UR FATHER'S HOUSE. ERMON BY DR. TALMAGE.

the Many Rooms There Are in the Heavenly Mansion.

XPECTED.

TENT: "In my Father's house are many Here is a bottle of medicine that is a cure Here is a bottle of medicine that is a cure all. The disciples were sad and Christ of all. The disciples were sad and Christ of fered heaven as an alternative, a stimulant ends tonic. He shows them that their sorcows are only a dark background of a bright picture of coming felicity. He lets them know that though now they live on the lowlands they shall yet have a house on the uplands. Nearly all the Bible descriptions of heaven may be figurative. I am not positive that in all heaven there is a literal crown or harp or pearly gate or throne or chariot. They may be only used to illustrate the glories of the place, but how well they do it! The favorite symbol by which the Bible presents celestial happiness is a house. Faul, who never owned a house, although he hired one for two years in Italy, speaks of heaven as a "house not made with bands" and Christ in our text, the translation of which is a little changed so as to give the more accurate meaning, says: "In my Father's house are many rooms."

The divinely authorized comparison of heaven to a great homestead of large accommodations I propose to carry out. In some healthy neighborhood a man builds every commoditions habitation. He must have room for all his children. The rooms come to be called after the different members of the family. That is mother's room. That is George's room. That is Henry's room. And the house it all occupied. But time goes by and the sons go out into the world and build their own homes and daughters are married or have talents enough singly to go out and do a good work in the world. After a while Here is a bottle of medicine that is a cure

ther own homes and tadgets are marked or have talouts enough singly to go out and do a good work in the world. After a while the father and mother are almost alone in the hig house and, seated by the ovening stand, they say: "Well, our family is no the father and mother are almost alone in the big house and, seated by the ovening stand, they say: "Well, our family is no larger now than when we started together forty years ago." But time goes still further by and some of the children are unfortunate and return to the old homestead to live, and the grand-children come with them, and perhaps great-grandchildren, and again the house is full. Many millennia ago God built on the hills of heaven a great homestead for a family immumerable, yet to be. At first He lived alone in that great house, but after a while it was occupied by a very large family, cherubic, semphic, angelic. The eternities passed on and many of the inhabitants became wayward and left never to return. And many of the apartments were vacated. I refer to the failen angels. Now these apartments are filling up again. There are arrivals at the old homestead of God's children every day, and the day will come when there will be no unoccupied room in all the house.

As you and I expect to enter it and make there eternal residence, I thought you would like to get some more particulars about that many-roomed homestead. "In my Father's house are many rooms." You see the place is to be apportioned off into apartments. We shall love all who are in heaven, but there are some very good people whom we would not want to live within the same room. They

are some very good people whom we would not want to live within the same room. They may be better than we are, but they are of a divergent temperament. We would like to meet with thom on the golden streets and worship with thom in the temple and walk with them on the river banks, but I am glad to say that we shall live in different apartments. "In my Father's house are many rooms." You see heaven will be so large that if one want an entire room to himself or herself, it can be afforded. An ingenious statistician taking the statement made in Revelation, twenty-first chapter, that the heavenly Jerusalem was measured and found to be twelve thousand furlongs and that the length and height and breadth of it are equal, says that would make heaven in size 048 sextillion 088 quintillion cubic feet, and then reserving a certain portion for the court of heaven and the streets, and estimating that the world may last a hundred thousand years, be ciphers out that there are over five trillion rooms. be so large that if one want an entire room to out that there are over five trillion rooms, each room seventeen feet long, sixteen feet wide, fifteen feet high. But I have no faith in the accuracy of that calculation. He makes m all I can read, the fooms will be palatial, and those who have not had enough room in this world will have plenty of room at the last. The fact is that most people in this world are crowded, and though out on a vast prairie or in a mountain district people may have more room than they want, in most cases it is home built close to house, and the streets are crowded close to house, and the streets are crowded and the cradle is crowded by other cradles, and the graves crowded in the cemetery by other graves, and one of the richest tuxuries of many people in getting out of this world will be the gaining of unhindered and uncramped room. And I should not wonder if instead of the room that the statistician ciphered out as only seventeen feet by sixteen, it should be larger than any of the imperial rooms at Berlin, St. James or Winter Palace, "In my Father's house are many rooms." Carrying out still further the symbolism of the text let Father's house are many rooms." Carrying out still further the symbolism of the text let us join hands and go up to this majestic homestead and see for ourselves.

