A BOWER OF BRANCHES

SHEELT OF SERMON PREACHED JULY 14 BY DR. FALMAGE

the Phoponi Branklyn Bielas Adapte the Words of the tible Relating to the Front of the Paternation to the Present

The Hautens, July 14. The subject of the Hov. Dr. R. Do Witt Talmage's sermon today was: "The hower of Tree Branches." His test was Nohomian vill; 16; "The forth unto the mount and totch offve branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make poorts." Following is the sermon:
It scens as if Mount Oliver were unmoved.
The people have gene into the mountain, and have cut of tree tranches, and put them on their shoulders, and they come forth now into the streets of Jornsalem, and on the honsetops, and they twist those tree branches into arture of booths. Then the people come torth team their comfortable homes, and awall for seven days in these booths or are pore. Why do they do that! Well, it is a sevent freshit time. It is the feast of tabers nacies; and these people are going to color brate the desert travel of their fathers and their deliverance from their troubles, the experione of their fathers when, traveling in the desert they fived in booths, on their way to the land of Cansan. And so these booths to the land of Canaan. And so these booths also become highly suggestive—I will not say they are measurily typical, but highly suggestive—of our march toward heaven, and of the fact that we are only living temporarily here, as it were, in booths or arbors, on our way to the Canaan of oternal rest.

And what was said to the Jows literally may today be said figuratively to all this an-Hence, No forth into the mountain, and forch oftyo branches, and pine branches, and myetle branches, and pain branches, and branches of thick trees, to make booths. Yes, we are only here in a temperary residence. We are marching on. The merchant princes who used to live in Howling Green, New York, have passed away, and their red-dences are now the fields of cheap merchants. Where are the men who fifty years ago owned New York! Passed on.

There is no use in our driving our states too deep into the earth; we are on the march. The generations that have preceded us have gone so far on that we cannot even hear the sound of their footstops. They have gone over the hills, and we are to follow them, that blossed he fled we are not in this world left out of doors and unsheltered. There are geopel broths, or geopel urbors, in which our souls are to be comforted. Go forth unto the mountain, and fetch offen branches, and pine tranches, and myelle branches, and patm branches, and branches of thick trees, and build booths

THE ARBON OF THE COSPRE Well, now we are today to construct a gos-pet arbor or gospet booth; and how shall we construct it? Well, we must get all the tree branches and build. According to my text we must go up unto the mount and bring olive branches. What does that mean?

The olive tree grows in warm climates, and it reaches the height of twenty or twenty two feet, a straight stein, and then an offshoot from that stom. And then people come and they strip of these branches sometimes, and when in time of war the general of one army taters one of these offve branches and goes out to the content of another army, what does that mount Why, it means insudate the war chargers. It means hang up the war knapsacks. It is but a boantiful way of say-

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Now if we are today going to succeed in building this gospel arbor, we must go into brunches, and whatever else we must and we must have at least two offer branches, peace with God and peace with man. When I say peace with God, Edo not mon to represent God as a bloody chieftain. having a grand so against us, but I do mean to offirm there is no more antagonism between a bound and a hare, between a hawk and a pulled between elephant and swine, than there is hosfilly between hollness and such And if that is all hollings, and we are all sin, there must be a readjustment, there must be a reconstruction, there must be a treaty, there must be a stretching forth of olive

There is a great law suff going on now, and it is a law suff which man is bringing against his Maker that law suit is now on the calender. It is the human versus the divine; it is dar. It is the human versus the drate, it is make the intentity versus the immanulation; it is work mass versus emulpotence, Man began it; and the new suit. We began it; we assented our Maker, and the sconer we end this part of the struggle in which the mitto attempts to everthrow the infinite and compression, the sooner we end if the better. Travolors toll us there is no such place as Mount (nearly that if is only a hill, only an insignificant hill; but I persist in calling it the mount of God's divine mercy and love,

far grander than any other place on earth, grander than the Alps or Himmlayas, and there are no other hills as compared with it; and I have noticed in every sect where the error of Christ is not forth if is planted will offvo branches. And all we have to do is to get eld of this war botween from and our actives, of which we are all thred. We want to back out of the war, we want to get An of this hostility. All we have to do is just to get up on the mount of thous bessing, and phick these while branches and wave them before the throne. Peace through our Lord

Oh, it don't make much difference what the world thinks of you; what this king, that queen, that sounter thinks of you. But come into the warm, infimate, gawing and ever-insting relationship with the God of the Insting relationship with the God of the round universe; that is the joy that makes a intlodujah seem stupid. Ah, why do we we want to have peace through our Lord Jesus ('hrist! Why, if we had sone on in ten thousand years of war against God, we could not have captured so much as a word or a carvalry stirrup, or twisted off one of the Throse of the charlet of his ommipotence, But the mement we bring this office branch God and all heaven come on our side. Ponce through our Lord towns Christ; and no other kind of posen is worth anything

