DR. TALMAGE'S SERMON.

Recreations Good and Bad.

"They that use this world as not abusing it." I Cor. 7: 31. "And it came to pass, when their hearts were merry, that they said, call for Samson, that he may make us sport." Judges 16: 25.

WE are entering the gayest season of the year. The winter opens before us the gates of a thousand amusements, some of them good and some bad. One of may be under the Divine blessing and

There were three thousand persons assembled in the temple of Dagon. They had come to make sport of eyeless Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin, and they cried, "Fetch him out, fetch him out!" Yonder I see THE BLIND OLD GIANT

coming, led by the hand of a child into the very midst of the temple. At his first appearance there goes up a shout of laughter and derision. The blind old giant pretends he is tired, and wants to rest himself against the pillars of the house; so he says to the lad who leads him, "Show me where the main pillars are!" The lad does so. Then the strong man puts his right hand on to one pillar and his left hand on another RALLY YOUR SCATTERED BATTALpillar, and with the mightiest push that mortal ever made, throws himself forwar I until the whole house comes down in thunderous crash, grinding the audience like grapes in a wine-press. "And so it came to pass, when their hearts were merry, that they said, call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport,"

that are destructive, and bring down lar and a half or two dollars that you disaster and death upon the heads of those who practice them. While they laugh and cheer, they die. The three thousand who perished that day in Gaza, are as nothing compared with the tens of thousands who have been destroyed by sinful amusements. But the other text implies that there

A LAWFUL USE OF THE WORLD. as well as an unlawful abuse of it, and the difference between the man Christian and the man un-Christian is, that in the former case the man masters the world while in the latter case the world mas.ers him. For whom did God mase this grand and beautiful world? For whom this wonderful expend ture of color, this gracefulness of line, this mosaic of the ground, this fresco of the sky, this glowing fruitage of or hard and vineyard this full orchestra of the tempest, in which the tree branches flute, and the winds trumpet, and the thunders drum, and all the splendors of earth and sky come clashing their cymbals? For whom did God spring the arched bridge of colors resting upon buttresses of broken stormupholstery of fire around the windows of the setting sun? For all men, but that by the same stekliness they may we shall have the setting sun? more especially for His own dear chil-

THE HEIRS OF THE WORLD.

If you build a large mansion, and spread a great feast after it, to cele-brate the completion of the structure, you might be athletic and well. The do you allow strangers to come in and occupy the place, while you thrust your acknowledge. Put a man of mild disposiown children in the kitchen, or the tion upon the animal diet of which the mansion, but my own sons and daughters shall have the first right there." blood of the lion or the tiger or the iniquity; recreations in which we may Now, God has built this grand mansion of a world, and He has spread a glorious feast in it, and while those The body has a powerful effect upon the for the illumination of the soul. who are strangers to His grace may come in, I think that God especially intends to give the advantage to His own children-these who are the sons and the daughters of the Lord Almighty, those who through grace can look up and say, "Abba, Father." You cannot make me believe that God gives more advantages to the world than He gives to the Church bought by His own blocd. If, therefore, people of the world have looked with dolorous sympathy upon those who make profess on of religion, and have said, "Those new converts are going down into privation and into hardship. Why did they not tarsome of its enjoyments and amusements and recreations?"-I say to such men of the world, "You are greatly mis-taken;" and before I get through I will show that those people who stay out of the kingdom of God have the hardships and self-denials, while those who come in have the joys and satisfactions.

This morning, in the name of the King of heaven and earth, I serve A WRIT OF EJECTMENT

upon all the staful and polluted who have squatted on the domain of earthly pleasure as though it belonged to them, while I claim, in behalf of the good and the pure and the true, the eternal inheritence which God has given them.

