REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject : "Strangers Within the Gates."

TEXT: "I was a stranger and ye took Me in."-Matthew xxv., 35.

It is a moral disaster that jocosity has de-spoiled so many passages of Scripture, and my text is one that has suffered from irreverent and misapplied quotation. It shows great poverty of wit and humor when people take the sword of divine truth for a game at fencing or chip off from the Kohinoor diamond of inspiration a sparkle to decorate a fool's cap. My text is the salutation in the fool's cap. last judgment to be given to those who have shown hospitality and kindness and Chris and steamboat the population of the earth are all the time in motion, and from one ear's end to another our cities are crowded with visitors.

Every morning on the tracks of the Hudson River, the Pennsylvania, the Erie, the Long Island Railroads there come passenger trains more than I can number, so that all the depots and the wharves are a-rumble and a-clang with the coming in of a great immigration of strangers. Some of them come for purposes of barter, some for mechanism, some for artistic gratification, some for sightseeing. A great many of them go out on the evening trains, and consequently the city makes but little impression upon them, but there are multitudes who in the hotels and boarding houses make temporary residence. They tarry here for three or four days, or as many weeks. They spend the days in the stores and the evenings in sightseeing. Their temporary stay will either make or break them not only financially, but morally, for this world and the world that is to come. Multitudes of them come into our morning and evening services. I am conscious that I stand in the presence of many this moment. I desire more especially to speak to them. May God give me the right word and help me to utter it in the right speak to them.

There have glided into this house those anknown to others whose history if told would be more thrilling than the deepest tragedy, more exciting than Patti's song, more bright than a spring morning, more awful than a wintry midnight. If they could stand up here and tell the story of their escapes, and their temptations, and their bereavements, and their disasters, and their victories, and their defeats, there would be in this house such a commingling of groans and acclamations as would make the place unendurable.

There is a man who, in infancy, lay in a cradle satin lined. Out yonder is a man who was picked up a foundling on Boston Here is a man who is coolly observing this religious service, expecting no advantage and caring for no advantage for himself, while yonder is a man who has been for ten years in an awful conflagation of evil habits, and he is a mere einder of a destroyed nature, and he is wondering if there shall be in this service any escape or help for his Immortal soul. Meeting you only once per-haps face to face, I strike hands with you in an earnest talk about your present condition and your eternal well being. St. Paul's ship at Melita went to pieces where two seas meet, but we stand to-day at a point where a thousand seas converge, and eternity alone can tell the issue of the hour.

The hotels of this country, for beauty and elegance, are not surpassed by the hotels in any other land, but those that are most cele-brated for brilliancy of tapestry and mirror cannot give to the guest any costly apart-ment unless he can afford a parlor in addi-tion to his lodging. The stranger, therefore, will generally find assigned to him a room ing chair. the ornamentation. At 7 o'clock in the evening, after having taken his repast, he will look over his memorandum book of the day's work, he will write a letter to his home, and then a desperation will selze upon him to get out. You hear the great city thundering under your windows, and you say, "I must join that procession." and in ten minutes you ied it. Where are you going? "Oh you say, "I haven't made up my mind yet." Better make up your mind before you start. Perhaps the very way you go now you will always go. Twenty years ago there were two young men who came down the Astor House steps and started out in a wrong direction, where they have been going ever since. "Well, where are you going?" says one man. man. "I am going to the academy to hear some masic." Good. I would like to join you at the door. At the tap of the orche ton all the gates of harmony and beauty will open before my soul. I congratulate you. Where are you going? "Well," you say, "I am going up to see some advertised pictures." Good. I should like to go along with you and look over the same catalogue and study with you Kensett and Bierstadt and Church and Moran. Nothing more elevating than good pictures. Where are you going? "Well," you say, "I am going up to the Young Men's Christian Association gymnastics to strengthen the muscles, and oks to improve the mind, and Christian influence to save the soul. I wish every city in the United States had as fine a paiace for its Young Men's Christian Association as New York has. Where are you going? "Well," you say, "I am going to take a long walk up Broadway and so turn around into the Bowery. I am going to study human life." Good. A walk through Broadway at Alle. Good. A wait through Broadway at 8 o'clock at night is interesting, educating, fascinating, appalling, exhilarating to the last degree. Stop in front of that theatre and see who goes in. Stop at that saloon and see who comes out. See the great tides of life surging backward and forward and heating account the method of the surptice beating against the marble of the curbstone and eddying down into the saloons. What is that mark on the face of that debauchee? It is the hectic flesh of eternal death. What is that woman's laughter? It is the shrick of a lost soul. Who is that Christian man going along with a vial of anodyne to the dying pauper on Elm street? Who is that belated man on the way to a prayer meeting? Who is that elty missionary going to take a box in which to bury a child? Who are all these clusters of bright and beautiful faces? They are going to some interesting place of amuse Who is that man going into the drug store? That is the man who yesterday lost all his fortune on Wall street. He is going in for a dose of belladonna, and before morning it will make no difference to him whether stocks are up or down. I tell you that Broadway, between 7 and 12 o'clock at night, be-tween the Battery and Central Fark, is an Austeriltz, a Gettysburg, a Waterloo, where kingdoms are lost or won and three worlds mingle in the strife. I met another coming down off the hotel I met another coming down off the hotel steps, and I say, "Where are you going?" You say: "I am going with a metchant of New York who has promised to show me the underground life of the city. I am his cus-tomer, and he is going to oblige me very much." Stop! A business house that tries to get or keep your custom through such a process as that is not worthy of you. There are business establishments in our cities which have for years been sending to de-struction hundred and thousands of mer-

