V. DR. TALMAGE'S SERMON

(Internetical points, not stated

THE 34TH ANNIVERSARY OF

Tabernacle Pastorate. He Speaks of What Has Made the Church Successful and Tells of a Minister's Trials and Triumphs.

xr: "And round about the throne were and twenty seats, and upon the seats four and twenty elders."-Revelation PEXT:

his text I choose chiefly for the numerals mentions-namely, four and twenty. That a the number of elders seated around the one of God, but that is the number of rs sented around my Brooklyn ministry, d every pulpit is a throne of blessing or sting, a throne of good or evil. And to-y in this my twenty-fourth anniversary non 24 years come and sit around me, they speak out in a reminiscence of iness and tears. Twenty-four years ago idness and tears. Twenty-four years ago prived in this city to shopherd such a flock might come, and that day I carried in on arms the infant son who in two weeks in to day I will help ordain to the gospel nistry, hoving that he will be preaching

atter my poor work is done. We have received into our membership ar 5000 souls, but they. I think, are only a all portion of the multitudes who, com-from all parts of the earth, have in our use of God been blessed and saved. though we have as a church raised \$1,103. for religious purposes, yet we are in the ange position of not knowing whether two or three menths we shall have any rch at all, and with audiences of 6000 or people crowded into this room and the pipeling rooms we are confronted with question whether I shall go on with my rk here or go to some other field. What awful necessity that we should have m obliged to build three immense inches, two of them destroye i by fire.

misapprehension is abroad that the acial exigency of this church is past. uch journalistic and personal friends a thing spell has been off orded us, but be-us yet are financial obligations which t promptly be met, or speedily this house and will go into worldly uses and become ater or a concert hall. The \$12,000 si cannot cancel a floating debt of 000. Through the kindness of those to 0.000. on we are indebted \$60,000 would set us ever free. I am giad to say that the case ot hopeless. We are daily in receipt of phing evidences of practical sympathy m all classes of the community and from ections of the country, and it was but erday that by my own hand I sent for tributions gratefully received nearly 59 mowielgments east, west, north and

e trust is in the Lord who divided the Sea and "made the mountains skip like bs." With this paragraph I dismiss the nelal subject and return to the spiritual, a morning the greatness of God's kinds obliterates everything, and if I wanted mild a groan I do not know in what for-I would hew the timber, or from what arry I would dig the foundation stone, or by would construct for me an organ with emelo for the only stop. And so this raing I occupy my time in building one at, massive, high, deep, broad, heaven reing hallelaish. In the review of the cing halfeluish. In the review of the 24 years I think it may be useful to aider some of the characteristics of a oklyn pastorate, a the first place I remark that a B ook-

pastorate is always a difficult pastorate. ty under the sun has a grander array ulpit talent than Brooklyn. The Metho-the Baptist, the Congregationalist, the copalians, all the denominations send ir brightest lights here. He who stands inv pulpit in Brooklyn preaching may w that he stands within fifteen minutes' of sermons which a Saurin, and a daione, and a John M. Mason and a ge Whitefield would not be ashamed of. y under the sun where a poor sermon

ch a drug on the market. or forty years Brooklyn has been surged with homiletics, an electricity of uence that struck every time it flashed the old pulpits which quaked with the ers of a Bethune, and a Cox, and a cer, and a Spear, and a Vinton, and a and a Beecher, not mentioning the icent men now manning the Brooklyn its. So during all the time there has something to appeal to every man's and to gratify every man's preference, w, let me say to all ministers of the who are ambituous for a Brooklyn it that it is always a difficult pastorate, man shall come and stand before any ce in almost any church in Brooklyn mightest themes discussed in the mightest themes discussed in the tiest way. You will have before you, an argument, firty logicians in tail in et. If you make a slip in the use of a ercial figurs of speech, there will be erchants who will notice it. If you If you out an anchor or furi a sail in the way, there will be ship captains right s will wonder if you are ation! So alogy as you are of navigation! So i te a place of hard study. If you i te a place of hard study. you will oing to maintain yourself, you will brooklyn pastorate a difficult pasnark still further, a Brooklyn pastoalways a conspicuous pastorate The ing press of the country has no greater than on the seacoast. Every pulpit good or bad, wise or ignorant kind an, is watched. The reportorial corps se cities is an organized army. Many m have collegiate education and large e, and they are able to weigh oration Many ress or sermon. If you say a silly you will never near the end of it, and say a wise thing it will go into per-multiplication. There is no need of multiplication. There is no need of ng that fact. Men whose influence n built by the printing press spend t of their lives in denouncing news-The newspaper is the pulpit on the More preaching done on Monday Sunday. The omnivorous, all eyed g press is ever vigilant. that, a Brooklyn pastorate is conspicuous in the fact that every-omes here. Brooklyn is New York omes here. Brooklyn is New York setter mood. Strangers have not seen ork until they have seen Brooklyn. ast River is the chasm in which our ants drop their cares, and their ies, and their business troubles, and time they have greeted their familie Wall street and Broadway and the los. If they commit business sins in fork during the day, they come over Sign to repeat of them. ybody comes here. Stand at the entrance or at the ferry gates on h morning at 10 o'clock, or Sabbath gat 7 o'clock and you see north, enst, west-Europe, Asia, Africa, ealand, Australia-coming to Brook-mend the Sabbath or mark of islo ybody comes here. pend the Sabbath, or part of it in the of their representatives-some of resh from the sea. They have just and they want to seek the house of thildy to thank the Lord for their ance from evclones and fog banks off andland. Every song sung, every offered, every sermon preached in fors and Brooklyn and all along this ast in some share goes all round orld. A Brooklyn pastorate is at atest altitude of conspicuity.

