DR. TALMAGE'S SERMON.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

God Among the Ages Past and Gone.

TEXT: *"Consider the years of many generations."*—Deuteronomy xxxii., 7.

At 12 o'clock last night, while so many good people were watching, an old friend passed out of our homes and a stranger entered. The old friend making valedictory was 1892; the stranger arriving is 1893. The old friend was garrulous with the occurrences of many days, but the stranger put his finger over his lip and said nothing and seemed charged with many secrets and mysteries. I did not see either the departure or the arrival, but was sound asleep, thinking that was for me the best way to be wide awake now. Goodby, 1892! Welcome, 1893!

As an army is divided into brigades and regiments and companies, and they observe this order in their march and their tread is majestic, so the time of the world's existence is divided into an army divinely commanded; the eras are the brigades, the centuries are the regiments, and the years are the companies. Forward into the eternity past, out of the eternity to come! Forward is the command, and nothing can halt them, even though the world should die. While obeying my text, "Consider the years of many generations," I propose to speak of the "Chronology of the Bible, or God Among the Centuries."

We make a distinction between time and eternity, but time is only a piece of eternity, and chronology has been engaged in the sublime work of dividing up this portion of eternity that we call time into compartments and putting events in their right compartment. It is as much an injustice against the past to wrongly arrange its events as it would be an injustice if, through neglect of chronological accuracy, it should in the far distant future be said that America was discovered in 1776, and the Declaration of Independence was signed in 1492, and Washington born on the 22d of March, and the Civil War of the United States was fought in 1840.

As God puts all the events of time in the right place, let us be careful that we do not put them in the wrong place. The chronology of the Bible takes six steps, but they are steps so long it makes us hold our breath as we watch the movement. From Adam to Abraham. From Abraham to the exodus out of Egypt. From the exodus to the foundation of Solomon's temple. From the foundation of Solomon's temple to the destruction of that temple. From the destruction of the temple to the return from Babylonish captivity. From Babylonish captivity to the birth of Christ.

Chronology takes pen and pencil, and calling astronomy and history to help says: "Let us fix one event from which to calculate everything. Let it be a star, the Bethlehem star, the Christmas star." And from that we go back and see the world was created 4004 years before Christ; the deluge came 2348 years before Christ; the exodus out of Egypt occurred 1491 years before Christ, and Solomon's temple was destroyed 586 years before Christ.

Chronology enters the first chapter of Genesis and says the day mentioned there is not a day of twenty-four hours, but of ages, the word there translated as "day" in other places meaning ages, and so the Bible account of the creation and the geologists' account of the creation are completely harmonious. Chronology enters the book of Daniel and says that the words "time and a half" mean a year and a half.

Chronology enters at another point and shows us that the seasons of the year were then only two—summer and winter. We find that the Bible year was 360 days instead of 365; that the day was calculated from 6 o'clock in the morning to 6 o'clock at night; that the night was divided into four watches—namely, the late watch, the midnight, the cock crowing, the early watch. The clock and watch were invented so long after the world began their mission that the day was not very sharply divided in Bible times. Ahaz had a sundial, or a flight of stairs with a column at the top, and the shadow which that column threw on the steps beneath indicated the hour, the shadow lengthening or withdrawing from step to step.

But the events of life and the events of the world moved so slowly for the most part in Bible times that they had no need of such timepieces as we stand on our mantels or carry in our pockets in an age when a man may have a half dozen or a dozen engagements for one day and needs to know the exact minute for each one of them. The earth itself in Bible times was the chief timepiece, and it turned once on its axis and that was a day, and once around the sun and that was a year.

It was not until the Fourteenth Century that the almanac was born, the almanac that we toss carelessly about, not realizing that it took the accumulated ingenuity of more than 5000 years to make one. Chronology had to bring into its service the monuments of Egypt and the cylinders of Assyria, and the bricks of Babylon and the pottery of Nineveh, and the metals struck at Antioch for the battle of Actium, and all the hieroglyphics that could be deciphered, and had to go into the extremely delicate business of asking the ages of Adam and Seth and Enoch and Methuselah, who after their 300th year wanted to be thought young.

I think it must have been in recognition of the stupendous work of making an almanac that all the days of the week are named after the gods. Sunday, after the sun, which was of old worshiped as a god. Monday, after the moon, which was also worshiped as a god. Tuesday, after Tuesco, the god of war. Wednesday, after Woden, the chief god of the Scandinavians. Thursday, after Thor, the god of thunder. Friday, after Frea, the goddess of marriage. And Saturday after Saturn. The old Bible year began with the 25th of March. Not until 1752 did the first of the month of January get the honor in legal documents in England of being called the first day of the year.