Hitherto, Christian philanthropists, elerical and lay, have busied themselves chiefly in derouncing sinful recreations; but I feel we have no right to stand before men and women in whose hearts there is a desire for recreation amounting to positive necessity, denouncing this and that and the other thing, when this and that and the other thing, when we do not propose to give them something better. God helping me this making, and with reference to my last account, I shall enter upon a sphere not usual in ermonizing, but a subject which I thin ought to be presented at this time. I propose now the lay before you some of the recreations which are not only innocent, but positively helpful and advantageous.

In the first place, I commend, among indoor recreations, music—vocal and instrumental. Among the first things created was the bird, so that the earth might have music at the start. This world, which began with so sweet a serenade, is finally to be demolished amidst the ringing blast of the archangel's trumpet, so that as there was music at the start, there shall be music at the close. While this heavenly art has often been dragged into the uses of superstition and dissipation, we all know it may be the means of high moral culture. Oh, it is a grand thing moral culture. Oh, it is a grand thing

to have our children brought up amidst

There is in this art an indescribable fascination for the household. Let all those families who have the means to afford it, have flute, or harp, or piano, or organ. As soon as the hand is large enough to compass the keys, teach it how to pick out the melody. Let all OUR YOUNG MEN

my texts will show you that amuse-ments may be destructive; my other text will show you that amusements found in it illimitable recreation and amusement. Dark days, stormy nights, seasons of sickness, business disasters. will do little toward depressing the soul which can gallop off over musical keys, or soar in jubilant lay. It will cure pain. It will rest fatigue. It will quell passion. It will revive health. It will recalm dissipation. It will strengthen the immortal soul. In the battle of Waterloo, Wellington saw that the Highlanders were falling back. He said, "What is the matter there?" He was told that the band of music had ceased playing, and he called up the pipers and ordered them to strike up an inspiriting air; and no sooner did they strike the air than the Highlanders were rallied, and helped to win the day. Oh, ye who have been routed in the conflicts of life, try by the force of music

IONS.

I am glad to know that in our great cities there is hardly a night in which there are not concerts, where, with the best musical instruments and the sweetest voices, people may find entertainment. Patronize such entertainments when they are afforded you. Buy sea-And they called for Samson out of the rison-house; and he made them sport."

In other words, there are amusements hat are destructive and bring down spend for the purpose of hearing an artist play or sing is a profitable investment. Let your Steinway Halls and your Academies of Music roar with the acclamations of appreciative audience assembled at the concert or the Ora-

Still further: I commend, as worthy of their support,

THE GYMNASIUM. This institution is gaining in favor every year, and I know of nothing more free from dissipation, or more calculated to recuperate the physical and mental energies. While there are a good many people who have employed this institution, there is a vast number who are men with cramped chests and weak

sides and despondent spirits who in behalf of the Church of God as well through the gymnasium might be rous- as in behalf of the secular interests. I ed up to exuberance and exhilaration wish that this winter our ponds and our of life. There are many Christian people despondent from year to year, who be all aquake with the heel and the might, through such an institution, be shout of the swift skater. I wish that think that it is a good sign to be poor- the evening-tide be resonant with boatly; and because Richard Baxter and man's song, the bright prow splitting come to the same grandeur of character. I want to tell the Christian people of my congregation that God will ism if it is your fault, and when, you might be athletic and well. The effect of the body upon the soul you barn, or the fields? Oh, no! You say, Indian partakes, and in a little while "I am very glad to see strangers in my his blood will change its chemical pro- bless God that there are so many recrea-

> There are good people whose ideas of heaven are all shut out with clouds of tobacco-smoke. There are people who ation which I commend to you, and dare to shatter

THE PHYSICAL VASE

eternity. There are men with great out by their own neglects-magnificent pellez. Martin Luther was so mighty for God, first, because he had a noble muscular development which would merely shows itself in fabulous lifting, or in perilous rope-walking, or in pugilistic encounter, excites only our contempt; but we confess to great admiration for the man who has a great soul in an athletic body, every nerve, muscle and bone of which is consecrated to right uses. Oh, it seems to me outrageous that men, through neglect, should allow their physical health to go down allow their physical health to go down beyond repair—a ship which ought, with all sail set and every man at his sir; God bless you!" You pass down post, to be carrying

