# TALMAGE IN ROME.

# CHRISTIAN CURIOSITY,

Brooklyn Divine Preaches in the Eternal City.

## TEXT: "I must also see Rome." Acta

g fl. Here is Faul's itinerary. He was a travel 1. Here is Faul's itinerary. He was a travel-Here is Faul's itinerary. He had been mobbed ar circuit preacher. He had been mobbed insuited, and the more good he did the insuited, and the more good he did the rest the world treated him. But he went the world treated him. But he went the stand 'To preach the Gospel,' you an-stand' 'To preach the Gospel,' you an-tand' 'To preach the gospel,' you an-'So doubt of it, but there were other the intelligence and classic taste had 'To Colesseum was at that time in process is rection, and he wanted to see it. The form was even then an old structure, and form was even then an old structure, and the eloquent' which eloquence had se form was even then an old structure, and be elequent apostic wanted to see that adding in which elequence had se adding in which elequence had se then thundered and wept, Over the plan Way the triumphal procession had iplan way the triumphal procession had iplan way the triumphal procession had iplan way the triumphal procession had in a set that. The Temple of Sat-wanted to see that. The Temple of Sat-ar was already an antiquity, and he wanted are that. The architecture of the world see that. so see that. is that The architecture of the world would city, he wanted to see that. The associated with the triumphs, the diss the disasters, the wars, the mili-regeness the poetic and the rhetorical e of this great city, he wanted to see a A man like Paul, so many sided, so gathetic so emotional, so full of analogy. would not have been indifferent to the antiq is not the spiendors which move every at a static spiendors which move every at spin of interest he walked these as only who for the first time like tants of all Christendom were gathered and an Unristention were gathered nin, and it were put to them which they would above all others wish to they would above all others wish to vast majority of them would vote a and Rome. So we can understand g of the record of my text and its may when it says, Paul proposed in when he had passed through Mace-l Acanin to go to Jerusalem, saying: at 1 must also see Rome." As some tre aware, with my family and only pose of what we can learn and th an get, I am on the way to Pales-me leaving Brooklyn, N. Y., this is lace we have stopped. Intermedi-tre attractive, but we have visited the attractive, but we have visited her years, and we hastened on, for re-starting that while I was going resalem I must also see Rome, want to see it? Because I want, y do I want to see it because I want to see it with the tapostle to the gentiles, to have faith in Christianity confirmed, ware these who will go through large militure to have their faith weakened. penditure to have their faith weakened, iny native land I have known persons of grainsted means to pay fifty cents or a alar to hear a lecturer prove that our bristian religion is a myth, a dream, a ant also on the contrary, I will give all a thomanois of dollars that this journey of y family will cost to have additional evithat our Christian religion is an au-ated grandeur, a solemn, a joyous, a stapendous, a magnificent fact, see Rome. I want you to show es connected with Apostolic to see Rome. I want y thave heard that, in your city to surroundings, apostles suffered for Christ's sake. My common for Christ's sake. My common methal people do not die for the a falsehood. They may prac-cention for purposes of gain, the sword to their heart, the halter around their neck, or fire around their feet, and they are life is worth more then any. d say my life is worth more than any in by losing it. I hear you ty Paul'sdungeon. Show it to so Rome also. While I am inthis city I must see Rome also. d in this city because of her rulers or izens who are mighty in history for and Cincinnatus, and Verpasian, lanus, and Brutus, and a hundred whose names are bright with an ex-ng brightness, or black with the deepest st of all am I interested in this city the preacher of Marshill, and the deof Agrippa, and the hero of the ship-ecked vessel in the breakers of Melita, and man wao held higher than any one that world ever saw the torch of Resurrection. whed, and was massacred here. ry place connected with his

have said so. Inc

our lives! Who shall not clap his hands in the anticipation of that biased country, ff it be no better than through holy curiosity? As this Paul of my text did not suppress his curiosity, we need not suppress ours. Yes, I have an unlimited curiosity about all relig-ious things, and as this city of Rome was so intimately connected with apostolic times, the incidents which emphasize and explain and augment the Christian religion, you will not take it as an evidence of a paying spirit, but as the outbursting of a Christian curios-ity when I say I must also see Rome. Our desire to visit this city is also intensi-fied by the fact that we want to be confirmed in the feeling that human life is brief, but

