Ruin and Restoration.

A SERMON BY REV. DR. TALMAGE.

rain and restoration. The Bible scene and deformed our souls increases as we described is dramatic. His text was H go on In years. When you started life Samuel ix-I and 13: "Is there yet any that is left in the house of Saul, that I may show him kindness for Jonathan's tenth wrong. By the time you had gone tenth wrong. By the time you had gone Samuel is: I and 13: "Is there yet any that is left in the house of Saul, that I may show him kindness for Jonathan's

at the king's table and was lame on both his feet."

Was there ever anything more rother the love of

Was there ever anything more romantic and chivalrous than the love of David and Jonathan? At one time Jonathan was up and David was down. Now David is up and Jonathan's family is down. As you have often heard of two soldiers before going into battle making a covenant that if one is shot the survivor will take charge of the body, the watch, the mementos and -body, the watch, the mementos and perhaps of the bereft family of the one that dies, so David and Jonathan had made a covenant, and now that Jona-than is dead David is inquiring about his family, that he may show kindness unto them for their father Jonathan's

Caroful search is made, and a son of Jonathan by the execoedingly homely name of Mephibosheth is found. His nurse, in his infancy, had let him fall, and the fall had put both his ankles out of place, and they had never been : This decrepit, poor man is brought into This geerept, poor man is obtogat when palace of King David, David gazes upon him with melting tenderness, no doubt seeing in his face a resemblance to his old friend, the deceased Jonathan. The whole bearing of King Data. vid toward him seems to say: "How glad I am to see you. Mephibosheth! How you remind me of your father, my old friend and benefactor. I made a bargain with your father a good many years ago, and I am going to keep it with you. What can I do for you, Mephibosheth? I am resolved what to de —I will make you a rich man. I will restore to you the confiscated property of your grandfather Saul, and you shall be a guest of mine as long as you live, and you shall be seated at table among the princes. It was much for Mephibosheth, and he cried onuch for Mephilosheth, and he cried out against it, calling himself a dead dog. "Be still," says David. "I don't do this on your own account; I do this for your father Jonathan's sake. I can dever forget his kindness. I remember when I was hounded from place to place how he befriended me. Can I ever forget how he stripped himself of his courtier apparel and gave it to me instead of my shepherd's coat, and how he took off his own sword and belt and gave them to me instead of my sling? Oh I can never forget him! I feel as if I couldn't do enough for you, his son. I don't do it for your sake; I do it for your father Jonathan's sake." "So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's ta ble and was lame on both his feet.

There is so much gospel in this quaint incident that I am embarrassed to know where to begin. Whom do Mephibosheth and David and Jonathan make you think of?

Mephibosheth, in the first place, tands for the disabled human soul. Lord Byron describes sin as a charm ing recklessness, as a gallantry, as a Don Juan: George Sand describes sinas triumphant in many intricate plots Gavarni, with his engraver's knife, al Gavarin, with an engaver's battle, ways shows sin as a great jocularity, but the Bible presents it as a Mephibosheth, lame on both feet. Sin, like the nurse in the context, attempted to carry us and let us fall, and we have been disabled, and in our whole moral nature we are decrepit. Sometimes theologians haggle about a technicality.
They use the words "total depravity,"
and some people believe in the doctrine
and some reject it. What do you
mean by total depravity? Do you
mean that every man is as low as he
can be? Then, I do not believe it
either. But do you mean that sin has
let us fall; that it has scasified and
wounded and crippled our entire moral
nature until we cannot walk straight
and are lane in both feet? Then I
admit your proposition. There is not nature we are decrepit. Sometimes the admit your proposition. There is not so much difference in an African jungle--with barking, howling., hissing, fighting quadruped and reptile, and paradise, with its animals coming before Adam, when he patted them and barking, howling, hissing stroked them and gave them names, so that the panther was as tame as the that the patther was as tame as the cow and the condor as tame as the dove as there is between the human soul disabled and that soul as God originally constructed it. I do not care what the sentimentalists or the poets say in regard to sin. In the name of God. I declare to you to-day that sin is disorganization, disintegration, hob-

Dr. Talmage's sermon is a vivid and Mephibosheth lame in both feet. Our novel presentation of the theories of belief of the fact that sin has scarified and deformed our souls increases as

> believed that man was about half wrong. By the time you came to middle life you believed that man was three-fourths wrong. But within these past few years, since you have been so lied about and swindled and cheated, you have come to the conclusion that man is altogether wrong, and now you can say with the prayer book and with the Bible. "There is no health and with the Bible, "There is no health and with the Bible. "There is no neature in us." Now you believe with the prophet, "The heart is deceitful, above all things, and desperately wicked." Whatever you may have believed before, now you believe that Mephilosheth is lame on both feet.

