Subject: "The 'Ifs' of the Bible."

Text: "If Thou wilt forgive their sin-and if not, blot me, I pray Thee, out of Thy book."—Exodus xxxii., 32.

There is in our English language a small conjunction which, I propose, by God's help, to haul out of its present insignificancy and set upon the throne where it belongs, and that is the conjunction "if." Though made of only two letters, it is the pivot on which everything turns. All time and all eternity are at its disposal. We slur it in our utterance, we ignore it in our appreciation, and none of us recognize it as the most tremendous word in all the vocabulary outside of those words which describe deity.

dous word in all the vocabulary outside of those words which describe deity.

"If!" Why, that word we take as a tramp among words, now appearing here, now appearing there, but having no value of its own, when it really has a millionairedom of worlds, and in its train walk all planetary, stellar, lunar, solar destinies. If the boat of leaves made watertight, in which the infant Moses sailed the Nile, had sunk who would have led Israel out of Egypt? If the Red Sea had not parted for the escape of one host and then come together for the submergence of another, would the book of Exodus ever have been written? If the ship on which Columbus sailed for America had on which Columbus sailed for America had gone down in an Atlantic cyclone, how much longer would it have taken for the discovery of this continent?

If Grouchy had come up with reinforce-ments in time to give the French the victory ments in time to give the French the victory at Waterloo, what would have been the fate of Europe? If the Spanish Armada had not been wrecked off the coast, how different would have been many chapters in English history! If the battle of Hastings or the battle of Pultowa, or the battle of Valmy, or the battle of Mataurus, or the battle of Arbela, or the battle of Chalons, each one of which turned the world's destiny, had been decided the other way!

decided the other way!

If Shakespeare had never been born for the drama, or Handel had never been born for music, or Titian had never been born for for music, or Titian had never been born for painting, or Thorwaldsen had never been born for sculpture, or Edmund Burke had never been born for eloquence, or Socrates had never been born for philosophy, or Blackstone had never been born for the law, or Copernicus had never been born for as-

or Copernicus had never been born for astronomy, or Luther had never been born for the reformation!

Oh, that conjunction "if!" How much has depended on it! The height of it, the depth of it, the Length of it, the breadth of it, the immensity of it, the infinity of it—who can measure? It would swamp anything but omnipotence. But I must confine myself to-day to the "ifs" of the Bible, and in doing so I shall speak of the "if" of overpowering earnestness, the "if" of incredulity, the "if" of threat, the "if" of argumentation, the "if" of eternal significance, or so many of these of threat, the "if" of argumentation, the "if" of eternal significance, or so many of these "ifs" as I can compass in the time that may be reasonably allotted to pulpit discourse.

First, the "iff" of overpowering earnestness. My text gives it. "Ine Israelites have been worshiping an idol, notwithstanding all that God had done for them, and now Moses offers the most vehement prayer of all history, and it turns upon an "if." "if

Moses offers the most vehement prayer of all history, and it turns upon an "if." "If Thou wilt forgive their sins—and if not, blot me, I pray Thee, out of Thy book." Oh, what an overwhelming "if!" It was as much as to say. "If Thou wilt not pardon them, do not pardon me. If Thou wilt not bring them to the promised land, let me never see the promised land. If they must perish, let me perish with them. In that book where Thou recordest their doom record my doom. If they are shut out of heaven, let me be shut out of heaven. If they go down into darkness, let me go down into darkness." What vehemence and holy recklessness of prayer! into darkness." What venemence and noty recklessness of prayer!
Yet there are those here who, I have no doubt, have, in their all absorbing desire to have others saved, risked the same prayer, for it is a risk. You must not make it unless you are willing to balance your eternal salvation on such an "if." Yet there have been bases where a mother has been so anxious

for the recovery of a wayward son that het prayer has swung and trembled and poised on an "if" like that of the text. "If not, blot me, I pray thee, out of thy book. Write his name in the Lamb's Book of Life, orturn to the page where my name was written ten or twenty or forty or sixty years ago, and with the black ink of everlasting midmight erase my first name, and my last name, and all my name. If he is to go into shipwreck, let me be to sed amid the same breakers. If he cannot be a partner in my bliss, let me be a Thee, O God, and it has been my expecta-tion to sit with Christ and all the redeemed at the banquet of the skies but I now give up my promised place at the feast, and my promised robe, and my promised crown, and my promised throne unless John, unless eorge, unless Henry, unless my darling son can share them with me. Heaven will be no heaven without him. O God, save my boy, or count me among the lost!"

That is a terrific prayer, and yet there is a

young man sitting in the pew on the main floor, or in the lower gallery, or in the top gallery, who has already crushed such a prayer from his mother's heart. He hardly ever writes home, or, living at home, wha does he care how much trouble he gives her! Her tears are no more to him than the rain that drops from the eaves on a dark night. The fact that she does not sleep because o watching for his return late at night does not choke his laughter or hasten his step forward. She has tried coaxing and kindness and

self sacrifice and all the ordinary prayers that mothers make for their children, and all have failed. She is coming toward the vivid and venturesome and terrific prayer of my text. She is going to lift her own eternity and set it upon that one "if," by which she expects to decide whether you will go up with her or she down with you. She may be this mo-ment looking heavenward and saying "O Lord reclaim him by thy grace," and then adding that heart-rendering "if" of my text "if not, blot me, I pray Thee, out of Thy book.

After three years of absence a son wrote his mother in one of the New England whaling villages that he was coming home in a certain ship. Motherlike, she stood watching, and the ship was in the offing, but a fearful storm struck it and dashed the ship on the rocks that night. All that night the mother prayed for the safety of the son, and just at dawn there was a knock at the cottage door, and the son entered, crying out, "Mother, I knew you would pray me home! If I would ask all those in this assemblage If I would ask all flose in this assemblage who have been prayed home to God by plous mothers to stand up, there would be scores that would stand, and if I should ask them to give testimony it would be the testimony of that New England son coming ashore from the split timbers of the whaling ship,
"My mother prayed me home!"
Another Bible "if" is the "if" of incredu-

lity. Satan used it when Christ's vitality was depressed by forty days' abstinence from food, and the tempter pointed to some stones, in color and shape like loaves of bread, and said, "If thou be the Son of, God, com-mand that these stones be made bread." That was appropriate, for Satan is the father of that "if" of incredulity. Peter used the same "if" when, standing on the wet and suppery deck of a fishing smack of Laxe Galilee, he saw Christ walking on the sea as though it were as solid as a pavement of basalt from the adjoining volcanic hills, and Peter cried, "If it be Thou, let me come to Thee on the water."