Improvements all along have been made in chronology until the calendar and the almanac, and the clock, and the watch seem to have reached perfection, and all the Nations of Christendom have similarity of time calculations and have adopted what is called "new style," except Russia, which keeps what is called the "old style" and is twelve days different, so that, writing from there, if you wish to be accurate, you date your letter January 1 and January 13, or December 10 and December 22. It is something to thank God for that the modes are so complete for calculating the cycles, the centuries, the decades, the years, the months, the days, the hours, the seconds.

Think of making appointments as in the Bible days for the time of the new moon. Think of making one of the watches of the night in Bible times a rooster crowing. The Bible says: "Before the cock crow thou shalt deny me thrice," "If the Master cometh at the cockcrowing," and that was the way the midnight watch was indicated. The crowing of that barnyard bird has always been most uncertain. The crowing is at the lowest temperature of the night, and the amount of dew and the direction of the wind may bring the lowest temperature at 11 o'clock at night or 2 o'clock in the morning, and at any one of six hours. Just before a rain the crowing of chanticleer in the night is almost perpetual.

Compare these modes of marking time with our modes of marking time, when 12 o'clock is 12 o'clock, and 6 o'clock is 6 o'clock, and 10 o'clock is 10 o'clock, and independent of all weathers, and then thank God that you live now. But notwithstanding all the imperfect modes of marking hours or years or centuries Bible chronology never trips up, never falters, never contradicts itself, and here is one of the best arguments for the authenticity of the Scriptures.

If you can prove an alibi in the courts, and you can prove beyond doubt that you were in some particular place at the time you were charged with doing or saying something in quite another place, you gain the victory, and infidelity has tried to prove an alibi by contending that events and circumstances in the Bible ascribed to certain times must have taken place at some other time, if they took place at all. But this book's chronology has never been caught at fault. It has been proved that when the Hebrews went into Egypt there were only seventy of them, and that when they came out there were 3,000,000 of them.

"Now," says infidelity, with a guffaw that it cannot suppress, "what an absurdity! They went down into Egypt seventy and came out 3,000,000. That is a falsehood on the face of it. Nations do not increase in that ratio." But, my skeptical friend, hold a moment. The Bible says that the Jews were 430 years in Egypt, and that explains the increase from seventy persons to 3,000,000, for it is no more, but rather less, than the ordinary increase of nations. The Pilgrim Fathers came to America in the Mayflower, one small shipload of passengers, less than 300 years ago, and now we have a nation of 60,000,000. Where, then, is so called impossibility that the seventy Jews who went into Egypt in 430 years became 3,000,000? Infidelity wrong and Bible chronology right.

Now stop and reflect. Why is it that this sublime subject of Bible chronology has been so neglected, and that the most of you have never given ten minutes to the consideration of it, and that this is the first sermon ever preached on this stupendous and overwhelming theme? We have stood by the half day or the whole day at grand reviews and seen armies pass.

Again and again and again on the Champs Elysees Frenchmen by the hundreds of thousands have stood and watched the bannered armies go by, and the huzza has been three miles long and until the populace were so hoarse they could huzza no longer. Again and again and again the Germans by hundreds of thousands have stood on the palaced and statued Under den Linden, Berlin, and strewn garlands under the feet of uniformed hosts led on by Von Moltke or Blucher or Frederick the Great.

When Wellington and Ponsonby and the Scots Grays came back from Waterloo, or Wolseley from Egypt, or Marlborough from Blenheim, what military processions through Regent street and along by the palaces of London and over the bridges of the Thames! What almost interminable lines of military on the streets of our American capitals, while Mayors and Governors and Presidents, with uncovered heads, looked on! But put all those grand reviews together, and they are tame compared with the review which on New Year's day you from the pew and I from the pulpit witness.

Hear them pass in chronological order—all the years before the flood; all the years since the flood; decades abreast; centuries abreast; epochs abreast; millenniums abreast; Egyptian civilization, Babylonian populations, Assyrian dominions; armies of Persian, Grecian, Peloponnesian and Roman wars, Byzantine empire, Saracenic hosts, crusaders of the first, the second, third and the last avalanche of men; Dark Ages in somber epaulets and brighter ages with shields of silver and helmets of gold; Italy, Spain, France, Russia, Germany, England and America, past and present; dynasties, feudal domains, despotisms, monarchies, republics, ages on ages, ages on ages, passing to-day in a chronological review, until one has no more power to look upon the advancing columns, now brilliant, now squalid, now garlanded with peace, now crimson with slaughter, now horrid with ghastliness, now radiant with love and joy.

