## USES OF TROUBLE. ME MINISTRY OF SOR TOW

sions of a Brighter World are Seen Through Tears.

Tas Rev. T. D. With Talmage, D. D.

The Rev. T. D.s. With Talmasta, D. D., anhed to an overflowing compregation at Brookiyn Academy of Music. Brookiyn Academy of Music. Before preaching he said that a mistaken tion was abroad that the insurance on his itayrel church was enough to rebuild. The petition of disasters left us in debt. We we practically built three churches since I are to Brooklyn. First, the original Taber-ie. Soon after that we made an enlarge-sit that cost almost as much as a church. few years after it all burned. Then we tup the building recently destroyed, and and it in a time when the whole country is in its worst financial distress, was these repeated disasters that it is in debt. My compregation have ensatificently, but any church would be debt after so many calamities. Now for if is time we are out of debt. But we will a church harge enough, and we call is a church large enough, and we call people of all creeds and all lands to help. and all creeks and all must to help. I help dedicate a new church we must ery dollar of it paid. I will never a pastor of a church in debt. It has it us in all our movements, and I ver again wear the sinackies. I have er gann went in ans and the solution of the state of the 1 "Here are a plotoof if you will memorial structure, and call it after so of my departed father or child emory i want put before all nations if time." And so it will be done. es tall Linno."

it: "God shall wipe away all tears their eyes."-Hey, vil., 17.

arross a western prairie, wild bong distance from any shelter, sublen shower, and while the as brightly as I ever saw it shine; hought, what a beautiful spectacle so the tears of the Bible are night storm, but rain on pansied sin tool's sweet and golden sunlight, sin tool's sweet and golden sunlight, masher that bottle which David as containing tears, and Mary's and Paul's tears, and Christ's from the sowing of tears. God them God rounds them, God shows form to fall. God exhales them, A taken to fall and therais a record taken of them, and there is a record is monorit when they are born, and is monorit when they are born, and is place of their grave. Tears of bad what kept. Alexander, in his sorrow, a hair clipped from his horses and and made a great ado about his grief; and make a grad about most and a grad, all the vacuum of the tears of a ander's tears. I speak of the tears of d Alasi met they are falling all the in summer, you sometimes hear the ag thunder, and you see there is a illes away; but you know from the the clouds that it will not come any ear you. So, though it may be all t around as there is a shower of trouble t around as there is a shower of trouble there all the time. Tears! Tears! at is the use of them anyhow? Why abstitute laughter? Why not make this stitute inughter? Why not make this i where all the people are well and strangers to pain and aches? What see of an eastern storm when we might perpetual nor wester? Why, when a put together, not have them all they must be transplanted to make st then have them all live? the famrd telling a story of marriages and but of no deaths. Why not have the chase each other without g toil? Why the hard pillow, rd crust, the hard struggle? y enough to explain a smile, or a or a congratulation: but, come now, ng all your dictionaries and all you s and all your religions, and help dain a toar. A chemist will tell you is made up of salt and lime and other nent parts; but he misses the chief ients—the acid of a sourced life, the

ing of a bitter memory, the frag-a broken heart. I will tell you ar is: it is agony in solution.

house. It is the ministry of trouble to make this world worth law and heaven worth

Again, it is the use of trouble to make us Again, if is the use of fromble to make us-feed our complete dependence upon God. King Alphonso said that if he had been pres-ent at the creation he could have made a bei-ter world than this. What a pity he was not present! I do not know what God will do when some men die. Men think they can do anything until God shows them they do noth-ing at all. We hay our great plans and we like to execute them. It looks big. God

inte to execute them. It pools ong, cours comes and takes us down. As Promistions was assaulted by his enemy, when the hance struck him it opened a great swelling that had threatened his death, and he got well. So it is the arrow of trouble that lets our great swellings of pride. We never feel our dependence upon God until we get trouble. I was riding with my little child along the road, and she asked if she might drive. I Certainly.

and "Certainly." I handed over the roins to her, and I had to admire the give with which she drove. But after a while we met a team and we had to turn out. The road was narrow, and it was sheer down on both sides. She handed the reins over to me, and said: "I think you had better take charge of the horse." So we are all children; and on this road of life we like an enderen; and on this road of life we like to drive. It gives one such an appaarance of superiority and power. It looks big. But after a while we meet some obstacle, and we have to turn out, and the road is narrow, and it is sheer down on both sides; and then we are willing that God should take the reins and drive. Ah! my friends, we get up-set so aften because we do not hand over the reins son enough. reins soon enough. Can you not tell when you hear a man