> Again. Mephibosheth in the text stands for the disabled human soul humbled and restored. When this inhumbled and restored. When this invalid of my text got a command to come to King David's palace, he trembled. The fact was that the grandfather of Mephiboseth had treated David most shockingly, and now Mephibosheth says to himself: "What does the king want of me? Isn't it cannot be that I am lame? Is he gaine enough that I am lame? Is he going enough that I am lame? Is he going to to destroy my life? Is he going to wreak on me the vengeance which he holds towards my grandfather Saul? It's too bad." But go to the palace Mephibosheth must, since the king has ommanded it. With staff and crutches and helped by his friends. I see Meand helped by his triends, I see Me-hibosheth going up the stairs of the palace. I hear his staff and cruches rattling on the tessellated floor of the throne-room. No sooner have those two persons confronted each other—Mephibosheth and David, the king-than his before the king and style himself a dead dog. In the East when the utmost term of self abundant. It is not a term so strong in this country himself a dog he utter the utmost term of self abundant. It is not a term so strong in this country where it a dog has a fair change he was a fair change he wa where, if a dog has a fair chance, b sometimes shows more nobility character than some human specimes that we wot of, but the mangy curs the oriental cities, as I know own observation, are utterly detesta ble. Mephibosheth gives the utmosterm of self loathing when he compares himself to a dog, and dead a

> Consider the analogy. When the command is given from the palace of heaven to the human soul to come, the soul begins to tremble. It says: Wha is God going to do with me now? I he going to destroy me? Is he going to wreak his vengeance upon me is more than one Mephibosheth trem bling now because God has summone him to the palace of divine grace him to the palace of divine grace What are you trembling about? Go has no pleasure in the death of a sin ner. He does not send for you to hur He sends for you to do you good Scotch preacher had the following ircumstances brought under his observation: There was a poor woman in the parish who was about to be turned out because she could not pay her rent. One night she heard a loud knocking at the door, and she made no inswer and hid herself. The rapping continued louder, louder, louder, but she made no answer and continued to hide herself. She was almost fright-ened unto death. She said, "That's the officer of the law come to throw me out of my home."

A few days after a Christian philanthropist met her in the street and said: "My poor woman, where were you the other night? I came round to your house to pay your rent. Why didn't you let me in? Were you at home?" "Why," she replied, "was that you?" "Yes, that was me. I came to pay your rent." "Why," she said, "if I had had any idea it was you I would have let you in. I thought it was an officer come to cast me out of my home." O soul, that loud knocking at the gate to-day is not the sherift come to put you in talk! It is the best friend days after a Christian philanthe gate to-day is not the sherit come to put you in fall; it is the best feined you ever had come to be your security. You shiver with terror because you think it is wrath. It is mercy. Why, then, tremble before the King of heaven and earth calls you to his palace? Stop trembling and start right away. "Oh," you say, "I can't start. I have been so lamed by sin and so lamed by been so lamed by sin and so lamed by evil habits I can't start. I am lame in both feet." My friend, we come out with our prayers and sympathies to help you up to the palace. If you want to get to the palace, you may get there. Start now. The Holy Spirit will help you. All you have to do is just get there. Start now. The Holy Spirit Your modern theologian tells you, will help you. All you have to do is just that man is a little out of sorts; he to throw yourself on your face at the

sometimes thinks wrong; he sometimes acts wrong; indeed his nature needs a little moral surgery, an outside splint, a slight compress, a little re-diffication. Religion is a good thing to have; it when a man has seen himself as he Redigion is a good thing to have; it treating the Lord there is no term verally is and seen how he has heen the pair extractor, and we will have his one foot cured. Man is only half wrong, not all wrong. In what is one foot cured. Man is only half wrong, not all wrong. In what is man's nature right? In his will, his affections, his judgment? No. There an old book that says: "The whole ad is sick and the whole heart faint." £

fort, he kneels down to pray, , Alex awhile, when he has seen God and it on himself, he throws himself flat on his at the feet of the king, Just Mephibosheth. The fact is, if we could see ourselves as God sees us we would perish at the spectacle. You would have no time to overhaul other people Your cry would be, "God be merciful to me, a sinner."

