AT THE TABERNACLE.

THE INGATHERING SEASON THE OC-CASION OF AN IMPORTANT LESSON.

Dr. Talmage Thinks the Ancients Were Acquainted with Our American Corn-The Harvest of the Year but a Foreshadowing of the Harvest of Earth.

BROOKLYN, Nov. 27.-Rev. Dr. Talmage today chose for his subject of discourse one eminently suited to the time following: the ingathering of the harvests and to the thanksgiving season. The decorations of the Thanksgiving day still remained on the platform and the galieries, and long rows of yellow and white corn on the front and back of the platform were in accord with the sermon. The text selected was and back of the platform were in accord with the sermon. The text selected was Jab v. 20, "As a shock of corp cometh in in his season."

This is the time of the year for husking corn. If you have recently been in the New York, or New England, or in any of the country districts you know that the corn is all cut. The sharp knife struck through the stalks and left them all along the fields until a name came, with a bundle of straw and twisted a few of these wisps of strawinto a ban , and then, gathering up as much of the corn as he combi compass with his arms, he borned it with this wisp of straw, and then steed it in the held in what is called a shork. There are now as least two billion bushels of come cither standing in the shock or having been at day on one force and then another day on another favo, and they put on their rough busking aprox, and they take the busking peg, which is a piece of itom with a leater era loop for each to the hand, and with it implienth the early found the hister and toes it into the gonden near. Then the wagons come along and take it to the cornerity.

About com as an Important cerest or corn as a metablior the Bible is constantly famine coming to larg coca of Jusepa, and the foxes on the running into the "standing corn," and about the exentreading out the corn, and about the seven thin cars of seven good cars, and the "parched corn" handed to be middle Ruth by the harvest ers of Bethlenem, and Ablgall's live measures of "parched corn," with which she hoper to appears the enemies of her drank-en hashen t and leaver a rescription of the manuful of corn in the earth," and "the tull corn in the car," and Carlet's Sabbath morning wallettraugh corn fields, and the disciples "pitching cars of corn," and so I am not surpressed to find ourn bucking time referred to in to y to di, "As is shock or corn remach in its his secsors."

How evidly to all those of us who were born in the country comes the remem. God, I am somuch nearer the hour of life brance of husking time. We waited for it eration. as for a gala day of the year. It was called a frolic. The trees having for the most part shed their foliage, the farmers waded through the faller leaves and came through the keen morning air to the give-ful company. The frosts, which had silvered everything during the night, began to melt of the top of the corn shocks. While the farmer-wave waiting for olders Joke and reporter and russic saluation abounded. All ready now!

and hurl it prostrate, while the moles and mice which have a regul themselves there for warmah attempt escape. The withe of straw is unwound from the corn sheek, and the stalks beavy with the wealth of grain are relied into two bundles, between which the husker situatown. The husbing of the ear, and there is a crack as the read of the corn is successful from the husk. is so bitthe that some bruzh, and some thant, and some shout, and some sing, and some banter, and some tease a neighbor for a remaining eventide in a carrie, that holds but two, competition as to which shall rifle the most porn shocks before sundown

After awhile the dinner born sounds worth huskin ... from the farminouse, and the table is surrounded by a group of jolly and hanging men. From all the pantries and the col-lars and the perches of fewl on the place the richest drintles come, and there is carnival and neigh berhood reunion and a scene which fills our memory, part with smiles, but more with tears, as we rememowners, and other hands gather in the field, and many of those who mingled in that merry hushing seems have themselves been resped "like as a shock of corn cometh in in his season. THERE IS NO DEATH TO THE CHRISTIAN.

There is a difference of opinion as to whether the orientals knew anything about the corn as it stands in our fields but recent disceveries have found out that the Hebrew knew all about Indian maize for there have been grains of corn picked up out of ancient crypts and exhumed from hiding places where they were put down many centuries ago, and they have been planted in our time and have come up just such Indian malze as we raise in New York and Ohio; so I am right when I say that my text new refer to a shock of corn just as you and I bound it; just as you and I threw it; just as you and I husked it. There may come some practical and useful and comforting lessons to all our souls while we think of coming in at last "like a shock of corn cometh in in his

