and the seas dashed in their fury, and they washed off the plastering, and they washed it out, and they washed it down, but the name of Sestrafus was deep and the bar state of the plastering. cut in the imperishable rock. So across the face of this nation there have been a great many names written, across our finans across our religions, names worthy of remembrance, names written on the architecture of our churches, and our schools, and our acylums, and our homes af mercy, but God is the architect of this continent, and he was the sculptor of all its grandeurs, and long after, through the wash the ages and the tempests of centuries, all her names shall be obliterated, the Divine gnature and Divine name will be brighter e world shall see that the God who made this continent has redeemed it by His grace from all its sorrows and from all its crimes. Have you faith in such a thing as that? After all the chariots have been unwheeled, and after all the war chargers have been grappled, the chariots which Elisha saw on the neurine of his could will sold as Supposed the character which Elisaba saw on the morning of his peril will roll on in tri-amph, followed by all the armies of heaven an white horses. God could do it without us, out He will not. The weakest of us, the faintest of us, the smallest brained of us. shall have a part in the triumph. We may not have our name, like the name of Sos-tratus, cut in imperishable rock and conspicnous for centuries, but we shall be remem-bered in a better place than that, even in the

SUNDAY SCHOOL.

SUBJECT FOR SUNDAY, MAY 5.

"I Say Ento You All, Watch," Mark xill., 24-37-Golden Text : Mark xill., 33-Explana tory Notes.

This is a continuation of the sermon, the seginning of which we had in last week's les-ton; the Saviour is sitting upon the Mount of Olives over against the templo, the disciples are with Him, Jerusalem is before them and

Dives over against the temple, the disciples are with Him, Jerusalem is before them and a little beneath them if they are on the top of Olivet, and as He answers the questions of the four (v. iii.), He sees in prophetic vision all the future of the nation of Israel and their Holy City, and with special reference to them He is speaking.
24 "In those days, after that tribulation." In vs. 19 He had spoken of it as an afficient or tribulation such as never had been before nor ever will be again. Because of the very great sufferings of the people, as recorded in history at the time Jerusalem fell, A. D. 70, there are many who think that that was the great tribulation here referred to; but Scripture than any history possibly can be, and however great were the affictions of the people at that time, our lesson to-day in the light of prophecy makes it very clear that the tribulation here spoken of is yet future and will come in the last week of Daniel's prophecy, the last seven years of Israel's history ere the kingdom is restored to her.
25. "The stars of heaven shall fall, and the propert that are in heaven shall fall, and the provert with any in the light of heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall, and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall fall and the provert with are in heaven shall

"The stars of heaven shall fall, and the 95. powers that are in heaven shall be shaken." This in addition to the darkening of the sun and moon, mentioned in the previous verse, In Luke xxi., 25, 26, the Spirit says there shall be signs in the sum and in the meon, and upon the earth distress of nations with per-plexity. Similar language is found in refer-ence to these very times in 1sa. xiit., 3-13; xxxiv., 1-8; Joel ii., 30; iii., 2; and in each place it is in connection with the panishment of the world for iniquity variables. place it is in connection with the panishment of the world for iniquity, vengeance upon the enemics of God's people, and the redemp-tion of Israel. Dean Alford says on Matt. $\mathbf{x}\mathbf{x}\mathbf{y}$, 29, that such prophesies are to be understood literally, otherwise they lose their truth and significance, the physical signs shall happen as accompaniments and intensifications of the awful state of things which the description typilles. 26, "And then shall likey use the Son of Man coming in the clouds with great power

Man coming in the clouds, with great power and glory," To understand this coming of and glory." To understand this coming of the Son of Man in power and glory we must see from the Scriptures that ere He thu-comes with His saints He gathers them to comes with his saints He gathers them to meet Him in the air at the resurrection of the just, the first assurrection, rewards them for their service, appoints them positions in His kingdom according to their faithfulness, and the marriage of the Lamb takes place it These iv., 10-18; Lu xiv., 14, Rev. xx., 6; H. Cor. 5, 10; Lu xix., 12-19; Rev. xix., 1-11); then when Christ who is our life shall arrear shall we also greaser with Him is appear, shall we also appear with Him in giory (Col. iii., 4); then shall the Lord build up Zion when He shall appear in His glory, (Ps. cii., 16.) cii., 16.)

