[illegible]V. DR. TALMAGE'S SERMON

"SELAH" ITS USE AND MEANING.

The Sunday Sermon as Delivered by the Brooklyn Divine.

TEXT: "*Selah.*"—Psalms lxi., 4.

The majority of Bible readers look upon this word of my text as of no importance. They consider it a superfluity, a mere filling in, a meaningless interjection, a useless refrain, an undefined echo. Selah! But I have to tell you that it is no Scriptural accident. It occurs seventy-four times in the Book of Psalms and three times in the Book of Habakkuk. You must not charge this perfect book with seventy-seven trivialities. Selah! It is an enthroned word. If, according to an old writer, some words are battles, then this word is a Marathon, a Thermopylæ, a Sedan, a Waterloo. It is a word decisive, sometimes for poetic beauty, sometimes for grandeur, and sometimes for eternal import. Through it roll the thundering chariots of the Omnipotent God.

I take this word for my text because I am so often asked what is its meaning, or whether it has any meaning at all. It has an ocean of meaning, from which I shall this morning dip up only four or five bucketfuls. I will speak to you, so far as I have time, of the Selah of poetic significance, the Selah of intermission, the Selah of emphasis and the Selah of perpetuity.

Are you surprised that I speak of the Selah of poetic significance? Surely the God who sapphired the heavens and made the earth a rosebud of beauty, with oceans hanging to it like drops of morning dew, would not make a Bible without rhythm, without redolence, without blank verse. God knew that eventually the Bible would be read by a great majority of young people, for in this world of malaria and casualty an octogenarian is exceptional, and as thirty years is more than the average of human life, if the Bible is to be a successful book it must be adapted to the young. Hence the prosody of the Bible—the drama of Job, the pastoral of Ruth, the epic of Judges, the dithyrambic of Habakkuk, the threnody of Jeremiah, the lyric of Solomon's Song, the oratorio of the Apocalypse, the idyl, the strophe and antistrophe, and the Selah of the Psalms.

Wherever you find this word Selah it means that you are to rouse up to great stanza, that you are to open your soul to great analogies, that you are to spread the wing of your imagination for great flight. "I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah." "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it. Selah." "Who is the King of Glory? The Lord of Hosts, He is the King of Glory. Selah." "Thou shalt compass me about with songs of deliverance. Selah." "Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." "The Lord of Hosts is with us, the God of Jacob is our refuge. Selah." "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth. Selah." "I will hide under the covert of Thy wings. Selah." "O God, when Thou wentest forth before thy people, when Thou didst march through the wilderness. Selah."

Whoever you find this word it is a signal warning hung out to tell you to stand off back while the rushing train goes by with its imperial passengers. Poetic word, charged with sunrise and sunset, and tempest and earthquake, and resurrections and millenniums.

Next I come to speak of the Selah of intermission. Gesenius, Tholuck, Hengstenberg and other writers agree in saying that the word Selah means a rest in music; what the Greeks call a diapsalma, a pause, a halt in the solemn march of cantillation. Every musician knows the importance of [illegible] you ever saw Jullien, the great [illegible] thousand [illegible] hallelujah into [illegible] after that, with another [illegible] Jullien rose up the full orchestra to a outburst of harmony, then you know the mighty effect of a musical pause. It gives more power to what went before; it gives more power to what is to come after.

So God thrusts the Selah into His Bible and into our lives, compelling us to stop and think, stop and consider, stop and admire, stop and pray, stop and repent, stop and be sick, stop and die. It is not the great number of times that we read the Bible through that makes us intelligent in the Scriptures. We must pause. What though it take an hour for one word? What though it take a week for one verse? What though it take a year for one chapter? We must pause and measure the height, the depth, the length, the breadth, the universe, the eternity of meaning in one verse.

I should like to see some one sail around one little adverb in the Bible, a little adverb of two letters, during one lifetime—the word "so" in the New Testament passage, "God so loved the world." Augustine made a long pause after the verse, "Put ye on the Lord Jesus Christ," and it converted him. Matthew Henry made a long pause after the verse, "Open Thou my lips, and my mouth shall show forth Thy praise," and it converted him. William Cowper made a long pause after the verse, "Being freely justified by His grace," and it converted him. When God tells us seventy-seven times meditatively to pause in reading two books of the Bible, He leaves to our common sense to decide how often we should pause in reading the other sixty-four books of the Bible.

We must pause and ask for more light. We must pause and weep over our sins. We must pause and absorb the strength of one promise. I sometimes hear people boasting about how many times they have read the Bible through, when they seem to know no more about it than a passenger would know about the State of Pennsylvania who should go through it in a St. Louis lightning express train and in a Pullman 'sleeper,' the two characteristics of the journey, velocity and somnolence. It is not the number of times you go through the Bible, but the number of times the Bible goes through you. Pause, reflect. Selah!

