

DR. TALMAGE'S SERMON:

The Remnant of the Century.

"Amen! Allhail! Rev. 19: 4.

The Nineteenth century is departing. After it has taken a few more steps, if each year be a step, it will be gone into the eternities. In a short time we shall be in the last decade of this century, which fact makes the solemnest book outside the Bible the almanac, and the most suggestive and the most tremendous piece of machinery in all the earth the clock.

THE LAST DECADE

of this century, upon which we shall soon enter will be the grandest, mightiest, and most decisive decade in all the chronologies. I am glad it is not to come immediately, for we need by a new baptism of the Holy Ghost to prepare for it. The last ten years of the Nineteenth century—may we all live to see them! Does any one say that this division of time is arbitrary? Oh, no; in other ages the divisions of time may have been, but our years date from Christ.

Does any one say that the grouping of ten together is an arrangement arbitrary? Oh, no; next to the figure seven, ten is with God a favorite number. Abraham dwelt ten years in Canaan. Ten righteous men would have saved Sodom. In the ancient tabernacle were ten curtains, their pillars ten and their sockets ten. In the ancient temple were ten lavers, and ten candlesticks, and ten tables, and a molten sea of ten cubits. And the Commandments written on the granite of Mount Sinai were ten, and the kingdom of God was likened to ten virgins, and ten men should lay hold of him that was a Jew, and the reward of the greatly faithful is that they shall reign over ten cities, and in the effort to take the census of the New Jerusalem the number ten swings around the thousands, crying "ten thousand times ten thousand." So I come to look toward the closing ten years of the Nineteenth century with an intensity of interest I can hardly describe.

I have also noticed that the favorite

TIME FOR GREAT EVENTS

in many of the centuries was the closing fragment of the century. Is America to be discovered—it must be in the last decade of the Fifteenth century, namely, 1492. Was free constitutional government to be well established in America—the last years of the Eighteenth century must achieve it. Were three cities to be submerged by one pitch of scoria—Herculaneum and Stabiae and Pompeii in the latter part of the First century must go under. The Fourth century closed with the most agitating ecclesiastical war of history—Urban the Sixth against Clement the Seventh. Alfred the Great closes the Ninth century, and Edmund Ironsides the Eleventh century, with their resounding deeds. The Sixteenth century closed with the establishment of religious independence in the United Netherlands. Ah, almost every century has had its peroration of overpowering achievements.

As the closing years of the centuries seem a favorite time for great scenes of emancipation or disaster, and as the number ten seems a favorite number in the Scriptures, written by divine direction, and as we are soon to enter upon the last ten years of the Nineteenth century, what does the world propose? What does the Church of Christ propose? What do reformers propose? I know not; but now in the presence of this consecrated assembly I propose that we make ready to get all our batteries planted, and all our plans well laid, in what remains of this decade, and then in the last decade of the Nineteenth century march up and take this round world for God.

When I say we, I mean the five hundred million Christians now alive. But, as many of them will not have enough heart for the work,

LET US COPY GIDEON,

and as he had thirty-two thousand men in his army to fight the Midianites, but many of them were not made of the right stuff, and he promulgated a military order, saying: "Whoever is fearful and afraid let him return and depart early from Gilead," and twenty-two thousand were afraid of getting hurt, and went home, and only ten thousand were left, and God told them that even this reduced number was too large a number, for they might think they had triumphed independent of divine help, and so the number must be still further reduced, and only these three hundred men, with the battle shout, "The sword of the Lord and of Gideon," scattered the Midianites like leaves in an equinox; so out of the five hundred million nominal Christians of to-day let all unbelievers and cowards go home and get out of the way. And suppose we have only four hundred million left, suppose only two hundred million left, suppose we only have fifty million left, we will undertake

THE DIVINE CRUSADE,

and each one just scooping up a palm full of the river of God's mercy in one hand, and a palm full of the river of God's strength in the other, let us with the cry, "The sword of the Lord and of Gideon," the sword of the Lord and of John Knox, the sword of the Lord and of Matthew Simpson, the sword of the Lord and of Bishop McMillaine, the sword of the Lord and of Adoniram Judson, the sword of the Lord and of Martin Luther, go into the last decade of the Nineteenth century.