with holy speed did in a short time work
which it takes a great many years to do.the gospel. You are not afraid of me, and I
am not afraid of you, and some day, O
brother, I will class your hands together,
and I will turn your face the other way,
and I will compel you to come in.
Christ say we must compel
you to come in. I will compel you to come in.
Christ say we must compel
you to come in. I will compel you to come in.
Christ say we must compel
you to come in. There werk for you and better
you and better work for God. Lest I might through some
past or and decrepit, but when the
helped into the pulpit or into the ourriage,
they were so old and decrepit, but when the
helped into the pulpit or into the ourriage,
they were so old and decrepit, but when the
helped into the pulpit or into the ourriage,
they were so old and decrepit, but when the
helped into the pulpit or into the ourriage,
they were so old and decrepit, but when the

fire whirling through the gates of the sun-set we all cried out, "My father, my father, the chariots of Israel and the horsemen thereof

I remark again, a Brooklyn pastorate is characterized by its happiness. No city under the sun where people take such good care of their ministers. In prosuch good care of their ministers. In pro-portion as the world outsile may curse a congregation stands close up by the man whom they believe in. Brooklyn society has for its foundation two elements—the Paritanic, which always means a quiet Sab-bath, and the Hollandish, which means a worshipful people. On the top of this an admixture of all nationalities—the brawny Scot the solid Eaclish the vizacious Irish. Scot, the solid English, the vivacious Irish, the polite French, the philosophic German —and in all this intermingling of population the universal dominant theory that a man can do as he pleases provided he doesn't disturb anybody else, A delightful climate, While it is hard on

A delightful climate, while it is hard on weak throats, for the most of us it is bracing. Not an atmosphere made up of the discharged gases of chemical factories or the missme of swamps, but comine panting right off 3000 miles of Atlantic Osean ba-fore anybody else has had a chance to breathe it! All through the city a society of kind genial, generous, swimpathetic breaths it! All through the city a society of kind, genial, generous, sympathetic people. How they fly to you when you are in trouble! How they watch over you when you are sick! How tender they are with you when you have buried your dead! Brooklyn is a good place to live in, a good place to die in, a good place to be buried in, a good place from which to rise in the beautiful resurrection. In such a city I have been cormitted to

In such a city I have been permitted to In such a city I have been normitted to have 24 years of pastorate. During these years how many heartbreaks, how many losses, how many bereavements! Hardly a family of the church that has not been struck with sorrow. But God has sustained you in the past, and He will sustain you in the future. I exbort you to be of good you in the past, and he will sustain you in the future. I exhort you to be of good cheer, Oh thou of the broken heart. "Weep-ing may endure for a night, but joy cometh in the morning." I wish over every door of this church we might have written the word "Sympathy"-sympathy for all the young young.

We must crowd them in here by thou-sands and propose a radiant gospel that they will take on the spot. We must make this piece so attractive for the young that a young man will come here on Sabbata morn-ing, put down his hat, brush his hair buck from his forehead, unbutton his overcaat from his forehead, unbutton his overcat and look around wondering if he has not by mistake got into heaven. He will see in the faces of the old people not the gloom which some people take for religion, but the sun-shine of calestial peace, and he will say, "Why, I wonder it that isn't the same peace that it are and the face of my father and that shone out on the face of my father and

And then there will come a dampness in bis eyes through which he can hardly sea, and he will close his eyes to imprison the emotion, but the hot tear will break through the fringes of cyclashes and drop upon the coat deeve. He will put his head on the back of the pew in front and sob, "Lord God of the old people, help met". We ought to lay a plot here for the raligious capture

of all the young people in Brobidyn. Yes, sympathy for the old. They have their aches and pains and distresses. They cannot hear or walk or see as well as they used to. We must be reverential in their presence. On dark days we must help them through the sisle and help them find the place in the hymn book. Some Sabbath morning we shall miss them from their place, and we shall say, "Where is Father So-and-so to-lay" and the answer will be: "What, haven't you heard? The King's wagons have then Jacob up to the relace where his

the church through my ministry. You are my family. I feel as much at home here as I do in my residence on Oxford street. You