As we ascend the golden steps, an invisible As we ascend the golden steps, an invisible guardsman swings open the front door and we are ushered to the right into the reception room of the old homestead. That is the place where we first meet the welcome of leaven. There must be a place where the ceparted spirit enters and a place in which it is infrontic the inhabitance celestiat. The reception room of the newly arrived from this world—what scenes it must have witnessed since the first guest arrived, the victim of the first fratricide pious Abel. In that room Christ lovingly greeted all new comers. He redeemed them and He has the right to the first embrace on their arrival. What a minute when the ascended spirit first sees the Lord. Better than all we ever read about Him or talked about Him or said. -what scenes it must have witness about Him or talked about Him or sang about Him in all the churches and through all our earthly lifetime, will it be, just for one second to see Him. The most rapturous idea we ever had of Him on sacramental days or at the height of some great revival or under the uplifted baton of an oratorio or under the uplifted baton of an oratorio area bankruptcy of thought compared with the first flash of His appearance in that reception room. At that moment when you confront each other, Christ looking upon you and you looking upon Christ, there will be an ecsiatic thrill and surging of emotion that beggars all description. Look! They need no introduction. beggars all description. Look! They need no introduction. Long ago Christ chose that repentant sinner and that repentant sinner chose Christ. Mightiest moment of an immortal history—the first kiss of heaven! Jesus and the soul. The soul and Jesus.

Jesus and the soul. The soul and Jesus.

But now into that reception room pour the glerified kinsfolk. Eaough of earthly refeation to let you know them, but without their wounds or their sicknesses or their troubles. See what heaven has done for them. So radiant, so gleeful, so transportingly lovely. They call you by name. They great you with an you by name. you by name. They greet you with an arior proportioned to the auguish of your parting and the length of your separation. Father! Mother! There is your child. Sisters: Brothers! Friends! I wish you joy. For years apart, together again in the reception room of the old homestead. You see they will know you are coming. There are so many immortals filling all the spaces between here and heaven that news like that flies like lightning. They will be there in an instant; though they were in some other world on errand from God a signal would be thrown that would fetch them. Though you might at first feel dazed and overawed at their supernal splendor, all that feeling will be gone at that first touch of heavenly salutation, and we will say: "O my lost friend, are we here together?" What scenes have been witnessed in the reception room of the old homestead! There met Joseph and Jacob, finding it a brighter room than anything they saw in Pharnoh's palace; David and the little Sisters: Brothers! Friends! I wish you joy.

child for whom he once fasted and wept;
Mary and Lasarus after the heartbreak of
Bethany; Timothy and grandmother Lois;
Isabella Graham and her sailor son,
Alfred and George Cookman, the
mystery of the sea at last made manifest;
Luther and Magdalene, the daughter he bemoaned; John Howard and the prisoners
whom he gespelized; and multitudes without
number who, once so weary and so sad,
parted on earth but gloriously met in heaven.
Among all the rooms of that house there is
no one that more enraptures my soul than
that reception-room. "In my Father's house
are many rooms."

Another room in our Father's house is the throne room. We belong to the royal family. The blood of King Jesus flows in our veins, so we have a right to enter the throne room. It is no easy thing on earth to get

veins, so we have a right to enter the throns room. It is no easy thing on earth to get through even the outside door of a King's residence. During the Franco-German war, one eventide in the summer of 1870, I stood studying the exquisite sculpturing of the gate of the Tuileries, Paris. Lost in admiration of the wonderful art of that gate I know not that I was exciting suspicion. Lowering my eyes to the crowds of people I found myself being closely inspected by governmental officials, who from my complexion judged me to be a German, and that for some belligerent purpose I might be examining the gates of the palace. My explanations in very poor French did not satisfy them and they followed me long distances until I reached my hotel, and were not satisfied until from my landlord they found that I was only an inoffensive American. The gates of earthly palaces are carefully guarded, and, if so, how much more severely the throne room. A dazzling place is it for mirrors and all costly art. No one who ever saw the throne of the first and only Napoleon will ever forget the letter N embroidered in purple and gold on the upholstery of chair and window, the letter N embroidered in purple and gold on the upholstery of chair and window, the letter N embroidered in purple and gold on the celling. What a comflagration of brilliance the throne room of Charles Immanzel of Sardina, of Ferdinand of Spain, of Elizabeth of England, of Honiface of Italy, But the throne room of our Father's throne is a throne of grace, a throne of morey, a throne of foreign at throne of foreign a throne of holiness, a throne of justice, a throne is a throne of holiness, a throne of justice, a throne of the first and throne of holiness, a throne of justice, a throne a throne of holiness, a throne of justice, a throne is a throne of grace, a throne c morey, a throne of holiness, a throne of justice, a throne of universal dominion. We need not stand shivering and cowering before it, for our Father says we may yet one day come up and rather says we may yet one day come up and sit on it beside Him. "To him that overcom-eth will I grant to sit with Me in My throne." You see we are Princes and Princesses, Perhaps now we move about incognito, as Poter the Great in the garb of a ship carpen-ter at Amsterdam, or as Queen Tirzah in the dress of a peasant woman seeking the prophet for her child's cure; but it will be found out for her child's cure; but it will be found out after awhile who we are when we get into the throne room. Aye! we need not wait until then. We may by prayer and song and spiritual uplifting this moment enter the throne room. O King, live forever! We touch the forgiving scepter and prostrate ourselves at Thy feet! The crowns of the royal families of this world are tossed about from generation to generation and from family to family. There are children four years old in Berlin who have seen the crown on three Emperors. But wherever the corone to this world rise or fall, they are destined to meet in one place. And I look and see them coming from north and south and cust and west, the Spanish crown, the Italian crown, the English crown,