pray, whether he has ever had any trouble? rean. The cadence, the phraseology indicate it. Why do women pray better than men? Because they have had more trouble. Be-fore a man has had any trouble, his prayers are postic, and he begins away up among the sun, moon and stars, and gives the Lord a great deal of astronomical information that must be highly gratifying. He tash comes on down gradually over beautifully table-lands to "forever and ever, amen." But af-ter a man has had trouble, prayer is with him a taking hold of the arm of God and cry-ing our dealeds. ing out for help. I have heard earnest pray-erson two or three occasions that I remem-

ber, once, on the Cincinnati express train, going at forty miles the hour, and the train jumped the track, and we were near a chasm eighty feet deep; and the men who, a few minutes before, had been swearing and blasphenning God, began to pull and jerk at the bell rope, and got up on the backs of the sents and cried out: "O God, save us" There was another time, about eight hundred miles out at sea, on a foundoring steamer, after the last lifeboat had been split finer than kindling wood. They prayed then. Why is it you introbat had been split finer than kindling wood. They prayed then. Why is it you so often hear people, in reciting the last ex-perience of some friend, say: "He made the most beautiful prayer I ever heard?" What makes it beautiful? It is the earnestness of it. Oh, I tell you a man is in earnest when his stripped and naked soul wades out in the coundless shorteness external soundless, shoreless, bottomless ocean

It is trouble, my friends, that makes us feel It is trouble, my friends, that makes us feel our dependence upon God. We do not know our own weakness or God's strength until the last plank breaks. It is contemptible in my when there is nothing else to take hold of, that we catch hold of God only. A man is unfortunate in business. He has to raise a great deal of money, and raise it quickly. The borrows on word and note all he can bor-row. After a while he puts a mortgage on his house. After a while he puts a second mortgage on his house. Then he puts a lien on his furniture. Then he makes over his life insurance. Then he assigns all his prop-erty. Then he goes to his father-in-law and alse for help.

erty. Then he goes to his father-in-law and aske for help! Well, having failed everywhere, com-pletely failed, he gets down on his knees and says: "O Lord, I have tried everybody and everything, now help me out of this finan-cial trouble." He makes God the last resort instand of the first resort. There are men who have paid ten cents on a dollar who could have paid ten cents on a dollar who have paid ten barted cents on a dollar if they had gone to God in time. Why, you do not know who the Lord is. He is not an autocrat seated far up in a palace, from autocrat seated far up in a palace, from which He emerges once a year, preceded by horalds swinging swords to clear the way! No. But a Father willing, at our call, to stand by us in every crisis and predicament of life

I tell you what some of you business men make me think of. A young man goes off from home to earn his fortune. He goes with his mother's consent and benediction. She has large wealth; but he wants to make his own fortune. He goes far away, falls sick, gets out of money. He sends for the hotel keeper where he is staying, asking for lenience, and the answer he gets is: "If you don't pay up Saturday night you'll be re-moved to the hospital." The young man sends to a comrade in the same building. No help. He writes to a banker who was a help. He writes to a banker who was a triend of his deceased father. No relief. He writes to an old schoolmate, but gets no help. Saturday night comes and he is removed to the Getting there, he is frenzied with grief; and he borrows a sheet of paper and a postage stamp, and he sits down, and he writes home, saying: "Dear mother, I am sick unto death. Come." It is ten minutes of 10 o'clock when she gets the letter. At 10 o'clock the train starts. She is five minutes from the deot. She gets there in time to have five minutes to spare. She wonders why a train try miles an thirty miles an hour cannot go sixty miles an hour. She rushes into the hospital. She says: hour. hour. She rushes into the hospital, She says: "My son, what does all this mean? Why didn't you send for me? You sent to everybody but me. You knew I could and would help you. Is this the reward I get for my kindness to you always?" She bundles him up, takes him home, and gets him well very soon. Now, some of you treat God just as that young man treated his mother. When you net into a financial perdexity you call out the young man treated his mother. When you get into a financial perplexity, you call on the banker, you call on the broker, you call on your creditors, you call on your lawyer for legal counsel; you call upon everybody, and when you cannot get any help, then you go to God. You say: 'O Lord I come to Thee. Help me now out of my perplexity." And the Lord comes, though it is the eleventh hour. He says: "Why did you not send for Me He says: "Why did you not send for Me before? As one whom his mother comforteth, so will I comfort you," It is to throw us back upon an all comforting God that we have this ministry of tears. Again, it is the use of trouble to capacitate us for the office of sympathy. The priests, under the old dispensation, were set apart by having water sprinkled on their hands, feet and head; and by the sprinkling of tears people are now set upart to the office of sympathy. When we are in prosperity we like to have a great many young people around us, and we laugh when they laugh, and we romp when they romp, and we sing when they sing; but when we have trouble we like plenty of old folks around. Why? They know how to talk. Take an aged mother asymptivers of area and she is of mother, seventy years of age, and she is most omnipotent in comfort. Why? She has been through it all. At 7 o'clock morning she goes over to comfort a young mother who has just lost her habe. mother who has just lost her habe. Grandmother knows all about that trou-ble. Fifty years ago she felt it. At 12 o'clock of that day she goes over to comfort a widowed soul. She knows all about that. She has been walking in that dark valley twenty years. At 4 o'clock in the afternoon some one knocks at the door wanting bread. She knows all about that. Two or three times in her life she came to her last loaf. At 10 o'clock that night she goes over to sit up with some one severely sick. She knows all about it. She knows all about fevers and pleurisies and broken bones. She has been all about it. She knows all about fevers and pleurisies and broken bones. She has been doctoring all her life, spreading plasters, and pouring out bitter drops, and shaking up hot pillows, and contriving things to tempt a poor appetite. Doctors Abernethy and Rush and Hosack and Harvey were great doctors, but the greatest doctor the world ever saw is an old Christian woman. Dear me! Do we not remember her about the room when we were sick in our boyhood? Was there any one who could ever so touch a sore without one who could ever so touch a sore without hurting it?