I do in my residence on Oxford street. You are my family—my father, my mother, my sister, my son, my daughter. You are my joy and crown, the subject of my prayers. Your present and ever asting welfare is the object of my ambition. I have not worldly ambition. I had once. I have not now. I know the world about as well as any one knows it. I have heard the hand-clapping of its applause, and I have heard the hims of its opposition, and I deciare to you that the former is not especially to be sought for, nor is the latter to be feared. The world has given me about all the com-fort and prosperity it can give a man, and I fort and prosperity it can give a man, and I have no worldly ambition. I have an all consuming ambition to make full proof of my ministry, to get to heaven myself and my ministry, to get to heaven myself and to take a great crow i with me. Upon your table and cradle and armchair and pillow and lounge and nursery and drawing room and kitchen may the blessing of the Al nighty God come down? During these 34 years there is hardly a family taat has not been invaded by sorrow or death. Where are those grand, old men, those abridue Christian women, who used

those glorious Christian women, who used to worship with us? Why, they went away into the next world so gradually that they had concluded the second stanza or the third stanza in heaven before you knew they were gone. They had on the crown before you thought they had dropped the staff of

And then the dear children. Ob. how many have gone out of this church! You could not keep them. You folded them in your arms and said: "J God, I cannot give them up! Take all else, take my property, taks my reputation, but let ms i tais treasure. Lord, I cannot bear this

Oh, if we could all die together! If we could keep all the sheep and the lambs of the family fold together until some bright spring day, the bir is a-chant, and the waters a-guitter, and then we could altogether hear the voice of the good Shepher I and hand in hand passs through the flooit No, no, no, no! Ob, if we only had notice that we are all to depart torsther, an i we could say to our families: "The time has come. The Lord bids us away." An I then we could take our little children to their beds and straighted out their limbs an I say; "Now sleep the last sleep. Gool night un-til it is good morning." And then we could go to our own couches and say: "Now, altogether we are ready to go. Our call-dren are gone; now let us depart."

No, no! It is one by one. It may be in the midnight. It may be in the winter and in the snow coming down twenty inches deep over our grave. It may be in the strange hotel and our arm too weak to pull the bell for help. It may be so surdenly we have no time even to say goodby. Death is

have no time even to say goodby. Death is a bitter, crushing, transendous curse. I play you three tuneson the gospel harp of contort, "Weeping may endure for a night, but joy cometa in the morning." That is one. "All things work together for good to those weablows God." That is the second. "And the Lumb which is in the midst of the throne shall lead them to liv-ing fountains of water, and God shall wipp all tears from their ever." That is the all tears from their eve." That is the third. During these 24 years I have tried as far as I could by argument, by illustration and by caricature to fill you with dis-gust with much of this modern religion which people are trying now to substitute or the religion of Jesus Christ and the religion of the apostles.

I have tried to persuade you that the worst of all cant is the cant of skepticism, and in-stead of your apologizing for Christianity it was high time that those who do not believe in Caristianity should apologize to you, and I have tried to show that the biggest villians in the universe are those who would try to rob us of this Bible, and that the grandest mission of the church of Jesus Christ is that of bringing souls to the Lord -a soul saving church. But now those years are gone. If you have neglected your duty, if I have neglected my duty, it is noglected forever. Each year has its work. If the work is performed within the 12 months, it is done forever. If neglected, it is neglected for-

SUNDAY SCHOOL

LESSON FOR SUNDAY, APRIL 30.

"Wisdom's Warning," Prov. 1., 20-33. Golden Zext: Heb, xii., 12. Commentary.

20. "Wisdom crieth without: she uttereth her voice in the streats." When we read in the New Testaament such words as these. "Christ the Wisdom of God." Who of God "Christ the Wisdom of God," Who of God is made unto us wisdom" (I Cor. i., 24, 30), we have no difficulty in understanding who is meant in this book by wisdom. Just as Jesus Christ is both the living personal word and also the written word, so He is wisdom as to His person and as to His utterances. It is no wonder, then, that it is written, "Wis-dom is the principal thing; therefore get wisdom' (iv 7)

wisdom's the principal thing; therefore get wisdom's (iv., 7). 21. "She crieth in the chief place of con-course, in the openings of the gates. In the city she atterath her words, saying." The great multitude are in the broad way of self and self pleasing, with little or no thought of a hereafter and a day of judgment. They care not for the fact that "whatsoever a man soweth that shall be also reap," and man soweth that shall he also reap," and their only thought is pleasure and prosper-ity here and now (Math. vii., 18; Gal, v., 7). Wisdom's represented as calling unto them as they hurry along their downward road. 22. "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?" Simple ones, if they believe the devil, are easily led astray. If they believe God, they are easily led aright. If they go astray, they are scon among the scorners and the fools. Yet wistom loves them and cries unto them. "How long?" "How long shall