in the feeling that human life is brief, but its work lasts for centuries, inded for ever. Therefore show us the antiquities of old Rome, about which we have been reading for a lifetime, but never seen. In our be-

loved America, we have no antiouities. A church eighty years old overawes us with its age. We have in America some cathedrals church eighty years old overawes us with its age. We have in America some cathedrals hundreds and thousands of years old, but they are in Yellowstone park, or Californian canon, and their architecture and masonry-were by the omnipotent God. We want to see the buildings, or ruins of old buildings that were erected hundreds and thousands of years ago by human hands. They lived forty for seventy years, but the arches they lifted, the pointings they penciled the sculburg for seventy years, but the arches they lifted, the paintings they penciled, the sculpture they chiseled, the roads they laid out, I un-derstand, are yet to be seen, and we want you to show them to us. I can hardly wait until Monday morning. I must also see Rome. We want to be impressed with the fact that what men do on a small scale or large scale lasts a thousand years, lasts forever, that we build for eternity and that we do so in a very short space of time. God is the only old liv-ing presence. But it is an old age without any of the mfirmitles or imitations of old age. There is a passage of Scripany of the infrintes of infrations of old age. There is a passage of Scrip-ture which speaks of the birth of the mountains, for there was a time when the Andes ware born, and the Pyremees were born, and the Sierra Nevadas were born, but

bern, and the Sierra Nevadas were born, but before the birth of those mountains the Bible itells us, God was born, aye, was never born at all, because He always existed. Fashin  $\mathbf{xc.}, 2$ : "Before the mountains were brought forth, or ever Thou hads formed the earth and the world, even from everlasting to ever-lasting. Thou art God." How short is human life, what antimity attaches to its worth? life, what antiquity attaches to its worth! How everiasting is God! Show us the antiq-uities, the taings that were old when America was discovered, old when Paul went up and down these streets sight seeing, old when Christ was born. I must. I must also see Another reason for our visit to this city is

that we want to see the places where the mightiest intellects and the greatest natures wrought for our Christian religion. We have been told in America by some people of swollen heads that the Christian religion is a pusillanimous thing, good for children under 7 years of age and small brained people, but 7 years of age and small brained people, but not for the intelligent and swarthy minded. We have heard of your Constantine the mighty, who pointed his army to the cross, saying: "By this conquer." If there be anything here connected with his reign or his military history, show it to us. The mightlest intellect of the ages was the au-thor of my text, and, if for the Christian religion he was willing to labor and suffer and die, there must be something exalted and sublime and tremendous in it; and show and sublime and tremendous in it; and show me every place he visited, and show me if you can where he was tried, and which of your roads leads out to Ostia, that I may see where he want out to die. We expect see where he want out to die. We expect before we finish this journey to see Lake Galilee and the places where Simon Peter and Andrew fished, and perhaps we may drop a net or a hook and line into those waters ourselves, but when fol-lowing the track of those lesser apo-ties I will learn quite another lessen. I want while in this city of Rome to study the religion of the brainiest of the apostles. I want to follow as far as we can trace it, the want to follow, as far as we can trace it, the want to follow, as far as we can trace it, the track of this great intellect of my text who wanted to see Rome also. He was a logi-cian, he was a metaphysician, he was an all-conquering orator, he was a post of the highest type. He had a nature that could swamp the leading men of his own day, and, hurled against the Samhedriu, he made it tremble. He learned all he could get in the school of his native village, then he had gone to a higher school and there hed mastered to a higher school, and there had mastered the Greek and the Hebrew and per-fected himself in belies lettres, until, in after years, he astounded the Cretans, and the Corinthians, and the Athenians, by quothe Corinthians, and the Athenians, by quo-tations from their own authors. I have never found anything in Carlyle, or Goethe, or Herbert Spencer that could compare in strength or beauty with Paul's epistics. I do not think there is anything in the writings of Sir William Hamilton that show such mental discipline as you find in Paul's argu-ment about justification and resurrection. I have not found anything in Milton liner in the way of imagination than I can dud in Paul's illustrations drawn from the I must also see Rome. I have not found anything in Milton finer in the way of imagination than I can ind in Paul's illustrations drawn from the