annough you may have been men and women thirty. forty, iffty years of age, you lay on the coffin lid and sobbed as though you were only five or ten years of age. O man, praise God if you have in your memory the picture of an house, sympathetic, kind, self sacrific-ing. Christ-like mother. Oh it takes these peo-ple who have had trouble to comfort others in trouble. Where did Paul get the ink with which to write his comforting epistle? Where did David get the ink to write his comforting Fealms? Where did John get the ink to write his comforting Revelation? They got it out of their own tears. When a man has gone through the curriculum, and has taken a course of dungeons and imprisonments and a course of dungeons and imprisonments and shipwrecks, he is qualified for the work of

when I began to preach, my sermons on the subject of trouble were all postic and in semi-blank verse; but God knocked the blank verse out of me long ago, and I have found out that I cannot comfort people except as I myself have been troubled. God make me the son of consolation to the people. I would rather be the means of soothing one per-turbed spirit to-day, than to play a tune that would set all the sons of mirth reeling in the dance. I am a herb doctor. I put into the dance, caldron the Root ont of dry ground without form or comeliness. Then I put in the Rose of Sharon and the Lily of the Valley. Then I put into the caldron some of the leaves from the Tree of Life, and the Branch that was thrown into the willerness Marah. "Chen I wave in the

the wilderness Marah. Then I pour in the tears of Bethany and Golgotha; then I stir them up. Then I kindle under the caldron a fire made of the wood of the cross, and one drop of that potion will cure the worst sickness that ever afflicted a human soul. Mary and Martha shall receive their Lazarus from the tomb. The damsel shall rise. And on the darkness shall break the morning, and

the darkness shall break the morning, and God will wipe all tears from their eyes. You know on a well spread table the food becomes more delicate at the last. I have fed you to-day with the bread of consolution. Let the table now be cleared, and let us set on the challes of Heaven. Let the King's cup bearers come in. Good morning, Hea-yen! "Oh," says some critic in the audience, "the Bible contradicts usaff. It intimates "the Bible contradicts itself. It intimates again and again that there are to be no tears in heaven, and if there be no tears in heaven, how is it possible that God will wipa any away? I answer, have you never seen a child crying one moment and laughing the next; and while she was laughing, you saw the tears still on her face! And perhaps saw the tears still on her face! And person you stopped har in the very midst of her re-sumed give, and wiped off those delayed tears. So, I think, after the heavenly rap-tears. So, I think, after the heavenly raptures have come upon us, there may be the mark of some earthly grief, and while those tears are glittering in the light of the jasper see, God will whe them away. How well He

can do that. Jesus had enough trial to make Him sympathetic with all trial. The short-est verse in the Bible tells the story: "Jesus wept." The scar on the back of either hand, the scar on the back of either hand, the scar on the back of either hand, the scar on the arch, of either foot, the row of scars along the lize of the bair, will keep r.l heaven thinking. Oh, that great weeper is just the fone to silence all earthly trouble, wipe out all stains of earthly grief. Gentle! Why, His step is softer than the step of the dew. It will not be a tyrant bidding you to hush up your crying. It will be a Father who will take you on His left arm, His face gleaning into yours, while with the soft tips of the fingers of the right hand, He shell wipe can do that. of the fingers of the right hand, He shall wipe the ingersol the right hand, he shah whe away all tears from your eyes. I have no-ticed when the children get hurt, and their mother is away from home, they come to me for confort and sympathy; but I have no-ticed that when the children get hurt and their mother is at home, they go right past magnet to her. I am of a second

