# REV. DR. TALMAGE.

## THE BROOKLYN DIVINE'S SUN-DAY SERMON.

## Subject: "Apologies for Not Entering the Christian Life."

TEXT: "And they all with one consent began to make excuse."-Luke xiv., 18. After the invitations to a leves are sent out

the regrets come in. One man apologizes for nonattendance on one ground, another on another ground. The most of the regrets are founded on prior engagements. So in my text a great banquet was spread, the invitations were circulated, and now the regrets come in. The one gives an agricultu-ral reason, the other a stock dealer's reason, The one gives an agricultuthe other a domestic reason -all poor rea-sons. The agricultural reason being that the man had bought a farm and wanted to see it. Could he not see it the next day? The stock dealer's reason being that he had bought five yoke of oren, and he wanted to go and prove them. He had no business to buy them until he knew what they were. Besides that a man who can own five yoke of oxen can command his own time. Be sides that he might have yoked two of them together and driven them on the way to the banquet, for locomotion was not as rapid then as now. The man who as rapid then as now. The man who gave the domestic reason said he had got married. He ought to have taken his wife with bim. The fact was they did not want to go. "And they all with one consent began to make excuse." So now God spreads a great banquet; it is the gospel feast, and the table reaches across the hem-ispheres and the invitations grout and mulispheres, and the invitations go out an 1 multitudes come and sit down and drink out of the chalices of God's love, while other mul-titudes decline coming-the one giving this apology and the other giving that apology. "And they all with one consent began to make excuse." I propose this morning, so far as God may help me, to examine the apologies which men make for not entaring the Christian life.

Apology the first; I am not sure there is anything valuable in the Christian re-ligion. It is pleaded that there are so many ositions in this day-so many things that seem to be real are sham. A gilded outside may have a hollow inside. There is so much quackery in physics, in ethics, in politics, that men come to the habit of incredulity, and after awhile they allow that incredulity to collide with our holy religion

But, my friends, I think religion has made a pretty good record in the world. How many wounds it has salved: how many pillars of fire it has lifted in the midnight wilderness: how many simoon struck Saharas it hath turned into the gardens of the Lord; how it hath stilled the chooped sea! What rosy light it hath sent streaming through the rift of the storm cloud wrack; what pools of cool water it hath gathered for thirsty Hagar and Ishmael; what manna whiter than coriander seed it hath dropped all around the camp of hardly bestead grims; what promises it hath sent out like holy watchers to keep the lamps burning around death beds! Through the darkness that lowers into the sepulchre, what flashes of resurrection morn.

Besides that, this religion has made so many heroes. It brought Summerfield, the Methodist, across the Atlantic Ocean with his silver trumpet to blow the acceptable year of the Lord, until it seemed as if all our American cities would take the kingdom of heaven by violence. It sent Je-hudi Ashman into Africa alone, in a continent of nake i barbarians, to lift the stanof civilization and Christianity. made John Milton among poets, Raphael among painters, Christopher Wren among architects, Thorwaldsen among sculptors, Handel among musicians, Dupont among military commanders; and to give new wings to the imagination, and better bal-ance to the judgment, and more determination to the will, and greater usefulness to the life, and grander nobility to the soul, all the earth

good off these when you knelt of your east the arm of the mechanic, or scattered mothet's knee and said your evening prayer, and those other days of sickness when she the briefs of the lawyer, or interrupted the sales of the merchant. They bolt their store doors against it and fight it back with trowels and with yard sticks and cry, "Away with your religion from our store, our office, our factory " watched all night and gave you the meliines at just the right time and turnel the pillow when it was hot, and with hand loar ago turned to dust soothed your pains, and with that voice you will never hear again

They do not understand that religion in this workaday world will help you to do anything you ought to do. It can lay a keel, it can sail a ship, it can buy a cargo, it unless you join her in the better country told y u never mind-you would be better by and by, and by that dying couch, where she talked so slowly, catching her breath between the words-by all those memories I can work a pulley, it can pave a street, i can fit a wristband, it can write a constitu tion, it can murshal a host. It is as appro-priate to the astronomer as his telescope, to ask you to come and take the same relig-ion. It was good enough for her-it is good "Aye, I make a better plea by the wounds and the death throes of the Son of God, who approaches you this morning with torn brow and incerated hands and "hipped back cry-ing: "Come unto Me all ye who are weary and heave ladem, and I will give you rast" the chemist as his laboratory, to the mason as his plumbline, to the carpenter as his plane, to the child as his marbles, to the grandfather as his staff.

