# REV. DR. TALMAGE.

## SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

### Subject: "The All Seeing."

TEXT: "He that formed the eye, shall He not see?"—Psalm xciv., 9.

The imperial organ of the human system is the eye. All up and down the Bible God honors it, extols it, illustrates it or arraigns it. Five hundred and thirty-four times it is mentioned in the Bible. Omnipresence—"the eyes of the Lord are in every place." Divine care—"as the apple of the eye." The clouds—"the eyelids of the morning." Irreverence—"the eye that mocketh at its father." Pride—"Oh, how lofty are their eyes!" Inattention—"the fool's eye in the ends of the earth." Divine inspection—"wheels full of eyes." Suddenness—"in the twinkling of an eye at the last trump." Olivetic sermon—"the light of the body is the eye." This morning's text: "He that formed the eye, shall He not see?" The surgeons, the doctors, the anatomists and the physiologists understand much of the glories of the two great lights of the human face, but the vast multitudes go on from cradle to grave without any appreciation of the two great masterpieces of the Lord God Almighty. If God had lacked anything of infinite wisdom, He would have failed in creating the human eye. We wander through the earth trying to see wonderful sights, but the most wonderful sight that we ever see is not so wonderful as the instruments through which we see it.

It has been a strange thing to me for forty years that some scientist with enough eloquence and magnetism did not go through the country with illustrated lectures on canvas thirty feet square to startle and thrill and overwhelm Christendom with the marvels of the human eye. We want the eye taken from all its techhnicalities, and some one who shall lay aside all talk about the pterygomaxillary fissures, and the sclerotica, and the chiasma of the optic nerve, and in common parlance which you and I and everybody can understand present the subject. We have learned men who have been telling us what our origin is and what we were. Oh, if some one should come forth from the dissecting table and from the classroom of the university and take platform, and asking the help of the Creator, demonstrate the wonders of what we are!

If I refer to the physiological facts suggested by the former part of my text it is only to bring out in a plainer way the theological lessons at the latter part of my text, "He that formed the eye, shall He not see?" I suppose my text referred to the human eye, since it excels all others in structure and in adaptation. The eyes of fish and reptiles and moles and bats are very simple things, because they have not much to do. There are insects with 100 eyes, but the 100 eyes have less faculty than the human eyes. The black beetle swimming the summer pond has two eyes under water and two eyes above the water, but the four insectile are not equal to the two human. Man, placed at the head of all living creatures, must have supreme equipment, while the blind fish in the Mammoth Cave of Kentucky have only an undeveloped organ of sight, an apology for the eye, which, if through some crevice of the mountain they should get into the sunlight, might be developed into positive eyesight. In the first chapter of Genesis we find that God, without any consultation, created the light, created the trees, created the fish, created the fowl, but when he was about to make man he called a convention of divinity, as though to imply that all the powers of Godhead were to be enlisted in the achievement. "Let us make man." Put a whole ton of emphasis on that word "us." "Let us make man." And if God called a called a convention of divinity to create man I think the two great questions in that conference were how to create a soul and how to make an appropriate window for that emperor to look out of.

See how God honored the eye before He created it. He cried, until chaos was irradiated with the utterance, "Let there be light!" In other words, before He introduced man into this temple of the world He illuminated it, prepared it for the eyesight. And so, after the last human eye has been destroyed in the final demolition of the world, stars are to fall, and the sun is to cease its shining, and the moon is to turn into blood. In other words, after the human eyes are no more to be profited by their shining, the chandeliers of heaven are to be turned out. God, to educate and to bless and to help the human eye, set in the mantel of heaven two lamps—a gold lamp and a silver lamp—the one for the day and the other for the night. To show how God honors the eye, look at the two halls built for the residence of the eyes, seven bones making the wall for each eye, the seven bones curiously wrought together. Kingly palace of ivory is considered rich, but the halls for the residence of the human eye are richer by so much as human bone is more sacred than elephantine tusk. See how God honored the eyes when He made a roof for them, so that the sweat of toil should not smart them and the rain dashing against the forehead should not drip into them. The eyebrows not bending over the eye, but reaching to the right and to the left, so that the rain and the sweat should be compelled to drop upon the cheek, instead of falling into this divinely protected human eyesight. See how God honored the eye in the fact presented by anatomists and physiologists that there are 800 contrivances in every eye. For window shutters, the eyelids opening and closing 83,000 times a day. The eyelashes so constructed that they have their selection as to what shall be admitted, saying to the dust, "Stay out," and saying to the light, "Come in." For inside curtains the iris, or pupil of the eye, according as the light is greater or less, contracting or dilating.

The eye of the owl is blind in the daytime, the eyes of some creatures are blind at night, but the human eye so marvelously constructed can see both by day and by night. Many of the other creatures of God can move the eye only from side to side, but the human eye so marvelously constructed has one muscle to lift the eye, and another muscle to lower the eye, and another muscle to roll it to the right, and another muscle to roll it to the left, and another muscle passing through a pulley to turn it round and round—an elaborate gearing of six muscles as perfect as God could make them. There also is the retina, gathering the rays of light and passing the visual impression along the optic nerve, about the thickness of the lampwick—passing the visual impression on to the senorism and on into the soul. What a delicate lens, what an exquisite screen, what soft cushions, what wonderful chemistry of the human eye! The eye, washed by a slow stream of moisture whether we sleep or wake, rolling imperceptibly over the pebble of the eye and emptying into a bone of the nostril. A contrivance so wonderful that it can see the sun, 95,000,000 miles away, and the point of a pin. Telescope and microscope in the same contrivance. The astronomer swings and moves this way and that and adjusts and readjusts the telescope until he gets it to the right focus. The microscopist moves this way and that and adjusts and readjusts the magnifying glass until it is prepared to do its work, but the human eye, without a touch, beholds the star and the smallest insect. The traveler among the Alps, with one glance taking in Mont Blanc and the face of his watch to see whether he has time to climb it.

