THE FRENCH REPUBLIC.

NOTES ON THE POLITICAL SITUATION.

REACTIONARY TENDENCY OF THE NATIONAL CHARACTER—SURPRISING PROGRESS IN EDUCATION AND POLITICAL KNOWLEDGE—FAILURE OF THE ORLEANISTS—PRESENT ADVANTAGES OF THE REPUBLICAN PARTY.

[FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNE.]

PARIS, Feb. 18.—It would be a difficult thing to predict with any degree of certainty what the really dominant majority will be which is to result from Tuesday's elections, but of the general sense of the future Assembly, of its meaning in general, it is perhaps not too hard to prophesy. It will be, as the Senate is, Republican, as opposed both to Monarchy and Imperialism; but this will not necessarily make of it what would in England or in the United States be termed a strictly liberal, or even a progressive Assembly—an Assembly whose votes can be counted upon to transform France into a modern country. This is one of the many points which distract foreigners in the attempt to appreciate France aright. Facts, brutal facts, are almost always at variance with the real temperament of the nation. The foreigner, for instance, takes the great Revolution of '89-'93 as a starting point, and on his arrival in France finds vast masses—crowds apparently composed of every class—pouring forth to the shrines of miraculous virgins! He finds this movement stronger than it ever was before '89, or than it ever shows itself in so-called benighted countries like Spain. He has been taught to believe that France was a land of equality, and that, therefore, merit could achieve power; and he hears names around him which prove that 50 or 60 years ago such was actually the case, but when he comes to know the world of cotemporary France he discovers that the struggle of merit to win distinction is a hopeless one. I could go on for hours enumerating the various antagonisms between preconceived notions and present practices, which bewilder the thinker in this country, be he French or foreign; but perhaps one word will best explain the existing state of things, and best serve to show what is the ground on which the present electoral battle is being fought. France is invariably "reactionary;" that is, Frenchmen, not being of a powerful race, react instead of act. If you wish for the secret of French violence, look for what has provoked it. This nation does not initiate reform; it does not advance of itself; it bows down to every despotism—clerical, political, social—till its brow scrapes the earth, and only then, it rebounds and wildly destroys everything it meets. Here is the explanation of Monarchist and Republican—each is reacting against the other. For a long time neither thought of simply doing what was to be done—the wise, the possible thing, the right thing in the right place, in short; but at last the Republicans have done this; they have, in a large, in a predominant proportion, and as a whole, agreed to behave politically, to bear and forbear, to wait, to be good-humored, to put up with what they can get, if they can't get all at once. They are now helping might and main in the political education of France, and for this reason the Republic will be victorious, for no other party will do what they are doing.

Legitimists, Orleanists, Bonapartists are still purely reactionary; mainly acting against others; the Republicans have ceased to be so, and therefore will have with them all the enormous mass of ordinary men gifted with every-day honest common sense. In education and enlightenment the progress of France since the 24th of May, 1873, is absolutely incredible. The thirst for education, for knowledge, is spread through all the strata of society, except where clericalism rules. Hence the real war of which we are spectators. I say advisedly since the 24th of May. Up to that day and under the firm, honest, patriotic guidance of M. Thiers, the Republicans as a party had it all their own way, and naturally committed blunder upon blunder, the crowning one of which was the senseless Barodet election, against the man whom of all others they should be proud to see in their front. For their mistakes the Republicans paid, as a party; but by the force of events the Republic was founded as a necessity, and because there were men at its service who could see the mistakes and recognize the duty of repairing them. Under the hard, silly leadership of the Duc de Broglie, the Liberals of France learned to admit that with the Republic lay the last chance of Liberalism, and the large majority of thinking men throughout the land declared in their consciences against monarchy of all denominations.

Till the hour when M. Thiers fell, the Republicans had, like all other parties in this country, merely reacted. They were simply "the men of the 4th of September," shutting out of public activity those who were not their allies just as narrowly as would have done the Legitimists, had the reign of Henri V. been established for France's ruin. But after the 24th of May they had to deserve or perish. As they are in the onward spirit of the age, as they do represent the future and not the past, it was given them to learn,—to deserve. They have had a bitter schooling time under Broglie and Buffet, but they have learned their lesson well, and if they do not fall on too easy lines during the next few years they will save France. But they must take good care not to neglect what they have hitherto disdained under the name of statecraft.

Our time is one in which all mystery is being dispelled, and things are looked in the face which were till now veiled in awful obscurity. As at great crises a typical man always stands out, so in our age Bismarck is there to prove how little conjuring there is in real statesmanship. Now apply this truth to France and you will see at once the cause of the failure of the so-called clever school, namely, the Orleanists. They are of the past; they are mere politicians, and with mere politicians this our broad day of rails and telegraphs can have but little to do. The science of developing nations, leading them onward, bringing them "up," requires higher, simpler qualities than that, and it is for this reason that the Republic has been established by the force of events.

