THE HOLY CITY.

IS A SYMBOL OF HEAVEN

r. Talmage Preaches an Eloquent Sermon at Jerusalem.

----Text: "Jerusalem, Jerusalem !"-Matt.

This exclamation burst from Christ's lips He came in sight of this great city, Lathough things have marvelously med, who can visit Jerusalem to-day danged, who can visit Jerusalem to-day eitheut having its mighty past roll over on him, and ordinary utterance must give place for the exclamatory as we cry. O Jerusalem, Jerusalem! Disappointed with the Holy Land many have been, and I have heard good friends say that their ardor about served places had been so dampened that they were sorrow they ever visited Jerusalem. they but with me the city and its surround-ings are a rapture, a solemnity, an over-tholming smotion. O Jerusalem, Jerusatheiming emotion. O Jerusalem, Jerusalem: The procession of Kings, conquerors, oets and immortal men and women pass befor me as I stand here. Among the throng see Solomon, David and Christ. Yes, through these streets and amid these surmings rode Solomon, that wender of sender and wretchedness. It seemed as the world exhausted itself on that in. It were its brightest flowers if the world exhausted itself on that man. It wore its brightest flowers into his garland. It set its richest gens in his coronet. It pressed the rarest wind to his lips. It robed him in the purest purple and embroidery. It cheered him with the sweetest music in that land of harps. It greated him with the gladdest laughter that greefed him with the graduate that ever leaped from mirch's lip. It sprinkled his cheek with sgray from the brightest foundame. Royalty had no dominion, wealth no incurry, gold no glitter, flowers no seestness, song no melody, light no rediance, obstary no gorgeousness, waters no gleam are no plumage, prancing coursers no met-architecture no grandeur, but it was all Across the thick grass of the lawn, frarant with tuits of camphire from Engeli, it is long shadows of trees brought from Fish pools, fed by artificial channels that

ought the streams from hills far away, are perpetually ruffled with fins, and golden ales shot from water cave to water cave endless dive and swirl, attracting the foreign potentates. Birds that had with endless dive and swirt, attracting the gaze of foreign potentates. Birds that had been brought from foreign aviaries glanced and fluttered among the foliage, and called to their mates far beyond the sea. From the yal stables there came up the neighing of selve thousand horses, standing in blankets of Tyrian purple, chewing their bits over troughs of gold waiting for the King's order to be brought out in front of the palace when official dignitaries would leap into the the official digitaries would leap into the gabile for some grand parade, or, harnessed to some of the fourteen hundred chariots of the King, the fiery chargers with flaunting mane and throbbing nostril would make the earth jar with the tramp of hoofs and the thunder of wheels. While within and with-out the palace you could not think of a single laxury that could be added, or of a single spisacior that could be kindled, down on he banks of the sea the dry docks of Zion-geber rang with the hammers of the snipwrights who were con-tructing larger vessels for a still wider com-perce, for all lands and climes were to be obbed to make up Solomon's glory. No rest ill his keels shall cut every sea, his axmen till his keels shall cut every sea, his axmen haw every forest, his archers strike every rare wing, his fishermen whip every stream, his merchants trade in every bazaar, his name be honored by every tribe; and royalty shall have no dominion, wealth no luxury, gold no gitter, song no melody, light no radiance, waters no gleam, birds no plumage, prancing coursers no mettle, upholstery no rgeousness, architecture no grandeur, but

that they bring also torture and disquietude. Pharmoh sits on one of the highest earthly eminencies, yet he is miserable because there eminences, yet he is miserable because there are some people in his realm that do not want any longer to make bricks. The head of Edward I aches under his crown because the people will not pay the taxes, and Llewellyn, Prince of Wales, will not do him homage, and Waliace will be a hero. Prederick William III, of Prussia, is miserable because Prans and the control of the course Prans and the course of the Franse wants to take the Prussian provinces. The world is not large enough for Louis XIV, and William III. The ghastliest suffering, the most shriveling fear, the most rending jeal-ousies, the most gigantic disquietude, have walked amidst obsequious courders, and been clothed in royal apparel, and sat on judgment

Henor and truth and justice cannot go so high up in authority as to be beyond the range of imman assault. The pure and good in all ages have been executed by the mob who ervout: "Not this man, but Barabbas. who cry out: "Not this man, but Barabbas. Now, Barabbas was a robber." By honesty, by Christian principle, I would have you seek for the favor and the confidence of your seek for the favor and the common some high fellow men, but do not look upon some high position as though that were always sun-The mountains of earthly honor are like the mountains of Switzerland, covered with perpetual ice and snow. Having obtaked the confidence and love of your asso-ciates be content with such things as you have. You brought nothing into the world, and it is very certain you can carry nothing Cease ye from man, whose breath is nostrik. There is an honor that is possessing, but it is an honor that from God. This day rise up and take in his nostrils. comes from God. This day rise up and take it. "Eshold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Who aspires not for that royalty." for timt royalty? oyalty? Come, now, and be Kings is anto God and the Lamb forever.