No time to be religious here! You have no time not to be religious. You might as Ing: "Come unto Me all ve who are weary and heavy laden, and I will give you rest." Other persons apologize for not entering the Christian life because of the incorrigi-bility of their temper. Now, we admit it is harder for some people to become Christians than for others, but the grace of God never came to a mountain that it could not elimb well have no clerks in your store, no books in your library, no compass on your ship, no rifle in the battle, no hat for your head, no coat for your back, no shoes for your feet. Better travel on toward eternity bare headed and bare footed, and houseless and headed and bare footed, and houseless and homeless, and friendless, than go through life without religion.

Did religion make Raleigh any less of a soldier, or Grinnell any less of a merchant, or West any less of a painter? Religion is the best security in every bargain, it is the sweetest note in every song, it is the bright-est gem in every coronet. No time to be reest gam in every coronet. No time to be re-ligious! Why, you will have to take time to be sick, to be troubled, to die. Our world is only the wharf from which we are to embark for heaven. No time to secure the friendship of Christ. No time to buy a lamp and trim it for that walk through the darkness which other wise will be illumined only by the whiteness of the tombstones. No time to educate the eye for spiendors, or the hand for choral harps, of the ear for everiasting songs, or the soul for honor, glory and immortality. One would think we had time for nothing else.

Other persons apologiz; for not entering the Christian life because it is time enough yet. That is very like those persons who send their regrets and say: "I will come in perhaps at 11 or 12 o'clock. I will not be there at the opening of the banquet, but I will be there at the close." Not yet! Not

They were very antagonistic. They had done all they could to injure each other. Now, I do not give any doleful view of this life. There is nothing in my nature, nothing in the grace of God, that tends to-ward a doleful view of human life. I have not much sympathy with A'idison's descrip-tion of the "Vision of Mirza," where he represents human life as being a bridge of a hundred arches, and both ends of the bridge covered with clouds, and the race coming on, the most of them falling down through the first span, and all of them falling down through the last span. It is a very dismal hardest thing the man could do, but being thoroughly converted to God he resolved to do that very thing, and being asked for a certain kind of goods which he had not he picture. I have not much sympathy with the Spanish proverb which says, "The sky said, "You go to such and such a store and is good, and the earth is good-that which is bad is between the earth and the sky."

But while we Christian people are bound to take a cheerful view of life we must also confess that life is a great uncertainty, and that man who says, "I can't become a Christian because there is time enough yet," is running a risk infinite. You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper, and that you are gathering up a rush and veloc-ity which after awhile may not answer to the brakes. Oh, my friends, be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair while our pulses are in full play of health that we serve our-selves and serve the world and then make God at last the present of a coffin. It does not seem right that we ran our ship from by the grace of God and have foun i out that "godiness is prodtable for the life that now is as well as for the life which is to coast to coast, carrying cargoes for ourselves, and then when the ship is crushed on the rocks give to Goi the shivered timbers. It is a great thing for a man on his dying pil-low to repent—better than never at all—but how much better, how much more generous, it would have been if he had repented fifty years before! My friends, you will never get over these procrastinations.

Here is a delusion. People think, "I can go on in sin and worldliness, but after awhile I will repent, and then it will be as though I had come at the very start." That is a delusion. No one ever gets fully over pro-crastination. If you give your soul to God, some other time than this, you will enter heaven with only half the capacity for enthis, you will enter joyment and knowledge you might have had. There will be heights of blessedness you might have attained, you will never reach; thrones of glory on which you might have been seated, but which you will never limb. We will never get over pro-rastination, neither in time nor in eterclimb, We have startel on a march from nitv. there is no retreat. The shad-of eterpity gather on our path-How insignificant is time compared which ows of WAT. with the vast eternity! I was thinking of seis while coming down over the Alleghany Mountains at noon, by that wonderful plac which you have all heard described as th Horsehos-a depression in the side of the mountain where the train almost turns backs again upon itself, and you see how appro-priate is the description of the Horseshoeand thinking on this very theme and preparing this very sermon it seemed to me as if the great courser of eternity speeding along had just struck the mountain with one hoof and gone into illimitable space. So short is time, so insignificant is earth, compared with the vast eternity! This morning voices roll down the sky, and all the worlds of light are ready to rejoice as your disenthrallment. Rush not nto the presence of the King ragged sin when you may have this robe of right-eousness. Dash not your foot to pieces against the throne of a crucified Christ. Throw not your crown of life off the battlements. All the scribes of God are this moment ready with volumes of living light to record the news of your soul emanc ipated.

# WON BY THE PEOPLE.

Universal Suffrage, With Plural Voting, Adopted in Belgium.