"And then shall He send His angels 25. "And then shall He send His angola, and shall gather together His elect from the four winds." A large ray of light falls upon this from the works of Isa, si, 12. "And He shall set up an ensign for the nations, and shall ascendis the outcasts of Icrael, and gather together the dispersed of Judah from the four comers of the earth. His clock church of all nations have a mathematical church of all mattons having been gathered out of the earth before the great tribulation, necording to Luke xxi. 35; Hev. 10, 18a, xxvi. 19, 20; He now gathers His elect na-tion, so long rejected and scattered among all nations, and takes away their rebulke from off all the such. all the earth

28, "Now learn a parallel of the fig tree" Nature itself has many things to say to us if we only had ears to hear, or time to stop and listen; and our Saviour was always finding listen; and our Saviour was always finding illustrations in everything about Him; the trees, the birds, the flowers, the seasons, the weather the obsideren, the farmers all had for Him some likeness to spiritual things. But the fig tree, like the vine, was a special sym-tol of Israel, so used by the prophets (Isa v., 7; Joel I., 7); and the fig tree to which He came eventing fourth because it made creates came expecting fruit, because it made great professions, and which withered away at His word (chap. xi., 12-21), was a symbol of what Israel then was and was about to be.

"So ye in like manner, . . . know t is nigh." Just as they could tell that that it is nigh." Just as they could tell that summer was near when the fig tree put forth

RELIGIOUS READING.

GOOD FOR EVIL. When on a fragrant sandal tree The woodman's axe descends, And she who bloomed so beauteously Beneath the weapon bends, E en on the edge that wrought her death, Dying she breathes her sweetest breath, As if to token in her fall, Peace to her foes and love to all,

How hardly man this lesson learns: How hardly man this lesson learns: To smile and bloss the hand that spurns. To see the blow, to feel the pain, And render only love again! One had it, but He came from Heaven, Reviled, rejected and betrayed, No curse He breathed, no plaint he made, But when in death's dark pang He sighed, Prayed for His murderers, and died. J. Edmonston.

FRATER AS A HARMONIZER.

Dr. Storrs, at one of the Cleveland prayer meetings, said the brief argum in and the most decisive he ever listened to was one made forty years ago by Dr. Spring of New York. For over thirty years the meetings of the Bible society were never opened with prayer, there were so many sorts of churche propresented in it. The Episcopalians did not want an extemptre prayer and the others did not want a bokish prayer. The de-bate over the question of having prayer is ted for two nights in the old Nassau street rooms, when at 1 st Dr. Spring ross, and folding his bands, said: "Mr. President, have fistened attentively to every argum spoken; but there has been a voice sounding n my ears all the while; it is the voice of the Son of God: 'Hitherto ye have asked nothing Son of God. 'Hitherto ye have asked nothing of me; whatsoever ye ask in my name ye shall receive it.'' That was enough; there was no need of argum at against that voice. We, too, now need to listen to the same

LOST IN SIGRT OF HOME.

A few months ago, during one of the severe storms that v.si ed. Colorado, a young man peri hed in sight of home. In his bewilder-ment he passed and represed his own cottage, to he d wu and die almost in range with the "light in the window" which the young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the food steps that would edine on more, for, I ag before the more come no more; for, I mg before the morn-ing dawned, the icy touch of death had forever stilled that warm, loy-R lagart. The soil death was ade till sadder by the fast that he was lost sight of home. How many wanderers int in sight of home. How many wands from the Father's house are lost in sigh home, in the full glare, of the Gospel II They have the open Bible, overflowing with its calls and promises, the faithful warnings from the pulpit, the manifestations of God's rovid nee, all tending to direct their steps eavenward, and yet from all these they turn provid n away, waiting for the more convenient sea-son, and are lost in sight of the many manwions -- Forward

