OWN GENERATION.

SERMON OF DR. TALMAGE.

Responsibility With the People of His Own Time.

[illegible] "David, after he had served his generation by the will of God, fell on sleep."—Acts xiii., 36.

[illegible] is a text which has for a long time been running through my mind, but not until has it been fully revealed to me. [illegible] have a time to be born as well as a [illegible] die, a cradle as well as a grave. [illegible] cowboy and stone-slinger and fighter [illegible] and dramatist and blank verse [illegible] and prophet, did his best for the people [illegible] time and then went and laid down on [illegible] hill of Jerusalem in that sound [illegible] which nothing but an archangelic [illegible] startle. "David, after he had [illegible] his own generation by the will of God, [illegible] asleep."

[illegible] his own generation that he had [illegible] that is, the people living at the time [illegible]. And have you ever thought that [illegible] responsibilities are chiefly with the [illegible] now walking abreast of us! There [illegible] four generations to a century now, [illegible] olden time life was longer and there [illegible] perhaps, only one generation to a century. [illegible] taking these facts into the calculation, [illegible] a rough guess and say that there have [illegible] at least one hundred and eighty [illegible] millions of the human family. With [illegible] we to them we have no responsibility, [illegible] not teach them, we cannot correct [illegible] mistakes, we cannot soothe their sorrows, [illegible] we cannot heal their wounds. Their [illegible] ears are deaf and dumb to anything [illegible] we can say to them. The last regiment of [illegible] that army has passed out of sight, [illegible] though we called as loud as we could, not one of [illegible] them could avert his head to see what we [illegible].

[illegible] It is not that I am in sympathy with the [illegible] whose father had suddenly died and [illegible] her little evening prayer wanted to [illegible] add to pray for her father, although he [illegible] was gone into heaven and no more needed [illegible] prayers, and looking up into her [illegible] mother's face said: "O, mother, I can [illegible] never give him all my out. Let me say, [illegible] God that I had a good father once, [illegible] and I can keep him in my prayers." But the one hundred and eighty generations [illegible] have passed off. Passed up. Passed [illegible] gone forever. Then there are generations [illegible] to come after our earthly existence [illegible] shall, perhaps a hundred and eighty [illegible] generations more, perhaps a thousand generations [illegible] more. We shall not see them, we shall [illegible] hear any of their voices, we will take no [illegible] thought for their conversations, their elections, [illegible] their revolutions, their catastrophes, their [illegible] deaths. We will in no wise affect the one [illegible] hundred and eighty generations gone, or the [illegible] one hundred and eighty generations to come. [illegible] Looking from the galleries of heaven the [illegible] generations look down and rejoice at [illegible] victories, or as we may by our behavior [illegible] influences, good or bad, that shall roll [illegible] through the advancing ages. But our business [illegible] is like David, to serve our own generation, [illegible] the now living, those whose lungs now [illegible] breathe and whose hearts now beat. And [illegible] then, it is not a silent procession, but [illegible] rather it is a "forced march" at twenty-[illegible] miles a day, each hour being a mile. [illegible] With that celerity, it has got to be a [illegible] service on our part, or no service at [illegible] all. We not only cannot teach the [illegible] one hundred and eighty generations [illegible] past and will not see the [illegible] one hundred generations to come, but this [illegible] generation now on the stage will soon be off [illegible] themselves will be off with them. The [illegible] past you and I will have to start very [illegible] soon. Our work or it will be ironical and [illegible] bitter for any one after our exit to say of [illegible] us, as was said of David, "after he had [illegible] served his own generation by the will of God, [illegible] fell on sleep."

[illegible] Well, now, let us look around earnestly, [illegible] prayerfully and in a common sense way and [illegible] see what we can do for our own generation. [illegible] And first of all let us see to it that, as far as we [illegible] can, we have enough to eat. The human [illegible] body constituted that three times a day [illegible] it needs food as much as a lamp [illegible] needs oil, as much as a locomotive [illegible] needs fuel. To meet this want God [illegible] covered the earth with apple orchards, [illegible] potato fields and oceans full [illegible] of fish, and prairies full of cattle. And notwithstanding this, I will undertake to say [illegible] that the vast majority of the human family [illegible] are suffering either for lack of food or the [illegible] right kind of food. Our civilization is all [illegible] wrong on this subject and God only can set [illegible] it right.

[illegible] Some of the greatest estates of to-day have [illegible] been built out of the blood and bones of untold. In olden times, for the building [illegible] of forts and towers, the inhabitants [illegible] of Babylon had to contribute 30,000 human [illegible] skulls, and [illegible] Bagdad 90,000 human skulls, and [illegible] other of people were slain so as to [illegible] get the skulls. But these two contributions [illegible] all together made only 160,000 [illegible] skulls into the tower of the world's [illegible] old pomp and magnificence have [illegible] brought the skeletons of uncounted [illegible] millions of the half fed populations of the [illegible] millions of skulls.