Thee on the water.

What a preposterous "if!" What human foot was ever so constructed as to walk on water? In what part of the earth did law of gravitation make exception to the rule that a man will sink to the elbows when he touches the wave of river or lake and will sink still farther unless he can swim? But here Peter looks out upon the form in the shape of a man defying the mightlest law of the uniyerse, the law of gravitation, and standing erect on the top of the liquid. Yet the in-credulous Peter cries out to the Lord. "If

it be Thou." Alas, for that incredulous "if!" It is working as powerfully in the latter part of this nineteenth Christian century as it did in the early part of the first Christian cen-

Though a small conjunction, it is the big-

Though a small conjunction, it is the big-gest block to-day in the way of the gospel chariot. "If!" "If" We have theological seminarles which spend most of their time and employ their learning and their genius in the manufacturing of "ifs." With that weaponry are assailed the Pentateuch, and the miracles, and the divinity of Jesus Christ. Almost everybody is chewing on an "if." When many a man bows for prayer, he puts his knee on an "if." The door through which people pass into infidelity and atheism and all immoralities has two doorposts, and the one is made of the letter "i" and the other

There are only four stens between strong

faith and complete unbelief : First, surrender faith and complete unbellet: First, surrender the idea of the verbal inspiration of the Scriptures and adopt the idea that they were all generally supervised by the Lord. Sec-ond, surrender the idea that they were all ond, surrender the idea that they were all generally supervised by the Lord and adopt the theory that they were not all, but partly, supervised by the Lord. Third, believe that they are the gradual evolution of the ages, and men wrote according to the wisdom of the times in which they lived. Fourth, believe that the Bible is a bad book and not only unworthy of graduace but reprintense. only unworthy of credence, but pernicious

and debasing and cruel.

Only four steps from the stout faith in which the martyrs died to the blatant caricature of Christianity as the greatest sham of the centuries. But the door to all that precipitation and horror is made out of an 'iff.' The mother of unrests in the minds of correctant people and to those who regard sacred things is the 'iff' of incredulity. In 1879, in Scotland, I saw a letter which had been written many years ago by Thomas Carlyle to Thomas Chalmers. Carlyle at the time of writing the letter was a young man. and debasing and cruel. time of writing the letter was a young man. The letter was not to be published until after the death of Carlyle. His death having taken

place, the letter ought to be published.

It was a letter in which Thomas Carlyle It was a letter in which Thomas Carlyle expresses the tortures of his own mind while relaxing his faith in Christianity, while at the same time expresses his admiration for Dr. Chalmers, and in which Carlyle wishes that he had the same faith that the great Scotch minister evidently exercised. Nothing that Thomas Carlyle ever wrote in "Sartor Resarus," or the "French Revolution," or his "Life of Cromwell," or his immortal "Essava" had in it more wondrous power "Essays." had in it more wondrous power than that letter which bewailed his own doubts and extoned the strong faith of

I made an exact copy of that letter, with the understanding that it should not be pubthe understanding that it should not be published until after the death of Thomas Carlyle, but returning to my hotel in Edinburgh I felt uneasy lest somehow that letter should get out of my possession and be published before its time. So I took it back to the person by whose permission I had copied it. All reasons for its privacy having vanished, I wish it might be published. Perhaps this sermon, finding its way into a Scottish home, may suggest its printing, for that letter shows more mightily than anything I have ever read the difference between the "I know" of Paul, and the "I know" of Job, and the "I know" of Thomas Chalmers, and the "I know" of all those who hold with a firm grip the gospel, on the one hand, and

a firm grip the gospel, on the one hand, and the unmooring. bestorming and torturing "if of incredulity on the other. I like the positive faith of that sailor boy that Captaia Judkins of the steamship Scotia picked up in a hurricane. "Go aloft," said Captain Judkir to his mate, "and look out for wrecks." Before the mate had gone far up the rat-lines he shouted: "A wreek! A wreek!"
"Where away!" said Captain Judkins. "Off
the port bow," was the answer. Lifeboats
were lowered, and forty men volunteered to

were lowered, and forty men volunteered to put out across the angry sea for the wreck. They came back with a dozen shipwrecked, and among them a boy of twelve years. "Who are you?" said Captain Judkins. The answer was "I am a Scotch boy. My father and mother are dead, and I am on my way to America." "What have you here?" said Captain Judkins as he opened the boy's jacket and took hold of a rope around the boy's body. "It is a rope," said the boy. "But what is they tied by this rone under But what is that tied by this rope under your arm?" "That, sir, is my mother's Bible. She told me never to lose that." "Could you not have saved something else?" "Not and saved that." "Did you expect to condown?" "Yes sir but I meant to take go down?" "Yes, sir, but I meant to take my mother's Bible down with me." "Bravo!" said Captain Judkins. "I will take care of

That boy demonstrated a certainty and a confidence that I like. Just in proportion as you have few "ifs" of incredulity in your religion will you find it a comfortable religion. My full and unquestioned faith in it is founded on the fact that it sooths and sustains in time of trouble. I do not believe that any man who ever lived had more blessings and prosperity than I have received that any man who ever lived had more bless-ings and prosperity than I have received from God and the world. But I have had trouble enough to allow me opportunity for finding out whether our religion is of any use in such exigency. I have had fourteen great bereavements, to say nothing of lesser bereavements, for I was the younger of a large family. I have had as much persecu-tion as comes to most people. I have had tion as comes to most people. I have had all kinds of trial, except severe and pro-longed sickness, and I would have been dead long ago but for the consolatory power of

our religion.

Any religion will do in time of prosperity.

Buddhism will do. Confucianism will do.