The Republic will have to accept the aid of all those who have learned the chief modern truths, and who know that statecraft nowadays means practical best-doing. This is the New Law. Old France is fighting for the Old Law under which the few governed. Because they bear the impress of their time, this is why men so different as d'Audiffret-Pasquier and Gambetta, as Léon Renault and Challemel-Lacour can serve and found the Republic.

AMERICANA.

THE GRISWOLD SALE.

A SUPERB COPY OF HAKLUYT'S VOYAGES—THE MATHER TRACTS—OTHER RARITIES.

The sale of Mr. Almon W. Griswold's collection of Americana was continued Tuesday at Bangs, Merwin & Co.'s. The low prices of many of the books sold on the first day had called wider attention to the sale, but low prices, with a few exceptions, continued to be the rule. Besides the Griswold and Wiggins collections, which are being sold this week, the library of the late S. G. Drake of Boston is being catalogued with a view to sale, and it is rumored that Mr. Menzies of this city, who owns one of the finest copies of the first edition of Eliot's Indian Bible—a copy of which has brought $1,100—proposes to bring his superb collection under the hammer. This makes collectors less eager to snap up the books rarely offered, as they expect further chances.

The great book of the second day's sale, the superb copy of "Hakluyt's Voyages," served to enliven the bidding early in the sale. This is one of the finest, if not the finest copy ever offered at public sale, and the first volume is in some respects unique. It contains both the title pages and both the Cadiz voyages, having the imprint of Newberrie and Barker, London, 1598. The original three volumes are bound in two, and the work was offered as two volumes. It was started, after Mr. Sabin's usual little speech, at $100 the volume, whence it went quickly up by fives to $115. Here set in one of the interesting little duels that occasionally enliven a sale, the two bidders, sitting next to each other, "rising on each other" by the single dollar up to $133 50. The other bidder here became obstinate, until just as the hammer was on the point of coming down, he jumped to $135, his rival following sharply to $137 50, at which price it was knocked down to "J. S." The work thus cost Mr. Sabin $275, and was a bargain at that. The valuable and scarce reprint, 75 copies only printed, uncut, followed, and brought $27 per volume, or $135—much below the price at the Perkins sale, which was $52. Harcourt's "Relation of a Voyage to Guiana," 1613, following soon after, raised a lively competition, and ran from $30 up to $115, at which price it was also knocked down to the devouring "J. S."

A noteworthy book was Hubbard's "Present State of New-England," a narrative of troubles with the Indians in the 17th century, which brought $40. Hume's "History of England," in 10 volumes, a matchless lot for typography and illustration, which was published at $70, was sold for $90. Josselyn's rare books excited some competition. "An Account of Two Voyages in New-England" sold for $40. "New-England's Rarities Discovered" brought $30, and included, besides several chapters on natural history, "A perfect description of an Indian Squa, in all her Bravery, with a poem not improperly conferred upon her." Joutel's account of the last voyage of De La Sale to the "Gulph of Mexico," sold for $18. Keith's "Journal of Travels in North America," and "The Spirit of Railing Shimel," both fine rare copies, brought $25 each, and his "Tryals of Peter Boss, himself and other Quakers," $23. A rare edition and a fine copy of the original of Lechford's "Plain Dealing" was run up to $44. The most remarkable sale of the evening was that of "The Discoveries of John Ledcrer," a little book of 27 pages, of little value aside from its great rarity, it being probably the only copy in America, and possibly the only copy extant. The bidders were a resident of Pittsburgh and a Brooklyn gentleman. The latter carried off the book at the price of $305. "Collections of the Massachusetts Historical Society," 38 volumes, went for $128 50. Twenty-two lots of Cotton Mather's works sold from $7 to $45 per copy, the latter price being secured for "The Wonders of the Invisible World." Mr. Lenox paid $33 for "Psalterium Americanum," and Mr. Ives $37 for "A Further Account of the Tryals of the New-England Witches." The evening's sale closed with lot No. 525, and for 265 lots $2,679 was obtained.

Among the sales of Wednesday were several worthy of particular mention. T. Morton's "New English Canaan" brought $185. This is a very rare book, printed in Amsterdam in 1637, is the second copy known to be owned in the United States, and contains a poem ascribed to Ben Jonson which is not found in his works. Mr. Lenox secured "The Deplorable State of New-England" for $13, supposed to be written by the Rev. John Higginson or Alexander Holmes. A Bradford copy of old New-Jersey Province papers brought $23. One hundred and eighty-five numbers, not consecutive, of *The North American Review* sold for 25 cents each, and nine odd numbers of *The North British Review* for two cents each. Mr. Sabin offered a rare copy of "Nova Britannia," with the remark that he had sold three copies in his lifetime, each for more than $100. This copy sold for $81. An extra uncut edition (100 copies printed), three volumes of "Palfrey's History of New-England during the Stuart Dynasty" was bought by Mr. Lenox for $12. Reports of the House of Representatives of Pennsylvania, printed by Franklin, which cost the collector $12, were sacrificed at $3. "A Plain Description of the Bermudas," 24 pages, sold for $105; a copy of Poole's Index for $10 and Rowlandson's "Six Remarkable Views" fell to Mr. Morrill at $20, after brisk bidding.

