REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Cornerib of Egypt."

TEXT: "Ye shall not see my face, except your brother be with you."-Genesis, xliii., 3. your brother be with you."—Grenesis, Xliii., 3. This summer, having crossed eighteen of the United States, North, South, East and West, I have to report the mightiest har-vests that this country or any other country ever reaped. If the grain gam-blers do not somehow wreck these har-vests, we are about to enter upon the grand-est scene of prosperity that America has ever witnessed. But while this is so in our own country, on the other side of the At-lantic there are nations threatened with own country, on the other side of the At-lantic there are nations threatened with famine, and the most dismal cry that is over heard will I fear be uttered, the cry for bread. I pray God that the contrast between our prosperity and their want may not be as sharp as in the lands referred to not be as sharp as in the lands referred to by my text. There was nothing to 'eat. Plenty of corn in Egypt, but ghastly fam-ine in Canaan. The cattle moaning in the stall. Men, women and children awfully white with hunger. Not the failing of one crop for one summer, but the failing of all the crops for seven years. A nation dying for lack of that which is so common on your table, and so little appreciated; the product of harvest field, and grist-mill, and oven; the price of sweat, and anxiety, and struggleprice of sweat, and anxiety, and struggle-Bread! Jacob the father has the last price of sweat, and anxiety, and struggle-Bread! Jacob the father has the last report from the flour-bin, and he finds that everything is out; and he says to his sons: "Boys, hook up the wag-ons and start for Egypt, and get us some-thing to eat." The fact was, there was a great corn crib in Egypt. The people of Egypt have been largely taxed in all ages, at the present time paying between sev-Egypt have been largely taxed in all ages, at the present time paying between sev-enty and eighty per cent. of their products to the government. No wonder in that time they had a large corn crib, and it was full. To that crib they came from the regions round about—those who were famished-some paying for corn in money when the money was exhausted, paying for the oorn in sheep and cattle, and horses and camels; and when they were exhausted, then selling their own bodies and their families into slavery.

into slavery. The morning for starting out on the cru-sade for bread had arrived. Jacob gets his family up very early. But before the elder sons start they say something that makes him tremble with emotion from head to foot, and burst into tears. The fact was, that these elder sons had once before been to Form to get earn and they had been in Egypt to get corn, and they had been freated somewhat roughly, the lord of the corn-crib supplying them with corn, but say-ing at the close of the interview: "Now, you need not come back here for any more corn unless you bring something better than money—even your younger brother Benjamin." Ah! Benjamin—that very name was suggestive of all tenderness. The mother had died at the birth of the t son The mother had died at the orth of the source — a spirit coming and another spirit going — and the very thought of parting with Benjamin must have been a heart-break. The keeper of this corn-crib, nevertheless, says to these older sons: "There is no need The keeper of this corn-crib, nevertheless, says to these older sons: "There is no need of your coming here any more for corn un-less you bring Benjamin, your father's dar-ling." Now Jacob and his family very much needed bread; but what a struggle it would be to give up this son. The Orientals are very demonstrative in their grief, and I hear the outwalling of the father as these older ones hear reiterating in his grief, and I hear the outwalling of the father as these older ones keep reiterating in his ears the announcement of the Egyptian lord, "Ye shall not see my face unless your brother be with you." "Why did you tell them you had a brother?" said the old man, complaining and chiding them. "Why, father," they said, "he asked us all about our family, and we had no idea he would make any such demand upon us as he has made." "No use of asking me," said the father, "I cannot, I will not, give "Why, father," they said, "he asked us all about our family, and we had no idea he would make any such demand upon us as he has made." "No use of asking me," said the father, "I cannot, I will not, give up Benjamin." The fact was that the old man had lost children; and when there has been bereavement in a housefold, and a child taken, it makes the other children in the household more precious. So the day for departure adjourned, and adjourned. Still the horrors of the and adjourned. Still the horrors of the and adjourned, Still the horrors of the famine increased, and louder moaned the catile, and wider open cracked the earth, and more pallid became the cheeks, until Jacob, in despair, cried out to his sons, "Take Benjamin and be off." The older sons tried to cheer up their father. They said: "We have strong arms and a stout heart, and no harm will come to Benjamin. We'll see that he gets back again." "Fare-well?" said the young man to the father, in a tone of assumed good cheer. "Fare-ea tone of assumed good cheer. "F-a-r-e-w-e-l-l?" said the old man; for that word has w-e-l-l?" said the old man; for that word has more quavers in it when pronounced by the aged than by the young. Well, the bread party--the bread embassy --drives up in front of the corn-crib of Egypt. These corn-cribs are filled with wheat, and barley, and corn in the husk, for those who have traveled in Canaan and Egypt know that there is corn there corre-sponding with our Indian maize. Huzza! the journey is ended. The lord of the corn-crib, who is also the prime minis-ter, comes down to these arrived travelers, and says: "Dine with me to-day. How is <text><text><text>