Oh, this wonderful camera obscura which you and I carry about with us, so to-day we can take in our friends, so from the top of Mount Washington we can take in New England, so at night we can sweep into our vision the constellations from horizon to horizon. So delicate, so semi-infinite, and yet the light coming 95,000,000 of miles at the rate of 200,000 miles a second is obliged to halt at the gate of the eye, waiting for admission until the portcullis be lifted. Something hurled 95,000,000 of miles and strikidg an instrument which has not the agitation of even winking under the power of the stroke! There also is the merciful arrangement of the tear gland, by which the eye is washed, and from which rolls the tide which brings the relief that comes in tears when some bereavement or great loss strikes us. The tear not an augmentation of sorrow, but the breaking up of the arctic of frozen grief in the warm gulf stream of consolation. Incapacity to weep is madness or death. Thank God for the tear glands, and that the crystal gates are so easily opened. Oh, the wonderful hydraulic apparatus of the human eye! Divinely constructed vision! Two lighthouses at the harbor of the immortal soul, under the shining of which the world sails in and drops anchor! What an anthem of praise to God is the human eye! The tongue is speechless and a clumsy instrument of expression as compared with it. Have you not seen it flash with indignation, or kindle with enthusiasm, or expand with devotion, or melt with sympathy, or stare with fright, or leer with villainy, o droop with sadness, or pale with envy, or fire with revenge, or twinkle with mirth, or beam with love? It is tragedy and comedy and pastoral and lyric in turn. Have you not seen its uplifed brow of surprise, or its frown of wrath, or its contraction of pain? If the eye say one thing and the lips say another thing, you believe the eye rather than the lips.

The eyes of Archibald Alexander and Charles G. Finney were the mightiest part of their sermon. George Whitefield enthralled great assemblages with his eyes, though they were crippled with strabismus. Many a military chieftain has with a look hurled a regiment to victory or to death. Martin Luther turned his great eye on an assassin who came to take his life, and the villain fled. Under the glance of the human eye the tiger, with five times a man's strength, snarls back into the African jungle. But those best appreciate the value of the eye who have lost it. The Emperor Adrian by accident put out the eye of his servant, and he said to his servant: "What shall I pay you in, money or in lands? Anything you ask me. I am so sorry I put your eye out." But the servant refused to put any financial estimate on the value of the eye, and when the Emperor urged and urged again the matter he said, "Oh, Emperor, I want nothing but my lost eye!" Alas for those for whom a thick and impenetrable veil is drawn across the face of the heavens and the face of one's own kindred. That was a pathetic scene when a blind man lighted a torch at night and was found passing along the highway, and some one said, "Why do you carry that torch, when you can't see?" "Ah," said he, "I can't see, but I carry this torch that others may see me and pity my helplessness, and not run me down." Samson, the giant, with his eyes put out by the Philistines, is more helpless than the smallest dwarf with vision undamaged. All the sympathies of Christ were stirred when He saw Bartimeus with darkened retina, and the only salve He ever made that we read of was a mixture of dust and saliva and a prayer, with which He cured the eyes of a man blind from his nativity. The value of the eye is shown as much by its catastrophe as by its healthful action. Ask the man who for twenty years has not seen the sun rise. Ask the man who for half a century has not seen the face of a friend. Ask in the hospital the victim of ophthalmia. Ask the man whose eyesight perished in a powder blast. Ask the Bartimens who never met a Christ or the man born blind who is to die blind. Ask him.

This morning, in my imperfect way, I have only hinted at the splendors, the glories, the wonders, the divine revelations, the apocalypses of the human eye, and I stagger back from the awful portals of the physiological miracle which must have taxed the ingenuity of a God, to cry out in your ears the words of my text, "He that formed the eye, shall He not see?" Shall Herschel not know as much as his telescope? Shall Fraunhofer not know as much as his spectroscope? Shall Swammerdan not know as much as his microscope? Shall Dr. Hooke not know as much as his micrometer? Shall the thing formed know more than its master? "He that formed the eye, shall He not see?"

The recoil of this question is tremendous. We stand at the center of a vast circumference of observation. No privacy. On us, eyes of cherubim, eyes of seraphim, eyes of archangel, eyes of God. We may not be able to see the habitants of other worlds, but perhaps they may be able to see us. We have not optical instruments enough to descry them; perhaps they have optical instruments strong enough to descry us. The mole cannot see the eagle mid sky, but the eagle mid sky can see the mole mid grass. We are able to see mountains and caverns of another world, but perhaps the inhabitants of other worlds can see the towers of our cities, the flash of our seas, the marching of our processions, the white robes of our weddings, the black scarfs of our obsequies.

It passes out from the guess into the positive when we are told in the Bible that the inhabitants of other worlds do come as convoy to this. Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation? But human inspection, and angelic inspection, and stellar inspection, and lunar inspection, and solar inspection are tame compared with the thought of divine inspection. "You converted me twenty years ago," said a black man to my father. "How so?" said my father. "Twenty years ago," said the other, "in the old schoolhouse prayer meeting at Bound Brook you said in your prayer, 'Thou, God, seest me,' and I had no peace under the eye of God until I became a Christian." Hear it. "The eyes of the Lord are in every place." "His eyelids try the children of men." "His eyes were as a flame of fire." "I will guide thee with Mine eye." Oh, the eye of God, so full of pity, so full of power, so full of love, so full of indignation, so full of compassion, so full of mercy! How it peers through the darkness! How it outshines the day! How it glares upon the offender! How it beams on the penitent soul! Talk about the human eye as being indescribably wonderful! How much more wonderful the great, searching, overwhelming eye of God! All eternity past and all eternity to come on that retina.