me and to her; I am of no account. So, when the soul comes up into heaven out of the wounds of this life, it will not stop to hook for Faul, or Moses, or David or John, These did very well once, but now the soul shall rush past, crying: "Where is Jesus" shall rush past, crying: "Where is Jesus? Where is Jesus?" Dear Lord, wint a magni-ficent thing to die if Thou shalt thus wipa nway our terrs. Methink it will take us some time to get used to heaven; the fruits of God without one speck, the fresh pastures without one nettle; the orchestra without one snapped string; the river of gladness without one torn bank; the solferinos and the saffron of sunrise and sunset swallowed up in the eternal day that beams from God's untounnee! Why should I wish to linger in the wild, When Then att walting, Father, to receive Thy

chlid? If we could get any appreciation of what God has in reserve for us, it would make us so homesick we would be unfit for every day

nout they would be routed forever. There is no power on earth or in hell that could stand before three such volleys of baile-

Tput this balanm on the wounds of your heart. Rejoins at the three wounds of your heart. Rejoics at the thought of what your departed friends have got rid of, and that you have a prospect of so soon making your own escape. Bear cheerfully the ministry of tears, and exult at the thought that soon it is to be ended.

There we shall march up the heavenly street, And ground our arms at Jenns's feet.

## SUNDAY SCHOOL.

LESSON FOR NOVEMBER 3

### David's Rebel tous Son," II, Sam., xv. 1-12-Golden Tex : Ex. xx.,

#### 12-Comments,

After the everlasting covenant made with David concerning his son and kingdom, as recorded in our last lesson in this book (chap. vii.), we read of David's great prosperity, subduing all his enemies round about and reigning over all Israel, executing judgment and justice unto all his people (viii., 12-15). Then, in his prosperity, comes his awful sin, her which becomerity and the second s by which he gave great occasion to the ene-mies of the Lord to blaspheme; which is followed by the record of his son Amnon's sin and his death at the hands of his brother Absalom, followed by the flight of Absalom to his maternal grandfather, the King of Geshur, where he abode three years' in banishment from his father and his

here is a statistic trong his father and his, home (chaps, xi, xiii). 1. "And it came to pass after this, that Absolven prepared him chariots and horses and fifty men to run before him." The words "after this" seem to refer to the events of the chapter immediately preceding. If Absalom's charlots and horses and men were intended in some way to do honor, or show intended in some way to do honor, or show gratitude to his father, the King, it would seem but right and natural; but that they should be tokens of rebellion against and in-gratitude to this forgiving father seems al-most incredible; yet such was the case. 2. And Abrahom rose up early, and stood beside the way of the gate." The gate of an eastern city was a place of unble resert and

desition of y was a place of public resort and deliberation, and also a place for the adminis-tration of justice, and of audience for Kings tration of justice, and of audience for Kings and rulers and ambassadors. "Rose up early" is an expression signifying great earnestness; it is about the same as "putting one's shoulder to it," it is used ten times in Jeremiah concerning God's unwearled earnestness in urging His people to repeat and turn to Him. In Isa.v., 11, it is used concerning the earnestness of the wicked and in that sense it is used in this verse of our lesson, for here we see Absalom in the gate of the city cordially greeting every the who came with any matter to the King for Judg ment, telling them that there was no one appointed by the King to hear them, and assuring them that if he was a judge he would see that every one had justice.
3, 4. "Abalom said moreover, Oh that 1 were made judge in the land." The title of our lesson is, "David's rebellious son," and big ment tendent.

our lesson is, "David's rebellious son," and his name is montioned thirtsen times in our lesson. Everything seems to go by contrast in reference to him; his name signifies "Father of Peace," but what a father of lies and disturber of peace he proved to be; then as to his personal appearance, there was not a finer looking man in all Israel (xiv., 25); but God, looking man in all Israel (xiv., 25); but God, who looks on the heart and not on the out-ward appearance, saw anything but beauty there. His hair, which he must have been very proud of, and which he had cut only once a year, weighed when polled about seven and a half pounds Troy (a shekel being about nine pennyweights) (xiv., 26); but this, his pride, was the cause of his death (chap-weiß to

rvill., 9. 5, 6. "So Absalom stole the hearts of the 5. 6. "So Absalom stole the hearts of the men of Israel." By fair words to every man who came to the King for judgement, by taking them by the hand and kissing them, he thus won their hearts to himself. David's kies to Absalom was of the same nature as the taking to the to the reading and to ye the father's kiss to the prodigal son (Lu. xv., 20); but these kisses of Absalom were more of the nature of the kiss of Judas when he be-