HERE GERMANIA But then we must have that other offer but then we must have that other onvertench, peace with man. Now it is very ency to get up a quarret. Phere are unproducted of provocation will set them one match of provocation will set them one it is easy enough to get up a quarret. But, my brother, don't your think you had better have your horns sawed off! Had you not better make an apology! Had you not better have your horns sawed off! Had you not better make an apology! Had you not better submit to a little humiliation! Oh, you say, until that man takes the first step I will never loo at peace with him; nothing will be done until he is ready to take the first step. For a pretty Christian. When would this world be saved if Christ had not taken the first step? We were in the wrong Christ was in the right, all right and love of right, and we have a first step? And instead of fernismal getting a know, source with which to whip your antagonist, your enemy,

on chive branch, not eripping on the confirmation for the confirmation of the confirma

Through all cternity.

That my text goes further: It says: Go up into the mountain, and fetch olive branches and pine branches. Now, what is suggested by the pine branches? The pine tree is healthy; teds aromatic; it is evergreen. How often the physician says to his invalid-patients; "Ito and have a breath of the pines. That will invigorate you." Why do such thousands of people go south every year! It is not merely to get to a warmer climate, but to get to the influence of the pine. There is health in it, and this pine branch of the text suggests the health these of our holy religion; it is full of health health for all, health for the sout,

DINED HATEY WITH THE KING. Tknew an aged man who had no capital of physical health. He had had all the diseases physical health. He had had all the disease you could imagine; he did not eat enough to keep a child alive; he lived on a beverage of hosannas. He lived high, for he dined every day with the king. He was kept alive simply by the force of our holy religion. It is a healthy religion; healthy for the eye, healthy for the hand, healthy for the feet, healthy for the heart, healthy for the liver, ealthy for the spleen, healthy for the whole man. It gives a man such peace, such quiet-ness, such independence of circumstances, such holy equipoise. Oh, that we all pos-sessed it, that we possessed it now. I mean that it is healthy if a man gets enough of that it is healthy if a man gets enough of it. Now, there are some people who get just enough religion to bother them, just enough religion to make them sick; but if a man take a full, deep, round inhalation of these pine branches of the gospel arbor he will find it buoyant, exuberant, undying, immortal

But this pine branch of my text also suggests the simple fact that it is an evergreen. What does this pine branch care for the snow on its browl It is only a crown of glory. The winter cannot freeze it out. This evergroon troe branch is as beautiful in winter as it is in the summer. And that is the charac-teristic of our holy religion; in the sharpest, coldest winter of misfortune and disaster, it it as good a religion as it is in the bright sum-mer sunshine. Well, now that is a practical truth. For if I should go up and down these aisles I would not find in this house lifty people who had no trouble. But there are some of you who have especial trouble. God only knows what you go through with. Ohonly knows what you go through with. Oh how many berearements, how many poverties, how many persecutions! How many misrepresentations! And now my brother, you have tried everything else, why don't you try this evergreen religion? It is just as good for you now as it was in the days of your prosperity; it is better for you. Perhaps some of you feet almost Muckle Hackie, the Asherman, who was chided one day because he kept on working, although that very day he buried his child. They came to him and said: "It is indecent for you to be mending that boat when this afternoon you buried your child." And the fisherman looked up and said: "Sir, if is very easy for you gentle folks to stay in the house with yo independed to your eyes in grief; but sir, ought I to let the other five children starve because one of them is drowned! No, sir; we mann work, we mann work, though our

eaf like this hammer." WELGTON CAN HEEF YOU. You may have had accumulation of sor-row and misfortune. They come in flocks, they come in herds upon your soul; and yet there to tell you that this religion can con-sole you, that it can help you, that it can de-liver you if nothing else will. Do you tell me that the riches and the gain of this world can that the riches and the gain of this world can console you! How was it with the man who had such a fondness for money that when he was sick he ordered a basin of gold pieces to be brought to him, and he put his gonty hands down among the gold pieces, cooling his hands off in them, and the rattle and rolling of these gold pieces were his amusement and entertainment. Ah, the gold and silver, the honors, the emoluments of this world are poor solate for a perturbed spirit. You want something better than this world can give. A young prince, when the children came around to play with him, refused to play; he said, I will play only with kings. And it might be supposed that you would throw away all other solace before this regal entistaction, this imperial joy. who are sons and daughters of the Lord Almighty ought to play only with kings.

The hill of Zion violes A thousand sacred sweets, OF walk the golden streets.

