SUNDAY'S SERMON.

ONE OF DR. T. DEWITT TALMAGE'S STERLING DISCOURSES.

Subject: "Grapes From Canaan."

Text: "And they came unto the brook of Ex-chol and cut down from thence a branch with one cluster of granes, and they have it between too upon a staft."—Numbers xill., 23.

The long trudge of the Israelites across the The long trudge of the Israelites across the wilderness was almost ended. They had come to the borders of the promised land, of the 680, 600 adults who started from Expt for Canaan, how many do you suppose got there? Five hundred thousand? Oh, no. Not 280, 600, not 180, 600, nor 50, nor 20, nor 10, but only 2 men. Oh it was a ruinous march that God's people made, but their children were living, and they were, on the march, and now that they had come up to the borders of the promised land they worey; curious to know what kind of a place it was and whether it would be safe to go over. So a scouting party is sent out to recon-

was and whether it would be safe to go over. So a scouting party is sent out to reconoliter, and they examine the land, and they come back bringing specimens of its growth. Just as you came back from California, bringing to your family a basket of pears or plums or apples to show what monstrous fruit they have there, so this scouting party ut off-the biggest bunch of grapes they could find, It was so large that one man could not carry it, and they thrust a pole through the cluster, and there was one man at either end of the pole, and, so the bunch of grapes was transported.

I was some time ago in a luvurient wing.

A transported. It was some inhining of grapes was transported. I was some time ago in a luxurlant vineyard. The vine dresser had done his work. The vine had elambered up and spread its wealth all over the arbor. The sun and shower had mixed a cup which the vine drank until with flushed cheek it lay slumbering in the light, cluster against the cheek of cluster. The rinds of the grapes seemed almost bursting with the juice in the warm lips of the au winning day, and it seemed as if all you had to do was to lift a challee toward the cluster and its lifeblood would begin to drip away. But, my friends, in these rigorous climes we know nothing about large grapes.

grapes.
Starbo states that in Bible times and in Rible lands there were grapevines so large

grapes.
Starbo states that in Bible times and in Bible lands there were grapevines so large that it took two men with outstretched arms to reach round them, and he says there were clusters two cubits in length, or twice the length from the elbow to the tip of the long finger. Achaicus, dwelling in those lands, tells us that during the time he was smitten with fever one grape would slake his thirst for the whole day. No wonder, then, in those Bible times two men thought it worth their while to put their strength together to earry down one cluster of grapes from the promised land.

But this morning I bring you a larger cluster from the heavenly Eschol—a cluster of hopes, a cluster of prospects, a cluster of Christian consolations, and I am expecting that one taste of it will rouse up your appetite for the heavenly Canaan, During the past winter some of this congregation have gone away never to return. The aged have put down their staff and taken up the scepter. Men in midlife came home from office or shop and did not go back again and never will go back sagain. And the dear children, some of them have been gathered in Christ's arms. He found this world too rough a place for them, and so He has gathered time in. And, oh, how many wounded souls there are—wounds for which this world offers no medicament—and unless from the gospel of our Lord Jesus Christ there shall come a consolation there will be no consolation at all. Oh, that the God of all comfort would help me willed presant and that the God of all comfort would help me willed presant and that the God of all comfort would help powed will repeat and the fired are extended to the start of the graph and that the God of all comfort would help to quant the friends are as the consolation the charact of triends are as the charact of the charact of triends are as the charact of the chara

would help me while I preach and that the God of all comfort would help you while you hear!

First, I console you with the divinely sanctioned idea that your departed friends are as much yours now as they ever were. I know you sometimes get the idea in your mind when you have this kind of trouble that your friends are cut off from you and they are no longer yours, but the desire to have all our loved ones in the same lot in the cemetery is a natural desire, a universal desire and therefore a God implanted desire and is mighty suggestive of the fact that death has no power to break up the family relations.

If our loved ones go away from our possession, why put a fence around our lot in the cemetery? Why the gathering of four or five names on one family monument? Why the planting of one cypress vine so that it covers all the cluster of graves? Why put the husband beside the wife and the children at their feet? Why the bolt on the gate of our lot, and the charge to the keepers of the ground to see that the grass is cut and the vine attended to and the flowers planted? Why not put our departed friends in one common field and grave? Oh, it is because they are ours.