Is it audacious for me to propose it? Oh, no; a captive servant in the kitchen of Naaman told the commander-in-chief where he could get rid of the blotches of his awful leprosy, and his complexion became as fair as a babe's. And didn't Christ, in order to take the ophthalmia out of the eyes of the blind man, use a mixture of spittle and dust? And who showed Blucher a short-cut for his army, so that instead of taking the regular road, by which he would have come up too late, he came up in time to save Waterloo and Europe? Was it not an unknown lad, who perhaps could not write his own name? And so I, "who am less than the least of all saints," propose

A SHORT-CUT TO VICTORY,

and am willing to be the expectoration on some blind eye, and tell some of the brigadier-generals of the Lord of hosts

how this leprosed world may in the final decade of the Nineteenth century have its flesh come again as the flesh of a little child.

The whole trouble is that we put off the completion of the world's redemption to such long and indefinite distances. The old proverb, that "what is everybody's business is nobody's business," might be changed a little, and be made truthfully to say what is the gospel business of all the ages is the gospel business of no age. We are fighting at too long a range. That gun called the Swamp Angel" was a nuisance. It shot six miles, but it hardly ever hit anything. It did its chief destructive work when it burst and killed those who were setting it off. Short range is the effective kind of work, whether it be for worldly or religious purpose. Some man with his eyes half shut drones out to me the Bible quotation, "A thousand years are as one day; that is, ten centuries are not long for the Lord. But why do you not quote the previous sentence, which says that one day is with the Lord as a thousand years? That is, He could do the work of ten centuries in twenty-four hours. The mightiest obstacle to Christian work is the impression that the world's evangelization is away off. Many of us act as though we thought that when Macaulay's famous New Zealander in the far distance is seated on a broken arch of London bridge sketching the ruins of St. Paul's, his grandchild might break in and jolt his pencil by asking him if he thought the millennium ever would appear. Men and women of the eternal God! sons and daughters of the Lord Almighty! we may have it start in the decade that is soon to commence, and it will be done if we can persuade the people to get ready for this work.

What makes me think it can be done? First, because

GOD IS READY.

He needs no long persuasion to do His work, for if He is not willing that any should perish, He is not willing that any of the people of the next decade shall perish; and the whole Bible is a chime of bells ringing out "Come! come! come!" But He is waiting, as He said He would, for the co-operation of the Church. When we are ready, which shall be to all people. We have all the weapons ready to capture this world for the truth, all the weapons of kindness or devastation. On the one hand the Gospel and sunshine, and power to orchardize and gardenize the earth, and fountains swinging in rainbow and Chatsworthian verdure, and aromas poured out of the vials of heaven, while on the other hand He has the weaponry of devastation, thunderbolt and conflagration, and forces planetary, solar, lunar, stellar, or meteoric, that with loose rein thrown on the neck for a second would leave constellations and galaxies so many split and shivered wheels on the boulevards of heaven. And that God is on our side. Blessed be His glorious name!

If you continue to ask me why I think that the world can be saved in the final decade of the Nineteenth century, I reply, because it is not a great undertaking, considering

THE NUMBER OF WORKERS

that will go at it, if once persuaded, it can be done. We have sifted the five hundred million of workers down to four hundred million, and three hundred million, and two hundred million, and one hundred million, and to fifty million. I went to work to cipher out how many souls that number could bring to God in ten years, if each one brought a soul every year, and if each soul so brought should bring another each succeeding year. I found out, aided by a professor in mathematics, that we did not need anything like such a number of workers enlisted. You see it is a simple question of mathematics and in geometrical progression. Then I gave to the learned professor this problem: How many persons would it require to start with if each one brought a soul into the kingdom each year for ten years, and each one brought another each succeeding year, in order to have fourteen hundred million people saved, or the population of the earth at present? His answer was, Two million seven hundred and fifty-four thousand three hundred and seventy-five workers. So you see that when I sifted the five hundred million nominal Christians of the earth down to fifty million, and stopped there, I retained for this work forty-seven million people too many. Here it is in glorious mathematics, quod erat demonstrandum.

