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Nehemiab's Ride to the Ruins of Jerusalem.

The Enchantment of the Moonlight and Nehemiah's Resolve-Love of the Church of God-Ruin and Redemption-The Great Good that Comes from Trouble.

and so returned."

Wouldst thou view fair Melrose aright

people do not know the secret of Nehemiah's heart, but they are going as a sort of body-guard.

Now the horses come to a dead halt at the tumbled masonry where he cannot pass. Now he shies off at the charred timbers. Now he comes along where the water under the mounlight flashes from the mouth of the brazen dragon after which the gate was named. Heavy-hearted Nehemiah! Riding in and out, now by his old home desolated, now by the defaced temple, now amid the scars of the city that had member of the church. It makes no limpression on my mind at all. I simply want to know whether he was converted in the old-fashioned way, or whether he was converted in the old-fashioned way of whether he was converted in the old-fashioned way of whether he was converted in the old-fashioned way of whether he was converted in the old-fashioned way of whether he was converted in the old-fashioned way in the was converted in the was converted in the old-fashioned way in the was c

could not be done. Some people were infuriated, and offered physical violence, saying the thing should not be done. But the workmen went right on, standing on the wall, trowel in one hand, sword in the other, until the work was glariously completed. At that is what makes right. It is all well with the bairns. Or, if you have sinned, if you have sinned grievously—sinned until you have been cast out by the church, sinned until you have been cast out by society—do not give up. The old sexton was right. It is all well with the bairns. Or, if you have sinned grievously—sinned until you have been cast out by society—do not give up. Perhaps were the same of the complete of very time in Greece Xenophon was and says, "You're a sinner." It comes writing a history, and Plato was mak- to a man priding himself on his indeing philosophy, and Demosthenes was pendence, and says, "You're bound rattling his rhetorical thunder. But hand and foot by the devil." It comes moonlight ride of praying, courageous, homesick, close-mouthed Nehemiah.

My subject first impresses all of them together did not do so to our entire race and says, "You're a much for the world as this midnight, ruin, a ghastly ruin, an illimitable

useless exposure of your life. No. Nehemiah will not stop. He at last tells us the whole story. He lets us know he was an exile in a far distant land, he was an exile in a far distant land.

and he was a servant, a cup-bearer in the palace of Artaxerxes Longimanus, and one day, while he was handing the cup of wine to the king the king said to him: "What is the matter with you? You are not sick. I know you must have some great trouble. What is the matter with you?"

Then he told the king how that beloved Jerusalem was broken down:

Again. My subject gives me a specimen of busy and triumphant sadness. Jerusalem was broken down;

times when you have been carlonged for the church, our holy Jeru- and in less than two months-namely

restoring
gray hair to its
natural color and
beauty, for cleaning the
head and curing dandruff; in fact for the preservation and re-storation of the nair there is no equal for

PARISIAN HAIR RENE WER Its composition is such that there can be no failure, if simply used as directed. The increasing demand and quantity sold (of Luby's) leaves no doubt but it gives satisfaction to all who use it. 50c a bottle.

voice of the dead organ, the psalm of the expired Sabbaths. What Jerusalem was to Nehemiah, the church of God is to you. Skeptics and infidels may scoff at the church as an obsolete affair, as a relic of the dark is triumphant sadness. At 3 o'clock is triumphant sadness. At 3 o'clock ages, as a convention of goody goody people, but all the impression they have ever made on your mind against the church of God is absolutely nothing. You would make more against the church of God is absolutely nothing. ing. You would make more sacrifices for it today than any other institution, and if it were needful you would die

Again, my text impresses me with the fact that before reconstruction Washington, April 7 .- Dr. Talmage's there must be an exploration of ruins. text was Nehemiah, ii., 15: "Then went I up in the night by the brook and viewed one wall and turned back, and entered by the gate of the valley, and so returned."