if wealth and wisdom could have satisfied man. Solomon would have been satisfied, a say that Solomon was a millionaire gives it. st. three hundred and seventy-seven is sterling. The Queen of Sheba made him a nice little present of seven hundred and tweaty thousand pounds, and Hiram made him a present of the same amount. If he had lost the value of a whole realm out of his poster, it would have hardly been worth his ing roof, while the building rises up beautiful, grand, majestic, the architectural skill and glory of the earth lifting themselves there in this to stoop down and pick it up. He wrote ne tootsand and five songs. He wrote three heavand proverbs. He wrote about almost rything. The Bible says distinctly he ofe about plants, from the cedar of Leanon to the hyssop that groweth out of the all and about birds and beasts and fishes, is doubt he put off his royal robes, and put on bunter's trappling, and went out with his arrows to bring down the rarest specimens of birds; and then with his fishing apparatus he went down to the stream to bring up the denizens of the deep, and plunged into the forest and found the rarest specimens of flowers; and then he came back to his study and wrote becks about sociogy, the science of uniquals: books about zoology, the science of animals; about ichthyology, the science of fishes; about ornithology, the science of birds; about botany the science of plants. Yet, notwithstanding all his wisdom and wealth, behold his wretchedness, and let him pass on bid any other city ever behold so wonderful a man? O, Jerusalem, Jerusalem. O, Jerusalem, Jerusalem!

But here passes through these streets, as in magination I see him, quite as wonderful, and a far better man. David the conqueror, he King, the poet. Can it be that I am in the very city where he lived and reigned? the very city where he lived and reigned?
David, great for power, and great for grief.
He was wrapped up in his boy Absalom. He was a splendid boy, judged by the rules of worldly criticism. From the crown of his head to the sole of his feet there was not a gray, quick and clear." He must die. The French srmy in Italy found a brass plate on which was a copy of His death warrant, signed by John Zerubbabel, Raphael Robani, Daniel Robani and Capet.

Sometimes men on the way to the scaffold.

single blemish. The Bible says that he had such a inxuriant shock of hair that, when once a year it was shorn, what was cut off weighed over three pounds. But, notwithstanding all his brilliancy of appearance, he was a bad boy, and broke his father's heart. He was plotting to get the throne of Israel. He had marshaled an army to overthrow his father's government. The day of battle had come and the conflict was begun. David, the father, sat between the gates of the palace waiting for the tidings of the conflict. Oh, how rapidly his heart beat with emotion: Two great questions were to be decided: the safety of his boy, and the continuance of the throne of Israel. After awhile, a servant, standing on the too of the house, looks off, and he sees some one running. He is coming with great speed, and the man on the top of the house announces the coming of the messenger, and the father watches and waits, and as soon as the messenger from the field of battle comes within hailing distance the father cries out: Is it a question in regard to the establisment of his throne? Does he say: "Have the armies of Israel been victorious? Am I to continue in my imperial authority? Have I overthrown my enemies?" Oh, no. There is one question that springs from his heart to the lip, and springs from the lip into the ear of the besweated and bedusted messenger flying from the battle field—the question: "Is the young man Absalom safe?" When it was told to David, the King, that, though his armies liad been victorious, his son had been slain, the father turned his back upon the congratulations of the nation, and went up the stairs of his palace, his heart breaking as he went, wringing his hands sometimes, and then again pressing them against his temples as though he would press them in, crying: "O Absalom! my son! my son! my son! my son! my son! my son! had been slain, the father turned his back upon the congratulations of the nation, and went up the stairs of his palace, his heart breaking as he went, wringing his hands sometimes, and the single blemish. The Bible says that he had such a inxuriant shock of hair my son! my son!" Stupendous grief of David resounding through all succeeding ages. This was the city that heard the woo

O Jerusalem, Jerusalem.
I am also thrilled and overpowered with the remembrance that yonder, where now stands a Mohammedan mosque, stood the temple, the very one that Christ visited. scans a monammeran mosque, stood the temple, the very one that Christ visited. Solomon's temple had stood there, but Neb-uchadnezzar thundered it down. Zerubba-bel's temple had stood there, but that had been prostrated. Then Herod built a temple because he was fond of great architecture, and he wanted the recedent because he was fond of great architecture, and he wanted the preceding temples to seem insignificant. Put eight or ten modern cathesirals together, and they would not equal that structure. It covered nineteen acres. There were marble pillars supporting roof of cedar, and silver tables on which stood golden cups, and there were carvings exquisite and inscriptions resplendent, elitering bainstrades and open. splendent, glittering balustrades and orna mented gateways. The building of this tem ple kept ten thousand workmen busy forty six years. Stupendons pile of pomp and magnificence! But the material and architectural grandeur of the building were very tame compared with the spiritual meaning of

tame compared with the spiritual meaning of its altars and holy of holies, and the over-whelming significance of its ceremonies. O Jerusalem, Jerusalem!

But standing in this old city all other facts are eclipsed when we think that near here our blessed Lord was born, that up and down the streets of this city He waiked, and that in the outskirts of it He died. Here was His only day of triumped and His assessment His only day of triumph, and His assassima-tion. One day this old Jerusalem is at the tion. One day this old Jerusalem is at the tiptop of excitement. Christ has been doing some remarkable works and asserting very high authority. The police court has issued papers for His arrest, for this thing must be stopped, as the very government is imperiled. News comes that last night this stranger arrived at a suburban village and that He is stopping at the house of a man whom He had resuscitated after four days' sepalture. Well, the people rush out into the streets, some with the idea of helping in the arrest of this stranger when He arrives, and others expecting that on the morrow He will come into the town and by some supernatural force onst the municipal and royal authorities and take everything in His own hands. They it was all his.