would leave off eating bread." That was the lament of the world's comedian and joker. All unhappy. The world did every-thing for Lord Byron that it could do, and yet in his last mercent he when the second do. thing for Lord Byron that it could do, and yet in his last moment he asks a friend to come and sit down by him and read, as most appropriate to his case the story of "The Bleeding Heart." Torrigiano, the sculptor executed, after months of care and carving, "Madonna and the Child." The royal family came in and admired it. Everbody that looked at it was in ecstasy; but one day, after all that toil and all that admira-tion, because he did not get as much com-pensation for his work as he had ex-pected, he took a mallet and dashed the exquisite sculpture into atoms. The world is poor compensation, poor satisfaction, poor solace. Famine, famine in all the earth; not for seven years, but for six thousand. But, source. Famine, famine in all the earth, bot for seven years, but for six thousand. But, blessed be God, there is a great corn-crib. The Lord built it. It is a large place. An angel once measured it, and as far as I can calculate it in our phrase, that corn-crib is fifteen hundred miles long and fifteen hundred beend and fifteen hundred bicht and fi feul fitteen hundred miles long and fifteen hundred broad and fifteen hundred high; and it is full. Food for all nations. "Oh!" say the people, "we will start right away and get this sup-ply for our soul." But stop a moment; for from the keeper of that corn-crib there comes his word, saying: "You shall not see my face except your brother be with you." In other words, there is no such thing as getting from heaven pardon and comfort and eternal life unless we bring with us our Divine Brother, the Lord Jesus Christ. Coming without Him, we shall fall before we reach the corn-crib, and our bodies shall be a portion for the jackals shall fall before we reach the corn-crib, and our bodies shall be a portion for the jackals of the wilderness; but coming with the Di-vine Jesus, all the granaries of heaven will swing open before our soul, and abundance shall be given us. We shall be invited to sit in the palace of the King and at the table; and while the Lord of heaven is apportioning from His own table to other tables He will not forget us; and then and there it will be found that our Ben-iamin' mess is larger than all the others, for jamin's mess is larger than all the others, for so it ought to be. "Worthy is the Lamb that was slain, to receive blessing, and riches, and honor, and glory, and power."

I want to make three points. Every I want to make three points. Every frank and common-sense man will ac-knowledge himself to be a sinner. What are you going to do with your sins? Have them pardoned, you say. How? Through the mercy of God? Us it the letting down of a bar for the admission of all, without respect to character? Be not deceived. I see a soul coming up to the gate of mercy and knocking at the corncrib of beavenly and knocking at the cornerib of heavenly supply; and a voice from within says: "Are you alone?" The sinner replies: "All alone." The voice from within says: "You shall not see My pardoning face un-less your Divine Brother, the Lord Jesus, be with you." Oh, that is the point at which so many are discomfilted. There is no mercy from God except through Jesus Christ. Coming with Him, we are accepted. Coming without Him, we are rejected. Peter put it right in his great sermon be-fore the high priests, when he thundered forth: "Neither is there salvation in any other. There is no other name given under heaven among men whereby we may be saved." Oh, anxious sinner! Oh, dying sinner! Oh, lost sinner! all you have got to do is to take this Divine Benjamin along sinner! On, lost anner: an you have got to do is to take this Divine Benjamin along with you. Side by side, coming to the gate, all the store-houses of heaven will swing open before your anxious soul. Am I right in calling Jesus Benjamin? Oh, yes. Rachel lived only long enough to give a name to that child, and with a dying kiss she called him Benoni. Afterward Jacob chanzed his name, and he called him Benjamin. The meaning of the name she gave was "Son of my Pain." The meaning of the name the father gave was "Son of my Right Hand." And was not Christ the Son of Pain? All the sorrows of Rachel in that hour, when she gave her child over into the hands of strangers, was nothing compared with the strangele of

