REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Bread Question."

TEXT: "Ye have the poor clways with you."-Matthew xxvi., 11.

Who said that? The Christ who never owned anything during His earthly stay. His cradle and His grave were borrowed. Every fig He ate was from some one else's tree By He ate was from some one else's tree. Every drop of water He drank was from some one else's well. To pay His personal tax, which was very small, only 31½ cents, He had to perform a miracle and make a fish pay it. All the heights and depths and lenghts and breadths of poverty Christ measured in His central by ared in His earthly experience, and when He comes to speak of destitution He always speaks sympathetically, and what He said then is as true now—"Ye have the poor al-

ways with you."

For 6000 years the bread question has been the active and absorbing question. Witness the people crowdiny up to Joseph's store-house in Egypt. Witness the famine in Sa-maria and Jerusalem. Witness the 7000 hungry people for whom Christ multiplied the loaves. Witness the uncounted millions of people now living, who, I believe, have never yet had one full meal of healthful and nutritious food in all their lives. Think of the 354 great famines in England. Think of the 25,000,000 people under the hoof of hunger year before last in Russia. The failure of the Nile to overflow for seven years in the eleventh century left those regions depopulated. Plague of insects in England. Plague of rats in Madras Presidency. Plague of mice in Essex. Plague of locusts in China. Plague of grasshoppers in America. Devas-tation wrought by drought, by deluge, by frost, by war, by hurricane, by earthquake, by comets flying too near the earth, by change the management of National finances, by baleful causes innumerable. I proceed to give you three or four reasons why my text is markedly and graphically true in my text is mar this year 1894.

The first reason we have always the poor with us is because of the perpetual overhauling of the tariff question, or, as I shail call it, the tariffic controversy. There is a need for such a word, and so I take the responsibility. bility of manufacturing it. There are millions of people who are expecting that the present Congress of the United States will do something one way or the other to end this dis-It was five years of age, I remember hearing my father and his neighbors in vehement discussion of this very question. It was high tariff or low tariff or no tariff at all. When your great-grandchild dies at ninety years of age, it will probably be from over-exertion in discussions the be from over-exertion in discussing the tariff. On the day the world is destroyed, there will be three men standing on the post-office steps—one a high tariff man, another a low tariff man, and the other a free trade man—each one red in the face from excited argument on this sub-ject. Other questions may get quieted, the Mormon question, the silver question, the pension question, the civil service question. All questions of annexation may come to eful settlement by the annexation of islands two weeks' voyage away and the heat of their volcanoes conveyed through pipes under the sea made useful in warming our continent, or annexation of the moon, dethroning the queen of night, who is said to be dissolute, and bringing the lunar popula-tions under the influence of our free institu-tions; yea, all other questions, National and International, may be settled, but this traffic question never. It will not only never be ettled, but it can never be moderately quiet for more than three years at a time, party getting into power taking one of the four years to fix it up, and then the next party will fix it down, Our finances cannot get well because or too many doctors. It is with sick Nations as with sick individuals. a man terribiy disordered as to his it. I A doctor is called in, and he adminbody. A doctor is cause in, and he animitaters a febrifuge, a spoonful every hour.
But recovery is postponed, and the anxious friends call in another doctor, and he says:
"What this patient needs is blood letting." now roll up your sleeve!" and the lanflashes. But still recovery is postponed, and a homeopathic doctor is called in, and he administers some small pellets and says "All the patient wants is rest."

Recovery still postponed, the family say that such small pellets cannot amount to much anyhow, and an allopathic doctor is much anyhow, and an allopathic doctor is called in, and he says, "What this patient wants is calomel and jalap." Recovery still postponed, a hydropathic doctor is called in, and he says: "What this patient wants is hot and cold baths, and he must have them right away. Turn on the faucet and get ready for the shower baths." Recovery is still postponed, an electric doctor is called in, and he brings all the schools to bear upon the poor sufferer, and the patient, after a brave struggle for life, expires. What brave struggle for life, expires. What lied him? Too many doctors. And that is what is killing our National finances. My personal friends, Cleveland and Harrison and Carlisle and McKinley and Sherman, as talented and lovely and splendid men as walk the earth, all good doctors, but their treatment of our languishing financial different that neither treatment has a full opportunity, and under the constant changes it is simply wonderful that the Nation still lives. The tariff question will never be set-tled because of the fact—which I have never heard any one recognize, but nevertheless the fact—that high tariff is best for some people and free trade is best for others. This tariffle controversy keeps business struck through with uncertainty, and that uncertainty results in poverty and wretchedness for a vast multitude of people. If the eternal gab on this question could have been fashfoned into loaves of bread, there would not be a hungary are or worker or while be a hungry man or woman or child on all the planet. To the end of time, the words of the text will be kept true by the tariffe controversy-"Ye have the poor always with