The Strike Abandoned and Further Trouble Averted.

A cablegram from Brussels, Belgium, says: The Belgium revolution has succeeded. The reigning aristocracy has surrendered, and Belgium will hereafter be governed by the people. The victory for universal suffrage cost several lives and serious bloodshed; but, considering the terrible sacrifices which until the last moment it seemed would be necessary, the price paid is not a great one. The right of self-govern-ment has not been granted willingly. It was wrung from the present authorities by a display of revolutionary force such as had not been seen in Europs since Paris was in the hands of a committee.

The manifestation of popular will was imposing and truly terrific. It overawed and conquered the arrogance which had de-fied it. It has been a day of suspense and fear throughout Belgium. The entire coun-try was under arms, and business of every description was paralyzed. The terrible nature of the crisis was emphasized as never before when 20,000 Socialists met just out-side Brussels, and voted solemnly and with side brussels, and voted solennity and with out excitement to shed the last drop of their blood to secure the right of suffrage. The leaders advised the multitule to refrain from violence till the decision of Parliament was known later in the day. The mob consented.

Their fellows in other places exercised Their fellows in other places exercises less self-restraint. Soon came the news that several more had been killed and many wounded in Antwerp. The bloody work was going on again in Mons and other places. Brussels waited. There was unmistakably an air of dread and apprehension upon the city. All the large places of business were closed and the shutters were up. The residential streets were completely deserted. The public quarters were thronged, but few women were about. All vehicles, except a few cabs, disappeared. The army and the mob stood and waited. Cavalry and inmob stood and water. fantry held all the streets within half a mile of the King's palace and the Par-liament buildings. There were no hostile liament buildings. There were a demonstrations against the troops.

Meantime the Lower House of the Legis-lature assembled. The House voted to sit until the committee agreed on some suffrage measure. It refused to adopt the Government suggestion to act on the budget, which was waiting. The members instead went outside to view the strange sight in the streets of the city, which was in a state of

siege. Thousands of troops filled the streets con-verging at Parliament Hall. Beyond them the mob stood waiting. It was nearly 4 o'clock, but there had been no collision. The multitude was silent, and not even sullen There was, however, no mistaking the atti-tude of their unnumbered thousands.

Members of the Chamber want back to their seats profoundly impressed. Telegrams poured in telling of renewed fighting in the provinces. A mild ,but salutary panic took possession of the House. The committee were forced to report. They

brought in a measure providing for universal suffrage for citizens above twenty. five years of age, with au additional vote for heads of families, and another for those possessing educational qualifications. It was briefly debated and quickly brought to a vote. The result was 119 in favor, twelve against and fourteen aostentions. The figagainst and rourseen absteations. The hig-ures were received with amazement on all sides, indicating as it did the panic-stricten condition of the House. The news quickly spread, and was received with immense relief if not entire satisfaction by the people. It was thought that the Senate would act immediately on the Suffrage bill.

## THE LABOR WORLD.

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 30.

Lesson Text: "Wisdom's Warning," Prov. i., 20-33 - Golden Text: Heb. xii., 12-Commentary.

> 20. "Wisdom crieth without: she uttereth her voice in the streets." When we read in her voice in the streets." When we read in the New Testaament such words as these. "Christ the Wisdom of God." Who of God is made unto us wisdom" (I Cor. i., 24, 30), we have no difficulty in understanding who is meant in this book by wisdom. Just as Jesus Christ is both the living personal word and also the written word, so He is wisdom as to His person and as to His utterances. It is no wonder, then, that it is written, "Wis-dom is the principal thing: therefore get dom is the principal thing; therefore get

wisdom<sup>b</sup> (iv., 7). 21. "She crieth in the chief place of con-course, in the openings of the gates. In the city she uttereth her words, saying." The great multitude are in the broad way of self and self pleasing, with little or no thought of a hereafter and a day of judgment. They care not for the fact that "wnatsoever man soweth that shall be also reap," as their only thought is pleasure and prosper-ity here and now (Math. vii., 13; Gal. v., 7). Wisdom is represented as calling unto them

as they hurry along their downward road. 22. "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?" their scorning, and fools hate knowledge?" Simple ones, if they believe the devil, are easily led astray. If they believe God, they are easily led aright. If they go astray, they are soon among the scorners and the fools. Yet wisdom loves them and cries unto them: "How long?" "How long shall thy vain thoughts lodge within thee?" "how long wilt thou refuse to humble thy-self before Me" (Jer. iv., M; Ex. x., 3)? 23. "Turn you at My reproof; behold I will pour out My Spirit unto you: I will make known My words unto you." He calls so lovingly, so patiently. so perseveringly.

so lovingly, so patiently. so perseveringly. "Come unto Me; return unto the Lord; turn. O backsliding children; take with you words and turn to the Lord." some of the many words of the Lord to the erring ones as He entreats them to come unto Him (Isa. Iv., 3, 7; Jer. iii, 1, 7, 12, 14; Hos. xiv., 2). He only asks us to turn to Him, and He will do all the rest, giving His words and His Spirit, His words which are Spirit and Life (John vi., 63).