the Turkish crown, the Russian crown, the Persian crown, aye, all the crowns from under the great archivolt of heaven; and while I watch and wender they are all flung in rain of diamonds around the pierced feet.

Jesus shall reign wher'er the sun Does his successive journers run, His kingdem stretch from shore to shore Till sun shall rise and set no more.

Oh, that throne room of Christ! "In my Father's house are many rooms."

Another room in our Father's house is the music room. St. John and other Bible writers talk so much about the music of heaven that there must be music there, perhaps not such as on earth was thrummed from trembling string or eroked by touch of ivery key, but if not that, then something better. There are so many Christian harpists and Christian composers and Christian organists and Christian choristers and Christian hymnelogists that have gone up from earth, there must be for them some place of especial delectation. Shall we have music in this world of discords and no music in the land of complete harmony? I cannot give you the notes of the first bar of the new song that is sung in heaven. I cannot imagine either the solo or the dexology. But heaven means music, and can mean nothing elsa. Occasionally that music has escaped the gate. Dr. Fuller Oh, that throne room of Christ! "In my can mean nothing else. Occasionally that music has escaped the gate. Dr. Fuller dying at Beanfort, S. C., said: "Do you not hear?" "Hear what?" exclaimed the bystanders. "The music! Lift me up! Open the windows?" In that music-room of our Father's house, you will some day meet the old Christian masters. Mozart and Handel and Mendelssohn and Beethoven and Doddridge, whose sacred prose, and James Montgomery and William Cowper, at last got rid of his spiritual melancholy, and Bishop Heber, who sang of "Greenland's icy mountains and India's coral strand;" and Dr. Raffles, who wrote of "High in youder realms of light," and Isaac Watts, who went to visit Sir Thomas Abney and wife for a week but proved himself so realms of light," and Isaac Watts, who went to visit Sir Thomas Abney and wife for a week but proved himself so agreeable a guest that they made him stay thirty-six years; and side by side, Augustus Topiady, who has got over his dislike for Methodists, and Charies Wesley freed from his dislike for Calvinists; and George W. Bethune, as sweet as a song maker as he was great as a preacher and the author of "The Village Hyrans;" and many who wrote in verse or song, in church or by eventide cradle, and many who were passionately fend of music but could make none themselves. The poorest singer there more than any earthly Gottschalk. Oh that music room, the headquarters of cadence and rhythm, symphony and chant, psalm and antiphon! May we be there some hour when Haydu site at the keys of one of his own oratorios, and David the psalmist fingers the harp, and Miriam of the Red sea banks chaps the cymbals, and Gabriel puts his lips to the trumpet and Lind and Parepa render matchless duet in the music room of the old heavenly homestead. "In my Father's house are many rooms."

Another room in our Father's house will be the family room. It may correspond some.

the family room. It may correspond some what with the family room on earth. A morning and evening you know, that is the place we now meet. Though every member of the household have a separate room in the family room they all gather and joys and sorrows and experiences of all styles are there rehearsed. Sacred room in all our dwallings! Whethas it ences of all styles are there rehearsed. Sa-cred room in all our dwellings! Whether it be luxurious with ottomans and divans and books in Russian lids standing in mahogany case, or there be only a few plain chairs and a cradle. So the family room on high will be the place where the kinsfelk assemble and talk over the family experiences of earth, the weddings, the births, the burials, the festal days of Christmas and Thanksgiving reunion. Will the children departed romain children there? Will the aged remain acid there? Oh, no: everything is perfect main children there? Will the aged remain aged there? Oh, no; everything is perfect there. The child will go ahead to glorified maturity and the aged will go back to glorified maturity. The rising sun of the one will rise to meridian and the descending sun of the other will return to meridian. However much we love our children on earth we would consider it a domestic disaster if they stayed children and so we rejoice at their growth here. And when we meet in the family room of our Father's house we will family room of our Father's house, we will be glad that they have grandly and glorious be glad that they have grandly and glorious by matured; while our parents who were aged and infirm here, we shall be glad to find restored to the most agile and vigorous immortality there. If forty or forty-five or fifty years be the areas of physical and mental life on the except, then the heavenly childhood will advance to that and the heavenly old age will retreat to that.

