

isappointing condition of air

shown that even the degraded
performed would not furnish his
sustenance of life. All who
picture sketched by the Divine J
elf, which proves as this pos
degraded and ruined, so will th
he follows his example.

The next picture brought out
unk's part in the restoration
the salvation of the human so
the work of God. But a man ca

...alone. It is as co-workers
at sinners are saved. By his
showed that the act of thought
those who think so much about the
who would fallow over think
must begin to think. If you are over
testament being antagonistic to
is the foundation of it. The
turned his face homeward
think. He came to himself.
a waking of consciousness
thought. The poor fellow had
to himself; now he had come
e. Look at the steps he
ke. In the sinner they mean
God and faith in the L
arist, or repentance and conver
thought of that pleasant
myself degraded, starting a se
line her—Don't you think he
leaving left his father's house. Thi
is preparation for repentance

[illegible][illegible]

only begotten Son that who
died on Him might not perish,
eternal life." The fear of the prodigal, that
he might cast him off, was next shown
when he was faithful to the Father through
his Son Christ you will never be able to
show how the father heartily
repentant boy, how the boy
got what he had planned to say
himself, finding the boy's heart
life is again my son," and prodigal
son. What does God do
turn? Listen: "The Spirit b
us with our Spirit that we are th
God."

speaker illustrated by narrating the story of a London prodigal who had squandered for the palatial son in a painting and went out among the city in search of one. Finally, he came in rage that suited him he returned to his studio the next morning. His astonishment the fellow himself decently clad. "That's not I wanted you," said he; "I wanted you were yesterday. In rage, I am now trying to do—nothing. The Saviour wants you just as you are and all."

"If you wait until you're better, you will never come at all," said the artist.

An eloquent and earnest plea was answered for instant action. Under the skirts of the living God, up and down now. The danger of delay was illustrated by incident and argument, and the illustration closed this able exposition of the prodigal son.

THE EVENING SERVICES.

Mrs. Fliz Gerald's meeting was people's prayer meeting were loved and attractive as personal deep earnestness that universal meetings.

When the general exercises were the stand the attendance more than at either of the previous services began with the 32nd hymn, and Rev. J. offered prayer, after which came the 37th hymn.

The preacher of the evening was H. E. Hoole, of New York reached on Sabbath afternoon accompanied by an array of forcible illustrations. He was discouraged from the text first verse of the 3d chapter of the 1st book of Samuel. "There was no difference." The sermon was to show that man

guilty, and that all must go the same way. This little point better illustrate than by giving further details. The case was first related by Amanda Smith, who said, only that she was introduced to the story like this:

"She was one day riding in a car between Boston and Newport, seated next a party whose name I do not remember. She perceived that they belonged to the same class as those whom we had seen and they looked at her seat, but when we would sit down by her. They were the company, and some of them seemed to ride in the smoking or smoking parlor cars. One of them would not take it. Turning to me he said, 'Sinner, that's no place for heaven and won't take it.' But nevertheless you will have to go to hell." It was a conversation which there was a sensation among the passengers. It was considerably heightened by the fact that Amanda called aloud "I won't!"

The latter part of the sermon was a powerful warning against sinning out. At the conclusion the pastor came out of the pulpit and made

abortion. ... A number came

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