But my text takes a step further, and it branches, and pine branches, and palm branches." Now the palm tree was very much honored by the ancients. It had three undred and sixty different uses. The fruit was conserved; the sap was a beverage, the stems were ground up for food for camels; the base of the leaves was turned into hats, and mats and baskets, and the leaves were carried in victorious processions, and from the root to the top of the highest leaf there was usefulness. The tree grow eighty-five feet in height sometimes, and it spread broad leaves four and five yards long; it meant usefulness, and it meant victory; usefulness for what it produced, victory because it was brought into celebrations of triumph. And oh, how much we want the palm branches in the churches of Josus Christ at this time! A great many Christians don't amount to any thing. You have to shove them out of the way when the Lord's charlots come along.

Christians in the church. The old maxim says: "Do not put all your eggs into one basket," but I have to tell you in this matter of religion you had better give your all to God, and then get in yourself. "Oh," says some one, "my business is to sell silks and cloths." Well, then, my brother, sell silks and cloths to the glory of God. And some one says, "My business is to raise cornand carrots to the glory of God. And some one says: "My business is to manufacture horseshoe malls." Then manufacture horseshoe malls." Then manufacture horseshoe malls. Then manufacture horseshoe nails to the glory of God. There is nothing for you to do that you ought to do but for the glory of God.

Usefulness is typiled by the palm tree. At, we don't want in the church any more people that are merely weeping willows, sigh-The old maxim says: "Do not put all your

Ah, we don't want in the church any more people that are merely weeping willows, signing into the water, standing and admiring their long lashes in the glassy spring. No wild cherry dropping bitter fruit. We want paint fees, holding something for God, something for angels, something for man. I am thred and sick of this flat, tame, insipid, sating the day of the worth nothing for this world, and it is destruction for eternity.

WAYREST PRUS MEMORIAN.

Cive me her inndred men and women fully somecrated to Christ, and we will take any

morning." The learned men were astonished; they thought he would take weeks or months to get ready. Well, now, you tell me you want to be carness for Christ; you want to be useful in Christian service. When are you going to begin? Oh, that you have the decision to say, "To-day, now," Go now into the mount and gether the palm branches. But the palm branch also meant victory. In all ages, in all lands, the palm branch means victory. We are by nature the servants of Satam. He stolens, he has his eye on us, he wants to keep us. The word comes from our Father that if we will try to break loose from this doing of wrong, our Father will help us; and some day we rouse up, and we look the black tyrant in the face, and we first him, and we wrestle him down, and we put our heet on his neck, him down, and we put our heet on his neok, and we grind him in the dust, and we say, Victory, victory, through our Lord Jesus Christ! Oh what a grand thing it is to have all under foot and a wasted life behind our backs. "Blessed is he whose transgression is forgiven, and whose sin is covered." "But," forgiven, and whose sin is covered." "But," says the man, "I feet so sick and worn out with the aliments of life," You are going to be more than conqueror. "But," says the man, "I am so tempted, I am so pursued in life." You are going to be more than conqueror. "I who have so many aliments and heartaches, going to be more than conqueror?" Yes, unless you are so self conceited that you want to manage all the affairs of your life yourself instead of letting flood manages them. Do you want to drive God manage them. Do you want to drive and have God take a back shat? Oh, no, you say, I want God to be my leader. Well, Your last sickness will come, and the physicians in the next room will be talking about what they will do for you. What difference will it make what they do for you? You are going to be well, everlastingly well. And when the spirit has fied the body, your friends will be talking as to where they shall bury you. What difference does it make to you. where they bury you? The angel of the resurrection can pick you out of the dust anywhere, and all the cemeteries of the earth are in (fod's care. Oh, you are going to be more than conqueror. Don't you think we had better begin now to celebrate the coming victory? In the old meeting house at Sum-

merville my father used to lead the singing, and he had the old fashioned tuning fork, and he would strike it upon his knee, and then put the tuning fork to his ear to catch the right pitch and start the hymn. But, friend, don't you think we had better be catching the pitch of the everlasting song, the song of victory when we shall be more than conquerors? Had we not better begin the rehearsal on earth? "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes," City of eternity, to thy bridat balls From this prison would I flee;
Ah, glory! that's for you and me.