This chronological study affords, among other practical thoughts, especially two—the one encouraging to the last degree and the other startling. The encouraging thought is that the main drift of the centuries has been toward betterment, with only here and there a stout reversal. Grecian civilization was a vast improvement on Egyptian civilization, and Roman civilization a vast improvement on Grecian civilization, and Christian civilization is a vast improvement on Roman civilization.

What was the boasted age of Pericles compared with the age of Longfellow and Tennyson? What was Queen Elizabeth as a specimen of moral womanhood compared with Queen Victoria? What were the cruel warriors of olden times compared with the most distinguished warriors of the last half century, all of them as much distinguished for kindness and good morals as for prowess—the two military leaders of our Civil War on northern and southern side communicant members of Christian churches, and their home life as pure as their public life?

Nothing impresses me in this chronological review more than the fact that the regiments of years are better and better regiments as the troops move on. I thank God that you and I were not born any sooner than we were born. How could we have endured the disaster of being born in the Eighteenth or Seventeenth or Sixteenth Century? Glad am I that we are in the regiment now passing the reviewing stand, and that our children will pass the stand in a still better regiment. God did not build this world for a slaughter house or a den of infamy.

A good deal of cleaning house will be necessary before this world becomes as clean and sweet as is ought to be, but the brooms and the scrubbing brushes, and the upholsterers and plumbers are already busy, and when the world gets fixed up, as it will be, if Adam and Eve ever visit it, as I expect they will, they will say to each other, "Well, this beats paradise when we lived there, and the pears and plums are better than we plucked from the first trees, and the wardrobes are more complete and the climate is better."

Since I settled in my own mind the fact that God was stronger than the devil I have never lost faith in the emparadisation of this planet. With the exception of a retrogression in the Dark Ages, the movement of the world has been on and on, and up and up, and I have two jubilant hosannas—one for the closing year and the other for the new year.

But the other thought coming out of this subject is that Biblical chronology, and indeed all chronology, is urging the world to more punctuality and immediateness. What an unsatisfactory and indefinite thing it must have been for two business men in the time of Ahaz to make an appointment, saying, "We will settle that business matter tomorrow when the shadow on the dial of Ahaz reaches the tenth step from the top," or "I will meet you in the street called Straight in Damascus in the time of the new moon," or when asked in a courtroom what time an occurrence took place should answer, "It was during the time of the latter rain," or "It was at the time of the third crowing of the barnyard!"

You and I remember when ministers of the Gospel in the country, giving out a notice of an evening service, instead of saying at 6 or 7 or 8 o'clock, would say: "The service will begin at early candle light." Thank God for chronological achievements which have ushered in calendars and almanacs and clocks and watches, and at so cheap a rate all may possess them! Chronology, beginning by appreciating the value of years and the value of days, has kept on until it cries out: "Man, immortal; woman, immortal; look out for that minute; look out for that second!"

We talk a great deal about the value of time, but will never fully appreciate its value until the last fragment of it has passed out of our possession forever. The greatest fraud a man can commit is to rob another of his time. Hear it, ye laggards and repent! All the fingers of chronology point to punctuality as one of the graces. The minister or the lecturer or business man who comes to his place ten minutes after the appointed time commits a crime the enormity of which can only be estimated by multiplying the number of persons present by ten. If the engagement be made with five persons, he has stolen fifty minutes, for he is ten minutes too late, and he has robbed each of the five persons of ten minutes apiece, and ten times five are fifty.

If there be 500 persons present and he be ten minutes too late, he has committed a robbery of 5000 minutes, for ten time 500 are 5000, and 5000 minutes are eighty-three hours, which make more than three days. The thief of dry goods, the thief of bank bills, is not half so bad as the thief of time.

Dr. Rush, the greatest and busiest physician of his day, appreciated the value of time, and when asked how he had been able to gather so much information for his books and lectures he replied: "I have been able to do it by economizing my time. I have not spent one hour in amusement in thirty years." And taking a blankbook from his pocket he said, "I fill a book like this every week with thoughts that occur to me and facts collected in the rooms of my patients."

Napoleon appreciated the value of time when the sun was sinking upon Waterloo, and he thought that a little more time would retrieve his fortunes, and he pointed to the sinking sun and said, "What would I not give to be this day possessed of the power of Joshua and enabled to retard thy march for two hours!" The good old woman appreciated the value of time when at ninety-three years of age she said, "The Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet Him."