When we join them in that family room we shall have much to tell them. We shall

Another room in our Pather's house will be

want to know of them right away such things as these: Did you see us in this or that or the other struggle? Did you know when we lost our property and sympathize with us! Did you know we had that awful sickness! Were you hovering anywhere around when we plunged into that memorable accident! Did you know of our backsliding? Did you know of that moral victory? Were you pleased when we started for heaven? Did you celebrate the hour of our conversion! And then, whother they know it or not, we will tell them all. But they will have more to tell us than we to tell them. Ten years on earth may be very eventful, but what must be the biography of ten years in heaven! They will have to tell us the story of coronations, story of news from all immensity, story of conquerors and hierarchs story of wrecked or ransomed planets, story of angelic victory over diabolic revolts, of extinguished suns, of obliterated constellations, of new galaxies kindled and swung, of stranded comets, of worlds on fire, and story of Jehovah's majestic reign. If in that family room of our Father's house we have so much to tell them of what we have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through since we parted, how much more thrilling and arousing that which they have to tell us of what they have passed through the of the harves house are many room."

"Let me open a window." So t

separation the windows and doors and rooms of the heavenly homestead. "In my Father's house are many rooms."

How would it do for my sermen to leave you in that family room to-day? I am sure there is no room in which you would rather stay than in the enraptured circle of your ascended and glorified kinsfolk. We might visit other rooms in our Father's house. There may be picture galleries penciled not with earthly art but by some process unknown in this world, preserving for the next world the brightest and most stupendous scenes of human history. And there may be lines and forms of earthly beauty preserved for heavenly inspection in something whiter and chaster and richer than Venetian sculpture over wrought. Rooms beside rooms. Rooms over rooms. Large rooms. Majestic rooms, opalescent rooms, amethystine rooms. "In my Father's house are many rooms."

I hope none of us will be disappointed about getting there. There is a room for us if we will go and take it, but in order to reach it it is absolutely necessary that we take the right way; and Christ is the way; and we must enter at the right door, and Christ is the door; and we must start in time, and the only second the one your watch is now ticking. I hold in

now strikes and the only second the one y watch is now ticking. I hold my hand a roll of letters inviting you all

my hand a roll of letters inviting you as to make that your home forever. The New Testament is only a roll of letters inviting you, as the spirit of them practically says: "My dying yet immortal child in earthly neighborhood, I have built for you a great residence. It is full of rooms. I have residence. It is full of rooms. I have furnished them as no palace was ever fur furnished them as no palace was ever furnished. Pearls are nothing, emeralds are nothing, chrysophrasus is nothing; illumined panels of sunrise and sunnet, nothing; the aurora of the northern heavens nothing—compared with the splendor with which I have garnitured them. But you must be clean before you can enter there, and so I have opened a fountain where you may wash all your sins away. Come now! Put your weary but cleaned feet on the upward pathway, Do you not see amid the thick foliage on the heavenly hill-tops the old family homestead? "Ir my Father's house are many rooms." my Father's house are many rooms."

In sight of the careless passer-by Who sees, but not with the sailor's eye, The wreck lies stranded high and dry. A noble ship once staunch and strong, Whose cabine echoed the joyous song, Whose deck was trodden by a happy throne,

Gone are her towering masts and spara

That almost seemed to reach the stars. Crowned many a time by gallant tars. The battered hull now crushed and thin. Where the rising tides rush out and in. Was built in ocean wars to win.

Sho fell! But not by the hand of time. This bark should now be in her prime,

A perfect ship in any clime. She fell, as falleth mortal man Who has thwarted heaven's aletted plan By the cursed cap-life's poisonous ban-

Two wrecks! one sinks mid tears and prayers, But how the useless ship's wreck fares
No mortal knows, no mortal cares.

— Mrs. M. A. Kulder, in Temperance Advocate

The wanterance question in india. From an article by Bishop Hurst under the above title in the Century we quote the fol-lowing: "An army surgeon, of twenty years' ntimate knowledge of India, in a paper read before the Colonial Temperance Congress in

56, wrote thus: "Twenty years' personal observation in the Northwestern provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink. Brandy or Government rum is what these poor creatures take to when the taste has been lighted up; and it is sertainly a subject for thoughtful considera-tion, that, while we in this country are re-joicing at the reduction of the excise revenue

joicing at the reduction of the excise revenue in Britain, what are we to say of the gradually increasing liquor revenue in India?"