# SUNDAY SCHOOL. LESSON FOR NOVEMBER 17.

## "David's Last Words," II Samuel 23; 1.7-Golden Text, 11 Sam, 23;

## 5-Notes.

1. "Now these be the last words of David." Things are apt to look very different when one comes to the last hours of life in the mor-tal body; earthly things fade, their import-and eternal things become intensely real: there is nothing worth considering but the King of Righteousness and His righteons kingdom. David, the man after God's own heart (I Sam. xiif., 14; Acts xiif., 23), is in this lesson brought before us with eyes di-rected after off to the bighest mountain peak of revelation, the establishment of the king-dom referred to in chap. vii, 16. Jacob sees and speaks of the same things when in his dying moments he calls his sons around him

the more referred to in chap. Vit., 16. Jpcob sees and speaks of the same things when in his dying moments he calls his sons around him and tells them what shall befall them in the last days. (Gen. xlix., 1, 10.) 3 "The Spirit of the Lord spake by me, and His word was in my tongue." Here is a definition of inspiration. The Spirit speaks, the words are His, but He uses David's tongue: so Jesus testified that David himself said by the Holy Ghost (Mark xii., 36) and Feter testified that the Holy Ghost by the month of David spake; so Paul testified that the Holy Ghost spake by Isaiah (Acts i., 16; xxviii., 25); and in II Fet. i., 21, we have the comprehensive statement that "Holy men of God spake as they were moved by the Holy Ghost." The Fifth Article of Beligion in our Book of Prayer complatically states that "Holy Scripture is therefore the Word of God; not only does it contain the oracles of God, but it is itself the very Oracles of God."

xviii, 2, 31, 40, etc. but it is from the mar-gin of Isa. xxvi., 4, that we get the title "Rock of Ages." In this verse and the hat we seem to have very clearly the Three Persons of the Trinity, the Rock from whom alone comes living water, in whom we hide, on whom we stand, and who

4. "And He shall be as the light of the morning when the sun riseth, even a morning without clouds." One of His last names in Scripture is in Rev. xxii., 16. "The root and the offspring of David, the bright and morning star," and in Mal. iv., 2. "The sur of righteousness." The time of His appearing in glory to build up Zion (Ps. ci., 16) is pre-sentently called "the morning," as in Pa xiv., 5 unargin, where the whole subject is the safety of Israel when Ho judges the nations and makes wars to coase, and where it tions and makes wars to case, and where it is written "God shall help her when the morning appeareth," or (R. V.) "at the dawr of the morning," and again in Ps. slix., 14, "The upright shall have dominion over them in the morning." 5. "He hath made with me an everlasting

covenant, ordered in all things and sure." This is our golden text, and it is in some re-spects the center of the lesson, for it brings before us God and His faithful covenant and assurance of complete fulfillment, inasmuch as there can be no failure on His part. The two 'althoughs' which begin and end this xersa point to possible failure on the part of David and his house, for man is only and at know what would become of the less-fav-ways when left to himself a failure; but the ored classes of mankind if they undertook terms of the covenant indicated that while iniquity might have to be chastened David's "Whatever defects and imperfections may bouse and kingdom should be established for attach to a few points of the doctrinal sysever (chap, vil., 12-16); so that it might tem of Calvin-the bulk of which was sim truly be called an "everlasting covenant, or ply what all Christians believed-it will be truly be called an "everlasting covenant, or dered (or furnished) in all things and sure;" or, as ft is in Isa. Iv., 3-5, "The sure mercies of David," pointing to the time when other nations shall run to Israel because of their glorious king. Gaze on the full consumma-tion of the things included in this covenant as revealed to the prophets: "Of the in-crease of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to es-tablish it with judgement and with justice, henceforth even forever," "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart." "And I will make them one nation in the land upon the mountains of Israel; and David, My ser-vant, shall be king over them; and the na-tions shall know that I, the Lord, do sanctify Israel, when My sunctuary shall be in the midst of them for evermore." (Isa. ix.; Jer. iii., 17; Ezek, xxxvii., 21-28.) With such a kingdom before him, and, like Abraham, believing what God has promised He is also able to perform, David is able to say: "This is all my salvation and all my desire. "But the sons of Belial (R. V. the un 6.7. "But the sens of Belial (R, V, the un-godly) shall be all of them as thorns thrust away; \* \* \* \* \* they shall be utterly burned with fire." Thorns and thistles are the manifest evidence that the earth is still under the curse of sin (Gen. iii. 18); Jesue uses them as a symbol of the natural, unre-nored heart when he are in (Gen. iii. newed heart when he says: "Do men gather grapes of thorns, or figs of thistles?" (Matt. viii. 16). And the ungody are thus described in Ezek. ii, 6: "Though briers and thorns be with thee, and thou dost dwell among scor-pions, be not afraid of their words." We are all of us such by nature and by practice; sin dwelleth in us and all base size and and and all of us such by nature and by practice; sin dwelleth in us, and all have sinned and come short of the glory of God. Those who will not repent, but persist in their ungodiliness, have nothing to expect but everlasting de struction from the presence of the Lord, and from the glory of His power when He shall come to be glorified in His saints (II Thess. i, 9,10); they will not be drawn by love, there fore they must perish by judgment. May we be among the mighty ones of the true David while we wait for the Lord more than they that watch for thermoning. (Ps crax, 5, 6) that watch for the morning. (Ps. cxxx, 5, 6.) -Lesson Helner.

