REV. DR. TALMAGE.

SUNDAY'S SERMON IN THE NEW YORK ACADEMY OF MUSIC.

Subject: "The Gospel Ship."

TEXT: "Thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee."—Genesis vi., 18.

In this day of the steamships Lucania and Majestic and the Paris I will show you a ship that in some respects eclipsed them all, and which sailed out, an ocean underneath and another ocean falling upon it. Infidel scientists ask us to believe that in the formation of the earth there have been a half dozen deluges, and yet they are not willing to believe the Bible story of one deluge.

In what way the catastrophe came we know not—whether by the stroke of a comet, or by flashes of lightning, changing the air into water, or by a stroke of the hand of God, like the stroke of the ax between the horns of the ox, the earth staggered. To meet the catastrophe God ordered a great ship built. It was to be without prow, for it was to sail to no shore. It was to be without helm, for no human hand should guide it. It was a vast structure, probably as large as two or three modern steamers. It was the Great Eastern of olden time.

The ship is done. The door is open. The lizards crawl in. The cattle walk in. The grasshoppers hop in. The birds fly in. The invitation goes forth to Noah, "Come thou and all thy house into the ark." Just one human family embark on the strange voyage, and I hear the door slam shut. A great storm sweeps along the hills and bends the cedars until all the branches snap in the gale. There is a moan in the wind like unto the moan of a dying world. The blackness of the heavens is shattered by the flare of lightnings, that look down into the waters and throw a ghastliness on the face of the mountains. How strange it looks! How suffocating the air seems! The big drops of rain begin to plash upon the upturned faces of those who are watching the tempest. Crash! go the rocks in convulsion. Boom! go the bursting heavens. The inhabitants of the earth, instead of flying to house top and mountain top, as men have fancied, sit down in dumb, white horror to die. For when God grinds mountains to pieces and lets the ocean slip its cable there is no place for men to fly to. See the ark pitch and tumble in the surf, while from its windows the passengers look out upon the shipwreck of a race and the carcasses of a dead world. Woe to the mountains! Woe to the sea!

I am no alarmist. When on the 20th of September, after the wind has for three days been blowing from the northeast, you prophesy that the equinoctial storm is coming, you simply state a fact not to be disputed. Neither am I an alarmist when I say that a storm is coming, compared with which Noah's deluge was but an April shower, and that it is wisest and safest for you and for me to get safely housed for eternity. The invitation that went forth to Noah sounds in our ears, "Come thou and all thy house into the ark."

Well, how did Noah and his family come into the ark? Did they climb in at the window, or come down the roof? No; they went through the door. And just so, if we get into the ark of God's mercy, it will be through Christ, the door. The entrance to the ark of old must have been a very large entrance. We know that it was from the fact that there were monster animals in the earlier ages, and in order to get them into the ark, two and two, according to the Bible statement, the door must have been very wide and very high. So the door into the mercy of God is a large door. We go in, not two and two, but by hundreds, and by thousands and by millions. Yea, all the Nations of the earth may go in, 10,000,000 abreast!

The door of the ancient ark was in the side. So now it is through the side of Christ—the pierced side, the wide open side, the heart side—that we enter. Aha, the Roman soldier, thrusting his spear into the Saviour's side, expected only to let the blood out, but he opened the way to let all the world in! Oh, what a broad gospel to preach! If a man is about to give an entertainment, he issues 200 or 300 invitations, carefully put up and directed to the particular persons whom he wishes to entertain. But God, our Father, makes a banquet and goes out to the front door of heaven and stretches out His hands over land and sea, and with a voice that penetrates the Hindoo jungle, and the Greenland ice castle, and Brazilian grove, and English factory, and American home, cries out, "Come, for all things are now ready!" It is a wide door! The old cross has been taken apart, and its two pieces are stood up for the doorposts, so far apart that all the world can come in. Kings scatter treasures on days of great rejoicing. So Christ, our King, comes and scatters the jewels of heaven.

Rowland Hill said that he hoped to get into heaven through the crevices of the door. But he was not obliged thus to go in. After having preached the gospel in Surrey Chapel, going up toward heaven, the gatekeeper cried, "Lift up your heads, ye everlasting gates, and let this man come in!" The dying thief went in. Richard Baxter and Robert Newton went in. Europe, Asia, Africa, North and South America may yet go through this wide door without crowding. Ho! every one—all conditions, all ranks, all people! Luther said that this truth was worth carrying on one's knees from Rome to Jerusalem, but I think it worth carrying all around the globe and all around the heavens, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Whosoever will, let him come through the large door. Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever, and by that power all Nations shall yet be lifted.

Further, it is a door that swings both ways. I do not know whether the door of the ancient ark was lifted or rolled on hinges, but this door of Christ opens both ways. It swings out toward all our woes; it swings in toward the raptures of heaven. It swings in to let us in; it swings out to let our ministering ones comes out. All are one in Christ—Christians on earth and saints in heaven.

One army of the living God,
  At His command we bow.
Part of the host have crossed the flood,
  And part are crossing now.

Swing in, O blessed door, until all the earth shall go in and live. Swing out until all the heavens come forth to celebrate the victory.

