

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Useful Suffering."

TEXT: "It behoved Christ to suffer."—Luke xiv., 46. There have been scholars who have ventured the assertion that the pains of our Lord were unnecessary. Indeed it was a shocking waste of tears and blood and agony, unless some end in view to be reached. If men can prove that no good result comes of it, then the character of God is impeached, and the universe must stand abhorred and denunciatory at the fact that the Father allowed the butchery of His only begotten Son.

We all admire the brave six hundred men described by Tennyson as dashing into the conflict when they knew they must die, and knew at the same time that "some one had blundered"; but we are abhorred of the man who made the blunder, and caused the sacrifice of those brave men for no use. But I shall show you, if the Lord will help me, this morning that for good reasons Christ went through the torture. In other words, "It behoved Christ to suffer."

In the first place, I remark that Christ's lacerations were necessary, because man's rescue was an impossibility except by the payment of some great sacrifice. Outraged law had thundered against iniquity. Man must die unless a substitute could intercede that death. Let Gabriel step forth. He refuses. Let Michael the archangel step forth. He refuses. No Roman citizen, no Athenian, no Corinthian, no reformer, no angel volunteered. Christ then bared His heart to the pang. He put His redemption in tears and blood and wounded feet and scourged shoulders and torn brow. "It is done." Heaven and earth heard the snap of the prison bar. Sinai ceased to quake with wrath the moment that Calvary began to rock in crucifixion. Christ had suffered.

will wallow in filth, it will create a pair of charnelhouses of corruption and call the aroma, it will quaff the blood of immortal souls and call it nectar. When sin murdered Christ on the cross it showed that it would do with the Lord God Almighty if it could get at Him. The prophet had declared—I think it was Jeremiah—had declared centuries before the truth, but until sin shot out its forked tongue at the crucifix and tossed its sting into the soul of a martyred Jesus was it illustrated, that "the heart is deceitful above all things, and desperately wicked."

Again, "It behoved Christ to suffer," that our affections might be excited. Christward. Why, sir, the behavior of our Lord has stirred the affections of all those who have ever heard of it. It has been the art galleries of the world with such pictures as Ghirlandajo's "Worship of the Magi," Giotto's "Baptism of Christ," Holman Hunt's "Christ in the Temple," Tintoretto's "Agony in the Garden," Angelo's "Crucifixion," and it has called out Handel's "Messiah," and the most glorious music in Young's "Night Thoughts," and filled the psalmody of the world with the penitential notes of sorrow and the hosannas of Christian triumph.

Show me any other king who has so many subjects. What is the most potent name to-day in the United States, in France, in England, in Scotland, in Ireland? Jesus. Other kings have had many subjects, but where is the king who has so many admiring subjects as Christ? Show me a regiment of a thousand men in their array and I will show you a battalion of ten thousand men in Christ's army.

Show me in history where one man has given us property and an inheritance for any one else, and I will show you in history hundreds and thousands of men who have cheerfully died that Christ might reign. Aye, there are a hundred men in this house who, if need were, would step out and die for Jesus. Their faith may now seem to be faint, and sometimes they may be inconsistent, but let the fire of martyrdom be kindled, throw them into the pit, cover them with poisonous serpents, pound them, flail them, crush them, and I will tell you what their last cry would be, "Come, Lord Jesus, come quickly!"

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 21.

Lesson Text: "The Apostles Preached."—Acts v., 25-41—Golden Text: Acts v., 29—Commentary.

25. "Then came one and told them saying, Behold the men whom ye put in prison are standing in the temple and teaching the people." The account of the arrest, imprisonment and arraignment of the apostles is given in Acts 4:1-18. When released on a former occasion and forbidden to speak in the name of Jesus, their reply was to the effect that they must speak what they had seen and heard (chapter 4:18-20).

26. "Then went the captain with the officers and brought them without violence, for they feared the people lest they should have been stoned." The people were benefited by the apostles' preaching and miracles and heard them gladly (verses 14-16), just as the common people heard Jesus gladly (Mark 12:37). It was the religious rulers who did the persecuting and tried to hinder this blessing to the people.

