REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "Cloaks for Sin "

TEXT: "But now they have no cloak for their sin." John xv., \$2.

TEXT: "But now they have no cloak for their sin." John xv., 92. Sin is always discuised. Decked and glossed and perfumed and masked it gains admittance into places from which it would otherwise be repelled. As silently as when it glided into Eden, and as plausibly as when it talked to Christ at the top of the temple, it now addresses men. Could people look upon sin as it always is—an exhibiting capaci-ties, the ghastly, loathsome, God smitten monster that uprooted Eden and killed "Dhrist, and would push the entire trace into darkness and pain—the infernal charm would be broken. Before our first parents transgressed, sin appeared to them the sweetness of fruit and the be-coming as gods. To Absolom it was the pleasure of sitting upon a throne. To men now sin is laughter and permission to luxur-ious gratification. Jesus Christ in my text wuggests a fact which everybody ought to know, and that is that sin, to hide its de-formity and shame, is accustomed to wear-ing a cloak; and the Saviour also sets forth the truth that God can see straight through all such wrappings and thicknesses. I want now to speak of several kinds of cloaks with which man expect to cover up their iniqui-ties, for the fashion in regard to these gar-ments is constantly changing, and every day beholds some new style of wearing them, and if you will tarry a little while I will show you five or six of the patterns of cloaks. First, I remark that there are those who, being honored with official power, expect to make that a successful cloak for their sin.

Again, exalted social position will be no cloak for sin. Men look through the wicket door of prisons, and seeing the incarcerated door of prisons, and seeing the incarcerated wretches exclaim, "Oh, how much vice there is in the world!" And they pass through the degraded streets of a city, and looking into the doors of hovels and the dens of corrup-tion they call them God-forsaken abodes. But you might walk along the avenues through which the opulent roll in their flour-ishing pomp, and into mansions elegantly adorned, and find that even in the admired walks of life Satan wroks mischief and death. The first temptation Satan wrought in a carbeing honored with official power, expect to make that a successful cloak for their sin. There is a sacredness in office. God Himself is King, and all who hold authority in the world serve under Him. That community world serve under Him. That community has committed a monstrous wrong who has elevated to this dignity persons unqualified either by their ignorance or their immoral-ity. Nations who elevate to posts of author-ity those not qualified to fill them will feel the reaction. Solomon expressed this thought when he said: "Woe unto thee, O land, when thy King is a child and thy Princes drink in the morning." While positions of trust may be disgraced by the character of those who fill them, I believe God would have us respectful to the offices, though we may have no admiration for their occupants. Yet this dignity which office confers can be no apology for trans-The first temptation Satan wrought in a gar-den, and he understands yet most thorough y hen, and he understands yet most thorough y how to insinnate himself into any door of ease and splendor. Men frequently judge of sin by the places in which it is committed, but iniquity in satin is to God as loathsome as iniquity in rags, and in the Day of Judg-ment the sins of Madison avenue and Elm street will all be driven in one herd. Men cannot escape at last for being respectably sinful. You know Dives was clothed in pur-ple and fine linen and fared sumptuously for their occupants. Yet this dignity which office confers can be no apology for trans-gression. Nebuchadnezzar and Ahab and Herod in the day of judgment must stand on the level with the herdsmen that kept their flocks and the fishermen of Galilee. Pope and King and President and Governor must give an account to God, and be judged by the same law as that which judges the beggar and the slave. Sin is all the more obnoxious when it is imperial and lordly. You cannot make pride or injustice or crusity sacred by every day, but his fine clothes and good din-ners did not save him. He might on earth have drunk something as rich as champarne and cognac, but at last he asked for one drop of water. You cannot trade off your attractive abodes here for a house of many mansions on high, and your elegant shade groves here will not warrant you a seat under the tree of life. When God drows adam and Eve out make pride or injustice or cruelty sacred by giving it a throne. Belshazzar's decanters of Eden He showed that merely living in a garden of delights and comforts will never could not keep the mysterious finger from writing on the wall. Ahab's sin literally hurled him from the throne to the dogs. The imperial vestments of wicked Jeboram could not keep Jehu's arrow from striking through his heart. Jezebel's queenly pre-tension could not save her from being thrown over the wall. No barricade of save a man or a woman. By giving you so much earthly luxury and refinement He inthrone can arrest God's justice in its un-erring march. No splendor or thickness of official robes can be a sufficient cloak, of sin. Henry VIII., Louis XV., Catharine of Russia, Mary of England--did their crowns are then? No which are the birty of the in heaven. save them? No rule? ever sat so high that the King of Kings was not above him. All victors shall bow before Him who on the white horse goeth forth conquering and to

