TALMAGE'S SERMON.

SAVED BY THE SCARLET CORD.

A Lesson Taught By the House on the Wall at Jericho.

TEXT: "*And the young men that were sent in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had.*"—Joshua vi., 23.

An enthusiastic welcome was given to Dr. Talmage in the Brooklyn Academy of Music, when he preached his first sermon after his return from the Holy Land. Every seat was occupied, and all standing room, and the space on the stage behind the preacher, was filled. The two opening hymns were "Hiest Be the Tie That Binds" and "Onward Ahead." Before he began preaching Dr. Talmage told his people he was glad to reach home, and speaking of a church which was burned he expressed his great pleasure that the new walls were already rising. The subject of the sermon was "The House on the Wall." The preacher said:

When, only a few weeks ago, I visited Jericho, I said: Can it be possible that this desolated place is Jericho that Mark Antony gave as a wedding present to Cleopatra? Where are the groves of palm trees? Where are Herod's palaces that once stood here? Where is the great theatre from the stage of which Salome told the people that Herod was dead? Where is the sycamore tree on the limb of which Zacchaeus sat when Jesus passed this place? There is the wreck of the walls that fell at the blowing of the rams' horns! But the fact that all these have disappeared did not hinder me from seeing in imagination the smash of everything on the fated day, save one house on the wall. That scene centuries ago comes back to me as though it were yesterday.

There is a very sick and sad house in the city of Jericho. What is the matter? Is it poverty? No. Worse than that. Is it death? No. Worse than that. A daughter has for ever left her home. By what infernal plot she was induced to leave I know not; but they look in vain for her return. Sometimes they hear a footstep very much like hers, and they start up and say: "She comes!" but only to sink back again into disappointment. That is the first scene in this drama of the Bible.

In a house on the wall of the city is that daughter. That is her home now. Two spies have come from the invading army to look around through Jericho and see how best it may be taken. Yonder is the lost child, in that dwelling on the wall of the city.

First, Rahab—for that was the name of the lost child—first, Rahab secretes the two spies and gets their pursuers off the track; but after awhile she says to them: "I will make a bargain with you. I will save your life if you will save my life, and the life of my father and my mother and my brothers and my sisters when the victorious army comes upon the city." Oh, she had not forgotten her home yet, you see. The wanderer never forgets home.

No sooner have the men untied the scarlet cord from their bodies than they look up and they say: "You had better get all your friends in this house—your father, your mother, your brothers and your sisters; you had better get them in this house. And, then, after you have them here, take this scarlet cord which you have put around our bodies and tie it across the window; and when our victorious army comes up, and sees that scarlet thread in the window, they will spare this house and all who are in it. Shall it be so?" cried the spies. "Aye, aye," said Rahab, from the window, "it shall be so." That is the second scene in this Bible drama. There is a knock at the door of the old man. He looks up, and says: "Come in," and lo! there is Rahab, the lost child; but she has no time to talk. They gather in excitement around her, and she says to them, "Get ready quickly, and go with me to my house. The army is coming! The trumpet! Make haste! Fly! The enemy!" That is the third scene in this Bible drama.

The hosts of Israel are all around about the doomed city of Jericho. Crash! goes the great metropolis, heaps on heaps. The air suffocating with the dust, and horrible with the screams of a dying city. All the houses fall down. All the people dead. Ah, no, no. On a crag of the wall—the only piece of the wall left standing—there is a house which we must enter. There is a family there that have been spared. Who are they? Let us go and see. Rahab, her father, her mother, her brothers, her sisters, all safe, and the only house left standing in all the city. What saved them? Can you tell me why? O, it was the scarlet line in the window. That is the fourth scene in this Bible drama.

My friends, there are foes coming upon us, more deadly and more tremendous, to overthrow our immortal interests. They will trample us down and crush us out forever, unless there be some skilful mode of rescue open.

In the first place, carrying out the idea of my text, we must stretch this scarlet cord across the window of our rescue. There comes a time when a man is surrounded. What is that in the front door of his soul? It is the threatenings of the future. What is that in the back door of his soul? It is the sins of the past. He cannot get out of either of these doorways. If he attempts it he will be cut to pieces. What shall he do? Escape through the window of God's mercy. That sunshine has been pouring in for many a day. God's inviting mercy. God's pardoning mercy. God's all conquering mercy. God's everlasting mercy.