WHAT MUST I DO TO BE LOST

WHAT MUST I DO TO BE LOST⁵ What must Like to be lost⁷ "Neglect so great so varies." It is not necessary to do auvihing. We are lost already. Josue of-fers to save us, but if we reject His offer we remain as we were. "How shall we es-cape if we neglect as great solvation." Ex-umpe is impossible if we neglect the only means of sofety. If a deadly serpent bites you, and you refuse the only remedy, you de. If you are drowning, and will not sense the life-bacy thrown to you, you sink. Neg-lect hardin. Josua alone can save the soul. Neither is there solvation in any other. O stimer, your damnation is sure if you reglect dinner, your damention is sure if you neglect Jesus. If he that despeed Moses law died Jesus. If he that despaced Moses law died without mercy, of how much sorer punisiment shall be be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute His threatenings, or that thou can st escape His piercing eye, or that the rocks will cover the? Vain hopes, There is no escape but to come to Jesus, and immle needer to even in merching. "Become simple neglect is certain perdition. "Be I called, but we refused......then shall Becktin call, but I will not answer; they shall seek , but shall not find me. this awful threatening. Jesus now stands, with open arms. He entreas you to be seved. Come with all your sins and sorrows! come that as your ano! f'oine at

TEMPERANCE.

LOOK NOT UPON THE WINE. Look not upon the wine when it Is red within the cup! Stay not for pleasure when she fills Her tempting beaker up Though clear its depths and rich its grow, A spell of madness lurks below.

They say 'tis pleasant on the lip, And merry on the brain; They say it stirs the sluggish blood And dulls the tooth of pain. Aye, but within its glowing deeps A stinging serpent, unseen, sleeps

Its rosy lights will turn to fire Its coolness change to thirst; And by its mirth, within the brain A sleepless worm is nursed. "here's not a bubble at the brim That does not carry food for him.

Then dash the brimming cup aside Then dash the brunning Copy And spill its purple wine: Take not its madness to thy lip, Lot not its curse be thine. 'Tis red and rich, but grief and woo Are hid those rosy depths below. -N. P. Willia.

THE DELUSION ABOUT ALCOHOL. The DELUSION ABOUT ALCOHOL. For considerable time the doctors have been divided into conflicting camps over the value of alcohol as a curative agent. Many of them have positively refused for years to permit its use under any circumstances, the veteran Dr. Davis being of this number. Others, while opposing its social use and re-cognizing the dangers that attend excess in fla consumption, have not channed that it did its consumption, have not claimed that it did not possess some merits in certain complica-tions. The number of the latter has been growing smaller by degrees. A conviction is still abroad in the medical fraternity that the less alcoholic concections of any sort used the better, and the indications are that

used the better, and the indications are that the time is not far distant when it will be ex-cluded from the prescription carels. When that time is reached the public who use it, as is generally believed for medicinal effect, will learn that science has been slowly but certainly explosing mother ancient de-liation. The belief is all but universal that Jusion. The belief is all but universal that whisky, beer, wines, and the entire catalogue of abcolde drinks impairt additional beat, therefore life, or resistance to each. It is claimed new that while alcoholic drinks do give beat it is a treacherous and mischiev-ous, a temporary and waatchul one. It heats the surface of the body. It expands blood vessels. But it chills the center of life—the heatt—and we increases for a time the process.

vessels. But it chills the center of life—the heart—and so increases for a time the pace of that organ as seriously to weaken it by in-evitable reaction. The observation of travelers confirms the experiments of science. It is well known that soldiers who go into battle upon alcoholic stimulant may make a brilliast cuset, but that they have be serior to the out these who stimulant may make a brilliant enset, but that they have less contrance than those who prefer simple field with only coffee as a warming drink. In cases of injury requir-ing surgery and long centralecence those who have not been weakened by alcohol have a much larger chance of recovery. In the Arctic explorations it is well established that alcoholic liquors instead of increasing the strength of the explorers diminished it. One officer has recorded that on a certain One officer has recented that on a certain night when all were exhausted with hunger and threatened with death by freezing these who drank copionsly isefore lying down to sleep were found dead in the morning, those who partook slightly were dangerously chilled, while those who had not tou hed the stimulants woke up warm and as well as could be expected.

could be expected. The most vicious prolonger of the delusion about alcohol is the social habit of not only drinking often but paying for others' drink. Men who have moral courage enough to defy this vulgar and injurious custom have been granter benefactors than they may have regronter alized. alized. The debasion about the revivifying power of alcohol will die slowly. But it will die, and the scoper the better.—*Chicago* Times.