Theosophy will do. No religion at all will
do. But when the world gets after you and
defames your best deeds, when bankruptey
takes the place of large dividends, when you
fold for the lost sleep the still hands over the still heart of your old father, who has been planning for your welfare all these years, or you close the eyes of your mother, who has lived in your life ever since before you were born, removing her spectacles be-cause she will have clear vision in the home to which she has gone, or you give the last kiss to the child reclining amid the flowers that pile the casket and looking as natural and lifelike as she ever did reclining in the cradle, then the only religion worth anything is the old fashion religion of the gospel of

is the old fashion religion of the gospet of Jesus Christ.

I would give more in such a crisis for one of the promises expressed in half a verse of the old book than for a whole library containing all the productions of all the other religions of all the ages. The other religions are a sort of cognine to benumb and deaden the soul while herapyment and misfortune the soul while bereavement and misfortune do their work, but our religion is inspiration, illumination, imparadisation. It is a mixture of sunlight and hallelujah. Do not adulterate it with one drop of the tineture of

Another Bible "if" is the "if" or werns significance. Solomon gives us that "it" twice in one sentence when he says, "It thou be wise, thou shalt be wise for thyself, but if be wise, thou shalt be wise for thyself, but if thou scornest thou alone shalt bear it." Christ gives us that "if" when he says, "If thou hadst known in this thy day the things which belong unto thy peace, but now they are hidden from thine eyes." Paul gives us that "if" when he says, "If they shall enter into my rest." All these "ifs" and a score more that I might recall put the whole responsibility of our salvation on ourselves. Christ's willingness to pardon—no "if" about that. Realms of glory awaiting the righteons—no "iff" about that.

eous—no "if" about that.

The only "if" in all the case worth a moment's consideration is the "if" that attaches itself to the question as to whether we will accept, whether we will repent, whether we will believe, whether we will rise forever. Is will believe, whether we will restrict the it not time that we take our eternal future off that swivel? Is it not time that we extirpate that "if," that miserable "if," that hazardous "if?" We would not allow this uncertain "if" to stay long in anything else

uncertain "if" to stay long in anything else of importance. Let some one say in regard to a railroad bridge, "I have reasons for asking if that bridge is safe," and you would not cross it. Let some one say, "I have reasons to ask if that steamer is trustworthy," and you would not take pussage on it.

Let some one suggest in regard to a property that you are about to purchase, "I have reason to ask if they can give a good title," and you would not pay a dollar down until you had some skillful real estate lawyer examine the fitle. But I allowed for years of amine the title. But I allowed for years of my lifetime, and some of you have allowed for years of your lifetime, an "if" to stand tossing up and down questions of eternal destiny. Oh, decide! Perhaps your arrival here to.day may decide. Stranger things than that have put to flight forever the "if" of preceptions.

of uncertainty.

A few Sabbath nights ago in this church a man passing at the foot of the pulpit said to me, "I am a miner from England," and then he pushed back his coat sleeve and said, "Do you see that sear on my arm?" I said, "Yes; you must have had an awful wound there some time." He said: "Yes; it nearly cost me my life. I was in a mine in England 600 feet underground and three miles from the shaft of the mine, and a rock fell on me, and my fellow laborer pried off the rock, and I was bleeding to death, and he took a news-paper from around his luncheen and bound it around my wound and then helped me over the three miles underground to the shaft, where I was lifted to the top, and when the newspaper was taken off my wound I read on it something that saved my soul, and it was one of your sermons. Good night," he said as he passed on, leaving me transfixed

with grateful emotion.

And who knows but the words I now speak, blessed of God, may reach some wounded soul deep down in the black mine of sin, and that these words may be blessed to the stanching of the wound and the eternal life of the ing of the wound and the eternal life of the soul? Settle this matter instantly, positively and forever. Slay the last "if." Bury deep the last "if." How to do it? Fling body, mind and soulin a prayer as earnest as that of Moses in the text. Can you doubt the earnestness of this prayer of the text? It is so heavy with emotion that it breaks down in the middle. It was so earnest that the were obliged to put a mark, a straight line, a dash, for an omission that will never be filled up. Such an abrupt pause, such a sudden snapping off of the sentence

den snapping off of the sentence!
You cannot parse my text. It is an offense of grammatical construction. But that dash put in by the typesetters is mightly suggestive. "If thou wilt forgive their sin (then comes the dash)—"and if not, blot me, I pray Thee, out of Thy book." Some of the most earnest prayers ever uttered could not be parsed and were poor specimens of language. They halted, they broke down, they passed into sobs or groans or silences. God cares nothing for the syntax of prayers, nothing for the rhetoric of silences. God cares nothing for the syntax of prayers, nothing for the rhetoric of prayers. Oh, the worldless prayers! If they were piled up, they would reach to the rainbow that arches the throne of God. A deep sign may mean more than a whole litturgy. Out of the 116,000 words of the English language there may not be a word enough expressive for the soul.

The most effective prayers I have heard have been prayers that broke down with emotion—the young man for the first time rising in a prayer meeting and saying, "Oh.

rising in a prayer meeting and saying, "Oh, Lord Jesus!" and then sitting down, bury-ing his face in the handkerchief, the peniing is lace in the handkerdner, the pentent in the inquiry room kneeling and saying. "God help me," and getting no further; the broken prayer that started a great revival in my church in Philadelphia. A prayer may have in style the gracefulness of an Addison, and the sublimity of a Milton and the epigrammatic force of an Emerson, and we have a fallows heaving a hostgantal. and the epigrammatic force of an Emerson, and yet be a failure, having a horizontal power but no perpendicular power, hori-zontal power reaching the ear of man, but no perpendicular power reaching the ear of God. Between the first and the last sentences of

my text there was a paroxysm of earnestness too mighty for words. It will take half of an eternity to tell of all the answers of earnest and faithful prayer. In his last journal David Livingstone, in Africa, records the prayer so soon to be answered: "19 March—we highly my life. prayer so soon to be answered: "19 Marchmy birthday. My Jesus, my God, my life, my all, I again dedicate my whole self to Thee. Accept me, and grant. O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen."