It is easy to get into sin, young man. It is not so easy to get out of it. A young man goes to the marble counter of a hotel. He asks for a brandy smash—called so, I suppose, because it smashes the man that takes it. There is no intoxication in it. As the young man receives it he does not seem to be at all excited. It does not give any glossiness to the eye. He walks home in beautiful apparel, and all his prospects are brilliant. That drink is not going to destroy him, but it is the first step on a bad road. Years have passed on, and I see that young man after he has gone the whole length of dissipation. It is midnight, and he is in a hotel—perhaps the very one where he took the first drink. A delirium is upon him. He rises from the bed and comes to the window, and it is easily lifted; so he lifts it. Then he pushes back the blinds and puts his foot on the window sill. Then he gives one spring, and the watchman finds his disfigured body, unrecognizable, on the pavement. O, if he had only waited a little—if he had come down on the scarlet ladder that Jesus holds from the wall for him, and for you, and for me; but no, he made one jump, and was gone.

Still further: We must take this red cord of the text and stretch it across the window of our households. When the Israelitish army came up against Jericho they said: "What is that in the window?" Some one said: "That is a scarlet line." "Oh," said some one else, "that must be the house that was to be spared. Don't touch it." That line was thick enough, and long enough, and conspicuous enough, to save Rahab, her father, her mother, her brothers and her sisters—the entire family. Have our households as good protection? Have your children been consecrated to Christ? Have you been washed in the blood of the atonement? In what room do you have family prayers? Show me where it is you are accustomed to kneel. The sky is black with the coming deluge. Is your family inside or outside of the ark? It is a sad thing for a man to reject Christ; but to lie down in the night of sin, across the path to heaven, so that his family come up and trip over him—that is terrific. It is a sad thing for a mother to reject Christ; but to gather her family around her, and then take them by the hand and lead them out into paths of worldliness, away from God and Heaven. Alas! alas! you owe to your children, oh, father, oh, mother, more than food, more than clothing, more than shelter—you owe them the example of a prayerful, consecrated, pronounced, out-and-out Christian life. You cannot afford to keep it away from them.

Now, as I stand here, you do not see any hands outstretched toward me, and yet there are hands on my brow and hands on both my shoulders. They are hands of parental benediction. It is quite a good many years ago now since we folded those hands as they began the last sleep on the banks of the Raritan in the village cemetery; but those hands are stretched out toward me to-day, and they are just as warm and they are just as gentle as when I sat on her knee at five years of age. And I shall never shake off those hands. I do not want to. They have helped me so much a thousand times already, and I do not expect to have a trouble or a trial betwen this and my grave where those hands will not help me. It was not a very splendid home, as the world calls it; but we had a family Bible there, well worn by tender perusal; and there was a family altar there, where we knelt morning and night; and there was a holy Sabbath there; and stretched in a straight line or hung in loops or festoons, there was a scarlet line in the window. Oh, the tender, precious, blessed memory of a Christian home! Is that the impression you are making upon your children? When you are dead—and it will not be long before you are—when you are dead, will your child say: "If there ever was a good Christian father, mine was one. If there ever was a good Christian mother, mine was one?"

Still further, we want this scarlet line of the text drawn across the window of our prospects. To-day, my friends, we sit in the window of earthly prospects, and we look off toward the hills of heaven and the landscape of eternal beauty. God has opened the window for us, and we look out. We now only get a dim outline of the inhabitants. We now only here and there catch a note of the exquisite harmony.

But blessed be God for this scarlet line in the window. That tells me that the blood of Christ bought that home for my soul, and I shall go there when my work is done. And as I put my hand on that scarlet line, everything in the future brightens.

If from this window of earthly prospects we can almost see our loved ones who went away, then from their towers of light, I think they can fully see us. And so I wave them the glory, and I wave them the joy, and I say "Have you got through with all your troubles?" and their voices answer: "God hath wiped away all tears from our eyes." I say: "Is it as grand up there as you thought it would be?" and the voices answer: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love Him." I say: "Do you have any more struggle for bread?" and they answer: "We hunger no more, we thirst no more." And I say: "Have you been out to the cemetery of the golden city?" and they answer: "There is no death here." And I look out through the heavens, and I say: "Where do you get your light from nights, and what do you burn in the temple?" and they answer, "There is no night here, and we have no need of candle or of star." And I say: "What book do you sing out of?" and they answer: "The Hallelujah Chorus." And I say: "In the splendor and magnificence of the city, don't you ever get lost?" and they answer: "The Lamb which is in the midst of the throne leadeth us to living fountains of water."