was and how desperately wicked; there was murder in his heart and that against his own father, but he seeks to hide it under a pretense of paying a vow unto the Lord, all his vows must have been to the devil rather than to the Lord: and that he should select Hebron for his base purpose where lay buried the bodies of Abraham, Isaac and Jacob indicates only more fully the extreme hardness of his heart. 8. "If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." This, he said, was the yow which he had made to the Lord while in his banish ment in Syria. Let any father or mothe who have ever rejoiced over the conversion of a wayward son say what must have been David's feelings on hearing these words from his much loved but heretofore erring Absa-lom. Oh, that he had only meant it, but alas that the heart can become so hard that tic can put on religion for a cloak and think to deceive even God Himself. 9. "And the King said unto him. Go in peace." Belleving him to be sincera he gives him a father's blessing and bids him go in but there was no peace in that foul covered by so fair an exterior and peace; heart, such plausible words, for "There is no peace saith the Lord, to the wicked" (Isa. Ivii., 21) 10. "Absalom reigneth in Hebron." No coner does he leave his father's presence with that father's last words to him as words with that father's last words to him as words of peace, than he sends spies through all Is-rael who at a given signal are to cry: "Absa-lom reigneth in Hebron," which was virtually saying: "I hereby rebel against my father and drive him from his throne," so David understood it, for he said unto all his ser-vants: "Arise, and let us flee, for we shall not else escape from Absalom," and the ser-vants said: "Behold thy servants are ready to do whatsoever my lord the King shall anto do whatsoever my lord the King shall ap-point" (verses 14, 15). Contrast the conduct of the King's son with this reply of David's servants, and the conduct of Ittai, a stranger and exile (verses 19-21), and does it not remind you somewhat of the conduct of those of whom it is written: "He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God." (John i., 11, 12.) 11. "They went in their simplicity and 11. "They went in their " This is written they knew not anything." This is written of the two huadred men out of Jerusalem who went with Absalom. If we would follow Jesus in this spirit, simply trusting, not knowing nor desiring anything but His will, what blessed people we would be and what giory He would get through us; but to fol-low a leader like Absalom thus blindly is sure perdition. 12. "The people increased continually with Abadom." How thoughtlessly the crowd will follow a popular leader. How multi-tudes turn away from the God of truth and His dear Son to listen to an Ingersoll. If a railroad company will run its cars to some mountain park or seaside resort on the Lord's day, what multitudes will turn away from the God of the Sabbath and His loving commandments to do evil. If a city will tolerate Sunday baseball what thoughless crowds will flock thither. And so in all directions an innock thitter. And so in all directions an in-creasing multitude is ever following the one whom Absalom followed, and who would love to destroy Jesus, the King of Kings, and all His followers.—Lesson Helper.

## RELIGIOUS READING.

FOWER OF EXAMPLE.

A gentleman once said to his pastor, "How can I b st train up my boy in the way he should go?" "By going that way yourself," replied the minister. This recalls the story told by Dr. Thompson, author of "The Land and the Book." He bad climbed nearly to the top of the mountain, lifting his ford carefully over the projecting rocks, when faintly from below he heard a silvery voice call out, "Take the safe path, father, I am coming after you." The boy was planting his feet in the footsteps of his father. If the father was on the safe road, the son would be: on the other hand, if the father had stepped on a crumbling presi-pice, and gone down to a destructive gulf below, the son would have followed him to the same place of ruiz. "When fathers take the storm swept road of intemperance, the boys are apt to follow gentleman once said to his pastor, "How

of intemperance, the boys are spt to follow in the same blood stained footsteps. If the motoer be wordly, fond of glittering style, loving the eachanting hall of the intoxicat-ing dance, her daughters will follow and be willing initiators. When men climb the willing initiators. When men climb the towering Alps they tie themselves together, and if the leader stumbles and falls, they are all liable to go to the bottom. So families are tied together.

#### BAND-HEAPS FOR FOR CHILDREN.

The Massachusetts Emergency and Hy-The Massachusetts Emergency and Hy-giene Association provided seven sand-heap play-grounds in Boston for poor children last summer, at a cost of \$1 for each of the four hundred little ones entertainet for sight weeks. In Berlin the government provides heaps of clean sea sand in the parks and squares, in which the German children play, under the general care of the police. In R store the laddes started the movement In Boston the ladies started the movement the school-committee gave the use of the the school-committee gave the use of the school-yards, the public contributed the money, and poor but reliable motherly women were emplored four days in the week to matronize the little folks. It was a pretty sight to see these poor chil-dren, doemed to spend the summer is town, playing with showels and public folks. fa cination was unending. Others were playing horse with worst dirents, or towing beau-bacs, skipping rap, and play-ing ball. If a different set had come every Ing ball. If a different set had come every day, it is calculated that the matrons would have entertained almost 130,000 children. Now and then a basket of flowers would be c nitributed, so that each child went hape with a non-gay. This season it is heped the contributions will be sufficiently generous to establish twenty sand-gardens, and extend the benefits.—Woreester  $S_{BW}$ .

