# REV. DR. TALMAGE'S SERMON.

SINEING TO THE LEVEL OF BRUTES

The Sermon as Delivered by the Brooklyn

TEXT: "All this came upon the King Nebuchadnezzur."-Daniel iv., 28.

Nebuchadnesser,"-Daniel ir., 28. Colonel Rawlinson, the oriental traveler, mays that the exhumed bricks. not only of Babylon, but of a hundred towns in an area of one bundred miles in length and thirty in breadth, are inscribed with the name of Nebuchadnessar. He was a great warrior and at the glande of his sword nations pros-trated themselves. He was a great warrior and built a city reservoir ninety miles in cir-cumference and one hundred and twenty feet deep, and constructed a hanging garden four hundred feet square and seventy-five feet high, some say to please Amuhia, his wife, who had been born among the hills, and others say to get a pleasure ground free from the mosquitoes, which afflict the levels. I think from his character the latter reason may have impelied him as much as the former. When he conquered King Zed-ekink, so as to have no more trouble with him, he put his eyes out—a most barbarous way of incapacitating an enemy. But Babylon

him, he put his eyes out -- a most barbarous way of incapacitating an enemy. But Babylon was a great place, the houses surrounded by gardens and the housetops were connected with each other by bridges. and one day Nebuchadnezzar walked out on those sus-pension bridges and showed, perhaps to a royal visitor, the vastness of his realm as the sun kindles the domes with glistenings almost insufferable and the great streats thunder up their pomp into the ear of the monarch, and armed towers stand around adorned with spoils of conquered empires. dorned with spoils of conquered empires. Netuchadnezzar waves his hand above the

stupendous scene and exclaims, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" In other words: "What a great man I am, In other words: "What a great man I am. Babylon was not anything until I adorned it. See those water works; see those gar-dens; see those forts. I did all this, I shall never be forgotten. Why, my name is on every brick in all those walls. Just look at me. I am more than a man."

But m an instant all that splendor is gone from his vision, for a voice falls from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee, and they shall drive thee from men and t y dwelling shall be with the beasts of the fields; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High rulets in the kingdom of men and giveth it to whomsoever He will." One hour from the time be had made the boast he is on his way to the fields a maniac, and rushing into the forests he becomes as one of the beasts, and is after awhile cov-But in an instant all that splendor is gone

one of the beasts, and is after a while cov-cred with engles' feathers for protection from the cold, and his nalls grow to look like birds' claws, in order that he may dig the earth for roots and climb the trees for nuts. The mental disaster that seized him was what the Grank called branches when

what the Greeks called lycanthropy, by which a man imagines himself a beast and prefers to go out and mingle with brutes. He who had been eating a mingle with brutes. who had been eating pomegranates and apri-cots off of plates of gold infaid with amethyst and diamond, and drinking the richest wines from the royal vats, now browsing on grass, and struck by the horn of the ox as he contends for a better tuft of the pasturage, and instead of an orchestra on benches of ivory playing the national airs, now listening to the moan and bellow and grunt of the beasts. This is not hard for me to believe, for the forms of dementia are innumerable.

numerable. A few years ago, arriving in a city on a summer afternoon, while waiting for my engagement in the evening I sumtered forth into what seemed to be a park in front of a large public building, the use of which I knew not. I met a gentleman, with whom I fell into delightful conversation, and he seemed intel-lyrmston all antisets. After awhile I said "Let us sit down on this bench and rest awhile and enjoy the scene of vardure and fountains." "No," said he. "You sit down, aut I cannot. I am made of glass, and if I hould sit down I would break to pieces." ben I say that he was insune and belonged the large building just behind us.

After such an interview as insure and belonged of the large building just behind us. After such an interview as that I can easily elieve this account of my text. Here is febuchadnezzar on all fours. He once rided himself on being more than a and, and now he turns out less than a man, he courtiers look out of the windows mean e courtiers look out of the wind im as he moves among the royal herds and ry, "A beast!" Seven years pass when sud-lenly his reason returns and he comes back o Babylon a humble worshiper of the God of heaven. ienven. What must have been the excitement in a the royal court as this restored maniac mperor walks into the palace. What a time hey had in cutting his nails and his hair, which had grown for seven years without being interfered with by any shears. What a scrubbing down must have taken place in the imperial baths. What a transformation necessary in order that he who had been berding with camels and goats and swino berding with camels and goats and swino may be made fit to associate with printes. What a change from sty to throne room! While walking from sty to throne room! While walking from his Babylonian palace down to the pasture field, and from the pas-ture field back to the palace, the first thing that impresses me is what an incongruous thing it is for a king to be eating grass. It is good for cattle, but not fit for man. And then for one to prefer it to a royal table tothen for one to prefer it to a royal table to ward whose bounty the orchards and pad-docks and streams and vineyards in all the earth might contribute—what an amazament! And yet the scene is as common as the daylight.