"Well." You say, "if there is any man happy, he ought to be." But I hear him coming out through the palace and see his robes actually incrusted with jawels as he stands in the front and looks out upon the vast domain. What does he say? King Solomon, great is your dominion, great is your dominion, great is your dominion, great is your honor, great is your joy? No. While standing here amidst all the selendor, the tears start and his heart breaks and he exclaims: "Vanity of vanities; all is vanity." What! Solomon not happy yet? No, not happy. The honors and the emoluments of this world hring so many cares with them that they bring also torture and disquietude. countryman. I do not think there was any sleep in that house that night where the steep in that house that night where the stranger was stopping. Although He came in weary He finds no rest, though for once in His lifetime He had a pillow. But the morning dawns, the olive gar-dens wave in the light, and all along yonder road, reaching over the top of Olivet toward this city, there is a vast sway-ing cowd of weathering roads. The varieing crowd of wondering people. The excite-ment around the door of the cottage is wild as the stranger steps out beside an unbroken colt that had never been mounted, and after His friends had strewn their garments on the heast for a saddle the Savior mounts it, and the populace, excited and shouting and fever-ish, push on back toward this city of Jerusa-lem. Let more jeer now or scoff at this rider, or the populace will trample him un-der foot in an instant. There is one long shout of two miles, and as far as the eye can reach you see wavings of demon-strations and approval. There was cons-

strations and approval. There was something in the rider's visage, something in His majestic brow, something in His princely be-havior that stirs up the enthusiasm of the people. They run up against the beast and try to pull the rider off into their arms and carry on their shoulders the illustrious stranger. The populace are so excited that stranger. The populace are so excited that they hardly know what to do with them-selves, and some rush up to the roadside trees and wrench off branches and throw them in His way: and others doff their gar-ments, what though they be new and coatly, and spread them for a car-pet for the conquerer to ride over. "Hosan-na" cry the people at the foot of the hill. "Hosan-ma" cry the results all na" cry the people at the foot of the hill.
"Hosama" cry the people all up and down
the mountain. The procession has now come
to the brow of youder Olivet. Magnifleent
prospect reaching out in every direction vineyards, olive groves, jutting rock, silvery Siloam, and above all, rising on its throne of Lilb, this most highly benored city of all the cosay that Selomon would have been satisfied. Cosay that Selomon was a millionaire gives of the property be abstract from David, his father. He had at a command gold to the value of six hunged and eighty million pounds, and he had by to the value of one billion, twenty-nine allow, three hundred and seventy-nine silon, three hundred silon statements are seventy-nine silon. of the larger branch of that dive tree, you see the mansions of the merchant princes Through this cleft in the limestone rock you see the palace of the richest trafficker in all the earth. He has made his money by selling Tyrian purple. Behold now the temple Clouds of smoke lifting from the shimme

> one triumphant doxology, the frozen prayer of all nations.
>
> The crowd looked around to see exhilaration and transport in the face of Christ, Oh, no! Out from amid the gates, and the domes, and the palaces, there arose a vision of this city's sin, and of this city's doom, which obliterated the landscape from horizon which obliterates the innescript from barried to horizon, and He burst into lears, crying; "O Jerusalem, Jerusalem." But that was the only day of pomp that Jesus saw in and around this city. Yet He walked the streets around this city. Yet He walked the streets of this city the loveliest and most majestic being that the world ever saw or ever will see. Publius Lentilus, in a letter to the Roman Senate, describes Him as "a man of stature somewhat tall, his hair the man of stature somewhat tall, his hair the color of a chestnut fully ripe, plain to the cars, whence downward it is more orient, curling and waving about the shoulders; in the midst of His forchead is a stream, or partition of His hair; forchead plain, and very delicate; His face without spot or wrinkle, a lovely red; His nose and mouth so forked as arthur can be represented. His head thinks nothing can be represented; His beard thick, in color like His hair—not very long; His eyes gray, quick and clear." He must die. The French army in Italy found a brass plate on

have been rescued by the mob. No such attempt was made in this case, for the mob were against Him. From nine in the morning till three in the afternoon, Jesus hung adying in the outskirts of this city. It was a scene of blood. We are so constituted that nothing is so exciting as blood. It is not the child's cry in the street that so arouses you as the crimson dripping from its lip. In the dark hall, seeing the finger marks of blood on the plastering, you cry: "What terrible deed has been done here?" Looking upon this suspended victim of the cross, we thrill with the sight of blood—blood dripping from thorn and nail, blood rushing upon His cheek, blood saturating His garments, blood gathered in a pool beneath, it is called an honor to have in one's veins the blood of the house of Stuart, or of the house of Hapsburg. Is it nothing when I point you to the outpouring blood of the King of the universe?

In England the name of Henry was so great that its honors were divided anowed.

King of the universe?