It is high time that the King of Terrors were thrown out of the Christian vocats nlary. A vast multitude of people talk of death as though it were the disaster of disasters, instead of being to a good man the blessing of blessings. It is moving out of a cold vestibule into a warm temple. It is migrating into groves of redoinnee and perpetual fruitage. It is a change from bleak March to reseate June. It is a thange of manacles for garlands. It is the transmuting of the iron handcuffs of earthly incarceration into the diamonded wristlets of a bridal party, or, to use the suggestion of my text, it is only husking time. It is the tearing off of the rough sheath of the body that the bright and the beautiful soul may go free. Coming in "like a shock of corn cometh in in his se son." Christ broke up a funeral proces-sion at the gate of Nain by making a resurrection day for a young man and his mother, and I would that I could break up your sadnesses and halt the long funeral procession of the world's grief by some cheering and cheerful view of the

last transition.

We all know that busking time was a time of frost. Frost on the fence; frost on the stubble; frost on the ground; frost on the bare branches of the trees; frost in the air; frost on the bands of the buskers. You remember we used to hide between the corn stacks so as to keep off the wind, but still you remember how shivering was the body and how painful was the cheek, and how benumbed were the hands. But after awhile the sun was high up, and all the frosts went out of the air, and hilarities awakened the echoes, and joy from one corn shock went up, "Aha, aha!" and was nuswered by joy from another corn shock, So we all realize that the death of our friend is the nipping of many expectations, the freezing, the chilling, the frosting of many of our hopes. It is far from being a south wind.

It comes out of the frigid porth, and when they go away from us we stand bewe say, "Will we ever get over it?" Yes, we will get over it amid the shoutings of heavenly rennion, and we will look back to all these distressed of bereavement only as the temporary distresses of husking time. "Weening may endure for a night, but log for a moment " said the aposite as he chapped his hands; "light, and but moment " The chill of the frosts followed by the gladness that cometh in "like a Of course the husbing time made rough

work with the ear of corn. The husking

peg had to be thrust in, and the hard thumb of the business had to come down on the swatning of the ear, and then there was a null and there was a ruthless tone fore the corn was free, and if the huse could have spoken it would have said: wrench now Air, my friends, that is the way God has arranged that the ear and busk shall part, and that is the way be has arranged that the body and the soul shall separate. You can infeed to have your physical distresses when jor know that they are only forwarding the soul's liberation. Every rheumatic pain is only a plunge of the husking peg. Every neua plunge of the husking neg. Every neu-rainic twinge is only alwest by the linsker. There is gold in you that must come out Some way the shackle must be broken. Some way the ship must be hunched for beautify voyage. You must let the Heav-ruly Husbandman bask off the mortality from the immortality. There ought to be great consolation in this for all who have thronic ailments, since the Lord is uraduyou that which landers your soul's libera tion, doing generally for you what for many of us in pobert leadth perhaps be will do in one fell blow at the lest. At the close of every tilness, at the close of every paracysm, you ought to say " Thank God, that is not pass move; thank God, I will never have to suffer that again, thank

You will never suffer the same pain place, but never the same pain twice. The pain does its work and then it dies. Just so many plunges of the crowber to free the Guarry stone for the building, Just so statue, dust so many pangs to separate the soul from the body. You who have they stood blowing the? breath through their fingers or threshing they arms ground their body to keep up warmin or circulation. However, the children is sufficiently the control of the c circulation. Resting mirth greated the we pay the delt of nature. Thank God, therefore, we who have chronic districts. that you have so much less suffering at the last. Thank God that you will have The men take hold of the shock of corn so much less to feel in the way of patural, and hugh it agreement whole the moles and the hands of the Heavenly Husbandman when "the shock of your cometh in in his \$00an02

THE SOUTHWAY OF THE LIFE Perhaps now this may be an answer to a question which I asked one Subbath mornion, but did not answer, Way is it that peg is thrust in until P strikes the corn, so many really good people have scaling that the flagers rip off the sheathing that you suffer! You offen find a good man with enough pairs and acres and dis-tresses, you would think, to discipline a conferred to the superior of think you into the striked. Let a.r. is sectoric, the whole species were going about with that in the busking time there was a great than the busking th comparatively painless. How do you explane that? Well, I noticed in the husking time that the busking peg was thrust into the corp, and then there must be a short and some prophesy as to the number of pullie, are the swithing was taken off the bushels to the field, and others go into errand the full round, healthy, havariant corn was developed, while, on the other band, there was corn that hardly seemed