24. "Because I have called, and ye refused; I have stretched out My hand, and no man regarded." It does not seem possible that a people who had been so wondrously dealt with could so treat such love, but the human heart is still the same, and the same love on His part is turned away from by those whom His hands are imporingly stretched out. How is it with you?

25. "But ye have set at naught all My counsel, and would none of My reproof." They mocked the messengers of God, and despised His words, and misused His proph-ets until the wrath of the Lord arose against His people, till there was no remedy. (II Caron. xxxvi., 16). They even went so far as to say, "We have made a convenant with death, and with hell are we at agreement; we have made lies our refuge, under falsehood have we hid ourselves" (Ien. xxviii., 15). Like the men before the flood, whose houses God filled with good things, they said unto God, "Depart from us; what can the Almighty do for us" (Job xxii., 15-18:5

26. "I also will laugh at your calamity: I will mock when your fear cometh." What-soever a man soweth, that shall he also resp. an i he that soweth the wind shall reap whirlwind" (Gal. vi., 7; Hos. viii, 7). C cerning all who take counsel against Him it is written, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. ii., 4), and if His loving invitations are persistently despised we must re-member His words, "None of those men which were bidden shall taste of My supper" (Luke xiv., 24).

27. "When your fear cometh as desola-tion and your destruction as a whirlwind;

## HOUSEHOLD AFFAIRS.

REEPING TAB ON THE BROILING STEAK. A beefsteak one inch and a half thick should be brouled ten minutes over a red fire, if it is to be very rare; twelve minutes to be rare; fifteen minutes to be medium, and twenty minutes to be cooked thoroughly. When the steak is first held over the coals, hold one side next the fire long enough to count ten, turn the broiler and count ten again. Continue to turn and count by tens the first five minutes, then count by twenties and if you cook the steak after that count by thirties .-- New York Post.

### TO MAKE VINEGAR.

Exellent vinegar may be made in this way: Take six gallons of pure or filtered rain water, add two quarts of molasses and one quart of yeast, or some of the jelly mother of vinegar) from an old vinegar vessel. Put the liquid in a keg and in a warm place, with the bunghole covered by a fine wire gauze or a piece of muslin, and the vinegar will be made in three weeks. It will gain in strength for a long time. To replenish the supply an addition of as much fresh liquid, made in the same way, but without the yeast, may be added as is taken out .--New York Times.

### WORTH REMEMBERING.

Lemons will keep fresh for weeks if covered with water.

Nasturtium leaves are beautiful for garnishing fish and meat.

For taking blood stains from white goods nothing equals kerosene.

Never put left-over food in tin vessels. Vegetable, scrubbing and other brushes should be kept with the bristles down.

Dip fish in boiling water for a minute and the scales will come off more easily.

Sadirons will not scorch if they are first wiped on a cloth saturated with kerosene.

Rub soft, not melted, lard over the top of bread before baking, and wrap in a damp cloth with a large dry one alter baking, and there will be no hard crusts. Keep bread in a covered box .- American Agriculturist.

### THE PORTUGUESE REEANADAS.

A dish as much eaten by the Portuguese as mince pie by Americans is the rebanadas. It is of Moorish origin and is easily and quickly prepared-as befitted the habits of a nomadic race.

Thick slices of bread are scaked in new milk, fried in olive oil and then spread with honey and eaten hot. The result is something delicious, and those who have once tasted the rebanadas will want to taste it again.