## RELIGIOUS READING.

TELL JESUS."

TELL JESUS." When thou wakest in the morning, Ere thou tread the untried way Of the lot that lies before thee Through the coming busy day, Whether sunbeams promise brightness, Whether dim forebodings fall, Be thy dawning glad or gloomy, Go to Jesus—teil Him all!

In the calm of sweet communion Let thy daily work be done; In the peace of soul outpouring, Care be banished, patience won; And if earth with its enchantments, Seek the spirit to enthrall, Ere thou listen, ere thou answer, Turn to Jesus-tell Him all!

Then, as hour by hour glides by thee, Thou wilt blessed guidance know; Thine own burdens being lightened, Thou canst bear another's woe: Thou canst help the weak ones onward. Thou canst raise up those that fall, But remember, while thou servest, Still tell Jesus-tell Him all!

And if weariness creep o'er thee As the day wears to its close, Or if sudden, flerce temptation Brings thee face to face with focs, In thy weakness, in thy peril, Raise to heaven a trustful call; Strength and calm for every crisis

Come-in telling Jesus

### DENIED, YET ANSWERED.

When Augustine, in his home at Carthage, resolved to visit Rome, his mother wished either to prevent him from going, or to go with him. He would listen to neither proposal, and resorted to a trick to carry out his plan. One evening he went to the sea-shore and his mother followed. There were God, not only does it contain the oracles of God." God, but it is itself the very Oracles of God." Let us yield our, too often unruly, tongues to this same Spirit, who dwelleth in us if we are know believers, that He may use them only for the glory of God. 3. "The God of Israel said, the Rock of Is-rael spake to Me." In the first verse it was the fibe God of Jacob, perhaps with the thought of the Great Crestor and Restorer (Elohim), who could make something out of and use for His glory such crooked ones as Jacob and David and all of us are by nature; here it is the God and Rock of Israel, the same creat-ing and restoring and covenant keeping Elohim, but now in reference to the broken helpless, clinging, earnestly seeking one, who had power with God and man, and reseived the new name of Israel (Gen, xxxii, 26-28). the new name of Israel (Gen, xxxii, 26-25). Both Moses and David lowed to speak of God will, 2, 31, 46, etc), but it is from the mar-gin of Isa. xxvi., 4, that we get the title