DIVINE MATHEMATICS.

Do you tell me that God does not care for mathematics? Then you have never seen the Giants' Causeway, where God shows his regard for the hexagonal in whole ranges of rocky columns with six sides and six angles. Then you have not studied the geometry of a bee's honeycomb with six sides and six angles. Then you have not noticed what regard God has for the square, the altar of the ancient tabernacle four square, the breakfast table four square, the court of the Temple in Ezekiel's vision four square, the New Jerusalem laid out four square. Or you have not noticed his regard for the circle by making it His throne, "sitting on the circle of the earth," and fashioning sun and moon and stars in a circle, and sending our planetary system around other systems in a circle, and the universe sweeping around the throne of God in a circle. So I enlist mathematics for the demonstration of the easy possibility of bringing the world to God in the coming decade by simple process of solicitation, each one only having to bring one a year; although I want to take in forty thousand, and I know men now alive who I think, by pen or voice, or both, directly or indirectly, will take hundreds of thousands each. So you see that that will discharge some of 2,754,375 from the necessity of taking any.

III. Another reason why I know it can be done is that we may divide the work up among the denominations. God does not ask any one denomination to do the work or any dozen denominations.

THE WORK CAN BE DIVIDED,

and is being divided up, not geographically, but according to the tempera-

ments of the human family. We cannot say to one denomination, You take Persia, and another, You take China, and another, You take India, because there are all styles of temperament in all nations. And some denominations are especially adapted to work with people of sanguine temperament, or phlegmatic temperament, or choleric temperament, or bilious temperament, or nervous temperament, or lymphatic temperament. The Episcopal Church will do its most effective work with those who by taste prefer the stately and ritualistic. The Methodist Church will do its best work among the emotional and demonstrative. The Presbyterian Church will do its best work among those who like strong doctrine, and the stately service softened by the emotional. So each denomination will have certain kinds of people whom it will especially affect. So let the work be divided up.

There are the seven hundred and fifty thousand Christians of the Presbyterian Church North, and other hundreds of thousands in the Presbyterian Church South, and all foreign Presbyterians, more especially Scotch, English, and Irish, making, I guess, about two million Presbyterians; the Methodist Church is still larger; the Church of England on both sides of the sea still larger; and many other denominations as much, if not more concentrated than any I have mentioned. And the world's evangelization among these denominations if they are persuaded it can be done before the Nineteenth century is dead, and the last Hotentot, the last Turk, the last Japanese, the last American, the last European, the last Asiatic, the last African, will see the salvation of God before he sees the opening gate of the Twentieth century.

THE MACHINERY READY.

IV. Again, I feel the whole world can be saved in the time specified, because we have all manner of machinery requisite. It is not as though we had to build the printing-presses; they are all built, and running day and night, those printing religious papers (925 of those religious papers in this country), those printing religious tracts and those printing religious books. And thousands of printing-presses now in the service of the devil could be brought and set to work in the service of God. Why was the printing press invented? To turn out bill-heads, and circulars of patent medicines, and tell the news which in three weeks will be of no importance? From the old-time Franklin printing-press, on up to the Lord Stanhope press, and the Washington press, and the Victory press, to Hoe's perfecting printing press, that machine has been improving for its best work, and its final work, namely, the publication of the glad tidings of great joy which shall be to all people. We have the presses, or can have them before the first of January, when the new decade is to begin, to put a Bible in the hand of every son and daughter of Adam and Eve.