fools. Yet wistom loves them and cries unto them: "How long?" "How long shall thy vain thoughts lodge within thee?" "how long wilt thou refuse to humble thy-self before Ms" (Jer. iv., 14; Ex. x., 37 23. "Turn you at My reproof; besold I will pour out My Spirit unto you." He calls to loting a so stimution of the calls "Come unto Me; return unto the Lord; turn, O backsliding children; take with you words and turn to the Lord; These are some of the many words of the Lord to the

some of the many words of the Lord to the orring ones as He entreats them to come unto Him diss. iv., 3, 7; Jer. iii., 1, 7, 12, 14; Hos, xiv., 2). He only asks us to turn to Him, and He will do all the rest, giving His words and His bpirit, His words which are Spirit and Life (John vi., 65). 24. "Because I have called, and ye refused; I have stretched out My nami, and no man regarded." It does not seem possible that a prople who had been so wondrously dealt with could so treat such love, but the human heart is still the same, and the same love on His part is turned away from by those to His part is turned away from by those to whom His hands are imploringly stretched out. How is it with you?

25. "But ye have set at naught all My counsel, and would none of My reproof." They mocked the messengers of God, and despised His words, and misusel His prophets until the wrath of the Lord areas against His people, till there was no remedy. (II Caron. xxxvl. 16). They even went so far as to say. We have made a convenant with death, and with hell are we at agreement; we have made lies our refuge, under falsehood have we hid ourselves" (Isn. xxviil, 15. Like the men before the flood, whose houses God filled with good things, they said unto God, "Depart from us; want can the Almighty do for us" Gob xxii., 15-

20. "I also will laugh at your calamity;] will mock when your fear cometa." What soever a man sowets, that shall he also reap and he that soweth the wind shall reap to whiri wind" (Gal. v)., 7; Hos. viii, 7). Con Con cerning all who take counsel against Hon it is written, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 0., 4), and if His loving invi-tations are persistently despised we must remember His words, "None of those man which were bidden shall tasts of My sap per" (Luke xiv., 24). 27. "When your fear cometh as desola-

tion and your destruction as a whiriwind; when distress and anguish cometh upon you." In due time these things will come you." In due time these things will come upon all who despise His love and make light of His salvation. Because there is wrath, howare lest He take thes away with His stroke, then a great ranson cannot deliver thee (Job xxxvi., 18)

Me, but I then shall they call will not answer; they shall seek Me early, but they shall not find Me." Then shall they cry unto the Lord, but He will not hear them; He will even hide His facs from them at that time, as they behaved themselves ill in their doings (Mic, iii., 4). He told Jere miah teat the intercession of Moses and Samuel could not save the Nation, and Ha told Ezskiel that the presence of Noan, Danisi and Job would be of no avail ider. xv., 1; Ezsk, xiv., 14, 20. Sin may become so great that nothing will do but judgment. "For that they hatel knowledge and did not choose the fear of the Lord," They say unto God, Depart from us, for we desire not the know edge of Thy ways (Job xx), 14). The fear of the Lord is the beginning of wisdom, a foundation of life, a great treas-ure (Frov. L. 7; ix., 10; x.v., 27; Fen. xzxiit., ure (Frov. i., 7; ix., 10; xov., 27; s. But they had no reverance for Gol, no respect for His ways, no gratitude for His gifts. The fool says there is no Go?, and gitte. many a one who would not say this wisnes that there was no God. The carnal mind is that there was no God. annity against God (Rom, vil., 7). 30, "They would none of My connect, they despised all My reproof." Our Lord Jesus said that whosever heart His works, but did them not, was dide a much building on sand, only to have everything swept away (Math. vn., 20, 27). 31, "Therefore, shall they eat of the fruit of their own way and be filled with their own devices." Their own wickedness will correct them and their backsidings reprove them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of them thoughts, because they have not hearkened unto my words (Jer. 1., 19; vi., 19). If people will not receive the truth, God will let them receive delusion and a lie (11 Thess. 16., 10-10). He simply lets them have their own way, with its consequences, if they insist on having it. "For the turning away of the simple 32. "For the turning away of the simple shall slay them, and the prosperity of fods shall destroy them." To turn way from God is to turn one's back ou the only source of love and light. It is to choose darkness rather than light (John iii, 19).
33. "But whose harkenets unto Me shall dwell safely and shall be quict from year of the second state of the second state of the second sec evil," What a wonderful salvation or wonderful Lord has provided for His en miss if they will only turn to Him in the penitence. Life, eternal life, abun lant par don, forgiveness of all sing, with the assult there being no more remembers 000 in 1887 an inheritance incorru dible, a joint het ship with Jesus Carist, with the promiss of all things temporal and spiritual that we can possibly need.-Lesson Holper. VOR'S. THE CHRONIC INCHRIATS'S DEGENERACY.

TEMPERANCE.