"What wonder? A penny's worth is all that is needed to intexicate, madden and wreck. Even if a poor native has no money, he can manage to get liquor. He can get it on credit, and mortgage his few possessions it so be he can quaif the intexicating cup. Then the back—that invention of the salcon-teoper in Great Britain and the United States—is made to do its full work, if the propriois made to do its full work, if the proprio-

"Now, dark as this picture is which we have unwillingly been compelled to draw, there is no real ground for discouragement. The Gospel has never been carried to a country without at the same time, if not earlier, the transportation of the vices of the land which sonds the truth. Already the missionaries are swake to the danger. The English people are becoming aroused to it. The real rulers of India do not hold council of the real rulers of the ru The real rulers of India do not hold council in Calcutta, or enact laws in the Westminster Houses of Parliament, but are the wast commonalty of the British Isles—or, rather, are the whole Anglo-Saxon race. India will be conquered for Christ. It will be a complete conquest—alike over the evils of false faiths and over the vices which still grow, as tares among the wheat, in Christian lands,"

THE NATIONAL DRINE MILES Adding these various items, we have for the United States the following liquor bill: Crime. 87,500,000 Insanity and disability. 17,000,000

Total.....\$1,802,500,000 We came out of our Civil War with a debt of \$3,500,000,000, and we thought that was terrible. Now, in a time of profound peace, we are sacrificing every is months almost the cest of the Civil War in maintaining the liquor traffic to reduce our free-born men to a hopeless slavery.

SUNDAY SCHOOL.

SUBJECT FOR SUNDAY, JULY 21.

"Samuel, the Reformer," 1 Samue vii: 1-12-Golden Text, Isa. 1 16-17-Commentary.

1. "And the men of Kirjath-jearim came and fetched ap the Ark of the Lord." This holy vessel, the Ark of Jehovah, which was the most sacred vessel in the Tabernnele, or in the Temple, the same Ark being used in each, and which is mentioned now at least thirty-five times since chap, iii, 3, is to me one of the most interesting of Bible studies, and speaks to me of Jesus both as God and man, God's law in His heart, delighting to do the will of God, fulfilling all righteousness, the end of the law for righteousness to every one that believeth, our mercy seat, our hidden manna, our High Priest chosen by God, the great head of the church from whom the cherublm are formed, the revelation to us of the Father's love and eternal purpose; and yet, though it thus talks of all these glorious things, the full significance of it will not be known till the temple of God is opened in Heaven, and there is seen in His temple the Ark of His Covenant. (Rev. xi., 19.)

2. "While the ark abode in Kirjath-jearim " " " it was twenty years; and all the house of Israel lamented after the Lord." We know from II Sam. vi., 1-3, that the ark was in the house of Abinadab a very much longer period than twenty years; but the last clause of this verse may indicate that this was the period that elapsed after the return of the ark before Israel was awakened from her sin to gather together unto the Lord.

3. "Return unto the Lord with all your hearts, put away the strange gods, " " prepare your hearts unto the Lord, and serve

hearts, put away the strange gods, * * prepare your hearts unto the Lord, and serve Him only." This was the exhortation of Samuel to Israel as they lamented after the Lord, and he assured them that if they would thus sincerely turn to God He would deliver them out of the hand of the Philistines. St. Joshua plended with the people ere he was taken from them (Josh, Xxiv, 14-23; and so Moses had instructed them (Dent, XXX., 2, 3, Let any believer determine that ev shall go, that he will deny self, take idol shall go, that he will deny self, take up his cross daily, and follow Jesus, and he shall surely have victory over all his enemies and become a great power for God.

become a great power for God.

4. "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." Good desires and resolution are no use unless carried out; the predigates on night have perished if he had only said: "I will arise and go," and had not actually arisen and gone; many Christians know that they are far from enjoying fellowship with God because of idois cherished in their hearts, and they often resolve to put them away and be whole hearted for Christ, but there is nothing accomplished until like Isthere is nothing accomplished until, like Is rael in this verse, they actually do it.

5. "I will pray for you unto the Lord." In Jas. v., 16, we are told that "the effectual, fervent prayer of a righteous man availeth much," and we know that Moses by his intercession saved Israel from destruction more than once. In Jer. xv., 1, Moses and Samuel are associated as men mighty in prayer. God told Abimelech that Abraham would pray for him and thus bring blessing to him and his house (Gen. xx., 7-17); and Abraham's inhis house (Gen. xx., 7-17); and Abraham's intercession for Sodem (Gen. xviii., 20-33) is a
memorable occasion. It is to be feared that
much prayer is simply saying words, but that
only is true prayer which is askin, • rom the
heart, in the name of Jesus, for that which
we really desire for His glory.