V. But this brings me to the adjoining thought; namely, we have

THE MONEY TO DO THE WORK.

I mean the fifty million of Christians have it. At the two million seven hundred and fifty-four thousand Christians have it; and the dam which is beginning to leak will soon break, and there will be rushing floods of hundreds and millions and billions of dollars in holy contribution when you persuade the wealthy men of the kingdom of God that the speedy conversion of the world is a possibility. I have no sympathy with the bombast of great joy which almost every paper I take up tells of some wealthy man who has endowed a college, or built a church or a free library, and that thing is going to multiply until the treasury of all our denominations and reformatory organizations will be overwhelmed with munificence if we can persuade our men of wealth that the world's evangelization is possible, and that they may live to see it with their own eyes.

I have always cherished the idea that when the world is converted, we would be allowed to come out on the battlements of heaven and see the bannered procession and the bonfires of victory. But I would like to see the procession closer by, and just be permitted myself to throw in a fagot for a bigger bonfire. And if you persuade our men of wealth that there is a possibility for them to join on earth the glee of

A REDEEMED PLANET,

instead of laborious beseeching for funds, and arguing and flattering, in order to get a contribution for Christian objects, our men of wealth will stand in line as at a post office window or a railroad ticket office, but in this case waiting for their turn to make charitable deposit. The Gentiles are not long going to allow themselves to be eclipsed by Mr. Hirsch, the Jew, who has just given forty million dollars for schools in France, Germany and Russia. I rejoice that so much of the wealth of the world is coming into the possession of Christian men and women. And although the original Church was very poor, and its members were fish dealers on the banks of Galilee, and only had such stock on hand as they could take in their own net, to-day in the hands of Christian men and women there is enough money to print Bibles and build churches and support missionaries under God in ten years to save the world.

VI. Again, I think that the world's evangelization can be achieved in the time specified, because we have already the theological institutions necessary for this work. We do not have to build them; they are built, and they are filled with tens of thousands of young men, and there will be three sets of students who will graduate into the ministry before the close of this century; and once have them understand that instead of preaching thirty or forty years, and preaching thirty or forty years of God a few hundred souls, right before them is the Sedan, the Armageddon, and these young men, instead of entering the ministry timid, and with apologetic air, will feel like David, who came up just as the armies were set in array, and he left his carriage and shouted for the battle and cried: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" and with

five gravel stones skilfully flung, sent sprawling the bragging ten-footer, his mouth into the dust, and his heels into the air.

What but such a consummation could be

A FIT CLIMAX

to this century? You notice a tendency in history and all about us to a climax. The creation week rising from herbs to fish, and from fish to bird, and from bird to quadruped, and from quadruped to immortal man. The New Testament rising from quiet genealogical table in Matthew to apocalyptic doxology in Revelation. Now, what can be an appropriate climax to this century, which has heard the puff of the first steamer, and the throb of the first stethoscope, and the click of the first sewing machine, and saw the flash of the first electric light, and the revolution of the first steam plough, and the law of storms was written, and the American Bible society and American Tract society were born; and instead of an audience laughing down Dr. Carey for advocating foreign missions, as was done at Northampton in England in the last century, now all denominations are vying with each other as to who shall go the furthest and the soonest into the darkest of the New Hebrides; and three hundred thousand souls have been born to God in the South Sea Islands; and Malacca and Melanesia and Malayasia and Polynesia have been set in the crown of Christ, and David Livingstone has unveiled Africa, and the last bolted gate of barbaric nations has swung wide open to let the gospel in. What, I ask, with a thousand interrogation points uplifted, can be a fit, an appropriate and sufficient, climax except it be a world redeemed?

INVISIBLE COADJUTORS.