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There are multitudes who think that as soon as a man is serious he is fit for profes-sion of religion. What if a man should only think seriously of being a merchant; would that make him a merchant? What if a man should only think seriously of being a law yer; would that make him a lawyer? What if a man should only think seriously of being a Christian would that make him a Chris-tian? Felix was convicted but not converted. The jailer was convicted before he got out tian? Felix was convicted but not converted. The jailer was convicted before he got out of bed, but not converted till at the advise of Paul he believed in Christ. Are you coavicted but not converted? I tell you what you make me think cf.

You have made up your mind for proper consideration to deed away a property. You have drawn the dead. The seal is affixed opposite where you are to write your name. The commissioner of deeds is pres-ent to witness. You have your pen in hand. There is ink in the pen. There is only cas thing for you to do, and that is to sign your name. Suppose you stop now without signing your name, what does it all amount to? Nothing.

signing your name, what does it all amount to? Nothing. So you have resolved to give yourself up to God. You propose to sign off to Him your body, your mind, yoursoul. You have all things necessary for the transfer. The angels of God are here to witness the eter-nal transfer. Why do you not now with your will complete the work? Halt where you are and all goes for nothing. Sign your name to this spiritual transfer. Professor Arago, the mathematician, got woefully discouraged in his work and was about to give it up, when he saw some words on the paper which had been used to stiffen

about to give it up, when as any solution on the paper which had been used to stiffen the cover of his book, and the words being indistinct he dampened the cover until he could take it off and see the words plainly could take it off and see the words plainly and he found they were words of advice given by D'Alembert to a student, and the words were, "Go on, sir; go on?" O ye who are convicted, "Go on!" You must take one more step or all the steps you have taken will amount to nothing. Go on! Again learn from the misfortune of the

king of Babylon what a terrible thing is the loss of reason. There is no calamity that can possibly befall us in this world so great as the derangement of intellect-to have the body of a man and yet to fall even below the instinct of a brute. In this world of sid sights the suddest is the idiot's stare. In this world of awful sounds the most aw ul is the maniac's laugh. A vessel on the rocks, when hundreds go down never to rise, and other hundreds drag their mangled and shivering bodies up the wintry beach, is mothing compared to the foundaring of intelsects tun of vast hopes and attainments and capacities. Christ's heart went out to these who were epileptic, falling into the fire, or maniacs cutting themselves among the tombs.

We are accustomed to be more grai-ful for physical health than for the proper working of our mind. We are apt to take it for granted that the intellect which has served us so well will always be faithful. We forget that an engine with such tremendous power, when the wheels have such vastness of circle and such swiftness of on and the least impediment might put it out of gear, could only be kept in provar balance by a divine hand. No invitan provar could argument this train of innorthal faculties.

How strange it is that our memory, on whose shoulders all the successes and mis-fortunes and occurrences of a lifetime are placed, should not oftener break down, and that the scales of judgment, which have been weighing so much and so long, should not lose their adjustment, and that fancy, which holds a dangerous wand, should not sometimes maliciously wave it, bringing into the heart forebodings and hallacinations the most appalling. It is not strange that the their adjustment, and that fancy.

Abraham's faith is sufficiently tried the imple is provided. As soon as Pharaoh com-muts to let the children of Israel depart the bank is play the children of Israel depart the bank is a soon as the Israel depart the bank is a soon as the Israel depart the bank is play the soon as the Israel depart the term sufficiently disciplined by their wander-ings they find their way into Canaan. But to some the limit is not set in this life. Their whole pligrimage is through the wilderness and the world is to them a valley of tears. But perhaps God has a special throne in moven that no ordinary saint can occupy, and by extraordinary trials He has prepared that Christian soul for extraordinary glory. God will not keep you in the furnace one moment too long. Just as soon as Paul had net with enough imprisonment and scourg.

moment too long. Just as soon as Paul had met with enough imprisonment and scourg-ings he reached up and plucked his sternal crown. God will keep us no longer under the hammer and on the stocks than is necessary to fit us for entrance into the haven of eternal rest. Glory be to the divine grace that, as soon as our afflictions have accom-plished their mission, they are arrested. The defeats and sorrows of life have some-

times bes times been the greatest advantage. It was because Dante failed as a statesman that he gave up politics and wrote his immortal "Divinia Commedia." It was a violent gave up politics and wrote his immortal "Divinia Commedia." It was a violent thunderstorm that first set Martin Luther seriously thinking, and the thunder of this world's disaster has started a reformation. James Y. Simpson went from a surgeon's operating table to experiment and see if he could not find something that would alleviate human pain, and he kept on until he had dis-covered chloroform as an anesthetic, and the story of distress has almost always been followed by the story of rescue. For many years after Shakespeare's death his work was so little appreciated that m

1600 there was only one ention of his works, and that of only three hundred copies, in existence, and that edition was nearly all burned in the great London fire. But fortyeight copies had been sold out of the city, and those forty-eight copies saved Shakes-pears for all nations and all time. Your suppression on a smaller scale may last a good while, but for all you are worth you will yet shine out on earth or in heaven. Again, learn from my subject that con-nected with the most distressing judgments

of God there are displays of divine mercy. God might justly have left Nebuchadaczar in the field, but infinite compassion brought him back to the palace. No sconer was Eden biasted than a blessing followed on the neels of the curse promising the coming of One who would destroy ain and make the whole world a paradise. The deluge descends, but not until Noah had invited the people into the ark. The destroying angel comes upon Egypt for the smiting of the first born, but left unmolested every house whose door was sprinkled with the blood of sacrifice.