When the dusky servant looked into Livingstone's tent and found him dead on his knees, he saw that the prayer had been answered. But notwithstanding the earnestness of the prayer of Moses in the text, it was a defeated prayer and was not answered. I think the two "lifs" in the prayer defeated it, and one "lif" is enough to defeat any prayer, whatever other good characteristics it may have. "If Thou wilt forgive their sins—and if not, blot me, I pray Thee, cut of Thy book." God did neither. As the cut of Thy book." God did neither. As the following verses show, He punished their sins, but I am sure did not blot out one letter of the name of Moses from the Book of Life.

There is only one kind of prayer in which you need to put the "if," and that is the prayer for temporal blessings. Pray for riches, and they may enough us. or for for riches, and they may engulf us; or for fame, and it may be witch us; or for worldly sucand it may bewitch us; or for worldly success, and it may destroy us. Better say, "If it be best," "If I can make proper use of it," "If Thou seest I need it," A wife praying for the recovery of her husband from illness, stamped her foot and said with frightful emphasis: "I will not have him die. God shall not take him." Her prayer was answered, but in a few years after the community was shocked by the fact that he had in a moment of anger slain her. moment of anger sluin her.

A mother, praying for a son's recover from illness, told the Lord he had no right to take him, and the boy recovered, but plunged into all abominations and died a renegade Better in all such prayers and alled a renegate. Better in all such prayers and all prayers pertaining to our temporal welfare to put an "if," saying, "If it be Thy will." But in praying for spiritual good and the salvation of our soul we need never insert an "if." Our spiritual welfare is sure to be for the best, and away with the "ifs."

and away with the "ifs."

Abraham's prayer for the rescue of Sodom was a grand prayer in some respects, but there were six "ifs" in it, or "peradventures," which mean the same thing. "Peradventure there may be fifty righteous in the city, peradventure forty-five, peradventure forty, peradventure tinity, peradventure twenty, peradventure twenty, peradventure tem." Those six peradventures, those six "ifs" killed the prayer, and sodom went down and went under. Nearly all the prayers that were answered and no "ifs" in them—the prayer of Elijah ast changed dry weather to wet weather, the prayer that changed Hezekiah from a sick man to a well man, the prayer that sick man to a well man, the prayer that halted sun and moon without shaking the universe to pieces.

Oh, rally your soul for a prayer with no "ifs" in it! Say in substance: "Lord, Thou hast promised pardon, and I take it. Here are my wounds; heal them. Here is my blindness; irradiate it. Here are my chains of bondage; by the gospel hammer strike them off. I am fleeing to the City of Refuge, and I am sure this is the right way be to God. I am free!"

Once, by the law, my hopes were slain, But now, in Christ, I live apan.

with the mosaic earnestness of my text with the mosaic earnestness of my text and without its Mosaic "ifs," let us cry out for God. Aye, if words fail us, let us take the suggestion of that printer's dash of the text, and with a wordless silence implore pardon and comfort and life and heaven. For this assemblage, all of whom I shall meet in the last judgment, I dare not offer the prayer of ny text, and so I change it and say, "Lord God, forgive our sins and write our names in the book of Thy loving remembrance, from which they shall never be blotted out."

CURIOUS FACTS.

Soap is a legal tender in Ducretaro, Mexico. The population of Japan is about 40,000,000.

Bohemia has nearly 140,000 separate manufactories.

A Maine man recently ate thirty raw eggs in five minutes. There are carnivorous plants which capture and eats insects.

The fashionable cat at the National show in London this year is blue and long-haired.

At Indianapolis, Ind., recently a drayman had his jaw fractured by the explosion of a barrel of catsup.

A bear, the hide of which measures ten feet wide and twelve feet long, was recently killed in the Big Horn (Wyoming) Basin.

The name "Brazil" means "red wood" or "land of the red wood." The original discoverer called it "the land of the holy cross."

The most destructive epidemic that has ever been was the "black death," which appeared in the fourteenth century, and is said to have destroyed 70,000,000 people.

Samuel and Simms Gammel, of Hickory Flats, Simpson County, Ky., are probably the largest twin brothers in the United States. Their combined weight is 542 pounds.

E. N. Hubbard, of Middletown Conn., has the finest collection of living birds in New England. It includes species from almost every country in the world and is worth thousands of dollars.

The mosaic copies in the Vatican at Rome of large pictures by Raphael, Domenichino and others occupied from twelve to twenty-five years to execute and required from 15,000 to 20,000 different shades of color.

A hen laid an egg on the brickwork of a boiler in High Point, N. C., recently. One day a little chicken was noticed on the boiler, and it is claimed an examination showed that the chicken had been hatched by the heat of the boiler.

Sponges are being propagated in a cheap way just now. About three years ago a 'cute German divided a few healthy specimens of live sponges into a goodly number of parts and placed them in deep water, with the result that he now has a crop of 4000 at an initial expenditure of \$20.

FIERCE BRITISH SEAS.

THE COAST SWEPT FROM JOHN O'GROATS TO LAND'S END.

British Shores Lashed by One of the Worst of Storms - Wreckage Strewn on Every Beach-Many Lives Lost-Over 300 Seamen Drowned at Calais.

One of the worst storms ever known in Great Britain raged for three days and nights and played havor with the shipping as well as destroyed scores of seamen. Stories of wreck and disaster poured in from all parts of the coast where wires remained standing. It was only with the greatest difficulty that communication was maintained with the American cable station on the Irish and

The people of the Orkney Islands, off the north coast of Scotland, have suffered terribly. Many houses were unroofed, walls and barns were leveled, and haystacks were lifted from the fields and blown out to sea. Six vessels were ashore near Holyhead, off the Welch coast. Four of them were break-ing up. Six other vessels were making sig-

ing up. Six other vessels were making sig-nals of distress.

The Yorkshire coast is strewn thick with wreckage. Near Whitby three vessels went wreckage. Near Whitby three vessels went ashore in the night and were going to pieces at noon. The crews were saved. The excursion steamers Tern and Swan, which were at anchor in Windermere Lake, Lancaster, when the storm began, were torn loose before daylight, and both went to the bottom. Off Winterton, county of Norfolk, East England, a schooner foundered shortly before noon, and five of the crew were drowned. Trawlers, fishing smacks and small craft of other sorts fishing smacks and small craft of other sorts ishing smacks and small craft of other sorts have been reported by the score as missing from every important point on the coast. The loss of life has been great.