[illegible] Sit down at your table with five or [illegible] six times as abundant supply and think [illegible] of that family in the next street who [illegible] have not any one of those five courses before [illegible] them, and almond nuts and feel they [illegible] have heaven. The lack of the right kind [illegible] of food is the cause of much of the drunkenness. After drinking what many of our [illegible] people call coffee, sweetened with what [illegible] they call sugar, and eating what many of [illegible] the poorer call meat, and chewing what [illegible] the poor bakers call bread, many of the [illegible] working classes feel so miserable they are [illegible] obliged to put into their nasty pipes [illegible] what the tobacconist calls tobacco, or [illegible] go to the drinking saloons for what the [illegible] saloons call beer. Good coffee would do [illegible] more to drive out bad rum. Adulteration [illegible] has got to be an evil against which [illegible] the health officers and all the doctors and [illegible] all the ministers and all the reformers and [illegible] all the Christians need to set themselves in battle array. How can we serve [illegible] our generation with enough to eat? By sitting [illegible] in embroidered slippers and lounging [illegible] in an arm-chair, our mouth puckered [illegible] around a Havana of the best brand, [illegible] with clouds of luxuriant smoke reading [illegible] political economy and the philosophers? No! No! By finding out [illegible] how Brooklyn has been living on gristle [illegible] giving them a tenderloin beefsteak. [illegible] Some family who through sickness [illegible] or misfortune have [illegible] had enough to eat and do for [illegible] them what Christ did for the [illegible] multitudes of Asia Minor, multiplying [illegible] loaves and the fishes. Let us quit [illegible] feeding of ourselves until we cannot [illegible] get another crumb of cake and begrudge [illegible] a copy of others' necessities.

[illegible] Then see on a small scale a recklessness [illegible] for the welfare of others which a great [illegible] procession on a large scale, when his [illegible] friends dissuading him from a certain [illegible] step, saying: "It would cost two hundred and lives," replying with a diabolism never to be forgotten: "What are [illegible] two thousand lives to me?"

[illegible] Then from helping appease the world's [illegible] hunger there are those whom Isaiah describes as grinding the faces of the poor. You [illegible] as a farmer or a mechanic put a [illegible] sharp ax on a grindstone, while some [illegible] one is turning it round and round, and [illegible] you are holding the ax here or there to [illegible] sharpen it harder [illegible] or softer while the water dropped from [illegible] the spout, and the edge of the ax from [illegible] dull and dull, got keener and keener, [illegible] and more ironic life! the ax glistening and [illegible] you with edge so keen he must caution [illegible] you his finger along lest while ex[illegible]amining the implement he cut his hand [illegible] off. So I have seen men who were [illegible] put to the grindstone of hardship, and [illegible] as they turned the crank another would [illegible] come on unfortunate harder down and [illegible] harder until he was ground away thinner, [illegible] thinner, his comforts thinner, his [illegible] children thinner and his face thinner, [illegible] and he shrieks out: "What mean ye [illegible] by grinding the faces of the poor?" It is [illegible] a thing to be hungry. It is an easy [illegible] thing to be in good humor with all the [illegible] world if we have no lack. But let hunger [illegible] get possession of us and we would [illegible] be barbarians and cannibals and

I am glad to know that the time is coming, God hasten it, when every family in the round world will sit down at a full table, and it will be only a question between lamb and venison, or between partridge and quail on toast, and out of spoons made out of Nevada silver or California gold the pastries will drop on tongues thrilling with thankfulness because they have full enough. I have no idea God is going to let the human race stay in its present predicament. If the world winds up as it now is, it will be an awful failure of a world. The barren places will be irrigated. The pomologists, helped of God, will urge on the fruits. The botanists, inspired of the Lord, will help on the gardens. The raisers of stock will send enough animals fit for human food to the markets, and the last earthquake that reads the world will upset a banqueting table at which are seated the entire human race. Meanwhile, suppose that some of the energy we are expending in useless and unavailing talk about the bread question should be expended in merciful alleviations.

I have read that the battle field on which more troops met than on any other in the world's history was the battle field of Leipsic, 160,000 men under Napoleon, 250,000 men under Schwarzeberg. No, no. The greatest and most terrific battle is now being fought all the world over. It is the struggle for food. The ground tone of the finest passage in one of the great musical masterpieces, the artist says, was suggested to him by the cry of the hungry populace of Vienna as the King rode through and they shouted: "Bread. Give us bread!" And all through the great harmonies of musical academy and cathedral I hear the pathos, the ground tone, the tragedy of uncounted multitudes, who with streaming eyes and wan cheeks and broken hearts in behalf of themselves and their families, are pleading for bread.