The event of the sale was the offering of the Purchas lot, five volumes, pronounced by Mr. Sabin to be the finest lot in the collection. It was started at $60 a volume, and ran rapidly up to $160 a volume, or $800 for the lot. It was a very elegant and well-preserved copy, and contained a copy of the original frontispiece and a map of Virginia. A copy was recently priced in England at $600. Mr. Lenox bought a copy of Sir Walter Raleigh's "Ghost" for $6 25. An uncut copy of Minister Beall's work on Henry Hudson was bid in by Mr. Sabin at $2 25, he announcing his intention to sell it to the author for $10 or more, the Greek Minister wishing what are left of the 40 original copies as presents to royal personages.

THE PEOPLE'S PARTY.

HONEST MONEY AND HONEST SERVICE.

HIGH POLITICAL AIMS—THE TRIBUNE'S WORK.

To the Editor of The Tribune.

SIR: In the interests of true patriotism I would urge you to keep prominently before the public the subject of the letter from Mr. Dudley which you have placed in a conspicuous position, and rightly so, on the editorial page of this morning's issue. He expresses the feelings of thousands who would seek their country's good, but whose hands are tied. The sad revelations of corruption in high places daily coming to light make the honest and thoughtful man not only blush and fire with indignation, but fear—and that greatly—for the country's future. Where are we to end? What will another election bring us? As your correspondent states, the coming conventions will be managed by politicians of the present base sort, and really good, honest men who may gain admittance will be left out in the cold, as far as influence goes. Can not the better class of thinking men now rally in convention and found a party with higher aims than those which seem to control those now existing? As your correspondent says: "Let the presidents and professors of colleges, teachers of high schools and academies, ministers of the Gospel, lawyers, physicians, business men, all honest, true, thoughtful men, who have held themselves aloof in the past few years from political conventions, come forward and make their influence felt in securing delegates to this convention, and in promoting its success. There are two principles, if no more, around which we can rally: I. Honest currency. II. Intelligent and honest civil service." There is but little doubt that such a party, properly inaugurated, earnestly supported, and true to its pledges, would easily carry the day, for Americans feel keenly the reproach which the last ten years of city, State and general misgovernment, and political degradation have brought upon us. We look to such exponents of the public mind and movers of public sentiment as THE TRIBUNE for help in this matter, and again, Sir, in the interests of true patriotism I beg of you to keep prominently before the public the necessity of a party founded on the principles of honor and right, moved and guided by the really thinking men and by those who by their success in business have shown themselves likely to succeed in the management of the business of others. Can you not interest such men in the Gover ment, give suggestions as to how cooperation could be brought about whereby those who now take little or no interest in politics may join in the great work, and those who are really best fitted to guide our ship of State may steer her clear from the breakers which threaten on every side? THE TRIBUNE has done much, is doing much in this way, but if it could be the means of inaugurating a new party based on honesty, intelligence, and unselfishness, it would confer untold blessings upon our land. PHYSICIAN.

New-York, March 6, 1876.

NOMINATE CHARLES FRANCIS ADAMS.

To the Editor of The Tribune.

SIR: Your editorial of March 4, titled "Belknap and the Presidency," closes with the following significant question: "What are honest and patriotic citizens to do?" Permit me to suggest that THE TRIBUNE call for the nomination of Charles Francis Adams at the hands of the Liberal and Independent voters, and it matters not what party caucuses and organizations may do, his election will be assured. The very name will be an earnest of the restoration of the Government from the low depths of disgrace in which it is now floundering, will give it the prestige and make it manifest that statesmanship, integrity and honor, are indispensable requisites for the Presidency. Most of the leaders of the Administration party are to-day morally if not judicially convicted of crimes and misdemeanors; and the Democracy, since their supremacy in Congress, have failed to evince ability to govern. Let THE TRIBUNE, the leading journal of the world, place Charles Francis Adams in nomination, and Horace Greeley will be vindicated, the Government will be restored to its once honored position, and the Centennial year will be scarcely less memorable in the annals of history than 1776.

Warren, Penn., March 6, 1876. JOHN SILL.

TRIBUNE READERS IN PHILADELPHIA.

To the Editor of The Tribune.