Another cause of perpetual poverty is the cause alcoholic. The victim does not last long. He soon crouches into the drunkard's grave. But what about his wife and callgrave. But what about his wise can dren? She takes in washing, when she can dren? She takes in washing on small wages. get it, or goes out working on small wages. because sorrow and privation have left her because sorrow and privation have left her incapacitated to do a strong woman's work. The children are thin blooded and gaunt and pale and weak, standing around in cold rooms, or pitching pennies on the street corner, and munching a slice of unbuttered bread when they can get it, sworn at by passers by because they do not get out of the way, kicked onward toward manhood or womanhood, for which they have no preparation, except a deprayed appetite and frail constitution, candidates for almhouse and penitentiary. Whatever other cause of poverty may fail, the saloon may be depended on to furnish an ever increasing throng of paupers. Oh, ye grogslops of Brooklyn and New York and of all the cities; ye mouths of hell, when will ye stops of Brooklyn and New York and of all the cities; ye mouths of hell, when will ye concert oranneh and devour? There is no danger of the liquor business failing. All other styles of business at times fail. Dry other styles of business at times fail. Dry goods stores go under. Hardware stores go under. Grocery stores go under. Harness makers fail, druggists fail, bankers fail, butchers fail, bakers fail, confectioners fail, but the liquor dealers never. It is the only secure business I know of. Why the permanence of the alcoholic trade? Because, in the first place, the men in that business, if tight up for money only here.

holism slides its victims—claret, champagne, port cognae, whisky, tom and jerry, sour mass, on and down until it is a sort of mixture of kerosene oil, turpentine, toadstools, swill, essence of the horse blankets and general nastiness. With its red sword of flame, that liquor power marked with eral nastiness. With its red sword of flame, that liquor power marshals its procession, and they move on in ranks long enough to girdle the earth, and the procession is headed by the nose blotched nerve shattered, rheum eyed, lip bloated, soul scorched inebriates, followed by the women, who, though brought up in comfortable bomes now as limited. able homes, now go limping past with aches and pains and pallor and hunger and wee, followed by their children, barefoot, un-combed, freezing, and with a wretchedness of time and eternity seemingly compressed in their agonized features. "Forward, march!" cries the liquor business to that army without banners. Keep that influence moving on, and you will have the poor always with you. Report comes from one of the cities were the movement of the cities were the company to the cities were cities to company the cities were cities the cities were cities the cities were cities and cities were cities the cities were cities and cities and cities and cities and cities and cities were cities and citi the cities, were the majority of the inhabi-tannts are out of work and dependent on charity, yet last year they spent more in that city for rum than they did for clothing and

Another warranty that my text will prove true in the perpetual poverty of the world is the wicked spirit of improvidence. A vast number or people have such small incomes that they cannot lay by in savings bank or life insurance one cent a year. It takes every farthing they can earn to spread the table and clothe the family and educate the children, and if you blame such people for improvidence you enact a cruelty. salary as many clerks and employes and many ministers of religion live, and on such wages as many workmen receive, they cannot, in twenty years, lay up twenty cents. But you know and I know many who have competent incomes, and could provide somewhat for the future, who live up to every dollar, and when they die their chil-dren go to the poornouse or on the street. By the time the wife gets the husband buried, she is in debt to the undertaker and gravedigger for that which she can never pay. While the man lived he had can never pay. While the man lived he had his wine parties and fairly stunk with tobacco, and then expired, leaving his family upon the charities of the world. nd for me to come and conduct the obsequies and read over such a carcass the beautiful litury, "Blessed are the dead who die in the Lord," for, instead of that, I will turn over the leaves of the Bible to I Timothy v., 18, where it says: "If any provide not for his own, and especially for those of his own house, he bath denied the faith, and is worse than an infidel," or I will turn to Jeremiah xxii., 19. where it says, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates

I cannot imagine any more unfair or meaner thing than for a man to get his sins pardoned at the last minute, and then go to heaven, and live in a mansion, and go riding about in a golden chariot over the golden streets, while his wife and children, whom he might have provided for, are begging for cold victuals at the basement door of an earthly city. It seems to me there ought to e a poorhouse somewhere on the outskirts f heaven, where those guilty of such improvidence should be kept for awhile on thin soup and gristle instead of sitting down at the King's banquet. It is said that the church is a divine institution, and I believe it. Just as certainly are the savings banks and the life insurance companies divine institutions. As our of evil good often comes so out of the doctrine of prebabilities, calculated by Professor Hughes and Professor Pascal for games of chance, came the calculations of the probabilities of human life as used by life insur-ance companies, and no business on earth is more stable or honorable, and no mightier mercy for the human race has been born since mercy for the human race has been born since. Christ was born. Bored beyond endurance for my signature to papers of all sorts, there is one style of paper that I always sign with a feeling of gladness and triumph, and that is a paper which the life insurance company requires from the clerryman after a decease. is a paper which the life insurance company requires from the elergyman after a decease in his congregation, in order to the payment of the policy to the bereft household. I always write my name then so they can read it. I cannot help but say to myself; "Good for that man to have looked after his wife and children after poor invalid assembling and descending scales of premium and tontine—and it pays up while you live and it pays up after you are dead. Every cent you give in a print to a poor man or woman, every shoe you give to a barefoot, every slick of wood or lump of coal you give to a fireless hearth, every drop of medicine you give to a fireless earthly departure. best seats in heaven !" Yourse one of the day before or the day after you get married. go to a life insurance company of established reputation and get the medical examiner to put the stethoscope to your lungs and his ear close up to your heart with your vest off, and have signed, scaled and delivered to you a document that will, in the case of your sudden departure, make for that lovely girl the

difference between a queen and a pauper.

I have known men who have had an income of \$3000, \$4000, \$5000 a year, who did not leave one farthing to the surviving household. Now, that man's death is a defalcation, an outrage, a swindle. He did not die; he absconded. There are 100,000 people in America to-day a-hungered through the sin of improvidence. "But," say some, "my income is so small I cannot afford to pay the premium on a life insurance." Are you sure about that? If you are sure, then you have a right to depend on the promise in Jeremiah xlix., 11, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me." But if you are able to, remember you have no right to ask God to do for your household that which you can do for them yourself.

For the benefit of those young men excuse

a practical personality. Beginning my life's work on the munificent salary of \$800 a year and a parsonage, and when the call was placed in my hands I did not know how in placed in my hands I did not know how in the world I would ever be able to spend that amount of money, and I remember indulging in a devout wish that I might not be led into worldliness and prodigality by such an overplus of resources, and at a time when articles of food and clothing were higher than they are now, I felt it a religious duty to get my life insured, and I presented myself at an office of one of the great companies, and I stood pale and nervous lest the medical examiner might have to declare medical examiner might have to declare that I had consumption and heart disease and a half dozen mortal aliments, but when I got the document, which I have yet in full force, I felt a sense of manliness and confidence and quietude and re-enforcement, which is a good thing for any young man to have. For the lack of that feeling there are thousands of men today in Greenwood and Laurel Hill and Mount Auburn who might as well have been medical examiner might have to declare Mount Auburn who might as well have been alive and well and supporting their families. They got a little sick, and they were so worried about what would become of their households in case of their demise that their ried about what would become of their households in case of their demise that their agitations overcame the skill of the physicians, and they died for fear of dying. I have for many years been such an ardent advocate of life insurance, and my sormon on "The Crime of Not Insuring" has been so long used on both sides of the sea by the chief life insurance companies that some people have supposed that I received monetary compensation for what I have said and written. Not a penny. I will give any man \$100 for every penny I have received from any life insurance company. What I have said and written on the subject has resulted from the conviction that these institutions are a benediction to the human race. But, alas, for the widespread improvidence! You are now in your charities helping to support the families of men who had more income than you now have, and you can depend on the improvidence of many for the truth of my text in all times and in all places, "Ye have the poor always with you."