A RICH CARGO FOR ETERNITY, employing all its men in stopping up leakages! When you may, through the gymnasican, work off your spleen and your querulousness and one-half of your physical and mental ailments, do not turn your back upon such a grand

Still further: I commend to you a large class of parlor games and recreations. There is a way of making our homes a hundred-feld more attractive than they are now. Those parents can not expect to keep their children away from outside dissipatinos unless they

in whose foot there is the bounding joy of robust health. I thank God that in our drawing-rooms and in our parlors there are innumerable games and sports which have not upon them the least think business will brighten up, and you will have more custom after a while.

ceat hilarities. Do not sit down with young man, and you have helped yourthe sound of cultured voices, and the rheumatism, wondering how chilamidst the melody of musical instruderen can go on so. Rather thank God the rheumatism, wondering how chil- | self. that their hearts are so light, and their laughter is so free, and that their cheeks are so ruddy, and that their expectations are so radiant. The night will come soon enough, and the heartbreak, and the pang, and the desolation -it will come soon enough for the dear children. But when the storm actually clouds the sky, it will be time enough for you to haul out your reef-tackles. Carry, then, into your homes not only

INNOCENT SPORTS AND GAMES which are the inventions of our own day, but the games which come down with the sportfulness of all the past iges-chess and charades and tableaux and battledore and calisthenics and lawn-tennis, and all those amusements which the young people of our homes know so well how to contrive. Then there will be the parlor socialitiesgroups of people assembled in your homes, with wit and mimicry and jovialty, filling the room with joy from the door to the mantel, and from the carpet to the ceiling. Oh, is there any exhilaration like a score of genial souls bution of his own individual merriment to the aggregation of general hilarity?

Suppose you want to go abroad in the city then you will find the panoroma and the art gallery and exquisite collections of pictures. You will find the Metropolitan Museum and the Historical Society room full of rare curiosities, and scores of places which can stand plainly the test of what is right and wrong in Doremus in chemistry, Boynton in geology, Mitchell in astronomy, John B. Gough in moral reform, and scores and hundreds of men who have poured the wit and genius and ingenuity through that particular channel upon the hearts farther in advance than it would have been without the lecture platform.

I rejoice in the popularization of OTTDOOR SPORTS.

I hail the croquet ground and the fisherman's rod and the sportsman's gun. In our cities, life is so unhealthy and unnatural that when the cesus-takers represents a city as having four hundred thousand inhabitants, there are only two hundred thousand, since it takes at least two men to amount to one man, so depleting and unnerving and exhausting is tois metropolitan life. We want more are ignorant of its excellences. There fresh air, more sunlight, mo e of the abandon of field-sports. I cry out for it as in behalf of the secular interests. I benefited in their spiritual relations, when the warm weather comes, the There are Christian people who seem to graceful oar might dip the stream, and

We shall have the smooth and grassy ereises, with strength in your arm and color in your cheek and a flash in your | forever drop. eve and courage in your heart. In this great battle that is opening against the kingdom of darkness, we want not only a consecrated soul, but a strong arm and stout lungs and mighty muscle. I iniquity; recreations in which we may engage for the strengthening of the become fierce and unrelenting. body, for the clearing of the intellect,

PHILANTHEOPHY.

There is still another form of recrethat is the pleasure of doing good. I have seen young men, weak and cross and sour and repelling in their dispoin which God has put the jewel of sition, who by one heavenly touch have wakened up and become blessed and hearts and intellects, in bodies worn buoyant, the ground under their feet and the sky over their heads breaking machinery, capable of propelling a forth into music. "Oh, ' says some Great Eastern across the Atlantic, yet young man in the house to-day, "I young man in the house to-day, "1 fastened in a rickety North River prc- should like that recreation above all others, but I have not the means."
My dear brother, let us take an account ry a little longer in the world, and have soul, and secondly, because he had a of stock this morning. You have a large estate, if you only realize it. Two have enabled him to thrash any five of hands. Two feet. You will have, perhis persecutors, if it had been Christian haps, during the next year at least ten so to do. Physical development which dollars for charitable contribution. You will have twenty-five hundred cheerful looks, if you want to employ them. You will have five thousand pleasant words, if you want to speak them. Now what an amount that is to start with!