But, further, it is a door with fastenings. The Bible says of Noah, "The Lord shut him in." A vessel without bulwarks or doors would not be a safe vessel to go in. When Noah and his family heard the fastening of the door of the ark, they were very glad. Unless these doors were fastened the first heavy surge of the sea would have whelmed them, and they might as well have perished outside the ark as inside the ark. "The Lord shut him in." Oh, the perfect safety of the ark! The surf of the sea and the lightnings of the sky may be twisted into a garland of snow and fire—deep to deep, storm to storm, darkness to darkness—but once in the ark all is well. "God shut him in." There comes upon the good man a deluge of financial trouble. He had his thousands to lend. Now he cannot borrow a dollar. He once owned a store in New York and had branch houses in Boston, Philadelphia and New Orleans. He owned four horses and employed a man to keep the dust off his coach, phaeton, carriage and curricle; now he has hard work to get shoes in which to walk. The great deep of commercial disaster was broken up, and fore and aft and across the hurricane deck the waves struck him. But he was safely sheltered from the storm. "The Lord shut him in!" A flood of domestic troubles fell on him." Sickness and bereavement came. The rain pelted; the winds blew. The heavens are aflame. All the gardens of earthly delight are washed away. The mountains of joy are buried fifteen cubits deep. But, standing by the empty crib and in the desolated nursery and in the doleful hall, once a-ring with merry voices, now silent forever, he cried, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." "The Lord shut him in."

All the sins of a lifetime clamored for his overthrow. The broken vows, the dishonored Sabbaths, the outrageous profanities, the misdemeanors of twenty years, reached up their hands to the door of the ark to pull him out. The boundless ocean of his sin surrounded his soul, howling like a simoom, raving like an euroclydon. But, looking out of the window, he saw his sin sink like lead into the depths of the sea. The dove of heaven brought an olive branch to the ark. The wrath of the billows only rushed him toward heaven. "The Lord shut him in!"

The same door fastenings that kept Noah in keep the troubles out. I am glad to know that when a man reaches heaven all earthly troubles are done with him. Here he may have had hard work to get bread for his family; there he will never hunger any more. Here he may have wept bitterly; there "the Lamb that is in the midst of the throne will lead him to living fountains of water, and God will wipe away all tears from his eyes." Here he may have hard work to get a house; but in my Father's house are many mansions, and rent day never comes. Here there are deathbeds and coffins and graves; there no sickness, no weary watching, no choking cough, no consuming fever, no chattering chill, no tolling bell, no grave. The sorrows of life shall come up and knock at the door, but no admittance. The perplexities of life shall come up and knock on the door, but no admittance. Safe forever! All the agony of earth in one wave dashing against the bulwarks of the ship of celestial light shall not break them down. Howl on, ye winds, and rage, ye seas! The Lord—"the Lord shut him in!"

Oh, what a grand old door! So wide, so easily swung both ways and with such sure fastenings. No burglar's key can pick that lock. No swarthy arm of hell can shove back that bolt. I rejoice that I do not ask you to come aboard a crazy craft with leaking hulk and broken helm and unfastened door, but an ark fifty cubits wide and 300 cubits long and a door so large that the round earth, without grazing the post, might be bowled in.

My friends and neighbors, come in right away. Come in through Christ, the wide door—the door that swings out toward you. Come in and be saved. Come and be happy. "The Spirit and the Bride say, Come." Room in the ark! Room in the ark!

But do not come alone. The text invites you to bring your family. It says, "Thou and thy sons and thy wife." You cannot drive them in. If Noah had tried to drive the pigeons and the doves into the ark he would only have scattered them. Some parents are not wise about these things. They make iron rules about Sabbaths, and they force the catechism down the throat as they would hold the child's nose and force down a dose of rhubarb and calomel. You cannot drive your children into the ark. You can draw your children to Christ, but you cannot coerce them. The cross was lifted not to drive, but to draw. "If I be lifted up I will draw all men unto Me." As the sun draws up the drops of the morning dew so the sun of righteousness exhales the tears of repentence.

Be sure that you bring your husband and wife with you. How would Noah have felt if, when he heard the rain pattering on the roof of the ark, he knew that his wife was outside in the storm? No; she went with him. And yet some of you are on the ship "outward bound" for heaven. But your companion is unsheltered. You remember the day when the marriage ring was set. Nothing has yet been able to break it. Sickness came, and the finger shrank, but the ring staid on. The twain stood alone above the child's grave, and the dark mouth of the tomb swallowed up a thousand hopes, but the ring dropped not into the open grave. Days of poverty came and the hand did many a hard day's work, but the rubbing of the work against the ring only made it shine brighter. Shall that ring ever be lost? Will the iron clang of the sepulcher gate crush it forever? I pray God that you who have been married on earth may be together in heaven. Oh, by the quiet bliss of your earthly home, by the babe's cradle, by all the vows of that day when you started life together, I beg you to see to it that you both get into the ark.

Come in, and bring your wife or your husband with you—not by fretting about religion or dingdonging them about religion, but by a consistent life and by a compelling prayer that shall bring the throne of God down into your room. Go home and take up the Bible and read it together, and then kneel down and commend your souls to Him who has watched you all these years, and before you rise there will be a fluttering of wings over your head, angel crying to angel, "Behold, they pray!"