Let us take another look around to see how we may serve our generation. Let us see as far as possible that they have enough to wear. God looks on the human race and knows just how many inhabitants the world has. The statistics of the world's population are carefully taken in civilized lands, and every few years officers of government go through the land and count how many people there are in the United States or England and great accuracy is reached. But when people tell us how many inhabitants there are in Asia or Africa, at best it must be a wild guess. Yet God knows the exact number of people on our planet and he has made enough apparel for each, and if there be fifteen hundred million fifteen thousand, fifteen hundred and fifteen people, then there is enough apparel for fifteen hundred million, fifteen thousand, fifteen hundred and fifteen. Not slouch apparel, not ragged apparel, not insufficient apparel, but appropriate apparel. At least two suits for every being on the earth, a summer suit and a winter suit. A good pair of shoes for every living mortal. A good coat, a good hat or a good bonnet and a good shawl, and a complete masculine or a feminine outfit of apparel. A wardrobe for all nations adapted to all climes, and not a string or a button, or a pin or a hook or an eye wanting. But, alas! where are the good clothes for three-fourths of the human race? The other one-fourth have appropriated them. The fact is, there needs to be and will be a redistribution. Not by anarchistic violence. If outlawry had its way, it would rend and tear and diminish until instead of three-fourths of the world not properly attired, four-fourths would be in rags. I let you know how the redistribution will take place. By generosity on the part of those who have a surplus and increased industry on the part of those suffering from deficit. Not all, but the large majority of cases of poverty in this country are a result of idleness or drunkenness, either on the part of the present sufferers or their ancestors. In most cases the rum jug is the maelstrom that has swallowed down the livelihood of those who are in rags. But things will change, and by generosity on the part of the crowded wardrobes, and industry and sobriety on the part of the empty wardrobes there will be enough for all to wear. God has done His part toward the dressing of the human race. He grows a surplus of wool on the sheep's back, and flocks roam the mountains and valleys with a burden of warmth intended for transference to human comfort, when the shuttles of the factories reaching all the way from the Chattahoochee to the Merrimac shall have spun and woven it. And here come forth the Rocky Mountain goat and the cashmere and the beaver. Here are the merino sheep, their origin traced back to the flocks of Abrahamic and Davidic times. In white letters of snowy fleece, God has been writing for a thousand years His wish that there might be warmth for all nations. While others are discussing the effect of high or low tariff or no tariff at all on wool, you and I had better see if in our wardrobes we have nothing that we can spare for the shivering, or pick out some poor lad of the street and take him down to a clothing store and fit him out for the winter. Don't think that God has forgotten to send ice and snow, because of this wonderfully mild January and February. We shall yet have deep snows and so much frost on the window pane that in the morning you cannot see through it, and whole flocks of wizzards, for God long ago declared that winter as well as summer shall not cease, and between this and the spring crocus we may all have reason to cry out with the psalmist: "Who can stand before this cold?"

Again, let us look around and see how we may serve our generation. What short-sighted mortals we would be if we were anxious to clothe and feed only the most insignificant part of a man, namely, his body, while we put forth no effort to clothe and feed and save his soul. Time is a little piece broken off a great eternity. What are we doing for the souls of this present generation? Let me say it is a generation worth saving. Most magnificent men and women are in it. We make a great ado about the improvements in navigation, and in locomotion and in art and machinery. We remark what wonders of telegraph, and telephone, and stethoscope. What improvement is electric light over a tallow candle! But all these improvements are insignificant compared with the improvement in the human race. In olden times, once in a while, a great and good man or woman would come up and the world has made a great fuss about [illegible] but now they are so numerous we scarcely speak about them. We put a halo about the people of the past, but I think if the times demanded them it would be found we have now living in this year 1888 fifty Martin Luthers, fifty George Washingtons, fifty Lady Huntingtons, fifty Elizabeth Frys. During our civil war more splendid warriors in North and South were developed in four years than the whole world developed in the previous seventy years. I challenge the four thousand years before the flood and the eighteen centuries after the flood, to show me the equal of charity on a large scale of George Peabody. This generation of men and women is more worth saving than any of the one hundred and eighty generations that have passed off.

But where shall we begin? With ourselves. That is the pillar from which we must start. Prescott, the blind historian, tells us how Pizarro saved his army for the right when they were about deserting him. With his sword he made a long mark on the ground. He said: "My men, on the north side are desertion and death, on the south side is victory; on the north side Panama and poverty, on the south side Peru with all its riches. Choose for yourselves; for my part I go to the south." Stepping across the line one by one, his troops followed and finally his whole army. The sword of God's truth draws the dividing line to-day. On one side of it are sin and ruin and death, on the other side are pardon and usefulness and happiness and heaven. You cross from the wrong side to the right side and your family will cross with you and your friends and your associates. The way you go they will go. If we are not saved, we will never save any one else. How to get saved? Be willing to accept Christ, and then accept Him instantaneously and forever. Get on the Rock first and then you will be able to help others upon the same Rock. Men and women have been saved quicker than I have been talking about it. What, without a prayer? Yes. What, without time deliberately to think it over? Yes. What, without a tear? Yes, believe! That is all. Believe what? That Jesus died to save you from sin and death and hell. Will you? Do you? You have. Something makes me think you have. New light has come into your countenances. Welcome! Welcome! Hail! Hail! Saved yourselves, how are you going to save others? By testimony. Tell it to your family. Tell it to your business associates. Tell it everywhere. We will successfully preach no more religion and will successfully talk no more religion than we ourselves have.