> We threw that into a place all by itself, one we called it nutbles. Some of it was mildewed, and some of it was mice nubbled, and some of it was great promise god no fulfillment. All coles and no core. Numbers! After the good corn had been driven up to the barn we came around with the corn basket, and we picked up these nubbins. They were worth saving, but not worth much. So all around us there are peorly who amount to compare tively nothing. They develop into no kind of usefulness. They are nibbled on one side by the world, and nibbled on the other shie by the devil, and mildewed all over. Great promise and no fulfillment. All cols. and no corn. Nubbins! They are worth saving. I suppose many of them will get to heaver, but they are not worthy to be mentioned in the same day with those who went through great tribulation into the

Who would not rather have the pains of this life, the misfortunes of this life-who would not rather be torn and wounded and Incerated and wrenched and husked and at last go in amid the very best grain of the granery—than to be pronounced not worth husking at all? Nubbins? In other words, I want to say to you people who have distress of body and distress in business and distress of all sorts, the Lord has not any gradge against you. It is not deregatory; it is complimentary, "Whom the Lord leveth he chasteneth," and it is proof positive that there is something valuable in you, or the Lord would not

REJOICE TOGETHER. You remember also that in the time of husking it was a neighborhood reunion. By the great fireplace in the winter, the fires roaring around the glorifled backlogs on an old fashioned hearth, of which the modern stoves and registers are only the degenerate descendants, the farmers used to gather and spend the evening, and there would be much sociality; but it was not anything like the joy of the husking time, for then all the farmers came, and they came in the very bast humor, and they came from beyond the meadow, and they came from beyond the brook, and they came from regions two and three miles

Good spirits reigned supreme, and there were great handsnakings, and there was cornival, and there was the recital of the teightest experience in all their lives, and there was a neighborhood reunion the memory of which makes all the nerves of

strings of a harp when the fingers of the player have swept the chords. The husk-ing time was the time of neighborhood reunion, and so heaven will be just that. There they come up! They slept in the old village churchyard. There they come up! They reclined amid the fountains and the sculpture and the parterres of a city cometery. There they come up! They went down when the ship foundered off Cape Hatteras. They come up from all sides—from potter's field and out of the solid masonry of Westminster abbey. They come *p! They come up!

All the hindrances to their better nature husked off. All their spiritual despondencies husked off. All their hindrances to usefulness husked off. The grain, the golden grain, the God fashioned grain, visible and conspicuous. Some of them on earth were such disagreeable Christians you could hardly stand it in their presence. Now in heaven they are so radiant you hardly know them. The fact is, all their imperfections have been husked off. They did not mean on earth to be disagreeable

you how sick you looked, and they told you now many hard things they had heard about you, and they told you how often they had to stend up for you in some butties until you wished almost that they bud been slain in some of the lattices. Good, pions, concentrated, well meaning disagreeables. Now in heaven all their offensiveness has been husked off. Each one meets as happy as he can be.

Heaven — one great neighborhood re-union. All kings and queens, all song-sters, all millionaires, all banqueters. God grave cut in all the hills. River of crystal rolling over bed of pearl, under arch of with fire. Shand at the nate of the graciary and see the gram come in out of the trosis into the sonshine, out of the darkness in o the light, out of the bearing, and the rip ping, and the twisting, and the wrenching and becoming, and the busicing time of earth into the wide open door of the king's grangey "like as a shock of corn cometh in in his segreon. THE SOCIETY OF BEAVEN

Ves, heaven is narrent sociable, with lay like the lower basising time. No ametaers feeling schig he declines to speak to some one that is not so large. Archangel willing to listen to smallest chernly. No bolting of sneador of caste of one heavenly mansion to keep out the citizen of a smolier mansion. Nordique in one corner whisp ing absert a clique in another corner. The of training note of the airs of a giant killer; oshna hakira noone half until he passes, Paul making no assumption over the most ordinary preacher of righteonsusses Natiman expeain of the Syrian host, no more homored than the captive maid who told my soul, what a country! The humblest man a long, the poorest woman a queen, theanest house a palace, the shortest timesticinity. And what is more strange or, it all is we may all get there,