At several points on the coast the thermometer has tallen rapidly and the high winds have piled up enormous snow drifts.

Two soldiers were found frozen to death in a drift near Portsmouth.

The British steamship Hampshire, 1593 tons, went down off Gurnard's Head, on the coast of Cornwall. All the crew took to the boats. One boat reached shore, but the other went down, and the twenty-three men which

went down, and the twenty-three men which it carried were lost.

Reports of minor wrecks multiplied rapidly. The Norwegian schooner Arne sank off Filey, on the Yorkshire coast. Only one of the nine men aboard of her was saved. A trawler went ashore near Reay, on the Caithness coast, and seven of the eight in her crew were lost. The British steamship Princess 1371 tons, night between Sunderland cess. 1370 tons, plying between Sunderland and Bibao, went to the bottom near Flam-borough. Yorkshire, with all on board. A Scotch trawler capsized of Scarborough, Yorkshire, and eight men aboard her were

A Norweigan bark foundered off Malin Head, county Donegal, Ireland, and the crew of eight were lost. The steamer Mayo, which plies between Dublin and Liverpool, arrived at the latter port. Forty head of cattle were killed and thrown overboard

during the voyage.

Reports received from Hayre and Calais say that the storm along the Normandy coast is the worst experienced in the last fifty years. Wreeks are reported from every point along the coast. Innumerable small craft vanished from the waters along the coast. Vessels were dragged from their

moorings and sunk with all on board.

The Channel steamer Foam had the greatest difficulty in entering Calais harbor. Her officers counted twenty-nine wrecks, ner omcers counted twenty-nine wrecks, principally fishing boats, in the twelve-mile interval between Gravelines and Calais. They found the east pierhead at Calais and the lighthouse in Calais harbor swept away. More than 600 feet of the pier had been swept away to the night. Transpidous seas ware still the pierh. in the night. Tremendous seas were still piling up on the water front. The harbor looked as if it had been shaken by an earthquake. More than 300 persons were drowned between noon and noon at Calais and in the immediate neighborhood. Fifty bodies were A forty-ton crane, used in completing the

harbor at Tynemouth, was blown down and the harbor works were damaged to the extent of 50,000

A despatch from St. Ives, on the north coast of Cornwall, says that the steamer Cintra is ashore at that place. Four persons on board were taken off with a breeches buoy by the Ct. Ives lifeboat crew. Eleven others were drowned.

The American bark A. C. Bean, from Newcastle, New Brunswick, for Bowling, was blown ashore and totally wrecked near Donegal, Ireland. All of the crew, excepting two, were drowned.

At Darlington, forty-five miles from York,

the Springfield Steel Works were blown down, causing heavy loss. Despatches from various points to the north of England re-port extensive havoc. Hundreds upon hun-dres of trees were uprooted, fences and outhouses blown down, and residences damaged. At Betwick-on-Tweed the roof of the North British Railway station was blown off. Many boats in the harbor were swamped.

Lifeboats and tugs everywhere along the coast were kept busy and effected many rescues. Countless small craft have been reported stranded. Piers, landings and shore structures of all kinds have been greatly damaged. Many vessels were damaged by dragging their anchors and colliding with dragging their anchors and colliding with

BURNED IN A HOTEL.

The Fire Said to Have Been of Incendiary Origin.

A hotel at Merrill Station, near Beaver, Penn., burned a few nights ago. It was 84x40 feet, three stories high. Each of its twenty-five sleeping rooms was occupied. The fire spread so quickly that escape was almost impossible. Many jumped from windows and were badly hurt. The following were burned to death:

James Hughes, of Chartiers, Penn., engineer, aged thirty-three.

John Kelly, of Woods Run, Penn., laborer, aged forty.

aged forty. Robert Stanley, of New Brighton, Penn., engineer, aged thirty-five. Barney Wilkes, of Allegheny, Penn., stonemason, aged sixty.

Dan. Wrenn, of Pittsburg, stonemason, aged twenty-four.

Jerry Wrenn, of Pittsburg, boss stone-

mason, aged sixty; father of Dan.
It is said the fire was of incendiary origin. Some of the men burned and injured bad been discharged on account of the near approach of winter and were staying at the hotel, waiting for their money. They have been working on the Government dam. According to the statement of men who were aroused in time to escape, it was only forty minutes from the time the alarm was given until the building collapse. There were thirty-five men sleeping on the second and third floors. Jerry Wrenn, one of the victims, had escaped in safely from the building, but being reminded that his sou

Dan was still in the building, returned to find him and was lost.

Night Watchman Gafflek says he went up to the second floor and awoke one of the men to go to work. The man came down in about five minutes. From twelve to twenty minutes later the fire was discovered by the colored porter and the alarm was given. McGafflek says the fire was then beyond contro; the whole lower story being ablaze and all chance of escape by the stairway cut

Frank J. Bradley and Robert Keeney, of Pittsburg, were proprietors of the hotel

FRIGHTFUL DEATH.

Andrew Carman and Son Drive in Front of a Train.

Andrew Carman, of Valley Stream, and his sixteen-year-old son, William, were killed by the Sag Harbor (N. Y.) express which reaches Rockville Centre at 5.20 p. m. Carman was driving toward Valley Stream. There is a flag station at Rockville Centre. Flagman Jesse Brotherton, who was on duty, shouted to Carman and waved his flag warn him that the train was approaching,

but to no purpose.

Carman drove across the rails immediately before the flying train. Both he and his son were carried more than one hundred yards. The horse was cut to pleces, and the neavy spring wagon was crushed into

LATER NEWS.

Ar Fleetwood Park, New York, Directum the king of trotting stallions, won the \$5000 match race from Alix, making the last of the three heats in 2.08.

THE Chamber of Commerce of New York City held its one hundred and twenty-fifth annual dinner. Speeches were made by Secretary of the Treasury Carlisle, ex-Minister to Germany William Walter Phelps, Representative Outhwaite of Ohio, St. Clair Mc-Kelway and President Patton, of Princeton College.