Fiery tempets bear down upon Sodom, but not until two angels have warned Lot and his family to flee from the destruction. Jerusalem was utterly destroyed, but not until Jeremiah had sounded an alarm, until Jeremiah had sounded an alarm, bidding them turn from their abominations. On the darkest cloud of wrath their is a rainbow of mercy. Zechariah in his pro-

ical of God's government. The first chariot was drawn by red horses They indicated the wars that were coming The second chariot was drawn by black The second charlot was that were coming. The second charlot was drawn by black horses. They indicated the coming of a famine and pestilence. The thirl charlot was drawn by white horses. They indicated the spotless purity of His conquests. But, well that the fourth clustiot way mark drawn by horses "grisled and bay," denoting that mercy was mixed with all the deso lating judgments of God. Sinai cannot thunder so four as to drown the invitations of Caivary The Lord utters the admonition, "The wages of sin is death," but exhaustics mercy responds, "Deliver him from goin down to the pit, for I have found a ransom. "Deliver him from going Lide Thee quick in the rock, Christ Jesus, Let not this insignificant "Now" absorb Thee more than the great hereafter. The path leading to this side of the grave is only a few furlongs, but the path which com-mences at the other side of it is without end. The powers of darkness gather about your soul, and the temptations of an evil heart and the allurements of the world I know are trying to drown the voice of the preacher, havits 'g bold of the silver transet of the Juvite' - bold of the silver transet of the Gospei which made Faix tremble, and at

the Pentecost brought three thousand sours out of their sepulcher, I would blow one long, loud blast, crying, "Whosoever will, let him come." Take this goodly religion which has done

so much for me that I can commend it to all. Without it I should have gone the whole downward career. Stolid and phiegmatic natures going astray do not go so far, but natures like mine, sanguine, intense, emotional, optimistic, social to the last degree and echoing to all the heights and depths of mirth, if they get off the track they go with one wild leap to hell. As to the restraining power of this religion upon a mercurial temperament, I testify. This is not abstraction or something gotten from books. I speak of what I know. Go out and ask all who have this religion and ask them how it works.

# TEMPERANCE.

#### NEVER GOOD.

A reporter of the New York World re-cently asked Dr. George F. Shrady, an emi-nent Brooklyn physician, if whisky is a good preventive of the grip. He replied: "Whisky is never good to ward off anything. Good food is the best means with which to ward off disease. To dose with whisky is like add-ing shavings to the fire. There is no physical, mental or moral excuse for a man's drinking whisky as a preventive of disease." whisky as a preventive of dise

HEART DISEASE AND BEER DRINKING.

HEART DISEASE AND BEER DEINKING. It is said by a foreign publication that dis-mase of the heart is very prevalent in Munich, where the consumption of beer amounts, on the average, to 565 litres per head annually; and in the same place the duration of life among the brewing trade is shorter than that of the general population. While the average attained among the latter is 53.5 years, that of ale-house keepers is 51.35 years and of brewers 43.33 years. The same authority adds that for the whole of Germany the annual consumption of beer per head amounts to eighty-eight litres, but per head amounts to eighty-eight litres, but for Bavaria it is 209 litres.

#### LIQUOR PRODUCTION.

Liquon Phonucrinos. The annual report of the Commissioner of Internal Revenue gives the quantity of spir-its in distillery warehouses, September 30, 1891, as 104,810,890 gallons. The quantity of distilled spirits in the United States, ex-cept what may be in custom bonded ware-houses, October 1, 1891, was 152,945,773 gal-Jons. Whatever, therefore, may be true of the Croton water supply for New York, here is no immediate danger of a whick ions. Whatever, therefore, may be write the Croton-water supply for New York, there is no immediate danger of a whisky famine for the country at large in the light of these figures. The total number of distilleries registered and operated during the year is given as 4040 and 3819 respectively, a decrease of 228 in the number registered, and a decrease of 229 in the number oper-ated. The commissioner another operated. The commissioner announces his purpose of substituting weighing for gaug-ing in most places in ascertaining the quantity of distilled spirits subject to tax. The figures of the Internal Revenue report, large as they are, have an ominous signifi-cance as to the extent to which alcoholic everages are still consumed by large numbers of people. They indicate conclusively the urgent need of increased educational temperance missionary work .- National

# Advocate.

BEER AND POVERTY.

