BAPTISM OF FIRE.

SEARCHING AMONG THE RUINS.

Talmage Tells the Lesson of the Destruction of the Tabernacle

Text: "None of these things move me."-

Acts xx., 24.

The Rev. T. De Witt Talmage, D. D., preached at the Brooklyn Academy of Music, his first sermon after the destruction of the Brooklyn Tabernacle by fire. His audience was of vast size, and public interest was extraordinary. The opening hymn was:

was extraordinary. The opening hymn was:

God moves in a mysterious way
His wonders to perform.
Be plants it is footsteps in the sea,
And rides upon the storm.

Dr. Talmage's subject was "The Baptism
of Fire," and he said:
But, Paul, have you not enough affliction
to move you? Are you not an exile from
your native land? With the most genial and
loving nature, have you not, in order to be
free for missionary journeys, given yourself
to cellbacy? Have you not turned away
from the magnificent worldly successes that
would have crowned your illustrious gentus?
Have you not endured the sharp and stinging
neuralglas, like a thorn in the flesh? Have
you not been mobbed on the land, and shipwrecked on the sea; the sanhedrim against
you, the Koman Government against you, all u, the Roman Government against you, all

you, the Roman Government against you, all the world and all hell against you?

"What of that?" says Paul. "None of these things move me!" It was not because he was a hard nature. Gentlest woman was never more casily dissolved into tears. He could not even hear to see anybody cry, for in the midst of his sermon when he saw some one weeping her sobs aloud, "What mean yo to weep and to break mine heart? for I am resuly not to be bound only, but also to die at to weep and to break mine heart? for I am really not to be bound only, but also to die at Jeruselem for the name of the Lord Jesus." What then did Paul mean when he said, "Nose of these things move me?" He meant, "I will not be diverted from the work to which I have been called by any and all the adversities and calamities."

I think this morning I express not only my own teelings but that of every man, woman and little child belonging to the Brooklyn Tabernacle, or that was converted there, or conforted there, or blessed there, when I look

Tabernacie, or that was converted there, or comforted there, or blessed there, when I look toward the blackened ruins of the dear and consecrated spot and with an aroused faith in a loving God, cry out: 'None of these

things move me."
When I say that, I do not mean that we have no feeling about it. Instead of standing here to-day in this brilliant auditorium, ing it would be more consonant with my feelings to sit down among the ruins and weep at the words of David: "If I forget thee, O Jerusa-lem, let my right band forget her cunning." Why, let me say to the strangers here to-day in explanation of the deep emotion of my fock, we had there in that building sixteen years of religious revival. I believe that a hundred thousand souls were born there. They came from all parts of the earth and we shall never see them again until the books are opened. Why, sirs! our children were there baptized, and at those alters our young nen and maidens took the marriage you and out of those gates we carried our dead. When from the roof of my house last Suning from which we buried our De Witt on that cold December day when it seemed all Brooklyn wept with my household."
And it was just as hard for you to give up your loved ones as for us to give up ours. Why, like the beautiful vines that still cover some of the fallen walls, our affections are clambering all over the ruins, and I could kiss the over the runs, and I could kiss the sakes that mark the place where it once stood. Why, now that I think of it, I cannot think of it as an inanimate pile, but as a soul, a mighty soul, an adestructible soul. I am sure that majestic ergan had a soul, for we have often heard it speak and sing and shout and wail, and when the soul of that organ entered heaven I think Handel, and Haydn, and Mozart, and Mendelssoln, and Beethoven were at the gates to welcome it. So I do not use the words of my text in a heartless way, but in the sense that

te of these things move me. None of things move you." When I looked out through the dismal rain rom the roof of my house and saw the burch crumbling brick by brick and timber by timber, I said to myself: "Does this mean that my work in Brooklyn is ended?" Does this terminate my association with this city, where I have been more than twenty years glad in all its prosperities, and sail in all its misfortunes? And a still small voice came to me, a voice that is no longer still or small at most emphatic and commanding, through resource of hand, and newspaper column, and degram and letter, and contributions say "Go forward!

we must not and will not be diverted from

sur work by the appalling disasters which have befallen us. We will not turn aside one

inch from our determination to do all we can for the present and everlasting happiness of

people whom we may beable to meet

have made and I now make appeal to all Christendom to belp us. We want all Christendom to belp us. We want all Christendom to help, and I will acknowledge the receipt of every contribution, great or small, with my own hand. We want to build larger and better. We want it a national church, in which people of all creeds and all nations may find a home. The contributions already sent in make a small hearted church forever impossible. Would not I be a sorry speciacle for angels and men if, in a church sectacle for angels and men if, in a church all by Israelites and Catholics, as well as il the styles of people commonly called evan-elical. I should, instead of the banner of the ord God Almighty, raise a fluttering rag of mall sectarianism? If we had three hundred ousand dollars we would put them all in is great monument to the mercy of God.