In England the name of Henry was so great that its honors were divided among different reigns. It was Henry the First, and Henry the Second, and Henry the Third, and Henry the Fourth, and Henry the Fifth. In France the Fourth, and Henry the Fifth. In France the name of Louis was so favorably regarded that it was Louis the First, Louis the Second, Louis the Third, and so on. But the King who walked these streets was Christ the First, Christ the Last, and Christ the Only. He reigned before the Czar mounted the throne of Russia, or the throne of Austria was lifted, "King eternal, immortal." Through the indulgences of the royal family, the physical life degenerates, and some of the Kings have been almost imbecile, and their bodies weak, and their blood thin and watery; but the crimson life that flowed upon Calvary had in it the health of immortal God.

God.
Tell it now to all the earth and to all the heavens—Jesus, our King, is sick with His last sickness. Let couriers carry the swift dispatch. His pains are worse; He is breathing a last groan; through His body quivers the last anguish; the King is dying; the King is dead! It is royal blood. It is said that some

is dead! It is royal blood. It is said that some religionists make too much of the humanity of Christ. I respond that we make too little. If some Roman surgeon, standing under the cross, had caught one drop of the blood on his hand and analyzed it, it would have been found to have the same piasms, the same disk, the same fibrin, the the same albumen. It was unmistakably human blood. It is a man that hangs there. His bones are of the same material as ours. His nerves are sensitive like ours. If it were an angel being despoiled I would not feel it so much, for it belongs to a different order of beings. But my Saviour is a man, and my whole sympathy is aroused. I can imagine how the spikes felt—how hot the temples, burned—what deathly sickness seized His heart—how mountain, and city, and mob swam away from His dying vision—something of the meaning of that cry for help that makes the blood of all the ages curdle with horror: "My God! my God! why hast Thou forsaken me?" His bones are of the same material as ours God! why hast Thou forsaken me?

Forever with all these scenes of a Saviour's suffering will this city be associated. Here His unjust trial and here His death. Oh, Je-

isalem, Jerusalem! But finally I am thrilled with the fact that But finally I am thrilled with the fact that this city is a symbol of heaven which is only another Jerusalem. "The New Jerusalem?" And this thought has kindled the imagina-tion of all the sacred poets. I am glad that Horatio Bonar, the Scotch hymnist, rum-maged among old manuscripts of the British museum until he found that hymn in ancient spelling, parts of which we have in mutilated form in our modern hymn books, but the quaint power of which we do not get in our

> Hierusalem, my happte home! When shall I come to thee? When shall my sorrowes have an end, Thy joyes when shall I see? Noe dampish mist is seene in thee,

Noe colde nor darksome night.
There everie sonic shines as the sunne.
There God Himselfe gives light.

Thy walls are made of precious stones, Thy bulwarkes diamondes square; Thy gates are of right orient pearle, Exceedinge riche and rare.

Thy turrettes and thy pinnacles With carbuncles doe shine: Thy verife streets are paved with gould Subjecting clear and fine.

Thy honses are of yvorie.
Thy windows crystal cleare;
Thy tyles are made of beaten gould,
O God! that I were there.

Our pleasure is but paine: Our loyes scarce last the lookeing on, Our sorrows stille remains

But there they live in such delight, Such pleasure and such play. As that to them a thousand yeares Doth sems as yesterday.

The gardens and the gallant walks.
Continually are greens.
There grow such sweets and pleasant flowers.
As no where else are some. There trees forevermore hear fruits

And evermore the angels sit, And evermore the angels sit, And evermore doe singe. Hierosalem! my happie home! Would God I were in thee! Would God my woes were at an end, Thy loyes that I might see!

Appealing to Their Sympathies.

Two handsomely dressed women, with eaming and benevolent faces, were walking southward along Broadway one afternoon. Goodness was unmistakably stamped on each woman's face and their placid looks showed that they were at peace with the world. When they reached Thirty-second street, they saw a ragged urchin who was in the act of picking up something from the gutter, It was a piece of stale bread covered with the dirt of the street. A shudder ran over both women as they saw the boy put the bit of bread to his mouth. It was a slim, shivering boy, whose woebegone and weazen features told of poverty that would appeal to the stoniest

"Poor, dear boy," said the elder of the women, and a tear crept into her eye. You do look hungry, indeed. Have you nothing better to eat than that?" "Na-a-w, nuffin 'tall, mum," he re-

ome, no farder, no moder; gits me livin' in de street. "There, there, throw away that dirty bread. Take this quarter and go get

plied in thin shivering tones. "Got no

some warm coffee and a roll," replied the good woman, as she felt her kindly heart cem to rise up in her throat and choke

The wretched lad took the shining com in his begrimmed fingers and blubbered out his thanks. Then the second lady fished a quarter out of her reticule and gave it to the urchin. The boy seemed overcome by such good fortune, and between his thanks he stuffed the hand holding the two quarters into the bosom of his ragged shirt. Then the two good women patted the mat of hair on his hatthe Sixth avenue side of the Union Dime Savings Bank, taking his crust of dirty bread with him, and prepared to work his "lay" again .- New York Tribune.

New York city expends \$100,000 month in street cleaning.

SUNDAY SCHOOL.

THE LESSON FOR DECEMBER 15.