So also on the scroll of your life and mind. We go rushing on in the song of our prosperity from note of joy to note of joy, and it is a long drawn out legato, and we become indifferent and unappreciative when suddenly we come upon a blank in the music. There is nothing between those bars. A pause. God will fill it up with a sick bed, or a commercial disaster, or a grave. But, thank God, it is not a breaking down. It is only a pause. It helps us to appreciate the blessings that are gone. It gives us higher appreciation of the blessings that are to come.

The Selah of Habakkuk and David is a dividing line between two anthems. David begins his book with the words, "Blessed is the man," and after seventy-four Selahs he closes his book with the words, "Praise ye the Lord." So there are mercies behind us, and there are going to be mercies before us. It is good for us that God halts us in our fortunes, and halts us with physical distress, and halts us at the graves of our dead. More than once you and I have been halted by such a Selah. You wrung your hands and said: "I can't see any sense in this Providence; I can't see why God gave me that child, if He is so soon going to take it away. Oh, my desolate home! Oh, my broken heart!" You could not understand it. But it was not a Selah of overthrow. It gave you greater appreciation of the blessings that have gone; it will yet give you greater appreciation of the blessings that will come.

When the Huguenots were being very much persecuted in France a father and mother were obliged to fly from the country, leaving their child in the possession of a comparative stranger. They did not know whether they would ever return, or returning, if they would be able to recognize their child, for by that time she might be grown. The mother was almost frenzied at the thought of leaving the child, and then, even if coming back again, not being able to know her. Before they left the father drew his sword and he marked the wrist of that child with a deep cut. It must have been a great exigency to make a father do that.

Years of absence passed on and after awhile the parents returned, and their first anxiety was to find their lost child. They looked up and down the land, examining the wrists of the young people, when lo! after awhile the father found a maiden with a scar upon her wrist. She knew him not, but he knew her. And oh, the joy of the reunion! So it is now. "Whom the Lord loveth He chasteneth." He cutteth, He marketh and when He comes to claim His own the Lord will know them that are His; know them by the scar of their trouble, know them by the stroke of their desolation.

Oh, it is good that the Lord sometimes halts us. David says, "It is good that I have been afflicted. Before I was afflicted I went astray, but now have I kept Thy word." Indeed, we must all soon stop. Scientists have improved human longevity, but none of them have proposed to make terrene life perpetual. But the Gospel makes death a Selah between two beatitudes—between dying triumph on the one side of the grave and celestial escort on the other side of the grave. Going out of this life to the unprepared is a great horror.

"Give me more laudanum," said dying Mirabeau; "give me more laudanum that I may not think of eternity and what is to come." And dying Hobbes said, "I leave my body to the grave and my soul to the great perhaps." It was the discord of an infidel's life breaking down into the jargon of despair; but the Gospel makes the death of the Christain a Selah between redemption and enthronement. "Almost well," said dying Richard Baxter, "almost well." "Play those notes over again—those notes which have been so great a delight and solace to me," said the dying Christian Mozart. "None but Christ, none but Christ," exclaimed dying Lambert.

Richard Cameron, the Scotch covenanter, went into the battle three times praying: "Lord, spare the green and take the ripe. This is the day I have longed for. This is the day I shall get my crown. Come, let us fight it to the last. Forward!" So you see there is only a short pause, a Selah of intermission, between dying consolations on the one side and overstopping raptures on the other.

> My flesh shall slumber in the ground
> Till the last trumpet's joyful sound;
> Then burst the chains with sweet surprise,
> And in my Saviour's image rise.

I next speak of the Selah of emphasis. Ewald, the German orientalist and theologian, says that this word means to ascend; and wherever you find it, he says, you must look after the modulation of the voice and you must put more force into your utterance. It is a Selah of emphasis. Ah! my friends, you and I need to correct our emphasis. We put too much emphasis on the world and not enough on God and the next world. People think these things around us are so important, the things of the next are not worthy of our consideration.

The first need for some of us is to change our emphasis. Look at wretchedness on a throne. Napoleon, while yet emperor of France, sat down dejected, his hands over his face. A lad came in with a tray of food and said, "Eat, it will do you good." The emperor looked up and said, "You are from the country?" The lad replied, "Yes." "Your father has a cottage and a few acres of ground?" "Yes." "There is happiness," said the dejected emperor. Ah! Napoleon never put the emphasis in the right place until he was expiring at St. Helena.