Feople ask on all sides about what we shall build. I answer, it all depends on the contri-butions sent in from here and from the ends of the earth. I say now to all the Baptists, that we shall have in it a baptistery. I say to all Episcopalians, we shall have in our services as heretofore at our communion table por-tions of the Liturgy. I say to the Catholics we shall have ons of the laturgy. I say to the Catholics ee shall have a cross over the pulpit and robably on the tower. I say to the Methosats, we mean to sing there like the voices a mighty thunderings. I say to all denominations, we mean to preach a religion as side as heaven and as good as God. We said we had a total loss. But there was exception. The only things we saved the silver communion challess for they pener to be in another building, and I that fact as typical that we are to be samunion with all Christendom. "I begin the communion of spints."

communion with all Christendom. "I beeve in the communion of saints!"
I think, if all the Brooklyn firemen and all
surance companies should search among
lose rains on Schermerhorn street, they
suid not find a splinter large as the tip end
the little finger marked with bigotry. And
it is said that the exhumed bricks of the
alls of Babylon have on them the letter N,
anding for Nebuchadnezzar, I declare to
su that if we over get a new church the letI we should like to have on every stone
if every timber would be the letter
for that would stand both for Christ and
tholicity. The last two words I uttered in for that would stand both for Christ and tholicity. The last two words I uttered in e old church on Friday night, some of you by remember, were "Hallelujah! Amen!" The two words that I utter now as most pressive of my feelings in this our first ser-e after the Baptism of Fire, are Halle-ah! Amen! "None of these things move

e are kept in this mood by two or three siderations. The first is, that God rules. what way the church took fire I do not will be a light. way the church took fire I do not w. It has been charged on the light-is. Well, the Lord controls the light-is. He managed them several thousands years before our electricians were born. Bible indicates that, though they flash in the sky recklessly, God builds for them ad to travel.

at to travel.
the Psalms it is said: "He made a way
the Psalms it is said: "Ever since he lightning and thunder." Ever since a may be lightning and thunder." Ever since a me of Benjamin Frankin the world has trying to tame the lightnings, and they to be quite well harnessed, but they smally kick over the traces. But the we cannot master great natural

our Father and best Friend, and this thought

our Father and best Friend, and this thought gives us confidence.

We are also reinforced by the increased consolation that comes from fraternity of sorrow. The people who, during the last sixteen years, sat on the other side of the aisle, whose faces were familiar to you, but to whom you had never spoken—you greeted shem this week with smiles and tears as you said: "Well, the old place is gone." You aid not want to seem to cry, and so you swept the sleeve near the corner of the eye, and oretended it was the sharp wind made our eyes weak. Ah! there was nothing the matter with your eyes; it was your soul bubbling over. I tell you that it is impossible to sit for years around the same church fireside and not have sympathies in common. Somehow you feel that same church fireside and not have sympa-thies in common. Somehow you feel that you would like those people on the other side of the aisle, about whom you know but little, prospered and pardoned and blessed and saved. You feel as if you were in the same boat, and you want to glide up the same harbor and want to disembark at the same wharf

wharf.

If you put gold and iron and lead and zinc in sufficient heat, they will melt into a songlomerate mass; and I really feet that last Sabbath's fire has fused us all, grosser and finer natures, into one. It seems as if we all had our teems on a wire connected with an electric battery; and when this church sorrow started it thrilled through the whole circle, and we all felt the shock. The oldest man and the youngest child could ion whole circle, and we all fell the snock. The oldest man and the youngest child could join hands in this misfortune. Grandfather said: "I expected from those altars to be buried;" and one of the children last Sabbath cried; and one of the children last carbon or own Grandpa, that place was next to our own

Grandpa, that place was next to our own house. Yea, we are supported and confident in this time by the cross of Christ.