The eyes with which we look into each other's face to-day suggest it. It stands written twice on your face and twice on mine, unless through casualty one or both have been obliterated. "He that formed the eye, shall He not see?" Oh, the eye of God! It sees our sorrows to assuage them, sees our perplexities to disentangle them, sees our wants to sympathize with them. If we fight Him back, the eye of an antagonist. If we ask His grace, the eye of an everlasting friend. You often find in a book or manuscript a star calling your attention to a footnote or explanation. That star the printer calls an asterisk. But all the stars of the night are asterisks calling your attention to God—an all observing God. Our every nerve a divine handwriting. Our every muscle a pulley divinely swung. Our every bone sculptured with divine suggestion. Our every eye a reflection of the divine eye. God above us, and God beneath us, and God before us, and God behind us, and God within us.

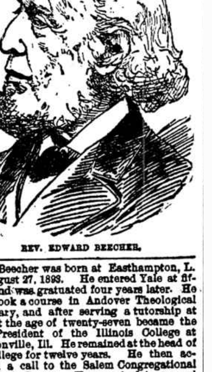
What a stupendous thing to live! What a stupendous thing to die! No such thing as hidden trangression. A dramatic advocate in olden times, at night in a courtroom, persuaded of the innocence of his client charged with murder and of the guilt of the witness who was trying to swear the poor man's life away—that advocate took up two bright lamps and thrust them close up to the face of the witness and cried, "May it please the court and gentlemen of the jury, behold the murderer!" and the man, practically under that awful glare, confessed that he was the criminal instead of the man arraigned at the bar. Oh, my friends, our most hidden sin is under a brighter light than that. It is under the burning eye of God. He is not a blind giant stumbling through the heavens. He is not a blind monarch feeling for the step of His chariot. Are you wronged? He sees it. Are you poor? He sees it. Have you domestic perturbation of which the world knows nothing? He sees it. "Oh," you say, "my affairs are so insignificant I can't realize that God sees me and sees my affairs." Can you see the point of a pin? Can you see the eye of a needle? Can you see a mote in the sunbeam? And has God given you that power of minute observation, and does He not possess it Himself? "He that formed the eye, shall He not see?"

But you say: "God is in one world and I am in another world. He seems so far off from me I don't really think He sees what is going on in my life." Can you see the sun 95,000,000 miles away, and do you not think God has as prolonged vision? But you say, "There are phases of my life and there are colors—shades of color—in my annoyances and my vexations that I don't think God can understand." Does not God gather up all the colors and all the shades of color in the rainbow? And do you suppose there is any phase or any shade in your life He has not gathered up in His own heart? Besides that I want to tell you it will soon all be over, this struggle. That eye of yours, so exquisitely fashioned and strung, and hinged and roofed, will before long be closed in the last slumber. Loving hands will smooth down the silken fringes. So He giveth His beloved sleep. A legend of St. Frotobert is that his mother was blind, and he was so sorely pitiful for the misfortune that one day in sympathy he kissed her eyes, and by miracle she saw everything. But it is not a legend when I tell you that all the blind eyes of the Christian dead under the kiss of the resurrection morn shall gloriously open. Oh, what a day that will be for those who went groping through this world under perpetual obscuration, or were dependent on the hand of a friend, or with an uncertain staff felt their way, and for the aged of dim sight about whom it may be said that "they which look out of the windows are darkened" when eternal daybreak comes in! What a beautiful epitaph that was for a tombstone in a European cemetery: "Here reposes in God, Katrina, a saint, eighty-five years of age and blind. The light was restored to her May 10, 1840."

## REV. EDWARD BEECHER DEAD

### He Was the Oldest Member of the Distinguished Family.

Rev. Dr. Edward Beecher, a brother of Henry Ward Beecher, died at his home, No. 182 Macon street, Brooklyn. He was ninety-two years old. His death was due to old age.



REV. EDWARD BEECHER.

Dr. Beecher was born at Easthampton, L. I., August 27, 1893. He entered Yale at fifteen and was gratuated four years later. He then took a course in Andover Theological Seminary, and after serving a tutorship at Yale at the age of twenty-seven became the first President of the Illinois College at Jacksonville, Ill. He remained at the head of the college for twelve years. He then accepted a call to the Salem Congregational Church, in Boston. He preached in several other churches. When seventy years of age he came to Brooklyn at the solicitation of his brother, Henry Ward. He became an active member of Plymouth Church and devoted much of his time to writing.

After his brother's death Dr. Beecher accepted a call to the Congregational Church of Parkville, a suburb of Brooklyn. While returning from a service at that church five years ago he slipped from the platform of the Culver station. His left leg was crushed by a car wheel and had to be amputated.

Mrs. Beecher, who survives him, is eighty-eight years old.

## GRAVEYARD INSURANCE SCHEME

### Ten Citizens of Beaufort, N. C., Arrested for Complicity in It.

Ten citizens of Beaufort, N. C., all prominent in business and social circles, have been arrested on warrants issued on the affidavit of J. W. Aiken, special agent of the Mutual Reserve Fund Life Association, of 300 Broadway, New York City, for defrauding six insurance companies. The accused are: Dr. T. B. Delamar, ex-Treasurer of Beaufort and Justice of the Peace; Medical Examiner Charles R. Hassell, Selden Delawar, ex-Mayor of Beaufort; Jacob C. Delamar, general insurance agent; the Rev. Stephen I. Turner, William H. Turner, David W. Parker, William Fisher, Albert Wigfall, and Levi T. Noe.

O. D. Baldwin, Superintendent of the Death Claim Department for the Mutual Reserve, said: "This swindle, while by no means new, presents some features of interest. Early in 1894 a Mrs. Roundtree, who, according to the application forwarded to us by our local agent in Beaufort, was a white woman in perfect health, insured with us for $2000. In six or seven months we received notification of her death, backed by a number of affidavits. On investigation we found that claims had been presented to numerous other companies on this same death. The affair seemed so peculiar that we instructed Mr. Aiken to make further investigations.