in the first place, the men in that business, if tight up for money, only have to put into large quantities of water more strychnine and logwood and nux vemica and vitcol and other congenial concomitants for adulteration. One quart of the real genuine packemoniac eixir will do to mix up with several gallons of milder camnation. Besides that these dealers can depend on an increase of demand on the part of their customers. The more of that stuff they drink, the thirstier they are. Hard times, which stop other business, only increase that business, for men go there to drown their troubles. They take the spirits down to keep their spirits up. There is an inclined plane down which alco-

cephaius. They buy when things are highest and sell when things are lowest. Some one tells them of city lots out West, where the foundation of the first house has not yet been laid. They say, "What an opportunity!" and they put down the hard cash for an ornamented deed for ten lots under water. They hear of a new silver mine opened in Nevada, and they say. "What a chance!" and they take the little money they have in the savings bank and pay it out for as beautiful a certificate of mining stock as was ever printed, and the onlything they will ever get out of the investment is the aforesaid illuminated lithograph. They are always on the verge lithograph. They are always on the verge of millionsiredom and are sometimes worried as to whom they shall bequeath their excess of fortune. They invest in aerial machines or new inventions in perpetual motion, and they succeed in what mathematicians think impossible, the squaring of a circle, for they do everything on the square and win the whole circle of disappointment. They are good honest, brilliant failures. They die poor, and leave nothing to their families but a model of some invention that would not work and whole postfolios of disappose. work and whole portfolios of diagrams of things impossible. I cannot help but like them, because they are so cheerful with great expectations. But their children are a bequest to the bureau of city charities. Others administer to the crop of the world's misfortune by being too unsuspecting. Honest themselves, they believe all others are honest. They are fleeced and scalped and vivisected by the sharpers in all styles of business and cheated out of everything between cradle and grave, and those two exceptions only because they have nothing to do in buying either of them. Others are retained for misfortune by inopportune sickness. Just as that lawyer was to make the plea that would have put him among the strong men of the profession, neuralgia stung him. Just as that physician was to prove his skill in an epidemic, his own poor health imprisoned him. Just as that merchant must be at the store for some declare and interchants. for some decisive and introductory bargain, he sits with a rheumatic joint on a pillow, the room redolent with liniment. What an overwhelm tistic would be the story of men and woalle ind children impoverished by sicknesses! Then the cyclones. Then the stopping of the factories. Then the curculios among the passed trees. stopping of the factories. Then the curcuitos among the peach trees. Then the insectile devastation of potato patches and wheatfields. Then the epizooties among the horses, and the holiow horn among the herds. Then the rains that drown out everything, and the droughts that burn up half a continent. Then the orange groves die under the white teeth of the hoar frost. Then the coal strikes, and the iron strikes, and the iron strikes, and the mechanics' strikes, which all strike labor harder than they strike capital. Then the yellow fever at Brunswick capital. Then the yellow fever at Brunswick and Jacksonville and Shreveport. Then the sholera at the Narrows, threatening to land at New York. Then the Charleston earth-quake. Then the Johnstown flood. Then hurricanes sweeping from Caribbean Sea to Newfoundland. Then there are the great monopolies that gulley the earth with their oppressions. Then there are the necessities of buying coal by the scuttle instead of the ton, and flour by the pound instead of the barrel, and so the injustices are multiplied. In the wake of all these are overwheiming illustrations of the truth of llustrations of the truth of my text, "Ye

have the poor always with you."

Remember a fact that no one emphasizesa fact, nevertheless, upon which I want to put the weight of an eternity of tonnage. put the weight of an eternity of tonnage—that the best way of insuring yourself and your children and your grandchildren against poverty and all other troubles is by helping others. I am an agent of the oldest nsurance company that was ever established. It is nearly 3000 years old. It has the advantage of all the other plans of insurance-whole life policy, endowment, joint life and survivorship policies, ascending and descending scales of prepoor invalid, every star of hope you make to shine over unfortunate maternity, every mitten you knit for cold fingers, is a payment on the premium of that policy. I hand about 500,003,000 policies to all who will go forth and aid the unfortunate. There are only two or three lines in this policy of life insurance—Ps. xli., 1, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Other life insurance companies may fail, the polytical life insurance companies may fail, the polytical life insurance companies may fail,

but this celestial life insurance company never. The Lord God Almighty is at the head of it, and all the angels of heaven are in its board of direction, and its assets are all worlds, and all the charitable of earth and heaven are the beneficiaries. "But," says some one, "I do not like a tontine policy so well, and that which you offer is more like a tontine and to be chiefly paid in this life." tontine and to be chiefly paid in this life."

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Well, if you prefer the old fashioned policy c: life insurance, which is not paid till after death, you can be accommodated. That will be given you in the day of judgment and will be handed you by the right hand, the pierced hand of our Lord Himself, and all you do in the right spirit for the poor is payment on the premium of that life insurance policy. I read you a paragraph of that policy. "Then shall the King say unto them on His right hand, "Come, ye blessed of My Father, for I was hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in, naked and ye clothed Me."