That is used to the fire. On the dark day when Jesus died, the lightning struck it from above, and the flames of hell dashed up against it from beneath. That tearful, pairful, tender, blessed cross still stands. On it ful, tender, blessed cross still stands. On it we hang all our hopes; beneath it we put down all our sins; in the light of it we expect to make the rest of our pilgrimage. Within sight of such a sacrifice, who can feel to has it hard? In the sight of such a symbol, who can be discouraged, however great the darkness that may come down upon him. Jesus lives? The loving, patient, sympathiz-Jesus lives! The loving, patient, sympathiz-ing, migiaty Jesus! It shall not be told on earth, or in hell, or in heaven, that three Hebrew children had the Son of God beside them in the fire, and that a whole church was forsaken by the Lord when they went brough a furnace about two hundred fee

U Lord Jesus; shall we take out of Thy O Lord Jesus; shall we take out of Thy hand the flowers and the fruits, and the brightness and the joys, and then turn away because Thou dost give us one cup of bitterness to drink? O.s. no, Jesus; we will drink it dry. But how it is changed! Blessed Jesus, what has Thou put into the cup to sweeten it? Why, it has become the wine of heaven, and our souls grow strong. I come now, and place both of my feet deep down into the blackened ashes of our consumed into the blackened ashes of our consumed church, and I cry out with an exhilaration that I never felt since the day of my soul's emancipation, "Victory! victory! through our Lord Jesus Christ!"

Your harps, ye trembling saints, Down from the willows take. Lond to the praise of love divine Bid every string awake.

We are also re-snforced by the Catholicity that I have already referred to. We are in the Academy to-day, not because we have no other place to go. Last Sabbath morning at 9 o'clock we had but one church; now we have about thirty, all at our disposal. Their pastors and their trustees say: "You may take our main audience rooms, you may take our lecture rooms, you may take our church parlors, you may baptize in our baptisteries, and sit on our anxious seats." Oh! if there be any larger hearted ministers or larger hearted churches anywhere than in Brooklyn, tell me where they are, that I may go and see them before I die. The millenium has come. Peo-ple keep wondering when it is coming. It has come. The lion and the lamb lie down together, and the tiger eats straw like an ox. I should like to have seen two of the old time bigots, with their swords, fighting through that great fire on Schermerhorn street last Sabbath. I am aire the swords would have melted, and they who wielded these here. who wielded them have learned war no more I can never say a word against any other de nomination of Christians. I thank God I never have been tempted to do it. I cannot be a sectarian. I have been told I ought to be, and I have tried to be, but I have not tructure. Every time I get the thing me lone, there comes a fire, or something else, and all is gone. The angels of God shake out on this air, "Glory to God in the highest, and on earth peace, good will toward men."
I do not know but I see on the horizon the
first gleam of the morning which shall unite
all denominations in one organization, disinguished only by the locality as in apostolic

times. It was then the Church of Thyatira, and the Church of Thessalonica, and the Church of Antioch, and the Church of Laodicea. So I do not know but that in the future history, and not far off either, it may be simply a distinction of locality, and not of creed, as the Church of New York, the Church of Brooklyn, the Church of Boston, the Church of Charleston, the Church of Madras, the Church of Constantinople, the Church of

My dear brethren, we cannot afford to be severely divided. Standing in front of the great foes of our common Christianity, we want to put on the whole armor of God and narch down in solid column, shoulder to shoulder! one commander! one triumph!

The trumpet gives a martial strain
O Israel gird thee from the fight; Arise, the combat to maintain; Arise, and put thy fees to flight.

We also feel reinforced by the thought hat we are on the way to a heaven that can never burn down. Fires may sweep through other cities—but I am glad to know that the other cities—but I am glad to know that the New Jerusalem is fireproof. There will be no engines rushing through those streets; here will be no temples consumed in that sity. Ceming to the doors of that Church, we will find them open, resonent with songs, and not cries of fire. Oh, my dear brother and sister: if this short lane of life somes up so soon to that blessed place, what s the use of our worrying? I have felt a good many times this last week like Father Taylor, the sailor preacher. He got in a ong sentence while he was preaching one lay, and lost himself, and could not find his way out of the sentence. He stopped and way out of the sentence. He stopped and sid: "Brethren, I have lost the nominative of this sentence, and things are generally nixed up, but I am bound for the kingdom

And during this last week, when I saw the And during this last week, when I saw the usuing to and fro and the excitement, I said to myself: "I do not know just where we hall start again, but I am bound for the tingdom anyhow." I do not want to go just yet. I want to be pastor of this people until I am about eighty nine years of age, but I have sometimes thought that there are such glories ahead that I may be persuaded to go a little earlier—for instance, at eighty-two or three; but I really think that, it we could have an appreciation of what God has a reserve for us, we would want to go, itepping right out of the Academy of Music nto the glories of the skies.