That child, O stricken mother! is as much

rhen you have this kind of trouble that your riends are out off from you and they are no riends are out off from you and they are no relieve to a constant of the constant of

"Come, come, my darlings; this is the morning of the resurrection." Mrs. Sigourney, wrote beautifully with the tears and blood of her own broken heart:

WI broken near:

There was a shaded chamber,
A silent watching band,
On a low couch a suffering child
Grasping her mother's hand,
But mind the gasp and strucely
Mother, bh. dearest mother,
Bury me by your sale.
Only one wish she uttered
As life was obbing feat
"Sicep by my side, dear bother,
And the with me at last."

Oh, yes, we want to be buried together. Sweet antetype of everlasting residence in each other's companionship. When the wrecker went down into the when the wreeker went own inco we cate no the lost steamer, he found the mother and child in each other's arms. It was sad, but it was beautiful, and it was ap-propriate. Together they wen't down. To-gether they will rise, One on earth. One in heaven. Is there not something cheering in all this thought and something to impress upon us the idea that the departed are ours yet—ours forever?

in all this thought and something to impress upon us the idea that the departed are ours yet—ours forever?

But I console you again with the fact of your present acquaintanceship and communication with your departed friends. I have no sympathy, I need not say, with the ideas of modern spiritualism, but what I mean is the theory set forth by the apostic when he says. "We are surrounded by a great cloud of witnesses." Just as in the ancient amphitheatre there were 80,000 or 100,000 people looking down from the galleries upon the combatants in the center, so, says Paul, there is a great host of your friends in all the galleries of the sky looking down upon—our earthly struggles. It is a sweet, a consoling, a scriptural idea. With wing of angel, earth and heaven are in constant communication.

Does not the Bible say, "Are they not sent forth as ministering spirits to those who shall be heirs of salvation?" And when ministering spirits come down and see us do they not taxe some message beacs? It is impossible to realize, I know, the ddea that there is such rapid and perpetual intercommunication of earth and heaven, but it is a glorious read the such rapid and perpetual intercommunication of earth and heaven, but it is a glorious read. The such rapid and perpetual intercommunication from the opposite direction flashes past you so swiftly that you are startled. All the way between here and heaven is filled with the up trains and the down trains—spirits coming—spirits going—coming—going—coming going.

'That friend of yours who died last month—do you not suppose he told all the family

ing—spirits going—coming—going—coming going.

That friend of yours who died last month—do you not suppose he told all the family news about you in the good land to the friends who are gone? Do you not suppose that when there are hundreds of opportunities every day for them in heaven to hear from you that they ask about you—that they know your tears, your temptations, Courstruggles, your victories? Aye, they do.

Perhaps during the last war you had a boy in the army, and you got a pass, and you went through the lines, and you found him, and jhe regiment coming from your neighorhood and you knew most of the boys there. One day you started for home. You said: "Well, now, have you any letters to send? Any messages to send?" And they filled your peckets with letters, and you started for home. A 'dving home, the neighbors came in, and one said, "Did you see my John?"

your peckets with letters, and you started for home. As ving home, the neighbors came in, and one said, "Did you see my John?" and others. "Did you see George?" "Do you know anything about my Frank?" And then you brought out the letters and gave them the messages of which you had been the learner. Do you suppose that angels of God, coming down to this awful battlefield of sin and sorrow and death and meeting us and seeing us and finding out all about us, carry back no message to the skies?

Oh, there is consolation in it! You are in present cammunication with that land. They are in sympathy with you now more than they ever were, and they are writing for the moment when the hammer stroke shall shatter the last chain of your earthly bondage, and, your soul shall spring upward, and they will stand on the heights of heaven and see you come, and when you are within halling distance your other friends will be called out, and as you flash through the pearl hung gate their shout will make the hills tremble.

"Hall! ransomed spirit, to the city of the "Hail! ransomed spirit, to the city of the blessed!"

place build my body; sites the sore downcan He not build it again?

"Oh?" you say, "I would believe that if you,
would expisin it. I am not disposed to be
skeptical, but explain how it can be done."