cess as that. Drop their acquaintance. They will cheat you before you get through. They will send you a style of goods different from that which you bought by sample. They will give you under weight. There will be

in the package half a dozen less pairs of sus-penders than you paid for. They will rob you. Oh, you feel in your pockets and say. "Is my money gone?" They have robbed you of something for which dollars and cents an never give you compensation. When one of these Western merchants has

been dragged by one of those commercial agents through the slums of the city, he is what he has seen will be moral pollution. I think you had better let the city missionary and the police attend to the exploration of New York and underground life. You do not go to a smallpox hospital for the purose of exploration. You do not go there ecause you are afraid of contagion. And yet you go into the presence of a moral lep-rosy that is as much more dangerous to you as the death of the soul is worse than death of the body. I will undertake to say that nine-tenths of the men who have been ruined in our cities have been ruined by simply going to observe without any idea of partici-nation. The fact is that understand of partici-nation. pating. The fact is that underground city life is a filthy, fuming, recking, pestiferous depth which blasts the eye that looks at it. In the reign of terror in 1792 in Paris people escap ing from the officers of the law got into th ewers of the city and crawled and walked brough miles of that awful labyrinth, stifled with the atmosphere and almost dead, some of them, when they came out to the river Seine, where they washed themselves and again breathed the fresh air. But I have to tell you that a great many of the men who go on the work of exploration through the underground gutters of New York life never come out at any Seine River where they can wash off the pollution of the moral sewerage. Stranger, if one of the represen-

tatives of a commercial establishment pro poses to take you and show you the "sights" of the town and underground New York, say to him, "Please, sir, what part do you propose to show me?" About sixteen years ago as a minister of religion I felt I had a divine commission to explore the iniquities of our cities. I did not

or of the newspapers, but asking the com-panionship of three prominent police officials and two of the elders of my church I unrolled my commission, and it said: "Son of man, dig into the wall. And when I had digged into the wall behold a door, and He said go in and see the wicked abominations that are done here. And I went in and saw and behold!" Brought up in the country and surrounded by much paternal care, I had not until that time seen the haunts of iniquity. By the grace of God defended, I had never sowed my "wild oats."

I had somehow been able to tell from various sources something about the iniquiies of the great cities and to preach against them, but I saw in the destruction of a great multitude of the people that there must be an infatuation and a temptation that had never been spoken about, and I said, "I will explore." I saw thousands of men going lown, and if there had been a spiritual per cussion answering to the physical percussi whole air would have been full of the rumble and roar and crack and thunder of demolition, and this moment, if we should pause in our service, we should hear the crash, crash! Just as in the sickly seaon you sometimes hear the bell at the gate cemetery ringing almost incessantly, so I found that the bell at the gate of the emetery where ruined souls are buried was olling by day and tolling by night. I said, I will explore.