WENT DOWN. Twas not in old ocean's passion, Twas not in the battle's din. Twas not in the arctic darkness, Nor yet in the tropic sun, Nor yet in the tropic stin, "Twas not in a leper's prison, "Twas not by the cyclone's gles, "Twas never an earthquake's horr.r. That ravished my boy from me.

Through the gates of a sinful pieasura, Bereit of his spotless name, With naught but a smiting conscience,

With who but himself to biame? He fought and he fell—the tempter Beguiled him with laughter and son; Forgetting his Go i and mother, My poor, weak boy went down,

For the brand of the beast besotte !.

He bartered his manhood's crows, He broke the one heart that loved him. E'er its idol was raze i to the ground, Dend, the ashes that cumber the altar Where ones the bright emi ers shone, Lite's love right is shrouded forever. Since my boy, my boy, went dowa-

Had the waves in pitiless franzy But swallows I him up in the deep, Had the hurry and tunnit of carnage Scaled his cycli is forevor in sleep. Pd have rechons I us early translation Of the All Father's love but a sign. But to stumble an I fail through temotation, Turns to life's bitter dregsail its wine.

Yes, mine is the same old story From its birthday, thit time is noary, From its berefulay, the time is adary, There are crosses for mothers, and tears, And the dols we press to our bosoms, Lie shattered in fragments around; And the ashes are cold on the adars For our coys, our boys, have gone down.

O, the plague is more merciful, heaven, Than this blight on Las bloom of our

youth, For the coffin-hd hides but the vesture

And the soul, desenthradies, sours aloct, We, Niobes, shudder and wonder, And struggle to bite back the mont;

NOT A DRUNKEN MUSSILMAN.

Mahomas's injunction against the use of arient spirits is so well obeyed, evolut this late day, that it is an extremely rare sight to see a drun ten Alussuiman. A lady who has been maxing a tour of Egypt, says that during a long stay in Citro none of her party saw an intoxicated man. She says that she asked her dra goman it he ever muder any provacation indurget in stron; drink, and he answers! "If my wife were dying and the doctor ordered her to take brandy and she diet with that oranized her stomach Gol would not receive her in

A DEMORALIZING LAW

It seems that a Bratish law, which circe retail general to a British faw, which gives retail general dense for the site a wing, beer and spirits has been democratizing the households of England. By it a woman mu order these articles with her grownes, have them in the bill as coffee, ten or sugar un-known to paterfamilias, and tipple in the recourts of her house. Follow and divorces courts have shown up this effect in starting abundance, and it is pretty sure that theory sends of English wives and motoers, who woull not drink in public, will show at so in private till they are half-way drunkards.

THE GIV MILLS AND THE PAPER.

A famous New York domar, walke name Tweed's time he was stationed as in-heat minister at Hellevus Hospital and that a large force was always provided on Saug-day nights and Sunday mornings to act of t the great number of cases brought in as the result of rows, stimes and nonidents attraitable to drins.

He recalled a notable Satur lay on woldfor some reason, in a fit of anger. Two-ordered all the saloons to close and observthe Sabbath law, The physic an says that as a reall there way during that Saturday night and the tonowing Saturday, showing quiet in Bellevin Hospital, a dearth of new cases that was remarkable, gin mill ond you would see Abolish the ount set the juin pepitentiaries and the poor non-e arrist in set many of the hos stals go with thom -Mail and Express.

RELIGIOUS READING.

LINE | WRITTEN IN FARLY SPRING.

I heard a thousand blended notes, While in a grove I sat reclined. In that sweet mood when pleasant thoughts Bring sad thoughts to the mind.

To her fair works did Nature link

The human soul that through me ran ; And much it grieved my heart to think What man has made of man.

Through primrose tufts in that green bower The periwinkle trail'd its wreaths; And 'us my faith that every flower Enjoys the air it breather

The birds around me hopp'd and play'd; Their thoughts I cannot measur But the least motion which they made, It seem'd a thrill of pleasure.

The budding twigs spread out their fans To catch the breezy air: And I must think, do all I can, That there was pleasure there.

If this belief from Heaven be sent, If such be Nature's holy plan, Have I not reason to inment

What man has made of man? —Wentsworth.

A CHECULAR FROM ENGLAND. "But at midnight there is a cry, Behola the Bridegroom! Come ye forth to meet him." (Matt. xxv. 6, R. V.)