### GIVE ME YOUR BOY.

pointing us to Him who was smitten for us, from whom alone comes living water, in whom we hide, on whom we stand, and what up shop. Can't you furnish it one? It must shall soon break in pieces the governments of earth and establish His own kingdon, "He that ruleth over men must be just, ruling in the fear of God." We now for a time loss sight of David as we fix our eyes upon that Just One (Acts vil., 52; xxii, 14), the King who shall reign in righteousness (Isa, xxxii, b), of whom it is written: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judge ment and justice in the earth. In his days Judah shall be saved, and Israel shall dwall safely; and this is His name whereby He shall be called, the Lord our righteousness? [Jer. xxiii, 5, 6]. Whatever He does shall be one in the fear of the Lord, faithfully, and with a perfect heart (If Chron, xix, 9).
4. "And He shall be as the light of the moting when the saur riseth, even a morn in the the sail be saved, and he light of the moting when the saur riseth, even a morn in the the sale is the logit of the moting when the saur riseth, even a morn in the the sale is a single to the sale of the logit of the motion we that is belavious of the sale of the logit of the motion we have a tribute of the sale of the logit of the motion we have a tribute of the sale of the logit of the motion we have a tribute of the sale of the logit of the motion we have a tribute of the logit of the motion we have a tribute of the sale is the logit of the motion we have a tribute of the sale of the logit of the motion we have a tribute of the sale of the logit of the motion we have a tribute of the sale of the logit of the motion the sale to the sale of the logit of the motion the sale to the sale of the logit of the motion the sale is the sale of the logit of the motion the sale to the logit of the motion the the sale to the logit of the motion the sale to the logit of the motion t The saloon must have boys or it must

that when the convicts come out they go at once for whisky and there is no salvation from their old habits

## J. E. LOWELL ON SELIGION.

3. E. LOWELL ON BALIGION. "I fear that when we indulge ourselves In the amusement of going without a religion, we are not perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feelings and religi-ous convictions, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not

## **TEMPERANCE.**

THANKSOLVING Plenty of peace sit smilling here, We thank the Giver of all good For the large loaf of needed food, The product of a plenteous year. Here commerce spreach her sails of mow, Here anvils ring and forges glow, Here freely swings the school-house door, Here science sweeps the starlit floor.

Have not our days been golden days. In happy homes where honor dwells? Music and song the story tells Of hearts that overflow with praise, For gifts from the sweet heaven above. For filial and parental love, For health and life and the good cheer Which crown another prosperous year.

Our bins are filled with golden wheat From fruitful fields, hard labor tilled, Orchards and vineyards here have filles, Our vaults with unspoiled juices\* sweet. In grateful praise we lift our eyes To Him who gave us genial skies, And blessed the nation at its task With daily bread for which we ask,

The Benjamin of nations born. The Benjamin of nations born, Our land no needed bleesings lack, The loving cup is in the sack. With shekels hid amid the sack, Upon the just and the unjust The rain has fallen on the dust, And from it food abundant springs, Fit for a continent of Kings.

"Canned frits. S. W. Burgay, in Temperance Advocate.

MORAL AND LEGAL EFFORT. Moral suasion and moral force is one of the foundation-stones of the temperance rethe foundation-stones of the temperance re-form, and must ever and continually be maintained. To make, to sell, or to drink is to have part in sin and wickelness of the re-sults. The appeal to the conscience is one of the strongest weapons in this warfare. Rev Dr. Ecob says: "Every man who touches, hastes or handles this accreased thing is a sin-ner against man and before God." This is one of the strongest arguments for the abso-lute prohibiton of the traffle that can be presented. The sin of the drink habit and trink traffle must be proclutined so long as the drink exists and until it is banished from the face of the earth. Moral sussion and moral effort, however, for never have much moral there so long as the strong arm of the State is thrown around the liquor traffle, and it is legalized and same-line and protected by statutes and Gov-terment officers. "Regulation" cannot reg-ulate this "gignatic crime of crimes." The power and support of the State must be taken from the saloon and be placed around the more. The saloon must be outlawed and the more and support of the State must be taken from the saloon and be placed around the more. The saloon must be outlawed and the more and support of the State must be taken form, and must ever and continually

ndividual protected. Then and only then can moral sussion have its full and rightful anthere is a God in heaven who favors righteconsness and disapproves of sin and all in iquity.-National Advocate.

### THE DEVIL'S ORCHARD.

If a tree is to be judged by its fruit, then surely we have all seen enough of the liqued business to know that drinking saloons aronly so many evil trees that never can produce any fruit worth the space they

If does not require the skill of a gardene. If does not require the skill of a gardene. to see that these liquor trees are evergreens. They are always blooming. Fresh fruit is ever forming. The bayes never fall. The crop never fails. They know neither of the four seasons, for their fruit is always un-seasonable. They care nothing about the four quarters of the year, because they show the world no quarter at any time. In the the world no quarter at any time. In the devil's orchard it is harvest-time all the year nevers or child if is harvest the air the years round, and yet, strange to say, no one want the fruit of this tree when they've got it. It is a puzzle and a trouble to get rid of it— shame to humanity, and a disgrace to the com-mon sense of the country to produce it.— Youth's Banner.