My brother, you believe a great many things
you cannot explain. You believe your mind
acts on your body. Explainthe process. This
saud planted comes up a blue flower. Another
seed planted comes up a blue flower. Another
seed planted comes up a blue flower. Another
seed planted comes up a blue flower. Another seed planted comes up a white flower.
Why? Why that wart on your flager? Tell
me why some cows have horns and other
cows have no horns. Why, when two obstacless strike seed other in the air, do you hear
the percussion? What is the subtle energy
that dissolves a solid in a crucible? What
makes the not-thes on as wak leaf different
from any other kind of leaf? What makes
the orange blossom different from that of the
ross? How can the almighthness which rides
on the circle of the heeven flind room to turn
its charlot on a heilotrope? Explain these.
Can you not do ft? Then I will not explain
the resurrection. You explain one-half of
the gommon mysteries of overyday life, and
I will explain all the mysteries of the resurrection. You cannot answer me very plain
questions in regard to ordinary affairs. I am
not ashamed to say that I cannot explain tod,
and the judgment, and the resurrection.

I simply neebpt them as facts, tremendous and
infinite.

Before the resurrection takes place everything will be silent. The graveyards silent,
the cometery silent, save from the clashing
of hoofs and the grinding of wheels as the
last funeral procession comes in. No breath
of air disturbing the dust where Persepolis
stood and Thebes and Babyion. No winking
of the eyelids long closed in darkness. No stirring of the feet that once bounded the hillisid.
No opening of the hand that once plucked
the flower out of the edge of the wild
wood. No clutching of swords by the men
who went down when Persla battled and
Rome fell. Sil

iurid air, and the shipwrecked rise from the deep, their wet locks looming above the billow, and all the land and all the see become one moving mass of life-all generations, all ages with upturned countenances—some kindled with rapture and others blanched with despair, but gazing in one direction, upon one object, and that the throne of resurrection.

On that day you will get back your Christian dead. There is where the comfort comes in. They will come up with the same hand, the same foot and the same entire body, but with a perfect hand, and a perfect foot, and a perfect body, corruption, mortality having become immortality. And oh, the reunion! Oh, the embrace after so long an absence! Comfort one another with these words.

While I present these thoughts this morning does it not seem that heaven comes very near to us, as though our friends, whom we thought a great way off, are not in the distance, but close by? You have sometimes come down to a river at nightfall, and you have been surprised how easily you could near volces across that river. You shouted over to the other side of the river, and they should be about the same they were using or stand of the same and they are the volces across to the New Jersey shore. When I was a little while chaplain in the armly I remember how at eventide we could eaten by America and the stand by the America on the other, and it is also that the other stream out friends who are one it could be and our voices go, and their root stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their root stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream and our voices go, out of their town stream or the part of the Lamb

THE GREATEST REVOLUTIONS.

B. C. 436. The Assyrian Empire overthrown and that of the Medes and Persians established by Cyrus the Great.
B. C. 509. Royalty abolished in Rome
on ac ount of the abuse of power by
Tarquin; an aristocratic commonwealth
established by the patricians.
B. C. 331. The Persian Empire destroyed and the Grecian established by
Alexander.
B. C. 79. The Roman Constitution
subverted by Sulla, who made himself
Dictator.

subverted by Sulla, who made himself Dictator.

B. C. 47. The Roman Republic overthrown and the empire established by Julius Casar.

A. D. 728. The city of Rome passed from the rule of the Emperors to that of the Popes, and became independent of the empire.

911. The German princes asserted their independence of the empire, and claimed the right to elect the Emperor. 1065. The Saxon dynasty in England overthrown and the Norman established.

land overthrown and the Norman established.

1155. Unsuccessful insurrection at Rome against papal authority by Arnold of Breesia. He endeavored to reform the church and to establish a popular form of government, but was put to death as a heretro.

1215. Great revolt of the English barons, and Magna Charta forced from John.

1223. Russia conquered by the Tartars.

1223. Russia conquered by the Tartars.

1:82. Revolution in Sicily; "Sicilian Vespers;" massacre of the French and overthrow of the French ruie.

1:301. Great revolution in Hungary against the Alpai dynasty, whose representatives were dethroned and exiled.

1:306. Switzerland, freed by the example of William Tell; general revolt against the Austrians; the cantons formed a. confederation and declared adopted to the control of the control

The Transportation Building at the World's Fair. is one of the mest ornate and imposing of all the fine structures and it is the only one which is not white. Standing where it does, on the western border of the park and contiguous to the vast network of railway tracks so that its exhibits in the line of railways are rolled directly into the building on the rail, while it has its water front on one of the ingroms it is yet out of the main sys effi of the 'White City," and its magnificent mass, painted in the richest possible scheme of colors, forms a strong background to the view from many points, and its "golden door" is not matched for splendor of effect outside of Hindustan. This door, in fact, is Oriental in its form and structure, although its detail of ornament is quite Occidental, beingdevoted to the scientific and mechanical advance of our own and the Western world.