there must be an exploration of ruins. Why was not Nehemiah asleep under the covers? Why was not his horse stabled in the midnight? Let the police of the city arrest this midnight rider, out on some mischief. No. Nehemiah is going to rebuild the city, and he is making the preliminary explanation of ruins. A dead city is more suggestive than and he is making the preliminary exploration. In this gate, out that gate, a living city—past Rome than present east, west, north, south. All through Rome—ruins rather than newly frescoed cathedral. But the best time to before the work of reconstruction can begin. The reason that so many peobegin. The reason that so many people in this day, apparently converted, do not stay converted is because they did not first explore the ruins of their own heart. They have not found out that "the heart is deceifful above all study shafted oriel and rosetted stone and mullion, but mey throw their strongest witcher, or moonlight. Some converted is begin. The reason that so many people in this day, apparently converted, do not stay converted is because they did not first explore the ruins of their own heart. They have not found out that "the heart is deceifful above all things, and desperately wicked." They had an idea that they were almost and mullion, but mey throw their strongest witchery moonlight. Some of you remember what the enchanter of Scotland said in the "Lay of the Thora was a superstructure of scotland said in the "Lay of the Thora was a superstructure of superstructure of scotland said in the "Lay of the Thora was a superstructure of scotland said in the "Lay of the Scotland said in the Sc otland said in the "Lay of the There was a superstructure of religion

built on a substratum of unrepented sins. The trouble with a good deal of modern theology is that instead of building on the right foundation, it builds on the debris of an unregener-My text presents you Jerusalem in ruins. The tower down. The gates down. The walls down. Everything conviction, they have seen the ghastlidown. Nehemiah on horseback by ness of the ruins. They have such a moonlight looking upon the ruins. poor foundation for their religion that While he rides there are some friends the first northeast storm of temptaon foot going with him, for they do not want the many horses to disturb the suspicions of the people. These people do not know the secret of Ne-

homesick, close-mouthed Nehemiah.

My subject first impresses me with the idea, what an intense thing is church affection. Seize the bridle of that horse and stop Nehemiah. Why are you risking your life here in the night? Your horse will stumble over these ruins and fall on you. Stop this useless exposure of your-life No. No.

men of busy and triumphant sadness. how that his father's tomb had been If there was any man in the world how that his father's tomb had been desecrated; how that the temple had been dishonored and defaced; how that the walls were scattered and broken. "Well," says King Artaxerxes, "what do you want?" "Well," said the cupbearer Nehemiah, "I want to go home. I want to fix up the grave of my father. I want to restore the beauty of the temple. I want to rebuild the masonry of the city wall. Besides. I sonry of the city wall. Besides, 1 want to rebuild the massory of the city wall. Besides, 1 want passports so that I shall not be hindered in my journey. And, besides that," as you will find in the context, "I want an order on the man who keeps your forest for just so much tim-sickness. Yet Nehemiah did not give keeps your forest for just so much timber as I may need for the rebuilding of the city." "How long shall you be gone?" said the king. The time of absence is arranged. In hot haste this seeming adventurer comes to Jerusalem, and in my text we find him on horseback in the midnight riding around the ruins. It is through the spectacles of this scene that we discover the ardent attachment of Nehemiah for sacred Jerusalem, which in all ages has been the type of the church of God, our Jerusalem, which we love just as much as Nehemiah sickness. Yet Nehemiah did not give up. Then you see him going among these dismantled towers, and by these dismantled towers, and by the torn up grave of his father, you would suppose that he would have been disheartened, and that he would have dismounted from his horse and gone to his room and said: "Woe is me! My father's grave is torn up. The temple is dishonored. The walls are broken down. I have no money with which to rebuild. I wish I had never been born. I wish I were dead." Not so says Nehemiah. Although he had a we love just as much as Nehemiah loved his Jerusalem. The fact is that you love the church of God so much that there is no spot on earth so sacred, unless it be your own fireside.