Voltaire, the blatant infidel, appreciated the value of time when in his dying moments he said to his doctor, "I will give you half of what I am worth if you will give me six months of life," and when told that he could not live six weeks he burst into tears and said, "Then I shall go to hell!" John Wesley appreciated the value of time when he stood on his steps watching for a delayed carriage to take him to an appointment, saying, "I have lost ten minutes forever." Lord Nelson appreciated the value of time when he said, "I owe everything in the world to being always a quarter of an hour beforehand."

A clockmaker in one of the old English towns appreciated the value of time when he put on the front of the town clock the words, "Now or when?" Mitchell, the astronomer, appreciated the value of time when he said, "I have been in the habit of calculating the value of a thousandth part of a second." That minister of the Gospel did not appreciate the value of time who, during a season of illness, instead of employing his time in useful reading or writing, wrote a silly religious romance, which in some unknown way came into the possession of the famous Joe Smith, who introduced the book as a divine revelation, which became the foundation of Mormonism, the most beastly abomination of all time.

They best appreciate the value of time whose Sabbaths have been wasted and whose opportunities of repentance and usefulness are all gone, and who have nothing left but memories, baleful and elegiac. They stand in the bleak September, with bare feet, on the sharp stubble of a reaped wheat field, crying, "The harvest is past!" And the sough of an autumal equinox moans forth in echo, "The harvest is past!"

But do not let us get an impression from chronology that because the years of time have been so long in procession they are to go on forever. Matter is not eternal. No, no! If you watch half a day, or a whole day or two days, as I once did to see a military procession, you remember the last brigade, and the last regiment, and the last company finally passed on, and as we rose to go we said to each other, "It is all over."

So this mighty procession of earthly years will terminate. Just when I have no power to prognosticate, but science confirms the Bible prophecy that the earth cannot always last. Indeed there has been a fatality of worlds. The moon is merely the corpse of what it once was, and scientists have again and again gone up in their observatories to attend the deathbed of dying worlds, and have seen them cremated. So I am certain, both from the Word of God and science, that the world's chronology will sooner or later come to its last chapter.

The final century will arrive and pass on, and then will come the final decade, and then the final year, and the final month, and the final day. The last spring will swing its censer of apple blossoms and the last winter bank its snows. The last sunset will burn like Moscow and the last morning radiate the hills. The clocks will strike their last hour, and the watches will tick their last second. No incendiaries will be needed to run hither and yon with torches to set the world on fire.

Chemistry teaches us that there is a very inflammable element in water. While oxygen makes up a part of the water, the other part of the water is hydrogen, and that is very combustible. The oxygen drawn out from the water, the inflammable hydrogen will put instantly into conflagration the Hudsons and Savannahs and Mississippis and Rhines and Urals and Danubes, and Atlantic and Pacific and Indian and Mediterranean seas. And then the angel of God, descending from the throne, might put one foot on the surf of the sea and the other on the beach and cry to the four winds of heaven, "Time was, but time shall be no longer!" Yet, found in Christ, pardoned and sanctified, we shall welcome the day with more gladness than you ever welcomed a Christmas or New Year's morn.

When wrapt in fire the realms of ether glow
And heaven's last thunder shakes the earth below,
Thou, undismayed, shalt o'er the ruin smile
And light thy torch at nature's funeral pile.

Nose and Throat.

In a recent lecture before the Chemists' Assistants' Association, London, by William Hill, M.D., London, the throat was described in detail, and the pharynx and the larynx pointed out as the two most important parts. The nose has a very important connection with the throat and its disorders. It contains a series of bones called the turbinated bones, which expose a large surface of warm blood, and cause the air inhaled to be warmed ready for the lungs; moreover, the cilia of the nose cause the secretion to move and reject the solid particles it has collected. The nose is the proper organ for breathing, not the mouth. The larynx, which is the air passage, is bounded at its upper extremity by the vocal cords, and has, therefore, the double function of breathing and phonation. The epiglottis, by altering its form, causes the food to pass down the pharynx, and keeps it from the larynx. In speaking of proper breathing, the author pointed out that diaphragmatic breathing was the proper method, and not clavicular. It was reported that Rubini had broken his clavicle during singing, by persisting in this method of breathing. Throat diseases are often caused by germs, by inhalation of sewer gas, etc. Fortunately, there are other organisms in the throat always ready to attack these germs. The throat was well provided with tonsils, both faucial and lingual. The tonsils produce phagocytes or leucocytes, amœboid corpuscles which actually swallow up the germs. Why, then, should tonsils be cut out? Because, when they become enlarged and horny, they lose this function, and by removing the horny surface, the newly exposed portion can go on producing the corpuscles. The decay of teeth is largely due to germs. This shows the importance of keeping the teeth in order. Obstruction in the nose is the cause of many throat disorders. People liable to throat disorders should be very chary of eating piquant or hot dishes. Irritating remedies, too, such as cayenne and (except in special cases) tannin lozenges or nitrate of silver, should be avoided. Hot tea, too, is bad.—Scientific American.