The study of statistics is said to rouse tha Chancellor of the Exchequer to enthusiasus, and dull figures properly introduced to one another have told stirring tales. Mr. Chas. Booth's figures about the poverty of St. George's-in-the-East and the figures lately published by the rector in his annual report about the public houses in his parish ought to be brought side by side. The inhabitants

to be brought side by side. The inhabitants of St. George's East are among the poorest in London. Indeed, Mr. Chas. Booth reck-ons St. George's to be the poorest district in East London, containind 48.8 per cent. of what he calls "the poor," compared with 39.2 per cent, in Whitechapel, and 44.7 per cent, in Bethnal-green. There are, nevertheless, SI public houses to supply with drink the 11,000 people who oc-cupy the restor's district—one house, that is, for every 135 persons. On Friday evening, October 30, 1890, many of the public houses were visited, and, taking the average 45 per-sons were found in each house. On Sunday, November 7, 77 adults were counted enter-ing one door of a public house. Of one evening, in the short space of 35 minutes, 67 children were counted entering drink shops children were counted entering drink shops with cans, jugs or bottles. From such figares it would seem a moderate computation that £200 a year must be annully paid in over the conner to keep up each of the SI houses: £16,200 is thus spent every year by 11,000 of the poorest people in London, --Pail Mail Budget,

### AMERICA'S DANGER AND DISGRACE.

The craving of alcohol, begotten of alcohol, ever waxes danger; the moment comes when it is a wild passion, a fierce manness, says should be a should be allowed by the woman forgets honor; the father in hellish laughter casts to the vender of liquor that solitary dime that would stay the starvation of the child; the husband pawns

the cot of the dying wife. The muscular giant crouches in terror before the shrine; youth yields up freshness of mien and hopes of fortune, and mocks for its sake a mother's tears and a bride's love. Old age at its bidding puts on the garment of idiocy, and closes its earthly journey in disoff its arrows; poet, orator, statesman go forward chained to its chariot into Mamertine gloom. Flety does not stand the fury of its breath, very cedars of Lecanon have laid low, the royal oaks of the forest with-The heen forest have been uncrowned and flung into the deep valleys of ignominy and death. The home is made desolate by it. How sacred the home It is God's appointed treasury of pure and sweat love! There happiness bubbles forth from ever-living springs, virtue germinates and blooms in native soil, watered by pro-pitions dews from the skies. The homes of the land are the social units of which the aggregate is the nation. The nation in its wider sphere of action is the reflection of its homes. The poisonous breath of alcohol passes over the home; it is the passage of lanth The drunkard's soul exhales hatred and sin, hearts of wife and mother break in anguish; the cesseless tear-drop of sorrow glisten on the eyelid, and the yell of gloom and despair darkens their faces. Alcohol's hellish work goes beyond the drunkard's home. There is physicial an i moral contagion; other homes are smitten, and alcohol lifts up its sceptre within their enclosure. The drunkenness of an employe enclangers an entire industry, that of a trusted guardian of public interests ruins fortunes and de-stroys precious lives. Poverty is begotten, the sober and industrious are taxed to re-lieve it. Citizens of America, know and realize the danger. Evil bearing alcohol floods your land; its murky and noxious billows are dashing against your homes, and their angry crest rise to the very summits of the pillars upon which are set your free republican institutions. Intemperance is not the festive rollicking of former times; it is bestial in its degradation, hellish in its crime begetting power. Indeed, intemperance is increasing the world over; it has become the virulent malady of the nineteenth century, a fact which does not make our own local condition the more hopeful, The saloon keeper is alcohol's soldier; he

# **RELIGIOUS READING.**

THE NEW YEAR OF SALVATION The centuries are rolling on. Our great redemption draweth nearer, And each successive era brings A light diviner, purer, c.earer.

The shadows soon shall pass away From distant climes and isles of ocean; Where pagan altars stand today Shall rise the songs of pure devotion.

The world is waiting in amaze To catch the great inspiring wonder; We hear the sweet, glad songs of praise Above earth's tumult and its thunder

Soon from the millions of redeemed. Earth's ransemed throng of sons and daughters, A chorus grand shall chant His name As the glad sound of many waters.

The toiling world at last shall rest, No more to suffer or to languish, And every heart with sin oppressed Shall tod a baim for all its anguish.

Oh, Sabbath of eternal rest, Hastes to bless each tolling nation; Roll on, re tardy whee's of time, And usher in the great salvation!

- [Mrs. M. A. Cato, in American Messenger

#### PRAYER AND PRIVILEGE.

Do w. not sometimes regard prayer is an Do we not sometimes regard prayer is an imposed duty, and perform it as a task? or look upon it as an excise, and pay it as a tax? Such is not the Scripture ideas; prayer is a gracious privilege accorded us, carrying with it no more of duty than to breathe the air God has given or to enjoy any other blessing He has bestowed. No more of duty than for the schild to ack bread tax? more duty than for the child to ask bread ther. These three things are given r: Liberty to "come boldly unto in pr 075 te of grace"; ability and help, "for it helpeth our infirmities"; and the e of reward, "nsk, and you shall re-We need not enter the holy place BASTIT! with ar and trembling, as did the come with assurance in Jesus priest. Wesleyan. name.