#### BALVATION BY CHRIST.

Oh, no man who has over held the Cress, and found in it the refuge that he sought, can ever preach it down. If you are not a sinner, you can do without the Cross. But, as for me, when you have read out the roll of sunken ones, from Cain to Barabbas, and from Barabbas to the last waif who has drifted from the dock to the gallows, I write upon that list of fallen angels, in the crim-son ecoism of my shame, 'of which I am chief." Of all the wrocks which strew the sea since Adam struck upon the rocks, my barque sorest torn. Such as have weathered ry storm, such as have shot proudly pass the far has buildle of Charsh is and grace fully rounded the jutting spirs, of Scyllas erag, may talk of salvation by character but I, gone by the board, battered by tempest of my own passion, bulwarks all split-bred, sails reat, all last, and nothing but my naked scalt to save. I need a Saviour stronger than my self. When the drowning knits his raif of sarf washed spars to other, and waits upon the surging across of the sea-for coming death, his last biscuit swallowed, his last drop of water drained away, he plants as his easign of despair a sorry must on his wet deck, and flow's a signal of distress upon the breez. Often no eyes but those of birds of prov beheld it as they wait for death to offer them their meal. But in the fluttering rag there is one strand of hope, and recome sem times comes. S. Lamb of Calvary, I rear my fluttering rag of blank appeal. I write one word, and one alone, upon it. Not "character," tut "mercy? And with my last "percay" on my lips, my blood hol, eye description upon the sea. It glades on of the sunlight of the end, and no dove wings were ever and waits upon the surging acres of the sea

traved our Lord Jesus Christ, for every one of them was a stab at his father's heart. 7. "Let me go and pay my yow, which I have vowed unto the Lord, in Hebron." Thus said Absalom to Pavid, the King, probabily after four years instead of forty as in this verse (see K. V. margin); but what a liar he was and how desagerated without the set of the set. It glides ou of the sudight of the eat, and no dove wings were ever silvered with so soft a light. It bears down upon me, and outruns the strike of stalking ponth. A cross is at the prow, golden with gery, and you red with love. A pilot beaus over the fallwarss, and as the wraps this

#### Fled Before the Wrath to Come

They were always very polite to each other when they were arguing, and when they contradicted one another very flat it was always with a most elaborately polite preface. They had it the other night.

"I beg your pardon, dear, but you really must be mistaken. It was-" "No, my sweet, you're wrong. It

"Now, darling, I know better, Didn't

"Really, wife, you are away off, be cause I

"My dear John, you are mistaken, quite mistaken." "Well, since you know all about it,

of course 1-"It is you who know all about it. ]

merely say-"You don't know anything about it

You're all wrong."



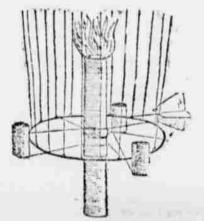
At this point the voices were getting rather high, and the small kid, playing with her dollhouse in the corner, and dealy got up, pulled her little skirts bine hand, and

"I guess Fil get out of this,"

And she took three great big steps toward the door. Then father and mother looked at her and then at each other, and it was too much for them The argument was all over.

#### Hot Air in Balloons.

Charles P. Fest, of Germantown, Penn., has invented a new flying machine. He ins abandoned the idea of using hydrogen gas and uses hot air. He has made a salloon of manilla paper held by a network of cords. The balloon is directed sy conical oriflees which can be opened



FEST'S INVENTION.

The balloon is filled with air or shut. heated by gasoline contained in cans. Mr. Fest is going to send up one of his balloons soon, and he expects it to go across the ocean. The balloon will carry his name and address, and he wants the finder to communicate with him .- Mail and Erenesa.

is the design of trouble to keep om being too attractive. Some-be done to make us willing to istince. If it were not for trouble would be a good enough heaven ou and I would be willing to take C this life for a hundred million years were no trouble. The earth cush-ed upholstered and pillared and chanith such expense, no story of other ould enchant us. We would say well enough alone. If you want and have your body disintegrated in and your soul go out on a celestial are, then you can go; but this world enough for me." You might as well "nough for me." You might as well man who has just entered the Louvy and tell him to hasten off to the galleries of Venica or Florence. "he would say, "what is the use of mg there? There are Rembrandts and and Rayback here there the the tell. and Raphaeis here that I haven't at vet.