I went as a physician goes into a fever azareto to see what practical and useful information I might get. That would be a coolish doctor who would stand outside the loor of an invalid writing a Latin prescrip-When the lecturer in a medical col annot give to the guest any costly apart-nent unless he can afford a parlor in addi-log is done with his lecturer in a medical col-tion. When the lecturer in a medical col-lige is done with his lecture, he takes the students into the dissecting room, and he shows them the reality. I went and saw and come forth to my pulpit to report a plague and to tell how ain dissects the soul, "Oh," say you, "are you not afraid that in consequence of such exploration of the ini-consequence of such exploration of the ini-outies of the students in the ven-torial sects the soul, "Oh," say you, "are you not afraid that in-consequence of such exploration of the ini-consequence of such exploration of the ini-torial sects the such as a stude of the subbath off that end and a little of the Sabbath off this end. They do not keep the twenty-four hours. The bourse of the subbath day, to the subbath off the secur-torial sects the soul, "Oh," say you, "are you not afraid that in-consequence of such exploration of the ini-outies of the subbath off the secur-torial secure of such exploration of the ini-torial secure of suc quities of the city other persons might make exploration and do themselves damage?" I reply "If in company with the commis-sioner of police, and the captain of police, and the inspector of police and the com-pany of two Christian gentlemen, and not with the spirit of curiosity, but that you may see sin in order the better to combat it, then, in the name of the eternal God, go? But, if not, then stay away. Weilington, standing in the battle of Waterlooo when the bullets were buzzing around his head, saw a civilian on the field. He said to him "Sir, what are you doing here? Be off!" "Why," replied the civilian, "there is no more danger here for me than there is for you." Then Wellington flushed up and said, "God and my country demand that I be here but you have no errord here." that I be here, but you have no errand here." Now I, as an officer in the army of Jesus Christ, went on that exploration and on to that battlefield. If you bear a like commis-sion, go. If not, stay away. But you say, "Don't you think that somehow the descrip-tion of those places induces people to go and see for themselves?" I answer yes, just as much as the description of yellew fever in some scourged city would induce people to go down there and get the pestilence. But I may be addressing some stranger already destroyed. Where is he, that I may pointedly yet kindly address him? Come back and wash in the deep fountain of a Saviour's mercy. I do not give you a cup, or a chalice, or a pitcher with a limited sup-ply to effect your ablutions. I point you to the five oceans of God's mercy. Oh, that the Atlantic and Pacific surges of divine forgiveness might roll over your soul! As the glori-ous sun of God's forgiveness rides on toward the mid heavens ready to submerge you in warmth and light and love I bid you good morning. Morning of peace for all your troubles. Morning of liberation for all your incarcerations. Morning of resurrection for your soul buried in sin. Good morning Morning for the resuscitated household that has been walting for your return. Morning for the cradle and the crib already disgraced with being that of a drunkard's child. Mornwith being that of a drunkard's child. Morn-ing for the daughter that has trudged off to hard work because you did not take care of home. Morning for the wife who at forty or fifty years has the wrinkled face, and the stooped shoulder, and the white hair. Morn-ing for one. Morning for all, Good morn-ing to God's name good morning in ing! In Gcd's name, good morning! In our last dreadful war the Federals and the Confederates were encamped on opposite sides of the Rappahannook, and one morn-ing the brass band of the northern troops ing the brass band of the northern troops played the national air, and all the northern troops cheered and cheered. Then on the opposite side of the Rappahannock the brass band of the Confederates played "My Mary-iand" and "Dixie," and then all the south-ern troops cheered and cheered. But after awhile one of the bands struck up "Home, Sweet Home," and the band on the opposite of the river, took up the straip, and side of the river took up the strain, and when the tune was done the Confederates and the Federals all together united as the tears rolled down their cheeks in one great huzza, huzza ! Well, my friends, heaven comes very near to-day. It is only a stream that divides us, the narrow stream of death, and the voices there and the voices here seem to commin-gle, and we join trampets and hosannahs and halielujahs, and the chorus of united song of earth and heaven is "Home, Sweet Home." Home of bright domestic circle on earth. Home of forgiveness in the great heart of God. Home of eternal rest in heaven, Home ! Home ! Home ! struction hundred and thousands of mer-chants. They have a secret drawer in the counter where money is kept, and the clerk goes and gets if when he wants take these yisitors to the city through the low slums of the place. Shall I mention the names of some of these great commercial establishments? I have them on my lips. Shall I? Perhaps I had process have been destroyed themselves. while they have been destroyed themselves while they have been destroyed themselves is commercial establishment if it proposes to get customers or to keep them by such a pro-

each of his shoulders and pushes him off. Society says it is evil proclivity on the part of that young man. Oh, no ! He was simply an explorer and sacrificed his life in disvery.