And, again, Mephibosheth in my text

phibosheth would never have got into the palace on his own account. Why did David ransack the realm to find that poor man and then bestow upon him a great fortune and command a of the name of Ziba to culture the estate and give to this invalid Me-phibosheth half the proceeds every year? Why did King David make such mighty stir about a poor fellow would never be of any use to the throne would never be of any use to the throne of Israel? It was for Jonathan's sake. It was what Robert Burns calls for "auld lang syne." David could not forget what Jonathan had done for him in other days. Three times this chapter has it that all this kindness on the part of David to Mehibosheth was for his father Jonathan's sake. The daugh-ter of Peter Martyr, through the vice of her husband, came down to penury and the senate of Zurich took care of her for her father's sake. Sometimes a ner for her lather's sake. Sometimes a person has applied to you for help and you have refused him, but when you found he was the son or brother of some one who had been your benefactor some one who had been you benerated in former days, and by a glance you saw the resemblance of your old friend in the face of the applicant, you relented, and you said, "Oh. I will do this for your father's sake." You know by your experience what my text means Now, my friends, it is on that principle that you and I are to get into the King's palace.

The most important part of every

prayer is the last three or four words of it. "For God's sake." Do not rattle

sacrament and upo. our torenead as a crown, and that is the name of Jesus, our divine Jonathan, who stripped him self of his robe and put on our rags and gave up his sword and took our broker gave up his sword and took our broken reed, so that now, whether we are well or sick, whether we are living or dy-ing, if we speak that name it moves heaven to the center, and God Says: "Let the poor soul come in. Carry him up into the throne-room of the palace.
Though he may have been in exile, though sin may have crippled him on this side, and sorrow may have crippled him on the other side, and he is lame in both his feet, bring him up into the palace, for I want to show him everlasting kindness, for Jonathan's

Again, Mephibosheth in my stands for the disabled human soul lift ed to the King's table. It was more difficult in those times even than it is now for common men to get into a royal dining room. The subjects might have come around the rail of the palace, and might have heard the clash of the knives and the rattle of the golden goblets, but not get in. Stout men with stout feet could not get in once in all their lives to one banquet, yet poor Mephibosheth goes in, lives there, and is every day at the table. Oh, what a getting up in the world it was for poor Mephibosheth! Well, though you and I may be woefully lamed with sin, for our divine Jonathan's sake I hope we will all get in to dine with the King.

Before dining we must be introduced Before duting we must be introduced. If you are invited to a company of per sons where there are distinguished people present, you are introduced: "This is the Sensitor." "This is the President." Before we slightly the product of the President. Before we sit down at the King's table in think we will want to be introduced. Oh, what a time that will be when you and I, by the grace of God, get into heaven and are introduced to the mighty spirits there; and someone will say: "This is Joshua." "This is Paul.

estowed upon us that afied the sons of God!" at the table will say: "How long will i last? All other banquets at water and Paul will answer, "Forever!" and John Knox will say, "Forever!" and Whitefield will say, "Forev

And the wine at that banquet will be old wine. It will be very old wine. It will be the wine that was trodden ou

Jesus trod the wine press ands. While already more than 18 centuries old. And no one will deride us as to what we were in this world. No one will bring up our imperfections here, our sins here. All our earthly imperfections completely covered up and hidden. Mephibosheth's feet under the table. Kingly fare. Kingly vesture. Kingly ompanionship. We shall reign for ever and ever. I think that banquet will companionship. We stant the sadder will mean more to those who had it hard in this world than to those who had it easy. That banquet in David's palace meant more to Mephibosheth than to any one else, because he had been poor and crippled and despised and rejected. And that man who in this world is blind will better appreciate the light of blind will better appreciate the fight of heaven than we who fin this world had good eyesight. And that man who in this world was deaf will better appre-ciate the music of heaven than we who in this world had good hearing. And those will have a higher appreciation of the easy locomotion of that land who in this world were Mephibosheths. n this world were Mephibosheths.