Again, elegance of manners cannot suc-cessfully hide iniquity from the eye of God. That model, gentlemanly apostle, Paul, writes to us: "Be courteous." That man can neither be a respectable worldling nor a consistent Christian who lacks good manners. He is shut out from refined cirretical Christians. It is utter folly in this iay for a man to have no preference for any cles, and he certainly ought to be hindered from entering the church. We cannot overfrom entering the church. We cannot over-look that in a man which we could hardly excuse in a bear. One of the first effects of the grace of God upon an indi-vidual is to make him a gentleman. Gruff-ness, awkwardness, implacability, clanish-ness and meakness are fruits of the Spirit. But while these excellences of manner are so important they cannot hide any deformity of moral character. How often is it that we find attractiveness of person, suavity of manners, gracefulness of conversation, gallantry of behavior thrown like wreaths upon moral death. The flowers that grow upon the scorie of Vesuvius do not make it any less of a vol-The flowers that grow upon the scorie of Vesuvius do not make it any less of a vol-cano. The sepulchers in Christ's time did not exhaust all the whitewash. Some of the biggest scoundrels have been the most fas-cinating. If there are any depending on out-ward gracefulness and attractiveness of de-meanor, with any hope that because of that God will forgive the sin of their soul, let me assure them that the divine justice cannot be satisfied with smiles and elegant gesticula-tion. Christ looks deeper than the skin, and such a ragged cloak as the one in which you are trying to cover yourself will be no hiding in the day of His power. God will not in the judgment ask how gracefully you walked, nor how politely you bowed, nor how sweetly you smiled, nor how impressively you gestured. The deeds done in the body will be the test, and not the rules of Lord Chesrestured. The deeds done in the body will be the test, and not the rules of Lord Chesterfield. A state of the rules of Lord Chesterfield. A state of the rule of Lord Chesterfield is the result of religion is but a poor wrapping of a naked profession of religion if the heart be re-rewed cannot be staggerated. Christ posi-tively and with the earnestness of the night is the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, not the cause of it. Our church certificate is a poor the result of Christian character, we may have the name and to build on such a roten foundation as that he has accompliabled his object. We cannot imagine the appointed uniform who never this ames fold with his flocks, however of the same fold with his flocks, however the same fold with his flocks who they have the seen to the opposing host these who, though they are not His sheep, have elimbed up some other way, and thus pourself deficient in the great tests of Christ and your need of Him, reloice with your set of character, do not. I beg of you, look upon your profession of religion as anything onsolatory. If you have taken your present position from a view that you have taken your present position from a view that you have the door is anut. That gilded profession—the world may not be able to see infourt the other has day of divine reckoning to will be to and os the test, and not the rules of Lord Ches-<text>