"We learned that Mrs. Roundtree was a colored woman who has been for many months in poor health. Her husband knew nothing of her insurance. Her brother was named as beneficiary. On the strength of these facts, all the companies refused to pay, and the claim never has been pressed. The evidence has been presented to the District Attorney, who is prosecuting the matter for the local authorities, and the arrests followed."

Charles W. Camp, Secretary of the Mutual Reserve, said: "I do not recall the details of the case, but we were at once convinced that it was a fraudulent claim. At the time we seriously considered withdrawing all our business from Beaufort. Our agent at that point was changed. This is but one of many fraudulent claims which we, in common with other companies, have been called upon to pay in the Southern States."

## TAILORS ON STRIKE

### Nearly 20.000 Coatmakers in New York City, Brooklyn and Brownsville Out.

Nearly 20,000 tailors went on a strike in New York City, Brooklyn and Brownsville, a suburb of Brooklyn, to prevent a return to the sweating system.

In New York City more than 8000 tailors laid down their work in protest against an alleged effort to force them back into the conditions of labor under which they toiled until a year ago. Four thousand men and women struck in Brooklyn and Brownsville, and about 1000 in Newark, N. J. Besides these there were about 3000 persons in New York and 1000 in Brooklyn and Brownsville who were idle because they could not work without those who were on strike, so that the total of those affected amounted to nearly 20,000 persons.

The principal cause of the strike, according to Schoenfield, its leader, is the refusal of the contractors to renew last year's agreement, which provides that fifty-nine hours shall constitute a week's work; and the minimum rate of wages shall be as follows: Basters, $13 a week and upward; pressers, $10 a week and upward; bushellers, $13 and upward; trimmers, $13 and upward; and finishers $9 and upward. None but members of the union are to be employed, and permission is given by it to representatives of the Brotherhood to examine the cards of members; it abolishes the tenement-work system, and permits no settlement with any contractor who employs men in tenements or sweat shops.

### Sweethearts Die Together.

Edward Knevin, of Dayton, Ky., fatally shot Mary Schneer, of Alexandria, Ky., and then shot and killed himself. The girl came to Cincinnati some weeks ago and went to live with a family in Clifton. She had no company except Knevin, and, tiring of him, notified him not to call any more. He pleaded, but she would not relent. This is the cause of the tragedy.

He left a lote identifying himself, and saying: "It does not do to fool a person." The murderer and his victim were each about twenty-five years old.

### Three Boys Killed by the Express.

Waters Blundon, aged thirteen; J. Guy Brown, fifteen, and Charles E. Lynch, thirteen years old, were killed near Riverdale Park Station, seven miles from Washington, on the Baltimore and Ohio Railroad. The boys were walking on the northbound track. To avoid an approaching train they stepped on to the southbound track, directly in front of a fast moving Royal Blue Express train. All three were instantly killed.

### 5000 Deaths From Cholera in Japan.

Since the outbreak of cholera in Japan there have been 9000 cases of the disease and 5000 deaths. The disease is raging in Korea and on the Kiao Tung.

### Parade of Trolley Cars.

There was an unusual parade at Philadelphia a few nights ago. Fifty trolley cars one immediately behind the other, and all highly decorated with colored lights and flags skimmed around the city. Seats were reserved as in a theatre, and every car carried sixty people. The parade of cars covered about twenty miles, and the streets were as crowded as during the festivities of the New Year's shooters. A unique feature of the parade was that the money proceeds will be given to the German Hospital.

### Insurrection in China.

The Dunganis, a Mahommedan tribe in Northwest China, have risen in rebellion and captured a town.

# SABBATH SCHOOL.

## INTERNATIONAL LESSON FOR AUGUST 18.

### Lesson Text: "The New Home in Canaan," Deut. vi., 3-15—Golden Text: Deut. viii., 10—Commentary.

3. "Hear, therefore, O Israel, and observe to do it, that it may be well with thee * * * in the land that floweth with milk and honey." Compare verse 18 and chapter v., 29, 33, on obedience in order to blessing. Then see vi., 25, "It shall be our righteousness if we observe to do all these commandments before the Lord our God." We must remember that God gave them no commandments to keep until He had redeemed them from Egypt by the blood of the passover lamb and by His mighty power. The sinner must accept Christ as the end of the law for righteousness (Rom. x., 4) before the righteousness of the law can be fulfilled in Him (Rom. viii., 3, 4). On hearing and doing compare also Math. vii., 24-27; Jas. i., 22; I John iii., 7; Rev. xix., 8, R. V.

4. "Hear, O Israel, the Lord our God is one Lord." The Lord Jesus quoted these very words, as recorded in Mark xii., 29, in connection with a summary of the Ten Commandments. We might read it thus: "Jehovah, our Elohim, is one Jehovah." The word "elohim" is a plural word like seraphim and cherubim and is at least suggestive of a plurality of persons, Father, Son and Holy Spirit (Math. xxviii., 19). The oneness of the three is seen in John x., 30 and xiv., 16; also by comparing verses 3 and 4 of Acts v. This Jehovah shall yet be king over all the earth (Zech. xiv., 9).

5. "And thou shalt love the Lord thy God with all thine heart." We feel perfectly safe in saying that only one man ever lived who did this thoroughly and always. Even the man Christ Jesus, the God man, God manifest in the flesh. None but He could ever say, "I do always those things that please the Father" (John viii., 29). But He verily did love God with all His heart and soul and might. If we have received Him as our Saviour and Lord, He in us will fulfill the righteousness of the law, and love is the fulfilling of the law, such love as is described in Rom. xiii., 10; I Cor. xiii., 4-7.

6. "And these words which I command thee this day shall be in mine heart." Not merely in our heads that we may be able to repeat them, like the lawyer of Luke x., 27, 28, who answered right, but in the centre of our being, affecting our whole life. One has said, "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. cix., 11). Ezekiel was commanded to receive the words in his heart and then go and speak them to the children of Israel (Ezek. iii., 10, 11).