You go out to-morrow morning and you see a case of real destitution by the way-side. You give him two cents. the street, trying to look indifferent; but you feel from the very depth of your

A PROFOUND SATISFACTION

that you made that man happy. You tempt. You say, "Stand back, my lad; let me try." You push it up on the curbstone for him and pass on. He wonders who that well-dressed man was that helped him. You did a kindness to the boy, but you did a great joy to your own soul. You will not get over

The domestic circle ball than anything they can find outside of it. Do not, then, sit in your home surly and unsympathetic, and with a half condemnatory look because of the sportainess of your children. You were young once yourself; let your children be young. Because your eyes are dim and your ankles are stiff, do not ite nounce sportfulness in those upon whose eyes there is the first lustre, and in whose foot there is the bounding joy it all the week. which have not upon them the least taint of iniquity.

Light up all your homes with inno- You past out. You have helped that moist ground.

WHICH WAS THE HAPPIER? Colonel Gardiner, who sat with his elbow on a table, spread with all extravagant viands, looking off at a dog on the rug, saying, "How I would like to change places with him; I be the dog and he be Colonel Gardiner;" or, those two Moravian missionaries who wanted to go into the lazaretto for the sake of attending the sick, and they were told, "If you go in there, you will never come out. We never allow any one to come out, for he would bring the contagion," Then they made their wills and went in, first to help the sick, and then to die. Which was the happier-Colonel Gardiner, or the Moravian missionaries dying for others? Was it all sacrifice when the missionaries wanted to bring the Gospel to the negroes at the Barbadoes, and, being denied the privilege, sold themselves into slavery, standing side by side, and lying side by side, down in the very ditch of suffering, in order that they might bring those men up to life and God and heaven? Oh, there is a thrill in the joy of doing good! It is the most magnificent recreation to which a man ever in one room, each one adding a contri- puts his hand, or his head, or his heart. But, before closing, I want to im-press upon you that mere secular entertainments are

NOT A FIT FOUNDATION for your soul to build on. I was reading of a woman who had gone all the rounds of sinful amusement, and she came to die. She said "I will die tonight at six o'clock," "Oh," they said, "I guess not; you don't seem to be sick." "I shall die at six o'clock, amusements. You will find the lecturing hall, which has been honored by turing hall, which has been honored by will be lost. I know it will be lost. I have sinned away my day of grace." The noon came. They desired to seek religious counsel. "Oh," she said, "it is of no use. My day is gone. I have been all the rounds of worldly pleasure, and it is too late. I shall die to-night at six o'clock." The and consciences and imaginatious of day wore away, and it came to four men, setting this country fifty years o'clock, and to five o'clock, and she cried out at five o'clock, "Destroyed spirits, ye shall not have me yet; it is not six, it is not six!" The moments went by, and the shadows began to gather, and the clock struck six; and while it was striking her soul went. What hour God will call for us I do not know-whether six o'clock to-night or three o'clock this afternoon, or at one o'clock, or at this moment. Sitting where you are, falling forward, or dropping down,

WHERE WOULD YOU GO TO? But our hour for adjourning has already come, and the last hour of our life will soon be here, and from that hour we will review this day's proceedings. It will be a a solemn hour. If from our death-pillow we have to look back and see a life spent in sinful amusement, there will be a dart that will strike through our soul, sharper than the dagger with which Virginius slew his child. The memory of the past will make us quake like Macbeth. The iniquities and rioting through which we have passed will come upon us, weird and keleton as Meg Merrilies. Death, lawn, and we will call out people of all the old Shylock, will demand and take, ocupations and professions and ask them | the remaining pound of flesh and the reto join in the ballplayer's sport. You maining drop of blood: and upon our hold you responsible for your invalid- will come back from the cutdoor ex- last opportunity for repentance, and our last chance for heaven, the curtain will

The Boy and the Elephant.