O my soul, what a magnificent gos

pel! It takes a man so low down and raises him so high! What a gospel raises him so high! What a gospei:
Come now, who wants to be banqueted
and impalaced? As when Wilberforce
was trying to get the "emancipation
bill" through the British parliament
and all the British isles were anxious
to hear of the passage of that "emancipation bill." when a vessel was coming
into port and the captain of the vessel
knew that the people were so anxious into port and the captain of the vesse, knew that the people were so anxious to get the tidings, he stepped out on the ow of the ship and shouted to the peo prow of the snip and shouled to theppele long before he got up to the dock.
"Free!" and they cried it, and they shouled it, and they sung it all through the land, "Free, free!" So to-day I would like to sound the news of your present and your eternal emancipation until the angels of God hovering in the air, and watchmen on the battlements, and bellmen in the town cry it, shout it, sing it, ring it, "Free, free!" I come out now as the messenger of the palace to invite Mephibosheth to come u am here to-day to tell you that God n wealth of kindness to bestow upon you for His Son's sake. The doors of the palace are open to receive you.
The cupbearers have alreday put the chalices on the table and the great, loving, tender, sympathetic heart of lod bends over you this moment, saying, "Is there any that is yet left of the house of Saul, that I may show him aindness for Jonathan's sake?"

Medical and scientific men generally have been studying more or less on the workings of the X rays, as presented to the world by Roentgen. So far, the discovery has only been utilized in the art of photography, but there are many who believe that it can be made of great value in the commercial and medical world. One of the most ardent believers in this idea is Dr. P. J. Gibbons. In an interview with a Syracuse Her-ald reporter Dr. Gibbons said: "One and reporter Dr. Gibbons Said: "One of the most useful places that I believe the X rays can be used is in the medical profession in the restoring of sight and hearing. Persons often lose their sight either because the eyeball is destroyed, or when the eyeball is perfect because the optic nerves become eased and are destroyed. It is the same way with the ear. We lose hearing because of the destroying of the ear proper, or, where the ear is perfect, by the loss of the nerve of hear-ing. If the optic nerve or the nerve of the ear proper should be destroyed, I the ear proper should be destroyed, I believe that we will be able in the near future to make an artificial eye or an instrument to take the place of the ear, by which we can utilize the X-ray in such a manner that it will convey to such a manner that it will convey to the nerves of sight or hearing the same impression that the normal organ, does at present. The eye is a camera, and it is through the action of the X rays in the air that we are able to have impressions carried to the retina. When the sight is destroyed must be able to d scover something to take its place. The blind, because of the X rays in the air, can distinguish light from darkness, and if a powerful light is placed in front of them they can easily tell it, because the X ray can easily ten it, occause the X rays penetrate the optic nerve or centre of sight in the brain. I believe that if we can make an artificial eye which will be composed mostly of chemical substances which have the same effect on the optic nerves, with the aid of the

A man wrote to Forest and Stream while ago saying that eighty per cent of the ducks he had killed were drakes -four drakes to one female-and he "This is Moses." "This is John Knox." Others promptly said they had observed similar preponderance of similar preponderance of similar preponderance of similar preponderance of the served standard to know the reason why. Others promptly said they had observed similar preponderance of similar pre

ULTIMATE SOLUTION OF THE ROADS PROBLEM

Ceneral Stone Believes Com

of our good roads problem for thoroughfares lies in the start way," said General Roy 8 head of the Government Road ment, a few days ago. General is probably the best authority road question in the committee of road question in the county of the road commission of the road commissions. office bears an advisory or the celation to the road commission all the States and Territoria; progressive views which he min the interview following, the will doubtless prove to be not mere prophecy

mere proposecy.
"Undoubtedly the wearing set of all highways connecting on cities and traversed by wages. light vehicles are to be flat steel a General Stone continued: "There light vehicles are to be flat stel General Stone continued. Ther greater propriety or economy in a wagon than there would running a wagon than there would running a railroad train over a surface of earth or stone. Bore wehicles will undoubtedly demetal roads. The cost, to begat will be higher than that of the control of the same of the same