O how near they seem. Their wings—do you not feel them? Their harps—do you not hear them? And all that through the window of our earthly prospects, across which stretcheth the scarlet line. Be that my choice color forever. Is it too glaring for you? Do you like the blue because it reminds you of the sky, or the green because it makes you think of the foliage, or the black because it has in it the shadow of the night? I take the scarlet because it shall make me think of the price that was paid for my soul. O the blood! the blood! the blood of the Lamb of God that taketh away the sin of the world. I see where you are. You are at the crossroads. The next step decides everything. Pause before you take it; but do not pause too long. I hear the blast of the trumpet that wakes the dead. Look out! Look out! For in that day, and in our closing moment on earth, better than any other defence or barricade, however high or broad or stupendous, will be the little, thin, scarlet thread in the window.

TEMPERANCE.

WHAT DOES IT COST.

How many of God's gifts and mercies
Are changed from blessings into curses!
We make of all the food that grows
A part, the cause of human woes.
The grain with which He crowned the field,
The vineyards and the orchards yield
If used for food to hearts make glad,
Instead of drink to drive men mad.
Then could the hungry all be fed
And not a soul need want for bread.
Oh! did you ever pause to think
How much this nation pays for drink,
In money, lands, in fruits and grains,
In lives and souls, in hearts and brains,
And no return for all this cost
But crime and grief? Its worse than lost.
—*Edward Carswell.*

MEMBERSHIP OF THE W. C. T. U.

The annual report of the National Woman's Christian Temperance Union for 1889, just published, shows a total membership for 1889 of 142,348, a gain of 3821 over the total paid membership of 1888. This does not include members who, from any reason, have failed to pay their dues on time, nor the large number of unreported Unions, honorary members and Loyal Temperance Legions which, together with the 142,348 paid members, make the total membership and support of the Woman's Christian Temperance Union at least 200,000 and doubtless nearer 250,000.

TEMPERANCE NEWS AND NOTES.

One man in six in the British Navy is a total abstainer

The largest saloon in Dubuque, Iowa, has been closed, and also the principal brewery.

In Wichita, Kansas, it cost a saloon-keeper $600 in one week for the glorious privilege of selling intoxicating drinks.

General Von Moltke says that "beer is a far more dangerous enemy to Germany than all the armies of France."

A woman in East London, who has been committed over 230 times for drunkenness, has just died in a police cell. Who is responsible for this?

Our Consul-General at Berlin reports to the Secretary of State that certain brewers of Germany "are exporting to the United States weiss beer adulterated with salicylic acid."

The Nashville *Issue* claims that the money that Tennessee pays annually to the whisky shops ($15,000,000) would meet all the regular expenses of the State for ten years. Nashville saloon receipts alone would carry on the Government.

Gus Kidder, of Fort Dodge, Iowa, has been fined $1000 for violating the prohibitory law. W. H. Colby, a prominent business man, was also fined $1000 for allowing liquor to be sold in a building owned by him, after an injunction was granted.

The Washington *Star* says: "After a painful illness and in the prime of life ex-Senator Riddleberger died at his Virginia home. The story of his career, with its neglected opportunities, is a practical temperance lecture. He was his own worst enemy."

The political strength of the 8000 liquor dealers in New York city is estimated by one of their own leaders to be not less than 40,000 votes. The same authority says: "In almost every county of the State there is now a liquor dealers' association, and we are all pledged to vote together."

The Chicago Temperance Educational Society has figured out that the average yearly consumption of malt liquors in the United States for each inhabitant was, for the year 1840, 1.36 gallons; for 1850, 1.58 gallons; for 1860, 3.22 gallons; for 1870, 6.61 gallons; for 1880, 9.51 gallons; for 1885, 11.51 gallons; for 1888, 12.48 gallons.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, FEB. 16.

"The Ministry of John," Luke 3: 7-22—Golden Text, Matt. 3: 2—Explanatory Notes.