VIII. Yes, I believe it can be done if we get prepared for it, because the whole air and the whole heaven is full of willing help. "Are they not all ministering spirits sent forth?" We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. My brethren, so much of selfishness and pride and rivalry and bad motives of all kinds get into our work here that we are hindered. But the mighty souls that have gone up to the flying armies of the sky have left all imperfection behind; and these souls are with us, and without a fault and with perfect natures, are on our side. You cannot make me believe that, after toiling here for long years for the redemption of the world, until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they will decline their help.

Ireneus Prime! Honored on earth but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice, your matches pen? No! Then come down and help. David Brainerd! Have you forgotten the aborigines to whom you preached and for whom you could preach and pray no more, lying down delirious amid the miasmas of the swamp? No! Then come down and help. Moncreff and Freeman and Campbell have you forgotten Lucknow and Cawnpore? No! Then come down and help. I rub out of my eyes the stupidity and unbelief, and I, the servant of these great Elijahs in the Gospel, see the mountains all around about are fall of horses of fire and chariots of fire; and they head this way. Hovered over are we by CLOUDS OF WITNESSES AND HELPERS! Clouds of apostles in the air led on by Paul; Clouds of martyrs in the air led on by Stephen; Clouds of prophets in the air led on by Isaiah; Clouds of patriarchs in the air led on by Abraham; Clouds of ancient warriors in the air led on by Joshua; and that Bible warrior at whose prayer astronomy seems now to lift one hand toward the descending sun of this century, and the other hand toward the moon of the last decade, saying: "Stand thou still till the Church of God gets the victory!"

Then let us take what remains of this decade to get ready for the final decade of the Nineteenth century. You and I may not live to see that decade or may not live to see its close, but that shall not hinder me from declaring the magnificent possibility. I confess that the mistake of my life has been, not that I did not work hard—for I could not have worked harder and lived, as God knows and my family knows—but that I have not worked under the realization that the salvation of this world was a nearby possibility. But whether we see the beginning or the closing of the decade is of no importance, if only that decade can get the coronation; and then all decades shall kneel before this enthroned decade, and even the gray-grown centuries will cast their crowns before it, and it will be the most honored decade between the time when the morning stars sang together as the libretto of worlds was opened, and the time when the mighty angel, robed in cloud and garlanded in rainbow, shall, with one foot on the land, swear by Him that liveth forever and ever that time shall be no longer. Alleluia! Amen!

TEXAN DEBTS OF GRATITUDE.

To the heroes of Texas the people are indebted for the broad, fertile valleys of the Pacific slope and the great wealth producing hills of the Rocky mountains, an expanse of country capable of supporting untold millions of people and destined to be the homes of their posterity for centuries to come. To their successful resistance to Mexican domination is directly due the addition of all the great territory of the west to the domain of the American Union. Many people have, with heroic efforts, accomplished noble deeds which eventuated much that was great and grand, but the heroes of Texas laid the foundation of an empire, the growth and development of which no human foresight can prophesy.

New harpurs are exceptionally fanciful. Cupid's arrow, Mercury's wand, and St. Peter's crozier are all made to do duty as hair ornaments.

SUNDAY SCHOOL LESSON.

SUNDAY MAY 5, 1899.

The Command to Watch.

LESSON TEXT. (Mark 13: 24-27. Memory verses, 25-27.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus Finishing His Work.

GOLDEN TEXT FOR THE QUARTER: I have glorified thee on the earth, having accomplished the work which thou hast given me to do.—John 17: 4.

LESSON TOPIC: Watchfulness to the End.

LESSON OUTLINE: 1. The Appointed End, vs. 24-27. 2. The Indubitable Tokens vs. 28-31. 3. The Universal Duty, vs. 32-37.

GOLDEN TEXT: Take ye heed, watch and pray: for ye know not when the time is.—Mark 13: 33.