The most of that which you do to benefit the souls of this generation, you will effect through your own behavior. Go wrong, and that will induce others to go wrong. Go right, and that will induce others to go right. When the great centennial exhibition was being held in Philadelphia, the question came up among the directors as to whether they could keep the exposition open on Sundays, when a director, who was a man of the world, from Nevada, arose and said, his voice trembling with emotion and tears running down his cheeks: "I feel like a returned prodigal. Twenty years ago I went West and into a region where we had no Sabbath, but to-day old memories come back to me, and I remember what my glorified mother taught me about keeping Sunday, and I seem to hear her voice again and feel as I did when every evening I knelt by her side in prayer. Gentlemen, I vote for the observance of the Christian Sabbath." And he carried everything by storm, and when the question was put "Shall we open the exhibition on Sabbath?" it was almost unanimous, "No." "No." What one man can do if he does right, boldly right, emphatically right.

What if we could get this whole generation saved! These people who are living with us the same year and amid the same stupendous events and flying toward the future swifter than eagles to their prey. We cannot stop. They cannot stop. We think we can stop. We say, "Come now, my friend, let us stop and discuss this subject," but we do not stop. The year does not stop, the day does not stop, the hour does not stop. The year is a great wheel and there is a hand on that wheel that keeps it revolving, and as that wheel turns, it turns three hundred and sixty five smaller wheels, which are the days, and then each of these three hundred and sixty five wheels turn twenty-four smaller wheels, which are the hours, and these twenty-four smaller wheels turn sixty smaller wheels which are the minutes, and these sixty smaller wheels turn sixty more smaller wheels, which are the seconds, and they keep rolling, rolling, rolling, mounting, mounting, mounting, and swiftening, swiftening, swiftening. Oh, God! if our generation is going like that and we are going with them, waken us to the short but tremendous opportunity. I confess to you that my one wish is to serve this generation, not to antagonize it not to damage it, not to rule it, but to serve it. I would like to do something toward helping unstrap its load, to stop its tear, to balsam its wounds and to induce it to put foot on the upward road that has at its terminus, acclamation rapturous and gates pearline, and garlands amaranthine and mountains rainbowed and dominions outbroad and coronetted, for I cannot forget that lullaby in the closing words of my text: "David, after he had served his own generation by the will of God, fell on sleep."

And what a lovely sleep it was! Unfilial Absalom did not trouble it. Ambitious Adonijah did not worry it. Persecuting Saul did not harrow it. Exile did not fill it with nightmare. Since a red headed boy annoyed his father's flocks at night, he had not had such a good sleep. At seventy years of age he lay down to it. He has had many a troubled sleep, as in the caverns of Adullam or in the palace at the time his enemies were attempting his capture. But this was a peaceful sleep, a calm sleep, a restful sleep, a glorious sleep. "After he served his generation by the will of God, he fell on sleep." Oh, what a good thing is sleep after a hard day's work! It takes all the aching out of the head and all the weariness out of the limbs and all the smarting out of the eyes. From it we rise in the morning and it is a new world. And if we, like David, serve our generation, we will at life's close have most desirable and refreshing sleep. In it will vanish our last fatigue of body, our last worriment of mind, our last sorrow of soul. To the Christian's body that was hot with raging fevers so that the attendants must by sheer force keep on the blankets, it will be the cool sleep. To those who are thin blooded and shivering with agues, it will be the warm sleep. To those who, because of physical disorders, were terrified with night visions, it will be the dreamless sleep. To nurses and doctors and mothers who were wakened almost every hour of the night by those to whom they ministered, or over whom they watched, it will be the undisturbed sleep. To those who could not get to bed till late at night and must rise early in the morning and before getting rested, it will be the long sleep.

Away with all your gloomy talk about departure from this world. If we have served our generation it will no be putting out into the breakers, it will not be the fight with the King of Terrors; it will be going to sleep. A friend writing me from Illinois says that Rev. Dr. Wingate, President of Wake Forest College, North Carolina, after a most useful life, found his last day on earth his happiest day, and that in his last moments he seemed to be personally talking with Christ, as friend with friend, saying: "Oh, how delightful it is. I knew You would be with me when the time came, and I knew it would be sweet, but I did not know it would be as sweet as it is." The fact was he had served his generation in the gospel ministry, and by the will of God he fell on sleep. When in Africa, Majwara, the servant, looked into the tent of David Livingstone and found him on his knees, he stepped back, not wishing to disturb him in prayer, and some time after went in and found him in the same posture, and stepped back again, but after a while went in and touched him, and lo! the great traveler had finished his last journey and he had died in the grandest and mightiest posture a man ever takes—on his knees. He had served his generation by unrolling the scroll of a continent, and by the will of God fell on sleep. Grimshaw, the evangelist, when asked how he felt in his last moments, responded: "As happy as I can be on earth and as sure of glory as if I were in it. I have nothing to do but to step out of this bed into heaven." Having served his generation in successful evangelism by the will of God, he fell on sleep.