But this does not include all your family. Bring the children too. God bless the dear children! What would our homes be without them? We may have done much for them. They have done more for us. What a salve for a wounded heart there is in the soft palm of a child's hand! Did harp or flute ever have such music as there is in a child's "good night?" From our coarse, rough life the angels of God are often driven back. But who comes into the nursery without feeling that angels are hovering around. They who die in infancy go straight into glory, but you are expecting your children to grow up in this world. Is it not a question, then, that rings through all the corridors and windings and heights and depths of your soul, what is to become of your sons and daughters for time and for eternity? "Oh," you say, "I mean to see that they have good manners." Very well. "I mean to dress them well, if I have myself to go shabby." Very good. "I shall give them an education; I shall leave them a fortune." Very well. But is that all? Don't you mean to take them into the ark? Don't you know that the storm is coming, and that out of Christ there is no safety, no pardon, no hope, no heaven?

How to get them in? Go in yourself! If Noah had staid out, do you not suppose that his sons—Shem, Ham and Japheth—would have staid out? Your sons and daughters will be apt to do just as you do. Reject Christ yourself, and the probability is that your children will reject Him.

An account was taken of the religious condition of families in a certain district. In the families of pious parents two-thirds of the children were Christians. In the families where the parents were ungodly only one-twelfth of the children were Christians. Which way will you take your children? Out into the deluge or into the ark? Have you ever made one earnest prayer for their immortal souls? What will you say in the judgment when God asks, "Where is George or Henry or Frank or Mary or Anna? Where are those precious souls whose interests I committed into your hands?"

A dying son said to his father, "Father, you gave me an education and good manners and everything that the world could do for me, but, father, you never told me how to die, and now my soul is going out in the darkness."

Oh, ye who have taught your children how to live, have you also taught them how to die? Life here is not so important as the great hereafter. It is not so much the few furlongs this side of the grave as it is the unending leagues beyond. O eternity, eternity! Thy looks white with the ages, thy voice announcing stupendous destiny, thy arms reaching across all the past and all the future! O eternity, eternity!

Go home and erect a family altar. You may break down in your prayer. But never mind, God will take what you mean, whether you express it intelligibly or not. Bring all your house into the ark. Is there one son whom you have given up? Is he so dissipated that you have stopped counseling and praying? Give him up? How dare you give him up? Did God ever give you up? While you have a single articulation of speech left, cease not to pray for the return of that prodigal. He may even now be standing on the beach at Hong Kong or Madras, meditating a return to his father's house. Give him up? Never give him up! Has God promised to hear thy prayer only to mock thee? It is not too late.

In St. Paul's, London, there is a whispering gallery. A voice uttered most feebly at one side of the gallery is heard distinctly at the opposite side, a great distance off. So every word of earnest prayer goes all around the earth and makes heaven a whispering gallery. Go into the ark—not to sit down, but to stand in the door and call until all the family come in. Aged Noah, where is Japheth? David, where is Absalom? Hannah, where is Samuel?

On one of the lake steamers there were a father and two daughters journeying. They seemed extremely poor. A benevolent gentlemen stepped up to the poor man to proffer some form of relief and said, "You seem to be very poor, sir." "Poor, sir," replied the man, "if there's a poorer man than me a-troublin the world, God pity both of us!" "I will take one of your children and adopt it, if you say so. I think it would be a great relief to you." "A what?" said the poor man. "A relief! Would it be a relief to have the hands chopped off from the body, or the heart torn from the breast? A relief indeed! God be good to us! What do you mean, sir?" However many children we have, we have none to give up. Which of our families can we afford to spare out of heaven? Will it be the oldest? Will it be the youngest? Will it be that one that was sick sometime ago? Will it be the husband? Will it be the wife? No, no! We must have them all in. Let us take the children's hands and start now. Leave not one behind. Come, father; come, mother; come, son; come, daughter; come, brother; come, sister! Only one step and we are in Christ, the door, swings out to admit us. And it is not the hoarseness of a stormy blast that you hear, but the voice of a loving and patient God that addresses you, saying, "Come, thou and all thy house, into the ark." And there may the Lord shut us in!

RELIGIOUS READING.

THE BURDEN OF IN-DWELLING SIN.

"Under the same burden a New Testament saint was groaning all his days. He had a hard conflict between the flesh and the spirit, and he has left the account of it upon record. Blessed be God for the seventh chapter of the Romans. We there read of the inward cross, with which all the children of God are exercised. In the very same Paul there was delight in the law of God, after the inward man; while he found another law in his members, rebelling against the law of God—the flesh, in which dwelleth no good thing, never ceased to assault the spirit with its vile thoughts, legal workings, and rebellious inclinations; when he had a will to do good he could not do it so perfectly as he desired—his best moments were never free from the inroad of in-dwelling sin; therefore in the bitterness of his soul, he cried out, 'O wretched man that I am?' O, that sigh came from the bottom of his heart. I know what he felt; he groaned, being burdened. Weary and tired with this continual conflict he looked for deliverance: 'Who shall deliver me from the body of this death?" He saw, by faith, his Almigty Saviour, and in Him expected everlasting victory. I thank God, through Jesus Christ our Lord.' He relied upon Christ in the battle, and through Him waited for deliverance, knowing that one day he should be made more than conqueror.

"Well, then, O my soul! here is comfort. If the corruption of nature be thy cross, so it was to David, and so it was to Paul. Thy case is not singular. It is common to every soldier who is fighting under the banner of Christ. This cross is unavoidable, because it is in thy bosom. It is thine inmost self, thy whole nature, which is corrupt, according to the deceitful lusts. Thou hast not an atom of thy body, nor the least motion nor stirring of any faculty in thine (animal) soul, but sin is in it; and therefore it is capable of being a plague to the new man. . . . These two are contrary as life and death, and they are always in action; every moment the one hitting against the other; so that no believer can do the things which he would so perfectly as the law requires."—Romaine.