A young man comes in from the country bragging that nothing can do him any harm. He knows about all the tricks of city life. He knows about an the tricks of only inc. "Why," he says, "did not I receive a circu-lar in the country telling me that somehow they found out I was a sharp business man, and if I would only send a certain amount of money by mail or express, charges pre-paid, they would send a package with which I could make a fortune in two months, but I did not believe it. My neighbors did, but I did not believe it. My neighbors did, but I did not. Why, no man could take my money. I carry it in a pocket inside my vest. No man could take it. No man could cheat me at the faro table. Don't I know all about the cue box, and the dealer's box, and the cards stuck together as though they were one, and when to hand in my checks? Oh, they can't cheat me. I know what I am about "while at the same time. there And about," while at the same time, that very moment, such men are succumbing to the worst satanic influences in the simple fact that they are going to observe. Now, if a man or woman shall go down into a haunt of iniquity for the purpose of reforming men and women or for the sake of being able in-telligently to warn people against such perils; if, as did John Howard or Elizabeth Fry or Thomas Chalmers, they go down among the abandoned for the sake of saving them, then such explorers shall be God protected, and they will come out better than they went in. But if you go on this work of exploration merely for the purpose of satis-iying a morbid curiosity I will take twenty per cent. off your moral character.

per cent, off your moral character. Sabbath morning comes. You wake up in the hotel. You have had a longer sleep than usual. You say. "Where am I? A thousand miles from home? I have no family to take to church to-day. My pastor will not expect my presence. I think I shall look over my accounts and study my memoran-dum book. Then I will write a few business letters and talk to that merchant who came in on the same train with me." Stop! You

in on the same train with me." Stop! You cannot afford to do it. "But," you say, "I am worth \$500,000." You cannot afford to do it. You say, "I am worth \$1,000,000." You cannot afford to do it. All you gain by breaking the Sabbath you will lose. You will lose one of three things—your intellect, your morals or your property—and you cannot point in the whole things—your inteneet, your morals or your property—and you cannot point in the whole earth to a single exception to this rule. God gives us six days and keeps one for Himself. Now, if we try to get the seventh, He will upset the work of all the other six.

I remember going up Mount Washington, before the railroad had been built, to the Tip-Top House, and the guide would come around to our horses and stop us when we were crossing a very steep and dangerous place, and he would tighten the girth of the rse and straighten the saddle. And I have to tell you that this road of life is so steep and full of peril we must at least one day in seven stop and have the harness of life readusted and our souls re-equipped. The seven inys of the week are like seven business partners, and you must give to each one his share, or the business will be broken up. God is so generous with us-He has given you six days to His one. Now, here is a father who has seven apples, and he gives six to his greedy boy, proposing to keep one for himself. The greedy boy grabs for the ther one and loses all the six. How few men there are who know how to

ep the Lord's day away from home great many who are consistent on the hanks the St. Lawrence, or the Alabama, or the Mississippi are not consistent when they get as the East River. I repeatthough it is putting it on a low ground-you cannot financially afford to break the Lord's day. It is only another way of tear-ing up your Government securities and putting down the price of goods and blowing up your store. I have friends who are all the time slicing off pieces of the Sabbath. They cut a little of the Sabbath off that end and

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 22.

Lesson Text: "Joseph Ruler in Egypt," Gen. xll., 38-48-Golden Text: I Samuel 11., 30 -Commentary.

38. "And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is?" Very varied and full of trial had, been the ten years or more of Joseph's life since his brethren sold him to the Midianites, and several of them had been passed in prison through the lying of a wicked woman. As we see him now he has just been brought from the prison to in-terpet, if he can, to Pharaoh his double dream. Disclaiming all power to do so of himself (verse 16), but giving the glory to God, he, by the Spirit, interprets and ap-plies the dreams : hence from Pharaoh the words of this verse. 39. "And Pharaoh said unto Joseph, For-