It has been interesting to watch the

occidents, beingdevoted to the scients and puschnical advance of our own and the Western world.

It has been interesting to watch the progress of the decoration by the use of silver leaf and gold wash in the windy days, and to see the ideas of the artists in their carvings and bas-reliefs taking color and life. The general architectural plan is Romanesque, but great freedom has been exercised in the details. At each end of the building the entrance is surmounted by an entrance to the gallery or entresol, finiked by a stairway on either hand, along whose balustrade are grouped statues of those who have had to do with the advance of transportation facilities; for example, at the north end a brakeman represents water, while statues of Stephenson, Watt, Fulton and others, standing for invention and advance, rise between these two symbolic figures. Thesefigures are painted green, like bronze of that patine, which against the deep red back-ground of the building produces fine complementary effect. The effect of this rich mass of color is enlanced by contrast with the "White City," and was most fortunately devised to give prominence and force to a building placed somewhat down hill from the rest.—[Springfield Republican. rest.-{Springfield Republican.

Europe's Ominous Outlook.

The following statistics furnished by Jacques St. Cere to the N. Y. Merald will give some idea of what the various European nations have been doing during the past twenty-three years in the way of warlike preparations. The first table shows the armies of Europe on a war footing in 1869 and 1892.

wat toosting to 1000	and 1055	
	1969.	1892.
France.	1,350 000	4,350,000
	1.300.000	5.000.000
Russia	1.109,000	4,000,000
Austria	750.000	1,900,000
Italy	570,000	2,236,000
England	450,000	602,000
Sprin	450,000	800.000
Turkey	320,000	1.159.000
Switz rland	150,000	489.000
Sweden-Norway	130,000	331,00)
B-lgium	95,000	2.8.030
P. rtugal	70,000	154,000
Denmark.	45.000	91,000
Hol and	45,000	185,000
Montenegro	40,000	55,000
Greece	85,000	180,000
Rouman a	83,000	280.000
Servia	25,000	180,000
		-00,000

It will be seen that Europe has now now the seen that Europe has now more than three times as many s, ldier as in 1869. And the following table shows that the military budgets have almost kept pace with the increase in armament, the estimate being in francs:

...... 6,958,000

4	 1869. 	1892.
Russia	492,000,010	991,000,00
France	471,000 000	691 0.0,00
Eugl-nd	484,0 0 000	663,0 0,00
Germany	221,000,000	561,0:0,00
Austri 1	1-2,000,000	814, 200, 00
Italy	141,000,000	231,020,00
Spain	100.000,000	143,000,00
Holland	41,000,000	59,000,00
Belgium	29,000,000	40,000,00
Switzerland	2,000,000	36,000,00
Portug d	22.000,00)	35,000,00
Sweden	18,000,000	45.000.00
Roum mia	14.000,000	30,000,00
Denmark	14,000,000	29,000,00
Greece	2,000,000	19.000.00
Servia	12,000,000	29,000,00
	12,000,000	25,000,00

Totals 2,223,000 000 4,089,000,000 Totals 2,223,000 000 4,059,000,000

The Continent is now one vast armed camp. All Europe is under arms. No nation dares to call a halt to its military preparations, although to go on means for all financial and industrial ruin. War may be averted temporarily, but sooner or later the crash—is bound to come.

What Poets Need.

A whimsical letter written by W. S. Gilbert notes "a great want" among poets. "I should like to suggest," he says, "that any inventor who is in need of a name for his invention would confer a boon on all rhymesters and at the same time insure himself many gratuit-ous advertisements if he were to select a word that rhymes to one of the conference. ous advertisements if he were to select a word that rhymes to one of the many words in common use that have very few rhymes, or none at all. A few more words rhyming to 'love' are greatly wanted. 'Revenge' and 'avenge' have no rhyme but 'Penge' and 'Stonehenge;' 'coif' has no rhyme at all; 'Starve' has no rhyme-except (oh irony!) 'carve.' 'Scarf' has no rhyme, though I fully expect to be told that 'laugh,' 'calf' and half' are admissible, which they certainly are not." ly are not."

Quakers Fought.