More than 700 lives of Columbus have been written in various languages.

SABBATH SCHOOL.

LESSON FOR SUNDAY JAN. 15.

"Encouraging the People," Haggai ii, 1-9
Golden Text: Psalm cxxvii, 1. Commentary.

The prophecies of Haggai and Zechariah should be read in connection with the historical books of Ezra and Nehemiah, for these prophets were specially commissioned to encourage the people to rebuild the temple and the city. After the foundation of the temple was laid, as we learned in last lesson, enemies hindered the work, and it ceased until the second year of Darius, where our present lesson begins (Ez. iv., 24).

1. "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet." Haggai, like every true prophet, was simply the Lord's messenger with the Lord's message (verse 13).

2. "Thus speaketh the Lord of Hosts, saying, This people say, The time is not come—the time that the Lord's house should be built." This phrase "speaketh or saith the Lord of Hosts" is found thirteen times in this short prophecy and "saith the Lord" is found seven times, while the name "Lord" in capitals (which is always Jehovah) is found altogether in the thirty-eight verses of this prophecy at least thirty-four times. So we are not to see Haggai, whose name is mentioned but nine times (and that is an unusual number for so short a prophecy), but only Jehovah, and Haggai as His spokesman. Notice that the Lord observes what people say, and also what they think (Ezek. xi., 5, xxxiii., 30; Jer. xi., 18, 19).

3. "Then came the Word of the Lord by Haggai the prophet, saying, The words of the people are wrong words;" they indicated a lack of sympathy with God in His purposes. The house of the Lord now being built is the church, which is His body (Heb. iii., 6; I Pet. ii., 5; I Cor. iii., 9; Eph. ii., 19-22), and there is much indifference to it on the part of the Lord's people as there was to the temple in the days of Haggai. The Word of the Lord was sent to correct the people and bring them into sympathy with God and His purposes. See Isa. viii., 20, R. V. margin.

4. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" They were neglecting the temple, the house of Jehovah, and attending to their own houses. The church is a spiritual building to be gathered out of all Nations and presented to Christ as His Bride in order that He may return with her to establish His Kingdom on earth and fill the earth with His glory, but the Lord might well say to the various denominations which make up the visible church: "Is it time for you to be so occupied with your own little company instead of working earnestly to complete My body?" "Is it time for you to be spending hundreds of thousands of dollars upon church buildings instead of sending the Gospel to the heathen?"

5. "Now, therefore, thus saith the Lord of Hosts, Consider your ways." Because of the neglected condition of His house He would have them stop and consider. He would have them look at things from His standpoint—like Jeremiah when he said, "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lam. i., 12). When we think of Jesus waiting and longing for the completion of His church, that He may come again for the conversion of His people Israel and of the world, may we not hear Him saying, "Is it nothing to you?" "Consider your ways," and see that as the heavens are higher than the earth, so are My ways than your ways (Isa. lv., 9).

6. "Ye have sown much, and bring in little; ye eat, but ye have not enough." Count the seventold disappointment in this and the ninth verse, and compare Isa. lv., 2, "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" Men labor in vain and spend their strength for naught (Isa. xlix., 4) when they are out of harmony with God; but when God is working in us, though it may sometimes seem that our labor is in vain, it is never really so. His word may not accomplish what we please, but it will accomplish what He pleases (Isa. lv., 11), and our work is not in vain in the Lord (I Cor. xv., 58). Wages in a bag with holes make us think of the treasures on earth which the Saviour contrasted with the treasure in heaven (Luke xii., 33).

7. "Thus saith the Lord of Hosts, Consider your ways." The Holy Spirit never repeats needlessly. The fifth verse was in connection with the desolation and neglect of the Lord's house, but this is in connection with their own desolation or fruitless toil. In this and the next verse, with verses 4 and 5 of the next chapter, there is an interesting seventold command (Consider. Go up. Bring wood, Build the house. Be strong. Work. Fear not) each part of which we may well take to ourselves in reference to our part in completing the church. There will be nothing but failure in our lives as long as we neglect the Lord's work, and even though one should amass the wealth of Babylon, in one hour it shall come to naught (Rev. xviii., 17).

8. "Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord." We have nothing to do with difficulties, either real or apparent. It is ours to obey; results are with God. His pleasure and His glory are everything. Even Christ pleased not Himself, and one of His last joyful testimonies was "I have glorified Thee on the earth" (Rom. xv., 3, John xvii., 4). Let us take as our daily mottoes, "For Thy Pleasure," "For Jesus' Sake," "Glorify God" (Rev. iv., 11, II Cor. iv., 11; I Cor. vi., 20), and live to build the house.