asmuch as God hath shewed thee all this, there is none so discreet and wise as thou there is none so discret and wise as thou art." Joseph had suggested that officers be appointed who during the years of plenty should make provision for the years of fam-ine to follow, perhaps without a thought that he who had just been brought from prison might be of any service, but God's set time to favor Joseph had come. The dreams of long ago are on the way to fulfillment. "Therefore will the Lord wait that He may be gracious. Blessed are all they that wait

for Him. 40. "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." Truth is surely stranger than fletion. From a prison to a throne in an hour ; from ignominy and disgrace to all but the supreme position in the land. Promotion cometh neither from the east nor from the west, nor from the south, but God is the judge. He putteth down one and setteth up another (Ps. 1xxv., 6, 7). He bringeth low and lifteth up (I Sam ii., 7). There is a good story of from a prison to a throne in II Kings xxv., 27-30, but that was simply deliverance, not rulership. 41. "And Pharaoh said unto Joseph, See. I

have set thee over all the land of Egypt." Joseph put it a little differently and more soseph put it a little dimerently and more correctly when he said, "God hath made me lord of all Egypt" (chapter xiv., 9). Happy are those who recognize His hand in all the events of life. We may see the visible in-strumentality, or look back of it all and see only God. Moses endured as seeing Him who is traited by (Heb vi) who is invisible (Heb. xi.) 42. "And Pharaoh took off his ring from

hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen. and put a gold chain about his neck." So did the King to Mordecai (Est. viii., 15) and Belshazzar to Daniel (Dan. v., 29). The soul that is redeemed by the blood of Jesus can truly say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings;" "He hath clothed me with the gar-ments of salvation; He hath covered me ings ;" with the robe of righteousness;" "He hath made me a king and a priest unto God, and I shall reign on the earth" (Ps. xl., 2; Isa. lxi., 10; Hev. v., 10).

43. "And he made him to ride in the sec-ond chariot which he had, and they cried before him, Bow the knee, and the made him fore him, Bow the knee, and he made him ruler over all the land of Egypt." Joseph's humiliation, although wholly undescreed, could not be said to be voluntary ; but Jesus humbled Himself and became obedient unto the denth of the arrow wherefore God both the death of the cross, wherefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow (Phil. ii., 8-10). If we have the mind of Christ we will cheer-fully humble ourselves unto the death of self for His sake. And Pharaoh said unto Joseph, I um up his hand or foot in all the land of Egypt." Of Jesus it is written that all things were created by Him and for Him, and that in Him we live and move and have our being (Col. i., 16; Acts xvii., 28). It is to be feared that of some of us it might be said. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorifled?" (Dan. v., (1) the set toou hot growing of the set o 45. "And Pharaoh called Joseph's name Zaphnsth-paaneah, and he gave him to wife Asenath, the daughter of Potipherah, priest of On. And Joseph went out over all the land of Egypt." The margin says that this new name of Joseph means "lievealer of Secrets," but in Young's concordance it is said to mean "Savior of the World." Both are suggestive of Him who is the only Saviour and who does nothing, without re-Saviour, and whe does nothing without re-vealing His secret unto His servants the prophets (Amos, iii., 7). That he should re-ceive an Egyptian wife during the period of his brethren's hatred and rejection is sug-gestive of the fact that when Israel shall again see Jesus they will find that during the time of His rejection He has taken to Himself a brids which will be largely Gentile. 46. "And, Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt." Jesus was about thirty years old when He began His public work (Luke iii. 23). Daniel and his friends to a probable mech means are act at to at a probably much younger age are said to have stood before the king (Dan. i., 19). But neither Jesus nor Daniel nor Joseph stood before man as much as they stood b ore God. They were like Elijah, who said, The Lord God of Israel liveth, before whom fore God. I stand" (I Kings xvii, 1). When we learn to stand more in the presence of God, we will be better qualified to stand before men. 47. "And in the seven plenteous years the earth brought forth by handfuls." "What God is about to do He showeth unto Physical " means of Learnhy a her Pharaoh," were the words of Joseph as he interpreted the dreams (verse 28). So we see in these years of prosperity the hand of the Lord for good. It was His blessing upon Israel's land which in the sixth year made it bring forth fruit for three years (Lev. xxv., 21). The blessing of the Lord it maketh rich, and toil addeth nothing thereto (Prov. x., 22, R. V.). 48. "And he gathered up all the food of the land of the seven years, which were in the land of Egypt, and laid up the food in the cities; the lood of the field which was round about every city laid he up in the same." In pros-perity he prepared for adversity. While we sing "The Lord is my shepherd, I shail not want," we are not authorized to be either careless or improvident. Our Lord did not commend the unjust steward, but He drew a a practical lesson from his forethought (Luke xvi., 8, 9). Consider in verses 51, 52, the very suggestive names Joseph gave to his chil-dren. Compare the "Go unto Joseph. What he saith to you do," with Mary's works to to the servants (verse 55 and John II., 5).-Lesson Helper.