### THE MINISTRY OF THE SAINTS.

Apostle Paul, in commanding the of Stephanas, early converted in says that they "addicted themselves The family d is not confined to service as minto the inters the gospel, though this is not exelude. t rather implies that general Christ's people, which is the duty and t

lege of Christians. r, what do you know about this y of the saints?" Perhaps you shut "min up in your own house, among your veniences and comforts. Perhaps yours OWD weniences and comforts, Ferhaps of God's people who are in stirmity, and sorrow. Perhaps you hever known the laxury of ing blessings to the peor with your ords, or giving consolation to the be-with your own lips. Then I am bound rou want. have COBTC OWH 1 u, you are living amiss. We are mem-of another. No one, unless himself totell -s sufferer, is exempt from the service y. We are to bear one another's and so fulfill the law of Christ. of cha It is not enough to cherish kind ad to say, "Depart in peace." And Gal. 6: light If your faith does not produce those fruits, it is "dead, being alone." James 2: 10, 17, What a new face would be put upon our ples vere addicting themselves to the mintry o the Saints .- [Christian Observer,

### PRESIDENT EDWARDS.

"Once," said adwards, "as I rode out fate the woods for health, in 1736, having alighted fram my horse, in a retired place as my vine contemptation and prayer. I had a view the twelve indices, which shall be all right the to me was extraordinary, of the Son of rous, and the central nation upon each it tiod, as meniator between God and man, millageted days if the ix, 21 fixed who and his wonderful, great, full pure and shall make known that if a solution of the Lord if sweet grace and have and meek condescent all the world that shall be the solution of the lord if all the solution of the lord if all the world that shall be the solution of the lord if all the solution of the lor sion. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably ex-The person of Christ appeared ineffably ex-cellent, with an excellency great enough to swallow up all thought and conception, which continued as near as I can judge, about as hour, which kept me the greatest part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not

# SUNDAY SCHOOL

## LESSON FOR SUNDAY, FEB. 14.

#### "The New Covenant," Jeremiah xxxi... 27-37. Golden Text; Jeremiah xxxi., 34. Commentary.

27. "Beheld, the days come, suith the Lor", that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast." Jeremiah prophesied during the last ferity years of Judah's history ere the two tribes were car-ried captive, during the last eighteon years of Jonah's refer and the twenty the parts of Josiah's reign and the image eighteen years of the four kings following. He was simply God's messenger speaking God's message, Chapter 1, 7, 9, 17, chapters xxx, and xxxi, have been called "a book within a book," like Rom, ix, xi., and any kind of a careful like flom, ix. xi., and any kind of a careful reading shows its peculiar reference to larael's future. Compare this verse with chapter xxx, 1-3, and take israel and Julah to mean only israel and Judah the ten tribes and the two of all levael. The Spirit's own commentary upon this verse is found in Ezek, xxxvi., 9-11. 28. "And it shall come to pass, that like a house additioned over them to pass, that like

28. "And it shall come to pass, that like as I have watched over them to pluck up, so will I watch over them to build and to plant, saith the Lord." No one can question the plucking up and scattering, and no more the processing up that scattering, and no more should any one question the gathering and rebuilding. Put verse 10 with this and say how anything can be more clearly or em-phatically stated with a "Faus suita the Lord," and His "will" and "shall." 29. "In those days they shall say no more,

29. "In these days they shall say he more. The fathers have eaten a sour grape and the children's toth are set on edge." They considered themselves as suffering for their father's sins and therefore used this proverb. See Lann. V., 7; Eask, xvlit., 2 3.

See Lann, v., 7; Eisek, xvlit, 2, 3, 30, "But every one shall die for his own inquity, every man that eateth the sour grane, his teeth shall be set on edge." Com-pare Deat. xxiv., 16; Gal. vi., 5, 7. Fer-ional responsibility is taught everywhere in Scripture. "Every one of us shall give ac-count of himself to God." (Rom, xiv., 12, 1 30, "Blachd the deat some some article in the set 30, "Blachd the deat some some set."

"Behold the days come, saith the Lord, 21. 31. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Ju-dah." Remember that He is speaking not of the church, ner of the days in which we live, but of literai Judah and Israel in the days of the restoration, yet future, but now very near. very near.

very near. 35. "Not according to the covenant that I made with their fathers, which My covenant they brake." He refers now to the Horeb covenant of Deut. v. 2, 3, to make them a kingdom of priests and a peculiar people above all people, upor conditions of their obdience  $(E_X, xi_X, 5, 6)$ . This was differ-ant from the same  $x_1, 5, 6$ . obedience (Ex. xix, 5, c). Thus was differ-ent from the covenant with Abraham, Isaac and Jacob, which was unconfittonal and shall yet be fulfilled to the letter; a covenant mide with an oath, and therefore eternal and unchanceable (Mic, vii, 20) 33, "Atter those days, suith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people." "Those days" probably rater to the days of tribula-

days" probably refer to the days of tribula-tion which will precide herael's national con-version (chapter xxx., 7; Dan. xii., 1, Math. xxiv., 21, for it is immediately after the tribulation of those days that He shall come in power and glory for Israel's deliverance (Math. xxiv., 29-31; Luke xxi., 25-28). Of serve how the work is entirely the Lord from first to last; I will put, I will writ I will be; and compare Jor. xxiv., 6, 7; Each