A hay harvest in the neart of the city A hay harvest in the neart of the city is the unusual sight that presented itself to people passing the old "Fighting Quakers" burying ground on Fifth street south of Locust, last week. The society of "Free Friends," as they called themselves, is now extinct, as the general society has broadened to meet their views, and no burials have been made in the ground for years. During the civil war many Union soldiers who died in the hospitals of this city were given a reating. Place alongside the "Fighting Quakers" of the Revolution.—[Philadeiphia Record.

we all mest with the property of the property

It has lately been pointed out that in the "Surgeon's Daughter" Scott is made to say that the "Nautch glid made to say that the "Nautch this perfume their voluttuous eastern domes," whereas the real reading must be "perform their voluptuous eastern dances." But we are not aware that the coquille has been corrected. In "Peudenn s" a boy is said to excel in "running and pumping." This must mean "jumping," though the actual competition would have its merits. There are no ridings in Yorkshire, triding is the right word but there is a "World Riding" in M. Morris' "Helmskringla." — Lendon Saturday Review. Saturday Review.

Saved from Death by Gum.

Bibles, pocketbooks and many others of the like have all been the means of saving people's lives from bullst wounds, but probably the first time for a package of gum to act in that role occurred at Carey, Idaho, one day recently, where the life of Dave Evans was saved by a package of gum, the bullst lodging in the package.

Hood's system Cures



"I cordially recommed Hood's Sarsaprilla to all suffering with indigestion, impure blood humors, loss of appetite, or run down, or est of order generally. It will surrely help you if there is any help for you. I have found it a very great benefit for malaria, chilland fever, rheumatism, kidney compraint and cetarth, even scheen I countered support incurable." HERNY S. FOSTER, Scatterough, N. Y. W. B.—Be sure to get Hood's Head's Pille act easily, yet promptly and security, on the liver and bowels. Scenta.

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Write us for further particulars, or sent one dollar with your full name and address, age and probable date of starting for the Fair and the \$10,000 Policy will be returne next mail. Address

GUARANTEE & ACCIDENT LLOYDS,



"August Flower"

"One of my neighbors, Mr. John Gilbert, has been sick for a long time. All thought him past recovery. He was horribly emaciated from the inaction of his liver and kidneys. It is difficult to describe his appear ance and the miserable state of his health at that time. Help from an source seemed impossible. Your August Flower and the effection him to perfect health to the stometham of his family the first of his family from the his family from th

"Not can be a proper of the pr

watch of about six minute
"To keep the 'going'
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regularly, according to
movement of every watch
when it is hung or laid d.
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I always advise my cus
up their watches in the
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only because they gener regularly than they retire, cause a mainspring full the morning will more re-the disturbances which al-going of a watch during occasioned in wearing it of the daytime.

occasioned in wearing it in the daytime.

"In watches having a dover the glass should new. An attentive observer will watch is lett open, even the glass will be covered wof dust, which will grad way into the works, ever tiniest openings in the cause disturbances. No ever be placed directly or pocket against a cold wal on a still colder marble sireason a protective mat o reason a protective mat o

cover is always desirable not kept in a pocket.

"The capacity of a wat good time is very much good time is very much good time is nor finish. It cannot be exbest horizontal watch always keep good time, a of the inferior make of watches which are now watches which are now watches which are nows tured and sold for \$10, \$

such large numbers.

The changes of oil, the temperature, the diversified atmosphere, all gregoing of a watch. Indee most perfect finish which adverse influences to the As a matter of fact, no with the compact of the

liable.
"A watch should be cle "A watch should be cle once a year. If this pre taken in time the oil dimixed with particles of dimixed with particles of different the works of the best begins to act as a grindin wears out the working prevatch will be ruined months in this way, as keep such good time as York Times.

The census bureau represents of the samples in Vermont, of own their farms and 5, 14,935 of the families own them free from encumbra have them encumbrated to \$11,952,40 over \$1,000 each; 8,835 encumbrance is at the lepr cent; 8,871 per centor the purpose of buying making real estate improverage value of the encu \$2,405, subject to an at \$1,001. The number of farms are 43,296, of whitheir homes, and 19,749 461 having them free of and 7,585 having them free of the amount of \$100 farms that are encumbered to the farm of the farm that are encumbered of the latter being \$100. Cultivator.

AROUND THE I

A laundress says that s of alum about the size of with every pint of starch, dissolved and then stirr This preparation is used gioghams, mustins, and of coloring for a long tin

To soften sponges and re crevices the sea sand and and squeeze the aponge cold waters, then put it boll for a quarter of an hi to ut into a bowl of squeeze it well, wash or and resure the sponge to with clear, cold water, another quarter of an hor process griding it bollin water.