"Not 1 says some one standing back under the galleries. Yes, you, "Not 1" says summone who has not been in church in fifteen years before. Yes, you, "Not not - some one who has been for lifty years filling up his life with all kinds of wickedness. Yes, you. There are monopolles on earth-monopolistic railronds and monopolistic telegraph companies and mobesincreduced. All who want to be saved may be saved, twithout money and withprice." Salvation by the Land Jehels for all the people. Of course use common sense in this matter. You connot expect to get to Charleston by taking the ship for Portional, and you cannot get to heaves, by going in an opposite direction. Believe in the Lord Jesus Christ and thou shall be saved. Through that one gate of pardon and peace all the race ALL WILL BE AT HOME TREES.

"But," says some one, "do you really ing health, and his exit from the world is. Thereat one com shock a farmer would be at work who owned two tonadred acres of ground. The mod whom he was talking with at the next corn shock owned but that covered by a mortgage

day, one man drove home a roan span so frisky, so full of life they got their feet over the traces. The other man walked home, Great difference in education, great difference in worldly means, but I noticed at the husking time they all seemed to enjoy each other's society. They did not ask any man how much property he owned or what his education and been. They adseemed to be happy together in those good times. And so it will be in heaven. Our Father will gather his children around him, and the neighbors will come in, and the past will be tehearsed. And some one will tell of victory, and we will all celebrate And some one will tell of great strug gle, and we will all praise the grace that fetched him out of it. And some one will say: "Here is my old father that I put

away with hearthreak. Just look at him! He is as young as any of us!" And some one will say: "Here is my darling child that I buried in Greenwood, and all the after years of my Rie were shadowed with desolation. Just look at her! She doesn't seem as if she had been sick a minute? Great sociality, Great neigh-borhood kindless. Go in and dine, What though John Milton sit down on one side and John Howard sit down on the other side? No embarrassment. What though Charlotte Elizabeth sit down on one aids and Hannah More sit down on the other side! No embarrassment. A monarch yourself, why be embarrassed among monarchs! A songster yourself, why be enbarrassed among glarified songsters? Go

All the shocks of corn coming in in their tenson. Oh, ves, in their season. Not one of you having died too soon, or having died too late, or having died at hapmazard. Planted at just the right time. Plowed at just the right time. Cut down at just the right time. Blasked at just the right Garnered at just the right time, Coming in in your season. Oh, I wish that the two billion bushels of corn now in the fields or on their way to the seaboard might be a type of the grand yield of honor and glory and immortality when all the

THE MEMORIES OF YOUTH. I do not know how you are constituted, but I am so constituted that there is not ing that so awakens reminiscences in me as the odors of a corn field when I cross it this time of year after the corn has bee it and it stands in shocks. And so I ha thought it might be practically useful to naturally to cross the corn field, and I have thought perhaps there might be som reminiscence roused in our soul that might be salutary and might be saving my body tremble with emotion as the In Sweden a prima donna, while her house

in the city was being repaired, took house in the country for temporary residence, and she brought out her great array of jewels to show a friend who wished to

One night after displaying these Jeweland leaving them on the table, and all he friends had gone, and the servants had gone-one summer night-she sat thinkin and looking into a mirror just in front a her chair, when she saw in that mirrorth face of a robber looking in at the window behind her and gazing at those jewels, S! was in great fright, but sat still, at hardly knowing why she did so she begat to sing an old nursery song, her fears ma) ing the pathos of the song more telling Suddenly she noticed, while looking at ti mirror, that the robber's face had gon from the window, and it did not come back A few days after the prima donna recived a letter from the robber, saying, heard that the jewels were to be out tha night, and I came to take them at what ever hazard, but when I heard you sin; that narsery song with which my mother so often sang me to sleep I could not stand it, and I fled, and I have resolved upon a

new and honest life." Oh, my friends, there are jewels in peril richer than those which lay upon that to-ble that night. They are the lewels of the immortal soil. Would God that some those memories waited in on odor or song might start us this moment with swift feet toward that blessed place where so the Father with his children all around—many of our loved ones have already pre-him. No "goodby" in all the eir. No ceded us "as a shock of corn cometh in in

The Color of the Blood.