THE Nictheroy, the Brazilian dynamite cruiser, sailed southward from New York under sealed orders.

LEWIS GREEN STEVENSON, Son of Vice-President Stevenson, married at Bloomington, Ill., Helen Louise Davis, daughter of a prominent Republican editor.

JOSEPH M. KEAFT, a New Albany (Ind.) merchant, shot and killed a man who was attempting to kidnap his twalve-year-old daughter for ransom.

L. A. THURSTON, Hawaiian Minister at Washington, issued a statement in reply to Commissioner Blount's report.

Ax explosive enclosed in a copper cylinder was exploded in Valencia, Spain, doing considerable damage. The continuance of such outrages has caused dismay among the populace of Valencia.

An epidemic of influenza is reported in England and in Germany. It has assumed a severe form in the latter country, where it has caused a number of deaths. THE greatest destitution prevails among the Indians all over Canada, and from La-

brador to British Columbia come continuous

tales of suffering. More than 400 have already perished of hunger in the Province of THE American Casualty Insurance and Seeurity Company, of New York City, decided to close up its business and apply for a receiver. Its losses during the three years of

\$200,000 more than its entire capital. Fine in Springfield, Mass., destroyed seven blocks, including the Hotel Glendower.

Its life amounted to \$1,700,000, which is

MRS. LEDECKY, aged sixty-seven, and her daughter Fanny, aged thirty-five, committed suicide together in New York City. The cause is unknown. C. M. OVERMAN, formerly President of the

Citizens' National Bank, Hillsboro, Ohio, which he wrecked, has been sentenced to ten years in the Penitentiary.

NEWBERNE, Tenn., was visited by fire, resulting in the death of three persons and the injury of five others. Four buildings were destroyed.

WILLIAM T. COLEMAN, of San Francisco head of the famous California vigilance committee of 1856, is dead. He was born at Cynthiana, Ky., February 29, the additional day of the leap year of 1824, and was thus able to celebrate his birthday only once in

THE President has removed Postmaster Thomas, of Topeka, Kan,, for violating the Civil-Service law.

No further business will be transacted by the State Department with Minister Thurston, representing the provisional Government of Hawaii.

THE arched stone roof of St. Pierre Chapel, recently erected in Courpiere, near Clermont-Ferrand, Puy-de-Dome Department; France, fell while many Sisters of Mercy were at prayers. Several Sisters were killed, and others were injured severely.

A DISPATCH dated at Rio de Janeiro, Brazil, says . There is heavy artillery fire daily. Many shots struck Villegagnon and Fort-Laage, which were much damaged. Az officer and seventeen men were killed in the latter by the bursting of a shell. The fire from machine guns now makes part of the eity dangerous. Mizzy casualties occur ia the street.

CHICAGO'S NEW MAYOR.

Alderman Swift the Successor of the



GEORGE B. SWIFT. Alderman George B. Swift is the Acting Mayor of Chicago, succeeding the late Carter Harrison. Mayor Swift is a Republican, and was chosen after a sharp struggle between contending factions in the Board of Aldermen. He will act as Mayor until a new of-ficial is selected by popular election.

SWALLOWED A CITY.

An Earthquake Destroys the Town of Kuchan, in Persla.

A special despatch from Meshed brings further details of the earthquake that oc curred at Kuchan, in the northern part of the province of Khorassan, Persia. The town was completely destroyed, and the loss of life was immense.

Great crevasses were opened in the earth

causing the Atrek River to overflow its banks. The fertile region around the city was inun dated, and the large gardens and extensive vineyards were swept out of existence. The people of Kuchun had no chance to save anything. The shock was so severe that the largest houses in the town, including the residence of the Governor, were almost in-stantly toppled over, crushing hundreds of

through which water flowed in torrents

people to death.

The town had a population of between 20,000 and 25,000 persons, and it is thought that
at least 1000 perished. Many persons were
carried away by the flood that flowed down
the valley.

A short time after the disturbance the en-

tire water supply of the town disappeared. The people who were not injured fled panic-stricken to the Ala Dagh Mountains, leaving the injured to care for themselves as best they could. The district in which Kuchan is situated is very populous, and it is feared that it has everywhere suffered from the earthquake and the flood.

A Pin in Her Eye. Mrs. Anna Swinarton, of Chicago, has so cured a verdict of \$10,000 damages in the

New York Court of Common Pleas before Judge Giogerich and a jury against George Le Boutillier, dry goods merchant. Mrs. Swinarton went into the store on March 12, 1889, and was walting for some change after having made some purchases. She had her little boy with her. She declared that some one of the cash boys in the store threw a pin which struck her in the eye, injuring it so that it was removed to save the other eye. She sued to recover \$50,000 damages.

RELIGIOUS READING.

When Nehemiah was guiding the worship When Nehemiah was guiding the worship of a grateful people, and stilling their grief as they mourned over their neglect and sin, he said to them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord, neither be ye sorry, for the joy of your Lord is your strength." Neh, viii, 10.

The sailor in the meeting said, "Pass the contribution boy! I never get shouting happy

The sailor in the meeting said, "Pass the contribution box; I never get shouting happy till after I have given something." When Nehemiah sought to inspire rejoicing and banish sorrow from the hearts of his people, he bade them not only to be joyful themselves, but also to send joy into other homes. They were to enjoy the abundance of good things which God had bestowed upon them, and than they were to send portions to those and than they were to send portions to those for whom nothing was prepared.

This is in accordance with the spirit both of

the law and of the gospel: for the law of Moses was not only the embodiment of justice, but also the embodiment of love and mercy. It was that law which said what no other law twas that law which said what he other law ever said, "Thou shalt love thy neighbor as thyself." Hence they were bidden to deal their bread to the hungry, to comfort those that mourn, to relieve the fatherless and the widow; and so, while gladdening other

widow; and so, while gladdening other hearts, bring joy to their own.

Among the precious words which the Lord Jesus spoke we are to remember these. "It is more blessed to give than to receive;" and it we have not learned this fact, our Christian education is decidedly defective. It is not enough that we give a trifle to some importunate begger. The most needy do not beg or parade their wants before us. It is our business to seek them out, and with a wise business to seek them out, and with a wise discretion to help them in time of need, or discretion to help them in time of need, or even before the need presses them most sorely. Many times a little timely help would save from the extremity of poverty and distress, and a little sending portions to those for whom nothing is prepared, would cause sad hearts to sing for joy, and save much loss and sorrow which comes when help is delayed too-long.