Although an oriental dish, why may it not be adopted by occidentals? I have seen it fit charmingly into a American luncheon, and it would be very welcome on the children's tea table. And why, by the way, are not Portuguese olives more extensively imported into our country? Unlike the queen olives of France, Spain and Italy, the Portuguese olives are pickled when they are wholly ripe, and are therefore much more palatable and nutritious .- Chicago News

Christian religion. Nothing in religion! Why, them,

those Christians were deceived when in their dying moment they thought they saw the castles of the blessed; and your child, that with unutterable agony you put away into the grave-you will never see him again, nor hear his sweet voice, nor feel the throb of his young heart? There is nothing in religion! Sickness will come upon you. Roll and turn on your pillow. No relief. The medicine may be bitter, the night may be dark, the pain may be sharp. No relief. Christ never comes to the sick room. Let Lat the pain stab. Let the fever burn. Curse it and die. There is nothing in religion! After awhile death will come. You will bear the pawing of the pale horse on the threshold. The spirit will be breaking away from the body, and it will take flightwhither, whither? There is no God, no ministering angels to conduct, no Christ, no heaven, no home. Nothing in religion! Ob, you are not willing to adopt such a dismal theory. And yet the world is full of skeptics. And let me say there is no class of people shom I have a warmer sympathy than for skeptics. We do not know how to treat them. We deride them, we caricature them. We, instead of taking them by the soit hand of Christian love, clutch them with the iron pincers of ecclesiasticism. Ob. if you knew how those men had fallen away from Christianity and become skeptics you would not be so rough on them. Some were brought up in homes where religion was overdone. The most wretched day in the week was Sunday. Religion was driven into them with a triphammer. They had a surfeit of prayer meetings. They were surfeit of prayer meetings. They were stuffed and choked with catechisms. They were told by their parents that they were the worst children that ever lived because they liked to ride down hill better than to "Pilgrim's Progress." read They never heard their parents talk of religion tut with the corners of their mouths drawn down and the eyes rolle i up. Others went into skepticism through mal-

treatment on the part of some who pro-fessed religion. There is a man who says, "My partner in business was voluble in prayer meeting, and he was officious in all ligious circles, but he cheated me out of \$5000, and I don't want any of that religion.

There are others who got into skepticism by a natural persistence in asking questions --why or how. How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a com plete sovereign and yet man a free agent? They cannot understand it. Neither can I. They They cannot understand why a holy Gol lets sin come into the world. Neither can I. They say: "Here is a great mystery. Here is a disciple of fashion, frivolous and god-less all her days—she lives on to be an octo-Here genarian. Here is a Christian mother training her children for God and tor mashe self-sacrificing, Christlike, indispensable seemingly to that household—she takes the "The skentic says, "I can't cancer and dies." The skeptic says, "I can't explain that." Neither can I.

Oh, I can see how men reason themselves into skepticism. With burning feet I have trod that blistering way. I know what it is to have a hundred nights poured into one hour. There are men in this audience who would give their thousands of dollars if they could give their thousands of dollars if they could get back to the old religion of their fathers. Such men are not to be carica-tured, but helped, and not through their heads, but through their hearts. When these men really do come into the kingdom of God, they will be worth far more to the of God, they will be worth far more to the cause of Christ than those who never ex-amined the evidences of Christianity. Thomas Chalmers once a skeptic; Robert Hall once a skeptic; Christmas Evans once a skeptic, but when they did lay hold of the gospel chariot, how they made it speed ahead!

If therefore I stand this morning before men and women who have drifted away into skepticism I throw out no scoff. I rather implead you by the memory of those

christ went out and wept ofterly. All i harvests of grace may grow on the tiptop of the jagged steep, and flocks of Christian graces may find pasturage in fields of tram-ble and rock. Though your disposition may be all a-bristle with fretfulness, though you have a temper a-gleim with quick light-nings, though your avarias be lies that of though your avaries ba ce that of the horse-leach, crying, "Givef" toough all damnable impurities have wrapped you in all consuming fire, God can drive that devil out of your soul, and over the chaos and the darkness He can say. ' Let there light Converting grace has lifted the drunkard from the ditch and snatched the knile from the hand of the assassin and the false keys from the burglar, and in the pestiferous lanes of the city met the daughter of sin under the dim lamplight and scattered her sorrow and her guilt with the words, "Thy sips are forgiven-zo and sin no more." For scarlet sin a scarlet atonement.

came to a mountain that it coald not climb,

or to an abyss that it could not fathom, or

wildest horse that ever trod Arabian sands

has been broken to bit and trace. The mad-

est torrent tumbling from mountain shelving has been harnessed to the mill-wheel and the factery band, setting a thou-sand shuttles all a-buzz and a-clatter, and

the wildest, the haughtiest, the most un-governable man ever creats1 by the grace of Go1 may be sublued and sent out on ministry of kindness, as God sends an August thunderstorm to water the wild flowers down in the graces

Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of

Jiyeses, and it takes a stronger lasso than

ever held the buffalo on the prairie. A man

cannot go forth with any human weapons

and contend successfully against these Titaps armed with uptorn mountains. But

you have known men into waose spirit the

They were in the same line of business. One of the merchants was converted to God.