DAILY HOME READINGS:

M.—Mark 13: 24-37. Watchfulness to the end. T.—Matt. 24: 29-51. Matthew's parallel narrative. W.—Luke 21: 25-36. Luke's parallel narrative. T.—Zeph. 1: 1-18. The day of wrath. F.—Mal. 3: 1-18. The coming Lord. S.—Matt. 25: 31-46. The nations judged. S.—1 Thess. 4: 13-18. Coming for his saints.

LESSON ANALYSIS.

I. THE APPOINTED END.

I. Tokens in the Heavens: The sun shall be darkened, and the moon shall not give her light (24). The sun shall be darkened in his going forth (Isa. 13: 10). I will cover the sun with a cloud (Ezek. 32: 7). The sun shall be turned into darkness, and the moon into blood (Acts 2: 20). The sun became black as sackcloth of hair (Rev. 6: 12).

II. Coming in the Clouds:

The Son of man coming in clouds with great power (26). There came with the clouds of heaven one like unto a son of man (Dan. 7: 13). They shall see the Son of man coming on the clouds (Matt. 24: 30). Ye shall see the Son... coming with the clouds of heaven (Mark 14: 62). Behold, he cometh with the clouds (Rev. 1: 7).

III. Gathering the Elect:

Gather together his elect from the four winds (27). Then shall the righteous shine forth as the sun (Matt. 13: 43). He shall set the sheep on his right hand (Matt. 25: 33). Your redemption draweth nigh (Luke 21: 28). The day in Christ shall rise first (1 Thess. 4: 16).

IV. THE INDUBITABLE TOKENS.

I. When her branch... putteth forth its leaves... summer is nigh (28). The fig tree repleth... the vines are in blossom (Song of Sol. 2: 13). The earth bringeth forth her bud (Isa. 61: 11). Ye know how to discern the face of the heaven (Matt. 16: 3). Ye know that the summer is nigh (Matt. 24: 32).

II. Tokens in Grace:

When ye see these things... know ye that he is nigh (29). I do see my bow in the cloud... for a token (Gen. 9: 13). Ye cannot discern the signs of the times (Matt. 16: 3). When ye see all these things, know ye that he is nigh (Matt. 24: 33). When ye see these things... the kingdom of God is nigh (Luke 21: 31).

III. Positive Statements:

This generation shall not pass away, until all... be accomplished (30). In an hour that ye think not the Son of man cometh (Matt. 24: 44). I come again, and will receive you unto myself (John 14: 3). This Jesus... shall so come in like manner (Acts 1: 11). The Lord himself shall descend from heaven (1 Thess. 4: 16).

IV. The Absent Lord:

It is as... a man, sojourning in another country (34). A householder... went into another country (Matt. 21: 33). It is as... a man, going into another country (Matt. 25: 14). A certain nobleman went into a far country (Luke 19: 12). I go unto the Father (John 14: 28).

V. The Unknown Hour:

Ye know not when the lord of the house cometh (35). The lord... shall come in a day when he expecteth not (Matt. 24: 50). Ye know not the day nor the hour (Matt. 25: 13). Ye know not when the time is (Mark 13: 33). It is not for you to know times or seasons (Acts 1: 7).

III. The Universal Duty.

What I say unto you I say unto all, watch (37). Watch therefore (Matt. 25: 13). Take ye heed, watch and pray (Mark 13: 35). Watch ye, stand fast in the faith (1 Cor. 16: 13).

Let us not sleep... but let us watch (1 Thess. 5: 6).

1. "Of that day or that hour knoweth no one." (1) The great day; (2) The decisive hour; (3) The inevitable coming; (4) The world-wide uncertainty.

2. "Take ye heed, watch and pray." (1) An imperative command; (2) A double duty.—(1) Caution; (2) Watchfulness; (3) Prayer. 3. "Let coming suddenly he find you sleeping." (1) Sudden coming; (2) Culpable negligence.—(1) Approach; (2) Surprise; (3) Detection; (4) Doom.

LESSON BIBLE READING.

WATCHFULNESS.