Send portions; it will do you good to send them; it will do others good to carry them. Let your children, your servants, or your friends go to the homes of the poor as the bearers of your bounty, and share with you

bearers of your bounty, and share with you the joy that comes to those who do good and relieve distress. "With what measure ye mete, it shall be measured to you again," and into your own bosom men shall measure the good gifts of God, "pressed down, shaken together, and running over."—[The Christian.

ONLY AN EEL.

All the trolley cars in the annexed district were stopped the other night, and the thous-ands of people who depended upon them for means of transport were delayed or put to

means of transport were delayed or put to inconvenience.

The cars stopped because the electric current had failed, and the electric current failed because the water supply had in some way been cut off from the big boilers in the power house where the electricity was generated.

There was plenty of water in the reservoir, and the taps were turned on; but the water did not reach the boilers, and without water it was impossible to make steam to drive the it was impossible to make steam to drive the

What was the matter? Only an eel in the supply pipe, they said.

It was a fine illustration of the power of apparently insignificant things for good or

There is an abundant supply of "living water" in the divine reservoir, and it is free to all comers, but how often an eel gets into-the supply pipe! How often our prayers which form the pipe or channel of communi-cation between our souls and the "fountain of living waters" are blocked by frivolous, selfish or angry thoughts, or by sinful anxiety and

worry!
We are God's generators. Our business in this world is to drink deep of the water of tife and then convert the spiritual energy which we derive from it into spiritual elec-

which we derive from it into spiritual executivity by which dead souls can be galvanized into newness of life.

We are called to be fellow-workers with Christ in saving men, but all our efforts to that end will be in vain; all the trolley cars which we might set in motion, carrying pas-sengers to glory, will be stopped if we allow a single eel to get into our supply pipes be-cause it is only by living in constant conneccause it is only by holing in consists continue to generate the electrical current of divine love.—Sab. Reading.

EARLY PIETY-HOME. the inculcation of religion, is, that its in-structions begin early. Long before the teacher or minister can gain access, the par-ent is in daily contact with God's immortal gift. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining and glorious witnesess

of the fulfilment of the covenant.

God has connected the means with the end. While the blessing is with His Spirit, the agency is with the people. That agency primarily consists in home nurture, early and piously at work, resting upon, divine promises, and therefore industrious in elaborating the comprehensive and mysterious means.
"I will be a God to thee, and to thy seed after thee." "Train up a child in the way he should go, and when he is old he will not de-part from it." The raising of the seed is God's stipulation in the covenant, and the promise of the man is in the training of the child. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a right beginning is never more clearly exemplified than in the great work of training the human soul for "glory, honor and immor-tality."—Presbyterian Magazine.

RELIGIOUS ENTHUSIASM.

In the light of the larger and truer estimate of human facilities and powers that marks the thinking of today, the contempt of enthu-siasm which was once regarded as the note of superior intel igence, is seen to be the fruit of ignorance and conceit. Genuine enthusiasm does not wax strong in the obscura-tion of reason and conscience; rather it is found just where the highest intelligence and the clearest moral sense are being converted into action. As thought rises to loftier levels it passes into passionate conviction and seeks to express itself in universal forms, in poetry and song, in cries of wonder and rap-turous outbursts of love. As the call of duty

turous outbursts of love. As the call of duty becomes more imperious it lays its demands upon the whole man, his feelings and affections, his desires and imagination, till the very soul kindles into flame.

A thought takes permanent hold on men till it is proclaimed with something of prophetic zeal that owns a divine necessity—"Woo is me if I preach not the Gospel." "No virtue is safe that is not enthusiastic." There is, of course, such a thing as irrational and debasing enthusiasm; but it is the counterfeit of the genuine article, the shadow of terfeit of the genuine article, the shadow of the real. Now, if this is true, then it will follow that wherever the moral dynamite of enthusiasm is found, it ought to be put to the most immediate and wisest use. The impulse should not end with the crowded assembly and the "great occasion;" it ought to go out in widening circles, to revive the drooping courage of lonely workers, to warm the hearts of those grown cold and indifferent, to stir the listless to action, and reinvigorate the whole body of the church.

All the peace and fayor of the world can not calm a troubled heart; but where the peace is which Christ gives, all the trouble and dis-quiet of the world connot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a sumptuous banquet .-Archbishop Leighton.

A Change of Programme.

At Egg Harbor, N. J., a week ago a bride, surrounded by her friends, stood waiting for the man she was to marry. A telegram came saying that he had been called to Philadelphis on business, but would return in time for the ceremony, which had been set for high noon. At noon the bride turned to the best man, an old lover, and it was quickly arranged that they should wed. Just as the eeremony was concluded the disappointed man rusaed in ; his train had been late. The bride minted in her bushand's arms.

A Power-ut minting Press. A new hydraulic press for making medals has been erected at the Philadelphia Mint at a cost of \$7600. It can exert a pressure of 4000 pounds to the square inch and will take the place of the old press.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR DECEMBER 10.

Lesson Text: "The Heavenly Inheritance." 1 Peter i., 1-12-Golden Text: Col. i., 12-

Commentary.

1. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia. Cappadocia, Asia and Bithynis." The writers of the epistles know but one master—they are either servants or apostless of Jesus Christ—and being controlled by the Spirit they glorify Him (Math. xxiii., &g John xvi., 14). Their aim is to help their

John xvl., 14). Their aim is to help their fellow strangers to be holy in their lives and full of good works that God may be glorified (chapter ii., 11, 12.

