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Palestine. As on previous Sundays of enrience out fourth and provided before two the sermon was preached before two large audiences. In the morning it was preached in the Academy of Music in this city, and at night Dr. Talmage preached it again in the New York Academy of Music which The Christian Herald continues to rent for these services. During the six meetings thus far held in New York, 90,000 people have endeavored to hear Dr. Talmage preach. Of these 30,000 have been admitted and 60,000 have been turned away for lack of accommodation. Following is the sermon from the text. "So I lifted up mine eyes the way toward the north" (Ezekiel viii, 5):

At 1 o'clock on a December afterpassing out of Jerusalem for a journey flying in the wind, and, swinging her northward. Ho! for Bethel, with its northward. Ho! for Bethel, with its stairs, the bottom step of which was a stone pillow; and Jacob's well, with its constant pillow; and Jacob's well, with its cyric. At night she rests under the immortal colloquy; and Nazareth, with its divine boy in his father's carpenter shop, and the most glorious lake that ever rippled or flashed-

Bise Gaillee, sweet Gaillee,
The lake where Jesus loved to be;
and Damnseus, with its crooked street called Straight, and a hundred places charged and surcharged with apostolic, evangelistic, prophetic, patriarchal, kingly and Christly reminiscences.

In traveling along the roads of Palestine I am impressed, as I could not otherwise have been, with the fact that Christ for the most part went afoot. We find him occasionally on a boat. and once riding in a triumphal procession, as it is sometimes called all tember and October: What a vigil! though it seems to me that the hosannas of the crowd could not have made a ride on a stubborn, unimpressive and | ing the hawks in the sky and the panfunny creature like that which pattered | there crawling out from the jungle, but with him into Jerusalem very much of a triumph. But we are made to understand that generally he walked. How much that means only those know who have gone over the distance traversed by Christ.

We are accustomed to read that Bethany is two miles from Jerusalem. Dr. J. H. Craviford, Well, any man in ordinary health can walk two miles without fatigue. But not more than one man out of a thousand can walk from Bethany to Jern salem without exhaustion. It is over the Mount of Olive- and you must climb up among the railing stones and descend where exertion is necessary to keep you from falling prostrate. I, who am accustomed to walk fifteen or twenty miles without lassitude, tried part of this road over the Mount of Olives, and contess I would not want to try it often, such demand does it make upon one's physical energies. Yet Christ walked it twice a day-in the morning from Bethany to Jerusalem, and in the even ing from Jerusalem to Bethany.

CHRIST'S WALK TO NAZARETH. Likewise it seemed a small thing that Christ walked from Jerusalem to Nazareth. But it will take us four days of hard horseback riding, sometimes on a trot and sometimes on a gallop, to do it this week. The way is mountainous in the extreme. To those who went up to the Tip-Top house on Mount Washington, before the railroad was laid, I will say that this journey from Jerusa-lem to Nazareth is like seven such American journeys. So, all up and down and across and recrossing Palestine, Jesus walked. Ahab rode. David rode. Solomon rode. Herod rode. Antony rode. But Jesus walked. With swollen ankles and sore nuscles of the legs, and bruised heel and stiff joints

We tried to get a new horse other than that on which we had ridden on the journey to the Dead sea, for he had faults which our close acquaint-anceship had developed. But after some experimenting with other quadrupeds of that species, and finding that all horses, like their riders, have faults we concluded to choose a saddle on that beast whose faults we were most prepared to pity or resist. We rode down through the valley and then up on Mount Scopus and, as our drago-man tells us that this is the last opportunity we shall have of looking at Jerusalem, we turn our horse's head toward the city and take a long, sad and thrilling look at the religious capital of our planet. This is the most impressive view of the most tremendous city

On and around this hill the armies of the crusaders at the first sight of the elty threw themselves on their faces in worship. Here most of the besieging armies encamped the night before opening their voileys of death against Jeru salem. Our last look! Farewell, Mount Zion, Mount Moriah, Mount of Olives, Mount Calvary! Will we never see them again! Never. The world is so large and time is so short, and there are so many things we have never seen at all, that we cannot afford to duplicate visits or see anything more than once. Farewell, yonder thrones of gray rock, and the three thousand years of architecture and battlefields. Farewell, sacred, sanguinary, triumphant humiliated Jerusalem! Across this valley of the Kedron with my right hand I throw thee a kiss of valedictory. Our last look, like our first look, an agitation of body, mind and soul indescrib-