On the other hand, look at Satisfaction amid the worst earthly disadvantage. "I never saw until I was blind," said a Christian man. "I never knew what contentment was while I had my eyesight as I know what content is now that I have lost my eyesight. I affirm, though few would credit it, that I would not exchange my present position and circumstances for my circumstances before I lost my eyesight." That man put the emphasis in the right place. We want to put less stress upon this world and more stress upon our God as our everlasting portion.

David had found out the nothingness of [illegible] all-sufficiency of God. [illegible] in the Lord at all times; ye people, [illegible] your heart before Him. God is a refuge [illegible] us. Selah." "Blessed be the Lord [who] daily loads us with benefits, even the God [of] our salvation. Selah." "The Lord [shall] count, when He writeth up the people, that this man was born there. Selah." Let the world have its honors, and its riches, and its pomp. Let me have the Lord for my light, my peace, my fortress, my pardon, my hope, my heaven.

> What sinners value I resign;
> Lord! 'tis enough that Thou art mine.
> I shall behold Thy blissful face,
> And stand complete in righteousness.
>
> This world is all an empty show,
> But the bright world to which I go
> Hath joys substantial and sincere;
> When shall I wake and find me there?
>
> O glorious hour! O blest abode!
> I shall be near and like my God,
> And sin and sense no more control
> The endless pleasures of my soul.

But when I speak of the Selah of emphasis I must notice it is a startling, a dramatic emphasis. It has in it the Hark, the Hist of the drama. That wakening and arousing emphasis we who preach, or instruct need to use more frequently. The sleepiest audiences in the world are religious audiences.

You Sabbath-school teachers ought to have more of the dramatic element in your instructions. By graphic Scripture scene, by anecdote, by descriptive gesture, by impersonation urge your classes to right action. We want in all our schools and colleges and prayer meetings, and in all our attempts at reform, and in all our churches to have less of the style didactic and more of the style dramatic.

Fifty essays about the sorrows of the poor could not affect me as a little drama of accident and suffering I saw one slippery morning in the streets of Philadelphia. Just ahead of me was a lad, wretched in apparel, his limb amputated at the knee; from the pallor of the boy's cheek the amputation not long before. He had a package of broken food under his arm—food he had begged, I supposed, at the doors. As he passed on over the slippery pavement cautiously and carefully, I steadied him until his crutch slipped and he fell. I helped him up as well as I could, gathered up the fragments of the package as well as I could, put them under one arm and the crutch under the other arm; but when I saw the blood run down his pale cheek I was completely overcome. Fifty essays about the suffering of the poor could not touch one like that little drama of accident and suffering.

Oh, we want in all our different departments of usefulness—and I address hundreds of people who are trying to do good—we want more of the dramatic element and less of the didactic. The tendency in this way is to drone religion, to moan religion, to croak religion, to sepulchrize religion, when we ought to present it in animated and spectacular manner.

Sabbath morning by Sabbath morning I address many theological students who are preparing for the ministry. They come in here from the different institutions. I say to them this morning: If you will go home and look over the history of the church you will find that those men have brought most souls to Christ who have been dramatic—Rowland Hill, dramatic; Thomas Chalmers, dramatic; Thomas Guthrie, dramatic; John Knox, dramatic; Robert McCheyne, dramatic; Christmas Evans, dramatic; George Whitefield, dramatic; Robert Hall, dramatic; Robert South, dramatic; Fenelon, dramatic; John Mason, dramatic; Dr. Nott, dramatic. When you get into the ministry, if you attempt to culture that element and try to wield it for God you will meet with mighty rebuff and caricature, and ecclesiastical counsel will take your case in charge, and they will try to put you down, but the God who starts you will help you through, and great will be the eternal rewards for the assiduous and the plucky.

What we want, ministers and laymen, is to get our sermons, and our exhortations, and our prayers out of the old rut. I see a great deal of discussion in the religous papers about why people do not come to church. They do not come because they are not interested. The old hackneyed religious phrases that come moving down through the centuries will never arrest the masses. What we want to-day, you in your sphere and I in my sphere, is to freshen up. People do not want in their sermons the sham flowers bought at the millinery shop, but the japonicas wet with the morning dew; nor the heavy bones of extinct megatherium of past ages, but the living reindeer caught last August at the edge of Schroon lake.

We want to drive out the drowsy, and the prosaic, and the tedious, and the humdrum, and introduce the brightness and vivacity, and the holy sarcasm, and the sanctified wit, and the epigrammatic power, and the blood red earnestness, and the fire of religious zeal and I do not know of any way of doing it as well as through the dramatic. Attention! Behold! Hark! Selah!