Commanded (Mark 13: 37; Rev. 3: 2); Urged (1 Thess. 5: 6; 1 Pet. 4: 7); Neglected (Matt. 26: 38, 40; Mark 14: 37). With prayer (Luke 21: 36; Eph. 6: 18). With thanksgiving (Col. 4: 2). With steadfastness (1 Cor. 16: 13). At all times (Prov. 8: 34). In all things (2 Tim. 4: 5). Blessed (Luke 12: 37; Rev. 16: 15).

LESSON SURROUNDINGS.

The present lesson contains the conclusion of Mark's report of the discourse of which the beginning formed the last lesson. That portion evidently referred to the destruction of Jerusalem, and the intervening portion seems to point to the same event. But a wider reference, still future, is accepted by many, as indicated in the opening words of this lesson, "In those days, after that tribulation," especially in view of the application of the latter part of the discourse, and of the more explicit statements and the added parables in Matthew 25.

The place is still the mount of Olives. The time, Tuesday evening, 12th of Nisan (perhaps after the 13th had begun) April 5, year of Rome 783.—A. D. 30.

Parallel passages: Matthew 24: 29-44; Luke 21: 25-36.

Quaint Sayings of Children.

COLLECTED BY A MOTHER OF MAINE.

"Wee bit!" Harold's whole family has a learned fashion of quoting from the poets on all occasions, and the baby—only two years and a half old—has kept his little ears open to good account, as the following will show. It sounds incredible, to be sure, for a mite of such tender years, but it is vouched for by the best of authority. Harold was more than usually mischievous one day, and his grandmother exclaimed at last: "There, I never saw such a boy before!" The small Hamlet returned gravely: "Take him for all in all, grandma, you shall not look upon his like again."

At another time, his grandpa was attempting a quotation from Byron, and hesitated at the word "gone" whereupon a small voice from the rocking-horse promptly filled in the gap: "Gone where the woodbine twined!"

Four-year-old Bessie was having her dollie dressed and, when it came to the bonnet, the little maid called for feathers, refusing to be satisfied with the flowers mamma brought her. "But they don't wear feathers now, dear," mamma said. "I can't help that, the mamma, thinks inside of me isn't like the thinks inside of other folks!" Of course the feathers won.

Nurse was giving Merle his bath, and presently arose a great commotion and shrill squeals of delight. Mamma hastened to the rescue, and found her wee son girded about with a towel—guiltless ease of raiment—and dancing around poor nurse, who was looking damp and dismayed. "O! O! mammal!" Merle shrieked gleefully. "I'm John Baptist, don't you see? An' I'm been baptizing Nurse!"

Not long ago Mrs. B— was teaching her little son the Sunday-school lesson about Jonah and his tarrying the whale three days. Suddenly the small listener interrupted with: "My! didn't he get a long free ride, though, mamma!"

A small four-year-old friend went to the Universalist Church on Children's Day, albeit her parents are Congregationalists.

The minister talked pleasantly to the little folks, and in closing, expressed a desire to see all the bright little faces next Sunday. As he made a slight pause, one little maiden lifted up her sweet small voice and said: "I tan't come, minister, for tanso my mamma's a Northdox."

The Hair.

Whether there are outward applications which can have any effect in restoring gray hair, or cause it to grow on bald places, is a question to which we shall not attempt to give an answer. There are some things however regarding the treatment of the hair, which medical science and practice have fully established, and which it is well enough for every one to keep constantly before the mind. The nutrition of hair is effected through vessels in close contact of their tissue without entering into their structure, so that causes affecting the general health, and especially the condition of the skin, act powerfully upon the nutrition of the hair. Cleanliness of the skin and a healthful circulation of the blood from exercise, together with proper diet and such other means as tend to promote the general health, are the only sure restorers. Washing the head thoroughly with soap and water, and plentiful brushing is recommended as the secret for obtaining a beautiful head of hair.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become.