TEMPERANCE NEWS AND NOTES.

More than 500 young women at Lynn, Mass., are loyal white ribboners.

A great headlight for the prohibition train-the Light of Ages on Interleation. Mrs. Emily Pitt Stevens, State lecturer of alifornia, has undertaken the task of raising \$10,000 for the general work and the expense of the next National Convention of the W. C. T. U.

He was feed down a breet, le was from God direct, actinow how any man can read the of these times without admitting contest was decided by the upper

ent

in 1861, when our Civil War opened, t the North and at the South protrational suicide. It was not cour-et cowardice, it was not wealth overty, it was not large States will States. It was heroisen against t was the resources of many generand this resources of nonny genera-was the prayer of the North against σ of the South it was one-half of the armed wrath meeting the other half tion in armed indignation. What ul extermination'

setting of the war the commander-f the United States forces was a had been great in battle, but old he had been great in battle, but old beens with many infirmities, and he right to quictude. He could not a horse, and he role on the field in a carriage, asking the not to joit it too much. During the role to joit it too much. During the rn side was a man in mid-life, who his veins the blood of many genera-t warriors, himself one of the herces rubusco and Cerro Gordo. Contrera warriors, himself one of the heroes apultepec. As the years passed on scroli of carnage unrolled, there it from both sides a heroism and a and a determination that the world world world a set of the set of

id south, and Grant and Lee, the two olts of battle, clashed ' Yet we are and yet we are at peace. Earthly lid not decide the conflict. The up-The upof the text. They tell us there was fought above the clouds on Lookout but there was something higher

the horses and charlots of God camscue of this nation in 1876, at the a Presidential election famous for erocity. A darker cloud yet settled on this nation. The result of the was in dispute, and revolution, not oo or three sections, but revolution own and village and city of the ed States, seemed imminent. The was that New York would throttle k. and New York would throttle k. and New Orleans would grip New and Boston, Boston, and Savannah, h. and Washington, Washington, idl Mr. Tilden was elected; others Haves were seen elected; others Hayes was elected; and how came to universal massacre in guessed, but God only knew.

the guessed, but God only knew. a our escape not to the hon-dirighteousness of infuriated is, but I ascribe it to the upper the text. Charlots of mercy rolled hough the wheels were not heard and was not seen, yet all through the south and the south and and the west, though the hoofs did w, the cavairy of God gailoped by. God is the friend of this nation. In a chore was a prospect that greater r would open upon this nation. God he tempest. In the awful excitement ne of Garfield's assassination, God he to Garfield's assassination, God he to Garfield's nation. The south and the south and the south and ne of the neck of the cyclone. We that God is on the side of this na-gue from the last eight or nine great harvests, and from the national

des from heaven. Have you any doubt about the need of the Christian religion to purify and make decent American politics? At every yearly or quad-c anial election we have in this country great manufactories, manufactories of lies, and they are run day and night, and they turn out half a dozen a day all equipped and ready for full sailing. Large lies and small lies, Lies private and lies public and lies prurient. Les private and les public and lies prarient. Lies cut bias and lies cut diagonal. Long-limbed lies and lies with double-back action. Lies complimentary and lies defauntory. Lies that some people believe, and lies that all the people believe, and lies that nobody believes. Lies with humps like camels and scales like erocodiles and necks as long as storks and feet as swift as an antelope's and stings like addres. Lies rear and anticond stings like adders. Lies raw and scalloned and panned and stewed. Crawling lies jumping lies and soaring lies. Lies with at-tachment screws and rufflers and braiders and ready wound bobbers. Lies by Chris-

tian people who never lie except during elec-tions, and lies by people who always lie, but beat themselves in a Presidential campaign. lie, but

I confess I am ashamed to have a foreigner visit this country in such times. I should think he would stand dazed, his hand on his pocketbook, and dare not go out nights What will the hundreds of thousands of foreigners who come here to live think of us? What a disgust they must have for the land of their adoption? The only good thing about it is, many of them cannot understand the English language. But I suppose the Gorman, and Italian, and Swelish, and French papers translate it all and peddle out the infernal stuff to their subscribers.