Next I speak of the Selah of perpetuity. The Targum, which is the Bible in Chaldee, renders this word of my text "forever." Many writers agree in believing and stating that one meaning of this word is "forever." In this very verse from which I take my text Selah means not only poetic significance and intermission and emphasis, but it means eternal reverberation — forever! God's government forever, God's goodness forever, the gladness of the righteous forever. Of course you and I have not surveyor's chain with enough links to measure that domain of meaning. In this world we must build everything on a small scale. A hundred years are a great while. A tower five hundred feet is a great height. A journey of four thousand miles is very long. But eternity! If the archangel has not strength of wing to fly across it, but flutters and drops like a wounded seagull, there is no need of our trying in the small shallow of human thought to voyage across it.

A skeptic, desiring to show his contempt for the passing years and to show that he could build enduringly, had his own sepulcher made of the finest and the hardest marble, and then he had put on the door the words, "For time and for eternity," but it so happened that the seed of a tree somehow got into an unseen crevice of the marble. That seed grew and enlarged until it became a tree and split the marble to pieces. There can be no eternalization of anything earthly. But forever! Will you and I live as long as that? We are apt to think of the grave as the terminus. We are apt to think of the hearse as our last vehicle. We are apt to think of seventy or eighty or ninety years, and then a cessation.

Instead of that we find the marble slab of the tomb is only a milestone, marking the first mile, and that the great journey is beyond. We have only time enough in this world to put on the sandals and to clasp our girdle and to pick up our staff. We take our first step from cradle to grave, and then we open the door and start—great God, whither? The clock strikes the passing away of time, but not the passing away of eternity. Measureless, measureless! This Selah of perpetuity makes earthly inequalities so insignificant, the difference between scepter and needle, between Alhambra and hut, between chariot and cart, between throne and curbstone, between Axminster and bare floor, between satin and sackcloth, very trivial.

This Selah of perpetuity makes our getting ready so important. For such prolongation of travel what outfit of guidebooks, of passports and of escort? Are we putting out on a desert, simoom swept and ghoul hunted, or into regions of sun lighted and spray sprinkled gardens? Will it be Elysium or Gehenna? Once started in that world, we cannot stop. The current is so swift that once in no oar can resist it, no helm can steer out of it, no herculean or titanic arm can baffle it. Hark to the long resounding echo, "forever!" Oh, wake up to the interest of your deathless spirit! Strike out for heaven. Rouse ye, men and women for whom Jesus died. Selah! Selah! Forever! Forever!

Spices.

Considerable confusion exists in the minds of ma[illegible] nature of [illegible] spices nut[meg] [illegible] most used. It is a [n]ative of the Molucca or Spice Islands and grows directly under the equator. Mace is the inner coat that lines the hull of the nutmeg. The nutmeg in its coat of mace, with the outer hull surrounding it, is often displayed as a curiosity in New York spice shops. There are two kinds of nutmegs, the long, slender shape, which is the wild, and the round, which is the cultivated nut. The latter is more oily and much better than the wild nutmeg. By scraping the side of a nutmeg with the finger and noticing whether the oil flows, one can guard against the worst fraud in this spice—the "soaked nutmeg." Large quantities of nutmeg and other spices which are brought to market are soaked in water to relieve them of their oil. These are afterward sold, of course, at a low price, but they have lost their efficacy as a spice in losing their oil, and are little better than the celebrated wooden nutmegs. Always begin grating at the flower end of the nutmeg, instead of the stem.

The clove grows all over the tropical world and the clove of commerce is the unexpanded flower bud of the tree, and is the most fragrant of any part of it. Cinnamon spice is the inner bark of the cinnamon tree. It grows in China and Ceylon, and is cultivated in the West Indies and South America. A great deal of the heavier outer bark and of the coarse bark of the cassia tree is sold as cinnamon. The best cinnamon is hardly thicker than paper and is of rather light color. Allspice, unlike all other spices, is a berry. It is gathered while it is still green and dried in the sun. Jamaica allspice is among the best. It is of a mild flavor, and is not very much used in the cookery of to-day. The flower buds of the cassia tree are imported in considerable quantity annually, and are used chiefly in cooking for flavoring sweet pickles, to which they impart a delicate yet pleasant and distinctive flavor, different from cinnamon. Ginger, as everyone knows, is a root which grows all over the tropical world, in Asia, Africa and America. White ginger is composed of the best parts of the root, from which the outer skin has been taken off. The ground ginger of commerce is largely adulterated with tumeric, flour and various cheaper materials.—Detroit Free Press.

A French Patriarch.

Adolph Zemeri, who died April 2, in the district of Guizot, France, was in possession of documentary evidence which proved that he was born in 1742! When old Zemeri first saw the light of day Washington was a lad of but ten tender years. Wellington was not born until twenty-seven years later, and Waterloo was seventy-three years in the future. Zemeri's allotment of years exceeded those of all men of recent times except Henry Jenkins and "Old Parr," two English worthies, the former of whom lived to be 169 years old and the latter 152.—St. Louis Republic.