6. "They gathered together, drew water,
poured it out before the Lord, fasted on that
day and said there, we have given a said there.

oured it out before the Lord, fasted on that day and said there, we have sinned against the Lord." The pouring out of water symbolized their helpless and penitent condition; they were as water spilt on the ground, which cannot be gathered up again (II Sam. xiv., 14); they had nothing to plead but their guilt and their great need, and convinced of this they turned with fasting unto the Lord.

7. "The Philistines heard." Let the people of God come together in true humility to seek Him and the enemies of God will be sure to hear of it. It is surely true that "Satan trembles when he sees the weakest saint upon his knees," and if one praying saint makes him tremble a nation in true penitential prayer must make him awfully afraid, so that we do not wonder that the Philistines gather against Israel when they hear that Israel have gathered unto the Lord.

"The children of Israel were afraid of the Philistines."

"The children of Israel were afraid of the Philistines." That was because of their sins and wanderings from God. Had they been right with God they would have had no more fear than David had of Goliath.

S. "Cease not to cry unto the Lord our God for us." This was their prayer to Sam-God for its." This was their prayer to Sam-uel. It is good to hear them say "the Lord our God," and they have a right to say it now since they have truly turned to Him, and He will undoubtedly prove Himself to be "the Lord their God," for He says: "Call upon Mo in the day of trouble; I will deliver thee and thou shall glerify Me," (Psains L.

9. "And Samuel took a sucking lamb and offered a burnt offering wholly unto the Lord, and Samuel cried unto the Lord for ford, and samuel cried unto the Lord for Israel, and the Lord heard him." The burnt offering typifies the sacrifice of the Lord Joses, who is all offerings in one, the only sacrifice for air; and reminds us that without sheeling of blood there is no remission, and that only in the name and by virtue of the merits of Christians we draw near or come to God. (Help, 1999) God. (Heb. ix., 22; Acts iv., 12.) Samuel did not approach God because he was holy or trusting in his merits, but only as one who believed God and came trusting in the sacrifice; thus trusting he came with confidence in God and was heard.

10. "The Philistines drew near to battle

against Israel; but the Lord thundered with

a great thunder . . . and discomfited a great thunder — and discomfitted them." The Philistines may have thought that as they conquered even when the ark was in the campof brael, so they would con-quer now, but circumstances had changed. At that time Israel relied on the ark, and it was simply a battle by the control of the conwas simply a battle between men and men but now Israel was relying upon God, and it was a conflict between the Philistines and the was a conflict between the l'allistines his the God of Israel, and consequently they could not but be smitten. Thunder is the voice of Jehovah (l'a. xxix., 3, 4; Job xxxvii., 1-5; John xii., 28, 29 and when He speaks in judg-ment none car stand before Him, all His cnemies must fall.

11-12. "Ebenezer, hitherto hath the Lord helped us." Israel pursued and smote the Philistines, for the Lord fought for them, and Samuel, to commemorate the victory and strengthen Israel's faith in the future, set up this stone and called it Ebenezer, saying "Hitherto hath the Lord helped us." The "Hitherto hath the Lord helped us." The word Ebenezer is only found in these three places (chap. iv., 1; v., 1; vii., 12), the first two referring to the victory of the Philistines, but this one to the victory of Israel when they truly repented and relied on Jehovah. How many places can we look back to where the enemy conquered because we were sinful and disobedient, and in how many such places have we now set up an Ebenezer to mark the fact that where once we energy to mark the fact that where once we fell on account of sin, we now stand firm because we have repented, rely on the Lord and serve Him only.—Lesson Helper.

ONE WAY OF ENCOURAGING INTEMPERANCE "A good cigar given away with every

I went in and took a schooner. The beer was bad, but the cigar was worse than the beer. But other inducements were inside to load me on. A goblet containing a half gallon—and its dimensions guaranteed by the statement—was on the counter. Twenty-five cents was the forfeit if the drinker breathed while drinking. The reward was the same in case of success. The salcon proprietor generally got the forfeit, it is on record that one man got the reward, but has not been heard from since. He may be in the Morgue.

This is the way intemperance is encouraged in the Fourth ward.—New York Herald.

RELIGIOUS READING

ANSWERS TO PRATER.