9. "Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man into his own house." If we seek first the kingdom of God and His righteousness we have the promise that all else will be added (Math. vi., 33); whereas if we seek first our own interests there is the probability that whatever we may accumulate, God will blow it away or suddenly take us away from it.

This seems a strange place to close the lesson. I trust teachers will go on to consider the threefold assurance of i., 13; ii., 4, 5, 8, concerning His presence, His Spirit and His wealth. Note also thrice "Be strong" of chapter ii., 4 and compare Josh. i, 6-9; II Chron. xxxii., 7, 8; xv., 7; but be warned by II Chron. xxvi., 15, 17. Fail not to note the great shaking of chapter ii., 6, 7, and compare Heb. xii., 25-29; x., 35-37. Ere that great shaking comes the church will be gathered in and out of the storm, and the elect remnant of Israel will also be safely hidden (Ps. i., 1-6; Isa. xxvi., 19-21; Luke xxi., 36; Rev. iii., 10). Then will all thrones against Christ be destroyed and He shall reign forever.—Lesson Helper.

One of Emperor William's Toys.

The Emperor of Germany has just placed upon the wall of his study a large photograph of which he is very proud. It is a portrait, half life size, of the largest and smallest soldier of the Prussian army standing side by side. The former is Private Pritzchan of the First Regiment of the Prussian guard. He stands 6 feet 7½ inches in his boots, and when he presented himself at Dusseldorf for examination a special apparatus had to be provided with which to take his waist measure. His breadth is in proportion to his height. The smallest soldier is the hereditary prince. The picture is a unique one, showing a veritable giant, quite equal to any that figure in "Grimm's Tales" or other books of fables, and by his side a soldierly Liliputian. — New York World.

PROMINENT PEOPLE.

GLADSTONE is becoming quite deaf.

SPEAKER CRISP is in favor of an extra session of Congress.

MONTAGU WILLIAMS, the eminent London barrister, died a few days ago.

ZOLA, the French novelist, has made $40,000 by his pen in twenty years.

JACOB HENRICI, the leader of the famous Economite Society of Pennsylvania, is dead.

CONGRESSMAN JERRY SIMPSON says he is a candidate for the United States Senate from Kansas.

THOMAS SETTLE, of North Carolina, only twenty-eight years of age, is the youngest member-elect of the new Congress.

EX-MINISTER TO ENGLAND PHELPS, on account of his connection with the Bering Sea arbitration, will temporarily give up his professorial duties at Yale.

MRS. GLADSTONE, wife of the British Premier, is a voter in Canada, and owns property at Niagara Falls, Canada. She owns three acres of land worth about $5000 an acre.

J. D. ROCKEFELLER, the Standard Oil millionaire, has just presented $1,000,000 in bonds to the University of Chicago, making $3,600,000 in all which he has given to that institution.

A CLEVER man was Bismarck's late private secretary, Lothar Bucher, whose demise the ex-Chancelor much deplores. In a few hours Bucher drew up the Imperial German Constitution.

EMIL THOMAS, a German actor now playing at Amberg's Theatre in New York City, has no less than 2500 roles in his repertoire, which he has learned during a stage career of thirty-seven years.

CHAUNCEY M. DEPEW is a believer in scrap books. He has eight or ten of them which contain clippings from newspapers and periodicals relating to himself. All his printed speeches are preserved in this way.

SENATOR CARLISLE, of Kentucky, personally keeps a list of all applicants for office from his State in a book. Every time he receives a letter from a new applicant he writes his name and address in the book under the heading of the office to which he aspires.

JAMES WHITCOMB RILEY, the Hoosier poet, owns up to being thirty-eight years old. He says he was a painter by trade, and worked at sign writing a long time. He served an apprenticeship also as a house painter, but was never strong enough to follow the occupation steadily.

JOHN A. MORRIS, the Louisiana millionaire, has one of the finest country estates in America in Tangipahoa Parish, Louisiana. It embraces 6000 acres of good land, in which are preserved hundreds of deer and bear, and numberless conveys of game birds, while the four lakes on the place are black with mallard duck.

GEORGE GOULD at twenty-eight is the youngest American who has inherited an estate that gives employment to 100,000 men. The three successive Astors have each been over forty before they inherited their fathers fortunes. William H. Vanderbilt was nearly fifty and his sons were forty-two and thirty-six when he died.