7. "Then said He to the multitude that came forth to be baptized of Him." He had not come forth from the wilderness of His own accord, He did not run without being sent, for the word of God came unto Him in the wilderness (verse 2) and He came forth at His command. We should always be sure that God is calling, and not enter upon any work simply because we think it right to do so; when He putteth forth His own sheep He goeth before them, and the sheep follow Him, for they know His voice (John x., 4).

"O generation of vipers! (R. V., ye offspring of vipers) who hath warned you to flee from the wrath to come?" Matt. iii., 7, says that he addressed these words to the many Pharisees and Sadducees who came to his baptism. They were the religious people of the day, fully described by Jesus in His eight woes in Matt. xxiii., and by the Spirit in Acts xxiii., 8. The religion of the former was all outward, to be seen by men, while their hearts were full of hypocrisy and iniquity (Matt. xxiii., 28); the latter denied the resurrection and that there were angels or spirits. Jesus called them by the same name as John, and told them that they were children of the devil, the father of lies (John viii., 44).

8. "Bring forth, therefore, fruits worthy of repentance." They trusted in the fact that they were descendants of Abraham, and therefore the promises to him were sure to them; they did not see that in order to be true children of Abraham they must believe as he believed and live as he lived. They were like those in our day who think that, because they have been baptized in infancy and in due time confirmed, therefore they are Christians and sure of heaven, no matter how they live.

9. "Every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire." Jesus used the very same words in His sermon on the mount (Matt. vii., 19), and taught the same truth in His parable of the barren fig tree (Luke xiii., 6-9). In the creation the word to every living creature was: "Be fruitful and multiply" (Gen. i., 22, 28). To the disciples Jesus said: "Herein is My Father glorified, that ye bear much fruit" (John xv., 8).

10, 11. "The people (R. V., the multitudes) asked him, saying: "What shall we do, then?" Having heard His words to the religious leaders, the common people ask what message He has for them. They made no boast of their goodness, did not display their religion, perhaps felt that they had none to speak of; they were the working people, and it required all their efforts to earn enough and keep body and soul together; but they had heard the cry to repent, for the kingdom was at hand; they had come to be baptized, and now how can they show their sincerity? The answer is, By doing good with just what they have.

12, 13. "Then came also publicans to be baptized, and said unto Him, Master, what shall we do?" These were the tax collectors, whose temptation, and perhaps custom, was to collect more than the regular tax, so that their own pockets might be well lined. They were apt to be thieves and covetous (I Cor. vi., 10), and for them John has by the Spirit just the right word. Rich Zaccheus, chief among the publicans, seems to acknowledge that he had made a good deal of money in this way, but when Jesus came to his house and heart he brought forth fruits meet for repentance by restoring fourfold to every one whom he had wronged" (Luke xix., 8).

14. "And the soldiers likewise demanded of Him, saying: And what shall we do?" His answer to them is nearly in the words of Micah vi., 8: "Do justly, love mercy and walk humbly with thy God," and reminds us of Paul's words to Timothy: "Godliness with contentment is great gain; * * * having food and raiment let us be therewith content" (I Tim. vi., 6, 8). So they all got it just as they needed, and we can fancy the looks of each party as they swallowed their own medicine and then watched the others taking theirs.

15. "All men mused in their hearts of John, whether he were the Christ or not." Not since the days of Malachi had preaching like this been heard. Those who had read the prophets might truly say, He talks like Elijah and Micah.

16. "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." He clearly gives them to understand that he is not the Christ.

"He shall baptize you with the Holy Ghost and with fire." The water baptism was a symbol of the inward renewal, and a token of subjection to the One unto whom they were baptized, the King of the coming kingdom, then at hand, but He Himself would give them the power to serve Him and purify them from all their dross; and this Malachi had foretold as well as the other prophets (Mal. iii., 1-3; Ezek. xxxvi., 27-29).

17. "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into His garner; but the chaff He will burn with fire unquenchable." Had Israel received John as the herald of Christ, and received Christ as their Messiah, the kingdom then at hand would have come to the daughter of Zion, and all this been accomplished; but in Matt. xiii., 36, 39-43, Jesus declares that this harvest will not be now till the end of this age; and the reason is found in Matt. xii., 14, where it is said that the Pharisees had determined to kill Him. In Luke xix., 11-19, He most plainly teaches that the kingdom shall not come till He returns from the far country.