Having been converted, he asked the Lord

that business antagonist, and he was im-

pressed with the fact that it was his duty

when a customer asked for a certain kind of

goods which he had not, but which he knew

his opponent had, to recommend him to go to that store. I suppose that is about the

you will get it." After awhile merchant

No. 2 found these customers coming so sent, and he found also that merchant No. 1

had been brought to God, and he sought the same religion. Now they are good friends and good neighbors, the grace of God en-tirely changing their disposition. "Oh," says some one, "I have a rough, jagged, impetaous nature, and religion can't decent thing for me". Do you know that

do anything for me." Do you know that Martin Luther and Robert Newton and

Richard Bixter were impetuous, all con-suming natures, yet the grace of God turned

them into the mightiest use ulness? Oh, how many who have been pugnacious and

ered about the mote in their neighbor's eye

their own eye have been entirely changed

Peter, with nature tempestuous as the sea

that he once tried to walk, at one look of

Christ went out and wept bitterly.

han about the beam like ship timber

come!

please and irascible and more both-

Rie

teach him how to bear himself toward

fluence of the gospel of Carist came until their disposition was entirely changed. So it was with two merchants in New York.

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flowers down in the grass.

to a bondage that it could not break.

Other persons apologize for not entering the Christion life because of the inconsiste cies of those who profess religion. There are thousands of poor farmers. They do not know the nature of soil nor the proper rotation of crops. Their corn is shor stalk and smaller in the ear. Toey have ten less bushels to the acre than their neighbors. But who declines being a farmer because there are so many poor farmers.

There are thousands of incompetent mer-chants. They buy at the wrong time. They get carated in the sale of their goods. Every bale of goods is to them disaster. They fail after a while and go out of business. But But who declines to pe a merchant because there are so many incompetent merchants? There are thousands of poor lawyers. They cannot draw a declaration that will stand the test. They cannot recover just dam-ages. They cannot help a defendent escape from the injustice of his persecutors. They are the worst evidence against any case in which they are retained. But who declines to be a lawyer because there are so many incompetent lawyers? Yet there are tens of thousands of people who decline being re-ligious because there are so many unworthy heistians. Now, I say it is illogical. lawys.'s are nothing against jurisprudence, poor physicians are nothing against medicine, poor farmers are nothing against agri-culture, and mean, contemptible professors on are nothing against our glorious hristianity.

Sometimes you have been riding along on summer night by a swamp, and you have seen lights that kindled over decayed vegetation-lights which are called jacktern or will-o'-the-wisp. These lights are merely poisonous miasmata. My friends, on your way to heaven you will want a better light than the will-o'-the-wisps which dance n the rotten character of dead Christians. Erudations from poisonous trees in our neighbor's garden will make a very poor

balm for our wounds. Sickness will come, and we will be pushed out toward the Red Sea which divides this world from the next, and not the incon-sistency of Christians but the rod of faith sistency of Christian out the rou of faith will wave back the waters as a commander wheels his host. The judgment will come with its thundershod solemnities, attended by bursting mountains and the deep laugh of earthquakes, and suns will fly before the feet of God like sparks from the anvil, and 10,000 humaing worlds shall blast like hear. 0,000 burning worlds shall blazelike ban-ters in the track of God omnipotent. Ob, then we will stop and say, 'There was a nean Christian; there was a cowardly There was Christian; there was an impure Christian." In that day as now, "If thou be wise, thou shalt be wise for thyrelf, but if thou scorn-est thou alone shall bear it." Why, my brother, the inconsistency of Christians so brother, the inconsistency of Christians so far from being an argument to keep you away from God ought to be an argument to drive you to Him. The best place for a skill-ful doctor is a neighborhood where they are all poor doctors: the best place for an enter-prising merchant to open his store is in a place where the bargain makers do not un-derstand their business, and the best place for you who want to become the illustrious and complete Christians—the best place for you is to come right down among us who are so incompetent and so inconsistent some-times.

times. Other persons apologize for not becoming Caristians because they lack time, as though religion muddled the brain of the account-ant, or tripped the pen of the author, or thickened the tongue of the orator, or weak-