Many years ago one of the most famous elephants that traveled in this country was Old Columbus. During one of his summer trips through Vir- L A Stupendous Undertaking : ginia he stopped at the town of Din the neighboring town of Hboy, familiarly called Dave and notorious for leadership in all kinds of mischievous tricks, determined to show off before the other boys at Old Columbus' expense, and invited several of his com-

panions to go with him. Having come to the elephant's stable Dave gave him first candy, then cake, and then finally cried: "Now boys!" and then finally cried: and slipped a piece of tobacco in his proboscis, intending to get out of danger and enjoy Old Columbus' disgast

and anger. But before he could move Columbus through the opening overhead against the roof of the stable. Unburt by his unexper ted rise Dave dropped on the hay mo. The other boys below, supposing this to be the trick promised them, cried out in ad-

"Dave, Dave, do that again!" Dave comfortably seated out of harm's way, very earnestly answered: "No boys! I only do that trick once a day."

The Preacher Shot the Rabbit Free

A few days ago a prominent Baptist clergyman of Louisville, with a deacon of the church, went to Bardstown on a hunting expedition. Their luck was proverbially bad. In fact, during the whole days wandering, they fatled to find anything worthy of powder and shot. On their way home they chanced upon a boy who carried a pet rabbit with a strip of ribbon about its neck. go on still farther, and find a poor boy with a wheelbarrow, trying to get up on the curbstone. He fails in the atlous could not object if he gave the owner twenty-five cents for a shot at the pet. His friend, the deacon, com-plimented the scheme. So the boy was halled and the preacher engaged him in "I'll give you twenty-five cents for

one shot at that rabbit," he said. "All right," answered the boy, "where is the money?"

The coin was produced and the little fellow adjourned a dozen paces, and, with the ribbon, tied the rabbit to a

It was the first opportunity the reverence gentleman had to display his good marksmanship. He took careful aim, and bang went the gun. A few stray shot cut the ribbon in two and the frightened hare escaped in the under-growth. The minister afterwards infulged in the reflection that if the hare had only remained still he would certainly have killed it.

Red maple will grow on any soil, but seldom makes a large tree unless in

SUNDAY SCHOOL LESSON.

The Multitude Fed. LESSON TEXT.

SUNDAY, JAN. 8, 1888.

(Matt. 14: 13-21. Memory verses, 19-21.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER: He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and fatthful.-Rev. 17:14.

LESSON TOPIC: The King's Followers Destitute. Lesson Outline: {1. The Needy Multitude, vs. 12-15. Outline: {2. The Slender Supply, vs. 16-18. 3. The Abundant Meal, vs. 19-21.

GOLDEN TEXT: Jesus said unto them, I am the bread of life. - John 6:

DAILY HOME READINGS:

M .- Matt. 14: 13-21. The King's followers destitute. T .- Mark 6: 34-46. Mark's parallel narrative. W-Luke 9: 10-77. Luke's par-

allel narrative. T.—John 6:1-14. John's parallel narrative. F .- Matt. 15: 32-39. Four thous-

and fed. S .- Exod. 16: 11-31. Fed with S .- John 6: 27-40. The Bread of

LESSON ANALYSIS. I. THE NEEDY MULTITUDE.

life.

L A Desert Place: He withdrew....to a desert place apart (13).

Come . . . apart into a desert place, and rest a while (Mark, 6:31). The child was in the deserts till the day of his shewing (Luke 1:80). He came out and went into a desert

place (Luke 4: 42). We are here in a desert place (Luke 9 ; IL A Great Multitude :

He came forth, and saw a great multitude (14). There followed him great multitudes (Matt. 4:25). Jesus saw great multitudes about him

(Matt. 8:18). Great multitudes came together to hear (Luke 5:15). In these lay a multitude of....sick, blind, halt, withered (John 5:3).