Ab! that is a good land. Why, they tell

Ah! that is a good land. Why, they tell me that in that land they never have a heart ache. They tell me that a man might walk five hundred years in that land and never see a tear or hear a sigh. They tell me that our friends who have left us and gone there, their feet are radiant as the sun, and that they take hold of the hand of Jesus familiaries and that they over that head and see in they take hold of the hand of Jesus familiar-ly, and that they open that hand and see in the palm of it a healed wound that must have been very cruel before it was healed. And they tell me that there is no winter there, and that they never get hungry or cold, and that the sewing girl never wades through the snow bank to her daily toil, and that the clock never strikes twelve for the

through the snow bank to her daily toil, and that the clock never strikes twelve for the night, but only twelve for the day.

See that light in the window. I wondow who set it there. "Oh!" you say: "My father that went into glory must have set that light in the window." No; guess again. "My mother, who died fifteen years ago in Jesus, I think must have set that light there." No; guess again. You say: "My darling little child, that last summer I put away for the resurrection, I think she must

RELIGIOUS READING.

have set that light there in the window." No guess again. Jesus set it there; and He will keep it burning until the day we put cur finger on the latch of the door and go in to be at home forever. Oh! when my sight gets black in death, put on my eyelids that sweet ointment. When in the last weariness I cannot take another step, just help me put my foot on that doorsill. When my ear catches no more the voices of wife and child, let me go right in, to have my deafness cured by the stroke of the harpers whose fingers fly over the strings with the anthems of the free.

Heaven never burns down! The fires of the last day, that are already kindled in the

the strings with the anthems of the free.

Heaven never burns down! The fires of the last day, that are already kindled in the heart of the carth, but are hidden because God keeps down the hatches—those internal fires will after a while break through the crust, and the plains, and the mountains, and the seas will be consumed, and the flames will fling their long arms into the skies; but all the terrors of a burning world will do more harm to that heavenly temple than the fires of the setting sun which kindle up the window glass of the house on yonder hill too. Oh, blessed land! But I do not want to go there until I see the Brooklyn Tabernacle rebuilt. You say, "Will it be?" You might as well ask me if the sun will rise to morrow morning, or if the next spring will put garlands on its head. You and I may not do it—you and I may not do it—you and I may not live to see it; but the Church of God does not stand on two legs nor on a thousand legs.

How did the largelites set through the Red

nor on a thousand legs.

How did the Israelites get through the Red How did the Israelites get through the Red Sea? I suppose somebody may have come and said: "There is no need of trying; you will get your feet wet; you will speil your lethes; you will drown yourselves. Wheever heard of getting through such a sea as that?" How did they get through it? Did they go back? No. Did they go to the right? No. Did they go to the left? No. They want forward in the strength of the Lord Almighty; and that is the way we mean to get through the Red Sea. By going forward. But says some one: "If we should build a larger church, would you be able with your voice to fill it?" Why. I have been wearing myself out for the last. have been wearing myself out for the last ixteen years in trying to keep my voice in-live me room where I can preach the glories

Give me room where I can preach the glories of Christ and the grandeurs of heaven.

Forward! We have to march on, breaking down all bridges behind us, making retreat impossible. Throw away your knapsack if it impedes your march. Keep your sword arm free. Strike for Christ and His kingdom while you may. No people ever had a better mission than you are sent on. Prove your selves worthy. If I am not fit to be your leader, set me aside. The brightest goal on earth that I can think of is a country parsonage amidst the mountains. But I am not afraid to lead you. I have some dollars; they are at your disposal. have some fails. I have enthusiasm of soul; I will not keen it back from your service. I have some faith in God, and I shall direct it oward the rebuilding of our new spiritual louse. Come on, then, I will lead you,

Come on, then. I will lead you.

Come on, ye age! men, not yet passel over
Jordan! Give us one more lift before you go
into the promise! land. You men in middle
life, harness all your business faculties to
this enterprise. Young man, put the fire of
your soul into this work. Lest women consecrate their persuasiveness and persistence to
this cause, and they will be preparing benehertome for their drying hour and confessions. lictions for their dying hour and everlasting rewards; and if Satan really did burn that Tabernacle down, as some people say he did ne will find it the poorest job he ever under

Good-by, old Tabernacle. I put my fingers o my lips and throw a kiss to the departed church. In the last day, may we be able to neet the songs there sung, and the prayers church. In the last day, may we be able to meet the songs there sung, and the prayers there offered, and the sermons there preached flood-by, old place, where some of us first felt the Gospel peace, and others heard the last message ere they field away into the skies! Good-by, Brooklyn Tabernaele of 1873! But welcome our new church. It see it as plainly as though it were already built? Your gates wider, your songs more triumphant, your ingatherings more glorious. Rise out of the askes and greet our waiting vision! Burst on our souls, oh day of our church's resurrection! By your altars may we be prepared for the hour when the fire shall try every man's work of what sort it is. Welcome, Brooklyn Tabernaele of 1890!