18. "And many other things in His exhortation preached He unto the people," or, as in the Revised Version, "With many other exhortations therefore preached He good tidings unto the people." That the kingdom was at hand, and that all their sins might be forgiven, and they enter into it, was surely good tidings, and would have proved so to the nation had they been meek enough to receive the tidings and Him who brought them.

19, 20. "But Herod the tetrarch, * * * added yet this above all, that he shut up John in prison." Had John not reproved Herod he might have escaped the prison. Had he not taken such a decided stand against evil, and so fearlessly rebuked it even in high places, he would have made it easier for himself. But John was set for the maintenance of righteousness and the overthrow of iniquity, and was willing for his Master's sake to walk in the footsteps of the prophets (II Chron. xvi., 10 xviii., 26).

21. "Jesus also being baptized, and praying the Heaven was opened." We step back now in the record to the greatest event in all John's baptizing. According to Matthew and Mark, it came to pass in those days that Jesus came from Nazareth of Galilee to Jordan unto John to be baptized of him. John at first refused, feeling unworthy to baptize such an one, but Jesus persuaded and John consented; then, as Jesus came up out of the water the heavens were opened. Luke is the only one who records His praying at this time, and this is one of seven different occasions on which He is spoken of as praying.

22. "And the Holy Ghost descended in a bodily shape like a dove upon Him." He is the true ark in whom alone the Spirit finds a perfect resting place, reminding us of Noah's dove returning to the ark, while the raven, unclean bird, could find a resting place on any dead carcass. He is the only refuge from coming judgment.

"And a voice came from heaven, which said: Thou art My beloved Son; in Thee I am well pleased." At the transfiguration the same voice said the same words. If we are well pleased with Jesus, then God will be well pleased with us for His sake.—*Lesson Helper.*

ADVICES from California brought the news that in the Sierras the snow was seventeen feet deep on the level, and in many places it had drifted to a depth of thirty feet. At points along the railroads the telegraph poles were entirely out of sight.

RELIGIOUS READING.

IN THE CROSS OF CHRIST I GLORY.

"In the Cross of Christ I glory,"
Sweetly sung with lisping tongue,
Caught his lips the sacred story
Loved ones o'er his cradle sung;
Caught his ear the tuneful measure,
Ere his heart saw in the rhyme
Mortals' hope of heaven's treasure,
"Tow'ring o'er the wrecks of time."

"In the Cross of Christ I glory,"
Sang his youth's maturer years,
Sang as blithely, promissory,
As the lark when Summer nears;
"When the woes of life o'ertake me,
Rose as bubbles children toss,
"Never shall the Cross forsake me."
Ah, would he forsake the Cross?

"In the Cross of Christ I glory,"
Proudly sang his manhood's prime,
Tho' his soul swept transitory
As the whispering wings of time;
"When the sun of bliss is beaming,"
Ah, so blindingly it shone,
"From the Cross the radiance streaming,"
Lighted up his lips alone.

"In the Cross of Christ I glory,"
Sang a trusting child again.
Bowed the head with sorrows hoary,
Now as humble, meek as then.
"Pane and blessing, pain and pleasure,"
And all these his soul had tried;
Hearts and lips poured forth the measure,
"By the Cross are sanctified."

"In the Cross of Christ I glory,"
Tolled the bells in measures slow
"In the Cross of Christ I glory,"
Sang the singers sweet and low;
Spake the pastor of the glory
"Tow'ring o'er the wrecks of time,"
Over there is heard the story,
"Gathered 'round its head sublime."
—*The Century.*

TRUE HOSPITALITY.

"I pray you, O excellent wife, cumber not thyself and me, to get a curiously rich dinner for this man or woman who has alighted at our gates, nor bed chamber made ready at too great cost; these things, if they are curious in them, they can get for a few shillings at any village; but rather let the stranger see, if he will, in your looks, accents, and behavior, your heart and earnestness, your thought and will, which he cannot buy at any price, in any city, and which he may well travel twenty miles, and dine sparingly and sleep hardily, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth and love, and honor, and courtesy flow in all thy deeds."

BEAUTIFUL ILLUSTRATION.