line either way, while lights faster vehicles could pass the turning out occasionally into the Plat rails laid mon std should be the style of track | They should be laid level with They should be laid level win roadway, so that wheels might on to or off them without differ The general form of the rail sho a shallow trough, with flat botton, outer edges raised only a to give a gentle guidance the wheels. The width a vehicles. I find that in New Test vicinity—where there is, perhap greatest variety of road vehicles gauges of wagene and actions suited to the gauges gauges of wagons and carriage from four feet ten inches to str A rail ten inches wide would of fore, be necessary to accommodal of these gauges comfortably. "These steel highways will on all of our large cities. They was crowded with vehicles such as are the property of the property o

seen only in exhibitions or in trial In the recent trials of horselest cles those driven by electricity been at a disadvantage for the oeen at a disadvantage for the of facilities for recharging their age batteries. My idea is that the trical horseless carriage will be economical and satisfactor that other variation when the charge of the control of the respective of the control other varieties when the store extent that it probably will be trolley could not well be used to steel highway. Its difficulty and that one vehicle could not be a that one vehicle could not per by another, except upon side flat or slightly concave stell not a small fraction of an inchest general surface of the highwat be the perfect track for ker They could ensily follow a not kind ten inches wide. If ask kind ten inches wide. It ask would have no difficulty in turn Many of the riders in the diy, to ride over the slot of the calk There would be to ride over the slot of the case. There would be no necessity switches if each carriage had a pendent motor. The heary would have wide the could safely turn out into stone road for passing vehicles, especially on down the country of the stone of the case of The State Road Commiss

for wheels to enter or leave at Mr. Budd says that one and draw on a steel track twenty much as on a dirt road, and from the much as on macadam. At the case of his desired to the his desired to the case of his desired to the case of his desired to the case of his desired to the his desired to t as much as on macatamatrack steel highway of his says, would cost \$1.000 less than one of macadam the say while a rural one-track ps. cost \$5,000 less or \$2,000 less or \$3,000 less or \$2,000 less or \$2 John O'Donnell, ex-member York Railroad Commission the use of gutter shaped rate to timbers running the same the rails, the heads of the split the rails of the ralls, the heads of the speed of the prescribes cheaper stall breaches of the prescribes cheaper stall which may be used for breaches or barbes or barbes of the way. Steel bighways, would be well depted to like the prescribes of the prescribe would be well and the could be wanted to one hunder

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Cycle Run by Benzine.

rman inventor, who had the milerman inventor, who had the inuse of the bicycle in mind, has
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ted a benzine motor safety,
be claims, approaches prefecin bicycle locomotion, says the
rancisco Examiner. It resembles prancisco Examiner. It resembles position motorcycle, on which shes rider is said to have gone a in fifty-six seconds. The front is like the ordinary safety front lexcept that the right part of the incred carries, besides the brake agrengement by which the name. na rrangement by which the pace motor may be regulated. The of driving wheel is a disk wheel, two and one-half-inch pneumatic diameter is twenty-two The frame is built of seamteel tubes, and has the form of a whatel. oried on the fore part of the

is a gallon tank for benzine. An sion" lamp is kept filled from rvoir. When lighted it furreservoir. When lighted it the the mixture of gas and air sary to keep the wheel in mo-ling gases formed are forced evlinders, and the combustion es the motive power. A double puts in motion, by its piston eranks of the driving wheel. avoid a dead center, a back of traveling up hill has been. The circular form above the decontains water for cooling. The wheel may be regular walking pace, and it may be the rate of twenty miles the cost of traveling about 300 computed to be 20 cents. The safety costs to manufacture

worth Doblins Floating-Borax Scap of and wrappers to Dobbins Soap Mire plants, Pa. They will send your free plants paid, a Worcester Focket Dio-parts, bound in cloth, profusely il-ter sood uptil August lat only

n New York the other day, imported traveller, "I con-the physician who thinks pread of many diseases is leather hold-on straps in He says that these are ere or less moist, and are the traps on earth. They are become covered with mi-i will easily pass on to the next that touches them. He contemplated inventing a metallic handle to it. The If he of brass, and each day asked by some kind of an io prevent the spread of con-

ah's whole system of State raila thousand miles in length, has right up by a syndicate for \$30,-

A MOTHER'S DUTY.

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