Having recently examined a large number of specimens of human blood from power of God upon him. Jesus did the persons of different ages, ranging from work, Paul was the channel of blessing, the four to seventy six years, some being these in robust health, others being tuberculous. Riveth power to the faint and to them that I was struck with the great difference in the shade of color presented, some being of | Where is our faith? a very rich tint, others very pale. The richest color was in the blood of a girl the likeness of men." Such was the testirichest color was in the bond of a girl twenty-siz years of are, a graduate of Vas-sar college, who had the highest authropa metic measurement for respiratory capacity for the property of the blind heathen who knew nothing of the true God, but worshiped many fanciful gods which had no existence. God ty in a closs of about 500 gerls. Her health had come down to earth in the likeness of was excellent, and she consumed rather man, and it was His power which

The next highest tint was found in the not (I Tim. 13, 16). blood of a woman about seventy years old, with a somewhat unusual chest measure—etc. They gave to the servants of God ment, having also excellent respiratory these heathen names, as when Daniel and expanity and being in time health. This his companions in Dabylon were also given woman, on the contrary, does not eat flesh heathen names. We must not be offended at all. I expected in her case to find a more than ordinary number of white blood to us, for they called Jesus Beelzebub, corpuseles, but there were far less than ghitton, wise bibber. Neither may we

at the seasible I examined her blood again about that person; that meckness or parable found the tint somewhat deeper than there or wisdom or power is of God." before. -M. L. Holbrook in Science,

Zola's Defense.

M. Zoin attacks his crities for being angry which identifies for stating the whole truth about the war. To do so was, he declarss a duty. I cannot was hearly ruined because she believed in the French trooper as the completion of the world, singing as he run across fallent black country non-that war teach has believe country non-that war was "a time for september to the teach his believe country non-that war was "a time for september to the teach his believe country non-that war was "a time for september to the country of the world."

When only to God, or are weapt to covet this very thing and love to have it given only to God, and see some great people that the ourselves are some great people out that out the people out that ourselves are some great people out that was "a thing too serious, too terrible for us to lie about." "I concealed nothing, I living God, which made heaven and earth is sound advice. - Landon Spectator.

A Place of Refuge.

Tom Anjerry has heretofore been one of the most trilling students at college, but of late he has attended the lectures reguchange for the better, and took occasion who is acquainted with the young man: I'm very glad to see that young man Tom Anjerry attending the lectures recu-

larly. He seems to have turned over a "Turned over a new feat be blowed."

exclaimed Judge Cowing, "don't you know why he attends the lectures regularly!" To improve his mind, I suppose,

lecture room because that is the only place the bill collectors don't hunt for him. goes there to throw them off the scent."



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ESSON X, FOURTH QUARTER, IN-TERNATIONAL SERIES, DEC. 4.

fext of the Lesson, Acts xiv, 8-22-Memory Verses, 8-10-Golden Text, Math. xii, 21-Commentary by the Rev. D.

8. "And there sat a certain man at Lys tra, impotent in his feet, who never had walked." In chapter iii, 2, see a similar ase, and compare John v. 3-9. This man's hysical condition is a picture of the spirit hal condition of every one who has not been born from above. There is not, as some assert without Scriptural authority a spark of good even in the worst of men, which only needs enlarging and cultivating, but all are by nature children of wrath, and in us-that is in our flesh-there dwelleth no good thing (Eph. ii, 3: Rom. vii, 18). 9. "The same heard Paul speak." And

it is evident from this verse that as he heard he received, for faith cometh by hearing, and hearing by the Word of God (Rom, x, 17). The entrance of God's Word givesh light (Ps. exix, 180). We may imagine Paul telling how Jesus when on earth had healed instantly, with a word or a touch, the lame, the blind, the deaf, the dumb, and how He had even raised the dead; and that the ime signs and wonders had been wrong at in His name by His servants since He had ascended, proving Him to be still the very same Jesus, 10. "Stand upright on thy feet." Thus spake Paul to the Impotent man, as look

ing upon him he perceived that he had faith to be healed, and immediately he leaped and walked. For the first time in his life he stood on his feet and walked; it was an entirely new experience by the

made this man whole, but they knew Him

12. "And they called Barnabas Jupiter," usual, it being difficult to find them, they feel flattered if high sounding titles are were so fee.