Nothing but Christianity will ever stop such a flood of indecency. The Christian re-ligion will speak after a while. The billingsgate and low scandal through which we wad

every year or overy four years, must be re-buked by the religion which speaks from its two great mountains, from the one mount-ain intening the command: "Thou shalt not bear false witnesses against thy neighbor," and from the other mount making plea for kindness and love and blessing rather than cursing. Yes, we are going to have a ne-tional division tional religion.

There are two kinds of national religion. There are two kinds of national religion. The one is supported by the State, and is a matter of human politics, and it has great patronage, and under it men will struggle for prominence without reference to qualifications, and its archbishop is supported by a salary of \$75,000 a year, and there are great cathedrals, with all the machinery of music and canonicals, and room for a thousand peo-ple, yet an audience of fifty people or twenty

people or ten or two. We want no such religion as that, no such national religion; the vast majority of the people converted and evangelized, and then they will manage the secular as well as the religious. Do you say that this is impracticable? No.

The time is coming just as certainly as there is a God and that this is Hip book and that He has the strength and the honesty to fulfill His promises. One of the ancient Emperors used to pride himself on performing that which his counselors said was impossible, and I have to tail you to day that make impossible are to tell you to-day that man's impossibles are God's easies. "Hath He said and shall He not do it? Hath He commanded and will He not bring it to pass?" The Christian religion is

heart of Him who came to redown us and reloem the world, and our names will be seen close to the signature of His wound, for as be seen to-day He throws out His arms toward us He says: "Behold, I have graven these on the palms on My hand." By the mightiest of all agencies, the potency of seek our national weitare. of prayer, I beg you

Some time ago there were 4,600,000 latters In the dead letter postoffice at Washingtonletters that lost their way—out not one prayer ever directed to the heart of God mis-carried. The way is all clear for the ascent your supplications beavenward in behalf this nation. Before the postal communiention was so easy, and long ago, on a rock ore hundred feet high on the coast of Eng-land, there was a barrel fastened to a pest. and in great letters on the side of the ro at sea, were it could be seen far out "Postofficer" and when shins came by words: boat put out to take and fetch letters. o sacrod were those deposits of affection in that harrel that no lock was ever put upon that barrel, although it contained message for America, and Europe, and Asia, and Africa, and all the islands of the sea. Many a storm tossed sailor, homesick, got message of kindness by that rock, and many a homeead heard good news from a boy long gone Would that all the heights of our nati prosperity were in interchange of sympathies —prayers going up meeting blessings coming down! Postal celestial, not by a storm struck rock on a wintry coast, but by the Rock of

RESULTS OF PRODUBITION IN KANSAS.

Ages.

Governor Martin, of Kansas, in his last message to the Legislature, says: "Fully nine-tenths of the drinking and drunkenness prev-alent in Kansas eight years ago have been abelished, and I affirm with earnestness and emphasis that this State is to-day the most homograph of the state state. temperate, orderly, sober community of peo-ple in the civilized world. The abelition of temperate, orderly, world. The abolition of ple in the civilized world. The abolition of the saloons has not only promoted the per-sonal happiness and general prosperity of our citizens, but it has enormously diminished crime, filled thousands of homes, where vice and want and wretchedness once prevailed, with peace, plenty and contentment, and has muterially increased the trade and business in the second se of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dock ets of our courts are no longer burdened with ong lists of criminal cases. In the capital district, containing a population of nearly 60,000, not a single criminal case was on the docket when the present torm began. The business of the police courts of our larger cities has dwindled to one-fourth of its former proportions, while in cities of the second and third class the occupation of police authori-ties is practically gone."

DRUNKENNESS MADE A URINE.