In various colors of ink other life insur-

In various colors of ink other life insurance policies are written. This one I have just shown you is written in only one kind of ink, and that red ink, the blood of the cross. Blessed be God, that is a paid up policy, paid for by the pangs of the Son of God, and all we add to it in the way of our good deals, will approach the server of own good deeds will augment the sum of eternal felicities. Yes, the time will come when the banks of largest capital stock will go down, and the fire insurance companies will all go down, the life insurance companies the life insurance companies will all go down. In the last great earthquake all the cities will be prostrated, and as a consequence all banks will forever suspend payment. In the last conflagration the fire insurance companies of the earth will fail, for how could they make appraisement of the loss on a universal fire? Then all the inhabitants of the round world will surrender their mortal existence, and how could life insurance companies pay for depopulated hemispherea? But our celestial life insurance will not be harmed by that continental wreck, or that hemispheric accident, or that planetary catastrophe. Blow it out like a candle—the noonday sun! Tear it down like wornout uphoistery—the last sun-set! Toss it from God's finger like a dewset! Toss it from God's finger like a dew-drop from the anther of a water lily—the ocean! Scatter them like this icdown before a schoolboy's breath—the world! They will not disturb the omnipotence, or the com-posure, or the sympathy, or the love of that Christ who said it once on earth, and will say it again in heaven to all those who have been helpful to the down-trodden, and the cold and the hungry, and the houseless, and the lost, "Inasmuch as ye did it to them, ye did to Me."

Bacteria in Animal Saliva.

The saliva of dogs and cats is es-ecially rich in bacteria, that of the latter containing a form which is seldom observed and so fatal that rabbits and guinea pigs inoculated with it die in twenty-four hours. The dog's saliva contains an even greater number of bacteria, plus occasional eggs of intestinal worms and so on. Those fond and loving women who are prone to waste their caresses upon lap dogs will be interested in this item. Pharmaceutical Era.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 21.

Lesson Text: "Caln and Abel," Genesis iv., 3-13-Golden Text: Hebrews xi. 4-Commentary.

5. "And in process of time (at the end of days) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." It is probable that somewhere near the fruit of the ground an offering unto the Lord." It is probable that somewhere near the east of the garden of Eden, before the presence of the Lord, manifest in the flaming sword between the cherubim, was the place where they came to worship Jehovab (Ex. xxv., 22: Ps. ixxx., 1; xcix., 1). It may be that up to this time Adam had been in the habit of offering sacrifice on behalf of his children, as did Job in later days (Job 1., 5). This offering of Cain may have been the best he had, but it lacked the essential element of blood, signifying a life laid down. Compare chapter iii., 22. with Lev., xvii., 11; Heb. ix., 22.

"And Abel, he also brought of the first lings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here is obedience, for it is written that by faith he did this (Heb. xi., 4), and inasmuch as faith cometh by hearing, and hearing by the Word of God (Rom. x., 17) there must have been some command of God which Abel obeyed in bringing this sacrifice. It is probable that the Lord accepted Abel's offering by sending fire to consume it, for thus He did with Gideon, Manoah and Eli-jah, and at the dedication of the tabernacle and the temple (Judg. vi., 21; xiii., 19, 20, I Kings xviii., 24, 38, 39; Lev. ix., 24; II

Chron. vii., 1).
5. "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. His offering lay unconsumed; no fire fell upon it. It was doubtless much more attractive than Abel's bloody sacrifice and was perhaps the finest the earth produced, but it was of man and not of God. There was no confession of sin not of God. There was no confession of sin and no need of atonement recognized—just like those to-day who insist that if they do the best they can God will accept them.

6 "And the Lord said unto Cain, Why art thou wroth? And why is thy counten thou wroth? And why is thy countenance fallen?" Although Cain is willfully wrong, yet the Lord condescends to reason with him, and if possible win him to the right way. He is not willing that any should perish, and He seeks in every possible way to lead sinners to accept the ransom He has provided (H Pet. iii., 9; Job xxxiii., 24, 29, 30; Isa. i., 18; lv.. 1, 2).