### Transfusion of Blood Not New.

Transfusion of blood as practiced in surgery is by no means a recent development in science. Medical records show it to have been known to the Egyptians, Syrians and Persians. The Pittsburg Dispatch regards it as even possible that the ancients were more successful than the physicians of recent periods. In the Seventeenth Century so many attempts were made in France, accompanied by so many failures and fatalities, that the Parliament of Paris declared against its legality. The experiments continued, however, calf's blood being substituted for the human. The results were not encouraging, the physicians not being aware that the blood of animals injected into the veins of another belonging to a different species acted as a poison. For 200 years the experiments were discontinued, and then one day, some years ago, the story of the death of a young medical student named Romain le Goff, while trying to save the life of a friend with his own blood, created a great sensation. A street in Paris, named after le Goff, commemorates his brave act. By this time the medical men had learned that to be successful the blood must neither be allowed to coagulate, nor air suffered to enter the veins with it. Doctor Roussel, of Geneva, invented an apparatus which overcame both the above difficulties. Since that time the experiments have been continued with remarkable success. Many lives have been undoubtedly saved by it. An old employe of the Theatre Francais in Paris, named Dupnitch, has given up his blood several times to those in need of it, for which he has been awarded a magnificent gold medal by the French

ITALY has female switchmen Our railroads employ 784,000 men. Women work in Swiss dynamite mills, THERE are forty-six hodearrier unions. FRENCH miners have formed a National

FLINT glass workers have a surplus of \$100,000.

THE bakers' unions of Austria have 72,665 Sr. Louis union butchers run a co-opera-

tive store. Women tailors recently held a mass meet-

ing at Boston. OMARA (Neb.) telegraphers have estabshei a paper.

THERE are said to be 20,000 union bakers lin this country.

IDAHO butchers favor the proposed law to icense the craft. HEBREW carpenters have separate unions

in the Brotherhood. BUFFALO (N. Y.) unions want an eight our day for policemen.

An industrial school for girls is about to be opened near Danville, Ind.

DENVER (Col.) striking shoemakers will establish a co-operative factory.

INDIANAPOLIS (Ind.) street car men get sick and death benefits from their union THE Central Labor Union, of New York City, has approved the strike of hotel wait-ers for the right to wear mustaches.

IT is estimated that the cost of annual conventions to the labor organizations is not less than a million dollars per annum.

THE great uprising of laborers in the Middle Ages was due to an attempt to reestablish the claim to property control of the person of the laborer. ORGANIZED labor of Glasgow, Scotland, has established a daily paper because it was dissatisfied with the treatment accorded by

the capitalistic press during a strike. A HOME for factory girls has been erected at Hamburg. Each inmate receives her wardrobe, besides bed, etc. The girls pay

\$1.25 a week for board and loiging, and an eight-cent dinner is also provided for non-inmates. The persons in charge are prac-tised nurses. In connection with the home there is an agency for servants and factory

# MEXICAN REBELS WIN.

Federal Troops Routed With 130 Killed and Wounded.

News from Chihuahua, Mexico, says that Amalla, a fugitive from justice in New Mexico, recently returned to his native mountains and stirred up alarge force of gnorant malcontents, outlaws an 1 religious fanatics, and, arming them, captured the town of Temaxschic, near Guerrero, an important mining town beyond the summit of the Sierra Madre.

Amalia then went southward towards Tomachics and hal a skirmish with Santa Anna and 300 men, who surrendered and afterwards joined him. The combined forces, under the leadership of Amalla, then marched on the town of Santa Tomas and captured it without resistance. The re-bels then took the town of Guerrero, which

bels then took the town of Guarraro, which was garrisoned by volunteer troops, who surrended without fighting. At this point the Federal troops came up and the rebels fiel to Santa Tomas, pursued by the troops. The Federal troops were surprised at the latter place, and in the bat-tle that ensued 130 of them were killed and wounded. The rebels suffered very little.

THE drought in Mexico has not broken, and the crops will be a total failure again this year. The supply of water from the Mazos River gave out last September.

when you." distress and anguish cometh upon In due time these things will come apon all who despise His love and make light of His salvation. Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee (Job xxxvi., 18).

25. "Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Then shall they cry unto the Lord, but He will not hear them; He will even hide His facs from them at that time, as they behaved themselves ill in their doings (Mic. iii., 4). He told Jere-miah that the intercession of Moses and Samuel could not save the Nation, and He told Ezekiel that the presence of Noan, Danies and Job would be of no avail (Jer. xv., 1; Ezsk, xiv., 14, 20). Sin may become so great that nothing will do but judgment. 29. "For that they hated knowledge and did not choose the fear of the Lord." They say unto God, Depart from us, for we de not the know edge of Thy ways (Job xxi., 14). The fear of the Lord is the beginning of wisdom, a foun lation of life, a great treas ure iProv. i., 7; ix., 10; xiv., 27; Isa. xxxiii. 6. But they had no reverence for God, no respect for His ways, no gratitude for His gifts. The fool says there is no God, and many a one who would not say this wishes that there was no God. The carnal mind is

enmity against God (Rom. viii., 7). 30. "They would none of My counsel; they despised all My reproof." Our Lord Jesus said that whosever heard His words, but did them not, was like a man building on sand, only to have everything swept away (Math. vii., 23, 27).