27. "And when they had brought them they set them before the council." Jesus had told them that it would be even so (Math. x., 16, 17; John xv., 20), and the same thing is true to-day, for if a man will preach the whole truth, according to the plain, obvious sense of God's Word in the power of the Holy Spirit, he will soon find opposition from some religious rulers and worldly minded professors.

28. "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Thus the council of the apostles, reminding them also of the restrictions which had been placed upon them. It was good testimony to the earnest work of the apostles that they had already filled the city with their teaching.

29. "Then Peter and the apostles answered and said, We ought to obey God rather than men." If we please men rather than God we are not servants of Christ; and He Himself ought us that we cannot serve God and man. If we are to be true to God, we must be true to His Word in the power of the Holy Spirit, and to love the world is to forsake God (Gal. i., 10; Luke xvi., 13; Jas. iv., 4; I Tim. iv., 10).

30. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Their feet they again fearfully accuse them of being guilty of His blood, but they testify that God has raised Him up. Compare II., 32; III., 15; IV., 10, 33; x., 40, xiii., 33, and see what a prominent topic the resurrection was in the preaching of the apostles.

31. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. Exalted to be a Saviour to the very men who crucified Him; they would only turn to Him in true penitence; ready to give them even repentance as well as full forgiveness. See Isa. i., 13; xxxviii., 17; xlii., 25; Acts xiii., 38, 39.

32. "And we are His witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey Him." Their bold and fearless testimony was that of the Holy Spirit speaking through them as Jesus had said. See Acts i., 8, and compare in reinforcement or taken in connection with the true behavior as He was in the apostles before Pentecost (John xv., 26, 27, but our need is to be filled with the Spirit.

33. "When they heard that they were out to the heart, and took counsel to slay them." Not only was the blood of Jesus upon them, but they were ready to bring upon them also the blood of the apostles. So likewise did they desire to do to Lazarus, whom Jesus raised from the dead (John xii., 10). The truth of God when not meekly received, is learned and honorable men in the truth against God (Rom. viii., 7).

34. "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." The apostles having been sent out of the council for a little while, Gamaliel, a learned and honorable man, who was a true follower of the Lord, rose up to glorify God. Jesus sought neither His own will nor His own glory (John vi., 38; viii., 50), and Paul determined to know nothing but "Jesus Christ and Him crucified," his motto being, "Not I, but Christ," "Not I, but the Grace of God" (I Cor. ii., 2; xv., 10; Gal. ii., 20). If any man, be he preacher or professor, D. D. or LL. D., boasts himself to be somebody, he is very evidently not true to Jesus Christ.

35. "And now I say unto you, Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought." He probably thought of such words as these, "The Lord bringeth the counsel of the lips, but He will establish the devices of the people of no effect" (Ps. xxxiii., 10). See also Isa. viii., 9, 10, for very strong words in this connection. It is a great comfort for the true believer to know that no weapon formed against Him can prosper (Isa. li., 17).

HOUSEHOLD AFFAIRS.

HOW TO WASH WINDOWS.

Choose a dull day, when the sun is not shining on the windows, to wash them. Then they will not be streaked. Take a painter's brush and dust the windows inside and out, washing all the woodwork inside before touching the glass. The latter must be washed simply in warm water and diluted ammonia—do not use soap.

Take a small cloth with a pointed stick to get the dust out of the corners; wipe dry with a soft piece of cotton cloth—do not use linen, as it makes the glass lousy and dry. Polish with tissue paper or old newspaper.—New York World.

HANDKERCHIEF CASE.