'Solomon's Fall," I Kings, x'. 4-13 Golden Text: I Cor. x. 12.- Notes.

4. "It came to pass when Solomon was on, that his wives turned away his heart after other gods." As to the things of this world, on which the hearts of people in all ages have been so firmly set, Solomon was filled with them. Riches and honor he enjoyed to the things of all the pleasures that wealth could "It came to pass when Solomon was old, them. Riches and honor he enjoyed to the full and all the pleasures that wealth could purchase. (Eccl. ii., 10.) No vessels of silver was used in his house (it was plentiful as stone and was thought nothing of), all were of gold; he exceeded all the Kings of the earth for riches and for wislom, and all the earth sought the face of Solomon to hear his wisdom, which God had put in his heart. (Chap. z., 21-24.) But King Solomon level many strange women of the nations, concern-ing which the Lord had forbidden Israel to have anything to do with them (see v. 2, and Dent. vii., 3, 4), and these turned away his heart, as God had said they would. The one great peculiarity of Israel was that Jester and the said they would be one great peculiarity of Israel was that Jester and the contract of the said they would be said they was that Jester and the said they are they are the said they are the said they are the are they are the are they are they are the are they hovah, the only living and true God, was their God dwelling in their midst, and thus they were a psculiar people, separated from all other nations to make known the name of Jehovali. (Ex. xxxiii, 16.) We cannot cleave to God and at the same time cleave to that which God forbids, so when Solomon clave unto these heathen women in love (v. 2) God ceased to occupy His proper place in Solo-

"His heart was not perfect with the Lord his God, as was the heart of David, his fa-ther." He had, at the dedication of the tem-ple, urged the people to let their hearts be perfect with the Lord their God that all people of the earth might know that Jehovah it God and that there is none else (chap. viii., 60, 61); but now through these many wives of his his own heart is gone. We are to love God with the whole heart, and whatever else we love, whether wife or husband, parents or children, God Himself must have the first

5, "Solomon went after Ashtoreth, and after Milcon." These were idels of the Zidonians and Ammonites, whose worship was accompanied with abominable rites; but was accompanied with abominable rites; but as Solomon had taken wives from these na-tions, and they had probably gone with him to the temple to see the worship of his God, they now persuade him to set up also their idols which they had been accustomed to worship; and as he had sinned in taking these wives, he now sins yet more to gratify them.

them.

6. "And Solomon did evil in the sight of the Lord." He did evil in the sight of men, he did evil against himself, but the greatness of his sin was the fact that it was against God. He was the Lord's representative, and he, of all men, should have been faithful to Jehovah who had so blessed him above at

"Then did Solomon build an high place for Chemosh, * * * and likewist did he for all his strange wives." Thus add ing sin to sin, the more evil associates we have, the more sin we are tikely to commit and if we put ourselves under the least obli gation to an ungodly person we cannot well deny them a favor when they ask it, ever though we know it is wrong to grant it Righteousness cannot have fellowship with unrighteousness, nor light with darkness (I) Cor. vi., 14; Eph. v., 10. Let us walk in the light and avoid all appearance of evil. Some of these abominations which Solomon built on the Mount of Olives remained over three hundred years, until the days of Josiah (I) Kings xxiii., 13); showing us how lasting and far reaching sin is and how hard to

undo.

9. "The Lord was angry with Selomon. So we read that Jehovah was angry we Moses and Aaron and Israel (Deut. iv., ix. 8, 20; II Ki. xvii., 18); and that while He is slow to anger and great in mercy, yet there is a day coming when it will be ill for those who are not hid in the Rock of Ages (Nahum i., 3; Zep. H., 2, 3). It is hard for us to think of anger apart from sin, but when we read of the anger of God we must think only of the righteous indignation of s holy God who cannot sin. He does not de sire the death of any sinner, but rather that sire the death of any sinner, but rather that the wicked turn from his evil ways and live (Ezsk, xviii., 32; xxxiii., 11; 11 Pet iii., 9) so that the repentant sinner may be for given, for Jesus's sake, and sing: 'O Lord. | vill praise Thee; though Thou wast angry with me. Thine anger is turned away, and Thou consforiest me." (Isa. xii., I.)

His heart was turned from the Lord God Israel, which had appeared unto him of Israel, which had appeared unto me twice." The Lord had appeared to him at Gideon, when He said "Ask what I shall give the control of the prayer at the dedication of the temple schap ii., 5; ix.
2), and these high favors, in addition to all the other blessings, should have kept Solomon faithful to his God; but also for the desperate wickedness of the human heart, and how marvelous the long suffering and patience of Jehovah?