14. Then the priest of Jupiter would servant wirl of twenty five years and in a tuberentous boy of four. There was not were about to worship Paul and Barnahas. much perceptible difference in their cases. believing them to be more than men. It The girl had naturally good respiratory suggests the question as to whether in the power, but she had lessened it by tight lives of most Christians there is anything clothing and an almost constant indoor life for a long time. After spending a nountly indured; there is something supernatural

14. "Barnabas and Paul rent their clothes." Are we as horrified if we hear given to us the praise which ought to be M. Zola attacks his critics for being an given only to God, or are we apt to covet

sought to slow how a nation like our own, and the sea and all things that are thereifter so many victories, could be somione in. With great carnestness did the ably beaten, and I wished also to show out a postlex seek to turn the people's thoughts of what depensive have raised ourselves in from themselves to God, as when the angel twenty years and in what a boost bath a said to John, "See thou do it not, worship strong people can be regenerated. My God?" (Rev. xxii, 9). The tendency today is profound conviction is that if the falsely to think more of man than of God, and the particular lie begins again * * * we great trouble is that many men do not feel troubled about it but love to have it so, forgetting I Cor. i. 28-31. 16. "Who in times past suffered all na-

tions to walk in their own ways." ing him in every possible way-in Eden and out of Eden, without law and under hav, under grace and under the Holy Spirit—and he shall have one trial more oder the personal reign of the Lord Jesus, In due time it shall be fully proven that man apart from God is only failure.

17. "Nevertheless He left not Himself without witness." In Rom. i, 20, 21, it is made plain that in all ages all are with excuse, for God may be known by His works, and even in the darkest corners of earth there is a light which if lived in will be recognized by God in some way. Com-

18. "And with these sayings scarce re strained they the people," Sight is a great thing to the natural man, and what one sees is apt to fully persuade. The spiritual man makes more of that which he cannot see. These people have seen the impotent man healed through Paul and Burnabas. and it was hard to convince them that the work was done by one unseen and not by these two men. See 11 Cor. iv, 18; v, 7; Heb. xi, 27, and say which is most real to you. the seen or the upseen.

19. "Having stoned Paul, drewhim out of the city supposing he had been dead." How fickle is man! Those who would have wor shiped Paul are persuaded to stone him. How busy and persevering is the devil and what willing servants he has among men! These unbelieving Jews came quickly and earnestly from Antioch and leculum to earnestly to bring life to the dying. Auswer Isa. vi. 6, as he did.

"He rose up and came into the city," While the disciples, helpless to protect Itim, steed around His apparently dead body, God gave Him back to them to their great surprise and joy, for His work was not yet accomplished. It may be that while they were bruising and so iil treating His poor body He was enjoying that of which He tells in H Cor. xii, 1-4, and having seen the glory was strengthened for future

21. The day after the stoning he and Barnabas set forth to Derbe, where they preached the Gospel and made many dis ciples, and then instead of proceeding home to Tarsus they turn about, retrace their steps and visit again the very places where they have been so persecuted. What self denial and courage, and love for souls, and devotion to Jesus! Lord give us more of

such a spirit.

22. Here are great words for us. By His Word and Spirit we must be established and continue (Luke viii, 16; John viii, 31; 11 Chron, xx, 20, 1, c.) and learn to endure pa-tiently for His sake (Jas 1, 12; Rev. ii, 10; John xvi, 38). Seeing only Jesus, and oveting only His approval (Math. xvii, 8; Il Tim. li, lo, we, too, shall be able to declare what God has done with us (verse E), for "It is God who worketh" (Phil. ii,



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Others at \$1.00, \$1.25 Br. 50, \$1.75, \$2.00, \$2.50, \$2.00,

\$8.50, \$15.00, all good values.

Splendid value in this de partment in medium and fine garments which you should see before purchasing elsewhere. We control some lines. of the largest manufacturers in the country and are showing some very nice garments at a very low price.

We have just received a fine line of Ladies' Black Wool Mit ens in several styles, Ask to see those at 25 and 35 cents per pair.

Hosiery.

The Gents' Elmwood Hose is acknowledged to be the best all wool hose for the price in the market. It comes in a variety of shades and black. 50 Cts. per pair.

Ladies' Black Wool Hose. good heavy quality,

25 Cts. per pair.

A good stock of Underwear Tutt's Tiny Pills act as kindly on the hild, the delicate female or infirm of for ladies, gents and children and age as upon the rigorous man.