In the museum of Greenwich Hospital, England, there is a fragment of a book that was found in the Arctic regions amid the relics of Sir John Franklin, who had perished amid the snow and ice, and the leaf of that piece of a book was turned down at the words: "When thou passest through the waters I will be with thee." Having served his generation in the cause of science and discovery by the will of God, he fell on sleep.

Why will you keep us all so nervous talking about that which is only a dormitory and a pillowed slumber, canopied by angels' wings? Sleep! Transporting sleep! And what a glorious awakening! You and I have sometimes been thoroughly bewildered after a long and fatiguing journey; we have stopped at a friend's house for the night, and after hours of complete unconsciousness we have opened our eyes, the high risen sun full in our faces, and, before we could fully collect our faculties, have said: "Where am I, whose house is this, and whose are these gardens?" And then it has flashed upon us in glad reality. And I should not wonder if, after we have served our generation and, by the will of God, have fallen on sleep, the deep sleep, the restful sleep, we should awake in blissful bewilderment and for a little while say: "Where am I? What palace is this? Who hung this upholstery? What fountains are these tossing in the light? Why, this looks like heaven! It is. It is. Why, there is a building grander than all the castles of earth heaved into a mountain of splendor, that must be the palace of Jesus. And, look there, those walks lined with a foliage more beautiful than anything I ever saw before, and see those who are walking down those aisles of verdure. From what I have heard of them, those two arm in arm must be Moses and Joshua, him of Mount Sinai and him of the halting sun over Ajalon. And those two walking arm in arm must be John and Paul, the one so gentle and the other so mighty. And these two with the robes as brilliant as though made out of the cooled off flames of martyrdom, must be John Huss and Hugh Latimer.

But I must not look any longer at those gardens of beauty, but examine this building in which I have just awakened. I look out of the window this way and that and up and down, and I find it is a mansion of immense size in which I am stopping. All its windows of agate and its colonnades of porphyry and alabaster. Why I wonder if this is not the house of "many mansions" of which I used to read? It is, it is. There must be many of my kindred and friends in this very mansion. Hark! whose are those voices, whose are those bounding feet? I open the door and see, and lo! they are coming through all the corridors and up and down all the stairs, our long absent kindred. Why, there is father, there is mother, there are the children. All well again. All young again. All of us together again. And as we embrace each other with the cry: "Never more to part! never more to part!" the arches, the alcoves, the hallways echo and re-echo the words: "Never more to part. Never more to part." Then our glorified friends say: "Come out with us and see heaven." And some of them bounding ahead of us and some of them slipping beside us, we start down the ivory stairway. And we meet, coming up, one of the Kings of ancient Israel, somewhat small of stature, but having a countenance radiant with a thousand victories. And as all are making obeisance to this great one of heaven I cry out: "Who is he?" and the answer comes: "This is the greatest of all the Kings of Israel. It is David, who after he had served his generation by the will of God, fell on sleep."

Law and Lawyers.

It cannot be supposed that every one who appears in a court of justice possesses that amount of familiarity with his country's laws which would make him a fit or capable exponent of his own cause, although there are some chronic offenders who, by long experience, have become as expert in cheating the gallows and the jail as a regularly ordained counselor at law.

Almost every person who attains years of maturity, sooner or later, has some cause which can be settled only at the bar of justice, as, for instance, when the natural person refuses to comply with his promise to commit matrimony, and refuses to meet his other obligations.

The duties of a lawyer are not such as can be discharged by one who is unfamiliar with their requirements, for the art of bullyragging witnesses and throwing dust in the optics of the jury is not as easy as might be supposed. It requires time to harden the cheek of the criminal lawyer to the requisite degree of toughness.

At all times the harvest of lawyers has been abundant, and there is no immediate reason for fearing that the supply will diminish, as the crop is not affected by late frost, or drouth or the seventeen-year locusts.

Laws are formed to guide the good and restrain the evil, but they do neither the one nor the other, owing to the skill with which the laws are perverted by the lawyers, who get themselves elected to the Legislature, where they can mix up the laws so as to promote litigation. Its apostles and expounders should try above all others to see its majesty maintained. The fact that a man is a lawyer does not argue that he is wholly abandoned; that he has nothing in common with his fellow-man. Their interests are identical with those of other citizens. They cannot harm others without sooner or later harming themselves. Let the lawyer vindicate truth and elevate his profession from the labyrinths of past darkness.—*Texas Siftings.*

An Interesting Table.