WHEN ISRABL WAS IN ANABURY. And now, like Ezekiel in my text, I tilt up mine eyes the way toward the Near here was one of the worst tragedies of the ages mentioned in the Bible. A hospitable old man coming home at eventide from his work in the fields finds two strangers, a husband and wife, proposing to lodge in the street because no shelter is offered them, and invites them to come in and spend the night in his home. During the night the ruillans of the neighborhood conspired together, and sur-rounded the house, and left the woman

JOURNEY TO NAZARETH, dead on the doorstep, and the hus-

into twelve and seat a twelfth of the boy Jesus on the way it to each cribe, and the fury of the form beautiful to Nazareth, going Where the Blue Waves Roll demand was made for the surrender of Nightly on Deep Galilee"—Last the associate, and the demand refused, tival. "Where is my child, Jesus?" says Mary, "Where is my child, Jesus?" says Joseph. Aniong the thousands the says Joseph. BROOKLYN, Nov. 9.—Today Dr. Tal. | next day eighteen thousand. Whereage preached the seventh of his ever our horse today plants his foot in mage preached the seventh of his those ancient times a corpse lay, and

Now we pass on where seven youths were put to death and their bodies gibbeted or hung in chains, not for anything they had themselves done, but as a reparation for what their fa-ther and grandlather, Saul, had done. Burial was denied these youths from May until November. Riznah, the mother of two of these dead boys, appoints herself as sentinel to guard the seven corpses from beak of raven and tooth of wolf and paw of hon. She pitches a black tent on the rock close by the gibbets. Rizpah by day sits on the ground in front of her tent, and when a vulture begins to lower out of neon through Damascus gate we are the gibbets Rizpah rises, her long hair shadow of her tent and sometimes falls into a drowsiness or half sleep. But the step of a jackal among the dry leaves or the panting of a hyena arouses her, and with the fury of a maniae she rushes out upon the rock erving, "Away! Away!" and then, examining the gibbets to see that they still keep their burden, returns again to her tent till some swooping wing from the midnight sky or some growling monster on the rock again wakes

her. THE LONE WATCH OF RIZPAR. A mother watching her dead children through May, June, July, August, Sep-Painters have tried to put upon canvas the scene, and they successful in sketchthey fail to give the wanness, the ear nestness, the supernatural courage, the intinite self sacrifice of Rizpah, the mother. A mother in the quiet home watching by the casket of a dead child for one night exerts the artist to his utmost; but who is sufficient to put upon canvas a mother for six months of midnights guarding ber whole family.

dead and gibbeted upon the mountains? Go home, Rizpah! You must be awfully tired. You are sacrifleing your reason and your life for those whom you can never bring back again to your bosom. As I say that from the darkest midnight of the century Rizpuh turns upon me and cries: "How dare you tell me to go home? I am a mother. I am not tired. You might as well expeet God to get fired as for a mother to get tired. I cared for those boys when they lay on my breast in infancy and I will not forsake them now that they are dead. Interrupt me not. There stoops an eagle that I must drive back with my agonized cry. There is a panther I must beat back with my

Do you know what that seene by our roadside in Palestine makes me think ertheless I think you will find him in of! It is no unusual scene. Right here in these three cities by the Ameri can sea coast there are a thousand eases this moment worse than that Mothers watching boys that the rum saloon, that annex of hell, has gibbeted in a living death. Boys hung in chains of evil habit they cannot break. The father may go to sleep after wait ing until twelve o'clock at night for the ruined boy to come home and, giving it up, he may say: "Mother, come to bed: there's no use sitting up any longer." But mother will not go to bed. It is one o'clock in the morning. legs, and bruised heel and stiff joints and parting lungs and faint head, lt is half-past one. It is two o'clock. It is half-past one. It is two o'clock, and state tic, and all cases of irregularity conjected.

legs, and bruised heel and stiff joints and parting lungs and faint head, lt is half-past two when he comes staggering through the half.

