

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Cloaks for Sin."

TEXT: "Now they have no cloak for their sin." John xv, 23.

Sin is always disguised. Decked and gilded and perfumed and masked it admittance into places from which it would otherwise be repelled. As subtly as when it glided into Eden, and as plausibly as when it talked to Christ...

First, I remark that there are those who, being honored with official power, expect to make that 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 has committed a grievous wrong who has elevated to this dignity persons unqualified by their ignorance or their immorality...

Again, elegance of manners cannot succeed in hiding iniquity from the scrutiny of 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 refinement, and he is certainly ought to be hindered from entering the church...

Again, let me say that the mere profession of religion is but a wringing of a wadded soul. The importance of making a public profession of religion if the heart be renewed cannot be exaggerated. Christ positively and with the earnestness of the night before His crucifixion commended it. But it is the result of Christian character, not the cause of it. Our church certificates are a poor title to heaven. We may have the name and not the reality...

Furthermore, outward morality will be no covering for the hidden iniquity of the Spirit. The God of Christ makes no assault upon good works. They are as beautiful in God's eye as in ours. Frivolous, truthless, empty, unloving, affection and many other excellencies of life that might be mentioned will always be admired of God and man, but we take the position that good works cannot be the ground of our salvation. What do we right cannot pay for what we do wrong. Admit that you have all these traits of character which give merely worldly respectability and influence, you must at the same time acknowledge that during the course of your life you have done many things you ought not to have done. How

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 everlasting splendors of the heavenly temple. For sinners, Lord, thou canst not bleed, And I'm a sinner vile indeed. Lord, I believe 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 domestic 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 rhinoceros takes possession of their villages in droves and rubs his 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 such signs that they have worn trails eight 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 saw 10,000, and the antelopes, elands, giraffes, rhinoceroses and other game were absolutely beyond estimate. I, indeed, could have made slaughter that would have brought shame on my entire party of 200. But, beside elephants and lions, we killed only for food."

How a Congressman Got a Publisher. 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-committee of publishers was holding a meeting at the Riggs House when a member of 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 unless 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 to 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.

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 strocco, 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 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 dug 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 flails 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 particular except the hair. They are as completely 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 allowed 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 now over two months old, and hasn't the least appearance of a hair on it yet.—Chicago Herald.

Dutch Kitchens. 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 large—very large. Housekeepers will recognize 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 size. The windows are ornamented 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 network 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 in the pictures of the most famous Holland painters. A thing is not always pleasing just as it is, but as the eye sees it, and it is because these artists omit neither the pleasing nor the displeasing that people miss a vague something they expected to see, and that is, the beautiful. 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 passion is to clean, said a Hollander nimbly who was trying to give some information to a traveller: "To have an idea of what cleanliness is with 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. She blows in the cracks between the bricks, picks in the corners with finger and nail, 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 atmospheric dampness about the climate of Holland that ruins—so to speak—the metal. The women of Holland 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 wooden-shoed housekeepers of Holland teach lessons to the people of other countries. It would be a wonderful comfort for a lady to be able 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 there is no place like Holland for satisfying 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 fiercely, 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 can be placed more toward the side as the heat is apt to injure the gliding 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 clamor 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 quarter 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 advanced 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 preserve the health and beauty of her skin, and showed: A wash bowl, A water picher, and A piece of flannel.—Sanitary Inspector.

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. LESSON OUTLINE: 1. The Great Supper, vs. 15-17. 2. The Supreme Folly, vs. 18-20. 3. The Enlarged Call, vs. 21-24.

GOLDEN TEXT: Blessed is he that shall eat bread in the kingdom of God.—Luke 14: 15.

DAILY HOME READINGS: M.—Luke 14: 15-24. The great feast. T.—Prov. 9: 1-12. Wisdom's feast. W.—Isa. 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 supper of the Lamb.

LESSON ANALYSIS. I. THE GREAT SUPPER. 1. The Kingdom: Blessed is he that shall eat bread in the kingdom (15). Seek ye first his kingdom (Matt. 6: 33). The kingdom prepared for you from the foundation (Matt. 25: 34). Lo, the kingdom of God is within you (Luke 17: 21). I appoint unto you a kingdom (Luke 22: 29).

II. THE SUPREME FOLLY. 1. 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 (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). Blessed are they which are bidden to the marriage (Rev. 19: 9).

IV. THE ENLARGED CALL. 1. Blessed is he that shall eat bread in the kingdom of God (18). 2. The bread; (3) The blessedness. 3. "A great supper." (1) The host; (2) The feast; (3) The called; (4) The guests.—The supper (1) Provided; (2) Offered; (3) Rejected; (4) Accepted. 5. "Come; for all things are now ready." (1) The provisions of grace; (2) The call of grace—(1) God's bounty; (2) Man's indifference.

V. THE ENLARGED CALL. I. THE EXTENDED CALL: Bring in hither the poor... and blind 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 the gospel (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). 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: None of those men... shall taste of my supper (34). Depart from me, ye that work iniquity (Matt. 7: 23). The kingdom of God shall be taken away from you (Matt. 21: 43).

Bind him... and cast him out (Matt. 22: 13). Your blood be upon your own heads (Acts 18: 6).

1. "The master of the house being angry said." The master's anger (1) Opening the door to the lowly; (2) Closing the door on the proud. —(1) The master's grace; (2) The master's anger. 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 servants; (3) Encouraging God's subjects. 3. "What my house may be filled." (1) The heavenly house; (2) The happy guests; (3) The divine benefactor.

LESSON BIBLE READING. THE GOSPEL FOR JEW AND GENTILE. Offered to the Jews (Matt. 10: 5, 6; Luke 24: 47; Acts 13: 46). Rejected by the Jews at Nazareth, (Luke 4: 28, 29; in Perea, Luke 8: 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).

LESSON SURROUNDINGS. INTERVENING EVENTS.—The last lesson is followed by a report of two parables, 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. According to Robinson, this was the beginning of the final journey from Perea to Jerusalem, after the raising of Lazarus (see last "Lesson Surroundings"). The warning against Herod follows (Luke 13: 31-35), in which many find an indication of speedy death. Andrews, however, places this immediately before the feast of dedication, and joins with that which 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 belong 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 miracle 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 lesson follows.

PLACE.—In Perea, probably not far from the Jordan, at the house of an unnamed Pharisee. TIME.—According to Robinson, shortly before the arrival at Jerusalem, some time in March, 783; that is, A. D. 30. Andrews, in accordance with his view as already explained, dates it in December, 782; that is, A. D. 29,—about three months earlier. PERSONS.—Our Lord, the company at the Pharisee's house,—one among them specially prominent. INCIDENTS.—The blessing uttered by one of the company; the parable of the great supper; the invitations; the various excuses; the bringing in of the poor and afflicted; the command to constrain others to come; the exclusion of those first invited.

There is no parallel passage; the parable in Matthew 22: 1-14 resembles this, but is quite distinct. 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 other 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 audacious, simply because he has done such marvellous things in such a short time that he simply believes nothing is impossible 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 hardly 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, although 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 is universal.—Max O'Reil in North American Review for May.

IF THEY WERE MEN. One of the newspaper syndicates publishes the replies of "famous women to the inquiry:—'What would you do if you were a man?' The best replies are from the women who are content to be women and never consider what they would do if they were men. Mrs. Harriet 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 busy all my life in the fulfilment of the duties which have fallen into my lot of womanhood that it has never occurred to me what I might do as a man. In my judgment the qualities 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 to me to be the plain obligations of both men and women."