TEMPERANCE.

GOD'S CLOCK HAS STRUCK THE HOUR, A tone pealed thro' the solemn night, The city clock tolled One; It said to every list ning ear,

Another day's begun. o, in our nation's gloom, a peal Rings out our triumph hour; It tells how honest, earnest work Breaks down the tyrant's power.

The whole world hears the welcome stroke, And fresher forces rise
To join the few who long have fought.
With faith that never dies; Our foes fall back in wav'ring lines And tremble for their power; They know defeat is drawing near,

God's clock has struck the hour With God there is no compromise, He hateth every wrong.
With Him as leader of our cause,
With ballot, prayer, and song.
We'll work united, brave, and strong.

Until the whisky power, Throughout the world, shall surely know God's clock has struck the hour.

-Lanta W. Smith, in National Advocate

CLOSE THE SALOON. One of the most significant signs of the times, says the National Advocate, is the growing opposition to the saloan by the Roman Catholic Church. The growth of this sentiment the past year is remarkable.

Not only through its "Leagues of the Cross' and the Catholic Total Abstinence Union, but an increasing number of Catholic papers are outspoken in this direction. The Catholic Universe, published at Cleveland, Ohio, in a recent article says:

"The saloon at night is the panderer of ninety-nine-hundredths of the crime and

vice of a large city.
"Close the saloon at night!
"Let the City of Mexico plan be followed n our large cities—six A. M. to six P. M.—and give the father and husband an opportunity to make the acquaintance of his family. The saloonist ought to himself work for that opportunity, and make his calling more respectable and less odious.

"Draft a bill closing saloons from six P. M. to six A. M. with introposement and results."

to six A. M., with imprisonment and penalty that will dismay offenders; closing saloons on Sunday; making the license no less than \$1000; punishing with imprisonment and flue the adulteration of liquor or sale of adulterated liquor.

"Then organize your committees; go to Columbus and push this legislation. Let bishops, priests and ministers throw their open influence into the scale of this moral movement."

THE LIQUOR EVIL IN AFRICA. An international conference on the affairs of Africa is to be held in England during the coming autumn. The Native Races and Liquor Traffic Committee have recently and Liquor Traffic Committee have recently and very opportunely presented a memorial to Lord Salisbury through the Duke of Westminster. The memorial recalls the language of statesmen on the subject, that of the Premier among others, and urges the importance of united action on the part of the civilized powers. The Queen has been pleased to receive a similar memorial. This vigorous action will meet with a grateful acknowledgement from all friends of Africa. The replies received awaken hope, but the matter is one of such moment as to call for prayer from all those who have followed the awful record of evils which have flowed from this terrible traffic,—Witness,

An empty whisky bottle found in a row boat tells the cause of an accident which occurred on South Watuppa Pond, Fall River, Mass., whereby five persons lost their lives. Louis Dubois took a party rowing across the pond to gather grapes. While returning the boat was upset, and though the water was but five feet deep, only one person was rescued.

terrible traffic, - Witness.

THE WINNING SIDE. Workman of God, O lose not heart, But searn what God is like; And in the darkest battleff dd Thou shalt know where to strike.

Chrice blest is he to whom is given The instincts that can tell
That God is on the field when He
Is most invisible.

Blest too is he who can divine Where real light doth lie.

And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men, And learn to love with God; For Jesus won the world through shame, And beckens thee His road.

For right is right, and God is God, And right the day must win; To doubt would be di-toyalty, To falter would be sin

-Frederick W. Faber

GOSPEL ASSURANCE.

Forty-two times the Greek words translated know are found in the first epistle of John, showing the carnest desire of the Holy John, showing the carnest desire of the Holy Ghost to lead the believer out of the cold and dark region of doubt and dread into the liberty of the children of God. "Behold" (know or see) "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore, the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see appear we shall be like him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

With such an assurance and such a hope,

It is not strange that the words for and re-joice shins like bright and beautiful stars in the four gospels, in the acts of the aparties in the various epistles, and even in the book of Reveintion. He does not wish His children to be gloomy, but happy, happy as the day is long. happy in the night of afflic-tion, hearing His word, "Casting all your

are upon Him, for Hs careth for you.