III A Pressing Need: Send the multitude away, that they may....buy themselves food (15). They continue with me now three days and have nothing to eat (Matt 15: 32). If I send them away fasting ... they

will faint (Mark 8:3). Whence are we to buy bread, that these may eat? (John 6:5). Work,....for the meat which abideth unto eternal life (John 6: 27).

1 "They followed him." (1) Who? (2) Whom? (3) Why? (4) How? (5) Whence? (6) Whither? (7) With what results? (See context.) 2. "He had compassion on them."

The Lord's compassion: (1) Its nature; (2) Its objects; (3) Its causes; (4) Its consequences,

3. "Send the multitudes away." (1) An emergency for the disciples; (2) An opportunity for the Lord, -(1) A suggestion of human wisdom; (2) An illustration of human folly. II. THE SLENDER SUPPLY.

They have no need to go away; give ve them to eat (16). 1 will rain bread from beaven for you (Exod. 16:4).

Thou shalt smite the rock, and there shall come water (Exod. 17:6). He giveth food to all flesh (Psa. 136 : 25). He giveth to the beast his food (Psa.

147:9). II. A. Great Necessity: We have here but five loaves, and two fishes (17).

Shall all the fish of the sea be gathered ... to suffice them? (Num. 11: 22). seized him and whirled him upward If the Lord should make windows in go back hum." heaven, might this thing be? (2 Kings

Who hath despised the day of small things? (Zech. 4:10). Two hundred pennyworth of bread is not sufficient (John 6:7). Ht. A Competent Helper:

And he said, Bring them hither to me He spake, and it was done (Psa. 33:9).

He himself giveth to all life (Acts God, who giveth us richly all things to enjcy (1 Tim. 6:17). God, who giveth to all liberally (Jas.

1:5). 1. "They have no need to go away." (1) An urgent need, as seen by the disciples; (2) No need at all, as seen by the Lord .- (1) The need they

had; (2) The need they had not. 2. "But five loaves, and two fishes," (1) Sight's small supply; (2) Faith's limitless resources,-(1) Small in the disciples hands; (2) Great in the Lord's hands.

3. "Bring them hither to me." (1) The little provision; (2) The doubting carriers; (3) The omnipotent receiver.

III. THE ABUNDANT MEAL. Blessed of the Lord : He blessed, and brake and gave the

oaves (19). The people will not eat until he come because he doth bless the sacrifice (1 Sam. 9: 13). gave thanks and brake (Matt.

15:36) Jesus took bread, and blessed, and brake it (Matt. 26 : 26). When he had blessed, he brake it (Mark 14:22). IL Distributed by the Discisples

He...gave...to the disciples, and the disciples to the multitudes (19). Freely ye received, freely give (Matt. 10:81. That take, and give unto them for me and thee (Mast. 17: 27). Give, and it shall be given unto you

Lake 6 : 38). Give for aims those things which are within (Lake 11: 41).

III. Enjoyed to the Full: They did all eat, and were filled (20). Such as be blessed of him shall inherit the land (Psa, 37: 22). The blessing of the lord, it maketh rich

(Prov. 10: 22). Likewise also of the fishes as much as they would (John 6:11). Ye ate of the loaves, and were filled

(John 6: 26). 1 "Looking up to heaven, he blessed, and brake." (1) Filial devotion; (2) Lordly benediction; (3) Kindly ministration.—The supply of food (1) Sent from heaven; (2) Prepared on earth.

2. "He gave the loaves to the disciples, and the disciples to the multi-tudes." (1) The fountain of good; (2) The channel of good; (3) The destination of good.—(1) The giver; (2) The bearers; (3) The recipients. "They did all eat, and were filled." (1) Famishing; (2) Fed; (3) Filled.