Says Nehemiah. Although he had a grief so intense that it excited the commentary of his king, yet that penniless, expatriated Nehemiah rouses himself up to rebuild the city. He gets The church has been to you so much comfort and illumination that there is passports. He hastens away to Jerunothing that makes you so irate as to have it talked against. If there have through the ruins. He overcomes the most ferocious opposition. He arouses ried into captivity by sickness, you the piety and patriotism of the people

valem, and the first day you came out | 52 days-Jerusalem was rebuilt. That's you came to the house of the Lord. What I call busy and triumphant sad-When the temple was in ruins, like ness. When the temple was in runs, made Nehemiah, you walked around and looked at it, and in the moonlight you is with you when you have trouble to do just the opposite to the behavior do just the opposite to the behavior of Nehemiah, and that is to give it up. You say, "I have lost my child, and can never smile again." You say, "I have lost my property, and I can never repair my fortunes." You say, "I have fallen into sin, and I can never start again for a new life." If Satan can make you form that resolution and make you keep it, he has ruined you. Frouble is not sent to crush you, but o arouse you, to animate you, to propel you. The blacksmith does not thrust the iron into the forge and then blow away with the bellows and then bring the hot iron out on the anvil and beat with stroke after stroke to ruin the iron, but to prepare it for a better use. Oh, that the Lord God of Nehemiah would arouse up all brokenhearted people to rebuild! Whipped, betrayed, shipwrecked, imprisoned, Paul went right on. I knew a mother who buried her babe on Friday, and

stood listening if you could hear the voice of the dead organ, the psalm of the expired Sabbaths. What Jerusalem was to Nehemiah, the church of God is to you. Skeptics and infidels may scoff at the church as an is the church as a dren of the street. Those destitute children received religious instruction, concluding with cakes and sandwiches How do I know that that was going in its defense. You can take the words of the kingly poet, as he said, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

How do I know that that was going on for sixteen years? I know it in this way: That was the first home in Philadelphia where I was called to comfort a great sorrow. They had a comfort a great sorrow. They had a splendid boy, and he had been drowned at Long Branch. The father and mother almost idolized the boy, and the sob and shriek of that father and mother as they hung over that coffin resound in my ears today. There seemed to be no use of praying, for when I knelt down to pray the outery in the reson drawing. sorrow. They did not forget their trouble. If you should go any afternoon into Laurel Hill you would find a monument with the word "Walter" inscribed upon it and a wreath of flowers around the name. I think there was not an hour in twenty years, winter or summer, when there was not a wreath of fresh flowers around Walter's name.

But the Christian mother who sent those flowers there, having no child left, Sabbath afternoons mothered ten to twenty of the lost ones of the street. That is beautiful. That is what I call busy and triumphant sadness. Here is a man who has lost his property. He does not go to hard drinking. not destroy his own life. He comes and says: "Harness me for Christian work. My money's gone. I have no treasure on earth. I want treasures in heaven. I have a voice and a heart to serve God." You say that that man has failed. He has not failed-he has

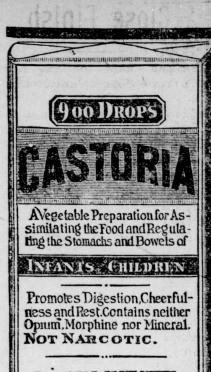
Oh, I wish I could persuade all the people who have any kind of trouble never to give up! I wish they would look at the midnight rider of the text,

by society—do not give up. Perhaps there may be in this house one that could truthfully utter the lamentation

"Once I was pure as the snow, but I Fell like a snowflake, from heaven to Fell to be trampled as filth in the Fell to be scoffed at, spit on and beat. Praying, cursing, wishing to die, Selling my soul to whoever would buy. Dealing in shame for a morsel of Hating the living and fearing the

Do not give up. One like unto the Son of God comes to you today, saying: "Go and sin no more," while he cries out to your assailants: "Let him that is without sin cast the first stone at her." Oh, there is no reason why anyone in this house by reason of any trouble or sin should give up Are you a foreigner and in a strange land? Nehemiah was an exile. Are Are you homesick? Nehemiah was Are you broken-hearted Nehemiah was broken-hearted. just see him in the text, riding along the sacrileged grave of his father and by the dragon well, and through the fish gate, and by the king's pool, ir and out, in and out, the moonlight falling on the broken masonry, which throws a long shadow, at which the horse shies, and at the same time that moonlight kindling up the features of this man till you see not only the mark of sad reminiscences, but the courage and hope, the enthusiasm of a man who knows that Jerusalem will be rebuilded. I pick you up today, out of your sins and out of your sorrow, and I put you against the warm heart of Christ. "The eternal God is thy refuge, and underneath are the everlasting arms.





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