10. "He kept not that which the Lord com-manded." It was a case of direct and will-ful disobedience. He was forbidden to multiply horses or wives or silver or gold, and yet these were the very things he did; he was commanded to keep by him a copy of the law and read therein all the days of his life, but this he evidently did not do, and conse-quently, not being anchored, he drifted on the rocks. (Deut, xvii., 14-20.) What a conthe rocks. (Deut. xvii., 14-20.) What a contrast to his father, who said: "O, how love I Thy law; it is my meditation all the day" (Ps. exix., 97); and, "By the word of Thy lips I have kept me from the paths of the de-

stroyer." (Ps. xvii., 4.)
"I will surely rend the kingdom from thee
and give it to thy servant." The record of
this will be found more at length in our next
lesson; but notice here how disobedience robs us of our blessings. Listening to the tempter and becoming persuaded by him that to eat of the tree of knowledge would prove an ad-vantage, Adam and Eve, in disobedience to God, sought a present gratification and thus brought sin and misery upon the whole human race. Esau, for the present gratification of a mess of pottage, despised his birth-right and all its high privileges. Acham, for the present gratification of some gold and goodly raiment brought upon himself and his household a fearful judgment. Here we have Solomon gratifying himself to the full, re-gardless of consequences or of the command of God, and thus he loses the kingdom. Abra-hamand Moses, on the other hand, and the list of wo-thes of Hob. xi. got their eya, and hearts fixed upon the realities of an eternal city and kingdom, and thus were eneternal city and kingdom, and thus were en-abled to walk with God in obedience here, setting a right value upon present things and treating them accordingly

12. "Notwithstanding, in thy days I will not do it, for David thy father's sake." While godliness is not hereditary, yet who can esti-mate the benefit of godly parents, or the blessings which come to us through those who love Lord Jesus. Let the children con-jder this and contrast the condition of many whose parents know not God with the condi-tion of the children of pious parents.

"I will rend it out of the hand of thy son." Here is the contrast: Solomon derives benefit from his father's piety, while Solomon's son is to suffer because of his father's impiety; so that will doing reaches to others besides

the evil doer.

13. "For David My servant's sake, and for women patted the mat of hair on his hat-less head, spoke cheery words to the boy, and resumed their walk down Broadway, their hearts filled with a warm glow of gladness that they had been able to re-lieve a case of genuine distress. And the boy—he went around the block to the Sixth avenue side of the Union Dime of God unto the ends of the earth (Isa. xlii., 1; xlix, 6), and for whose sake any one may now be saved who comes to God in His ne.—Lesson Helper.

As the bells were being rung in the church ower of Olah Ujfalu, in Hungary, the bel-rey suddenly fell in. Under it were buried ix persons, while four others were struck and badly hurt.

TEMPERANCE.

THE WATER.

The water! The water!
The water fresh and sweet,
I saw it bubble in a spring.
Where field and forest meet,
The lilies nodded on the brink,
And the robins come to drink,

And the robins come to drink.
The water! The water!
In well, and lake, and sen,
We drink, we swim, we bathe, we row,
And love the water free!
The water, sunshine, and fresh air
With fish and bird, and flower we share
—National Temperance Almanae.

STALY'S PREMIER AN ABSTAINER.

Signor Crispi, the Premier of Italy, relates the following anecdete: "During my first interview with Prince Bismarck, at Friedrichsruhe, the Chanceller caused two enormous glasses of beer to be brought, and invited me to drink the one placed before me. I protested that I drank only water, whereat the Prince seemed astonished beyond measure, but said nothing. But when he had emptied his own ginss, he slowly drank the one which had been intended for me. Shortly afterward two large pipes filled with tobacco were brought. The Prince lit his own and handed the other to me. 'Your Highness,' I observed, 'many thanks; but I do not smoke.' What's exclaimed Bismarck, rather impatiently. 'You don't drink, and you don't smoke! What sort of a man are you, then?'

ALCOHOL AND THE HEART.

The smallest amount of alcohol, says Dr. Kate Mitchell in the Temperance Banner, will increase the beats of the heart, and people generally take it in order to produce this effect. As the heart beats more quickly, the blood seems to circulate more freely through the blood-vessels, and there is for the moment a feeling of reasers and strength all the blood-vessels, and there is for the moment a feeling of renawed energy and strength all over the body. When, however, the effects of the alcohol have worn off, the heart beats more slowly than it should do, and the per-son feels depressed and languid until some more of the same drug is taken. Thus the heart is always doing more work than it should do, and never getting enough rest, and in time the extra wear and tear begins to tell upon it, and it labors hard to do the work which it ought to accomplish easily and un-restrainedly. The greater the quantity of restrainedly. The greater the quantity of alcohol taken daily, the greater is the injury to the heart. As time goes by its muscular fibres become thickened, and there is a fat amongst them (this is called fatty degeneration), which prevents a free action of the heart. The lining membrane of this organ heart. The living membrane of this organ is also inflamed by the continual passage of alcohol over it, and it becomes reddened and thickened. The valves also suffer in the same way, and at last may become so discussed that they are powerless to prevent the blood flowing a wrong direction. When this oc-curs the whole circulation of the blood in the body is interfered with and disturbed, and death must result because it is impossible to death must result because it is impossible to bring the heart back to a healthy condition. When once the heart is so diseased it is incura-ble, and even total abstinence will not be able to do anything to help it. The best thing is to prevent such a terrible state of things from happening, for prevention is bet-ter than cure.

ter than cure.

It must be remembered that the heart, which is a very hard-working organ (its work being equal to lifting about 120 tons one foot in twenty-four hours), must have rest, and that if this rest is shortened, as it is by the use of alcohol, all the evils above men-tioned will gradually take place, and lif-must inevitably be shortened.