And the difficult matters to be sattled? Ah, my frience, we must have an atonement. No Christ, no salvation. The great Re-deemer comes in and says: "I will pay your indebtedness." So that which was dark enough before is bright enough now. The stripes that we deserve are fallen upon Christ. On His scourged and bleeding shoulders He carries us up over the mountain of our sins and the hills of our iniquities. Christ's good works accepted are sufficient for us, but they who rejoct them, depending upon their own, must perish. Traits of character that may make us influential on earth will not necessar-ity open to us the gate of heaven. The plank that will be strong enough for a house floor would not do for a ship's hulk. Mere morality might be enough here, but cannot take you through death's storm into heaven's harbor. Christ has announced for all ages: "I an the way, the truth and the life; him that cometh unto Me I will in no wise cast out." But pitable in the day of accounts will be the bondition of that man, though he may have given all his estate to benevolent pur-poses, and passed his life in the visiting of the distressed, and done much to excite the admiration of the good and the great, if he have no intimate relation to Jesus Christ. There is a pride and appravity in his soul that he has never diacovered. A brilliant outside will be no apology for a depraved inside. It is no theory of mine, but an announcement of lood, who cannot lie: "By the deeds of the isw shall no flesh living be justified." Open the door of heaven and look in. Howard is there, but he did not secure his entrance by the dungeons he illumined and the lazzaret-tos into which he carried the medicines. Faul is there, but he did not earn his way in by the shipwrecks and imprisonments and scourgings. On a throne overtopping per-naps all others, except Christ's, the old mis-sionary exclaims: "By the grace of God I am what I am." Ah, a dim matters to be sattled? Ah, by artists and aggregated into a pictorial splendor. What made out of broken shells and broken glass! Oh, yes; God grant that by the transforming power of His Spirit we may all be made a part of the eternal palaces, our broken and fragmentary natures polished and shaped and lifted up to make a part of the averlasting splendors of the we must have an atone art of the everlasting splendors of the acaveniy temple! For sinners, Lord, thou cam'st to bleed, And I'm a sinner vile indeed. Lord, I belive Thy grace is free; Oh, magnify Thy grace in me.

A Great Hunting Country. Royal Phelps Carroll, a New Yorker

who has just returned from a hunting trip in the Masai country, Africa, says:

"There is no question about the fact that the Masai country is the finest shooting ground in the world. Enormous tracts of it have never echoed to the sound of rifle or gun. But not only that. The sole inhabitants of the land, the warlike and ferocious Masai, never kill the beasts that literally fill the country. It is true that the Masai are wholly a flesh eating people, but they kill only do-mestic cattle. They do not raise them much themselves, either, but constantly make raids upon neighboring peoples, often hundreds of miles away, and capture and bring home enormous droves. When they kill their cattle the Masai love to put their mouths to the wounds made in the animal's necks, and gorge themselves with the hot blood.

"But they never kill game. The elephant roams at will near their towns. The lion preys upon their people. The rhinoceroses take possession of their villages in droves and rub their sides against the shanties unharmed. Antelopes and zebras in enormous numbers live seemingly only to provide food for the lions, and giraffes scour the occasional plains and feed in the thickets in countless herds. These beasts have not learned to fear man. The rhinoceros charges at him in pure sport, the lion leaps upon him as his prey, and the elephant notices him only to attack him when enraged. You can imagine what that land is from the fact that the Masai have held it for such ages that they have worn trails sight inches deep in the solid rock with their naked feet, and during all that time have never intentionally killed a native beast. If I saw one zebra there I taw 10,000, and the antelopes, elands, giraffes, rhinoceroses and other game were absolutely beyond estimate. I, unaided, could have made slaughter that would have brought shane on my entire party of 200. But, beside elephants and lions, we killed only for food.

How a Congressman Got a Publisher.