in wants to go out of this world, or iouse, until he has a better hous I any house, until he has a better house, are this wish to stay here, God must how create a disgust for our surround-How shall He do it? He cannot afford face His horizon, or to tear off a fiery from the sunset, or to subtract an an-from the water lily, or to banish the int aroma from the mignonette, or to the robes of the morning in the mire, cannot errest a Christoner Werk. anot expect a Christopher Wren to own St. Paul's cathedral or a Michcelo to dash out his own "Last it," or a Handel to discord his "Israel t," and you cannot expect God to architecture and music of His own How then are we to be made willing Here is where trouble comes in an has had a good deal of trouble a man has had a good deal of trouble, s: "Well, I am ready to go. If there the somewhere whose roof doesn't leak, id like to live there. If there is an at-iere somewhere that does not distress ngs, I would like to breathe it. If there

somewhere where there is no tittlewould like to live there. I would like to live there. If a a home circle somewhere where a find my lost friends, I like to go there." He used to read t part of the Bible chiefly, now he he last part of the Bible chiefly, Why changed tienesis for Revelation? Aht t to be anxious chiefly to know how orld was made, and all about its geo-construction. Now he is chiefly anx-know how the next world was made. If wid was made, and all about its geo-construction. Now he is chiefly anx-know how the next world was made, wit looks, and who live there, and by dress. He reads Revelation ten now where he reads Genasis once. The ry, "In the beginning, God created the is and the earth," does not thrill half as much as the other story, " a new heaven and a new earth." If man's hand trembles as he turns is apocalyptic leaf, and he has to take handkerchief to wipe his spectacles, ook of Revelations is a prospectus now handkerchief to wipe his spectacies, ok of Revelations is a prospectus now ountry into which he is to soon immi-the country into which he has lots al-aid out, and avenues opened, and trees and managing built

aid out, and avenues opened, and trees land mansions built. thought of that blessed place comes s mightily, and I declare that if this were a great ship, and you all were pers on board it, and one hand could that ship into the glories of heaven, I be tempted to take the responsi-and launch you all into glory e stroke, holding on to the side of the stil I could get in myself. And yet re people here to whom this world is r than heaven. Well, dear souls, I blame you. It is natural. But after you will be ready to go. It was not slame you. It is natural. But after you will be ready to go. It was not be had been worn out with bereave-and carbuncles and a pest of a wife wanted to see God. It was not until instead to see God. It was not until light got tired of living among the

hurting it? And when she lifted her spectacles against her wrinkled forehead, so she could look closer at the wound, it was three-fourths healed. And when the Lord took her home,

ork. Professor Leonard, formerly of Iowa University, put in my hand a meteoric stome, a stone thrown off from some other world to this. How suggestive it was to me. And I this, how suggestive it was to me. And I have to tell you the best representations we have of heaven are only aerolites flung off from that world which rolls on, bearing the multitudes of the redeemed. We analyze these aerolites, and flud them crystalizations of tears. No wonder, flung off from heaven, God shall wipe away all tears from their of tears eves.

Have you any appreciation of the good and glorious times your friends are having in heaven? How different it is when they get news there of a Christian's death from what it is here. It is the difference between em-barkation and coming into port. Everything depends upon which side of the river you stand when you hear of a Christian's death. If you stand on this side of the river you mourn that they go. If you stand on the other side of the river you rejoice that they come. Oh, the difference between a funeral on earth and a jubilee in heaven-between requiem here and triumphial march thereparting here and reunion there. Together Have you thought of it? They are together. Not one of your departed friends in one land and another in another land; but together, and another in another land; but together, in different rooms of the same house—the house of many mansions. Together! I never appreciated that thought so much as when we laid away in her last slumber

my sister Sarah. Standing there in the village cemetery, I looked around and said: "There is father, there is mother, there is grandfather, there is grandmother, there are whole circles of kindred;" and I thought to myself: "Together in the grave-together in glory." I am so impressed with the thought that I do not think it is any fanaticism when myself: some one is going from this world to the next if you make them the bearer of disto your friends who are gone, say-"Give my love to my parents, give my to my children, give my love to my old love to my children, give my love to my old comrades who are in glory, and tell them I am trying to fight the good fight of faith,

and I will join them after awhile." I believe the message will be delivered; and I believe it will increase the gladness of those who are before the throne. Together are they, all their tenrs gone. No trouble getting good society for them. All Kings, Queens, Frinces, and Princesses. In 1751 there was a bill offered in the English parliament pro-posing to change the almanae so that the 1st of March should come unmediately after the 18th of February. But, oh, what a glorious change in the calendar when all the years of your earthly existence are swallowed up in the eternal year of God!