SIR: Permit me to call your attention to the very great need of a greater supply of THE TRIBUNE in connection with the Exhibition. We have to be very prompt in the morning, or we do not get it at all. For instance, this morning when the news of Secretary Belknap's disgrace was known, there was a great demand for THE TRIBUNE, to hear its version. Here I may say that THE TRIBUNE is the acknowledged exponent of public opinion, and, before any great event is generally credited, THE TRIBUNE's version and views of it are consulted. I may say the supply of your paper in this city is entirely inadequate to the demand. Last Friday I tried to get a copy at the West Philadelphia depot: "All gone." I next tried down town at the Post-Office stand: "None left." I tried two or three other places—one of them your regular agency—with the same result, although any or all of the other New-York papers could be obtained. When I arrived at the office this morning, everybody wanted my TRIBUNE, to read about the Belknap affair. Now, while it is quite true they can secure it by ordering from the office or from the stands previously, it is not always convenient to reach these stands, and many that are here are not permanently housed. What is wanted is a more general supply of THE TRIBUNE. By giving this your attention, you will confer a favor on an old reader. HYD.

U. S. Centennial Commission, Philadelphia, Mar. 3, 1876.

POLITICAL HACKS NOT WANTED.

To the Editor of The Tribune.

SIR: I think I speak the opinion of many life-long Republicans here when I say that the Belknap infamy has killed off every Presidential candidate who is not clearly and unmistakably identified with reform. Political hacks like Conkling, Morton, Washburne, and even Blaine, we will have nothing to do with. If the Convention will give us a man in whom we can put thorough confidence, we will vote for him. If not we will stay at home on election day, or, if indeed the Democrats will give us an unexceptional candidate we will vote for him. Regretfully, but we will do it. The politicians are yet far from understanding the depth of the feeling that has been stirred up. The Americans as a race have always been thin-skinned, sensitive, and tenacious of national honor. They have been deeply and terribly wounded, and into these wounds there has been poured not oil but vitriol, by such incidents as the President interfering to save Babcock, the subscription proposed for him, the acceptance "with regret" of Belknap's resignation, &c., &c. These incidents show the dense ignorance which exists in some quarters as to the national feeling. With the November election we want a new beginning, and as for the political hacks, we will not have them. L.

Philadelphia, March 6, 1876.

AN HONEST PLATFORM.

To the Editor of The Tribune.

SIR: Will not Mr. Wells's platform do for the "Great Centennial Party," which it would seem to be time to organize? It is this: "Honest money, taxation for revenue only, and no interference by Government with anything that is capable of adjustment otherwise." O. P. K.

Savannah, March 5, 1876.

THE REVIVAL'S PROGRESS.

MR. MOODY'S SERMON ON HEAVEN.

ARGUMENT AGAINST DISBELIEF—NEARNESS OF HEAVEN TO THOSE WHO BELIEVE—WHO DWELL THERE—DUTIES OF FATHERS AND MOTHERS TO LEAD THEIR CHILDREN THERE.

With all the work that Mr. Moody daily has to do, it seems as if he could never say all that he has to say, or pour out all the Christian feeling his heart contains. He is a most inexhaustible speaker, and those who hear him day after day care the most to go again and again. The Rev. G. D. Mathews and the Rev. Dr. Rodgers assisted him yesterday afternoon.

He preached on the subject of Heaven, a subject which he will continue to-morrow. It was a clear and vivid description—such a picture as could be drawn only by a man who, like Mr. Moody, believes thoroughly what he finds in the New Testament. He began by saying that in these days there were many people who think there is no heaven except on earth, and no God except Nature. But the heaven on which he would have all hopes fixed was the one above the skies, the one in which were God the Father, and Christ the Son, the angels and the friends who have gone before; and with his Bible in his hand, he read the texts on which this vision and this hope were founded. He spoke of the children—the way to teach them the simple story and to lead them to God; and all his hearers were apparently more deeply touched than they have ever seemed to be before. Mr. Sankey and Mr. Thatcher sang softly together "Waiting and Watching," before the meeting closed.

The sermon was as follows:

We have for our subject this afternoon, Heaven. It is not as some talk about heaven—as just the air. I find a good many people now that think there is no heaven only just here in this world; that this is all the heaven we will ever see. I talked with a man the other day who said he thought there is nothing to justify us in believing there is any other heaven than that which we are in now. Well, if this is heaven it is a very strange kind of heaven—this world of sickness and sorrow and sin. If he thinks this is really all the heaven we are going to see, he has a queer idea of it. There are three heavens spoken of in the Bible, and the Hebrews acknowledge in their writings three heavens. The first is the aerial—the air, the wind, the air that the birds fly in—that is one heaven; then there is the heaven of the firmament, where the stars are; and then there is the heaven of heavens, where God's throne is and the mansions of the Lord are, the mansions of light and peace, the home of the blessed, the home of the Redeemer, where the angels dwell. That is the heaven that we believe in and the heaven that we want to talk about to-day. We believe it is just as much a place and just as much a city as New-York is, and a good deal more, because New-York will pass away, and that city will bide forever. It has foundations whose builder and maker is God. I do not think it is wrong for us to speculate and think about and talk about heaven. I was going to meeting once some time ago, when I was asked by a friend on the way, "What will be the subject of your speech?" I said, "My subject will be Heaven." He scowled, and I asked, "Why do you look so?" He said, "I was in hopes you would give us something practical to-night. We cannot know anything about Heaven. It is all speculation." Now, all Scripture is given to us by the inspiration of God. Some is given for warnings, some for encouragement. If God did not want us to think about Heaven and talk about it down here, there would not be so much said about Heaven in Scripture. There would not be so many promises about it. If we thought more about those mansions that God is preparing for us, we would be thinking more of things above and less of things of this earth.

I like to locate heaven and find out all about it I can. I expect to live there through eternity. If I was going to dwell in any place in this country, if I were going to make it my home, I would want to inquire all about the place, about its climate, about what kind of neighbors I was going to have, about the schools for my children—about everything, in fact, that I could learn concerning it. If any of you who are here were going to emigrate, going off to some other country, and I was going to take that for my subject to-day, why, would not all your ears be open to hear what you could learn about it? Would you then be looking around to see who was sitting next you, and who among your acquaintances were here, and what people were thinking about you? You would be all interested in hearing of this country that I was talking about. You could not think anything about the latest fashion or about some woman's bonnet. If it is true that we are going to spend eternity in another world, and that God is inviting us to spend it with Him, shall we not look and listen and find out where He is and who is there and how we are to get there? Soon after I was converted an infidel got hold of me one day, and he asked me why I looked up when I prayed. He said that heaven was no more above us than below us, that heaven was everywhere. Well, I was greatly bewildered, and the next time I prayed it did seem as though I was praying into the air. His words had sowed the seed. Since then I have not only become better acquainted with the Bible, but I have come to see that heaven is above us. It is upward. If you will turn to the 17th chapter of Genesis, you will see that it says that God went up from Abraham. In the 3d chapter of John, in the wonderful conversation that Christ had with Nicodemus, He told them that He came down from heaven; and, as we read in the 1st chapter of Acts, "They saw Him go up into heaven,"—not down—"and the clouds received Him out of their sight." If you will turn to the 8th chapter of 1st Kings, 30th verse, I will show you that God has a dwelling place. A great many people have gone upon their reason until they have reasoned away God. They say God is not a person that we can ever see. He is God of Nature. "And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place; and hear Thou in heaven, Thy dwelling place; and when Thou hearest, forgive." Some people are trying to find out and wondering how far heaven is away. There is one thing we know about that; it is that it is not so far away but that God can hear us when we pray. There is not a sigh goes up to Him but that He hears it. He hears His children when they cry. God has a throne and a dwelling place in heaven. In the 7th chapter of 2d Chronicles, 14th verse, it says: "If My people which are called by My name shall humble themselves and pray and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and will heal their land."

GOD'S DWELLING PLACE.

There are a good many promises given us to encourage us to pray and to teach us that God hears us when we do pray, that He is not so far away but that He hears us. When Christ was on earth, they came to Him and said, "Teach us how to pray to our heavenly Father. He taught them a prayer. It began "Our Father which art"—not on earth—no, but "Our Father which art in heaven." Now, when we go to heaven we will be with our Father Himself. If you will turn to the 7th chapter of Acts, 15th verse, it says "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God"—which shows that heaven is not so far away but that God can allow us to look into it, if He will. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit." Thus we have it clearly established from Scripture teachings, that not only is heaven the dwelling place of God the Father but of Jesus Christ the Son. A great many think that there is but one person. There is but one God, but there are three persons, God the Father, God the Son, and God the Holy Ghost. When I get to heaven I expect to see them all there. There is Christ standing on the right hand of God. Stephen saw Him. We have got Christ there; heaven would not be all that we love unless Christ was there. I would be unhappy when I got to heaven if I could not find Him there who redeemed me, who died for me, who bought me with His own blood. Some one asked a Christian man once what he expected to do when he got to heaven. He said he expected to spend the first thousand years in looking at Jesus Christ, and after that he would look for Peter, and then for James, and for John, and all the time he could conceive of would be joyfully filled with looking upon these great persons. But O-h-h seems to me that one look at Jesus Christ will more than reward us for all that we have ever done for Him down here; for all the sacrifices we can possibly make for Him, just to see Him; and not only that, but we shall become like Him when we once have seen Him, because we shall be like the Master Himself. Jesus, the Savior of the world, will be there. We shall see Him face to face.