The following table shows how, during the first 101 years of our national life under the Constitution, the supreme political power will have been placed for exactly equal periods with the Republican and the Democratic parties, or their predecessors in pedigree, as far as political parties in this country can be said to have a traceable pedigree:

	Republican.	Democratic.
Washington	8	..
Adams, John	4	..
Jefferson	..	8
Madison	..	8
Monroe	..	8
Adams, John Quincy	4	..
Jackson	..	8
Van Buren	..	4
Harrison and Tyler	4	..
Polk	..	4
Taylor and Fillmore	4	..
Pierce	..	4
Buchanan	..	4
Lincoln and Johnson	8	..
Grant	8	..
Hayes	4	..
Garfield and Arthur	4	..
Cleveland	..	4
Harrison, Benjamin	4	..
	57	52

—*Boston Journal.*

Conditional Divorce.

A lawyer friend of mine told me a funny story the other day about a divorce case. The parties were fighting hard, and the case seemed to be going in favor of his client, the husband, who had sued for the divorce. He did not want to follow it out too severely, so he instructed his lawyer to offer terms of compromise to the wife. The counsel for the wife begged the Court for a moment's time to consult his client, and the two went over into the corner and had a talk, earnest and serious. Presently the lawyer came back and said to my friend:

"We accept the terms—and——"

Just then the wife signaled vigorously to her lawyer, who went over and joined her. Back again he came in a minute. "And my client makes it provisional that a full account of the trial appears in the papers to-morrow morning."—*San Francisco Chronicle.*

Opera in Italian.

Mrs. Pinks (at a new Italian opera)—Wasn't she graceful then?

Husband (eyes on libretto)—Didn't notice. I'm following the plot. Did the action seem to fit the situation and music?

Mrs. Pinks—Mercy me! How can I tell? I am not following the plot, I'm watching the stage.—*New York Weekly.*

Retailed Instructions.

New girl—An' how long shoord I leave this thing called a "blower" tight up agin the open fire-place?

Experienced servant—Leave it until it do be hot enough to take the skin off y'r fingers when you touch it. Thin lift off.—*Philadelphia Record.*

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR FEBRUARY 17.

Lesson Text: "The Timid Woman's Touch," Mark v., 25-34—Golden Text: Mark 5, 36—Commentary on the Lesson.

After healing the man or men of Gadara, who were so afflicted by the demons, He, at the urgent request of the people, left them and recrossed the sea to His own city, Capernaum (Matt. ix., 1, where Luke viii., 40, says that the people gladly received Him, for they were all waiting for Him. Let all Christian workers learn from this that whether teachers or preachers, if they speak the truth faithfully, and in some quarters it is not received, there are other places where they are waiting for it.

25. "A certain woman had an issue of blood twelve years." Jesus was at this time on the way to the house of Jairus, a ruler of the synagogue, to bring back to life his daughter, a little girl twelve years of age, who was dying when the father left home (Lu. viii., 42); as He and His disciples went with Jairus a great crowd followed and thronged Him, and this poor afflicted woman among the rest. It mattered not whether as in the case of this woman, the life for the life of the flesh is in the blood, Lev. xvii., 11, was slowly but surely ebbing away; or whether, as in the case of the little girl, the life had clean gone; whether it had just gone, or been gone a few hours (Luke viii., 49), or some days (John xi., 39); it mattered not to the Prince of Life, for in Him is life, and a word from Him is sufficient in either case. It mattered not whether the affliction had lasted twelve, or eighteen, or thirty-eight, or forty years, (Luke xiii., 11; John v., 5; Acts iv., 22); His power was more than sufficient in either case. Now as to life and health that amounts to anything, we have it not until we receive Jesus Christ; let every teacher and scholar ponder carefully that marvelous verse composed of words of one syllable which almost any little child can read and remember, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John v., 12, R. V.)

26. "Had suffered many things, and had spent all, and was nothing bettered, but rather grew worse." Many physicians, much suffering, money all gone, given up by all, all the time growing worse, no hope, utterly helpless, useless, unless you are a pitiable case and yet not the case for Jesus, for "He giveth power to the faint and to them that have no might He increaseth strength," Isa. xl., 29. If she had been improving ever so little under some one of these many physicians, the possibility is that she might not have come to Jesus, but her complete failure to find help anywhere else led her to Jesus. The least reliance upon ourselves may hinder us from coming to Jesus for salvation, or being saved, may hinder Him from working in us to will and to do of His good pleasure.

27. When she had heard of Jesus." Somebody's testimony had reached her, perhaps the testimony of several had been necessary to convince her, many had been healed of divers diseases in this city, among others Peter's wife's mother, the man in the synagogue with the unclean spirit, the nobleman's son, the sick of the palsy (Mark i., ii., John iv., and the testimony of some of these healed ones or their friends had reached this woman and convinced her that He could heal her too. It is to me a great mystery how those who know their sins are forgiven, and that they have eternal life, can refrain from speaking the praises of Him who has wrought out and given unto them this great salvation; I would not like to conclude that where there is no glad and grateful testimony either in the life or the speech that there is no real life there; but can there be a cold fire or a dark light? Will the reader answer to God these questions: Do you know of any one to whom you have ever gladly testified that Jesus Christ has saved you, entreating them to come to Him and be saved also? Or are there those in the church or Sunday-school whom your influence has brought there?