My friends, take this good cheer home with you, These tears of bereavement that with you, These tears of bereavement that course your check, and of persecution, and of trial, are not always to be there. The motherly hand of God will wipe them all away. What is the use, on the way to such a consummation—what is the use of fretting about anything? Oh, what an exhilaration it ought to be in Christian work! See you the pinnacles against the sky? It is the city of our God, and we are approaching it. Oh, let us be busy in the few days that shall re-main for us. The Saxons and the Britons net us be busy in the lew days that shall re-main for us. The Saxons and the Britons went out to battle. The Saxons were all armed. The Britons had no weapons at all; and yet history tells us the Britons got the victory. Why? They went into battle shouting three times. "Halledujah!" and at the third shout of "Halledujah " their arm victory. Why? They went into battle shouting three times. "Hallelujah!" and at the third shout of "Hallelujah," their ene-mies fied panic struck; and so the Bfitons got

the victory. And, my friends, if we could only appreciate the glories that are to come, we would be so filled with enthusiasm that no power of earth or hell could stand before us; and at our first shout the opposing forces would be-gin to tremble, and at our second shout they would begin to fall back, and at our third THEN AND NOW.

He was a man of some account And well among his neighbors stood. For any reasonable amount His name was good.

He took to drink and soon his nose Assumed a tint as red as blood, And now, as far as credit goes, His name is Dennis, —Boston Courier

grow, and we red with love A point loans over the ballwares, and as He wraps His bands around ma I can see a wound upon His palm, and I feel the hold is strong be-cause the love is unit its. It is He who takes mainto part By His grace only am I saved He takes his wand per home —

"Fo that dear hom , safe in his wounded

where only broken he rts their sin and shame may hide."

"By grace ys are saved; and that not of wourselves, if is the given of  $G \circ 1^{\infty} \rightarrow Rec$ . As thus, Marsell,

# TEMPERANCE.

THE REASON WHY.

There was an old woman, and what do you think? She had bread to eat, and milk to drink,

Clothes and home, and best of diet, Yet she was sad, and couldn't be quiet. She was sad in her heart over very She was sad in her heart over very bad laws, And she worked night and day in the Tem-

perance cause. "If they wouldn't make whisky and sell it," said she,

"Not a beggar or drunkard abroad would I hee.

### -Mrs. J. McNair Wright.

## THE FOR OF THE GROG SHOP.

THE FOR OF THE GROG SHOP. Mr. Terence V. Powderly is undeniably the foe of the grog shop. While addressing an immense audience of Knights of Labor on a recent Sunday, in Central Music Hall, Chicago, he arraigned the saloon as the work-ingman's enemy, declared his belief that the saloon should be closed not only on Sunday, but every day in the year, and re-affirmed his determination to exclude liquor dealers from the organization. He also paid a high compliment to laboring womed, exclaming: compliment to laboring women, exclaiming : "Many a time I have been constrained to wish that every man in the order were vinan."

TEMPERANCE NEWS AND NOTES.

Not a physician in Lyons, \* Kansas, pre-scribes alcohol in medicine.

The sum of \$300,000 passes over the saloon bars in high license Chicago every Sunday. The W. C. T. U. pavilion at the Paris Exposition took a gold medal for superior merit.

An infant organization of the W. C. T. U. in Falcon, Col., has already banished two saloons and compelled the rest to close on Sunday

A girls' industrial school has been estab-lished in Tokyo, Japan, with Mrs. Toyoju Sasaki, an active white ribbon worker as principal.

Henricita Schreiner, a gifted sister of Olive Schreiner, the author, is a dauntless leader in the temperance crussed at Cape Town, South Africa.

One year's work of one woman, Mrs. Helen L. Bullock, has brought more than 1500 active and nearly 700 honorary members into the W. C. T. U. of New York State.

A noticealy's growth of temperance senti-ment amony the Indians of Southern Cali-fornia is r rted by local Superintendents of W. C. T . work among them.

The National Prohibition Committee an-nounces the offer of \$250 as cash prizes for the best productions upon the theme: "How Will Prohibition Benefit the Wage-worker?" Papers must be in by December 15

Fapers must be in by December in. Sir Noel Paton, of England, has just finished a new pleture called "The Choice," which represents a glass of sparkling wine as the impersonation of evil. A critic says that the picture is wonderfully rich and searching in its symbolism, and is one of the most impressive works of its earnest-minded mainter. painter.



The Small One-"Say, if a man should call you a liar, what would you do?" The Large One (with emphasis)-"I'd knock him down."

The Small One-"Thanks, I was just going to address a few remarks to you, but I'll wait 'till I get in Europe and then drop you a few lines."-Life.

"Appearances are Deceitful"



""Hello! Somebody's lost his pocket book."

The Mayor in France who has the smallest constituency is in the commune of Morteau, it is said. He is Mayor of 12 inhabitants, and the taxes last year amounted to \$9 20. But he was invited. all the same, by the Governor to meet his fellow Mayors at the Paris banquet.

NEW YORK journalism is at a very low ebb when it gives columns to some "King of the Dudes," as it has done. Yet it sneers at the "rural" newspaper.