Do you say that young man is yet alive? No: he is dead. Dead to his father's entreaties. Dead to his mother's prayers. Dead to the family altar where he was reared. Dead to all the noble ambitions that once inspired him. Twice dead. Only a corpse of what he once was. Gibbeted before God and man and angels and devils. Chained in a death that will not loosen its cold grasp. His father is asleep, his brothers are asleep, his sisters are asleep; but his mother is watching him, watching him in the night. After he has gone up to hed and fallen into a drunken sleep his mother will go up to his room and see that he is properly covered, and before she turns out the light will put a kiss upon his bloated lips. "Mother, why don't you go to bed?" "Ah!" she says, 'I cannot go to bed. I am Riz-pah watching the slain!"

THE POLITICAL JACKALS. And what are the political parties of this country doing for such cases? They are taking care not to hurt the feelings of the jackals and buzzards that room on the shelves of the grog shops and hoot above the dead. I am often asked to what political party 1 belong, and I now declare my opinion of the political parties today. Each one is worse than the other, and the only consolation in regard to them is that they have putre led until they have no more power to rot. Oh, that comparatively tame scene upon which Rizgah looked! She looked upon only seven of the slain. Amercan motherhood and American wife hood this moment are looking upon eventy or the stain, upon seven hundred of the slain, upon seventy thou-

sand of the slain. Woe! woe! woe! My only consolation on this subject is that foreign expitalists are buying up the American breweries. The present owners see that the doom of that busi ness is coming as surely as that God is not dead. They are unloading upon foreign capitalists, and when we can get these breweries into the hands of people living on the other side of the sea our political parties will cease to be safraid of the liquor traffle, and at their conventions nominating presidential dered to pitch our tents for to-night at plank as big as the biggest plank of the biggest ocean steamer, saying: "Rebiggest ocean

DR. TALMAGE BIRDS GOOD-RVE tribes, condition of the working of the working and the many states of the working and the we condition of Regressia, and the many states of the working and the we condition of Regressia, and the many states of the working and the weak of the place when Joseph and from Jerusalem to Nazareth, going home now from a great national fes-tival. "Where is my child, Jesus?" that are returning from Jerusalem they thought that certainly he was walking on in the crowd. They described him, saying: "He is 12 years old, and of light coupplexion and liberates. A lost child!" Great excitement in all the crowd. Nothing so stirs folks as the me with their care. news that a child is lost. I shall not forget the scene when, in a great outdoor meeting. I was preaching, and some one stepped on the platform and said that a child was lost. We went on

with the religious service, but all our minds were on the lost child. After a while a man brought on the platform a beautiful little tot that looked like a piece of heaven dropped down, and said. "Here is that child." And I forgot all that I was preaching about, and lifted the child to my shoul der and said, "Here is the lost child, and the mother will come and get her right away, or I will take her home and add her to my own brood!" And some cried and some shouted, and amid all that crowd I instantly detect ed the mother Everybody had to get out of her way or be walked over. Hats were nothing and shoulders were nothing and heads were nothing in her pathway, and I realized something of what must have been Mary's anxiety when she lost Jesus, and what her gladness when she found her boy in the temple of Jerusalem, talking with these old ministers of religion, Shammai, Hillel and Betirah.

THE ANSWER TO PRAYER.

I bear down on you today with a mighty comfort. Mary and Joseph said, "Where is our Jesus?" and you say, "Where is John! or where is ! ry? or where is George?" We. 1 should not wonder if you found him after a while. Where? In the same place where Joseph and Mary found their boy—in the temple. What do I mean by that: I mean, you do your duty toward God and toward your child and you will that him after a a while in the kingdom of Christ. Will you say, "I do not have any way of influencing my child?" I answer you have the most tremendous line of influence open right before you. As you write a letter, and there are two or three routes by which it may go, but you want it to go the quickest route, and you put on it "via Southampton, "or "via San Francisco," or "via Marseilles," put on your wishes about your child, "via the throne of God." How long will such a good How long will such a good wish take to get to its destination Not quite as long as the millionth part of a second. I will prove it. promise is, "Before they call I will an swer." That means at your first motion toward such prayerful exercise the blessing will come, and if the praye be made at 10 o'clock at night it will be answered five minutes before ten. "Before they call I will answer."