Dear 1 rothren : As "partakers with you in the tribulation and kingdom and patience of Jesus Christ," may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering church, and to the world that deth in the wicked one, in view of the accu-nutating indivations that "the Lord is at

 The sturrings among the Jewish people of a national life that has laid dormant for many, many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, of the world and under manifold aspects, point to the biossonning of the long barren by free, and to carly fulfiliment of the thirty-seventh chapter of Erekke. Meanwhile, in the splithius sphere, we are witnessing the conversion not only of some notable with necess to the Messinhap of Jeens of Negar-eth but of exclusionship of Jeens of Negar-

nesses to the Messiahship of Jesus of Nezar-eth, but of considerable numbers of Jews in places which a part. In the joy of mission-aries who had long labored amongst them without much visible fruit of their labors. 2. What lover of the gospel truth can shut his even to the great failing away into super-stition and formalism on the one hand, and unto unbelief on the other, which has characterized the past generation, as well as the time in which we now live? Many are drawn time in which we now live? Many are drawn uside into the practices of the Roman apos-taxy, many more into doubting the authority of Holy Scripture. Rome is working crease-lessly, with a vast army of devoted follow-ers to complete her destiny and then to meet her down; whilst in Protectiont churches and colleges Christ's tors are found in his own household. And lest we should be charged with taking an insuler and narrow view of the position of the church of Christ, we have how fatter of the church of Christ, we have have but to turn to America and to the continent of Europe, to convince ourselves that the prefensions of the Papacy were haver more autacously pushed forward, whilst Puritan simplicity in iffe and worship was never at so low an ebb in nations which formerly were permeated

in nations which formerly were permeated with pure Scriptural teaching. 5. If, as we believe, the "early rain" was at Pentecost, is not the world now receiving the "atter rain" before the harvest is all in-gathered's (James v. 7, 8.) What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans and the beatners but a further confirmation and the beatners but a further confirmation and the bestnern but a further, confirmation and sign that we are rapidly approaching the con-sumation of the Christian and "The blessed hope and appearing of the glory of our great God and Saviour Jeans Corise" (Titus I. 13, R. V.) exerts a mos., powerful, twordid in-fluence upon believing bearts. It is an in-centive to holiness: "Every one that hath this hope set of the more that have this converse to nonlinest: "Everyone that have the hope set on him, purifieth himself even as he is pure," (i) John in 3. If V_{12} and it is the greatest stimulus to mi-scourcy real and self sacrifies. We seem to hear a proclama-tion of the word in Revenuon $\mathbf{x}(\mathbf{x}, 9, \cdot)$ The marriage of the Lamb is come, and his wife th made hered) roady, in every successive conference for promoting Scriptural holi-ness, and surely we belied offed ence on an unwonted scale to our Saxbur's parting command, "No ye into all the world and preach the gosp-1 to the whole creation" (Mark xvi. 15, as witness the numerous offers of ser-vice on most periods holds of labor from nen and women in every rank of society. We appeal to yea, therefore, beyond friends, to take into your propertial con-sideration the value of a matted testimony to the immunice of the stopendous events which attend and follow our Lord's appearing, and, if it seem good to you, to make the second Coming of Christ a central subject at your conference in the year 1864; if that God by his blessed Spirit may Spirit may honor such testimony to the coming glory of his dear Son, for the arousing of a vast number of believers act of war others and soft, and that a multitude of the insured who have there is a form for hear and for laying after these things which are coming on the earth," amid the increasing insecurity of property and the development of an archy, vet "may be a counted worthy to escape all these through that shall come to pass, and to stand before the Sou of man. Like XX: 25, 26, by "asing hold of the hope set before them" (Hes. v). is a whilst the day of savethem? (Hels, Vi, 15.) whilst the day of save-tion still shines tipen, them. We are, dear-brethren, vour servants for Christ's sake. S. A. Backword, A. A. Donor, D. D., Rubert Brooke, M. A. D. W. Bullmerer, D. D. J. E. Comming, D. D. S. D. C. Domitas, M. A. A. K. Fausset, D. D. W. Fuller Gooch, Geo. C. Grubb, M. A., H. G. Gum-ness, D. D., Jass, E. Mathleson, Rabt, McKil-ham, M. D. F. B. Meyer, R. A. R. C. Mor-gan, J. F. Mortou, Thos. Seatile, M. D., H. Sinchar Paterson, M. D., Mark Guy Pearse, G. H. Pomber, M. A., J. Haddon Taylor, M. R. C. S. H. W. Webb Poploe, M. A., John Wilkinson, Wilkinson.

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in I remark that a Brookiyo pastorate acterized by brevity. 1 bethick my-In I remark that a broad the possible management of the gospel nov but three ministers of the gospel nov ing here who were preaching when i in Brooklyn. Most of the pulpits in Brooklyn. b Brooklyn. Most of the pulpits me have changed seven of eight

a pastorate has been brief reason and sometimes for another Sometimes the ministers of the gos-te been too good for this world, and has transplanted them. Sometimes hanged places by the decree of their mation. Sometimes they came with hation. Sometimes they came any lare of trumpets, proposing to carry hing before them, and got extinaing befors them, and got extin-i before they were distinguished, of preached out in two or three years d the people all they knew. Some

Joseph is yet alive.