much earthly fuxury and refinement He in-timated that He would have you enjoy your-selves, but He would not have you wrap your-self up in them as a cloak to hide your sins. God now walks in your garden as He did in Eden, and H stands by your well as He did by a well is Samaria, and He would make Some time ago a committee of New York publishers went to Washington with a view of urging Congress to pass a certain international copyright law favored by the publishers. A sub-commit-tee of publishers was holding a meeting your comfort on earth a type of your rapture at the Riggs House when a member of Furthermore, menomination of religious belief will not hide out aquities. There are men whose heads are as sound as Jonathan Edwards's or John Wesley's, whose hearts are as rotten as Tom Paine's or Charles Guiteau's. It is important that we be theo-ention! Christians It is utter folly in this Congress from the West called upon them. He said to them that he had his own vote and could influence the votes of four or five friends, but he declared that he would not do anything for them anless they promised to do something for him. When they asked what he wanted, he said he had written a book and tried to get every publisher in New York to publish it, and none of them would do so, because the book was pronounced unsuitable for the market. Now, If they would agree to find a publisher for his book in New York he would agree to give his own and several other votes for the international copyright bill. The committee told him to call upon them the next day, and when he had gone they discussed his proposition. On inquiry it was found that he could control four votes, and that was too many to lose. So the publishers had a meeting, and they finally decided to draw lots to see who would publish his book and stand the loss. The lot was drawn, and one of the greatest publishing houses in the world was the victim. Its representative received the condolences of his fellow publishers, but the house carried out its part of the bargain in good faith and published the book, and now they have the laugh with them, for, contrary to the expectation of the publishers, the book made money from the start, and has turned out quite a profitable venture for the house. This is another illustration of the truth that no one can tell whether a book or a play will make a hit until the experiment has been tried .- Chicago Herald.

It will probably interest those housekeepers who take particular pride in the culinary regions to know how the women of Holland devote themselves to their kitchens. In the unplastered red and white dwellings which there abound, out of the entire two stories there is no room so much delighted in as the kitchen. It is usually largevery large. Housekeepers will recog-nize the extreme usefulness of a place where they can move about their various duties without coming in contact with crowded obstacles in a room of no The windows are ornamented size. with a bird cage or a basket of flowers. Snowy curtains fall from the top, and the lower panes are shielded from the gaze of passers-by by a net-work of fine wire. Everything is snowy white and beautifully clean. Even from the mantel hangs a lambrequin of muslin. The fire-place is tiled with china bricks. It follows with the whole nation to be so particular about detail. Even in art it is the same, and on this account people say there is something lacking the pictures of the most famous Holland painters. A thing is not always pleas-ing just as it is, but as the eye sees it, and it is because these artists omit neither the pleasing nor the dis-pleasing that people miss a vague something they expected to see, and that is, the beautiful.

Dutch Kitchens.

But this is digressing. To return to the kitchens. The mistresses of them are for the most part stumpy, fat, rosy, and slow with white caps and ear-rings shaped like cork-screws. Their pas-sion is to clean, said a Hollander himself who was trying to give some information to a traveller: "To have an idea of what cleanliness is with us, you should watch one of these women for an hour. Here a house is swept and sponged and rubbed like a person. It is not cleaning, it is making a toilette. the blows in the cracks between the bricks, picks in the corners with finger | Seek ye first his kingdom (Matt. 6 and pin, makes a minute examination, enough to fatigue the eye as well as the arm. It is truly a national passion. These girls who are in general phlegmatic enough, become quite excited on cleaning days. We are not masters in our own houses then. They invade the chambers and turn everything upside down. They are real cleaning Bacchantes. They excite themselves in washing and sweeping." So much for the expressed opinion of a Dutchman to the author of Holland and its People.

But something may of course be said in excuse for all this cleanliness-if indeed, good housekeepers will admit that an excuse is necessary. There is an atmospherical dampness about the climate of Holland that ruins wood and metal. The women of Hol and are fond of crowding their homes with small objects and ornaments that favor the accumulation of dust. Here is of course vast reason for cleanliness, and there is such a super-abundance of water, that it is really a temptation to use it.

"Cleanliness is next to Godliness" and these print-gowned, white-capped and wooden-shoed housekeepers of Holland may teach a lesson to the people of other countries. It would be a wonderful comfort for a lady to be able SUNDAY SCHOOL LESSON. SUNDAY, JULY 13, 1890. The Great Supper.

LESSON TEXT. (Luke 14 : 15-24. Memory verses. 22-24.)

LESSON PLAN.

TOPIC OF THE QUARTER : Jesus the Saviour of Men. GOLDEN TEXT FOR THE QUARTER : He is able to save to the uttermost .-Heb. 7:25.