Exxvi., 24-30.
34. "They shall all know Me, from the least of them unto the greatest of them, so ith the Lord; for 1 will forgive their iniquity. and I will remember and I will remember their sins no more." a result of the Gospel as now presched; whereas it refers clearly to Israel and Judah with His glory (N Heb.ii., 14). But y----v., St. Isa. xi, 9; oe new earth all the Heb.ii., 14). But in the new earth all the world shall not 1 righteous, for even in

Hosts is the creator of all things and "He is able." 36, "If those or linances depart from be-36. "If these or instances departs from be-fore Me, suith the Lord, then the sext of Israel also shall coase from being a nation before Me forever." Read the parallel pe-sage in chapter xxxiii., 19-25. Israel is now and has not been for over 1800 years nation in the eyes of other nations; but Is-rael has never ceased to be a mation before the send of rael has never ceased to be a nation before God, for "The Lord seeth not as man seeth," and soon she will be a nation before all na

When I see a man of regal nature, made to rule in realms of thought, capable of all moral elevation, bestowing his faculties, at-tempting out of low sensualities to satisfy his immortal energies, coming down off of his throne of power into brutalities, sacrificing his higher nature to his lower nature, stooping and stooping, coming down and coming down until all his influence for good is gone, I cry out, "There is a king eating e an ox

And there are tens of thousands of such abuchadnezzars. So there are queens who dicate themselves to the same humiliation. What power for good God gave that woman Magnetism of personal presence. Influence Magnetism of personal presence. Influence more than imperial. By her intelligence, by her tenderness, by her charm of smile and manner, capable of soothing so much sornaturer, capable of soothing so much sor-row, and reforming so much waywardness, and wielding so much elevated power; yet at the call of worldliness, coming out of the throne room of good influence where God would have her reign, coming down over the ivory stairs of mortal power, coming down and coming down until she has no more soul than the dead bird transfixed in her milinery or the churchills that was millinery or the chinchilla that was a to afford her warmth, or the kid that urnished her the glove, and finding her only lelight in flatteries of brainless men and midnight schottische and debauched novelettes. I say, "There is one who might have been a ones note floor ve been a queen unto God forever, yet

I look over the pasture fields of folly and a and find many groveling who ought to e crect. Oh, men and women, go back to our thrones! A young man ran away from omeand broke are 1 10 Four thrones! A young man ran away from home and broke his widower mother's heart. Fourteen years passed, and he returned and mane to the window at which his old mother was sitting. She looked up and immedi-tely recognized him and said: "Oh, Kobert, Robert! Come im? "No?" said he. "Moth-r, I shall never come in till I hear you say you forgiveme." Her answer was: 'Robert, have forgiven you long ago. There is nothing to forgive now except that you may a way so long." My hearers, forgiveness has been ready for you a good while. With more than a mother's tenderness field will take you back, they are waiting for you up in the palace, Nebuchalisezaar was the son of Nabopolas ar, who ruled before him, and you are the child of a King! The maxt thought that passes into my mind from the contemplation of this ind-

ight that passes into my na from the conte

setations of this intallect should not h

expectations of this intellect should not be uashed to pieces on its disappointments? Though so delicately attuned, this instru-ment of untold barmonics plays on, though fear shocks it, and vexations rack it, and sorrow and joy and loss and gain in quick succession beat out of it their dirge or draw from it their anthem. At morning and at night, when in your prayer you rehears the objects of your thanksgiving, next to your salvation by Jesus Christ, praise the Lord for the preservation of your reason. How many fine intellects are being de-

stroyed by anodynes and anæsthetics, which were given by Providence for occasional use were given by Providences for occasional uso in alleviation of pain or insomnia, but by be-ing employed continuously after awhile cap-ture and destroy. Chloral, cocoaine, bro-mide of potassium, opium and whole shelves mide of potassium, optium and whole sholves of seductive etceteras that help turn Nebuchadnezars into imbeeility into mad-ness. Do not trifle with opintes that benumb the brain. If you cannot live without the perpetual and ensiaving use of them, you had better die. Better die a sane man than live a fool. What right have you to kill your brain and put in wild jaugle your nervous system? But rum is the cause of more insanity than anything else. There is nothing like rum to put a man, like

more insanity than anything else. There is nothing like rum to put a man, like Nebuchadnezzer, down on all fours. Again, learn how quickly turns the wheel of fortune, from how high up to how far down went Nebuchadnezzar. Those now in places of position and power, even though they should live, will in a few years be dis-regarded, while some, who this day are ob-scure and poverty stricken, will ride up on the shoulders of the people to take their turn at admiration and the spolls of office. Oh, how quickly the wheel turns! Ballot boxes are the steps on which men come down as often as they go up. Of those who were a few years ago successful in the accumulation of property how few havo not met with re-verses of fortune, while many of those who then were straitened in circumstances now hold the bonds and the bank keys of the nahold the bonds and the bank keys of the nation and win the most bows on the exchange.