ENGLAND'S TWO GREAT EVILS. Lord Randolph Churchill is still discussing the drink question in his speeches. In a re-cent address at Newton, Montgomeryshire,

"I find that the condition of the people is "I find that the condition of the people is most seriously and dangerously affected by two great evils. The one arises from the excessive consumption of alcoholic liquors by the masses of the people of the country. [flear, hear.] The unrestricted cale of intoxicating liquors among the masses of the people is above. toxicating liquors among the masses of the people is shown in the enormously excessive number of establishments for the sale of drink which strike the eye everywhere, no matter where you go in any part of England or Wales. [Cheers.] The other evil arises from the disgraceful condition of the dwellof our laboring population. The effect of those two evils upon the condition of the people cannot be exaggerated by any one. The effect of those two evils upon the condition of the people is written for all who like to read and study them in the almost in-numerable reports of Royal Commissions and Parliamentary Committees, and written in the mass upon mass of evidence which has been adduced before these Commissions and those Committees from persons whose authority cannot be disputed or denied; and those two evils are discovered and are pro-claimed by the most authoritative sources to be producing among our people a most ex-ulerant, a most rank, a most noisome crop of poverty, misery, disease and crime." [Hear,

TEMPERANCE NEWS AND NOTES. The next convention of the National W. C. U. will be held in Atlanta, Georgia.

It is stated that ninety-three per cent, of all children taking the temperance pledge re-main faithful to their early vows.

When a young man starts out to get a drink and passes an old drunkard on the way we wonder that he doesn't think of him A total of 1374 Young Women's Christian sperance unions, with 31,657 regular and

1700 honorary members, was reported to the onvention. There are many beverages more than half the bulk of which is alcohol. Irish and Scotch whisky contain nearly fifty-five per cent. Brandy and gin nearly as much. Is

Dr. Josiah Strong, author of "Our Country," says: "At no time in all the year and at no place in all the land is there so much of the saving power of the nation gathered together as at the annual convention of the W. C.T. U."

trong ale there is nearly seven per cent, of

In the first nine months of last year England consumed 11,213,471 gallons of wine, 18,253,251 gallons of spirits, and 18,851,818 gallons of beer. In this year she has consumed 11,555,296 gallons of wine, 18,734,901 gallons of spirits, and 21,020,963 gallons of laser. Professor William T. Anderson, head of the Brooklyn Normal School for Physical Education, addressed the National Conven-

tion at Chicago on his specialty and gener-easiy offered to train gratuitously flve young women for W. C. T. U., "evangelists of physical culture," While the number of existing drink-li-enses in London has not increased of late

years, the dram-shops of Paris invo risen from 24,900 in 1889 to mearly 30,000 in the present year. In thirty years the consump-tion of alcohol in France has trebled, and in ten years it has doubled, the average consumption being twelve quarts for each male

Miss Sallie A. Moore, of Philadelphia, President of St. Malachi's Ladies' Total Abstinence Society—the first Roman Cathalic woman to address a public assembly in the presence of a bishop and priests—recently sent the following message to Miss Frances Willard: "No sectarianism in religion, no sectionalism in politics, no sex in citizenship, but each and all of us for God and home and native land.

Have we a Christian civilization? We are told that in the city of New York 150,006 children are day and night, and night and day, under the demoralizing influences of the saloon; we are told by the Citizens' League of Chicago that 30,000 children go day after day into your saloons and drink and bring away drink. We have heard and bring away drink. We have heard from the platform here of your \$70,000,600 for feer. Do you think great societies that meet together and send away their millions to the heather can atone for that?—Mrs. Clara Hoffman.

RELIGIOUS READING.

CHRIST IN THE REART.

The velocan soldiers of Napoleon idolized aim. In their estimation he was the perfection of all military renius and nobility. They would fight for him, suffer for him, and die for him. As emperor he was as much their idol as he was on the tented field. No language could exaggerate their devotion to him. An old soldier, who bore the scars of many battles, was brought under the surgeon's knife in a hospital. A tumor was to be removed from the breast. As the knife did its work, and came very hear to the heart, the here exclaimed. "Doctor, cut a little deeper and you will find the emperor!" He carried the emperor in his heart, so true was his devotion.

so true was his devotion.

The believer, in whose heart Christ is formed the hope of glory, can say the same about the Captain of his salvation, "Go a little deeper and you will find the Master." To him Christ is "the chief among ten thousand and the one altogether lovely." Christ has no rival in that soul. Its consecration is honest, and it sings,

'I love to kiss the prints where Thou Hast set thine unseen feet; I cannot fear thee, blessed Will, Thine empire is so sweet.

When obstacles and trials seem Like prison walls to be, I do the little I can do And leave the rest to thee."

VISIBLENESS OF THE RELIGIOUS LIFE.