LESSON TOPIC : Opening the Door of Salvation.

1. The Great Supper, ys 2. The Supreme Folly, vs. 18-20. LESSON OUTLINE :-3. The Enlarged Call, vs.

GOLDEN TEXT: Blessed is he that shall eat bread in the kingdom of God. Rejected by the Jews at Nazareth, (Luke 4:28, 29; in Perzea, Luke 8: -Luke 14 : 15.

DAILY HOME READINGS : M.-Luke 14 : 15-24. The great feast. T.-Prov. 9 : 1-12. Wisdom's feast. W.-lsa. 55 : 1-13. Gracious calls. T.-John 6: 27-51. The bread of life.

F.-John 4:1-15. The water of life.

S .- Matt. 22 : 1-14. Marriage of the king's son. S.-Rev. 19: 4-10. Marriage sup-

per of the Lamb.

LESSON ANALYSIS. L. THE GREAT SUPPER.

I. The Kingdom:

Blessed is he that shall eat bread in the kingdom (15).

33) The kingdom prepared for you from

the foundation (Matt. 25 : 34). Lo, the kingdom of God 1s within you (Luke 17:21).

I appoint unto you a kingdom (Luke 22:29).

II. The Supper:

A certain man made a great supper (16).She hath also furnished her table

(Prov. 9 : 2). Let your soul delight itself in fatness

(Isa. 55 : 2). A certain king, which made a marriage feast (Matt. 22 : 2).

The marriage of the Lamb is come (Rev. 19:7).

III. The Bidding:

Come; for all things are now ready son follows. PLACE.—In Persea, probably not far from the Jordan, at the house of an un-(17). Come, eat ye of my bread (Prov. 9: 5).

Come ye to the waters (Isa. 55: 1). Sent forth to call them that were bidden (Matt. 22: 3). ly before the arrival at Jenic 10, some time in March, 783; that 18 A. D. 30.

Blessed are they which are bidden to the marriage (Rev. 19: 9).

"Blessed is he that shall eat bread as already explained, dates it in De-in the kingdom of God." (1) The cember, 782; that is, A. D. 29,-about 1. "Blessed is he that shall eat bread kingdom; (2) The bread; (3) The blessedness.

named Pharisee.

three months earlier. PERSONS .- Our Lord, the company 2. "A great supper." (1) The host; at the Pharisee's house,-one among

(3) The teast; (3) The called; (4) them specially prominent. The guests.—The supper (1) Pro-Incidents.—The blessin INCIDENTS .- The blessing attered by one of the company; the parable of the great supper; the invitations; the vari- ad ous excuses; the bringing in of the poor ready." (1) The provisions of and afflicted; the command to constrain grace; (2) The call of grace.-(1) others to come; the exclusion of those and afflicted; the command to constrain There is no parallel passage; the para-ble in Matthew 22: 1-14 resembles this, but is quite distinct.

LESSON SUBROUNDINGS. INTERVENING EVENTS .- The last lesson is followed by a report of two parables, which were spoken earlier, but bles, which were spoken earlier, but may have been repeated at this time (Luke 13 : 18-21). Then a reference is made to a continued journey. Accord-ing to Robinson, this was the begin-ning of the final journey from Persea to Jerusalem, after the raisin gof Lazarus (see last "Lesson Surroundings"). The warning against Herod follows (Luke 13:31 35), in which many find an indica-

tion of speedy death. Andrews, how-ever, places this immediately before the feast of dedication, and joins with that visit the occurrence at the house of Martha and Mary (Luke 10 : 38-42). The withdrawal beyond Jordan comes next in his view (John 10: 40-42), then Luke 14-16, after which the raising of Lazarus from the dead occurred (John 11). In any case, chapters 14-16 be-long together. The discourse of which the lesson forms a part, was uttered at the house of a Pharisee, where our Lord was dining on a Sabbath. A mir-acle of healing leads to instruction about the lawfulness of such cures upon the Sabbath (Luke 14 : 1-6). This was followed by a rebuke of self-seeking at feasts, and an injunction to the host in regard to inviting the needy. The les-

TIME .- According to Robieson, short-

Andrews, in accordance with his view

37; in Samaria, Luke 9 : 52, 53; in Galilee, Luke 10 : 13 ; in Jerusalem, John 8 : 59; everywhere, John 1: 11). Offered to the Gentiles (Psa. 2 : 8; Isa. 11:10;42:6; Matt. 21:43;22:9; Luke 14:21-23; Acts 13:46).