It is obvious, then that the chilling mist of uncertainty, which langs about many pro-lessed Christians in these days, do-not arise from the Word of God. It comes rather from false teaching, that has accus-tomed them to look into their own hearts in a vain search for semething that deserves heaven instead of lo king simply and singly o Christ as all our salvation and all our de sire. They have been taught that it is pre-sumption to believe they are saved without any righteousness of their own, and without thy ecclesiastical ordinances; and consequently as they have no real joy in their inoughts of God and eternity, and the heart traves happiness, they answer the description given of religion at the close of the present dispensation when men shall be "lovers of pleasures more than lovers of jod; having a form of Godliness, but denying the power thereof."

But let us as intelligent believers turn away any righteousness of their own, and without

In the power thereof."

But let us as intelligent believers turn away from this formality and worldliness and dissontent and catch the happy scrain of true Christian experience as found in 1 Peter 1.8, "Whom having not seen, yet believing, ye rejoice with joy unspeakable and full of thory; receiving the end of your faith, even the salvation of your souls."

THEIR LIGHT DID NOT SHINE.

"A professor of religion, say you?" But I have known her these two years, and she never once mentioned the subject in my presence." So said a lady a day or two since who was herself a professor. It brought to mind the words of Jesus to his disciples, "Let your light shine." Here are two professed followers of Christ, neighbors for two years, and conversing often with each other, without either discovering that the other without either discovering that the other was a professed Christian. And what was the reason? Their light did not shine. Instead of putting it upon a candlestick, it had been hi i under a bushel. How many pleasant and prefitable hours would these two years have afforded, had these two individunis spoken often to each other of God's mercies! How much more brightly would swed the flame of Christian love in their hearts! How much more strength might they have acquired to resist the

adversary! Their light did not shine. What opportunities for doing go d passed away in those two years! How many happy influences might they have exerted upon those around them which were not improved! What an opportunity was there for the powers of darkness to work! How many tares the ensmy must have sowed during that long night of two years.

Their light did not shine. He who purchased them with his own precious blood commanded them to let it shine. It was a duty they owed to Him, their Saviour and Redeemer, to let it shine. It was a duty, for the neglect of which they will have to an account in the day of judgment. tact with one another for two whole years and not know that each other were profes-sors of religion! How little did they feel for temporal and eternal welfare of each other's

GREAT IS PERSONAL LIBERTY!

Owen Hefferan and his wife and daughts of this city indulge their personal liberty by drinking sixteen pints of ale. The fathe strikes his wife in the eye, then seizes his daughter by the hair and pours a kettle of scalding water over her, to vindicate his su perior personal liberty as lord of the house hold. The Society for the Prevention of Cruelty to Children interferes and finds that a sickly infant, suffering terribly from neglect, was exercising its personal liberty to grow up as best it could, while the persona liberty of the parents to inebriate themselves by beer and other "temperance" drinks had rendered all the children more or less imbeelle, and deprived them of their personal liberty to become sound-minded men and women. Great is the gospel of fermented drinks! Will Dr. Crosby show us an instance of a family reduced to such degradation through the use of teat—New York Vaice.

A REMARKABLE DINNER.

A remarkable dinner was lately given in Norwich, England, by a well-known temperance sheriff, George White, to celebrate the wedding of his daughter. Elegant invitations were issued to 1100 of the aged poor of the city, and fully two-thirds of this number responded. The dinner was an elaborate one, and served in good style by the principal citizens of the town. The oldest guest was ninety-six years of age, and there were several over ninety. True to his temperance principles, the only drinks furnished by the sheriff were milk, lemonade and coffee.

TEMPERANCE NEWS AND NOTES. One can get drunk for a halfpenny in Kim-

Nearly 2000 English churches have adopted he use of unfermented wine at communi In Switzerland seventy per cent of the young men are said to be unfitted, by the use of alcohol and tobacco, for military ser-

The Rev. Sam Jones expresses his opinion of liquor as follows: "I think liquor is a good thing in its place, but I believe its right place is in hell."

Mrs. J. C. Batcham says that the rope which threatens to strangle our nation has three strands—the saloon, impurity and Sab-

Six "joint keepers," of Dodge City, Kan-sas, were lately sentenced to thirty days in the county jail and a fine of \$100 each for violating the prohibitory law. Athol (Mass.) Y. W. C. T. U. has rented an

entire block on a business street and begun to "take boarders," to aid her financially and give her a larger field of influence.

SUNDAY SCHOOL.

LESSON FOR SUNDAY OCT. 27.