Sympathy for business men. Twenty-four years of commercial life in New York and Brooklyn are enough to tear one's nerves to pieces. We want to make our Sabbath service here a rescue for all these martyrs of traffic, a forstasts of the t land where they have no rents to pay, and there are no business rivalries, and where riches, instead of taking wings to fly away, brood over other riches.

over other riches. Sympathy for the fallen, remembering that they ought to be pitied as much as a man run over with a rail train. The fact is that in the temptations and misfortunes of life they get run over. You and I in the same circumstances would have done as badly. We should have done worse perhaps. If you and I had the same evil surroundings an i the same evil parentage that they had

and the same native born proclivities to evil that they had, you and I should have been in the penitentiary or outcasts of society, "No," says some self righteous man, "I couldn't nave been overthrown in that way." You old hypocrite, you would have been the first to fail!

We want in this church to have sympathy for the worst man, remembering he is a brother; sympathy for the worst woman, remembering she is a sister. If that is not the gospel, I do not know what the gospe If that is not is. Ab, yes, sympathy for all the troublet, for the orphans in their exposure, for widowhood with its weak arm fighting for bread, for the household which erst re-sounded wit i merry voices and pattering feet now awfully still-broad-winged sym-pathy, like the feathers of the Almignty: warm-bloode1 sympathy, everlasting sym-pathy; sympathy which shows itself in the grasp of the hand, in the glittering tear of the eye, in the consoling word of the mouth; sympathy of blankets for the cold.

of bread for the hungry, of medicine for the sick, of rescue for the lost. Sympathy! Let it thrill in every sermon. Let it Let it thrill in every sermon. Let it tremble in every song. Let it gleam in every tear and in every light. Sympathy! and women are sighing for sympathy, groaning for sympathy, dving for sym-pathy, tumbling off into uncleanliness and crime and perdition for lacz of sympathy. May Go i give it to us! Fill all this puipit with it from step to step. Let the sweep of these galleries suggest its encircling arms, Fill all the house with it, from door to door, and from floor to ceiling, until there is no more room for it, and it shall overflow

into the street, and passersby on foot and in carriage shall feel the tarob of its magnifiediction. Let that be our new departure as a Let that be our new departure as a church. Let that be my new departure as a pastor. Sympathy! Gratitute to God de-mands that this morning I mention the fact that during all these 24 years I have missed but one service through sickness. When I entered the ministry I was so deli-cate I did not think I would preach three months but one saching has agread with me

cate I did not think I would preach three months, but preaching has agreed with me, and I think the healthiast thing in all the earth is the religion, of Jesus Carist! Bless the Lord, O my soul! What ingrates we are in regard to our health! I must, in gratitude to Goi, also mention the multitudes to whom I have been per-mitted to preach. It is simply miraculous, the attendance morning by morning, night by night, and year by year, and long after it has got to be an old story. I know some people are dainty and exclusive in their testes. As for myself, I like a big crowd. I would like to see an andience large enough would like to see an andience large enough o soare me! If this gospel is good, the more

that get it the better. Many have received the gospel here, but others have rejected it. Now, I tell you what I am going to do with some of my dearest friends who have hitherto rejected

When a woman was dying she said, "Call them back." They dil not know what she meant. She had been a disciple of the world. She said, "On, call them back?" They said, "Who do you want us to call back?" "On," she said, "call them back, the days, the months, the years I have wasted. Cill them back" But you cannot call then i los; you cannot call a year back, or a month back, or a week back, or an hour back, or a second back. Gone once, it is gone forever. When a great battle was raging, a mes-

senger came up and said to the general, who was talking with an officer, "General, we have taken a standard from the enemy," The general kept right on conversing with his fellow officer, and the messenger said again, "General we have taken a standard from the enemy." Still the general kept right on, and the messenger lost als patience, not having his message seemingly apprecia-ted, and said again, "Seneral, we have taken a standard from the enemy." The gearra The geatral An, forgetting the things that are behind, let us look to those that are before. Win another castle; take another standard; gain

another victory. Roll on, sweet day of the world's emanci-pation, when "the mountains and the hills shall break forth into singing, and all the trees of the wood shall clap their hands, and instead of the thorn shall come up the fir tree, and instead of the brier will come up the myrtle tree, and it shall be unto the Lord for a name, for an everlasting sigu that cannot be cut off.

Photographs on Cups and Saucers.

A novelty has been introduced by a Boston woman that bids fair to become a mania in the cultured society of that city. She has a complete breakfast service of cups, saucers and plates for ner large family on which are given, from photographs, the likeness of the members, so that the servant can properly place the china to be used.

Old Hats Supersede Autographs.

An old man who formerly dealt in second-hand clothing now does a brisk trade in the discarded hats of New York's emineut men. He buys them for a song and sells them to relic hunters at fancy prices. On Monday he sold a derby once worn by Grover Cleveland. The object fetched \$21.-New York Herald.

Whalebone is becoming very scarce. In this country it is worth from \$5 to \$6 per pound, and in England it fetches \$15,000 a top, and cannot be got at that price.