7. "If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door, and unto thee shall be his desire, and thou shalt rule over him." Being

desire, and thou shalt rule over him." Being the oldest son, the birthright was his and might continue his if he would only might continue his if he would only be obedient. The word hers translated "sin" is the word in Leviticus and Numbers so often translated "sin offering." If Cain would only confess his sin and offer God's appointed sin offering, all would be well. God has but one appointed way, and where that is rejected there is no forgiveness (Acts iv., 12; I Co. iii., 11). All religions in the world will come under that of Cain or Abel. Cain represents ways, way and will Abel. Cain represents man's way and will include all the ways of men. Abel stands for God's way, and it is but one and very simple. Jesus said, "I am the way" (John

8, "And Cain talked with Abel, his brother, and it came to pass when they were in the field that Cain role up against Abel, his brother, and slew him. Here are the his brother, and slew him. Here are the two seeds, the seed of the woman and the seed of the serpent, for although both could call Eve mother and Adam tather the one stands for the righteous and the other for the wicked. All are not children of God, for many religious peeple who profess to worship God are all the while children of the devil (John vili., 44). Cain was of the wicked one and slew his brother because his own works

9. "And the Lord said unto Cain, Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?" How sin hardens and deadens to all that is good and true! Cain is proving himself a good and of the devil, for he is now both murderer and liar (John viii., 44). Is it possible that any of us are guilty in respect of our brethren in India or China or Japan or Africai And as the question of the control of the con And as the question presses upon us concerning their saivation, do we feel inclined to ask, "Am I my brother's keeper?" or try to quiet conscience with the thought that perhaps the Lord will let Cain's offering suffice for them.

"And He said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground." All sin cries to God for vengeance. Even if a house is tuilt by fraud, the stone shall ery out of the wail and the beam out of the timber shall answer it (Hab. ii., 11). How much more the blood of those who are slain for Christ's sake (Rev. of those who are sain for Christ's sake (hever, 19, 10). Another view of it, more in line of the last verse, is found in Ezek. xxxiii., 8, where the blood of the unwarned is to be required at the hands of those who know, but do not tell. In Heb. xii., 24, we are pointed the blood which speakers better things. do not ren. In Heb. Xii., 24, we are pointed to the blood which speaketh better things than that of Abel. Abel's blood cries for vengeance and Christ's for mercy, or if it re-fers to the blood of Abel's sacrifice that was

a type of Christ.

11. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand."

This is the first direct curse on man. The first curse was pronounced upon the serpent and the next on the ground (chapter iii., 14, 17). It is suggestive that the last word in the Old Testament is "curse," We fly to Him who pleaded in vain with Cain and re-joice that Christ hath redeemed us from the curse of the law, being made a curse for us, and we look for the time when even on this earth there shall be no more curse (Gal. iil.,

13 : Rev. xxii., 3). 12. "When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in A lugitive and a vagacond shall thou be in the earth." Adam was told that the earth would bring forth thorns and thistles, and that in the sweat of his face he should eat his bread (chapter iii., 18, 19), but this is much worse, for it looks as if the earth would henceforth give this man little if any would henceforth give this man little if any return. Some one has said that Adam's sin brought on the ground fruitfuiness in evil, while Cain's sin brought barrenness in good, perhaps helping to drive them to the mechanical arts and the building of cities. As to fugitive and vagabond," both words signify fleeing, removing, wandering up and down, and the word for vagabond is "nood," which is very suggestive of Nod, where Cain alterward dweit (verse 16).

13. "And Cain said unto the Lord Mechanics of the state of the said was a state of the said was a said unto the Lord Mechanics."

13. "And Cain said unto the Lord, My 13. "And Cain said unto the Lord, My punishment is greater than I can bear." Or perhaps, as in the margic, "Mine inlquity is greater than that it may be forgiven." There is torgivenness for all who accept the Son of God as their sin offering, but apart from Him there is no forgivenness. See Math. xil., 31: John v., 16.—Lesson Helper.

A Chinese World's Fair.

A Chinese World's Fair.

The official Chinese interpreter at San Francisco says that within a year there will be a tremendous exodus of Chinese from this country, and from all the other countries of the world, back to the Celestial Empire. They will go to attend the great fair, which is held every sixty years, and which every good Chinaman that can afford it attends. Pon Se, the interpreter, says that the attendance will run well up into the millions. Invitations will be extended to the people of all Nations, and he says that everybody ought to go, as it will be one of the sights of a lifetime. This fair was founded many centuries ago, and has been held regularly eversince. The exact date has not yet been fixed, but it will be within two years, and great preparations for it are already in progress in all parts of the Empire.

Americans in France. There are about 8000 Americans in France, as than one-fifth of whom are engaged in

MARVELS OF THE FUTURE.