### EVILS OF ALCOHOL.

EVELS OF ALCOHOL. The evil wrought by alcoholic drink is now acknowledged and proclaimed by all the or-gans of public opinion. It undermines houlth, enfeebles the will, coarsens the mind and in-flames animal passions. It separates husbands and wives, divides families and deprives children of the home influence which noth-ing else can supply. It lowers the standard of morals, fills prisons and insane asylums with its victims, and feeds the germs of cor-ruption in the body politic. It is, in a word, the cause of the occasion of four-fifths of the crime by which our national life is dis graced, *— Bishop Spalling*.

## AMERICAN PABLES. THE MULE AND THE SAGE.

HY do you strain your lungs so?" asked a sage of a mule that had the top of its head thrown back like the lid of a coffeepot so that it could bray louder.

"I wish to attract at-tention," said the mule. "But you should re-member," replied the member." replied the sage, "fhat the noise you

make also attracts attention to the fact that you are closely related to the ass.' MORAL

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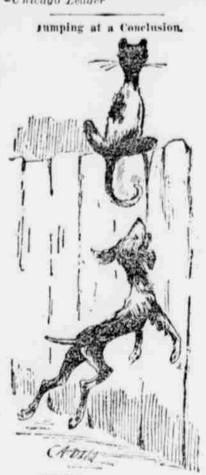
It is the same way with people who talk too much with their mouths.

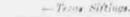
THE BUG AND THE LADY. A'bug, having fallen into the meat dish, was helped out by the lady of the house

"Thank you, kindly," said the bug, as it stood up and wiped the grease off its chin.

"You are evidently laboring under a misapprehension of the exigencies of the occasion," answered the lady, who was from Boston. "It is my immediate purpose to annihilate, exterminate, paralyze, and otherwise send you to the great Not Yet." And she dropped the bug into the fire.

MORAL. Julls and ponitentiaries are for the benefit of the public, not the criminals. -Chicago Ledaer







he declared: "I am ready to lospel to you who are at Rome But my text suggests a sight seeing an who had been under Dr. Gamaliel phraseology, and was used to what he meant, and he said: stian curiosity. Paul had it and some t. About other people's business priosity. About all that can conaith in the Christian religion and salvation and the soul's future ss, I am full of an all absorbing, all ingcuriosity. Paul had a great curiingcuriosity. Paul had a great curve about the next world, and se we. I hope some day, by the of God, to go over and see for bat not now. No well man, no pros-son I think, wants to go now. But iii, I think, wants to go now. But will come, I think, when I shall ge I want to see what they do there, and show they do it. I do not want sting through the gates ajar for-want them to swing wide open, when thousand things I want ex-about you, about myself, about the set of the world observed. 1 want this world, about God, about We start in a plain path of now, and in a minute come up ligh wall of what we do not know. and I have an immeasurable curiosity now what it is, and how it is, and where mbus risked his life to find the atiment, and shall we shudder to

had been on had been on the tops of peaks. And shall we fear to go a saint of the ternal hills which housand miles beyond where stop there is no peril? A man decomed out on the scaffold, and said in ten minutes I will know the One minute after the vital avel, the little child that died w more than Paul himself be-Friends, the exit from this eath, if you please to call it, to an is gherious explanation. It is tion. It is illumination. It is

It is the opening of all the win-is shutting up the catechism and the unrolling of positive and accurate

Instead of standing at the ladder and looking up, it is the top of the ladder and looking the indde the last mystery taken out of <sup>1</sup> geology and astronomy and Oh, will it not be grand to have <sup>3</sup> answered? The perpetually re-arrogation point changed for the xelamation. All riddles solved. the question are to be decided