LOUIS PASTEUR was on his seventieth birthday presented with the gold medal of the Academy of Sciences in the amphitheatre of the Sorbonne, Paris. President Carnot, of France, walked arm-in-arm with the distinguished scientist, to his seat, followed by the ministers, diplomats, scientists and litterateurs. As the medal was handed to him M. Pasteur embraced the President and the audience cheered wildly.

NEWSY GLEANINGS.

HAMBURG fears another cholera epidemic.

THE poor are suffering terribly in London.

THE plague is devastating Russian Poland.

A GENUINE revolution is now feared in Mexico.

PATENT flour in Minneapolis is $1 cheaper than a year ago.

THE year's flour output promises to be the greatest ever known.

THERE is a decline in flax culture both in America and Europe.

THE curse of hard times is everywhere prevalent in Germany.

THE German hop crop for 1892 has been estimated at 45,000,000 pounds.

THE Eastern railroads are short of cars—the aggregate estimated at 10,000.

THE Ohio River, at Bellaire, was frozen over this winter for the first time since 1885.

THERE is still great suffering in portions of Mexico, where the three years' drought continues.

ON account of famine and cholera peasants in some sections of Russia are "dying like flies."

THE cranberry crop for 1892 is estimated at 700,000 barrels, 50,000 barrels less than last year's output.

THE decrease in the packing of hogs at Chicago is over forty-seven per cent. since the opening of the season.

PARIS is ripe for a revolution in consequence of the Panama scandal revelations. It is now said that 104 Deputies accepted bribes.

IT will cost $16.26 to buy a complete set of the Columbian postage stamps, and $1.44 more for a full line of samples of the stamped envelopes.

THE trade statistics for 1892 show unexampled activity and prosperity in almost every branch of industry throughout the United States.

THE popular vote for President, as compiled by the New York Post, exhibits the following aggregate: Cleveland, 5,567,990; Harrison, 5,176,611; Weaver, 1,025,060; Bidwell, 258,347. Cleveland's plurality, 391,379.

How Nature Makes Silver.

The process by which nature forms such accumulations of silver are very interesting. It must be remembered that the earth's crust is full of water, which percolates everywhere through the rocks, making solutions of elements obtained from them. These chemical solutions take up small particles of the precious metal which they find scattered here and there. Sometimes the solutions in question are hot, the water having got so far down as to be set a-boiling by the internal heat of the globe. Then they rush upward, picking up the bits of metal as they go. Naturally, heat assists the performance of this operation. Now and then the streams thus formed, perpetually flowing hither and thither below ground, pass through cracks or cavities in the rocks, where they deposit their loads of silver. This is kept up for a great length of time, perhaps thousands of years, until the fissure or pocket is filled up. Crannies permeating the stony mass in every direction may become filled with the metal, or occasionally a chamber may be stored full of it, as if a myriad hands were fetching the treasure from all sides and hiding away a future bonanza for some lucky prospector to discover in another age.—Minerals.

THE ELECTORAL VOTE.

The Final Figures Showing Cleveland's Large Majority.

The settlement of the Oregon contest makes it possible to give an accurate table of the votes for president as it should be cast by the electoral college, as follows:

STATES.	Cleveland	Harrison.	Weaver.
Alabama	11		
Arkansas	8		
California	8	1	
Colorado			4
Connecticut	6		
Delaware	3		
Florida	4		
Georgia	13		
Idaho			3
Illinois	24		
Indiana	15		
Iowa		13	
Kansas			10
Kentucky	13		
Louisiana	8		
Maine		6	
Maryland	8		
Mass		15	
Michigan	5	9	
Minnesota		9	
Mississippi	9		
Missouri	17		
Montana		3	
Nebraska		8	
Nevada			3
N. Hamp.		4	
New Jersey	10		
New York	36		
N. Carolina	11		
N. Dakota			3
Ohio	1	22	
Oregon		3	1
Penn.		32	
R. Island		4	
S. Carolina	9		
S. Dakota		4	
Tennessee	12		
Texas	15		
Vermont		4	
Virginia	12		
Wash		4	
W. Virginia	6		
Wisconsin	12		
Wyoming		3	
Totals	276	144	24

Total number of votes.....444
Necessary for a choice.....223
Cleveland's majority.....108

—AS THE last legislature failed to make an appropriation for the Maryland presidential electors they will have to pay their own expenses and obtain the money from the next legislature.

MARKETS.

PITTSBURG.

THE WHOLESALE PRICES ARE GIVEN BELOW.