The Minnesota House fell in very grace-fully with Senator Sherffer's proposition to make drunkenness a crime. There was no discussion and the roll call resulted in 61 yeas and 3 nays. The Governor's signature will make the measure a law. The penalties pre-scribed, are for the first offense, a fine of not less \$10 nor more than \$40, or imprisonment for not less than ten days nor more than forty days; for the second offense, a fine of not less than \$30 nor more than \$50, or imprisonment for not less thirty days nor more than sixty; for the third and later offenses, imprison-ment for not less than sixty nor more than unoty days,

eaves, so they might know that the kingdom was near when these signs and wonders should come to pass (Luke xxi., 3))

50. "Verily I say unto you, that this generation shall not pass, till all these things be done." While it is true what many who were then living must have been living at the destruction of Jerusalem, there is nothing in this verse to limit it to that even Generation signifies race or family and no one need be told that the unbelieving Jewish race

need be told that the unbelieving Jewish race still continues, among all nations and yet separate, distinct, the miracle of the ages, availing the fulfillment of all these things. If "Henven and carth shall pass away, but My words shall not passnway." In what sense henven and carth ure to pass away we may learn from II Pet ui, where we are told of the perishing of the world that was before the deluge, and of the perishing of the world that now is, the former by water, this by fire; but as there cause out of the deluge tho earth on which we now live, there shall come out of the destruction by fire and the passing ont of the destruction by fire and the passing away there described a new earth, wherein dwelleth righeousness 32. "But that day and hour knoweth no

man; no, not the angels which are in heaven, meither the Son, but the Father." There is no authority in the Scriptures whereby we may say that He will come in such a year, There is or month or day, we only know that though He tarry He will surely come, and we may He tarry He will surely come, and we may know when He is near. 33. "Take ye heed, watch and pray; for ye

know not when the time is." Luke says that we are to take head last we be tilled with the

we are to take heed lest we be filled with the pleasures or cares of this life, but that we are to watch and pray always, so as to es-cape the great tribulation. (Luke xxi., 35-38.) 34. "To every man his work." The "far journey" of this verse reminds us of the "far country" of Matt. xxv., 14, Luke xiz., 12, and the parables of the talents and pounds in those chapters. It is all one story, the king-dom is postponed because the King was re-jected. He had gone back to heaven until this time of restoration of the king-dom to period. He had gone block to heaven unit this time of restoration of the kingdom to Israel, and meantime He is gathering out of all nations a company of tried and faithful followers, to whom He gives work to do and talents according to their several ability, commanding them to be faithful and to ex-cupy of do business (His business) till He romes.

cupy of do business (His business) till He comes. 35. "Watch ye therefore, for ye know not, when the Master of the Home cometh." Matthew speaks of the days of Noah and tells us that as it was then so will it be at the coming of the Son of Man; indifference to iternal things and people's mind, wholly taken up with the things of this life. 36. "Lest coming suddenly, He found you sleeping." Let us cry unto God to awaken us and keep us awake; let us do with our might what our hands find to do; let us not be diskeartened by the failures or inconsistencies of our-selves or others; but remembering that we serve the Lord Christ, and with respect to the recompense of the reward, may His love constrain us to be ever wakeful and love constrain us to be ever wakeful and

watchful. 37. "And what I say unto you I say unto all, watch." This is the fourth time in these last five verses; how intensely He must mean it, how important it must be. Would you be surprised if He should come as you read this? If so that is a proof that you at least are not watching.—Lesson Heiner.

Mus. Annon, an old resident of Sheakley-ville, Penn., is a pauper. She is the mother of the celebrated "Coal Oil Johnny" Steel. At different times he asked his mother t it, but she waited too long, and before the farm had been bought Johnny's millions had been soundered.

will in no wise cast out. Come to Josus.

THE HOMELESS SINCER.

On a cold, dark night, when the wind was blowing hard Conrad, a worthy citizen of a little town in Germany, sat playing his flats, while Ursula, his wife, was preparing sup-per. They heard a sweet video singing cut-side.

Tears filled the good man's area, as he sold: "What a fine, seeset voice" What a pity it should be speiled by being trial in such

I think it is the voice of a child . Let us pen the door and see," said his wife, who addest a light loop not long before, and does heart was open to take pity on the lit-

shild, who, said "Charity, good sir, for Christ's sake."