It won't be the pearly gates; it won't be the jasper walls and the streets paved with transparent gold that shall make it heaven for us. These would not satisfy us. If these were all, we would not want to stay there forever. I heard the other day of a child whose mother was very sick; and while she lay very low, one of the neighbors took the child away to stay with her until the mother should be well again. But instead of getting better, the mother died, and they thought they would not take the child home until the funeral was all over and would never tell her about her mother being dead. So a while afterward they brought the little girl home. First she went into the sitting-room to find her mother; then she went into the parlor to find her mother there; and she went from one end of the house to the other, and could not find her. At last she said, "Where is my mamma?" And when they told her her mamma was gone, the little thing wanted to go back to the neighbor's house again. Home had lost its attractions to her since her mother was not there any longer. No, it is not the jasper walls and the pearly gates that are going to make heaven attractive. It is the being with God. We shall be in the presence of the Redeemer. We shall be forever with the Lord.

We have now seen that God the Father and God the Son are dwelling in heaven. Will you turn to the 18th chapter of Matthew, 10th verse: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." So we shall have the company of angels when we go there. We find that when Gabriel came down and told Zachariah that he should have a son, Zachariah doubted his word, and Gabriel replied, "I am Gabriel that stands in the presence of God." It says in Luke, 2d chapter and 13th verse, that after one angel had proclaimed that Jesus was born in Bethlehem, there was a multitude of the heavenly host telling out the wonderful story. So, we have angels in heaven. We have God the Father and Christ the Son and angels dwelling there. The angels undoubtedly wander away from the throne of God to this worldly sphere, to watch over the soul's welfare of those they have left behind. It may be that some angels are hovering over the souls here to-night to see if some one will decide in favor of the Lord's side. And we have not only the presence of the angels already established, but we have friends. Those who have died in the Lord are there. Do you believe that Stephen is not there, after his martyrdom? Do you believe God did not answer that prayer of his, "Lord, receive my spirit?" Undoubtedly, the moment that spirit left that body it winged its way to the world of light. Do you think those who have died in Christ are not there with the Master to-day? What does Paul mean when he says, "Absent from the body, present with the spirit?" All the redeemed ones are in heaven. We talk about "the best of earth." They are not down here. They are all in heaven. The best that ever trod this earth are up there around the throne, singing their songs of praise, the sweetest songs you ever heard. Turn to John, 12th chapter and 26th verse: "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me him will my Father honor." I want to call your attention to this: "Where I am there shall also my servants be." They shall be with Him. We have it clearly established. Will you turn to the 7th chapter of Revelations, 9th and 10th verses: "After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb."

ROOM IN HEAVEN FOR ALL.

There are redeemed saints around the throne. You may say, "Well, what good does that do me? That will not help me. What I want to know is, have I an interest in that land?" Well, I cannot speak for the rest of you, but I can say that it is the privilege of every one in this audience to know that their names may be written in heaven if they care to have them there. When the 70 went out to preach, in every town they went to there was a great revival; people are prejudiced against revivals these days, but they are as old as the world. When these men went out two by two and proclaimed the Gospel their cry was "Repent, for the Kingdom of Heaven is at hand," and the seventy returned elated with their wonderful success. They thought all they had to do was to speak and the whole world would be moved; but they were told, "Rejoice not at your success in these cities; rejoice that your names are written in heaven." It is a grand thing for a man or woman to know that his or her name is written in heaven. Young lady, do you know to-day that your name is there? Young man, do you know that your name is written in heaven? Do you think that Christ would have told these men to rejoice if He had not known that their names were written there? Some persons say that you cannot be sure; but that is one of the greatest delusions of the devil. If we cannot be certain of being saved, then we cannot preach salvation. There is not one passage of Scripture that gives us reason to doubt our own salvation. "I know that my Redeemer liveth;" in Him I believe. I know that I have passed in this world from death to life; I know, I know, I know—that is the way the Scripture speaks in regard to our salvation, and so if you do not know to-day that your name is written in heaven; if no spirit bears witness with your spirit that your name is written in heaven, oh do not sleep to-night until you do know it! It is the privilege of every man and woman in this house to know it if he will.

Would you just turn for a few passages in the Scriptures? Turn back to the prophecy of Daniel a moment, the 12th chapter and 1st verse: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Every one that shall be found written—not in the church book; a good many have got their names written on some church record that have not got them written in the book of life—but every one whose name is found written in the Book of Life shall be delivered. Then would you turn a moment to Paul's epistle to the Philippians, 4th chapter, 3d verse: "And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow-laborers whose names are in the Book of Life." Why, it is not only they themselves who know it, but Paul seemed to know their names were there. He sent them greeting "whose names are in the Book of Life." My dear friend, is your name there? It seems to me it is a very sweet thought to think we can have our names there and know it; that we can send our name on ahead of us, and know it is written in the Book of Life.