and you try strong drink, and you try change of scene, and you try new business associations, and anything and everything rather than take the Divine companionship and sympathy suggested by the words of my text when it says, "You shall not see My face again unless your Brother be with you." Oh, that you might understand something of the height, and depth, and length, and breadth, and immensity, and infinity of God's eternal consolations. I go further, and find in my subject a bint as to the way heaven opens to the departing spirit. We are told that heaven has twelve gates, and some people infer from spirit. We are told that heaven has twelve gates, and some people infer from that fact that all the people will go in without reference to their past life; but what is the use of having a gate that is not sometimes to be shut? The swinging of a gate implies that our entrance into heaven is conditional. It is not a monetary condi-tion. If we come to the door of an exqui-tion. site concert, we are not surprised that we must pay a fee, for we know that fine earthly music is expensive; but all the oratorios of heaven cost nothing. Heaven pays nothing for its music. It is all free. There is nothing to be paid at that door for en-trance; but the condition of getting into heaven is our bringing our Divine Benies close with us. Do you notice how into heaven is our bringing our Divine Benjamin along with us. Do you notice how often dying people call upon Jesus' It is tho usual prayer offered—the prayer offered more than all the other prayers put together —"Lord Jesus, receive my spirit." One of our congregation, when asked in the closing moments of his life, "Do you know us?" said: "Oh, yes, I know you. God bless you. Good-bye. Lord Jesus, receive my spirit." and he was gone. Oh, yes, in the closing moments of our life we must have a Christ to call upon. If Jacob's sons had gone toward Egypt, and had gone with the very finest equipage, and had not taken Benjamin along with them, and to the question they should have been obliged to answer: "Sir, we didn't bring him, as to answer: "Sir, we didn't bring him, as father could not let him go; we didn't want to be bothered with him," a voice from within would have said: "Go away from us. You shall not have any of this supply. You shall not see my face because your brother is not with you." And if we come up toward the door of heaven at last, though up toward the door of heaven at last, though we come from all luxuriance and brilliancy of surroundings, and knock for admittance, and it is found that Christ is not with us, the police of heaven will beat us back from the bread-house, saying: "Depart, I never knew you." If Jacob's sons, coming toward Egypt, had lost every-thing on the way; if they had expended their last shekel; if they had come up ut-teriy exhausted to the corn-cribs of Egypt, and it had been found that Bonjamin was with them, all the storehouses would have swung open before them. And so, though

with them, and the storenous would have swung open before them. And so, though by fatal casualty we may be ushered into the eternal world; though we may be weak and exhausted by protracted sickness-if, in that last moment, we can only just stagger, and faint, and fall into the gate of heaven-it seems that all the corn-cribs of heaven will open for our need and all the palaces will open for our recep-tion; and the Lord of that place, seated at His table, and all the angels of God seated at their table, and the martyrs seated at their table, and all our glorified kindred seated at our table, the King shall pass a portion from His table to ours, and then while we think of the fact that it was Jesus who started us on the road, and and Jesus who kept us on the way, and Jesus who at last gained admittance for our soul, we shall be glad if He has seen of the transit of His soul and been satisfied and travall of His soul and been satisfied, and not be at all jealous if it be found that our Divine Benjamin's mess is five times larger than all the rest. Hail! anointed of the

than all the rest, main anomation of the Lord. Thou art worthy. My friends, you see it is either Christ or famine. If there were two banquets spread, and to one of them only you might go, you might stand and think for a good while as to which invitation you had better while as to which invitation you had better accept; but here it is feasting or starvation. If it were a choice between oratorios, you might say: "I prefer the 'Creation," or "I prefer the 'Messiah." But here it is a choice between eternal harmony and ever-lasting discord. Oh, will you live or dief Will you start for the Egyptian corn-crib, or will you parish amid the empty barns of the Canaanitish famine? "Ye shall not see My face, except your Brother be with you."