7. "And thou shalt teach them diligently unto thy children." See a repetition of this verse in chapter xi., 19. What God desired of Israel He still desires, for He changes not. But what a peculiar household that would be where the word of God and the works of God were the one and continual topic of conversation! What a peculiar person he or she would be who would be always talking of the word of God! Would you like to be so very peculiar for Jesus's sake, at any cost?

8, 9. As prominent as if on hand and forehead and door or gateposts. A heart full of Him and His word and His service, a heart wholly and only for Him, of whom it is said: "When thou goest, He shall lead thee. When thou sleepest, He shall keep thee, and when thou awakest He shall talk with thee" (Prov. vi., 22). A heart that delights in the word of God and meditates there in day and night (Ps. i., 2). A heart out of the abundance of which the Spirit can freely talk of Him whom He delights to glorify (Math. xii., 34; John xvi., 14). Paul was a chosen vessel to bear His name (Acts ix., 15), and we must be as manifestly His at all times as if we had His name written on our foreheads (Rev. xiv., 1; xxii., 4). Where we would not like to bear that name we may not go.

10. "And it shall be when the Lord thy God shall have brought thee unto the land." As in verse 23 He brought them out of Egypt, that He might bring them into the land, and what He purposes is sure to be accomplished (Isa. xiv., 24). These purposes may seem to be delayed by man's unbelief, and a new generation may have to be raised up, but "every purpose of the Lord shall be performed" (Jer. vi., 29).

11. Cities and houses and wells and vineyards and olive trees, which they neither built, nor dug, nor planted; all a free gift from God to them. He gave, they received. It is even so with us who now believe in the Lord Jesus. Salvation full and free is ours through Him who loved us, apart from any works of ours.

12. "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (so also chapter viii., 11). And yet that was the very thing they did, They forgot His works and His wonders, and remembered not His hand (Ps. lxxviii., 11, 42). When we have a fear lest we may lack some good thing, or lean upon an arm of flesh rather than upon God, we are guilty of forgetting Him of whom it is written, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii., 32).

13. "Thou shalt fear the Lord thy God and serve Him, and shalt swear by His Name." See this more fully stated in chapter x., 12, 20. The fear of the Lord is a fountain of life; therefore be thou in the fear of the Lord all the day long (Prov. xiv., 27; xxiii., 17). He who lives in the fear of the Lord will not do aught that is not right and good in His sight (verse 18). He who serves the Lord in sincerity and truth (Joshua xxiv., 14) will never think of man's frown or favor, but will seek only to please Him in all things. His motto will be, "Study to shew thyself approved unto God."

14. "Ye shall not go after other Gods." Jehovah is the true God, the living God, and King of eternity (Jer. x., 10, margin); and other so called gods are but vanity. He brought them out of Egypt (Deut. v., 6). He alone is worthy to be praised. They were chosen to be a special people unto Him above all people (Deut. vii., 6), a people for His own possession, that they might make Him a Name. Yet after all His loving kindness, they had to confess, "Oh Lord our God, other lords beside Thee have had dominion over us" (Isa. xxvi., 13).

15. "For the Lord thy God is a jealous God among you." Just seven times is God said to be jealous (Ex. xx., 5; xxxiv., 14; Deut. iv., 24; v., 9; vi., 15; Joshua xxiv., 19; Nah. i., 2). The same word is translated "zealous," and also "bought," or "purchased." It is surely a resonable thing that one should use as he pleases and possess for his own use that which he has purchased. See Ex. xv., 16; Ps. lxxiv., 2, and compare Titus ii., 14, R. V., and Jas. iv., 5., R. V., margin. Let us acknowledge that we are all His for His pleasure.—Lesson Helper.

## WAGE WAR ON GRASSHOPPERS.

### Minnesota Authorities Exterminate Them With a Peculiar Machine.

Professor Lugger, the State Entomologist of Minnesota, has in operation in the Red River Valley and in Chicago and Pine Counties 400 "hopper-dosers." The "hopper-doser" is a machine about eight feet long and two feet wide. It is made on the plan of a dust pan, is of tin and sits on three runners, on which it is pulled over the stubble by a team of horses. At the rear of the pan there is a trough the entire length of the machine, in which there is an inferior grade of coal oil, while at the back of the machine there is a sheet of canvas. The hoppers jump into the pan to get out of its way. Those that fall into the kerosene and are immersed in the fluid die at once, while the hoppers that are merely touched by the oil may live two or three minutes before they succume to a sort of a paralysis that is more deadly than electrocution. It costs the State $1.50 to make each of these machines. They are given to the farmers in hopper invested communities in order to encourage them in getting rid of the pest. Professor Lugger claims that with 400 "hopper-dosers" he kills off an average of 800 to 1200 bushels of grasshoppers every day.

### Poe's Homestead is Bought.

The cottage in Fordham, New York City, which was made famous by the residence in it of Edgar Allan Poe has been purchased by the New York Shakespeare Society, which will maintain it as nearly as possible in the condition it was during the life of Poe. The society will use the cottage as its headquarters, and it will always be open for the inspection of visitors.

### Vesuvius Active.

Mount Vesuvius is undergoing one of the most terrific eruptions in its history, and crowds of sight-seers are flocking to Naples to look at it.

# RELIGIOUS READING.

### REALITY OF LIFE.

The reality of life consists in God, nor can any one find any reality in his life until he has found God. And the sentimental life is one of the chief obstacles to real life. Illusions about self and the world and our relation to it are constantly active in turning us from God and preventing us from really living in Him. We often know sentimentality when we see it—in other people. But a definition is difficult. We would probably all agree to this: a sentimentalist is one who recognizes the need of forming right and real relations to truth or man or God. In morality the sentimentalist weeps over the novel or the play, and has neither help nor sympathy for the want and sorrow next door. In politics he makes or applauds speeches of patriotic devotion and subscribes to corruptive funds, or tells lies about his antagonists to get his party into power. In religion the sentimentalist goes to church because he likes the delivery or the style of his favorite preacher, listens with moistened eyes while the new soloist sings "Lead, Kindly Light," likes to think about God when the shadow of trouble or fear falls over him, and then calmly and continuously neglects every duty of religion—never makes the slightest sacrifice for his church or the smallest real effort to follow the precepts of Christ in his daily life.—Rev. Paul Van Dyke.