Well, you say, I am clear discour aged about my son, and I am getting on in years, and I fear I will not live to see him converted. Perhaps not. Nev the temple, the heavenly temple. There has not been an hour in heaven the last one hundred years when parents in glory had not had announced to them the salvation of children whom they left in this world profligate. We often have to say "I forgot," but God has never yet once said "I forgot." It may be after the grass of thirty summers have greened the top of your grave that your son may be found in the earthly temple. It may be fifty

er! Cheer up! Where Joseph and Mary found their boy you will find yours—in the temple. You see God could not afford to do otherwise. One of the things he has positively promised in the Bible is that he will answer earn est and believing prayer. Failing to do that he would wreck his own throne, and the foundations of his palace would give way, and the bank of heaven would suspend payment, and the dark word "repudiation" would be written across the sky, and the eternal govern ment would be disbanded and God himself would become an exile. Keep on with your prayer, and you will yet find your child in the temple, either the temple here or the temple above.

THE ROBBER OVERCOME. Out on the western prairies was a happy but isolated home. Father, mother and child. By the sale of eat tle quite a large sum of money was one night in that cabin, and the father was away. A robber who had heard of the money one night looked in at the window, and the wife and mother of that home saw him and she was helpless. Her child by her side, she knelt down and prayed among other things for all prodigals who were wandering up and down the world. The robber heard her prayer and was overwhelmed and entered the cabin, and knelt beside her and began to pray. He had come to rob that house, but the prayer of that woman for prodigals reminded him of his mother and her prayers before he became a vagabond, and from that hour he began a new life. Years after that woman was in a city in a great audience, and the orator who came on the platform and plead gloriously for righteousness and God was the man who many years before had looked into the cabin on the prairie as a robber. The speaker and the auditor immediately recognized each other. After so long a time a mother's prayers an-

But we must hurry on, for the muleteers and baggage wen have been or-

depth, rocks below rocks; rocks; under rocks. When! When! We dismount in this place, membrable for mapy things in Bible history, the two more promi-nent, a theological seminary, where of old they made fairfishers Hill for Heab's dream. The suddenter of this Pethet Theological scatting were well is "sorrs of the proplet." Here the voing men were fitted for the ministry, and those of us who ever had the advantage of such institutions will everlastingly be grateful, and in the entendar of saints which I read with especial affection are the doctors of divinity who blessed

I thank God that from these theological seminaries there is now coming forth a magnificent crop of young ministers who are taking the pulpits in all parts of the land. I buil their coming, and tell these young brothers to shake off the somnolence of centuries, and get out from under the dusty shelves of theological discussions which have no practical bearing on this age, which needs to get rid of its sins and have its sorrows comforted. Many of our pul-pits are dying of hundrum. People do not go to church because they can not endure the technicalities and profound explanations of nothing, and sermons about the "eternal generation of the son," and the difference between sub-lapsaciani in and supra lapsarian ism, and about who Melchisedeck wasn't. There ought to be as much difference between the modes of presenting truth now and in older time as bety een a lightning express rail train and a canal boas.

Years and I won't up to the door of a factory in New Logland. On the outside door I saw the words, "No admit tance." I were in and came to an other door over which were the words. "No admittance." Of course i went in, and carne to the third door in When she became Miss, she clong to Castoria scribed with the words, "No admittance." Heating entered this I found the people inside making pins, beautiful pins, a what pins, and nothing but pins. So over the outside door of many of the churches has been practically written the words, "No admittance." Some have entered and have come to the insaie door, and found the words, "No admittance." But, per-sisting, they have come inside, and found us someting our our little nice ties of belief, pointing out our little differences of theological sentimentmaking pins:

THE LADIDIE FROM KARTH TO BEAVEN But most destinguished was Bethel for that famous dream which Jacob had, his head on a collection of stones. He had no (Souble in this rocky region in finding a rocky pillow. There is hardly anything close but stoke. Yet in finding a rocky pillow. There is hardly anything else but stone. Yet the people of those lands have a way of drawing their outer garment up over their head and face, and such a pillow I superse Jacob had under his arrivate family or type with the pillow I superse Jacob had under his arrivate family or type with the pillow I superse Jacob had under his arrivate family or type with the pillow I superse Jacob had under his superse in same process. pillow I suppose Jacob had under his head. The plantal was used in the Bible story, and you find it was not a pillow of stone, but of stones, I suppose, South of stones of that if one proved to be of uneven. surface he would turn over in the night and take another score, for with such a bard beliefer he would often VVANTED change in the night. Well, that night God built in Jacob's dream a long miring Pinnes, Organs, Sec., by Prof. J. God built in Jacob's dream a long splendid holder, the feet of it on either side of the tired pilgrim's pillow, and the top of it morticed in the sky. And WANTED-WOOD. castles of amber and gold and put secure distribution of amber and gold and gold and gold amber and gold and gold amber and gold their shining feet on the shining rungs of the ladder, and they kept coming