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 13.

Lesson Text: "Christ and the Blind Man," John ix., 1-11, 35-38-Golden Text, John ix., 25-Commentary,

1 And as Jesus passed by He saw a man which was blind from his b'rth." And being full of compassion His heart went out to this poor man, who had now spent over a score of years in darkness, both physical and spirit

or years in diaranes, boar payter and a saying, all (verse 21). 2. "And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind. That all suffering is the direct result of some sin or the part of the sufferer or his ancestors is not only a the sufferer or his ancestors is not only a very old but a very common belief. That it is sometimes the case is evident from the words of Jesus Himself, "Behold, thou art words of Jesus Himself, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee" (John v., 14) But to con-elude that it is always so would be directly contrary to the teachings of Scripture, for "Whom the Lord loveth He chasteneth." "He whom Thou lovest is sick." "As many as I love I rebuke and chasten" (Heb Xii, 6; Lohn Xi & Ber Will the And in the case John xi., 2. Rev. iii., 19). And in the case of Lazarus the sickness resulted in death, which brought heartbreaking sorrow to Mar-tha and Mary, each of whom Jesus loved (John xi., 5). "Jesusanswered, Neither has this man

sinned, nor his parents, but that the works of God should be made manifest in him." In the light of the testimony of all Scripture is the only way to understand any Scripture. From this saying of Christ some might blindly conclude that we have here a sinless bindly conclude that we have here a sinless man with sinless parents; but what saith the Scriptures? "All have sinned and come short of the glory of God." "There is none righteous, no, not one," (Rom. iii., 10, 23). The words of Christ are concerning the man's blindness and the reason of it, and He simply says that there was no special sin on the part of the parents by reason of which the part of the parents by reason of which they were given a blind son, but, on the con-trary, this blind man was going to furnish a special opportunity for the manifestation of the power of God.

the power of God. 4. "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." Over thirty times in this gospel Jesus says that the Father sent Him, and He constantly appeals to the works as evidence that He was sent by God (chap-ters = 30 + 90, when the sent by God (chap-ters = 3

as evidence that He was sent by God (chap-ters *, 30; x., 25; xiv., 10; xv., 24). 5. "As long as 1 am in the world, I am the light of the world." This also He often re-peats, as in chapters viii, 12; xii., 35, 46. He is both Life and Light, and usither death nor darkness can abido in His presence. 6. "When He had thus spoken He spat on the ground and made clay of the splittle, and the appointed the error of the blind man with

He annointed the eyes of the blind man with the clay." Sometimes he made the blind to see with a word, and immediately (Mark X., 52); sometimes by the use of a medium, as in 52); sometimes by the use of a medium, as an the cley and spittle and waters of Siloam, as in this case, and sometimes gradually, as in the case of the man who first saw men as trees walking, and then when Jesns put His hands on him a second time he saw clearly (Mark vill, 23-26). He must have had the best of reasons for doing everything just as He did, and we do well to ponder deeply and prayer ully all His methods as well as His words sords

' And said unto nim, Go, wash in the 7. 'And said unto nim. Go, wash in the wood of Siloam (which is by interpretation, bent) He went his way therefore, and washed, and came seeing.' Jesus was just as able to open his eyes with a word, and on the spot, as in the case of the blind men at Jericho, but He saw fit to do as ile did for some wise purpose. " "The neighbors, therefore, and they which before had seen him that he was blind, said, is not this he who sat and begged!" The miracle being wrought and the power of God being made manifest, the results are now to be witnessed. Y setterday dhis men was one of the many blind beggars in Israci the neighbors and the passers by