SUNDAY SCHOOL

LESSON FOR SUNDAY, MAY 29.

"Nebuchadnezzar's Dream," Daniel ii., 36-49—Golden Text: Heb. iv., 13. Commentary.

36. "This is the dream, and we will tell the interpretation thereof before the king." Daniel offered to show the king both the dream and the interpretation if he would give him time. Then Daniel and his companions gave themselves to prayer, and the secret was revealed unto Daniel in a night vision (verses 16-19); after which Daniel stands before the king, and giving all the credit to the God of heaven, he tells the dream and is now about to give the interpretation (verses 27-35). Consider Joseph in a similar way glorifying God (Gen. xli., 15, 16). And as to dreams see Gen. xx., 3; xxxi., 24; xxxvii., 5, 9; xl., 5; I Kings iii., 5; Dan. iv., 5; vii., 1; Math. i., 20; ii., 12, 19, 22.

37. "The God of heaven hath given thee a kingdom, power and strength and glory." Not by His own might had He obtained it, but God had given it to him. One of the greatest facts of this book is that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (chapter iv., 17, 25, 32). There is nothing good which we possess which God has not given to us (Jas. i., 17); and His gifts are bestowed upon us that thereby we may glorify Him. We are expected to glorify the God in whose hands our breath is and whose are all our ways (chapter v., 23).

38. "And hath made the Ruler over them all. Thou art this head of gold." We are reminded of the original dominion given to Adam (Gen. i., 28) whereby he was to magnify God; but as he failed, so all his children have failed, and shall fail till He come, the King who shall reign in righteousness, the last Adam who shall subdue all things unto Himself and be King over all the earth (Isa. xxxii., 1; I Cor. xv., 45, 25; Zech. xiv., 9; Rev. xi., 15).

39. "And after these shall arise another, and another, which shall bear rule over all the earth." One great peculiarity of the kingdoms designated by the metals of this image is that they were to have dominion over the known world. Their authority was to be world wide. The two world powers to succeed the Babylonian were, without a possibility of mistake, the Medo-Persian, and then the Grecian. This the Spirit plainly states in chapters v., 28; viii., 20, 27.

40. "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all." It is equally clear that the next world wide dominion after the Grecian was the Roman (Luke ii., 1), under whose principles of government all nations may be said to continue. There has been no world wide dominion by any empire since the Roman, nor will there be till the stone kingdom of the Lord Jesus is established on earth.

41, 42. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; partly strong and partly broken." There will be power mixed up with that which is wholly of man; power in the hands of the people having no internal stability, though something is left of the strength of the iron. (Tregelles.)

43. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men." This seems to refer to Gen. vi., 2, where the marriages of the seed of the godly Seth with the daughters of ungodly Cain are described in similar words. The reference, therefore, seems to be to the blending of the Christianized Roman empire with the pagan nations, a deterioration being the result. Charlemagne and Napoleon made an effort to reunite the parts into one great empire, but in vain. Christ alone shall effect that. (Fausset.)

44. "And in the days of these kings shall the God of heaven set up a kingdom which [illegible] be destroyed." "These kings" [illegible] certainly [illegible] Roman empire, [illegible] said [illegible] while I do [illegible] represented by the ten toes. They [illegible] mean the four successional monarchies, as they do not coexist as the holders of power. If the fourth had been meant, the singular, not the plural, would be used. The falling of the stone on the image must mean destroying judgment on the fourth Gentile power, not gradual evangelization of it by grace, and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ Himself at His coming again. (Tregelles.)

45. "The great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation sure." That Christ shall break in pieces the kingdoms of this world when He returns in power and glory is unmistakably clear from such passages as Ps. ii., 8, 9; cxlix., 5-9; Rev. ii., 26, 27; xi., 15-18; xix., 11-15. His kingdom will end and supersede all the others, and shall not, like the Babylonian, Medo-Persian and Grecian pass to others, but it shall stand forever. That the kingdom which was at hand when he came in His humiliation was not then set up, but postponed till His return, is evident from Luke xix., 11, 12. The establishment of His kingdom is sure because it is the work of the Lord of Hosts, who hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand (Isa. xiv., 24).

46. "Then the king Nebuchadnezzar fell upon his face and worshiped Daniel." That Daniel would not tolerate this we conclude from the conduct of Paul and Barnabas when in a certain place the people would have sacrificed unto them (Acts xiv., 15). And also from the conduct of the angel when John fell at his feet to worship him (Rev. xxii., 8, 9).