Accepted by the Gentiles (Acts 10 : 34, 35, 44, 45 ; 13 : 48, 49 ; 15 : 12 ; 28 : 28).

3. "that my house may be filled." (1) The heavenly house; (2) The happy guests; (3) The divine bene-LESSON BIBLE READING. THE GOSPEL FOR JEW AND GENTILE.

Offered to the Jews (Matt. 10:5, 6; Luke 24:47; Acts 13:46).

Bind him, and cast him out (Matt.

Your blood be upon your own heads

1. "The master of the house being angry said." 'The master's ange

(1) Opening the door to the lowly;

(2) Closing the door on the proud.

2. "And yet there is room." The

master's (1) Ample mansion; (2)

Abundant provision; (3) Generous

spirit.-Room (1) Expressing God's

grace; (2) Stimulating God's ser-

vants; (3) Encouraging God's sub-

-(1) The master's grace; (2) The

22: 13)

(Acts 18: 6).

jects.

master's anger.

form of faith when it is so easy to become conversant with the faith of the different Sonversant with the faith of the different sects. An intoxicated man staggered into ny house one night begging for lodging. He made great pretensions to religion. I usked where he went to church. He said: "Nowhere; I belong to liberal Christianity." But there are those who never become Driviting because their obstinger results. But there are those who never become Christians, because their obstinacy pre-rents them from ever taking a fair riew of what religion is. They are ike a brute beast in the fact that heir greatest strength lies in their horns. They are combatant, and all they are ever willing to do for their souls is to enter an ec-ilesiastical fight. I have met men who would talk all day upon the ninth chapter of Romans, who were thoroughly helpless be-lore the fourteenth chapter of John. But there are those who, having escaped from this condition, are now depending entirely upon their soundness of religious theory. The doctrines of man's depravity and Christ's atonement and God's sovereignty are The doctrines of man's depravity and Christ's atonement and God's sovereignty are theoretically received by them. But, alast there they stop. It is only the shell of Christianity containing no evangelical life. They stand looking over into heaven and admire its beauty and its song, and are so pleased with the looks from the outside

and admire its beauty and its song, and are so pleased with the looks from the outside that they cannot be induced to enter. They sould make a better argument for truth than ten thousand Christians who have in their hearts received it. If syllogisms and dilemmas and sound propositions and logical deductions could save their souls they would be among the best of Christians. They could correctly define repentance and faith and the Atonement, while they have never felt one sorrow for sin nor exercised a moment's confidence in the great sacrifice. They are almost immovable in their position. We can-not present anything about the religion of Christ that they do not know. The Sav-iour described the fate of such a one in His parable: "And that servant which knew his Lord's will and propared not himself, neither did according to His will, shall be beaten with many stripes." Theories in reli-gion have a beauty of their own, but if they result in no warmth in Christian life it is the beauty of hornblende and faldspar. Do not call such boldness and hardness religion. The River of Life never freezes over. Icicles never hang on the eaves of heaven. Sound-nees of intellectual belief is a beautiful clock, well woven and well cut, but in the hour when God shall demand our souls it will not of itself be sufficient to hide our in-ignites.

Horse Against Locust.