SOME OF THE WONDERFUL THINGS PROMISED BY SCIENTISTS.

Life to Be Prolonged by Electricity-Unwritten, Unspoken Thoughts May Be Registered.

THE following interesting forecasts of what is to happen in the various fields of electrical science, industrial mechanism, chemistry, Christianity, National progress and social conditions have been collected from men recognized as at the head of various branches of thought and industry by the publisher of McClure's Magazine:

Professor Edwin J. Houston, the electrician, writes: "The edge of the electric future is bright with immediste promise for the world's weal. In the nearer foreground I see a practical method for the production of electricity directly from the burning of coal. This achieved, there necessarily follows the universal adoption of the electric motor as a prime mover, the relegation of the steam engine to the scrap heap, and the almost immediate realization of the air ship as a means of transportation.

"Assuming the cause of chemical affinity to lie in the unlike electric charges of the combined atoms, I see the practical realization of electric synthesis, whereby wholesome food products will be directly formed under the potency of electric affinities. I see, too, a marked advance in electrotherapeutics, whereby human life will be prolonged and its sufferings alleviated. Diagnosis and prognosis will be profoundly aided by exact electrical measurements of the various organs of the human body as regards their electro-motive force and resistance. The electro-therapist of the future will employ electric charges and currents for restoring the normal charges and currents of the body, as well as for the stimulation of nervous or muscular

Back of these achievements I discern practical apparatus for seeing through a wire: i. e., a device for looking into a receiver at one end of a metallic wire and seeing therein a faithful reproduction of whatever optical images are impressed on a transmitter at the other end, even though thousands of miles intervene. I see the possible use of the step-down transformer for the preparation of a road bed or road surface by the vitrification, in situ, of clay or other suitable soil, by the intense heating power of enormous currents of electricity.

"These things I believe I see with fair distinctness. In the further background I faintly see, dimly outlined through the clouds, an apparatus for the automatic registration of unwritten, unspoken thought, and its accurate reproduction at any indefinite time afterward."

Professor Robert H. Thurston, of Cornell University, says of the devel-

With reduced hours of struggle for life and needs, time will be afforded every good citizen for rest, for enjoyment, for thought; and all classes may then become classes of leisure in ample degree for their own best welfare. Easy lives will come to mean comfortable and happy lives. The world will grow better as it grows older, after the struggle for survival shall have ceased; and the length of the life of the individual will be prolonged, while the growth of population, now limited only by the suffering consequent upon overcrowding the present field, will be given its natural and comfortable expansion to a limit set by the extent to which vital powers are expended in mental and intellectual exertion. The family of the nation will, like the family of the individual, be smaller and happier as the mind, instead of the body, comes to utilize all physical powers.'

Of the future in chemistry Professor Ira Remsen, of John Hopkins Univer-

sity, has this to say :

"The indications of the present seein to me to point to two conclusions bearing upon the fundamental problems of chemistry: (1) That the different forms of matter are in some way closely related, and that the number of elementary forms will be much reduced by investigation. (2) That it will be possible in the future to develop a mechanics of the molecules comparable to the mechanics of the heavenly bodies.

"As regards the applications of chemistry, two probabilities also appear: (1) That the time is not far distant when the artificial preparation of articles of food will be accomplished. (2) That the chemical study of the substance present in the animal body under normal conditions, and of those formed in the body in diseases, will lead to chemical methods of treating diseases that will be thoroughly scientific."

Simple Remedy for Nose-Bleeding. Obstinate nose-bleeding, says

Science, is frequently one the most difficult things to check. Several aggravated cases have lately occurred at the hospital of the University of Pennsylvania. As a last resort, Dr. D. Hayes Agnew tried ham fat with great success. Two large cylinders of bacon were forced well into the nostrils, and the hemorrhage ceased at once. This is a very simple remedy and one which should be remembered for cases of emergency in the country.

Largest Snake in the World.

Naturalists say that the largest serpent of which accurate measurements have been taken in modern times was an anaconds which Dr. Gardner found dead and suspended in the forks of a tree in Mexico. It was dragged out into open ground by two horses and a car, ful measurement with a tape line bother about a trial. I'd just plead proved that it was thirly seven feet in

VIRTUE.

Sweet day-so cool, so calm, so brigbs The bridal of the earth and sky; The dew shall weep thy fall to-night, Forthou must die!