"Sin, Forgiveness and Peace," Psalm 32, 1-11-Golden Text: Rom. 5, 1 -Notes.

Our lesson to-day is one of the seven peni-Our lesson to-dry is one of the seven peni-tential psalms, the others being the 6th, 51st, 38th, 162d, 150th and 143d; this and the 51st are supposed to have been written by David after that dark chapter in his life, and if we should judge by the contents of each we might suppose the latter to have been writ-ten first. In the title this is called "A Psalm of David;" and in 11 Sam. xxiii., 1, 2, he is called the sweet psalmist of Israel, and it is written that "the Spirit of the Lord spake by him, and His word was in his tongue." therefore we ought to come to these words therefore we ought to come to these words of the Spirit through David, Brinly believ-ing (Rom. xv., 4), and relying on the same Spirit to give us the comfort and instruction here for us. The word "maschil," also in the title, and used here for the first time, signifies "to act wisely," and surely David acted wisely when he confessed and received

forgiveness.

forgiveness.

1, 2. "Transgression forgiven, * * * sin covered, * * * imquity not imputed."

Transgression signifies the going beyond bounds or doing that which we should not do; sin is coming short of the mark, or leaving undone that which we ought to have done; iniquity signifies anything distorted or perverse, and seems to refer to the natural heart, which wall wave since the fall and mark. which is all wrong since the full and mani-fests its perverseness in sin and transgression, so that here we have the whole matter of so that here we have the whole matter of wrong and wrong doing disposed of and for-ever settled in God's mpointed way. See if we can understand that way. The Holy Spirit referring to these very words tells us in Rom, iv., 5-5, that this doing away with sin, and consequent imputation of righteens-ness, is apart from any works on our part, but keepingly of green through the redeemhet is entirely of grace, through the relemp-tion that is in Christ Jesus, and is freely granted to every believer. The words "In whose spirit there is no guile," indicate that to enjoy these blessings there must be onour part the absence of all desert (for that is the word and a sincere confession of, and turn-ing away from, the sin or transgression. Coming thus, with true penitence and humil-ity, and trusting only in the merits and work of the Lord Jesus Christ, who was made sin of the Lord Josus Christ, who was made sin for us, and who bare our sins in His own body on the cross (H Cor. v., 21, 1 Pet. ii., 24, we may be as sure us we are that God dees that He, for Christ's sale, has biotted out all that was against us, and will remember it us more dist, xhii., 25, Eph. iv., 39,; that be-ing justified by faith we have peace with God through our Lord Jesus Christ. (Golder toxt.)

text.)

3. 4. "When I kept silence." Now, that is sometimes a good thing to do, and David more than once practiced it wisely (Ps. xxviii., 13; xxvix., 1, 2), but when as in this case, there was an tobe confessed, it was no time to keep silent, and he here tell us of his sufferings on account of his sinful silence as a warning to us. "He that coveroth his sins shall not prosper; but whose confesseth and for aketh them shall have mercy."

5. "I nekrowledged, " " Thou for

"I acknowledged, " " " Thou for st." Some one has said that sin uncon fessed, like a gathering wound, swells and torments, but the lance gives relief; sincere-confession is the lance which brings the peace

For this shall every one that is godly pray unto Thee." Every sinner rejoicing in the forgiveness of sins is an encouragement

to others to come and obtain the like bless-ing; every Christian who has had the joy of salvation (which they had for a time lost by transgression) restored to him is an encour-agement to other blacksliders to return.

7. "Thou art my hiding place." Notice

agement to other blackshiders to return.

7. "Thou art my hiding place." Notice the word "thou," three times in this verse, it is God Himself who is our hiding place, preserver and deliverer. David had beeg printing from God, like Adam and Eve in the garden of Eden (tien, iii., 8, 10), but now, his sin forgiven, he hides in God from the adversary, who no doubt roared against him; this is a size and safe hiding place, but all others.

is a sure and safe hiding place, but all others will be swept away (bu. xxviii., 17). S. "I will instruct thee and teach thee in the way which thou shalt go." Evidently the Lord is now speaking in reply to David, for no one can instruct and teach like ilim, and public but Him. promised that we shall have no trouble, that we shall never pass through fire or water, of the contrary He has told us that "In the world we shall have tribulation," and that "all that will live godly in Christ Jesus shall suffer persecution" John xvi, 32; H Tim. iii., 12; but He has promised to be with us in the trouble, and thus lead us, while He preserves us from being in any way injured by it. The word here translated "instruct" signifies to make successful or presperous, as in Josh. i., 7, 8; I Kings ii., 3, where it is so translated but the more common Old Testament word for instruction signifies chastisement; it lead us, and in what seems of times to be the most adverse circumstances, we should hear Him say: "I am the Lord thy God who Him say: "I am the Lord thy tool the teacheth thee to profit, who leadeth thee by the way that thou shouldest go" (Isa.