I had a friend coming back from Europe some time ago and she came down with some other Americans from London to Liverpool. On the train down they were talking about the hotel they would stop at. They had got to stay there a day or two before the boat sailed, and so they all concluded to go to the North Western Hotel, but when they reached Liverpool they found that the hotel was completely filled and had been full for days. Every room was taken, and the party started to go out, but this lady did not go with them, and they asked her, "Why, are you not coming?" "No," said she, "I am going to stay here." "But how? The hotel is full." "Oh," said she, "I have got a room." "How did you get it?" "I telegraphed on a few days ago for one." Yes, she had alone taken pains to telegraph her name on ahead and had thus secured her room. That is just what God wants you to do. Send your name on ahead. Have your mansion ready for you when you come to die. Don't go on neglecting this great question. Don't neglect your soul's salvation. Don't neglect your home beyond the grave. You can have your name written in the Book of Life to-day, and have the crown and robe all ready for you when your spirit leaves your body. You can secure an interest in the Kingdom of God this very day if you will only seek it. But there is another passage I want to call your attention to in regard to this very point of having your names put in the Book of Life. Now turn to Revelations, 13th chapter, 8th verse: "And all that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Ah! there is a good deal in Scripture about our names being written in the Book of Life. Turn again to Revelations, xx., 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works." Then in the last chapter but one and the last verse: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life." Not a soul shall enter in through the pearly gates of that city whose names are not written in the Book of Life. It is a very important thing that we have our names written there, and then I think the next important thing after our names are written in the Book of Life is to have our children's there. We ought to be careful and see that the names of the children whom God has given us are written there.

CHILDREN'S PLACE IN HEAVEN.

I want to speak here for a few minutes about our children, for the promises are not only to us but to our children. I pity those fathers and mothers who don't believe in the conversion of their little children. I pity the fathers and mothers who are not laboring to bring their children to Christ and have their names written in the Book of Life. I heard of a mother dying a few years ago of consumption, and when the hour came for her departure she asked that the children be brought in, and the oldest child was brought to her bedside. The mother put her dying hand on his head, smoothed his hair, and gave him her dying blessing; and the next child was brought in, and the next, and the next, and to each she gave a message of love and hope; and at last the little infant was brought in, and she hugged it to her bosom and kissed it and hugged it again and again until, as they went to take the little child from her mother, as they saw it was exciting her and hastening her death, she looked up into her husband's face and said, "I charge you to bring all these children home with you."

And so God charges us parents to bring our children home with us. He don't want one left out, but wants every one written in the Book of Life. And they can be written there to-day if we only seek, and if that is the uppermost in the minds of God's people to have them there, they will be brought in. What a blessed revival we will have if the fathers and mothers will only wake up and see that they are brought in! If we want to shine forever in the Kingdom of God then we must bring them in. But the trouble is, we want to shine down here in this fleeting world. They ambition the fathers and the mothers are that their children shall just shine here for a little while, and the best and that interest of their soul is overlooked and forgotten. I heard of a man that was dying some time ago, a man of great wealth, and when the doctor told him he could not live, the lawyer was sent for to come and make out his will, and the dying man's little girl, only about four years old, did not understand what death meant, and when the mother told her that her papa was going away the little child went to the bedside and looked into her father's eyes and asked, "Papa, have you got a home in that land that you are going to?" And the question sank down deep into his soul. He had spent all of his time and all his energy in the accumulation of great wealth. He had a grand home and had now got to leave it; and how that question came home to him.

Dear friends, let me ask you the question to-day, Have you got a home beyond the grave? Can you say your name is written in the Lamb's Book of Life? Can you rejoice as only Christ's disciples rejoice, because your name is there? If you cannot, then don't let the sun go down until the great question of eternity is settled. Let the news flash over the wires of heaven up to the throne of God, that you want your name there: "Oh, let my name be written in the Book of Life!" And then, when your name is called and there is a voice heard, "Come up hither!" you will go with joy and gladness to meet your Lord and Savior. You remember how it was with that dying soldier—you have undoubtedly seen it, it has been in print so often—who, lying on his cot, was heard to say, "Here! here! here!" and they went to him and asked him what he wanted. "Oh," said he, "they are calling the roll of heaven, and I am answering to my name," and in a few minutes he faintly whispered it again, and was gone. That great roll is being called, and it will be a very important thing, more important than anything else when the hour comes, that our names be written in the Book of Life, for God says except it is written in the Book of Life we shall not enter that city. The gates will be closed against us; no one will enter the kingdom of God except those whose names are written in the Book of Life. So, my friends, let us be wise. Let us see that our names are there, and then let us go to work and see if we cannot bring our children to Christ. I know a mother in this audience to-day who has got a family of children, and a few days ago she got stirred up and thought she would go to her children and talk to them personally about Christ. She commenced only ten days ago, and what is the result? A son and two daughters—all that she has got—have been brought to Christ, and perhaps there is not a happier woman in New-York to-day, because she has got the names of her family all written in the Book of Life. She knows that they are to be an unbroken circle in eternal life. Fathers and mothers, let us be wise unto eternity, and bring our children into the kingdom with us. But, you may say, what has this to do with heaven? You cannot talk about heaven, but the children must be spoken of, "for of such is the kingdom of heaven." They have been going up there for these 6,000 years. Their little spirits are up yonder with the Shepherd, and He will take better care of them than we can. It seems as if it ought to make heaven very dear to us.