Consecration to Christ must reveal itself and justify itself in the visible conduct of life. Our Christ is a revealed Christ. He is a Clerkt of the world and for the world. He is not a cloistered Christ. He does not keep himself in the cloads, nor in the dazzling light of heaven. His work His great researching work for its, was done in the sight of men on the conspicuous places of the world. He did not atone for us in the far heavens. But he male our common walks heavens. But he made our common walks illustrious by His footsteps on them, and our common places luminous and glowing by His endurances in them. Bethlebem was a town of no great distinction till His birth in it lifted of no great distinction till His birth In it lifted it to a glorious renown. Nazareth was a despised village until His life in it gave it a wider fame than any royal city of the Cesars. Geths mane and Calvary have inspired the poetry of the people, by their voices of pathos and agony bey oil any other great endurances of heroes and martyrs, because the market by market by the people. great endurances of heroes and martyrs, because the memory of his voluntary and priceless suffering reverberates and thrills in their enduring and unforcotten names. He was in the world; he was seen among us. The tones of heaven were in his human voice. The light of heaven was in his pitying eyes. The help of heaven was in his pitying eyes. The help of heaven was in his hand. We beheld his glory, the glory as of the only heaven of the Eather.

the only begorten of the Father.
Since he went away, his followers, by open confession and conduct, have repro-duced his life in lowly and unworthy ways it may be, but in methods and experiences which he has graciously accepted and blessed, and on which he has pronounced

blessed, and on which he has prenounced his "well done.".

It is not enough to experience religion in the closet. It is not enough to gome alone to God in repentance and faith, and to make loyal vows in private. They who follow the Master will follow him openly before kings and populace, in country and in city, in the temple and by the well-side. He would have no disciple ashamed of him. He would have all who love him confess him before men.

before men.
St. Paul's life was a life of declaration. St. Paul's life was a life of declaration. He said: "I stand onto this day, having obtained the help that is from God, testifying both to small and great." He was an open confessor. He wanted to know Christ and the fellowship of his sufferings. He would have gone into another Gethsemane and home a great life. and borne a cross upon another Golgotha. He said: 'T'll fill up on my part that which is lacking of the afflictions of Christ for the Church." He knew what was meant when ie wrote: "I bear in my body the marks of s

the Lord Je us' (Gal. 6.7).
We, too, if we are Christ's, must know we, 100, if we are christs, must know something of this. Our Christian life must be lived out before the world. As in olden time men saw him on their streets and in their homes and in their assemblies, and knew that the Christ was visible, so must they see us in places of fursiness and study, in all places where men are, and must know that the Christ, in the presence of one who loves and serves him and represents him to them, is verily present. They must see him in us. We must speak his languages. Such words as these that reached the intellect of Sicolemus and the conscience of the woman of Samaria, as revealed the young ruler to tim eff and nucle Pilate fear, as fell on the hand that there that tear is tell on their sad hearts of the multitudes, who in their nunger and thirst hung on his lips, as led Homan officers, awed by his language, to say, "Never man so speak," must be our words to our associates and to strangers.

Bonan officers, awed by his language, to say, "Never man so speak," must be our words to our associates and to strangers. We must speak the language of heaven amidst the Babel tongues of the world. Christian songs have offened awakened responsive tones in dull souls, and Christian testimony has convinced gainsayers of the reality of personal fatth in Christ.

We must also interpret the meaning of discipleship by the visible traits of discipleship. From us men must learn that it means Christ reproduced in his loving spirit, in his tender sympathy, in his attractive grace. They must see that religion is not mere profession, but that it carries a large, generous, winning practice. Light must so go out from its into darkness and wretched souls that duty shall be made clear to them: that they shall see the peril of sin and the way of deliverance, the attractions of the cross and of heaven. There was profound meaning in the world of him, who was the Light of the world, to his desciples when he told them, "Ye are the light of the world." Moreover, we must make it clear finit our religion is one of helpfulness. Help was iadd on one who was mighty to save when our salvation was laid on Christ, and the pitful cry of the heavy-laden to him was, Loid, help us. Men need it now. Involved in sin, tangled in the mesors of worldliness, taken captive by Satan at his will, they want the helping hand of a brother for their resene. It is for us to give it in his name.

The joy of giving it the joy of helping to save a brother is the sweetest loy this side of heaven; it is akin to the joy of Christ, who, for the joy that was set before him, endured the cress. Jeanne Deans' words in the "Heart of Mid-Lenhian," are, "It is na when we sleep soft and make meerily oursels that we think on other people's sufferings. But when the hour o trouble comes to the mind or to the bedy, and when the hour o' death comes to high or low, then it is na what we have dune for others, that we think on maist pleasantly." This is the Christian way to live a on maist pleasantly. This is the Christian way to live and, so living, we shall never the -Dr. Hart in New York Observer.

A perfect faith would lift us absolutely they fear. It is in the cracks, crannies and unity faults of our belief, the gaps that are at faith, that the snow of apprehension otles, and the ice of unkindness forms.— /acDonald.

BY NAME. What a tenderness of personal attachment there is in that phrase, "He calleth His own sheep by name!" What an intimacy it bespeaks! Every disciple, high or humble, is better known by Jesus than any child by its own mother. All our peculiar weaknesses, all our wants and griefs and back-sjidning, as well as our peculiar capabilities for His

as well as our peculiar capabilities for His service, are perfectly plain to Him.

The valley of death is no new place to Him; for He has not only trod it Him-self,—He has led myriads of His redeemed

ones through it.
On the resurrection morn, we shall find that Jesus the Shepherd has come out of the tomb before us, the "first fruits of them that sleep." Even into Heaven He enters as