47. "The king answered unto Daniel and said." This seems to imply that Daniel protested against the king's worshiping him, and hence the king honors Daniel's God, saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Thus the king glorified God in Daniel (Gal. i., 24). To reject all praise of self, and seek not honor from man, but earnestly desire that God in all things may be glorified, this is the only true Christian life (II Cor. v., 15; John v., 44; I Pet. iv., 11.

48. "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler." This is all in an earthly and apparent sense. Daniel was already great in the sight of God and had received great gifts from Him (chapter i., 17; Luke i., 15). But Daniel no doubt recognized the hand of God in this earthly promotion and would glorify God there as well as in a more lowly position.

49. "Daniel sat in the gate of the king." He did not forget his faithful friends, but obtained positions of honor for them also, but Daniel was over all. Very suggestive is this remarkable story of a Jew thus exalted by a Gentile world power.—Lesson Helper.

BE REAL WITNESSES.

Can you fix upon a time when you have spoken to a neighbor upon the subject of religion? Pause a moment. Can you fix upon a time when you have shown to your unconverted neighbor that you had a thought about his soul? There are young men in every community who need a friendly hand laid on them to bring them into the church of God—hundreds of young men who need a friendly hand and the voice of a layman to bring them back. Do it when alone with them. They may resist it in a public place of congregation; but the heart responds to a kind appeal given alone. "John, my dear boy, I fear you are making a mistake. Stop and think." Brethren, hundreds of sheaves could be gathered in this way. Laymen, do this work. Let it lie on your hearts. Keep it in your minds. Speak to him alone. The hand of friendship laid on the shoulder of a young man will soften the way to his heart for a friendly word. Take it to your hearts and do it.—[Bishop Foster.

FEARFUL FLOODS IN THE WEST

AN IMMENSE WALL OF WATER

Rushes Through Sioux City, Leaving Death and Ruin in Its Path. Many Lives Sacrificed and Millions of Dollars Lost.

SIOUX CITY, IA., May 21.—Sioux City presents a scene of widespread desolation after the terrible flood of yesterday. The list of victims so far as known is as follows: Nellie West, Mrs. Louise Homer, A. Anderson wife and child; N. Henderson, wife and child; A. P. McLarree, William Stone, William Rose, Mrs. Louise Homer's two children, Mrs. Frank Luther and child, E. Meonard's 1-year-old son and 7-year-old daughter, George Cox, a child of 4; George C. Miller, Aaron Johnson, Andrew Anderson, Robert Harney, Frank Henderson, wife and child; Mrs. H. Fickes, Mrs. Peter Rasmunsen and two children; Peter Rasmunsen, Oliver Hoblitz, Thomas Fitzgerald, Mrs. Hinton and three children. In addition to the above are two Swedish families and eight unknown men. Few bodies have been found, and only a few of the above named may be found. Most of them are given up as lost, all having been seen in the flood early in the day, and not since.

SOME HEARTRENDING SCENES.

At the manufacturing suburb of Leeds, directly in the Floyd valley, nine persons are known to be drowned. Four persons were drowned at Springdale. Observers on the high bridge counted 15 bodies that swept under it. One man attempted to wade out, carrying two children, but was struck by a floating timber and so hurt that he dropped one. Matt Roe, an old sailor, saved the lives of 28 persons. Mrs. E. E. West was swept away and separated from her little 5-year-old girl, who was drowned. A woman who managed to wade to a box car was there seized with labor pains and gave birth to a child, and two hours later was rescued. A woman named Hinton and three children were drowned in their own house. Two Swedish families were swept away and drowned before rescuers could reach them.

A WAVE OF DEATH.

At the ordinary stage of water the Floyd river is an insignificent stream. A wave moving as a solid wall of water, swept down the narrow valley of the stream. One million dollars will not cover the loss by flood to this city.

The rescuing parties are hard at work today. Mrs. Keeley, aged 67 years, was found up to her chin in water. She had put a trunk on a table and sat on it for 24 hours. She will recover. Bob Harvey, an old boatman, went out in a boat after some one who could not be reached. The boat disappeared and was not seen again.

Boats were plying to-day over the flooded territory searching the houses remaining for sick and dead people, and bringing to shore the valuables of their poor occupants. The high wind which swept the valley all day made it next to impossible for rescue or the most experienced boatmen to hold out more than two trips. Several persons have been found in overturned houses, where they spent a night of terror. As the water recedes the list of deaths will certainly be increased.

A HEROIC RESCUER INSANE.

Oscar Anderson, who worked all day yesterday like a hero, and who witnessed the drowning of a little child torn away from its mother when the rescuing party had almost reached her, lost his reason, and is raving to-day about the beautiful baby that swept under the muddy waves. The water in the street has fallen six feet, and it is hoped a large part of the flooded district may be soon out of water.