INTERVIEW WITH THE DISCOVER-ER OF AN ODD REMEDY.

Dr. Finsen Says That the Red Room is Only a Beginning of What May Be Developed in the Future.

R. N. J. FINSEN, whose discovery of the red light as a valuable agent in the treatment of small-pox has made

his name famous, is a practicing physician in Copenhagen, Denmark. He holds the office of prosector or demonstrator in the anatomical section of the University Medical School. His discovery comes at a time when the whole world is agitated by a sudden recurrence of the half-forgotten small-pox plague in all climes and lands.

The cause of this revival of one of the worst enemies of mankind has not yet been fixed, but the fact is beyond question. The scientific explanation is that a hundred years of vaccination and consequent immunity from small pox had made the world forget danger and precantion alike, and that it will not again be safe until it has been thoroughly revaccinated by the disease or by the doctors.

Whether this be the true explanation or not, there is enough of the danger just now to give Dr. Finsen's discovery a general as well as a scientific interest. The doctor is a young man of athletic fame, amiable and very modest. Socially he may truly be said to be well connected.

At his cosy home on Oesterfarimagsgade, Dr. Finsen told briefly and modestly the story of his now famous "red room."

"The history of the red room?" he said. "There isn't much in it. To be sure, in the Middle Ages they knew something that had at least a sugges tion of it. The doctors wrapped smallpox patients in red blankets, put red globes in the bed with them and hung red curtains about the beds, explaining that all this red was to drive the bad blood out of them, to act upon the small-pox pretty much in the contrary way to that of a red rag upon a bull.

"Without a doubt there was a reason for all this, only the doctors hadn't got it right. Correct observation had shown red to be of value, but the ap- rarity, but because fully 1000 indeplication was ridiculous enough to make modern science overlook the truth that was at the bottom of all this nonsense. As far as I am concerned I knew nothing of ituntil after I had made my own observations.

"An Englishman noticed about sixty years ago the hurtful influence of the sun's light upon small-pox. Upon these observations, together with my own experiments concerning the effect of the sunlight upon the skin, I based my hypothesis. Everybody knows sunburn or tan, which is simply an inflammation; but it is not the sun only that has this offect. Very the Boy." the sun only that has this effect. Very strong electric light is capable of irritating the skin. The source of the mischief is the violet or so-called chemical ray in the white light. That has been settled beyond question. Under certain circumstances the skin becomes specially receptive. "Farmers know that cows fed on buckwheat become afflicted with a rash to be on the streets later than eight if taken out in the sunlight, while if o'clock in the evening. When the they remain in the stable where it is curfew sounds the city gates are always twilight, they are not so tron- closed, men must withdraw from sight, bled. On spotted cows the rash comes only on the light spots. Then til one o'clock in the morning. you have, too, the explanation of the negro's color-it has been his protection against the hot tropical sun. "I ascertained this by a very simple experiment. I made a black stripe on my arm with India ink and exposed it to the fierce sunlight. In time the skin turned a deep red and became inflamed, except under the black stripe. I washed off the India ink, and under it the skin was white and unharmed. When I again exposed my arm to the strong sunlight it was this white stripe that was instantly attacked, while the parts of the arm already tanned bore it with much less discomfort. "The skin of the small-pox patient becomes as receptive as a photogra-pher's plate. Therefore I would have it protected as this latter is in the photographer's dark room. Red light is the best for this, because it excludes entirely the chemical rays. And that is the story of my red room. "Dr. Svendsen, of Bergen, Norway, made the first attempt with it last summer. He experimented with eight patients, among them two unvaccinated children. The results were very good. In one instance the doctor atface and body of one of the patients nicious drugs that are followed by had dried up, to let him go out in the serious and often fatal results, and sunlight, and lol the pustules on the hands grew worse and deeper and left scars, while those on the face had not. "It was unfortunately impossible for me to personally observe the results in Bergen. I could not leave this city been established in the Western Hos- its stimulant and sleep follows. Dr. dow glass, and in addition there are red curtains. The lamp chimneys are them threatened at the start to become New York Telegram. quite severe. Not one of these patients is pitted.