28. "If I may touch but his clothes, I shall be whole." This was her firm persuasion and on this belief she acted. Through the crowd she forced her way, perhaps with many a rebuff and cross look from those whom she jostled on her way, but the crowd was nothing to her, their looks and words were not sufficient to turn her back, the man she wanted was in their midst and she must reach Him or perish in the attempt; so, deaf to all words and indifferent to all looks, she presses on nearer and nearer, so weak in body, but sustained by the thought of the health now almost within her reach, till at length her fingers are actually upon the border of His garment. (Luke viii., 44.)

29. "And straightway the fountain of her blood was dried up, and she was healed." Over twenty times have we already met in this Gospel the word "straightway," or "forthwith," or "immediately," which in each case is the same word in the Greek, and it should incite us as servants of Christ to do very quickly whatever our hands find to do for Him, expecting quick results and yet patiently continuing, leaving results to Him.

30. "Jesus immediately knowing . . . said: Who touched my clothes?" Even before she came near He saw her coming, His spirit wrought the faith in her and brought her to Him; and yet she might have resisted the Spirit as so many did, have done and are doing, but, blessed be God, she did not resist, or if she did it was only for a time; she yielded, she believed, she came. She might have believed all that was told her of Jesus and His marvelous power, but if she had not come she would have received nothing. And He knew it all; yes, for then, as now, His eyes are everywhere to show Himself strong on behalf of every one who trusts in Him (II Chron xvi., 9). He knows all our thoughts and words (Ezek. xi., 5; Ps. cxxxix., 3), but best of all He has made us to know His thoughts to us (Jer. xxix., 11). Now if He knew why did He ask? Why not let her go quietly as she came and enjoy her blessing? Because He had something better for her, something more to give her. He wanted to do for her exceedingly abundantly above what she thought, and therefore He would bring her forth before them.—*Lessons Helper.*

The Deadly Alcohol.

Dr. H. C. Stickney says in the *St. Louis Magazine*: Eighty thousand physicians in the United States alone are every day prescribing alcohol in some form or other, believing it to be beneficial. They do it up in tinctures with other drugs, they give it plain or decorated, they squirt it under the skin with hypodermic syringes, they drench the stomach with it, and rub it on the skin. Against this great army of prescribers, moral and political temperance goes down like a paper boat in a stormy sea. But the voice of the doubter is abroad in the land. The feeble pipe of those who first dared to assert that alcohol is always a poison, never, under any circumstances beneficial when taken into the human system, was at first drowned by the indignant rave of the eighty thousand; but the voice is becoming stronger, arguments, facts, figures, are accumulating to show that alcohol has no place in the vital economy, and that it is always, whether administered as a food or a medicine, rejected by the vital organism. This is scientific temperance, and it is along this line that the battle must be fought.

She Voted "No."

A young man of Jackson, Mich., called upon his lady-love, and she met him at the door. By some means not explained, while in the hallway, she found that his breath smelled strongly of whisky. She led him to the door, and, with more of sorrow than of anger in her voice, said: "Joe, this county has voted on the Prohibition question, and now I am going to vote. I vote no! Now don't come back until you have got around on the side of the majority."

An act to prohibit the manufacture and sale of alcoholic liquors as a beverage has been presented for the consideration of the Missouri Legislature by Mrs. Anna S. Cairns, on behalf of 5000 Christian Temperance women of the State. Under the present local option law there are 2860 dramshops in the State.

FIFTIETH CONGRESS.

SENATE.

In the Senate Mr. Blair, from the Committee on Woman's Suffrage, reported back favorably a joint resolution proposing a constitutional amendment to prohibit the denial or abridgement of the right to vote by the United States or by any State on account of sex. The report recommending the adoption of the resolution, after reviewing the history of the woman suffrage movement and making some comments upon the denial of the right of suffrage to women as an injustice equal to that of negro slavery, concludes as follows:

"Unless the Government shall be made and preserved truly republican in form by the enfranchisement of women the great reforms which her ballot would accomplish may never be. The demoralization and disintegration now proceeding in the body politic are not likely soon to be arrested. Corruption of the male suffrage is already a well nigh fatal disease. A republican form of government cannot survive half slave and half free. The ballot is withheld from women because men are not willing to part with one half the sovereign power. There is no other real cause for the continued perpetration of this unnatural tyranny. If franchise women of this Government will steadily advance to the same destruction, the same ignoble and tragic catastrophe which has engulfed all the mere Republics of history. Let us establish a republic in which both men and women shall be free indeed. Then shall the republic be perpetual."