### A PLEA FOR JUSTICE.

We are quite sure that most Christians—we mean most church members—treat God unjustly in the distribution of their funds. Doubtless with most there is no set purpose to defraud Him. It is but a following of almost universal custom, a thoughtless habit. But we fear in many cases this passes into something worse—into a refusal to think lest reflection increase responsibility and compel self-denial. How can one who looks the matter over calmly, refuse to establish some fixed rule about his expenditures, some righteous proportion between his outgoes for self and his outgoes for that of unselfishness? Does he not know that in the absence of such proportion, all experience shows very little is really laid out in a way to benefit the world or from a single eye to glorify God? Self has an enormous advantage where temporary feeling is allowed to have constant sway. Impulse is not to be trusted in a thing of this sort. It is too important, has too close a connection with one's own deliverance from niggardliness and with the salvation of the world, to be left to the whim of the moment, or the chance state of the treasury. Whoever is at all wise will treat God at least justly in this matter. Whoever is wisest, will treat Him generously.

### INTERCOURSE WITH JESUS.

Intercourse with Jesus does not mean half-an-hour or an hour in your closet. A man may study his Bible or his commentary carefully; he may look up all the parallel passages in the chapter; when he comes out of his closet he may be able to tell you all about it, and yet he has never met Jesus that morning at all. You have prayed for five or ten minutes, and you have never met Jesus. And so we must remember that though the Bible is most precious, and the reading of it most blessed and needful, yet prayer and Bible reading are not fellowship with Jesus. What we need every morning is to meet Jesus and to say, "Lord, here is the day again, and I am just as weak in myself as ever I was; do thou come and feed me this morning with thyself and speak to my soul." It is not your faith that will keep you standing, but it is a living Jesus, met every day in fellowship and worship and love. Wait in His presence, however cold and faithless you feel. Wait before Him and say: "Lord, helpless as I am, I believe and rest in the blessed assurance that what Thou wilt do for me."—Rev. Andrew Murray.

### WHERE WE ARE LED.

We cannot see into the future, to know whither the subtle tendencies of our life are leading us. We do many things which to our eyes appear innocent and harmless, but which have in them the hidden evil we cannot see. We indulge ourselves in many things which to us do not appear sinful, but which leave on our soul a touch of blight, a soiling of purity, of which we do not dream. We permit ourselves many little habits in which we seek no danger, but which are silently entwining their invisible threads into a cable, which some day shall bind us hand and foot. We spare ourselves self-denials and sacrifices, thinking there is no reason why we should make them, unaware that we are lowering our standard of living, and permitting the subtle beginnings of self-indulgence to creep into our heart.—J. R. Miller, D. D.

### FAMILY WORSHIP.

Let the households that wish to keep up family worship but find it impossible to follow the protracted customs of their fathers try the method which is now adopted in a few busy homes of which we have knowledge. Some of the members are obliged to take early morning trains and therefore the father makes the blessing at the table a prayer for the day, and each repeats a verse of Scripture in turn. Sunday mornings this act of worship follows the breakfast and is more formal and extended. But if we reverently and truly acknowledge God as our Creator and the Giver of all our mercies need we be so strenous as to the form? And is not some recognition of him in the home better than none at all? We are not heard for our much speaking, but it certainly is desirable, especially in home with children, that there be some speaking aloud to the Heavenly Father.

### OUR DAYS OUR LIFE.

Our days are like beautiful summer fields, as God gives them to us. The minutes are lovely blooming flowers and silvery grass-blades, and stalks of wheat with their germs of golden foliage, or vines with their blossoms—prophecies of coming purple clusters. Oh, the fair possibilities of the days and hours and minutes as they come to us from God's hands! But what did you do with yesterday? How does the little acre of that one day look to you now? Is it waving with beauty? Are there no waste spots in it? What did you do with the seven days of last week? How does that seven-acre field appear to you as you view it from the hilltop of the holy Sabbath? Are there no wasted minutes, no squandered hours?—Rev. J. R. Miller, D. D.

### HEALTHY GROWTH.

Every healthy growth creates the conditions of new growth, makes new growth possible. The illustrations are numberless everywhere. Every ray of sunlight that gives ripeness to an apple makes the apple opener to more sunlight, which shall ripen it still more. Every summer is also a springtime. Indeed we may make this a test of growth. Every ray of sun which does not open the ground to new sunlight, is not feeding it, but baking it. This is the true test of growing force. It opens the beautiful reactions between itself and the growing thing, and creates an openness for yet more of itself.—Phillips Brooks.

### STORY OF A SOUL.

The parable of the prodigal is the story of many a soul. A man takes the portion of goods that falls to him, his heritage of native powers, inwrought intuitions and acquired culture, goes into the far country and wastes his mental substance in riotous thinking, then he comes to himself and thinks his way back again to his point of departure. If death overtakes him prematurely he dies an agnostic, a skeptic, or an infidel; if he lives long enough to think clearly he seeks and finds God again.—Rev. O. P. Gifford.

God knows a thousand "might have beens" where we know one: He can look at them all patiently, because—that is the blessedness—He knows a thousand "may be's" also.—A. D. T. Whitney.

### Died to Earn Ten Cents.

Daniel Smith, a nine-year-old boy, at Witchita, Kan., being in ill-health, his father got a medicine to recuperate him. The boy had an aversion to medicine, and his father promised to give him a cent for every dose he would take. The boy went to where the medicine was and in his innocence took ten teaspoonfuls of it in order to get a dime. He died before medical attendance could be secured.