2. "Elect according to the foreknowledge of God the Father, through sanotification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied." Scriptural election is the choosing of some to bless others, these chosen ones being taken out from the rest that they may be specially qualified for special service (Epn i., 4: Rom. viii., 29). The exceeding abundance of His grace and peace is given to such that through them it peace is given to such that through them it may be multiplied to others. If you have received Him, you are one of His elect. If you have not received Him, you may do so at once (John vl. 32 · iii., 15 :: Rev. xxii., 17)

3 Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The significance of the resurrection is fully stated in I Cor. xv., 13, 23. He who was dead is alive forevermore, and at the right hand of God are the evidence of our justification and the assurance of our continued life (Rev. 1, 18, Rom. iv 25; vili., 34). To be identified with a risen, living Christ, who has all power in heaven and on earth, and to be commissioned as His embassadors to proclaim His salvation is surely the highest honor that mortal man can enjoy on this earth (John xvii., 18; H Cor. v., 20)

4. To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you." All things here are perishable, but the word of the Lord and the glory of the Lord endureth forever (verses 24, 25. I John ii., 17; Heb. xii., 28). Jesus at the right hand of God is not only our righteousness and our life, but also the assurance that our bodies shall yet be just like His and that we shall reign with Him (I Cor. xv. 23; Phil. iii., 21, Rev. v., 9; 10).

5. "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Jesus does the saving and the keeping, and we do the trusting and obeying. See how we are kept in Jude 1; Rom. xiv., 4; Isa. xii., 13. Salvation is ours now if we have received Christ. We are also day by day working it out, and yet we are waiting for it, for it is every day nearer than when we believed (II Tim. i., 9; Phil. ii., 12. 13; Rom. xiii., 11). It is a threefold salvation. We have eternal life, we are manifesting that life, and we expect the glorified body and the joys of the kingdom.

6. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation," We will surely rejoice if we believe the facts, but not otherwise, for joy and peace come only by believing (Rom, xv., 13.) Jesus told us that we must expect tribulation, but that we

II Cor. vii., 4.)
7. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be und unto praise and honor and glory at the apearing of Jesus Christ." It is a most profitable study to meditate on the word "precious" in these two epistles (I Pet. 1, 7, 19; ii., 4, 7, II Pet. 1, .1, 4.) Faith that cannot endure is very questionable faith. We must steadfastly believe and wait patiently till He come (Jas. v., 7, 8, I Cor. iv., 5.) Then we shall see how all our light afflictions have been working out for us a far more exceedeen working out for us a far more exc

ing and eternal weight of glory (II Cor. iv., ing and eternal weight of glory (II Cor. iv., 17)

8 "Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejolee in the joy unspeakable and full of glory" Some think that if they could only see Him they would love Him, but He said. 'Blessed are they that have not seen and yet have believed' (John xx., 29). To faith unseen things become very real and may be enjoyed almost as a present possession. The city which Abraham looked for, and the recompense of the reward which sus-

session. The city which Abraham looked for, and the recompense of the reward which sustained Moses, and the glory to be revealed which Paul saw, were wondrously real to them and will be to us if we only believe (Heb. xi., 10. 25, 26: Rom. viii., 18)

9. "Receiving the end of your faith, even the salvation of your souls." This is not very clear unless it refers to the joy which comes from the assurance of present salvacomes from the assurance of present salva-tion, which is an earnest and a piedge of the cion, which is an earnest and a pledge of the completed salvation at the revelation of Christ. The "now" of the previous verse would point that way. It is our privilege to rejoice that we are the children of God and partakers of the glory to be revealed (II Tim. 1, 2: I Pet. v. I; I John iii., 2).

partakers of the glory to be revealed (II Tim. i., 2: I Pet. v.. I; I John fii., 2):

16. Of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come untoyou. See Dan. i., 2, 3 · x., 12, 21. To search diligently seems to be the sense of John v., 39, and not any careless reading or superficial study, rather a constant day and night meditation as in Ps. 1., 2—1 prayerful and persevering comparing of Scripture with Scripture in absolute dependence and reliance upon the Holy Spirit.

11. "Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should tollow." Here is the fact stated that the Spirit of Christ was in the prophets and may give some light upon chapter iii, 18-20, for the Spirit of Christ was in Noah. "The testimony of Jesus is the spirit of prophesy" (Rev. xix, 10). Here is also the fact that the burden of prophecy is the sufferings of Christ and the glory yet to be revealed. See this illustrated fully in Ps. xxii. and Isa. Illi. as specimen chapters. By His suffering we are now redeemed, but we wait for the glory to be revealed, that not

glory to be revealed.

12. "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." Here are prophets and apostles, in the power of the Holy Spirit, ministering unto others. Angels also are ministering spirits. Even the Son of Man came not to be ministered unto, but to minister (Math. xx., 28), and it we are filled with His spirit it will be our delight to live to be channels of blessing to others. Some things we. ister the things which are now reported unto nels of blessing to others. Some things we, like the prophets, may have to pass on to others without fully comprehending them, the full understanding being only for millen-

nial or later days.—Lesson Helper Canada's Mineral Resources. The report from the office of the geological survey on mineral statistics and mines for 1891 has just been issued, says the Toronto (Ont.) Globe. The returns show that the 1891 has just been issued, says the rotate (Ont.) Globe. The returns show that the value of the mineral products of clanada for the year was \$20,500,000, an increase of \$2,500,000 on that of the previous year. The exports of minerals and mineral products manufactured in Canada amounted to \$6,772,693. The exports of products of the mine aggregated \$5,743,143, of which \$4,600.800 went to the United States, \$851,794 to England, \$141,692 to Newfoundland, and the remainder, \$189,857, was distributed among a dozen other countries.

The minerals whose product shows steady and appreciable increases in the last six years are copper, nickel, coal, as each and petroleum. There was no production of nickel in 1836. The first year that it appears among the returns was in 1890, when the

among the returns was in 1890, when the value of the product was \$233,232. Nickel production during 1891 was very satisfactory. Even in the previous year, when the production of the metal was only 1,434,742 pounds, Canada was the greatest producer of the metal in the world. The number of pounds turned out in 1891 was 4,626,627, which quadruples the aggregate production of all the

Heavy Street Car Traffic.

Chicago street cars carried 94.000,000 persons during the six months of the existence of the World's Fair. On October 9, Chicago day, they carried 762,000 people.

Germany's Aop Crop. Germany's hop crop has averaged over 53,-000,000 pounds annually the last ten years. This year it is less than 25,000,000.