WE HAVE A HEAWNY CHRISTIANITY. My text brings up one step further. It says, go forth into the mount and fetch olive branches, and pine branches, and myrtle branches, and paint branches, and branches of thick trees. Now, you know very well-that a booth or arbor made of slight-branches. would not stand. The first blast of the tempest would prostrate it. So, then, the booth or arbor must have four stout poles to hold up the arbor or booth; and hence for the building of the arbor for this world must have stout branches of gespel arbor. Blessed be God that we have a brawny Christianity, not one easily upset. The storms of life will come upon us and we want strong dectrine, not only leve but justice; not only invitation by warning. It is a mighty Gospet; if is an omnipotent Gospet. These are the stont branches of thick trees. I remember what Mr. Finney said in a have only one good man in all the village, and he was called Let; and Mr. Finney, preaching, described the destruction Sodom, and the preacher declared that Godwould rain destruction upon his heavers unless they too repented. And the people in the school house sat and ground their teeth in anger, and clinched their fists in indignation; but before he was through with his sermon they got down on their knees and cried for mercy while mercy could be found. Oh, it is a mighty (tospet; not only an invitation, but a warning; an omnipotent truth, stont branches of thick trees. Wex, my friends, I have shown you here is the olive branch of peace, here is the pine branch of evergreen gospet consolation, here the palm tree branch of usefulness and victory, and here are the stout branches of thick trees. The gospet arbor is done. The air is aromatic of heaven. The leaves rustic with the gladness of God. Come into the arber: I went out at different times with a fewler to the mountains to catch pigeons and we made our booth, and we sat in that booth, and watched for the pigeons to come, And we found flecks in the sky, and after awhile they dropped into the net and we were successful. So I come now to the door of this gospel booth and I look out, I see flocks of souls flying hither and flying thither. Oh, that they might come like clouds and as doves to the window. Come into the booth. Come into the booth.

Robert Browning goes out a great deal in society, and has an especial weakness for hair and a glow of ruddy health. He wears his hair quite long and has a mustache and goates. He enjoys the best of health and has an almost boyish flow of animal spirits and enthusiasm. Society is his life and he is always on evidence. He dines out nearly every night and loves balls and receptions. Most agreeable in conversation, of course he is well osted on every subject, and his friends number the great men of the entire world. He is a great first and very proud of his conquests. course all bow down to the Brownin name, one of the grandest in literature, much sought after by all classes of society. His presence is thought to put a most learned and distinguished stamp on any reunion.—London

A Peculiar Old Woman-Another revolver has been fired off in the Palais de Justice without hurting any one, mys a Paris letter. The author of the "adsays a Paris letter. The author of the "adventure" was an ancient dame who had been noticed wandering about in the big hall leading to the different courts and known as the Salle des Pas Ferdus. Suddenly this venerable female produced a revolver from the recesses of her pocket, and before any one could interfere to prevent her she had discharged all the six chambers in the direction of the celling actually without blinking. She evidently has the stuff of a Roman matron in her.

The old lady displayed equal coolness when she was arrested. She explained calmly that she had indulged in this noisy demonstration for the purpose of drawing attention to here the last at once crowded round has a law suit in which are was

heerby in each mount in Orange Han, Dooson's block. Joseph Brown, occretary; J. L. Winters, Matter.

I. O. O. F. No. 100 meets every Monday evening a Britton's block. Mr. E. Anderson, occretary, Opprations Excanguage, No. 23 coulding Star, meetings held on the first and third Wednesdays of each mouth in Britton's block. Mr. J. Britton, secretary, Anomary Ondays of Formation, No. 7149, meetings.

tary, napras Onpun or Formerens, No. 185, meets on the first and third Wednesday of each month over Woods' timbop. Mr. W. Galbraith, sec-

over Woods tinshop. Mr. W. Galsrath, secretary.
Some or Emetants, No. 20, meets first and trird Wednesdays of each month in Baker's block. Mr. J.
L. Dunsford, secretary.
Home Cincias, No. 24 meetings held on second Monday of each month in Dobson's block. Sheriff Medicennan, secretary.

Dirrap Wongman meets 2nd and 4th Thursdays, in Orange Hall, over Woods store. W. H. Gross, secretary.

Royan Anganys, No. 1105, meets on the second and fourth Tuesdays of each month in Woods block. At F. D. McGachien, secretary.

Sons of Tenranance, No. 226, meets every Thursday in Haker's block. Mr. J. La Dunsford, secretary.

Y. M. O. A meets every Tuesday and Sunday in Hamilton's block. Mr. Henry Miller, secretary.

The Baymannoon of Locomotive Firemen meet in the Sus Hall every alternate Saturday at 7.30 o'clock p.m. R. N. Jenaston, Secretary.

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Wholesale and retail dealers in all kinds of Lum-Wholessie and retail dealers in all kinds of Lumber and Wood.

Lumber of every description dry, dressed and matched, ready for use.

Bill Stuff of all kinds in stock.

Framing Timber and Joists of all lengths.

Shingles of all grades, cheep.

DRY WOOD of the very best quality delivered to any part of the town, and in quantities to suit purchasess. Also Lumber, Shingles and Lath at abortest notice.

Orders left at J. KEITH'S store will be promptly themded to.

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