### Bank Officers Arrested.

Directors Thorburn, Harvey, Grieve and Donnelly and Manager Pinsent of the defunct Union Bank of St. John, N. F., were arrested and afterward admitted to bail. The directors, being arrested upon two distinct charges, were held in $36,000 bonds.

## TEMPERANCE.

### THE GIN DRINKING IN 1724.

In 1724 gin drinking began to affect the masses, and Mr. Lecky, in his "History of the Eighteenth Century," draws a terrible picture of the way in which "the fatal passion for drink was at once and irrevocably planted in the Nation." On that account he fixes on that year as one of the blackest and most fatal epoch in English history. And are we now to be told that drink in those days did not cause crime? One may suppose that the Grand Jury of Middlesex were under no such utter delusion, for soon after 1724 they sent in a powerful presentment, in which they declared that "much of the greatest part of the poverty, the robberies and the murders of London might be attributed to drink." In 1750 the London physicians also drew up a memorial, and said there were then 14,000 cases of fatal illness due to gin alone. At the same time Bishop Benson, of Gloucester, one of the best bishops on the bench, used these words so diametrically the opposite of Mr. Walker's insinuation. "Our people," he said, "have become what they never were before—cruel and inhuman. These accursed liquors which, to the shame of our Government, are so easily to be had, have changed their very nature." At the same time the whole bench of bishops interposed the unsullied purity of their lawn between the Nation and the curse of the drink traffic, as, in these days, our judges have interposed "the stainless sanctity of their ermine." They protested against the Gin act as "founded on the indulgence of debauchery, the encouragement of crime, and the destruction of the human race." Lastly, John Wesley was far from thinking of those days, as Mr. Walker now thinks, that "it would have been a palpable absurdity to speak of a relationship of cause and effect between drink and crime." He said:

"But all who sell drams or spirituous liquors in the common way to any that will buy are poisoners general. They drive men to hell like sheep. A curse is in the midst of them."

### A TRUTHFUL FORTUNE-TELLER.

Even in this intelligent age of the world there are too many people who believe in the humbuggery of "fortune-telling," but if all so-called fortune-tellers were as frank as the one mentioned in the following story, which is borrowed from the Detroit Free Press, and may or may not be true, they would have fewer patrons than they now have.

A man was having his fortune told. "I see," said the "seventh daughter of the seventh daughter," contracting her eyebrows, "I see the name of John."

"Yes," said the sitter, indicating that he had heard the name before.

"The name seems to have given you a great deal of trouble."

"It has."

"This John is an intimate friend.

"That's so," he said, wonderingly.

"And often leads you to do things you are sorry for."

"True; every word.'

"His influence over you is bad.

'Right again."

"But you will soon have a serious quarrel, when you will become estranged."

"I'm glad of that. Now spell out his whole name."

The fortune-teller opened one eye and carefully studied the face of the visitor. Then she wrote some cabalistic message, and handed it to him in exchange for her fee.

"Do not read it until you are at home," she said, solemnly. "It is your friend's whole name."

When he reached home he lit the gas and gravely examined the paper. There he read, in picket-fence characters, the name of his friend: "Demi-John."

### A TERRIBLE DRAIN.

Few people have any correct idea of the terrible drain which alcoholic liquors make upon the working man's wages. According to Archbishop Ireland, who has given the matter close attention, in this country alone, the cost of such liquors to the consumers has mounted in a single year as high as $1,000,000,000, or an average of more than $16 to every man, woman and child in this country. In Great Britain, the cost in one year has been £142,000,000, or $710,000,000—an average of more than $20 to every person of population. It is difficult for the mind, without some term of comparison, to comprehend these figures. The sum spent in four years for alcoholic drinks in Great Britain would purchase all the railroads in the country, and the sum spent in six years would pay off the national debt. The aggregate of wages paid by all the mechanical industries during the year 1880 was only $947,000,000—a sum but slightly in excess of the drink-bill for the same year. The total value of all church property in the country in 1870 was $354,483,000. Six months' abstinence from drink would buy it out.

### THE EXPERIMENT SUCCEEDED.

In 1883, Mr. A. L. Foster, together with others, formed a corporation and established a saw-mill plant at a place called Foster City, in Menominee County, Michigan. They employed 150 men. The pay-roll is about $3000 to $5000 per month. There are forty-five families, all having comfortable homes. They have a school, town hall, library and reading room. Mr. Foster determined to exclude the saloons from the location. He was told by several experienced lumbermen that he could not keep men to work for him without saloons. He determined to try the experiment. Never since the organization of the company has it been compelled to send away for employes. The nearest saloon is at Metropolitan, five miles distant. Mr. Foster writes that he has never spent a dollar in railway fares or time to get men—simply answering letters is all the expense to which he has been put. They have never had occasion to use one single dollar for the poor fund, either town or county. The mill has been running for about ten years.—Charleston Messenger.

### ONLY A GLASS IN THE MORNING.

Youth is the forming-time of habits, and these, unless carefully watched, will grow until they bind like ropes and handcuffs. There are few young men who are awakened to the evils of a bad habit in time to conquer as did a certain young man who had thoughtlessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger. It's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

### MOST POTENT CAUSE OF INSANITY.

In 1853 the number of insane paupers in England and Wales was under 21,000: in 1895 it has risen to nearly 83,000. Says Dr. Walmsley, of Darenth Asylum: "The most potent causes of insanity are hereditary transmission and alcoholic intemperance. No less than one-half of all occurring cases of insanity are due to inherited taint, one-fourth of all occurring cases of insanity are due to drink."

### SUNDAY CLOSING IN NEW YORK.

That the present effort to close the saloons on Sunday is beneficial to somebody, the following statement goes a long way to prove: Under the old system every Monday morning witnessed scores of male and female "drunks" before the magistrate at the Jefferson Market Court. Last Monday morning there was not a woman prisoner, for the first time in nine years. Only six men were arraigned for intoxication. This, too, was very unusual, as the Monday morning returns for intoxication have hitherto been the heaviest of the week. In plain language, no woman was deprived of her "liberty" for five or ten days. Keep it up, Mr. Roosevelt.—New York Witness.