THE TRUE GROUND OF INTEREST.

A great writer, speaking of the effort to convert the Jews, said that interest in such a mission cannot be strong enough to stand the strain unless it is founded on the love of of God. "It is not love for the sheep that will sustain Peter in feeding them; it is the fact that they are Christ's sheep. It is not because they are loveable that his interest in them will continue, it is because Christ is loveable." And the application is made, "Unless you believe that Israel is God's nation your effort to evangelize among Israel will soon languish."

This rule applies to all work. Martineau says that the ground of all charitable work is not the needs of the people but the love of God, and although we cannot accept all of Martineau's teachings, in this he is surely right. We must very often grow weary in well doing when we see how little results from our work, how unthankful and evil are these for whom we are spending our strength and using the very best that is in us, unless we are doing this work directly and consciously for love of God. It will not suffice to sustain us that in a general way we recognize the fact that our Saviour accepts all that we do for others as done for him. The sentiment must be turned the other way around. Love for him must be so strong in our hearts that we cannot help doing good to others, because our love must find a way of expression and this is the most natural and satisfactory way. God loves these wretched, needy, sinning neighbors of ours. He loved them well enough to give his Son to die for them: how can we help wanting to do something for them for his sake?

This is the secret of perseverance in good works, and of efficiency in them. We may not see our reward. No matter; we shall not weary in well-doing for that. We have all the time the inestimable reward of working together with God for those whom he loves and we for his sake love also. Let us apply this thought to our Christmas benevolences and it will make all the year that follows a time of true Christian charity.—American Messenger.

RELIGION PUT IN PRACTICE.

I had gone into my butcher's shop one Saturday night and was waiting for my steak. While doing so, a man black with dust and toil of machinery came in. He was old and homely and meanly dressed, and I never should have looked upon him as a divine agent of consolation had not a little girl come in and revealed him to me.

"How's father to-day, Polly?" he asked.

"He's worse today, and mother's down too; and the weary little thing began crying softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her saying, "Run away home Polly, or that baby he'll be in mischief. I'll bring the basket." She offered him twenty-five cents, but he hurried her away and would not touch it. Then he chose some good beef, a piece of bacon and plenty of vegetables, and having paid for them walked off toward a large tenement house in sight.

I gave him silent reverence as he passed me for I knew him then as one of God's messengers, unconsciously, but oh! how blessedly taking a share in the ministry of angels!

Opportunities like these are constantly thrown in our way by the angel who watcheth for our souls: but, "if a brother or sister be naked and destitute of daily food, and one of you say unto him, depart in peace, be ye warned and filled, notwithstanding ye give him not those things which are needful to the body, what doth it profit."—Christian at Work.

GOD'S FLOWER GARDEN.

I have sometimes thought, when looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden full of roses, lilies and lovely flowers, is sweet and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes a storm of wind or hail breaks the lilies, destroys the roses and makes ruin where before all was sweet and orderly. The wicked and malicious man comes in to wreck and ruin his neighbor's garden, and when he sees this, everybody is touched to the heart. Everything lovely and sweet, trampled down and wrecked, makes one grieved; but in the sight of God, not the most beautiful garden fashioned by the hand of man, not even Paradise, the Garden of Eden in all its glory and beauty of flowers and fruit, was so bright and glorious, as are the souls of little children in whom the Holy Ghost dwells. Such a scene is sweeter and brighter in the sight of God than any garden man ever formed.—Cardinal Manning.

THE REASON WHY.

Infidels should never talk of our giving up Christianity till they can propose something superior. Lord Chesterfield's answer, therefore, was very just. When at Brussells he invited by Voltaire to sup with him and Madame C——. The conversation happened to turn upon the affairs of England. "I think, my lord," said Madam C——, "that the Parliament of England consists of five or six hundred of the best informed and the most sensible men in the kingdom." "True, madame, they are generally supposed to be so." "What, then, my lord, can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose, madame," replied his lordship, "it is because they have not been able to establish anything better in its stead. When they can, I do not doubt that in their wisdom they will readily adopt it."

When a man says amen right it always means that he is willing to be put down for his share of the expense.

Small evils hatch quick.—Ram's Horn.

Queer Lawsuits.

In San Francisco: A man fined $40 for sneezing in a theatre and refusing to go out.

In Madison County, Ky.: Three juries, sixty witnesses, $200 court costs, in a case about a $5 calf.

Ohio Supreme Court: A decision which adds eleven square miles and 20,000 inhabitants to Cincinnati.

Chippewa Fall, Wis.: Suit for $20,000 damages by Alfred Thomas, who was hurt by a stick with which a fellow workman was poking sawdust away from a saw.

In Appleton, Wis.: Suit for $2500 damages brought by a young man against the originator of a story that he was engaged to a girl, in consequence of which his really truly girl gave him the marble heart.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 21.

Lesson Text: "Watchfulness," Matt. xxiv., 42-51 — Golden Text: Mark xiii., 33—Commentary.