Sweet rose-whose hue angry and brave Bids the rash gazer wipe his eye; Thy root is ever in its grave,

And thou must die! Sweet spring-full of sweet days and roses A box where sweets compacted lie; My music shows ye have your closes, And all must die!

Only a sweet and virtuous soul, Like seasoned timber, never gives; But though the whole world turn to coal, Then chiefly lives. -George Herbert.

HUMOR OF THE DAY.

Fast colors-The regimental flag in cavalry charge. - Lowell Courier. A small soul has plenty of elbow. room in a narrow-minded man. -Texas Siftings.

When a real-estate agent begins to go down hill he loses ground very fast. -Texas Siftings.

A man can talk himself out of a job easier than he can talk himself into

one.-Atchison Globe. A baby always helps to make home happy-particularly when the baby is asleep. -- Texas Siftings.

Professor A .- "Whom do you regard as the greatest linguist of age?" Professor B. - "Mrs. B."-Tit-

Hicks-"Your heart goes out in sympathy for the poor?" Wicks-Yes, but it sounds like rank egotism to say it." The new fad, pedistry, or the telling

of your fortune by your feet, is getting science down pretty low. - Hartford Journal. Many a chap thinks himself browbeaten when he is only beaten by the

gray matter behind the other fellow, brow. - Puck. Checkerly-"Baw Jove, Cholly, I wish I knew some polite and easy way to put off duns." Stripes—"Just pay

eash."—Harper's Bazan He-"I want to marry a woman who I know knows more than I do." . She 'Well, if she is wise she will never

let you know it."-Detroit Free Press." Chappie- "I-aw-heah that the football playah cut you out with Miss Cholly (shuddering)-"Cut me out! He thwew me out!"-New York Press.

The Youth-"Does a man ever get too old to take any interest in life?" The Sage—"Oh, yes. But he generally recovers by the time he is twentyfive."-Indianapolis Journal.

"My!" exclaimed Alice, "the Mr. Jones that Aunt Clara knows must be an awfully small man. Aunt Clara says that his wife keeps him under her thumb."—Philadelphia Times.

any chance for a man to rise in this community?" asked the stranger. "There is, sir," replied the old inhabitant. "Lynched three this morning by daylight."-Atlanta Con-Dinwiddie - 'Bookkeepers and

sleight-of-hand performers have much

in common." Van Braam-"How so?" Dinwiddie - "They both flourish in the ledger domain." - Pittsburgh Chronicle. "It's queer about Jaywink never taking his wife out into society any

"Well, no it isn't; his doctor told him he should not take anything that disagreed with him."-Chicago Inter-Ocean. Wife-"I want to talk with you

about some things we need for the house." Husband-"What are they?" Wife-"Well, to begin with dear, don't you think we need a new bonnet?"-Tit-Bits. Artist- "I painted this picture, sir, to keep the welf from the door.

Dealer (after inspecting it)-"Well, hang it on the knob where the wolf can see it, and he'll skip quick enough."- Detroit Free Press. "And what is that a photograph of?" she asked of the young man who was exhibiting his collection of instantaneons pictures. "Of a football game."

"Dear me! I thought it was a lot of musicians having a quarrel."-Washington Star. Mrs. Dobson-"Bridget told me she saw Mr. and Mrs. Hobson going to church this morning. I wonder what's the matter." Mr. Dobson-'Why, either Mr. Hobson has had another attack of his heart trouble or Mrs.

Hobson has a new hat."-Puck. "There goes Judge Sohkem," said Meandering Mike. "An old acquaintance of yours, I s'pose," rejoined Plodding Pete, sarcastically. "Oh, we're jest on speakin' terms. I know him well enough to say 'not guilty' to 'im oncet in a while." - Washington Star.

Domestic (trembling)-"Oh, please, I hear ourglars in the house." Blinkers (reassuringly) - "Most likely it's Mr. Blinkers just in from the club." Domestic (positively) -- "No, mum, it's burglars. They haven't stumbled against anything at all."-New York Weekly.

"Can you let me have five dollars? I left all my money at home and I haven't a cent with me," said Johnnie Fewscads to his friend, Hostester Me-Ginnis "Sorry I can't lend you five dollars. But here is a nickel car-face. You can ride home and get your money," replied Hostetter. -- Texas

Siftings. "I sm a poet," said the young man, resolutely. "Indeed?" replied the kind-hearted, but absent-minded, editor. "Yes. And I came to see if you will not give me a trial." "Dear, dear! My good fellow, I wouldn't guilty and take my chances."-- Wash