The leader in John Street Praver-Meeting for Busin-ss Men told a remarkable incident, illustrating the principle of faith, and what dependence upon God in an emergency accomplished. In substance he shid:

Some years ago a student at West Point Military Academy was so indolent and stupid that he was regarded as about the poorest student in his class. There was united with indol nce and stupidity a remarkable love of pleasure, which made him wholly indifferent about the opinions of his teachers.

There occurred, about this time, in West Point a remarkable religious awakening, in which this young man was converted to God, and the effect of the wonderful change of heart which passed within him was seen in leart which passed within him was seen in the entire change which characterized his habits of study and his obscilence to the laws and prefessors of the iestitution.

His intellect now brightened up as by a

miracle, and very soon by diligence and ap-plication he took first rank mall his studies ave one, leading his class in all but mathe-

The day of graduation was fast approach-The day of granuation was last approximing and the young converted cadet feared his deficiency in the above science, and felt that he would certainly be rejected.

The day came. The examination hall was crowded with professors, students and spec-

tators. The examining professor, approaching the blackboard, drew a figure and stepped back, calling on the young eadet to demionstrate the proposition.

It was a crucial moment. With trembling

It was a cricial moment. With trembing knees and pale face the student went slowly to the blackboard. He knew that every eyo throughout the breathless au lience was fixed upon him. He took the chalk. He saw at once that the proposition was one of the most abstrace and difficult character, and he had not the remotest cone ption of how to begin he demonstration,

Just then he lifted his heart in silent pray-

er to the Say our who was so precious to his

soul and said:

"O Lead, help me. It is impossible to sueceed here without Thy help. Lead Jesus
come to me now and give me wisdom and
ability to demonstrate this most difficult
proposition for Thy names sake." Scarcely had the last word of prayer used from his heart when the Lord impressed his mind in a remarkable manner. First, one thought was given and he put it down on the blackboard, and then another

down on the blackboard, and then another and another until the explanation was complete and full. He stood looking at the figure and then at what the Lord bad impressed upon his mind to place upon the board beside it. He steeped back, awaiting the comment of his examiner.

The professors looked at the proposition, and then looked with surprise at each other.

"Young man," said one of them, "where it you find that demonstration? It is wonderful. It is certainly the best we have ever

derful. It is certainly the best we have ever private conversation with the greatest possi The enthusiasm of the assembled specta-

The cathusinsm of the ascembled spectators in manifestations of sympathy and applause knew no bounds. The young Christian callet, by the help of his divine Master, won the day. He very seen thereafter decided to abandon his bright prespects as an officer in the army and enter the ministry of Christ. He did so; and after a distinguished services of years as a scul-winner, his happy spirit passed upward to his heavenly resward—Rev. John Boyd in N. Y. Witness.

CHRISTIAN CONSCIOUSNESS.

With all that has been said upon this subject, there is much in the popular sentiment that indicates a want of it on the part of many who bear the Christian name as re-vealed in the line of Dr. Anderson's article in the Religious Herald of May 23, upon Church lotteries. There is a lack of con-sciousness of that which is unchristian. A need of a more discriminating Christian culore. There is manifest too little "for Christ's sake" and too much allowed for the sake of the recurriary gain, and for the en-joyment of sensual pleasures. The banquets for raising funds for benevolent objects, the for rusing lands for benevolent objects, the entertainments for missionary purposes, the balls for city missions, the various things suggestive of the lottery, all call for a dis-craminating b tween that which is Christian and that which is not, lest the Christian, or the Christian church be placed in an entirely false position. At best, one is liable to be placed in doubt in regard to his duty. Dr. Washington Gladden, in his work up-

on "Applied to Christianity," represents the philosophy of the church in the past upon popular amusements, to have been largely embraced in the advice of Doughs Jerrold to these about to marry, "Don't!" But we should not therefore the to the opposite ex-

treme without discrimination, Henry War I Beecher, whom no one will Henry Ward Bescher, whom no one will accuse of being over scrapalous or too restrictive, either in principle or practice says. "In all cases where men are in doubt and perplexity as to what is right and what is best, as to what you may do and what you may not do—be sure to give the greater advantage to the moral element. If you make a mistake let it be on the right sake It is be ter that a man she ald not avail him, if or interties that he might take than that he should not take. It is better for a man to be too careful and scrapalous, than for him to too executions and except that for him to be uncrupalous and careless. Men that look at everything simply in the light of their own interests, grow morow, mean and toolish, and at last come to stand in their

Again he says, a man who is attempting Again ne says, a man who is attempting to live a Christian life on one side and a worldly life on the other, is like a sick man who has made up his min! that what the dector says is all folly, and that, since he does not like the regimen and the medicine, he will do that which is most agreeable to him. When the physician and nurse are out, he steals into the partry and leads his stemach with things that aggravate the dis-

The suggestion of Dr. Bushnell, to the young lady inquiring as to the propriety of indulging in amusements about which peo-rle differed that he was sorry her mind was troubled with the matter. It would be far better not to want them, but to be desirous of far higher sources of enjoyment. It of far higher sources of enjoyment. It would settle at once many questions of

There is a place for amusement in life, but it is as a means, not as an each.