42. "Watch, therefore, for ye know not what hour your Lord doth come." During this eventful week, upon which we entered two or three lessons ago, He taught them many things from day to day in the temple, the record of which, with the events of the week, occupies nearly a third of each of the gospels. One of these days, as He departed from the temple, His disciples called His attention to the great stones and buildings, upon which, to their great amazement, He told them that the whole thing was to be thrown down. They then inquired somewhat confusedly as to when this should be and what would be the sign of His coming and of the end of the age. In Mark xiii., 3, we find that it was four of the disciples who asked Him privately of these things as He sat upon the mount of Olives. If, in reading the three parallel accounts in Math. xxiv., Mark xiii., and Luke xxi., we distinguish between the destruction of Jerusalem and the temple and the end of the age at His coming, all will be quite plain. The Old Testament everywhere teaches that He will come to build up, not destroy, Jerusalem, as in Ps. cii., 16; Isa. xv., 9, 10; lxii., 11; Zech. xiv., 3, 4, 8, 9, so that we must never confound the Lord's coming with the destruction of Jerusalem, but always associate it with the rebuilding of Zion.

43. "But know this—that if the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up." The coming of the Lord is associated with vengeance upon His enemies, and the redemption of His people Israel, as in Isa. xxxiv., 8; xxxv., 4; lxiii., 4, and He will come upon those enemies as a thief, suddenly and unexpectedly, for their destruction (II Thess. i., 7-9), but children of light will not be thus overtaken, for they are supposed to be continually watching for Him who loved them and redeemed them by His blood that they might reign with Him (Rev. v., 9, 10; I Thess. v., 4-6).

44. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." We only wait for the completion of the elect body, the church, before that body shall meet Him in the air (I Thess. iv., 16-18), and inasmuch as He only knows when the last member of that body shall be gathered we keep on bearing testimony, expecting any hour to be gone to meet our Lord, saved by His blood, serving in the power of the Spirit and waiting for Himself.

45. "Who, then, is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?" The virgins of the next chapter tell us how to be wise, and the parable of the talents teaches us how to be faithful. Results and success He will see to. Wise and faithful is our part. The only good and nourishing meat and bread for the household is found only in the King's larder, the "all Scripture," which is all sufficient for all His people (II Tim. iii., 16. 17.)

46. "Blessed is that servant whom His Lord, when He cometh, shall find so doing." Blessed is the man who has learned for himself to dwell continually in Jerusalem and eat at the King's table (II Sam. ix., 13). Even though he be lame on both feet, happy and peaceful and satisfied shall he be. He will be sure to be telling others of the adundant and invigorating food which the King supplies day by day without fail (Jer. lii., 33, 34; Ez. vi., 9), and thus He shall minister meat in due season to the glory of the King and the joy of His people. I can testify that the people are hungry for and receive greedily the food which the King provides without any of the accompaniments of the fixings and devisings of man.

47. "Verily I say unto you that He shall make him ruler over all His goods." As Eliezer had control of all the goods of Isaac, which his father had given unto him, that he might obtain a bride for Isaac, so the Father, having given all things unto the Son, has sent the Spirit with full control over all to complete the bride of Christ, and he who is filled with the Spirit has control of all as the human instrument through whom the Spirit works. "All are yours, and ye are Christ's, and Christ is God's" (I Cor. iii., 22. 23).

48. "But and if that evil servant shall say in his heart, My Lord delayeth His coming." If not wise, with lamps filled and brightly burning and vessels full also and faithfully using the talents and the pounds, occupying till He come, then it looks as if we must be evil servants. If not constantly expecting Him, but saying or acting as we said, He will not come in my day, He cannot come for a long time yet, such and such things must happen before He can come, is there not a danger of being classed with the evil servants?

49. "And shall begin to smite his fellow servants and to eat and drink with the drunken." To eat and drink with the drunken is suggestive of all those, professedly the Lord's, who find their joys and satisfying portions with the people of the world, who are intoxicated with its pleasures and pursuits, its aims and ambitions, its fashions and follies. They may be moral and temperate in the eyes of the world—yes, even teetotalers, so called—yet in the eyes of the Lord drunken and blinded with the transient vanities of this present life.

50. "The Lord of that servant shall come in a day when he looketh not for Him and in an hour that he is not aware of." Let all tremble to say, "Where is the promise of His coming?" (II Peter iii., 4) lest sudden destruction come, from which there shall be no escape (I Thess. v., 3). Rather let us see to it that we so abide in Him that when He shall appear we may have confidence and not be ashamed before Him at His coming (I John ii., 28).

51. "And shall cut him asunder and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth." It is impossible for any of Christ's sheep to be lost (John x., 27-29), for any true servant of His to perish. Such may have their work burned up and they themselves saved as by fire (I Cor. iii., 14, 15). But there are many both in the pulpit and in the pews who, being hypocrites, shall have to share the hypocrites' portion. The Lord only knows who they are. It is not for us to judge each other, but rather to judge nothing before the time until the Lord come (I Cor. iv., 5). If we judge ourselves as in His sight, it will leave us neither time nor inclination to judge others. Our business is to be wise and faithful servants, and by the Spirit help others to be the same. Wherever weeping or wailing and gnashing of teeth is mentioned it is always for those who profess to be what they are not.—Lesson Helper.

KILLED IN AN EXPLOSION.

Boilers of a Leather Factory in Woburn, Mass., Burst With Fatal Results.

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PIERCED BABY'S BRAIN.

A Flying Piece of a Sewing Machine Needle Killed Her Where She Sat.

Mrs. James Vaughan was sewing on her machine at Vinita, Indian Territory, when a needle snapped and a part of it stuck in the table. She put in a new needle and continued her work. About ten minutes later she noticed that her two-year-old daughter sat rather quietly on the floor and called to her, but received no answer.