There was nothing Emmet Robert Emmet pleading for his life, or in Edmund Burke arraigning Warren Hastings in Westminster Hall, that com-Robert pared with the scene in the court room when, before robod officials. Paul bowed and began his specia, maying: "I think myself happy, King Agrippa, because I scall answer for myself this day." I repeat, that a religion King Agrippia, because I seculi answer for myself this day.<sup>2</sup> I repra, that a religion that can capture a man like that a religion that can capture a man like that a must have some power in it. It is time our wiseacres stopped talking as though all the brains of the world were opposed to Christianity, Where 2 and leads, we can afford to follow. If am glad to know that Christ has, in the different ages of the world, had in His discipleship - Mozart and a Han-del in music; a Raphael and a Reynolds in painting; an Augolo and a Canova in sculpture; a Rush and a Harvey and

in medicine: a Grotaus and a Washington in statesimanship; a Blackstone, a Marshall and a Kent in the law; and the time will come when the religion of Christ will conquer all the observatories and universities, and philthe observatories and universities, and phil-osophy will, through her belescope, behold the morning star of Jesus, and in her labora-tory see that "all things work together for good," and with her geological hammer discarn the "Rock of Ages." Oh, in-stead of cowering and chivering when the skeptic stands before us, and talks of re-ligion as thoused it was a consultation. ta high wall of what there. Some fer how it looks over there. Some following the like a paved city—paved gold; and another man tells me it is fountain, and it is like a tree, and like a triumpial procession; and the man I met tells me it is all figurative, allowant to know, after the body is that it is an all-ronquering Gospel. Ayel

dom of God unto salvation. Men, brethren and fathers! I thank you continent, and shall we shudder to a voyage of discovery which shall acter and more brilliant country! with risked his life to find a pas-eva icsbergs, and shall we droad to issage to eternal summer? Men in of travel up the hoights of the Mat-w th alignestics, and getting half way bie and fall down in a horri-shad been on the tops of Italy, or America, or what is called the Holy Land, but there is a helier land, and there we may meet, sayed by the grace that in the same way saves Italian and American, and there in that supernal clime, after embracing Him who, by His sufferings on the hill back of Jerusalem, made our heaven possible, and given salutation to our own kindred whose departure broke our hearts on earth, we shall, I think, seek out the traveling preacher and mighty hero of the text who marked out his journey through Macedonia and Achaia to Jerusalem, saying: "After I have been there, I must also se Rome.

### THE REAL CONTRIBUTORS.

THE BEAL CONTRIBUTORS. The Chicago brewers are being congratu-lated for their generosity in subscribing \$200,000 to the Chicago World's Fair fund; but how would it do to give a part of the credit to the real contributors—the impover-ished wage-workers, the distressed wives and mothers, and pinched and starving children, whose living, passing through the channels of the liquor traffic, has made the brewers so wealthy that they can subscribe this large sum without feeling it, even if they had not the prospect of getting it all back again, and very much more besides, if the Exposition should be held in Chicago?—The Pioncer.

Frances E. Willard thus beautifully de-scribes her experience when she entirely consecrated herself to the service of her Saviour: "I cannot describe the deep well-ing up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing. I did not ask myself 'Is this my duty?" but just intrutively knew what I was called upon to do. The conscious, emo-tional uresence of Christ through the Holy duty?" but just intruitively knew what I was called upon to de. The conscious, emo-tional presence of Christ through the Holy Spirit held me. I ran about on his errands 'just for love.' Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me; but they did me no harm, for I was shut io with the Lord."

found that Calvinism, or another ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerated sons of heroic an-cestors, who, having been trained in a society and educated in schools, the founda ciefy and educated in schools, the founda-tions of which were laid by men of faith and piety, now turn and kick down the laider by which they have climbed up, and persuade men to five without God, and

eave them to die without hope. "The worst kind of religion is no religion at all, and these men, living in case and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the Gospel that they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders or cut off their heads and tanned their hide

like the monsters of the French Revolution. When the microscopic search of skep-ticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can ive in decency, comfort and security, supporting and educating his children un-spoiled and unpolluted; a place where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and haid the foun-dation and made decency and security pes-sible, it will be in order for the skeptical literati to move thither and there ventilate their views. But as long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Savior who alone has given o man that hope of life eternal which makes ife tolerable and society possible, and rola leath of its terrors and the grave of its gloom.

He that swells in prosperity will be sure to shrink in adversity.

It is the best proof of the virtues of a family circle to see a happy fireside.

How few faults are there seen by us which we have not ourselves committed

With God caring for us we are strong to ive; With God supporting us we are strong lo die.