There is one unique curiosity at the village of Etretat. At low tide you may see scores of women bearing large sacks of clothes from the town to the edge of the sea. There they dig pools among the small and rounded pebbles, and wash until the tide returns. "In salt water?" you ask with wonder. No, in water as fresh as our New England rills. Water flowing from the steep lime hills under a deep mass of pebbly shore. The wavelets sometimes dash the salt foam over the brims of these temporary fountains, but the pure stream soon drives it back, and the fresh, sparkling, fluid crystal flows on. Thus, thought I, as I looked on those pools, does the love of Christ in the heart,—the well of water springs up within us, drive back the wave of worldly evil that often for a time dashes over into the fountain. It tastes but a moment of the world's great flood, but is wholesome and sweet anon.—*Sailor's Magazine.*

TO BE SAVED FIRST IN CASE OF FIRE.

Such was the inscription on a strong, well-built cabinet, which stood near the main entrance-hall to a nobleman's mansion. After his death the chest was opened, and found to contain all the toys, clothing, etc., of an only child, who had long been dead. Such was the father's love, that he had preserved and cherished every memento of the departed one, as the choicest of his treasures.

If, then, these perishable relics were so dear to him, how sacred to us, who are parents, ought the living originals to be! We should inscribe on them a choicer motto than to be "saved first in case of fire." "Saved first for time and eternity!" Saved before wealth, honor or ease; saved from the thousand vicious influences which surround them; saved from the pitfalls of sin and Satan; saved from the false sentiment, the skepticism, the infidelity of the age; saved from the fawning sycophancy which is paid to birth and wealth, at the expense of true worth; saved from the moral cowardice which is too often manifested in high places, filled by men who dare not advocate a just and righteous cause, unless it is popular. Our sons and daughters must be saved from all these things; and many others, if we would have them become blessings to the world.—*Mother's Assistant.*

EVIL SPEAKING.

Is it a part, I wonder, of the fruit of that "forbidden tree which brought death into the world, and all our woe," that so many of us are too ready to say of others the things which are unkind, to attribute the wrong motive to our fellow-beings, to judge unfairly? Is it not, in truth, one of its worst effects, since no one can think of Eden, peace, and beauty in a world where it is possible for one person to speak with anything but gentleness and sincerity of a neighbor. "Charity thinketh no evil," says the best of books, linking the sweet declaration in a golden chain, on which the several descriptions of charity, or love, are strung like gems which glitter and flash at every turn.

"A lie that is half a truth, is ever the worst of lies," is the conclusion of a poet who sees deeply into the heart of things. Do we remember this when we permit in ourselves the license to speak doubtingly of some friend whose good fame should be a sacred trust; when we listen to the innuendo, or fail to resent the slur cast upon the character of the absent; when we happen to know something concerning an acquaintance, which our inner consciousness tells us would better be left to silence and whispered in a confidential corner, thence presently to be bruited on the house-tops? Should there not be cultivated in every child a delicate sense of honor, which should act as a guard on the door of the lips, barring the way for censorious, evil, or untrue speech? "By thy words shalt thou be justified." "By thy words—condemned."

Would not society be better, our home life happier, our friendships stronger, our own souls nobler, if we were, God helping us, determined hereafter to speak in kindness only of the absent, and therefore, the defenceless? And, in cases where such speech is unfortunately impossible, is it not a Christian duty to bear in mind that silence is golden?

ALCOHOL AND THE IMAGINATION.

The *Quarterly Journal of Inebriety* remarks: "The man who, while poisoned by alcohol, commits crime, should be the subject of scientific inquiry." That may be, but we should also suggest that he be kept away from alcohol, or that alcohol be kept away from him.

The same periodical, referring to the action of alcohol, affirms that: "It is one of the curious errors that alcohol stimulates the imagination, and gives a clearer, more practical insight into the relation of events of life. The whirl of thought, roused up by the increased circulation of the blood in the brain, is not imagination; it is not a superior insight or conception of the relation of events, but is a rapid production of previous thoughts, soon merging into confusion. The inebriate never creates any new ideas or new views; all his fancies are tumultuous, blurred, and barren. The apparent brilliancy is only the flash of mania, quickly followed by dementia." Great indeed is the alcoholic delusion!—*Temperance Advocate.*

PENNSYLVANIA.

A carefully wrapped up babe was found in a basket by Washington policemen Thursday night.

Leman Wallace, aged 80, died of pneumonia at Taylorstown. He was first attacked with the grip.

Henry W. Bane, aged 80, one of the oldest residents of Washington county, died at Washington Thursday.

Citizens of Williamsport are vigorously protesting against excessive insurance rates, and a number of people have pledged themselves to throw up their policies unless the rates are decreased.