Cut two strips of two shades of pink ribbon three inches in width and three-quarters of a yard long. Also a piece of pale-blue China silk of the same length of the ribbon and six inches wide. Overhand the ribbon together, and point one end; to this point fasten a roset of baby ribbon of the two shades of pink. Lay one thickness of sheet wadding over the China silk, dust well with sachet powder, and fasten securely. Cover the wadding with the strips of ribbon and fasten. On the square end of the China silk side measure off three squares, and with baby ribbon of the same shades of the roset cross from corner to corner, finishing with tiny bows. Slip the handkerchiefs under these ribbons, which will hold them in place. Fold up the case so that the pointed end with the roset will be on top.—American Farmer.

CANNING PEACHES AND PEARS.

If you can peaches or pears, have two kettles. In one have your sugar and water and boil the fruit in this. In another have a boiling syrup made of white sugar and water, about one heaping cup of sugar and a scant half-cup of water. When the fruit is thoroughly heated and so soft that it can be pierced with a fork, take it out with a wire spoon or skimmer and place in a glass jar. Fill to the top and then pour in all the syrup possible. The water in which the fruit is cooked can be boiled down and by adding more sugar you can have marmalade. To prepare peaches for canning, pare with a thin, sharp knife, halve and remove the stone. Do not prepare more than enough for one jar at a time, as they discolor so rapidly. Have all your jars perfectly sweet, wring a towel out of cold water, lay one end down, set the jar on it and wrap the rest of the towel round the jar. This is a better process than putting the jars in hot water before putting in the fruit.

EASY WAY TO WASH DISHES.

I have an improved plan for washing dishes, writes a housewife, which has been practised in some households in this city, and which has been pronounced a great success. First, have your water boiling hot. This is essential. Provide yourself with a common painter's brush, with a handle about ten inches long. If the brushes are not found convenient tie a piece of soft rag at the end of a stick of the same length. Take the plates, and, after removing all the scraps, pile them on top of each other in the empty dish pan. Pour enough hot water on the topmost dish to fill the dish, then tipping up one end of the dish with your finger, wash front and back with the brush. In France special brushes trimmed with thin ropes about four inches long, instead of brushes are used for this purpose. Remember, it is not the plates, but the hot water, that pains the hands. When this is completed the water will be in the next dish. Lift the clean dish out, and place it on its edge against the wall. Put in more hot water, and perform the same operation on all the other dishes, and when the work is finished you will find that the heat has dried the plates, and that they do not require to be wiped. By this method you need not scald or wet your hands, and you also avoid the trouble of wiping, which is half the work.—Detroit News.

RECIPES.

Cottage Cheese—Set a pan of clabbered sour milk over the fire, scald until the whey separates, pour into a strainer and squeeze dry, put in a dish, season with salt, a tablespoonful of butter and sweet cream enough to moisten, mix well, make into balls and set in a cool place. Breakfast Muffins—One egg, half a pint of sweet milk, one tablespoonful of butter, one tablespoonful of sugar, two teaspoonfuls of baking powder sifted into the flour, four enough to make a batter as stiff as cake, and a dust of salt. This rule will make about one dozen; bake in muffin tins or gem irons; have the irons hot and well greased.

Popovers—Heat two eggs together, add half a pint of milk and a dust of salt, then slowly add a scant half-pint of sifted flour, stirring all the time, make very smooth so there are not any lumps; grease the gem irons and keep them hot, then fill half full and bake in a moderate oven half an hour or more. Do not have the oven too hot at first.

Potato Salad—Boil six large potatoes till tender, cool and cut up in small pieces and pour over them the following dressing: Take the yolks of four hard boiled eggs and rub with a little pepper, salt and mustard; add a little celery cut up fine and a little oil; then add enough vinegar to make of the consistency of any salad dressing; cut the whites of the eggs in rings and put on the top.

Tongue Salad—After the best part of the tongue has been used on the table, there are small bits generally left. Cut these in small pieces on a board, set in a dish in the ice box, take enough mayonnaise dressing to mix with the tongue, add a large spoonful of chopped parsley; just before ready to serve, mix the mayonnaise with the tongue, and serve on tender lettuce leaves which have been in ice cold water and then drained.

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