in Israel the neighbors and the passers by all knew him and some of them had probably often given him almo. To-day he is a blind



in a cough-more than ever when your blood is "bad." It makes things easy for Consumption. But there's a cure for it in Dr. Pierce's Golden Medical Discovery. A posi-tive cure-not only for Weak Lungs, Spitting of Blood, Bronchitis, Asthma and all lingering Coughs, but for Consumption itself in all its earlier stages. It's reasonable. All these diseases depend on tainted blood. Consumption is simply Lung-scrofula. And for every form of scrofula and bloodtaint, the "Discovery" is a certain remedy. It's so certain, that its makers guarantee it to benefit or cure, in every case, or the money is refunded. With a medicine that is certain, this can be done.

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How does he feel?-He feels a headache, generally dull and constant, but sometimes excruciating-August Flower the Remedy.

How does he feel?-He feels a violent hiccoughing or jumping of the stomach after a meal, raising bitter-tasting matter or what he has eaten or drunk-August Flower the Remedy.

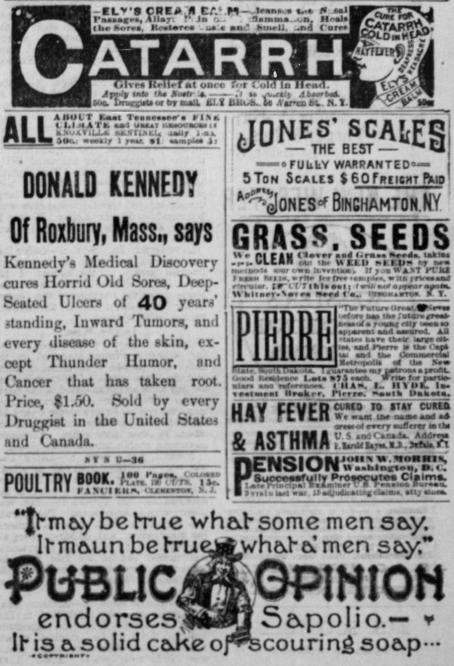
How does he feel ?-He feels the gradual decay of vital power; he feels miserable, melancholy, hopeless, and longs for death and prace-August Flower the Remedy.

How does he feel ?- He feels so full after eating a meal that he can hardly walk-August Flower the Remedy.

G. G. GREEN, Sole Manufacturer, Whenthury, New Jersey, U. S. A.



SIGK WEAK, NERVOUS, WERFICHED SIGK weil and keep well. Hee tells now, Sicts, a year. So ree. Dr. J. 11. DY 2, Editor, Buttalo,



ought to be stirred at the ought to be stirred at the sound of that nomenclature. In your prayers plead His tears, His sufferings, His sorrows and His death. If you refuse to do it, all the corn-cribs and the palaces of heaven will be bolted and barred sgainst your soul, and a voice from the throne shau stun you with the announcement: "You shall not see My face, except your Brother be with you." My text also suggest the reason why so

My text also suggests the reason why so many people do not get any real comfort. You meet ten people; nine of them are in need of some kind of condolence. There is something in their health, or in their state, or in their domestic condition that demands or in their domestic condition that demands sympathy. And yet the most of the world's sympathy amounts to absolutely noth-ing. People go to the wrong crib, or they go in the wrong way. When the plague was in Rome a great many years ago, there were eighty men who chanted themselves to death with the litanies of Gregory the Great—literally chanted them-selves to death, and yet it did not stop the plague. And all the music of this world-

Natural Shaving Strops.

There are now blooming in St. Augustine, Fla., sixteen plants of the agave Victoria regina species, or what is commonly called the century plant. A tow-ering column rises out of the centre plant to the height of sixty feet, but it is often relegated to the rubbish heap as worthless, for the reason that as a thing of beauty it has no further charms for the eye. Yet many thousands of the shaving people of the old world utilize this shaft of the plant. They make use of it as a razor strop. W. Chambers, Auditor of of the East Coast railway line, has had one in use for many years, and it shows not the slighest defect from wear and tear. The strop is made by taking the shaft of the agave and cutting it into lengths of twelve inches; these are split into four, or as many "quarters" as pos-sible, allowing to each piece a sufficiency of the pulp or heart of the stalk to present a surface of not less than one inch on which to strop a razor. The heart hardens in time and presents a fine, soft and naturally lubricated surface for stropping a razor. - New York Telegram.