It is a way of refreshing the mind and invigorating the strength; but when externainment is the principal thing sought, when in the pursuit the mind is entended, and the health injured, it becomes a perversion and ways to obtain a degradance and remove. waste of being, degrading and ruinous.

The tragic death of Mrs. Baer yesterday vas caused by the drinking habits of her hus band—a man whose sprees have become tire-some to the people of Nyack. A heart-brok-en women, Mrs. Baer, like countless others of her sex, clung to a drankard through love and for the sake of four little ones now moth-

srless and worse than fatherless.

She went to Sparkill to bring him homeevery one knows the rest of the terrible
story. It was the liquor Bear drank which
cast his wife under the deadly wheels of the is this wife tinger the deadly wheels of the locomotive, which dashed her into eternity. If Baer is sober enough to realize his loss let him yow at the mangled form of the woman he promised to cherish, that never again will be taste an intoxicant. It will not bring her back to life, but it will be a ray of the children. tope for the future of his children.

Like many others he has been lost to all

sense of manhood and decency when drunk. Body and soul, if need be, for rum, but rum be would have, and the men who sold it to aim are equally criminal. Mrs. Baer's blood is on their hands also. All too frequent are these lessons, yet when

Al too Inequent are these lessons, yet when they come they should be applied. If the tragic death of Mrs. Baer will work the reformation of her husband it will accomplish some good, though at a terrible cost.

Baer, quit drinking, and be a man if you can be,—Nuach (N. Y.) Journal.

THE EVENING LAMP. BY H. C. DODGE

the when the —Home—

Lamp 1s

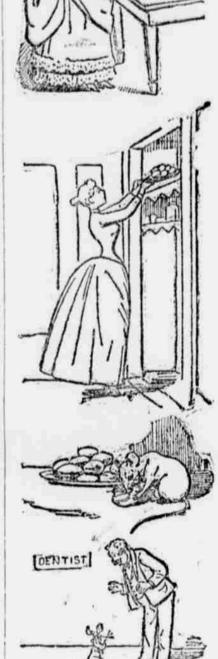
Highted, and gathered around it the household so dear, from school and from play and from tell reunited, to rest till the mand man too soon will appear. Papa, now enjoying his moments of lebure, in slippers and easy chair drawn to the grate, is reading the Free Press and is beauting with cleasure on loved little tots who can stay up till e ig ht.

Maintins—dressed—o so nest—wide him is sunning. the time when the Home-

droced of so near ly beside him is knitting the cunning feet; and, learning their lessons, are quietly sitting the wisest of scholars—the pluture's complete. The clock on the mantel chimes "eight." Softly laying their playthings away and with footsteps so light, the tots go with mamma upstairs, sweetly saying. "I love oo, dear para, I kiss oo; good sight!" The clock chiming "nine" sends the wise little scholars to rest busy brains and in dreaminud to stray, and off go their shoes and their jackets and collars, and lot in a jiffy they're sleepthey're sleep-ing away. Now mamma

the perfection of rest for the body and page enjoy the perfection of rest for the body and page for the mind, till the lamp, growing dim, is put out with affection, and left all alone and in darkness enchrined, its little with the lamb and the lamb and the lamb and left all alone and in darkness enchrined, its little lamb and left all alone and in darkness enchrined.

Her First Biscuit.



A Noted Illinois Politician. John R. Thomas, of Metropolis, Ill., was born at Mount Vernon, Jefferson County, Illinois, October 11, 1846, and received a common-school education.



CAPT, JOHN B. THOMAS.

When the civil war broke out he en-Hated into the Union army and rose from the rank of private to that of Captain of infantry. When peace was restored he commenced to study law, and was admitted to the bar in 1869, serving as State's Attorney from 1872 to 1876. He was Congressman from the Twentieth Congressional District in Illinois, and represented his district for five terms-longer than any other man before him, and would have continued in the representation had not his health proved a bar. In his stead George W. Smith, from Jackson County, was elected last fall. The unique feature of Thomas' career was that, in spite of Logan's opposition in that section of the State, where the "Black Eagle" was most popular, he always beat Logan's man. In Congress he served on the Naval Committee, and lately achieved fame by drawing

plans for a submerged war ship.