She picked the child up and found to her horror that it was dead. A physician found that the cause of death was a small part of the needle, which had struck the eye and penetrated the brain.

TEMPERANCE.

THE RUMSELLER ROLLS IN GOLD.

Men starve as they toil in the black coal mines,
  Girls freeze as they stitch in the cold;
But in every land where the moonlight shines,
  The rumseller rolls in gold.

The laborer laboreth all his youth
  For the poorhouse when he is old,
And many the farmer's toils and fears;
  But the rumseller rolls in gold.

Jack drinks his wages and staggers away
  To his wife, the story is old,
You may read the police reports next day—
  While the rumseller rolls in gold.

In a coffin of pine lies the drunkard, dead,
  Under the pauper mold,
And his orphans beg their daily bread—
  While the rumseller rolls in gold.

—Mary Kyle Dallas, in Demorest.

A MOCKER.

Fermented wine is indeed a mocker. It promises us strength and mocks us with weakness; it promises us substance and mocks us with shadows; it promises us heat and mocks us with cold; it promises us life and mocks us with premature death; it promises us intelligence and wit and covers us with visions of happiness and plunges us into the depths of despair.—Norman Kerr, M. D.

FIGHT THE DRINK.

We are told that nearly everybody deplores the evils of the saloon, and for any one to argue the question would be to be considered "a back number." A great majority, however, who deplore the evils of the saloon, do not deplore the evil of the drink. But the evil is in the drink and not in the saloon. The drink "dispensed" by the State, or by a "club of gentlemen," or by a company of "best citizens," is the same old "devil in solution." Fight the drink.—National Advocate.

HOW TO PAY RENT.

A blacksmith was one day complaining to his iron merchant that such was the scarcity of money he could not possibly pay his rent. The merchant asked him how much whisky or beer was used in his family in the course of a week, or even for one day. The blacksmith told him, whereupon the merchant took out pencil and paper and made a calculation, and showed the blacksmith that the cost of drink amounted to considerably more in the year than his house rent.

The calculation so astonished the blacksmith that he determined from that day neither to buy nor to drink intoxicating liquors of any kind. In the course of the year following he not only paid his rent and the iron merchant too, but had enough to spare for a new suit of clothes.

TOTAL ABSTAINERS ONLY.

Very few persons take a deep, constant and self-sacrificing interest in temperance reform except total abstainers. We do not wish to underestimate the kindly sympathy of moderate drinkers, who sincerely desire to abate the ravages of intemperance. But they are amateurs. Their sympathy is very unsettled. They are willing neither to give nor receive hard blows in this great struggle between heaven and hell. The whole burden of the temperance movement has always been borne by men and women who were willing to make what, after all, is a paltry sacrifice of this particular form of self-indulgence. It has always been incomprehensible to us that any man should hesitate for one moment to do this small thing for the sake of his church and his country.—Sacred Heart Review.

THE LIQUOR TRAFFIC.

To-night it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child, and to-morrow it levies from the Government itself. There is no cottage in this city humble enough to escape, no palace strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the moral enemy of peace and order, the despoiler of men, the terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fit it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world—Hon. Henry W. Grady.

ALCOHOLIC HEREDITY.

Norman Kerr, M. D., in the third edition of his "Inebriety of Narcomnia," referring to the stages of inebriety and alcoholic heredity, says:

"The operation of no natural law is more patent than is the operation of the law of alcoholic heredity. A drunken mother, a drunken father, a drunken grandparent may hand down to their descendants an alcoholic stain which not even a lifetime of entire abstinence from intoxicating drinks can eradicate. I have known men and women, of the highest culture and the most irreproachable morals, of strong will and deep thought, of unaffected piety and exalted aim, who have been compelled by bitter experience to acknowledge to themselves the sobering fact that they could never dare to dally with strong drink. The continuous and victorious struggle of such heroic souls with their hereditary enemy—an enemy the more powerful because ever leading its treacherous life within their breasts, presents to my mind such a glorious conflict, such an august spectacle, as should evoke the highest efforts of the painter and the sculptor. Before so protracted and so lofty a combat, the immortal group of Laocoon contending with the serpents, grand though that great work of art is, must pale its ineffectual fires.

"In this comprehensive group of cases of habitual drunkenness with an inherited predisposition, inebriety has also a physical beginning.

"It has been pleaded that to concede inebriety to be a physical disease will result in the inebriate believing that his conduct is beyond his control, that he is irresponsible for his inebriate indulgence, and that there is no chance of his deliverance from a career of drunkenness. This plea, even if well founded, cannot be allowed, as recognition of truth ought not to be dependent on the pleasantness of the consequences. A fact is not invalidated by the character of the effects resulting from its acknowledgment. The plea, too, is itself unsound. So far from riveting the chains of inebriety on the inheritor of the disease, a knowledge of his actual condition will indicate the adoption of such a regimen and mode of life as will promote physical, intellectual and moral health, as will decrease the morbid derangement while increasing the power of resistance and control."

TEMPERANCE NEWS AND NOTES.

Drunkenness is very rare among Japanese women.

Keep the devil away from the children, and he will soon have to give up the saloon.

Look into the drunkard's home, if you would see tracks that have been made by the cloven hoof.

When a physician in Arkansas becomes a habitual drunkard the State Board of Health is by law enjoined to revoke his license.