An Immoral Flock.

A nigeon-flying experiment at Tours has ended m a most remarkable man-ner, proving the shocking fact that the useful birds, in addition to being excessively greedy, are also given to an over-indulgence in strong drinks. Four hundred and twenty-nine pigeons were conveyed by train from Tours to La Behalle, and there let loose. To the astonishment of the various societies interested in the experiment, only forty returned home, and these were in dazed condition and quite incapable of finding their respective quarters. An inquiry resulted in the discovery

that at a roadside station a large consignment of black currants had been put in the same wan as the birds. The inebriating qualities of the currant juice proved too much for the little travelers, and they were quickly in such a condition that only a small proportion were sober enough to find their way back to Tours.—London Times.

Coughing and Sneezing.

Dr. Brown-Sequard in one of his lectures dwells with great emphasis on the importance of general knowledge in the matter of checking coughing and sneez-ing. He states that coughing can be stopped by pressing on the nerves of the lips in the neighborhood of the nose, and sneezing may be stopped the same way. Pressing in the neighborhood of the ear, or right in front of the ear, may stop coughing. It is so also of hiccoughing, but much less so than for sneezing or coughing. Pressing very hard on the roof of the mouth is also a means of arresting a cough, and the will itself is often found to be a wonderful preventive.

begger no longer, but with eyes opene in a condition to earn his living. An it is the talk of the section of the city And now he was known, and the people are filled with wonder, but as yet they know not Him whose

name is Wonderful (Iss. ix 6). 9. "Some said, This is he; others said, He is like him but he said, I am he." No Ros in the man's testimony his humility and right spirit he does not deny that once, and but yesterday, he was only a poor blind beg-ar. He acknowledges his former, he comgar. He acknowledges his former low con-dition. It is good to remember what we were ere Jesus found us Humility becometh us well, but pride never God resistent the proud but giveth grace to the humble (I Pet.

v 5) 10. Therefore said they unto him, How were thine eyes opened." The change was so great and so clearly manifest that the people could not help inquiring how it came about.

11. "He answered and said, A man that is called Jesus made clay, and annointed mine eyes, and said unto me, Go to the pool of Siloam and wash; and I went i nd washed, of Siloam and wash; and I went r nd washed, and I received sight." This is his testimony, simple, full, straightforward. The man chiled Jesus did it all, and he, the blind man,

called Jesus did it all, and he, the blind man, simply obeyed. 35, "Jesus heard that they had cast him out, and when He had found him He said unto him, Dost thou believe on the Son of God?" The intervening verses tell how the people brought him to the Fharisses, and how he testified before them concerning the miracle wrought upon him. The Paarisses would not believe he had ever been blind until his cannet testified. Then they refared until his parents testified. Then they refused to acknowledge Jesus as a good man, and when he who had been blind insisted that Jesus must be of God because He had wrought an unheard of work, the Pharisees cast him out

an unneard of work, the Pharisees cast nim out. 36. "He answered and said. Who is He, Lord, that I might believe on Him?" The greatest question that can be asked of any mortal is that which Jesus asked this man in the last verse, or Pliate's question, "What shall I do with Jesus?" If all were as ready as this man how blessed it would be! The vast multitude in Christendom know of Him, but will not accept Him, while among the hundreds of millions of heathendom who never heard of Him there are many who would accept Him if they knew of Him, who are accepting Him when they do hear of Him, and sorrow because their parents never heard of Him, that they, too, might believe.

Him, and sorrow because their parents been heard of Him, that they, too, might because heard of Him, that they, too, might because heard of Him, that they, too, might because heard of Him, that they, too, might be the heard of him, thou has the heard hear

A HINDOO journalist declares that "many crowned heads are trembling in their shoes."

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Lidia E. Pinkham Med. Cr., Linn.