Bible almost always reports them as having wings, but this was a ladder on which they used hands and feet to en courage all those of us who have no wings to climb and encours he us to a believe that if we will the towers are chiming the matins of the glorified in heaven that you shall find him in the higher temple which has "no need of candle or of sun, for the Lord God and the Lamb are the light thereof."

Cheer up, Christian father and mother of the control of the banding place of angels. They seldone descend to pillows of eiderdown. They seldom build dreams in the brain of

the one who sleeps easy.

The greatest dream of all time was that of St. John, with his head on the rocks of Patmos, and in that vision he beard the seven trumpets sounded, and saw all the pemp of heaven in process sion cheruble, scraphic, archangelie The next most memorable and glorious dream was that of John Bunyan, his pillow the cold stone of the floor of Bedford jail, from which he saw the selectial city, and so many emering it he cried out in his dream, "I wish my self among them."

THE DIGIAMS OF GENICS. The next most wonderful dream was that of Washington sleeping on the ground at Valley Porge, his head on a white pillowense of snow, where he saw the vision of a nation emanei pated. Columbus slept on a weaver's pillow, but rese on the ladder let down FOR KENT. until he could see a new hemisphere. Demosthenes slept on a cutter's pillow. but on the heider let down arose to se the mighty assemblages that were to FOR RENT be swayed by his oratory. Arkwright slept on a barber's pillow, but went up out board. "I the ladder till be could see all England nowstet quake with the factories he set going. TOOR BUNT. Akenside slept on a butcher's pillow, and took the ladder up till be saw other generations helped by his scholarship. John Ashworth siept on a poorman's pillow, but took the ladder up until be To REST. could see his prayers and exertions England to solvation and heaven.

Densant light rooms Ladies light bus
England to solvation and heaven. Nearly all those who are today great in Fork SENT. Mearly all those who are today great in merchandles, in state-smanship, in law, in medicine, in art, in literature, were light base ke pine. Apply at the literature were light base ke pine. Apply at the literature were light base ke pine. Apply at the literature were light base ke pine. Apply at the literature were light base ke pine. Apply at the literature were light base ke pine. Apply at the literature were light base ke pine. their beyloost had a pillow hard as Jacob's. They who are born at the top of the ladder are apt to spend their lives in coming down, while those who are at the foot, and their head on a bowlder if the spending of the ladder are apt to spend their lives in coming down, while those who are at the foot, and their head on a bowlder if the spending of the ladder are apt to spend their lives in coming down, while those who are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are at the foot, and their head on a bowlder if the spending of the ladder are apt to spend their ladder are apt to spend the ladder are apt to spend their are at the foot, and their head on a bowlder, if they have the right kind of dream, are almost sure to fise.

I notice that those angels, either in embertivers where itself in the concern to the concer

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added to faith, good deed to good deed, industry to industry, consecration to consecration, until you reach the top, rung by rung. Gradual going ap from a block of granite to pillar of throne.

That night at Bethel I stood in front LIKE SUCCESS. of my tent and looked up, and the heavens were full of ladders, first a ladder of clouds, then a ladder of stars, and all up and down the heavens were angels of beauty, angels of con-solation, angels of God, ascending and descending. "Surely God is in this place," said Jacob, "and I knew it not." But to night God is in this place and I know it!

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nicer no dellar

down and going up, a procession both ways.

I suppose they had wings, for the Bible almost always reports them as

LOST, STRAYED OR STOLEN.

OST.

CB. Savarday, at the bear chose, a gold dended ambretle. Reveal of returned to noveled ambretle. Reveal of returned to TH SOFF CB.

OST.

OST.

One mileh cow and one he for estrayed from our lost on take stree. A fit cral reward for their reterm or intermediation as to their where course. W. B. WILLE MISON& CO. nov Table FOUND.

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