The Kelly & Jones Iron Works, at Greensburg, were discovered to be on fire Thursday night, for the third time within the past 10 days. After hard work the fire was extinguished. A detective will try to ferret out the incendiary.

Bishop O'Hara has installed Father Symensky, a Polish priest from Buffalo, as pastor of the Polish Catholic Church, at Plymouth, near Wilkesbarre. It is thought that this will end the long-standing trouble in that parish, as the Poles have all along demanded the appointment of a priest of their own nationality.

Jacob Downing, aged fifteen years, who had been employed as a pumper on an oil well on the Hutchison farm in Parker township, Butler county, was scalded to death by the blowing off of a flue in the boiler, near which he was sleeping. He attempted to crawl out of the boiler house, but was too weak to do so. He was found before life was extinct.

It is estimated that it will require the labor of 2,000 men 54 years to extract all the coal from the territory between Reynoldsville and Sykesville, which is now being opened up by Bell, Lewis & Yates. The coal is of superior quality, the vein ranging in thickness from five to ten feet. It will be drawn out by electric cables, and the mines brilliantly illuminated by electric lights.

The Somerset County National Bank has commenced business with a capital stock of something over $50,000. The following officers have been chosen: President, Captain C. J. Harrison; Vice President, Wm. B. Frease; Cashier, Milton J. Pitts; Directors—Hon. W. H. Kountz, Harrison Snyder, Jerome Stufft, John H. Snyder, Jonas M. Cook, Josiah Specht, John Stufft, Hon. Noah S. Miller, Joseph B. Davis, Wm. Endsley, Hon. Samuel Snyder.

A tract of land near Claysville, consisting of 200 acres has been leased with an option on the balance, comprising something over 800 acres, by F. F. Irwin. The operations are to be commenced within 40 days from February 10.

Albert Andrews was sentenced at Bellfonte to be hanged for the murder of Clara Price, at Karthouse, no November 27 last. Andrews evinced no emotion, and when asked if he had anything to say was silent.

David W. Morgan has been appointed postmaster at Franklin.

Captain Thomas M. Fee, of Connellsville, has been appointed crier of Fayette county court.

John Hodgson's 4-months' old baby fell out of bed into a pail of water, at Erie and was drowned.

Chain's flouring mill at Layton's station, was destroyed by fire, involving a loss of about $3,000.

Elder David White, who died at his home in Oak Forest, Greene county, had preached the Gospel regularly for sixty years, and had preached several times within the past year. He was born in Greene county, and was a contemporary of Alexander Campbell, whose doctrine he adhered to. With the exception of the brief illness which closed his life he had never been sick three weeks all told.

NEWSY GLEANINGS.

THE edged-tool manufacturers have formed a trust.

A SEVERE edit against the practice of dueling has been issued in Japan.

THE total revenue of France for 1889 was $614,200,000, and the total expenditures $621,400,000.

PROLONGED droughts and frequent fires made Cuba's sugar crop a very small one this season.

A TUNNEL will be constructed under the Chicago River forty feet below the surface of the water.

THE Supreme Court has affirmed the constitutionality of the oath proposed to be required of Mormon voters in Idaho.

A CENSUS of the Americans residing in Berlin shows the number to be now 4000. Five years ago there were only 2000.

A BILL was introduced in the Canadian Parliament to abolish French as the official language in the northwest territories.

THE national flower campaign is finally over, and of all the votes sent in seventy per cent. were in favor of the golden rod.

THE fashionable exodus to Europe is opening early this year, there already being a large number of New Yorkers who have sailed.

CORN has been adjudged a fuel by a Wicsita (Kan.) Justice, in a case of attachment for debt, and it was then declared exempt.

THE new passport regulations that recently came into force in Russia oblige travelers to carry their photographs annexed to their passes.

FIVE warships for the Turkish Navy have been launched at Constantinople. One of these was a corvette, three were gunboats, and one was a torpedo boat.

THE Italian East African Company will organize extensive factories and whatever establishments may be necessary to work great plantations in Africa.

GOVERNOR LOWRY, of Mississippi, in his recent message forcibly recommends the Legislature to take steps to put an end to the carrying of concealed weapons.

THE exhibit of American Indian corn, that was to have been given at the Paris Exposition, will take place at the Edinburgh Exhibition, which opens in May next.