"Come in my little one," said he: "you shall rest with me for the night." The boy said, "Thank feed" and entered.

He was given some supper, and then he told then that he was the sound a poor minor and wanted to be a priest. He wandered about and sang, and level on the money people gave him. His kind friends would not let him him. His kind friends would not let him talk much, but sent him to bed. When he

was solvep, they looked in upon him, and ture a pleased with his pleasant face that

In the morning they found he was only too

gled to remain. They sent him to school, and afterwards be entered a monastery. There he found the Bible, train which is clearned the way of life. He became the great preaches and reformer. He became the great preaches and reformer. suis think of what they were doing when they cared for this "least of these my brethThe white ribbon badge is no respector of race or color. A branch W. C. T. U., com-powed entirely of Merican women, has been organized at Socium, New Merica. This is supposed to be the first organization of the and ever formed among this people.

All and over formed among this people. More formed among this people. More formed among this people. More forma, but Mr. Charles A. Wetmore, who was formerly at the head of the Viti-cultural Commonster of California, and is therefore eminently qualified to indge, states its optimize that not mere than one gallon of wine or whicks out of a lumpired in Snerramento ir any there only is pure, and that retail or wheel decentions imaginable. The report of the New York Committee of Minors that of the New York Committee of Minors that is applicable. The report of the New York Committee of Minors that is applicable. The report of the New York Committee of Minors that is applied in statement. The optical interaction is any statement in the halat of hely visiting the allows for the end of the interaction of the out of the out of the interaction of the out of the interaction of the out of the out of the out of the out of the interaction of the out of ng the little ones candles and pencils as in accoments to patronue their piaces."

Ought not the following calculations make us ashamed of surveives' With the money spant on dynas in forest British there could be maintained 60000 invisionaries at 2250 a year, 500,000 scheedensters at 2100, 5000 churches at 22000, 5000 scheedes at 2500. Is would give to the world 200,000,000 shilling Bibles, 500,000,000 tracts at four shillings a hundred, would give 100,000 widows 220 a war, and 200,000 poor families 210 a year. Which do we value most -our glasses or our Biblest -Belfust Witness.

"This store for rent; no liquor selling," was the unusual sign lately displayed in the win dow of a vacant store property, well located for saloon purposes, near broad street dense, Philadelphia.

A devout Arsh woman was asked in her inst filmess how she endured such suffering, and replact. "They who look upon God's face 10 not feel His hand."

That Tired Feeling

and many people resort to Bood's Sarsaparitia to the Bood's Sarsaparitia to exped importing which drive away the language and extraordian. The blood, accumulate in the blood during the winter, keep up laden with imparities which have been accumulating for months, moves shappably through the veins, the initial fails to think quickly, and the body saparith and you will be convinced of its pocular is still slower to respond. Bood's Sarsaparilla is morits. It is the simil agring medicine, restable, just what is needed. It purifies, vitalizes and enriches the blood, makes the head clear, creates an the money, appelite, overcomes that fired feeling, fones the "Unke Rood's Sarsapartily as a spring tonic and I vigor to the whole body.

Hood's Sarsaparilla

laborious drudgery of years ago."

nervous system, and imparts new strength and recommend it to all who have that miserable tired feeling."-C. PARMELER, Mr Bridge St. Brooklyn, N.Y.

Makes the Weak Strong

Is proven to be so vasily superior to any other sarsa-parilla, or blood parifler, that one has well said "Its health giving offects upon the blood and entire" "My appetite was poor, I could not sleep, had bead-sets a growt deal, pairs m my back, my hownis did not move regularity. Host's barsaparilla in a short

took Hood's Sarsaparilla and have not been sick N. B .- Be sure to get flood's Sarsaparilla do not

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human organism are as much more positive than time-did mo so much good that I feel like a new the remedies of a quarter of a century ago as the man. My pains and aches are relieved, my appendix steam power of to-day is in advance of the slow and improved. I say to others who need a good in cine, try flood's barsaparilla and see."--Guonos F. "Por years I was sick every spring, but last year Jacknow, Hoxbury Station, Conn.