31. "Therefore, shall they eat of the fruit of their own way and be filled with their own devices." Their own wickedness will correct them and their backslidings reprove them. Hear, O earth; behold, I will bri evil upon this people, even the fruit of th evil upon this people, even the fruit of their thoughts, because they have not hearkensi unto mv words (Jer. ii., 19; vi., 19). If people will not receive the truth, God will let them receive delusion and a lie (II Thes. ii., 10-12). He simply lets them have their own way, with its consequences, if they insist on having it. 32. "For the turning away of the simple shall shay them, and the prosperity of focis

shall slay them, and the prosperity of foois shall destroy them." To turn way from God is to turn one's back on the only source of love and light. It is to choose darkness rather than light (John iii., 19).

33, "But whose harkenets unto Me shall dwell safely and shall be quiet from fear of evil." What a wonderful salvation our wonderful Lord has provided for His en-mies if they will only turn to Him in true penitence. Life, eternal life, abun lant pardon, forgiveness of all sins, with the assur-ance of there being no more rememberse, an inheritance incorruptible, a joint heir-ship with Jesus Christ, with the promise of all things temporal and spiritual that we can possibly need.-Lesson Helper.

WHAT has become of that new "revolutionary" movement in Mexico? It is very probable that the men at the head of it were vulgar, commonplace robbers, and not revolutionists at all.

THE New York Sun reports that old Diogenes lately returned to the earth with a lantern to repeat the looking-for-an-honest man act, but was seen two hours later gunning for the scoundrel who "stole my lantern."

IMMIGRANT inspector-Your nationality, please. Immigrant-Oirish. Immigrant inspector-What is your occupation? Immigrant -- Ol'm a Frinch nurse.-Puck.

NICE WAY TO COUR A SHAD.

A very nice way to cook a shad is to bake it. Prepare it as for broiling. Chop a couple of shallots or two small onions, and put them over the fish, which should be well buttered. Place it in the bottom of a dripping pan in a moderately hot oven. Let it cook till it is thoroughly done, which will take about half an hour. It should be covered with buttered paper if it shows any tendency to brown too much. Make a vert-pre sauce to serve with it as follows: Melt a tablespoonful of butter in a saucepan and stir in a tablespoonful and a half of flour. Stir this well, but do not let it brown. Then add slowly a cup of rich white stock. Break the yolks of two eggs in a bowl and pour the boiling hot stock over them, beating all the time. Strain the sauce through a "Scotch cap" or pointed French strainer. Add a tablespoonful of lemon juice, a teaspoonful of butter and a saltspoonful of spinach green. Set the sauce in a basin of hot water and stir it for about three minutes. Then add a teaspoonful of minced chervil. Pour half the sauce over the shad and serve the rest in a sauceboat.-New York Tribune.

#### BECIPES.

Tea Cake-Two eggs; 1 cup butter: 11 cup sugar; 1 cup sweet milk; three cups flour, more if necessary to roll; one beaping teaspoonful of baking powder; roll thin, cut into small cakes and bake quickly.

Fried Hominy-Have a frying-pan with hot butter in it, and put in as much hominy as required for the meal. Pour over it a very little water or milk to keep it from burning on. Salt to suit the taste. Do not stir it while cooking. but leave the kernels whole.

Bakers' Yeast-Boil six potatoes, mash them, add two level cups flour and pour upon it a hot tea made of a handful of hops and water enough to make a strong tea. It should be strained before being poured on the flour and potatoes. When milk-warm add a cup of yeast or two dissolved yeast cakes.

Mushroom Sauce for Fowls-Peel about a pint of young mushrooms or use a can of canned mushrooms; put them into a saucepan with a little salt and pepper, a very little mace, a pint of rice, sweet cream and a gill of butter rubbed up with a teaspoonful of flour; beil up once and serve in a gravy boat.

Yeast Corn Cake-Pour three cups of boiling milk over two cups of cornmeal; beat thoroughly; add a teaspoonful of salt, one tablespoontul of sugar, two of butter. Mix well. Let this cool and add two tablespoonfuls of liquid yeast and one well beaten egg. Let this rise five hours before pouring into a well greased baking pan, pouring about one and a balf or two inches thick. Raise a half hour before baking. Bake forty minutes.