THE Bulgarian Government, displeased at Servia for declining to conclude a treaty of commerce, has decided to fortify the Bulgarian frontier along the valley of the Timok, and is to commence works immediately at Widdin and Coula.

THE committee of the African Anti-Slavery Conference of Brussels, to which the subject was referred, has agreed upon the establishment of measures of surveillance over the caravan routes in order to prevent the overland transport of slaves.

FRANCE produces annually 20,000,000 tons of coal; Germany, 70,000,000, and England, 165,000,000. The annual consumption of France amounts to 1560 pounds for every inhabitant; in Germany, 3000 pounds; in Belgium, 4200 pounds; and in England, 7400 pounds.

FASHIONS FOR GENTLEMEN.

Some Suggestions for Heavy Swells.

GREEN in the invisible dark shades will be a color permanently seen in mixed suitings and spring overcoatings. The designers of fine cloth fabrics seem to have made a concerted move to give these rich and subdued colorings an opportunity to overcome the prejudice which has heretofore existed against them.

In diagonals and in wide wale goods for spring topcoats the dark-green shadings are quietly effective to a quite irresistible degree.

The double-breasted long sack reefing jacket, made to fit loosely, is the bright particular hit of this season in the clothing business.

Well-made trousers are seen at their best under the present accepted vogue as to measurements. The tendency toward the absurd balloon revival has been happily checked. The correct trousers are now cut reasonably snug about the hips with a straight fall and a slight sharp taper toward a point at the bottom.

Aside from the crush hat, the tall silk stovepipe is the only appropriate headgear to be worn with evening dress. Swelldom will welcome the opera hat back again when the proper time arrives, for the silk hat is, upon occasions, very much in the way and decidedly inconvenient to manage.

Some of the ultra swells will wear white waistcoats when the thermometer is down near freezing point. The material is washable, but infinitely warmer than the summer textures.

The figured waistcoat is the one sop cast by the relentless fashion-molders this season to the small army of men with ready money to spend in costume, and possessing a well-defined penchant for the natty and picturesque in dress.

In the variety of style and beauty of workmanship the American manufacturers of canes and umbrellas long since distanced European competitors. These articles come forth in wondrous multiplicity of design at this period of the year, and for serviceability those of the best quality may be warranted to stand all of the tests in contest with the best example on which duty was ever paid.

As if to deprecate and discountenance the wearing of the high hat with the sack dress coat, some of the leading swells have taken to wearing brown and light-colored Derbys with the garment. This attitude makes the association of the high hat and swallowtail even more distinctively correct, and furthermore acts as a foil to any suggestion of encroachment upon the realm of the skirt coat of full evening dress.

A Gun Forty Feet Long.

The Spanish Government, determined to emancipate the country from its dependence upon foreign nations for its munitions of war, has of late years displayed great enterprise in the establishment of works for the building of war ships and cannon.

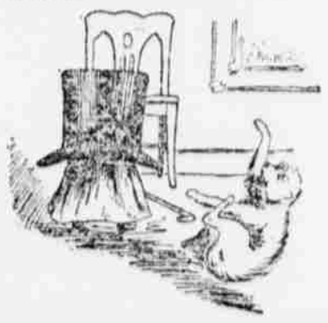
At Trubia the Government has erected an immense concern for the production of heavy guns, and is now about to put in Siemens furnaces for the casting of high grade steel for new ordnance.

Among the guns lately turned out at Trubia are four which form part of the armament of the new Spanish cruiser Pelayo. Of these two are 49 ton 12 inch guns and two are 11 inch guns. One of the 49 ton guns, shown in our engraving, was lately proved. The projectile used was of steel, weight 960 pounds, fired with a charge of 440 pounds prismatic powder, which gave an initial velocity of 2000 feet per second and a pressure near 20,000 pounds per square inch.

The guns are built on the Hontoria system. The penetrating power at short range is 32 inches of wrought iron. Length of gun about 40 feet.—*Scientific American.*

The Pup, the "Plug" and the Pet.

The Baby—"I'd like to know what's in that hat."



The Puppy (a moment later)—"S-so would I!"—*Judge.*

Dolley—I've named this pair Castor and Pollux. Grimstry—Those are bad names for horses. 'Why?' 'Because a Castor is apt to be shied.'

Ice manufacturing companies are beginning to spring up all over Pennsylvania.