No human scheme can be so accurately projected but some little circumstance may ntervene to spoil it.

Let us not mistake God's goodness, nor im-agine because He smites us that we are for saken of Him.-Wake.

The sinner is sometimes represented as inking in deep mire, where there is no

sinking in deep mire, where there is no standing, and as coming into floods which overflow him. But even there the look of faith from the penitent heart can bring help. Here is the promise: "J, the Lord, will hold thy right hand." One of the most fearful deaths is sinking in miry clay, without a helper to save, as inch by inch the victim sinks, until he is no longer visi-ble. But such would be the death of every sinner, only that God takes hold of his sinner, only that God takes hold of hi hand and lifts him up and establishes hi gottigs on a rock.

TEMPERANCE NEWS AND NOTES.

A boy five years old was treated in a private hospital in Berlin for delirium treme - Nearly two hundred new W. C. T. U. unions have been organized in Pennsylvania this year.

It is estimated that \$10,000 is spent for drink on an average steamship from England to Australia.

The Cadiz (Ohio) Flombeou estimates that liquor traffic takes one boy from every fifth household.

In Germany tifty per cent, of the poor and eventy per cent, of the criminal are incorrigible drinkers.

The total number of licenses in Great Britain and Ireland for the sale of intoxicating liquor is 168,385.

The keeper of the morgue in New York city states that four-fifths of the 5000 bodies that reach the city dead-house every year are sent there by drunkenness

Mrs. John Greenway, widow of the late millionaire brewer of Syracuse, New York, has been pronounced by the courts an habi tual drunkard and deprived of the control of her husband's vast estate.

"I have treated nearly seven thousand cases of inebrioty, and eight-tenths of that number originated from wine and malt liquors," says Albert Day, M. D., Superintendent of the Washingtonian Home at Boston.

San Obispo, Cal., a town of 1300 inhabit san Ouspo, Cal., a town of loss innances ants, supports eighty saloons. A local W, C. T. U, secretary, in trying to raise fund for a building for the union, exclaims: "Help us, for our children are being eaten like bread before our eyes."

An Episcopal rector recently opened a tem-perance meeting by reading the ten com-mandments, prefacing the act with these suggestive words: "I will read the Decalogue, every one of whose commands is constantly violated in the saloon."

Great Britain has at least three distin-Great Britain has at least three distin-guished military commanders who are total abstainers, viz.: Sir Robert Thayer, com-mander-in-chief of Her Majesty's armies in Bombay. Sir Henry Ramsey, late com-mander of a province in India, and Sil Charles Bernard, commander of Burmah during the late Burmese war.

The New York correspondent of the Phila-The New York correspondent of the Phila-delphia Ledger wrote in a letter to that paper: "In a tenement house on Eighteenth strest an officer found Daniel Hynes and his wife lying dead drunk on the floor, with their little flve-year-old son Daniel sitting astride his father's body, playing "horse," and an infant child, ten months old, lying lead on a table. The imagination of Gough over rainted a adder return of the damp never painted a sadder picture of the damn-ing effects of drink."

There is no flock, however watched and tonded

But one dude lamb is there: There is no clubside, howson'er defended, But has one vacant stare.

### Soap Bubbles That Will Last.

To make soap bubles that will last for several hours is easy enough if the following liquid be used :

Dissolve one part by weight of Marseilles soap, cut into thin slices, in forty parts of distilled water, and tilter. Call the filtered liquid A, and mix two parts of pure glycerine with one part of the solution A, in a temperature of sixty-six degrees Fahr. and, after shaking them together long and violently, leave them to rest for A clear liquid will settle some days. with a turbid one above. The lower te be sucked out from hencath the upper with a siphon, taking the utmost care not to carry down any of the latter to mix with the clear fluid.

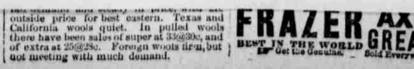
A bubble blown with this will last for several hours, even in the open air Or the mixed liquid, after standing twenty-four hours, may be filtered.

ENGLISH ILLUSTRATED.



McGinnis was great at holding his own .- Chicago Ledger.

on 49 head of cattle and some plements, whereupon 67 other cages on the same property were uth crossed the frontier.



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