While the locust is not confined to any one country, it is particularly the pest of the farmers in India and Africa, where the sirocco, or hot winds, facilitates the hatching of the eggs. A short time ago the pests inflicted terrible sufferings on the people of Algeria, and at Setif the streets and walks were invaded by the insects, which were often so numerous as to obscure the sun, and did not depart until they had left acres upon acres of desolation behind them. The farmers at Bou-Saada dig big trenches in the soil, by the side of which are placed pieces of canvas, covered with metal bands, and, when the trenches are filled with the insects, the men beat them with fiails until they are reduced to a pulp. This does little good, however, on account of the large number. A few years ago squadrons of cavalry were employed to beat down the locusts, but to little purpose, and the Government has been unable as yet to discover a remedy .- American Agriculturist.

Bald Calves.

On the farm of F. P. Weller, near Hayesville, Iowa, are two fine, well-developed calves, perfect in every particu-lar except the hair. They are as com-pletely destitute of that adornment as the oldest billiard ball in Chicago. Two years ago there was one with the same peculiarity dropped on the same farm, and last year another, but they were al-lowed to run out in the sunshine, which seemed to bake them, and they soon died. The two this year (from different cows) are being kept under shelter and are thriving nicely. The oldest one is new over two months old, and hasn't the least appearance of a hair on it yet .----

to traverse her kitchen in a ball dress if she were needed there without so. much as soiling it. When the saucepans and utensils in their brightness take on the aspect of mirrors, and everything glimmers and glistens back at you in spotless splendor, one ought to have an appetite for Holland kitchens

Talking of appetites we are told that I. there is no place like Holland for satis-fying them. The cooks are cooks. The vegetables and meats are supplied in abundance at table and cooked in the most delectable manner. Said a traveller in Holland: "Were it not for the scarcity of bread, I would like to sit at Dutch tables for every meal of my life." Cannot one imagine what a relish the beautifully clean kitchens of Holland give people who know where the food comes from.

L. A. NORTH.

How To Destroy Moths.

Close all the windows and all doors leading from the room about to undergo treatment, open wide each drawer and closet, and hang the contents over chairs or upon a clothes-horse brought into the room for the occasion. Take a piece of gum camphor as large as a hazel nut for an ordinary room (as large as a walnut for a room 16 by 20,) put it in an iron pot, and place the latter within another iron pot or upon an iron stand. Set fire to the camphor It burns very flercely, so set it at a safe distance from furniture or hangings; the middle of the room is the best place for it, unless this be directly under a chandelier, in which case it it can be placed more toward the side as the heat is apt to injure the gilding or bronze. The dense smoke soon permeates every nook and corner and suffocates every insect that inhales it. Canary birds or goldfish are to be carried from the room before beginning operations, and as soon as the champhor begins to burn the operator may leave the room, as, provided she has taken the above precautions, there will be no danger of fire spreading. The camphor will burn from a quar-

ter to half an hour, but it can be extinguished at any moment by placing over it a stove lid or the cover of the pot. Let the smoke remain in the room about half an hour, then open the windows wide, leaving them so all day. After a few hours airing the traces of smoke will be scarcely noticeable. All the rooms can be treated thus in succession or all at once, care being taken to guard against fire. -Harper's Bazar

A Recipe for Complexion.

Ninon de L'Enclos, who even in ad-Ninon de L'Enclos, who even in ad-vanced age was renowned for the beauty of her complexion, and who was envied by all the younger ladies of her time, was asked by one of them one day to tell her what means she used to pre-serve the health and beauty of the skin,

> A wash bowl. A water pitcher, and A piece of flannel.

-Sanitary Inspector.

vided; (2) Offered; (3) Rejected; (4) Accepted.

3; "Come; for all things are now ready." (1) The provisions of God's bounty; (2) Man's indiffer- first invited. ence.

IL THE SUPREME FOLLY. Excuses Framed:

They all with one consent began to make excuse (18).

I cast it into the fire, and there came out this calf (Exod. 32: 24). Suffer me first to go and bury my

father (Luke 9: 59). First suffer me to bin farewell. . .at my house (Luke 9: 61).

Their thoughts accusing or else excusing them (Rom. 2: 15).