FATHERS' AND MOTHERS' DUTIES.

I never talk about children and heaven but what the story of two fathers comes right home to me. One lived out in the Western country on the banks of the Mississippi River. The world calls him rich, but how poor he is or how poor he was. Thank God! he is rich now. One day his oldest son was brought home to him unconscious; a terrible accident had happened, and the family physician was hurriedly called in. As he came in the father said: "Doctor, do you think my son will recover?" "No," said the doctor, "he is dying and cannot recover." "Well," says the father, "only bring him to, can't you, that we may tell him? I don't want him to die without knowing that he is dying." The doctor said he would try, but that the boy was fast dying. After a while the boy did become conscious for a moment and the father cried: "My boy, the doctor tells me you are dying and cannot live. I could not let you die without letting you know it." The young man looked up to his father and said: "Father, do you tell me I am going to die right away?" "Yes, my boy," said the agonized father, "you will be gone in a little while." "Oh, father, won't you pray for my lost soul?" Said the speechless father, "I cannot pray, my son." The boy grew unconscious, and after a little while was gone; and the father said when he buried that boy that if he could have called him back by prayer he would have given all he was worth. He had been with that boy all those years, and had never prayed once for him. Am I talking to a prayerless father and mother to-day? Gather your children around you, and show them the way to the Kingdom of God. Train them to go where Christ reigns in triumph, that they may be with you.

The other father was a contrast. I don't know but he may be in this audience this afternoon. His son had been dangerously ill, and when he came home one day he found his wife greatly troubled. She told him there had been a great change since morning, and she thought their boy was dying. "I will go," said she, "that you would go in and tell him of his condition, for I cannot bear to, and he ought to know it if he is dying." The father went in, went up to his son's bedside, placed his hand on the boy's pale forehead, and saw the cold, damp sweat of night was gathering, and he saw in a little while the boy would be gone, and he said, "My son, do you know you are dying?" and the young man said, "No. Am I dying?" "Yes, my son." "Will I die to-day?" "Yes, my boy; you cannot live until night." And the boy looked surprised and yet seemed to be glad, and said, "Well, father, I will be with Jesus to-night, won't I?" "Yes, my boy, you will stand to-night with the Savior," and the father turned away to conceal his tears, and the boy saw the tears, and said, "Father, don't you weep for me; when I go to heaven I will go right straight to Jesus and tell Him that ever since I can remember you have tried to lead me to Him."

God has given me two little children, and if I know my heart to-day I would rather have such testimony as this go home to my Father through my children than to have the world rolled at my feet. I would rather have them come to my grave and drop a tear over it, and say, "When my father lived he was more anxious for my eternal salvation than he was for my temporal good," than I would to have all the power this world can bestow. A few weeks ago, when my boy was sick, and I didn't know but that it would result fatally, I took my place by the side of his bed, and placed my hand on his forehead, and said: "Willie, suppose you should be really sick"—I didn't want to have him think he was likely to die—"and you should be taken away, do you think you would be afraid of death?" and a tear trickled down his cheek as he said "No, papa; last summer I was awful afraid of death but Jesus has taken it all away now. If I die I should go to Him and He would give me everything I wanted." Ah! how sweet it was to think the little fellow was not afraid of death. It seems to me we ought to teach our children so that they will hail with joy the time that they can go to meet Jesus, their blessed Savior. Oh, may the Spirit of the Lord God come upon this assembly to-day, and may we know that our names are written in the Kingdom of Heaven, and then see that the children whom God has given us are written in the Book of Life.

THE NOON MEETING.

There was an unusually large attendance at the prayer-meeting yesterday noon. There is no better indication of the great interest taken in this revival than the fact that such numbers continue to go at this inconvenient hour. One wonders that there are so many who think it possible to leave their worldly interests for an hour at midday, or so many women who do not feel that their small duties at home are too imperative. Many of them come in on the early trains from the country, carrying their satchels, and they are the ones, perhaps, who evince by their faces and eager manner the most vital interest in these meetings.

Mr. Moody, who speaks as readily and impressively at the prayer-meetings as he does to the crowds who assemble in the afternoon and evening, made to-day an address on Th