LESSON BIBLE READING. FOOD MIRACULOUSLY PROVIDED. For Israel, in the wilderness (Exod. 16: 11-15; Josh. 5: 12). For Elijah, at Cherith (1 Kings 17:

For Elijah, at Sarepta (1 Kings 17: 13-For Elijah under the juniper tree (1 Kings 19: 4-8).

In the famine at Samaria (2 Kings 7: 1-6, 16). For five thousand persons (Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6:5-14). For four thousand persons (Matt. 15:

32-38; Mark 8: 1-9). For the apostles, at the seaside (John 21:4-13).

LESSON SURROUNDINGS.

The narrative of Matthew here follows the chronological order, omitting at this point no important incident of which we have any record elsewhere. The only passages in the other Gospels which require notice, in connecting this lesson with the last, are Mark 6: 30, 31; Luke 9: 10. Both these narrate the return of the apostles from their preaching tour; and the former in touching terms indicates that one cause of the withdrawal (mentioned in Matt. 14: 13) was the need of rest in consequence of the thronging multitudes (Mark 6: 31). This was probably the chief reason, though Matthew's language may imply that the news of the murder of John the Baptist had something to do with the retirement from Galilee.

The time was just before the third Passover, April, 782—A. D. 29. The place was the east side of the lake, not far from eastern Bethsaida (see Luke

A Compromise.

An ancient looking darkey, who had been told that the price of admission to the race ground was only ten cents, appeared there in company with his young wife, who was evidently his second. When informed that it would take a two-dollar bill to admit them they fell back across the road and looked at each other for a long minute before he said:

"Dat settles us," "We might pay just once," she "It's impossible. Dat's our rent

for half a month," "But it's gwme to be awful excitin." Moses. "Mebbe so, but we shan't see the in-

side o' dat 'ar fence."
"Won't you please go in to please me?" she said, as she patted him on the back. "Lucinda, look yere!" he replied, as

he faced her. "In de fust place I ain't got but six bits. In de next place mebbe we'd be killed. In de third place hoss racin' ain't no account dese days anyhow, an' in de fo,th place it's mighty wicked, an' de Lawd might shet us out o' heaben."

"But you were gwipe to go in for "Wall, mebbe I was, but do you know what I was gwine to do, Lucinda? I was gwine to keep one eye shet and repeat de Lawd's Pray'r all de time. We'll hev some lemonade an'

Times Have Changed.

Aged Philanthropist. "I can't see why you should be discontented. You make a great deal more than I did when I began my career as a journeyman in the same trade." Workingman, "But a workman's

expenses are higher than they were P. "I have figured on that and find that the cost of everything is less in proportion to the wages paid now than it was when I was young; yet I saved money, made a start for myself and got

rich, while you talk as if you hadn't enough ahead to bury you."
W. "Too true! It's a hard, cruel W. "Too true! It's a hard, cruel world. I don't see how you got ahead. How much were your assessments?"

P. "What assessments?"
W. "Assessments for hall rents and parade uniforms and brass bands and speakers and officers and delegates and funds for strikers and-" P. "My gracious! We had no ex-

W. "No wonder you got rich," Mrs. Mackay's Feather Cloak.

Mrs. Mackay, the wife of the rich American, is determined to possess a cloak made from the breasts of the birds of Paradise. These birds, whose plumage is universally admired, are sold at 750 each; the breast is about four inches broad, and about six long at the greatest length, and nearly heartshaped; the upper portion is about an inch and a half deep, and is like the the finest plush; in color, a deep scalbrown; the color shades off below to a pinky term colla. About 500 birds pinky terra cotta. About 500 birds will be necessary to furnish enough for the cloak, and to secure them Mrs. Mackay has despatched two skillful marksman direct to New Guinea, and they are now engaged in the waolesale slaughter. The mantle will be costly, but the work of destruction will be so great that it is to be hoped few imita-