II. Honor Declined: I pray thee have me excused (18). I have called, and ye refused (Prov. 1:

24). My people....have forsaken me (Jer. 2:13) They made light of it, and went their

ways (Matt. 22: 5). How often would I have gathered thy children, and ye would not (Luke 13:34).

III. Self Indulged:

I have bought I have married (19.20).

He that loveth father or mother more is not worthy (Matt. 10; 37). Let him deny himself, and take up his

cross (Luke 9: 23). If any....hateth not....his own life,

he cannot be my disciple (Luke 14:26).

death (Rev. 12: 11).

1. "They all with one consent began to make excuse" (1) Solid in sentiment; (2) Fertile in excuses:

(3) Inexcusable in culpability.

(3) Inexcussion in culpatinity.
2. "I pray thee have me excused."
(1) The guise of courtesy; (2) The fact of enmity; (3) The culmination of folly.

3. "I cannot come." (1) The plea of inability; (2) The purpose of rebellion.

TIL THE ENLARGED CALL.

I. The Extended Call: Bring in hither the poor....and blund and lame (21).

The kingdom....shall be given to a nation bringing forth the fruits (Matt. 21: 43).

As many as ye shall find, bid to the marriage (Matt. 22: 9). Go ye into all the world, and preach

(Mark 16: 15). Seeing ye thrust it from you, we turn to the Gentiles (Acts 13: 46).

II. The Gracious Purpose: That my house may be filled(23).

Look unto me, and be ye saved (Isa. 45: 22).

The wedding was filled with guests Matt. 22: 10).

Matt. 22: 10). I come again, and will receive you unto myself (John 14: 3). Who willeth that all men should be

saved (1 Tim. 2: 4). III. The Just Exclusion:

my supper (24). Depart from me, ye that work iniquity (Matt. 7: 23).

away from you (Matt. 21: 43).

Inquisitiveness the Chief American Trait.

I have said that inquisitiveness was the chief American trait, and that it arose from the childish character of a man who belongs to a great, successful, but young nation. Are there not oth-er traits, more or less typical of American manners, arising from the same cause? I believe there are. Generosity, impulsiveness, forgiveness, and-excuse the word-cheek are among them. The American runs wildly after the dollar, but he is lavish of it: he does not love it; he likes it for what it procures; and avarice, which you so commonly find in England and in France, is a vice—an ugly vice—that you very seldom find in an American. He will resent an insult, but very quickly forgets it; and there is no man in the world that can stand good-humored chaffing as well as he does. He is an-dactous, simply because he has done such marvellous things in such a short time that he simply believes nothing is impos-sible to him. His ideas are eccentric, but eccentricity is only an exaggerated form of the activity of mind. He lives on a continent so vast that he can hard-14:26). They loved not their life even unto ly see a limit to it. He has the word "big" carved on the cranium, and is it a wonder that sometimes the word is so deeply carved that it makes a hole or a crack in it? I repeat it, I have never discovered the typical American, al-though I have discovered traits that are characteristic of most Americans; and, as for American gentlemen, I have never been able to distinguish them from English or French gentlemen. The aristocracy of nature 18 universal. -Max O'Reil in North American Review for May.

If They Were Men.

One of the newspaper syndicates pub. lishes the replies of famous women to the inquiry:—"What would you do il you were a man?" The best replies are from the women who are content to be women and never considered what they women and never considered what they would do if they were men. Mrs. Har-riet Prescott Spafford says: — "After all, if any of us were men, I am inclined to think we would be likely to do as man now does, and I think it as impossible for a woman to say what she would do were she a man as it is for a man to say what he would do were he a disembodied spirit.

The reply of the editor of Harper's Bazar is worth giving whole:—"I have been so basy all my life in the fulfil-ment of the duties which have fallen into my lot of womanhood that it has never occurred to me what I might do II. The Just Exclusion: None of those men....shall taste of of character which inhere in both sexes, in the capacity as human beings, are the same. To do justly, to love mercy and to walk humbly with God, appear The kingdom of God shall be taken to me to be the plain obligations both men and women.