Six woman's colleges have temperance societies organized under the name of "Somerset Y" in honor of Lady Henry Somerset.

The St. Louis Post-Dispatch states that the great majority of saloons in that city are owned by brewers, or that brewers hold mortgages upon them, so that the saloon keepers are the political vassals of the brewers.

The London Temperance Hospital has had 10,000 patients in its wards. "Stimulants" have been used only seventeen times. During the past two years no alcohol has been allowed at all, nor has any substitute for it been admitted.

A Toronto saloon keeper is reported as saying that the introduction of the electric cars in that city has largely diminished the sales in saloons, as workmen who previously walked home in companies of from five to twenty and stopped at the saloons on the way for a social drink, now ride home and, once there, spend the evenings with their families.

JAPAN STAYS HER HAND.

An Armistice With China Proclaimed During Peace Negotiations.

THE WAR PRACTICALLY OVER.

Throughout the Conferences at Shimonoseki All Movements of War Will Be Suspended---The Wound Received by Li Hung Chang the Cause of the Temporary Ending of Hostilities.

A cable dispatch from Yokohoma says that the Japanese Government will suspend all war movements as long as the peace negotiations last. Admiral Ito has been recalled from Formosa to Japan.

EMPEROR OF JAPAN.

In consequence of the armistice voluntarily granted by the Japanese Government, all aggressive operations will be abandoned during the whole term of the peace conference.

The declaration of an armistice is believed to be entirely the result of the attack on Li Hung Chang.

A special despatch from Shimonoseki says the three weeks' armistice agreed to between Japan and China applies only to the localities of Moukden, the Gulf of Pechili and the Shantung Peninsula.

A despatch from Hong Kong says the Japanese bombarded the city of Tai-Wau-Foo, the capital of Formosa.

The State Department at Washington heard from its own representative concerning the armistice just proclaimed by the Emperor of Japan. A brief cablegram received from Minister Dunn at Tokio confirms without giving particulars the advices received by Minister Kurino and transmitted to the State Department.

The armistice now being an established fact, the chief interest hinges for the time being on the condition of Li Hung Chang, the Chinese peace commissioner, who was wounded by a Japanese fanatic in Shimonoseki. At the Japanese Legation it is assumed that the peace negotiations cannot be resumed until Li Hung Chang has recovered or his condition becomes such as to make it necessary for China to appoint a new envoy. As far as can be learned, nothing has been received at either the Japanese or Chinese legations or the State Department concerning his condition.

EMPEROR OF CHINA.

It continues to be the general opinion among Administration officials and diplomats that the declaration of an armistice practically means an ending of the war. This is based not so much on the theory that Japan will be likely to grant concessions, which she would not have done had it not been for the assault upon the Chinese Envoy, as the belief that China is now sincere in her desire to bring an end to hostilities upon almost any terms. It is thought not unlikely that European powers will take advantage of the present suspension of negotiations to shape matters in such a way as to practically force an agreement when the negotiations are resumed.

According to the terms of the armistice the movement of troops and the transportation of articles contraband of war by sea is forbidden. New distribution of troops not intended to augment the armies in the field is allowed.

Koyama Rokunosuki, the young Japanese who attempted to assassinate Li Hung Chang, has been sentenced to penal servitude for life.

Killed in a Trolley Runaway.

A trolley car on the mountain tracks of the Lehigh Traction Company, at Jeanesville, Penn., ran away down the incline, and three persons were killed outright, two were mortally injured, and several others were seriously hurt. Mrs. John Early, of Beaver Meadow; her son Edward, aged eight years, and Mr. Watkin T. Williams, of Hazelton, were killed. Mrs. Joseph Evans and Mrs. John Wier, both of Coloraine, were mortally hurt.

Eight Hundred Per Cent. in Five Years.

The Wassermann-Sloss suit being tried at San Francisco, Cal., for the return of stock in the sealskin syndicate has revealed the fact that dividends amounting to $800, on every $100 per stock of the Alaska Commercial Company, has been paid in the last five years.

TELEPHONES AT A DOLLAR A YEAR.

The Supreme Court Decision Gives an Impetus to the Business.

The recent United States Supreme Court decision that set free the telephone patents, among other things, has given an impetus to the telephone industry throughout the country. In the West the competition is especially close.

One small town has opened an exchange in opposition to the Bell Telephone Company, and offers its facilities to subscribers at the ridiculous rate of $1 a year.

Saved From Suicide With a Hose.

Andrew Bidua, a prisoner in Bridgeport (Conn.) Jail, went insane and escaped from officers while being conveyed to an asylum. He was found at Norwalk and locked up. He set his clothing on fire. No one dared go near him, and a hose was used to save his life.

Sunflowers Surplant Wheat.

Several of the farmers around Garfield and Palouse, Wash., are going to plant from one to twenty acres each of sunflowers this season. They say they can beat wheat raising at present prices. It will produce about fifty bushels of seed to the acre, and the stalks can be used for fuel.

TEN LIVES LOST AT SEA.

Disaster Overtook the River Steamer City of Haverhill Off Barnegat.