RED LIGHT AND SMALL-POX. my observations and cannot yet tell what may become of them. It is, at least, not improbable. Even if it should not be so, I consider that I am more than repaid for my work if it shall be shown by some hundreds of experiments now being made or about to be made all over the world, that in the one disease the 'red room' is able to afford relief, shorten suffering, remove danger and prevent the pitting that disfigures for life."-New York Sun.

SELECT SIFTINGS.

Homer mentions locks and keys. The African King Prester John never had an existence.

Visitors to the World's Fair, Chicago, left 1000 umbrallas behind them. One of the small hamlets on Cripple Creek, Col., is very appropriately called "Crutches."

The horseshoeing smith first appeared in Germany, where iron shoes were first used for horses.

The Book of Job, written about 1520 B. C., describes very accurately several processes of smelting metals.

In the British Museum, London, according to the catalogue just issued, there are 2700 complete Bibles in all languages.

An Indian named Kimotah, who lives at Fort Smith, Ark., has a horse that is within a fraction of nineteen hands high.

The best pearls are perfectly round, the next best are pear-shaped, and egg-shaped ones are considered the most inferior.

One part of Lake Ronkonkoma, Long Island, has never been fathomed. Two hundred feet of line have failed to find bottom.

Dijon, France, has a poplar tree with a record that can be traced to 722 A. D. It is 122 feet high and forty-five feet in circumference at the

Mr. Niger, living on a farm near Auburn, Texas, has a natural curiosity, -- a three-legged calf one month old, which goes around as well as if the right shoulder and leg had been developed.

Coin collectors regard the collecting of old Greek coins as their most formidable task, not because of their pendent cities had a distinctive series of coins.

A Kansas tramp offered to work for his board and clothes on a farm, made love to the farmer's old maid sister, consented to marry her if she would have all her ugly teeth pulled out and ran away after she had done so.

The "Turtle Boy," a popular dime museum freak, has announced that hereafter he will be known as the "Human Terrapin," They's d' swells ob all d'turtles," he says, "an' d' name

Charles Good, a veteran of the

tomed to leaving Aloany by the midnight train on Saturday night and getting home before church. Now, there may be occasion when it is right, but generally it is wrong. How if the train should run off the track into the North Eiver? I hope your friends will not send to me to preach your funeral ser-mon. It would be an awkward thing for me to stand up by your side and preach, you, a Christian man, killed on a rail train traveling on a Sunday morning. "Bemember the Sabbath day to keep it holy." What does that mean? It means twenty-four hours. A man owes you a dollar. You don't want him to pay you ninety cents. You want the dollar. If God demands of us twenty-four hours out of the week, He means twenty-four hours, and not nineteen. Oh, we want to keep vigilantly in this country the American Sabbath and not have transplanted here the European Sabbath, which or the most part is no Sabbath at all. If any of you have been in Paris, you know that on Sabbath morning the vast population rush out toward the country with baskets' and bundles, and toward night they come back fagged out, cross and intoxicated. May God preserve to us our glorious, quiet American Sabbaths Sabbaths. Oh, strangers, welcome to the great city !

May you find Christ here, and not any physical or moral damage. Men coming from in-land, from distant cities, have here found God and found Him in our service. May that be your case to-day. You thought you were brought to this merely for the purpose of sightseeing. Perhaps God brought you to this roaring city for the purpose of work-ing out your eternal salvation. Go back to your homes and tell them how you met Christ here, the loving, patient, pardoning and sympathetic Christ. Who knows but the city which has been the destruction of so

many may be your eternal redemption? A good many years ago Edward Stanley, the English commander, with his regiment, took a fort. The fort was manned by some 300 Spaniards. Edward Stanley came close up to the fort, leading his men, when a Spanard thrust at him with a spear, intend destroy his life, but Stanley caught hold of the spear, and the Spanlard, in attempting to jerk the spear away from Stanley, lifted him up into the battlements. No sconer had Stanley taken his position on the battlements han he swung his sword, and his whole regiment leaped after him, and the fort was taken. So it may be with you, O stranger. The city influences which have destroyed so many and dashed them down forever shall many and dashed them down lotever shall be the means of lifting you up into the tower of God's mercy and strength, your soul more than conquered through the grace of Him who has promised an especial benediction to those who shall treat you well, saying, "I was a stranger, and ye took Me in."