A minority report adverse to the adoption of the resolution will hereafter be presented.

The Fortification and Naval Appropriation bills were submitted to the full Senate Committee on Appropriations Friday by the subcommittee charged with their examination.

Appropriations in the Fortification bill were increased as follows: Torpedoes for harbor defense, $200,000; machine guns of American manufacture, $20,000; caissons and battery wagons for 8.2 10 inch guns, $44,275; for conducting the annual heavy artillery practices, $50,000.

A provision was inserted that all moneys shall be disbursed by the Board of Ordnance and Fortifications created last year, and it is made imperative on the board to buy only American material. Steel forging and gun-carriage appropriations amount to nearly $5,000,000.

Heavy additions were made to the Naval bill. The construction of two steel gunboats or cruisers is provided for, to be of from 800 to 1,500 tons displacement and the cost not more than $750,000; also one steel cruiser of 2,000 tons displacement, to cost $700,000. Appropriation is also made for one ram for harbor defense, in accordance with the plans prepared by the Naval Advisory Board of 1886. In order that these vessels may be speedily built the appropriation of steel machinery is increased by $1,500,000, and that for armament by $1,400,000. All new vessels are all to be lighted by electricity, and $60,000 is appropriated for that purpose.

The bill to quiet the title of settlers on the Des Moines river lands in Iowa passed the Senate Friday and now goes to the President who vetoed it last session. The amendment to the Legislative Appropriation bill to increase the clerical force of the Civil Service Commission was rejected, and the bill was passed.

The House amendment to the Direct Tax Refunding bill was non-concurred in by the Senate and a Conference Committee asked. The Fortification bill passed the Senate with amendments, including one providing $200,000 for the purchase of movable submarine torpedoes, controlled at will from shore stations.

The Senate Committee on Postoffices reported a substitute to the House bill to punish men who carry on the "green goods" swindle through the mails. The bill provides for punishing people who have letters addressed to them by fictitious names. The Secretary of the Navy transmitted to the Senate in response to a resolution adopted some time ago on motion of Chandler, a statement of expenses at navy yards from July to December inclusive. It shows a sudden increase in [illegible] months preceding the election and [illegible] a decrease shortly after the election. The Senate decided to publish the vote by which the British extradition treaty was rejected.

HOUSE.

The House, Friday, passed the Army and Agricultural Appropriation bills, after voting down an amendment to the latter, moved by Mr. Enloe, of Tennessee, to strike out the clause providing for the distribution of seeds.

The conferees of the Diplomatic and Consular Appropriation bill have reached an agreement. The House representatives accept the Senate amendment of $60,000 for the maintenance of American rights in Samoa, while the Senate conferees agree to allow the provision of $100,000 for the naval station at Pago Pago to go into the Naval Appropriation bill.

The Smalls-Elliott contested-election case from South Carolina was taken up in the House Monday, 24 Democrats voting with the Republicans in favor of considering it. The case was debated, but went over without action. Mr. Grosvenor offered a resolution for an investigation by the Committee on Elections of the events in the Second Arkansas district which culminated in the assassination of Clayton. The resolution was referred to the Committee on Elections.

NEWSY NOTES.

ALL is quiet at Samoa.

THE Rio Grande is rising.

OREGON'S debt is but $29,411.66.

TROUBLE is threatened at Panama.

THERE are 4000 Poles in New York.

APPLES continue at very low prices.

THE Pope's health is causing alarm.

NEW YORK contains 81,000 Italians.

THE British troops have left Suakim.

A GENERAL war is raging among the [illegible].

THERE are 429 voters on Block Island, R. I.

TOURISTS on the River Nile are now taxed.

MONTREAL is to spend $4,000,000 on her harbor.

GEORGIA is at war against the "Fertilizer Trust."

IMPORTED tobacco now finds a ready sale in Japan.

THE Italian budget shows a deficit of nearly $[illegible],000,000.

ONE-THIRD of the English cavalry is without horses.

TRAINS in Cape Town, Africa, have electric lighting.

THE tower of the Montreal ice palace is 120 feet high.

WAYNE COUNTY, Penn., is overrun by white rabbits.

PARISIANS have voted $500,000 to decorate their city hall.

THE Masonic fraternity in New York State numbers 70,000.

THE Weather Bureau is to remain in the War Department.

ENGLAND bought 6,000,000 barrels of American apples last year.

CINCINNATI has just dedicated a $700,000 Chamber of Commerce.

THE only part of the country that has had a hard winter is Alaska.

THE commission of the New York city Postmaster expires in April.

THE study of the Russian language is being developed in the English army.

THE new issue in Paris of the Panama Canal shares is a complete failure.

LAST year 100 persons were killed and 600 injured on the railroads in Virginia.

THE present price of corn is below what it costs to put it in the farmers' cribs.

THE Vanderbilts have got absolute control of the South Pennsylvania Railroad.