I will guide thee with Mine eye." Notice the marginal reading, which seems equal to saying: "I will tell you how to go and then watch you to see that you keep in the right way," or as it is plainly stated in Isa. xxx., 21: "Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." With such great and precious promises how quiet we should be.

9. "Be ye not as the horse or as the mule." It is manifest in every-day life that the big-gest mule is not always the one in the traces,

and that a horse often knows more than his driver. Balaam's ass saw more than its master, and opened its mouth to some purpose; but the rule prevails that horses and mules have not the wisdom of men and must be restrained and guided by bit and bridle. Now, when men and women, and particularly Christians, need to be restrained by the bit and bridle of circumstances, which are God's providences, instead of meekly and trust-ingly following their Shepherd, it is anything but creditable to them, and does no honor to that beautiful name by which they are called.

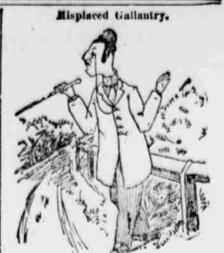
10. "Many sorrows shall be to the wicked. but he that trusted in the Lord, mercy shall compass him about." Sorrows touch the righteous as well as the wicked, but the sor-rows of the righteous are blessings in dis-guise, for the loving hand of the Lord is in guise, for the loving hand of the Lord is in-every one of them, and no matter what they look like they are all goodness and mercy, so that the believer may truly say in all his sorrows: "Sorrowful, yet always rejoicing." (II Cor. vi., 10.) The sorrows of the wicked, on the other hand, are only the foretaste of greater sorrows in the future, when "The wicked shall be turned into bell, and all the nations that forget God." (Ps. ix., 17.) 11. "Be giad in the Lord, and rejoice ye-righteons." Not circumstances nor feelings,

righteous." Not circumstances nor feelings, not things around us or within us, not what we do nor what is done for us, but the Lord Himself, and the Lord alone, is to be our sal vation, our joy, our strength, and that at all

"Shout for joy, all ye that are upright in teart." We may be glad and rejoice in a very quiet way, but here is authority to make joy known; the inhabitant of Zion is exhorted to cry out and shout because the Holy One of Israel is in the midst (Isa. xii., 6); and when the Lord reigns supreme and alone in any heart it will be hard to suppress a real "Hallelujah!" As it is only those who come without guile who can receive forgiveness, so it is only the upright or sincers who can truly rejoice in the Lord.—Lesson Helper.

According to an official statement, the population of Chili, partly estimated, is 3,115,815. This includes 87,007 foreigners and about 50,000 Indians. Santiago, has 189,-832 inhabitants; Valparaiso, 104,952.

A very bad impression was made by the Cesarewitch at the German autumn ma-nœuvres. He is said to be a delicate, stupidog lad, with execrable manners.





He saw a strongling pair; fe rushed up to that isold bad man And caught him by the hair.



Yet, after all, it proved That he had made a much Twas Harry giving Harriet A lift across a public.

Diving for Turtle.

Along the North Carolina sounds men nd boys catch terrapin in the winter with dredges. The marshes are burned, nd the terrapin, buried in the mud, celing the warmth and thinking that the pringtime has come, leave their beds, In the summer boys wade for them, and when the terrapin leave the water they are hunted to their nests by dogs. The huge loggerhead and hawkbill turtles in the sound waters are caught in a curious way. Formerly they were speared or



that, but their vitality is such that even when their heads are struck off the turtle swims away, living long enough to get out of the reach of the fisherman. Within a few years the turtle have been captured by diving for them. The fisherman has the painter of his boat tied to his ankle when he dives. When he sees a turtle he dives so as to come behind the creature and seizes it by the shell or neck back of its head. The turtle instinctively swims upward toward the surface and the fishermen guides it toward the shallow water in shore and when he gets there he has the animal at his mercy. - Washington. Star.



Mr. Wm. Goat-"Say, Nana, will you ske luncheon with me? I know where here's a nice lot of fresh tomato cans." Miss Nana Goat-"Thank you, Billy; out I've just caten half of Mrs. Mooney's wash, and I couldn't hold another mouth-

ful." _Judoe. Business Gossip.



There has been quite an activity in tocks lately .- Time.