Of all fickle people in the world Fortune is the most fickle. Every day she changes her mind, and woe to that man who puts any confidence in what she promises or proposes. She cheers when you go up and laughs when you come down. Oh, trust not a moment your heart's affections to this changeable world. Anchor your soul in God. From Christ's love gather your joy. Then come sorrow or gladness, success or defeat, riches or poverty, honor or disgraca, health or sickness, life or death, time or eternity, all are yours and we are Christ's and Christ is God's. Learn also from my subject the comfort-

eternity, all are yours and we are Christ's and Christ's God's. Learn also from my subject the comfort-ing truth that afflictions are arrested as soon as they have accomplished their mission. For seven years did Nebuchaineszar dwell among the beats of the field, but at the expiration of that time his reason returned, and as soon as with proper humility he acknowledged the God of heaven he was brought back to his palace and reinstated in his former affluence and power. Now it does seem that when heavy trials come upon us it is as though they had no limit. We exclaim, "All thy waves and thy billows have gone over me," but fory it that the depth of that sea and the pe'ser of that billow are definitely determited is and He sends just enough adversity to humble it. Hesses just how worldly minded we are and pulls us just hard enough to detach us from our follies. He sees how hard our heart it and smites just hard enough to break it. He sees how our eyes have been bilinded and He cuts only just enough to remove the scales from our snituai vision. As soon as

vision. As soon at

Three young men in a factory came out Three young men in a factory came out on the Lord's side, but two of them, over-come by the jeers of their comrades, went back and joined the scoffers. The one held on to his Christian hope, and one day when they pressed him hard and were telling how much infidelity had done for the world, and that Cristianity had done nothing, the per-cented Christian toread upon them and ecuted Christian turned upon them, and pointing to Henry and George, who had for a little while followed Christ and then turned

back, he said: "You have tried your principles on them "You have tried your principles on them and know what they have done for them. When they tried to serve Christ they were civil, good tempered, kind husbands and fathers. They were cheerful, industrious and ready to oblige. What have you made them? Look and see. They are cast down and cross; their mouths are full of cursing and filthiness; they are drunk every week; their children heaf clothed, their wives broken hearted, their homes wretned. That is what your principles have done. Now I have tried Christ and His religion and what has it done for me? You know well what I have tried Christ and his religion and what I has it done for me? You know well what I used to be. There was none of you that could drink so much, swear so desperately and fight so masterly. I

that could drink the second structure of the second st

for me, there is what infinitivy has done for Henry and George." Out of this audience I could gather a thou-sand men and women who could tell you as thrilling a story as that as to what religion has done for them. Yea, if times of perse-cution should come as of old, and they may come, they are a thousand here who would for Christ's sake as cheerfully walk into the formare of the as though it were an arbor

for Christ's sake as cheerfully walk into the furnace of fire as though it were an arbor of thyme and honeysuckle, and face the hons as though they were lambs of trisking of the hillside, and wade down into the deep waters which are to submerge them as hap-pily as ever at Narragansett beach they took the surf at a summer bathing. Come up and join those on the way to e palace. What an absurd thing for a king to be eating grass. Instead of living on the poor fodder that the world affords come and sit among the princes of God at the royal banquet and hear the bands play: "Eat, O Friends! Drink, O Buloved!" Here is a crown, wear it. Here is a scepter, sway it, Here is a throne, mount it. This is your hour, improve it. improve it.

On the Pacific coast are numerously found little shells of ses snails of a species called the "olivelia," because of their resemblance to olives, out of which the Indians used to cut disks that were extensively used for coil 1.

America's danger and disgrace.-Sacred Heart Review. TEMPERANCE NEWS AND NOTES.

Almost any man can be made to talk it a corkscrew is used to draw him out. In the past year more than 2,000,000 bar-

rels of beer were brewed in Milwaukee If you must use liquor to keep warm have it in your boots rather than your brain.

One moderate drinker is worth more to the devil than a thousand out and out drunk ards.

A dissolute linguist, a teacher of seven different languages, has been jailed at Lar-amie, Wyo., for beating his wife, who sup-ported him by taking in washing.

One of the best moves the devil can make is to persuade a big-headed man to trust in his own strength. Every drunkard used to think he could drink or let it alone.

Moonshiners' whisky has a sting to it. It leaves a sensation in the throat as if pow-dered glass had just passed down. In the moonshine district nearly everybody, young and old, drinks this stuff.

A recent compilation of statistics on the subject shows that the average relation of convictions for drunkenness on Sunday to population is in England one conviction to every 97,414 of population; Wales, one con-viction to every 62,006 of population.

otherwise how to express, emptied and an-nihilated; to lie in the dust, and be full of Christ alone; to love him with a pure and holy love; to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. Thave several other times had views very much of the same nature, and which have had the same effects. God, in the communications of the Holy Spirit, has appeared an infinite fountain of divine glory and sweetness; be-ing full, sufficient to fill and satisfy the soul; pouring forth itself in sweet commonica-tions, like the sun in its glory, sweetly and pleasantly diffusing light and life."