The stern-wheel river steamboat City of Haverhill, which sailed from South Brooklyn, N. Y., for Key West, Fla., has been lost with all hands off Barnegat. The news of the disaster was brought to New York by a pilot of the pilot-boat James Gordon Bennett, which picked up the body of the Haverhill's skipper, Captain Warren P. Watrous, of Key West, about twenty-four miles off Barnegat. The Captain's body was encircled by a cork life buoy, bearing the name of the steamboat. The impression of the skipper of the smack is that there was an explosion aboard the Haverhill, which rendered her unseaworthy and forced her officers and crew to trust to the life belts. The fact that the smack picked up the metallic lifeboat intact indicates that the Haverhill men did not have time to launch it or that it was blown from the davits.

There were aboard the Haverhill, besides the skipper, Pilot William D. Van Wycke, Chief Engineer Sam Brown, Assistant Engineer J. Fred Luckenbach, a nephew of the ocean tug owner; Steward Fred Probst; W. R. Watrous, son of the Captain, a college student; Deckhand W. Lawson, and Fireman George Davis. All were lost. The Haverhill was bought by the Key West Steamship Company in New Haven, brought to Brooklyn, and there refitted. It was intended to take her to Key West for service in the waters thereabouts. The vessel was insured for $10,000.

WEATHER CROP BULLETIN.

Government Report on the Conditions for March.

The Weather Bureau has resumed the issue of the weather crop bulletin. Following is a synopsis of the reports for some of the States, covering the crop conditions for March:

New England—No injury to grass and grain roots or to fruit buds and small fruits, except to roots along the immediate coast, where freezing and thawing have done little damage; Massachusetts reports slight injury to peach buds.

New York—Fruits and grains seem to have wintered well; snow gone, except along fences and in woods.

New Jersey—Winter cereals, early sown, are in good condition, but late sown are very backward, owing to continued cold; the fruit buds are not only in splendid condition, but are very abundant, with all indications favorable; the San Jose scale has appeared in several orchards in Burlington County; small fruits, except strawberries, have been badly winter-killed, especially blackberries.

Pennsylvania—The season is somewhat backward, with few evidences of growth; wheat appears in good condition; maple sugar making in progress.

Maryland—Fruit buds have for the most part been kept from early development; wheat is said to be in fair condition; very good reports of the wheat crop have also been received from eastern portion, but less favorable reports come from northern, central and southern portions; the outlook for large yields of peaches and other fruits is excellent.

PUBLIC DEBT STATEMENT.

Over $1,800,000 Added During the Month of March.

The monthly United States Treasury statement of the public debt shows that on March 30, 1895, the public debt, less cash in the Treasury, amounted to $908,730,040, an increase for the month of $18,317,105. The amount of the new 4 per cent. bonds issued during the month was $28,807,900. Following is a recapitulation of the debt: Interest bearing debt, $713,851,960; increase during the month, $28,808,100; debt on which interest has ceased since maturity, $1,770,250; decrease during the month, $9050; debt bearing no interest, $381,787,366; decrease during the month, $762,270; total debt, $1,664,591,749, of which $57,944,442 are certificates and Treasury notes offset by an equal amount of cash in the Treasury. The Treasury cash is classified as follows: Gold, $149,486,496; silver, $510,259,879; paper, $131,267,047. General account, disbursing officers' balance, etc., $16,224,166; total, $797,237,589, against which there are demand liabilities amounting to $609,320,328, leaving a cash balance of $187,917,261, of which $90,643,307 is gold reserve.

KILLED IN AN EXPLOSION.

Boilers of a Leather Factory in Woburn, Mass., Burst With Fatal Results.

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The injured are Patrick Kelley, John Kenney, John Tracey, Patrick O'Keefe and Octavio Saunders (colored).

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New York's Huge Debt.

Mayor Strong, of New York City, sent a message to the Board of Aldermen in regard to the financial methods of the city government under Tammany Hall. He said that the people were led to believe by the reports from the Comptroller's office that the debt of New York City was $105,777,854, while in reality to that amount should be added $7,020,616, for which amount bonds were prepared and not issued, and also $19,879,660 for improvements which the city is pledged to undertake, thus making the actual total debt not $105,777,854, but $132,678,130.

Bred Wolves for Bounty.

The bounty of $10 a piece on wolves, in force for twenty years in Burea County, Illinois, has been repealed. It has been learned that many persons have been breeding the animals for the sake of the bounties, which at times have exceeded $1100 a year.

The Cotton King Dead.

William Steenstrand, of Liverpool, England, the Cotton King, who exploited the great corner in cotton of 1890, which caused such a sensation and which resulted in his losing $5,000,000, is dead.

The March Treasury Statement.

The official Treasury statement just issued shows that in the month of March the excess of expenditures over receipts was $246,382. The receipts were $637,777 greater than in March, 1894, and the expenditures $5,420,603 less than in last March.

A Woman Voter Dies at the Polls.

While Mrs. Thomas Jones was preparing her ballot at a polling-place at Newcastle, Col., she fainted and fell, striking her head heavily against the floor. She died in a short time, having ruptured a blood vessel.

BIBLE IN PUBLIC SCHOOLS.

Reading the Scriptures Declared to be Illegal in Pennsylvania.

Judge Gunster in deciding the Waverly borough school case at Scranton, Penn., declares that the reading of the Bible in public schools of Pennsylvania is illegal. In his ruling, Judge Gunster said: "The only question for consideration is simply and purely one of law, and on this there is no room for doubt. It is too plain for argument that denominational religious exercises and instruction in sectarian doctrine have no place in our system of common-school education. They are not only not authorized by any law, common or statutory, but are expressly prohibited and forbidden by our constitution, the fundamental law of the commonwealth."