### TEMPERANCE NEWS AND NOTES.

Judge Logue, of Cleveland, declares that four-fifths of the forty thousand cases which have come before him as judge of the police court during the past four years, were the result of intoxication.

The Masons of Mississippi have drawn the line against liquor sellers, by enacting the general rule that, "No Mason, either as principal, agent, employe or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion."

The saloon begets the drunkard, the drunkard begets drunkenness, and drunkenness begets the whole shameless progeny of crime and squalor under which society staggers to-day.—Rev. Dr. F. M. Ellis.

## HOUSEHOLD MATTERS.

### QUENELLES OF FISH.

Take three pounds of white fish and boil, cooking a trifle less than for serving as boiled fish. Divide the fish, remove all the bones and rub through a sieve. Then pound the fish in a mortar with a quarter of a pound of butter and an equal quantity of bread crumbs; add half a teaspoonful of salt, a little cayenne pepper, one-third of a nutmeg grated and three well-beaten eggs; mix well together and add a tablespoonful of cream and the juice of a lemon. Sprinkle flour on the board and roll out the mixture, adding sufficient flour to thicken it. When smooth divide the paste into pieces about two and a half inches long by two inches wide; roll these into cigar-like shapes, but not too pointed, and fry in very hot butter until a light brown. This dish makes a handsome entree, and may may be used with a centre of mushrooms or truffles.—Boston Cultivator.

### TO PRESERVE WATERMELON RIND.

To preserve watermelon rind, first pare off the green skin and the soft white inner rind, and cut into strips of fanciful shapes. Allow a pound and a quarter of sugar to each pound of rind. Line your kettle with vine leaves and fill with the rind, scattering a little pulverized alum over each layer. Cover with vine leaves, three thick; pour on water enough to reach and wet these, and lay a close lid on the top of the kettle. Let all steam together for three hours, but the water must not actually boil. Take out the rind—which should be well greened by this process—and throw at once into very cold water. It should be allowed to soak, changing the water every hour, for four hours. For the syrup, allow two cups of water to a pound and a quarter of sugar. Boil and skim until no more scum comes up; put in the rind, simmer gently nearly an hour. Take it out and spread upon dishes in the sun until firm and almost cool. Simmer in the syrup for half an hour; spread out again, and when firm put into a large bowl and pour over it the scalding syrup. Twelve hours later put the syrup again over the fire, adding the juice of a lemon and a tiny strip of ginger root for every pound of rind. Boil down until thick; pack the rind in jars and pour the syrup over it. Tie up when cool.

### A VEAL LOAF.

One of the best forms in which to serve veal for luncheon or tea is as a veal loaf. A tested recipe for it consists of three and a half pounds from the leg, chopped very fine, mixed with a quarter of a pound of fat salt pork, also chopped fine. If one chooses, a quarter of a pound of ham or chicken chopped fine may be added. Season the mixture with a tablespoonful of salt, a teaspoonful of white pepper, a teaspoonful of sweet herbs, and the juice of a large lemon. Mix thoroughly, then add six large crackers rolled to a powder (soda crackers are best), three well beaten eggs, a piece of butter the size of an egg, and four tablespoonfuls of sweet cream. Make into a loaf, brush with beaten egg, and sprinkle well with fine bread crumbs. Bake about two hours in a moderate oven, basting occasionally so that it will not be dry. Serve cold, cut in very thin slices. Garnish the dish with cresses, parsley, or the hearts of lettuce-heads. The dish is made quite elegant for a high tea by laying the slices in the lettuce leaves and using very cold tomato jelly and yellow or green mayonnaise, so thick that it can be cut with a knife, as a garnish. This is an excellent cold meat for picnics; not in a salad form, however, for salads and soft fruits, and all other foods that have a tendency to spill and run and collapse, have ruined the appetite at more than one picnic. Meats are best taken in sandwiches kept from drying by being well wrapped in waxed paper and put in a box by themselves.—New York Post.

### HOUSEHOLD HINTS.

Soft newspaper is excellent to cleanse windows or any glassware.

Spirits of turpentine is the thing with which to cleanse and brighten patent leather.

Cold tea cleanses paint better than soap and water unless the paint is white, when milk is better.

Moderately strong salt and water taken by the teaspoonful at intervals is a cure for catarrhal cold.

One of the best mosquito poisons in use is a preparation of pennyroyal and kerosene. The odor is a bit unpleasant, but the little pests don't get used to it.

If meat is tough, or if you have any doubt of its tenderness, put a tablespoonful of vinegar over it when put on to cook; you will find it very tender when done.

A level teaspoonful of boracic acid dissolved in a pint of freshly boiled water and applied cool is the best wash for inflamed sore eyes or granulated lids and an excellent gargle for inflamed sore throat.

Housewives would save themselves a vast amount of trouble if they would mark all pillow cases in pairs. Anyone who has tried to match them knows how difficult it is, and yet the marking is generally neglected.

If the hair is thin and dry rub well two or three times a week with a mixture of sixty grains of quinine to an ounce of vaseline. For cleanliness wash it once or twice a month with good tar soap, and wipe occasionally with a damp towel.

Sweetmeats, such as jellies, jams and pound for pound preserves, must be saved for luncheon or dinner, and spiced fruits, as a rule, do not belong on the breakfast table; but a glass of cool fruit juice is refreshing in the morning, and decoys one through the doubtful pleasure of eating bread and steak.

It is advisable that one should have one petticoat to be used exclusively for walking, and this may be faced for some distance from the bottom with a waterproof cloth. There will then be almost perfect protection for the feet and ankles in wet weather. It is the swishing of damp clothes about the feet that constitutes most of the discomfort of a rainy day expedition, and the waterproof lining does away with this.