Only four bodies have been recovered. [illegible] bodies recov[ered] [illegible] was that of [illegible] a hero, [illegible] all [illegible] rescuing [vic]tims and succeeded in saving thirty lives. Again he started for another unfortunate. The boat was upset, and, exhausted by his labors, he succumbed and drowned. The bodies of Frank Henderson and wife were recovered this afternoon near Leeds, but their little one has not yet been found. It is yet uncertain how many lives have been lost in Floyd Valley. Some reports place the number at over 150.

The full story of the Sioux City deluge has not yet been told. Hundreds of people are closely following the receding floods searching for their ruined homes and missing relatives. Weeks and perhaps months will be required to repair the havoc caused by the flood, and it will probably never be known exactly how many perished in the torrent. The loss by water, even where the buildings were not carried away, was very large. Everything is soaked or ruined or smashed by the waves, or by the timbers hurled along by the current.

Down through Nebraska the Missouri and its affluents are on the rampage. The town of Harlem is left without a soul of its populace, and many houses have been carried from their foundations.

AT DES MOINES.

DES MOINES, IA., May 21.—The rivers here passed the highest point at noon Friday since that time they have remained stationary. The rise during the night was a little over a foot, and the result was a large portion of the eastern part of the city is under water. The flood now runs through the second street cutting off access to the east side over the locust street bridge. The track of the Chicago & Northwestern has been washed out for several blocks. There are no freight trains running into the city, and passenger trains are few and irregular. The low lands in northwest lands are all under water. The number of houses that have been abandoned is 1,000, there being 500 in South Des Moines alone. To-night it is blowing a gale and rain and snow is falling.

FIRE AMID THE FLOOD.

ST. LOUIS, May 21.—The house of Thos. Moore (colored), standing in the flooded region just back of Brooklyn, Ill., was burned this forenoon and Mrs. Moore and her child were drowned while attempting to escape.

LOSS OF LIFE IN ARKANSAS.

PINE BLUFF, ARK., May 22.—The destruction of life and property in the Arkansas valley north and south of this city caused by the flood increases with every new report. It is now stated that 16 negroes were drowned on Hensley Island last night, and that several more people lost their lives near Red Bluff.

ENORMOUS DAMAGE DONE IN ST. LOUIS.

ST. LOUIS, May 21.—To-day's decline in the river, though it has stopped at 35 feet 6 inches, has given the people of the affected district an opportunity to catch their breath preparatory to fight the rise which is coming from above, and which is now expected before Sunday. Incidentally, too, an opportunity has been given to estimate the losses of the districts immediately tributary to St. Louis, and truly the figures are appalling. Here they are:

St. Louis county, $2,000,000; St. Louis city, $1,000,000; St. Charles county, $2,000,000; the American bottom, from Alton, Ill., to Cairo, $5,000,000, this including East St. Louis and vicinity; total, $11,000,000. These figures, astonishing as they may seem, are considered by competent judges extremely conservative. In looking at the losses it must be remembered that in all the flooded territory referred to, practically 1,500 square miles, the waters have rendered it in a majority of cases impossible for the farming populace to raise a crop this year. All this comes in addition to the damage actually done to existing property.

The number of persons driven either from their homes or to their roofs in the flooded territory is estimated at from 4,000 to 8,000. Beyond this, in St. Louis at least 15,000 persons have been temporarily thrown out of work by the stopping of factories by the high water.

THIRTY MORE LIVES LOST.

ST. LOUIS, May 23.—Reports from the flooded district along the Arkansas river in Arkansas, say that great loss of life has occurred. In all 25 or 30 people have been drowned there in the last 12 hours and many more lives are in danger. Snow still covers the ground in many parts of the Northwest, but dispatches from most points say the waters are going down.

The work of cleaning up the wreck at Sioux City is progressing rapidly. It has been decided to ask for outside aid, as the losses far exceed the first estimates.

MANY FAMILIES SAVED.

LITTLE ROCK, ARK., May 23.—A dispatch from below says the Government boat Adams rescued 1,550 people to-day in the Redfield district. Snagboat Reese saved 400 negroes at Red Bluff. Word came from Castoria tonight for help, 1,000 people being in immediate danger of drowning.

HOW THEY STAND.

Action of the State Conventions Regarding the Delegates to Minneapolis.