#### FRIENDS HEODORY TO JESUS.

The influence of the social principle in man is exceedingly powerful; and therefore it should be well directed, and all its opera-tions carefully watched. As religion ele-vates, purifies and softens the heart, it in-creases our influence over those around us; and as in young converts to piety, there is a disposition to employ all the influences they possess in advancement of the glory of the Lord Jesus, and the happiness of man, they should be encouraged in bringing their

friends and relatives to seek the pardon of their sins from the Lord Jesus. As soon as Andrew, apparently the first convert to Christ, had ascertained his real character and feit the importance of his doctrines, he went in search of his brother Peter, "and he brought him to Jesus." Such is the spirit, and such is the requirement of the gospel even now.

No object can be of higher importance No object can be of higher importance than this. It is to introduce our friends to the highest of all beings, the centre of all perfection, the source of all excellence. It is to secure for them the friendship of one who can guard them eternally from all evil, and bless them with all good. It is to ob-tain the most valuable instructions from bin the most variable instructions from him who can open the heart and enlighten the understanding to receive them. In a word it is to establish a friend-hip between the Saviour and the sinner, all the glorious results of which can only be developed in

Who shall describe to us the happy co Who shall describe to us the happy conse-ouences of a sinner being brought to Christ? His name as a Saviour is glorited, and his salvation is extended: the Church is in-creased, and that beyond all calculation; for who can tell, as in the case of Peter, how many other converts shall be thus indirectly conducted to Jesus? The world derives ben-effts from this conduct, and the eternal errown of glory worn by the laborer in this crown of glory worn by the laborer in this holy cause shall receive a new diadem by each convert thus made.

Let us then, dear Christian readers, labor to possess the qualifications for the faithful and constant discharge of this duty, and the enjoyment of this high privilege. Let us cultivate ardent love to the Saviour and the souls of men, study diligently the attractive truths of the Christian system, show in our own conduct the example of holy consisten-cy, carefully inquire for the best plans of ey, carefully inquire for the best plans of usefulness, and most fervently pray that our feeble efforts to do good may be accom-panied by omnipotent power. So shall it be recorded in reference to our dealings with one friend and another, "he brought him to Jesus."--[Watchman and Reflector.

An Ann Arbor man has succeeded in eating forty quail in forty days. What have the opponents to co-educational colleges to say to that?

and soon she will be a nation before all ma-tions, admired, honored and sought unto, because of Jehovah, her King. 37. "Thus satih the Lord, if heaven above can be measured, \* \* \* 1 will also cast off all the seed of Israel, for all that they have done, sath the Lord." It is often said when we speak of Israel's inture glory, "Bot consider all that they have done, they have forfeited all that was conditioned upon their obselience, but the meanditional promises of Abraham, Isaac and Jacob God will keep and fulfill for His own great name's sake (Isa. xliff., 25; Ezek, xxxvi, 22, 32). Note care-fully that when Jerusalem shall be rebuilt in the restoration it shall neve be thrown

down again (verses 35.40; Ps. cii., 16). If you would see and enjoy those days of Is-rael's glory you must now be redeemed by Israel's King. Then being redeemed, re-member that you are not accounted by redeemed. Israel's King. Then being redeemed, re-member that you are redeemed not simply to go to heaven when you die, but to live here as long as the Lord sees fit, to do your part in making Christ known in all the world, that so the church, His body, may be gathered out of the nations. Being ignorant of the mys-tery that "Blindness in part is happened unto Israel until the fullness of the Gentiles unto israel until the fullness of the Genthess be come in," and that then all israel shall be saved (Rom.  $x_1$ , 35, 36), the church has be-come conceited and vainly imagines that her mission is to convert the whole world. Let no preacher, pastor or missionary think that he is commissioned to convert all y his reach, but rather to be a faithful w. The the mover of the Spirit, "that he may. All

the power of the Spirit, 'that he may . Al means save some' (I Cor. ix., 22; Rom. xi., 14). And let every preacher lay to heart what the writer received through Dr. A. T. Pierson, that our parish is not our field, but a portion of the field, which is the world, from which we are to gather and instruct a force with which we may do our part in working the field so as to gather out the church and hasten the day of Israel. - Losson Helper.

C.

nting Hits Logit

A most curiously wrought funeral pall, nearly 400 years old, presented some time previous to the year 1516 to a fraternity or brotherhood, dedicated to St. John the Baptist at Dunstable, by Henry Fayrey and Agnes his wife, has just been forwarded to Canon Macauley, the rector, and church-wardens of the parish church, in trust as a valuable relic.

The chief element in the composition of a tear is water, but with wate in associated minute proportions of salt, soda, phosphate of lime, phat of soda and mucus, and when seen under the microscope a thar after evaporation looks like a v amail. ming themselves into 1 ather line

ros. ALLEN