The inevitable alcoholic degeneration of the chronic instrinte is well stated by th Quarterly Journal of Insbriety, as follow "The chronic mebriate will be found, as rule, defective in his entire system, moral, physical and intellectual. He is lit-erally switched off on the side truck of progressive degeneration. His intellectual ca-pacity is only automatic and a tain varnish of reality. His moral capacity is goav, and of reality. His moral capacity is gone, and he is unable to appreciate between right and His physical power is rapidly wrong. His physical power is rapidly growing weaker, and recoding into the most degenerate forms."

"NOT ASHAMED OF IT AITHER."

"And ye have taken the tectotal plefge, have ye?' said somebody to an Irishman. "Indade, I have, and I'm not ashamel of it aither.

'And did not r'aul tell Timothy to take little wine for his stomach's sake" "So he did, but my name isn't Timothy,

and there's nothing the matter with my stomach."-National Alvocate.

TIPPLING AMONG MUMBER.

In its department of "fone and Society," the New York Tribune, in a recent issue, says: "A good deal of comment has been made this winter on the obvious increase of tipphag among women of society. and on who delight in the agr wable stimulusthat champages gives to their soirits and conversition should beware lest they pass the furthern and find the assives vertices of a most terrible disease." The same hera The same toara printial quotes "a may or the world," and using "Do you know the difference be-twich the English woming who drinks too many and the American who loos the same?" and to answers his own question by stying: "The English darks costs a britally, frankly, and is a 'good factow' among mon, and siz-ellier dows not cars to control it or could not if she would, whereas to an American it myuriably causes transactors decrease of a invariance and a transmission of the failure of the family solution of the gives an excuse to the family dector to call the by any much half blow." In contain society divides of the fast and extra fashies able type there is the much reason to tear that tas Tribunds representation of increasing draking habits aroung women in true. Its warning against passing the Radi-con in the matter of champagar drinking con in the matter of champigue drinking may well be made to real against tampering with ale defile beverages of any kind at any time.-National Temperature Advocates

TE MPERANUE NEWS AND NOTES.

Temperance is a bride was makes her Bushand rich.

One thir t of the 15,001 arrests for drunkenness in Dublin last year wore women.

It is very silly to take a drink whenever you feel like it, just to show paople you can let it alous if you want to

Health of the body, and intelligence which w the health of the soul, are lost by one vice - the view of intemperanes.

A Brooklyn B piar dealar declares that 00,0.0 to 15,000 Brooklyn men was drink come to New York to do it

Drunkenness has greatly increased in Ire-land, the number of convictions for the offence being 103,003 in 1857 as against 79.

The Norwegian Total Abstinence Society comprises \$51 local onions, with a total of about 100,000 members, 40,000 men, 40,010 women and 15,000 cuildron under six seen

A declaration as to the use of alcohol as a medicine is going the rounds of the limitsh Medical Association. It is said that over six limiteral numes have been obtained against the use.

If you have the good of spelety at heart ouch not the intoxiciting glass, for most of the evils we have to deplore in our axial and political life are the offspring of this profile mother-vice-intemperance,

A prisoner behind the bars in the penitentiary of Mishigan writes to boys as follows: "Lot capits and liquor alone; boin bed by 9 p. m., and up by 6 as m., eat regularly, sleep soundly, exercise understely, pray constantly, and you will never be behind the grates."

You often hear molerate deinking men ay: "Drinsing does not burt me, behause 1 no not drink enough." If you reply that it may get the better of him and make him a drunkard, iss will lauge and say that he knows what he's about; he can take it or let it alons. But it is a sure fact that about nine out of ten moderate drinking men dis drunkards.

THE BIG KRUPP GUN

When the Fair Closes it Will Belona

to Chicago. At the conclusion of the World's fair the monster Krupp gun the higgest piece of ordnance in the world, will be presented to Chicago by Herr Krupp and mounted in a fort off Hyde park, permission to build which was given to Col. Robert T. Rae of which was given to joi. Eabert T. Has of Choicing by the secretary of war. The fort will be located on five acres of made ground and constructed according to the very latest plans of fortifications. The works will be of earth, as stone is no longer of vame to resist the assaults of molecularizations of war. Work will begin very soon be pushed rapidly, finished in a compactively short time and from then until the end of the me and from then until the end time and from then until the end of the fair will be used as a practice ground for an artillary company the practice to be carried on with the most improved artillery in the government's possesion. When the fair is over the fort will, be ec-empted by the monster gun mounted for in-spection or active service. With its un-The

mense power and range it can protect. Chi engo from her northern to her southern coast for by its perfect sights expert guiners can obtain an accuracy of marksmanship that will enable them to throws shot weigh ng protty nearly a ton clean, through man-of-war.

A Family of Five Instantly Killed.

An appaling accident occurred nine miles sontheast of Warsaw. Ind. A train on the Nickel Plate, while running at a high rate of speed, struck a wagon containing the family of John S. Smith, consisting of himself, wife and three small children. All were instantly killed, their bodies being horribly mangled.