There will be 911 delegates at the National Republican Convention which meets at Minneapolis on the 7th of next month. Conventions have been held in all the states and districts, Montana closing the list Monday. The result as to the Presidential candidates is shown in the following table:

STATES.	Instructed for Harrison	Not Instructed but Favor Harrison	For Blaine	For Alger	Unknown
Alabama	22				
Alaska Territory					2
Arizona Territory					2
Arkansas	16				
California	2	16			10
Colorado			8		
Connecticut		12			
Dist. of Columbia	2				
Delaware	6				
Florida	8				
Georgia	26				
Idaho			6		
Illinois	6	20			22
Indiana	30				
Iowa		12	4		10
Kansas	8	12			
Kentucky	26				
Louisiana	16				
Maine		12			
Maryland	4	8			4
Massachusetts		24			6
Michigan				24	4
Minnesota		12			6
Mississippi	18				
Missouri	14	10			10
Montana			6		
Nebraska	16				
Nevada					6
New Hampshire		8			
New Jersey		20			
New Mexico Ter.		2			
New York		30	20		22
North Carolina	22				
North Dakota		6			
Ohio	6	20			20
Oklahoma		2			
Oregon		8			
Pennsylvania		24	12		24
Rhode Island		8			
South Carolina	18				
South Dakota	8				
Tennessee	2	12			10
Texas	30				
Utah Territory					2
Vermont		8			
Virginia	4	10			10
Washington		8			
West Virginia	8				4
Wisconsin	10	10			4
Wyoming		6			[illegible]
Totals	328	303	[illegible]	24	185

[illegible] OF HORROR[illegible]

WELL DRILLING

Machinery for Wells of any depth, from 20 to [illegible] for Water, Oil or Gas. Our Mounted Steam D[rills] [illegible] Horse Power Machines set to work [illegible]

A[cqua]intance with Boschee's

[illegible] a passenger and freight train near Crooked Bayou, Ark., on the Cotton Belt railroad, seven persons were killed and 24 injured. The accident was caused by the crew of the passenger train disobeying orders.

The names of the dead are officially given as follows:

Mrs. Octave Anderson, Amarillo, Tex.; Wm. Christal, Denton, Tex.; J. T. Sanderson, Pearce City, Mo.; Mrs. R. [illegible] Clark, Winchester, Tenn.; R. D. Crompton, Nashville, Tenn.; Mrs. A. M. Henson, Fisher, Ark.; Mrs. Hudgins of Alabama, en route to Fort Worth, Tex.; James Morgan, Memphis, Tenn.; Frank Nichols, fireman of the freight. Eighteen persons were wounded. This has been the most disastrous and costly wreck that ever occurred in this State, and happened on the same spot where two previous wrecks occurred, both resulting in the loss of life.

ONE HUNDRED AND TWENTY PERISHED.

LONDON, May 23.—A dispatch from Montevideo says that the Brazilian turret-ship Solimoes was wrecked off Cape Santa Maria, near the mouth of the Rio de la Plata, while enroute to Matto Grosso, and that but five of the crew were saved, 120 being drowned. The Solimoes was one of the vessels sent by the Brazilian government with reinforcements to suppress the rising in the state of Matto Grosso. Capt. Castrol was drowned.

SEVENTEEN DROWNED.

MELBOURNE, May 23.—An open boat in which fifteen members of a football team were being taken across the bay of Port Philip by two fisherman has been found bottom-up, and all are supposed to have been drowned. The boat contained fifteen persons all told. One body has been found. Others are being searched for.

THE MAURITIUS DISASTER.

LONDON, May 23.—A dispatch from Mauritius states that the loss of life in the recent hurricane far exceeds the estimates so far made, and that the death roll will not fall short of 15,000.

A BATTLE FOR BEAUTY.

Three Men Lay Down Their Lives for the Sake of a 16 Year old Girl.

MARYSVILLE, CAL., May 19.—Last evening Jesse Foulk, 19 years old, went to a picnic near town and met 16-year-old May Lane. Foulk says the girl had hardly sat down to eat ice cream when her father approached, accompanied by one Danley. He grasped the girl by the head and threatened to shoot her if she did not go with him. When Foulk said she should not go, he was stricked and knocked down. Thereupon Henry Flowers, colored, seized Danly, and the latter and Lane discharged their pistols several times. Foulk fired twice at Lane, both shots taking effect. Lane and Foulk were brought to this city fatally wounded. Danley is under arrest, and from all indications he is the one who fired the first shot. He has been attentive to the girl and objected to Foulk's attentions. The colored man, Flowers, was also shot and died on the ground.

Sixth Victim of the Cleves Wreck.

CINCINNATI, O., May 18.—Holton Terrell, of Lawrenceburg, Ind., a passenger on the Aurora accommodation, on the Big Four road, which collided yesterday near Cleves with the fast freight, died this morning making the sixth death from the disaster. The others injured are reported doing well.