Tommy's Opinions.

Little Tommy had heard that his sister, who sings in the choir, had a sweet voice; but when she scolded him for not doing as he was told he said : "They say you have a sweet voice; I think it is a sour voice sometimes.' At another time his father had explained to him the difference between hard and pine wood. Of course he was anxious to display his knowledge, so being in the cellar with his younger sister, he took up a piece of oak and said: "That is hard wood;" then picking up a piece of pine, "and this is easy wood."-Boston Transcript.

Comparative trials of sheep shear. ing by hand and by machine made in Australia resulted largely in favor of the machines. It was found that 1000 sheep could be sheared by machine for about \$10, and the yield of wool is about eight ouncesper head more than

Southern Industries.

Southern Industries. The Chattanooga (Tenn.) Tradesman has issued its report of new industries established in the Southern States for the first quarter of 1894, showing a total of 617, as against 688 in the same period of last year, 640 in 1892 and 658 in the first quarter of 1891. The Tradesman says that in view of long con-tinued duliness this is a very favorable showing. Georgia and Texas lead, each be-ing credited with 86 new industries for the quarter, Virginia with 61, Alabams 62, and each Southern State has a share, ending with 20 in Mississippi.

Turbulent Central America.

The epidemic of revolt threatens to sweet ver all of Central America. covetous caze is said to be now directed towards Costa Rica. The Bluefields envoys and Minister Guzman conferred with Secre-tary Gresham over the Bluefields affair.

"It is to be noted that the treatment is of no use unless begun in the first of "cold" or "blowing" wells. They stages of the disease, but if it is so be- are situated in the celebrated "Sand gun, it seems as if it dried up the pustules entirely in less than a weekprovided that the patient does not die force of the current of air which con-before they break out, which, how- tinually comes from them varies in inever, is of very rare occurrence.'

other skin diseases?"

Mexican War, of Plattville, Wis., celebrated his 100th birthday anniversary. a few days ago. He is as chipper as a school boy. One of his guests was his "younger brother" from Missouri, who is only ninety-six.

In Seoul, Kores, men are forbidden and women are free to roam about un-

John Boyd Thatcher has in his possession the only copy of the St. Gaudens medal which was declared immoral by Congress and for which another design is likely to be substituted. The piece of bronze is a very handsome thing and 100 years hence will be priceless.

Herr Herman Stollerwitz, of Bremen, was noted for the depth and volume of his basso-profundo voice. Two weeks ago it suddenly broke and changed to a high soprano. Herr Stollerwitz is very much chagrined. He is fifty years old and wears long gray whiskers.

In the shops of the New York dealers in wax figures for barbers, milliners or other trades there can be seen beautifully modeled arms and hands of wood on which to display ladies' gloves. The wrists, fingers and thumbs are jointed where they are in nature and almost any pose of the hand can be secured.

Novel Cure for Sleeplessness.

A novel cure for insomnia has been proposed by an English doctor. He tempted, after the pustules upon the says that chloral and the like are pershould have no place among cures for sleeplessness. Nature's plan should be tried instead : Lower the supply of oxygen to the blood, produce a little asphyxia, limit the quantity of air to the lungs, and the heart and circulathen. Since then the red room has tion becoming quicker, the brain loses pital here. They have put in red win- Huxley's advise is : When you find the prospect of a sleepless night looming convincingly up, cover your head with red. There are red portieres before the bed clothes and breathe and re-all doors, and even the windows in the breathe only the respired air. Thus hall have red glass panes. The results the stimulating oxygen will be re-have so far been most encouraging. dueed and you will fall asleep. There All of the ten patients which have been is no danger, for when asleep you are so treated have recovered. Their cases sure to disturb the coverings, and get proved very light, although several of as much fresh air as you require .--

Blowing Wells of South Carolina,

South Carolina has a large number Hills, region," and the majority of them are of enormous depth. The tensity according to atmospheric con-"Will the red room be applicable in ditions, being particularly strong for several hours before and after heavy "I don't know. I have only began thunder-storms .- St. Louis Republic,