GRAIN, FLOUR AND FEED.		
WHEAT—No. 2 Red	$ 74 @	$ 70
No. 3 Red	75	75
CORN—No. 2 Yellow ear	52	50
High Mixed ear	47	45
Mixed ear	47	45
Shelled Mixed	46	41
OATS—No. 1 White	39	43
No. 2 White	38	39
No. 3 White	37	33
Mixed	35	37
RYE—No. 1 Pa & Ohio	62	68
No. 2 Western, New	60	60
FLOUR—Fancy winter pat	4 50	4 75
Fancy Spring patents	4 50	4 75
Fancy Straight winter	4 00	4 25
XXX Bakers	3 50	3 77
Rye Flour	3 50	3 78
HAY—Baled No. 1 Tim'y	13 75	14 00
Baled No. 2 Timothy	12 00	13 00
Mixed Clover	13 00	13 50
Timothy from country	16 00	18 00
STRAW—Wheat	6 00	6 50
Oats	6 50	7 00
FEED—No. 1 W'h Md ₩ T	18 00	19 00
Brown Middlings	15 00	17 00
Bran	14 50	15 00
Chop	14 50	17 00
DAIRY PRODUCTS.		
BUTTER—Elgin Creamery	33	35
Fancy Creamery	30	31
Fancy country roll	23	28
Choice country roll	12	14
Low grade & cooking	8	12
CHEESE—O New cr'm mild	11	12
New York Goshen	11	12
Wisconsin Swiss bricks	14	15
Wisconsin Switzer	13	14
Limburger	10	11
FRUIT AND VEGETABLES.		
APPLES—Fancy, ₩ bbl	3 50	3 75
Fair to choice, ₩ bbl	2 75	3 00
BEANS—Select, ₩ bu	1 95	2 00
Pa & O Beans, ₩ bbl	1 50	1 75
Lima Beans		4
ONIONS—		
Yellow danvers ₩ bu		1 00
Yellow onion, ₩ bbl	1 50	1 75
Spanish, ₩ crate	1 20	1 25
CABBAGE—New ₩ bbl	2 25	2 50
POTATOES—		
Fancy White per bu	70	75
Choice Red per bu	65	70
POULTRY ETC.		
DRESSED CHICKENS— ₩ lb	10	12
Dressed ducks ₩ lb	14	15
Dressed turkeys ₩ lb	15	16
LIVE CHICKENS—		
Live Spring chickens ₩ pr	60	65
Live Ducks ₩ pr	60	65
Live Geese ₩ pr	1 00	1 25
Live Turkeys ₩ lb	10	11
EGGS—Pa & Ohio fresh	24	25
FEATHERS—		
Extra live Geese ₩ lb	50	60
No 1 Extra live geese ₩ lb	48	50
Mixed	25	35
MISCELLANEOUS.		
TALLOW—Country, ₩ lb	4	
City	5	
SEEDS—West Med'm clo'er	8 60	
Mammoth Clover	8 70	
Timothy prime	2 25	
Timothy choice	2 35	
Blue grass	1 50	1 75
Orchard grass	1 75	
Millet	1 00	
Buckwheat	1 40	1 50
RAGS—Country mixed	1	
HONEY—White clover	16	17
Buckwheat	12	15
CINCINNATI.		
FLOUR—	$2 50@	$3 55
WHEAT—No. 2 Red	70	70
RYE—No. 2		54
CORN—Mixed	43	44
OATS	34	35
EGGS		23
BUTTER	20	33
PHILADELPHIA.		
FLOUR—	$3 40@	$4 60
WHEAT—No. 2. Red	76	7
CORN—No. 2, Mixed	48	50
OATS—No. 2, White	40	41
BUTTER—Creamery Extra.	24	31
EGGS—Pa., Firsts	21	
NEW YORK.		
FLOUR—Patents	4 50	5 00
WHEAT—No, 2 Red	79	80
RYE—Western	58	60
CORN—Ungraded Mixed	49	51
OATS—Mixed Western	36	38
BUTTER—Creamery	20	31
EGGS—State and Penn	22	27

LIVE-STOCK REPORT.

EAST LIBERTY, PITTSBURG STOCK YARDS.

CATTLE.		
Prime Steers	$ 4 50 to	5 00
Fair to Good	3 75 to	4 50
Common	3 00 to	3 85
Bulls and dry cows	1 50 to	3 00
Veal Calves	5 50 to	6 75
Heavy rough calves	2 50 to	4 00
Fresh cows, per head	30 00 to	45 00
SHEEP.		
Prime 95 to 100-lb sheep	$ 4 75 to	5 25
Common 70 to 75 lb sheep	2 00 to	3 50
Lambs	5 90 to	6 10
HOGS.		
Philadelphia hogs	$ 6 40 to	6 90
Corn Yorkers	6 00 to	6 50
Roughs	5 00 to	5 50