THE SKIN OF HIS TEETH.

SE TALMAGE PREACHES ON THE WELL KNOWN TEXT FROM JOB

to from Not Matter Bow Narrow the Recape to if train four find trad at fact. An Ringment Argament for Christianite

BEGGET 48, May 4 After the Longmeter PHOOKLYN, May 4. After the Longmeter havelogy and appropriate hymns had been mug by the congregation in the Academy of Music, and prayer had been offered, Dr. Palimuse preached on "Narrow Escapea," taking as his text Joh MA, 30, "I am escaped with the akin of my teeth." Following is

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his springs in fulls dut had it hard. What with bolls and bereasonments and hankeuptoy, and a tool of a wife, he wished he was dead, and I do not blame him. His firsh was gone, and his bones were dry. His footh wasted away until anthing but the enamel seemed left. He effect mit, "I am escaped with the skin of my teeth." There has been some differsince of opinion about this passage. St. forome and Schultons, and fire Good and Paole and Rarnes have all tried their for eggs on data's teath. You dony my interpretation and say, "What did don know wheat the country of the teath?" He they everything about it. Dental surgery a atmost as old as the earth. The mame is almost as old as the earth. The municated of keypt, thousands of years old, are found today with and alling in their peath. Orlit and thorace and solonon and Massa wrote about these important factors of the body. To other provoking complaints, Joh, I think, has added an exasperating toothsche, and putting his hand against the inflamed face, he says, "I am escaped with the skin of my beeth."

A very parties we escape, you say, for Joh's hody and soul! but there are thousands of men who make just as narrow escape for their soul. There was a time when the partition between them and ruin was no thicker than a tooth's enamely but as Job Anally escaped, so have they. Thank God!

Fant expresses the same idea by a differon the server of the same then by a different them he may blue some people are "arred as by fre." A resset at me is in fames. You go to the steen of the resset. The boats have shoved off. The flames advance; you can endure the heat no longer on your free. You althe down on the side on your face. You alide down on the alle of the reased, and hold on with your fingers, until the forked tengue of the five begins to tek the back of your hand, and you feel that you must fail, when one of the life boats comes back, and the passengers say they think they have room for one more. The book wings under you you from the the book wings under you you drop like it you are next seens men are fur and by temptation until they are partially consumed, but, after all, see off "saved as by fre." But I like the figure of John little better than that of Paul, because the pulpts has not work it outs and I want to show you, if that will help, that some men make parrow escape for their souls, and are sevel as "with the skin of their treth."

the entirely has a more people to look to the proper to the cross in for you to look to this pithit Mill, gentle, beatable, loving, you expect the horizont taristicus. For gen over to the state and may "Hemilion, loud the church you extend may "Hemilion, loud the church that for a mean enstoners "I can not swear at you myself, for I am a mean to the church; his if you will go down states my partner in business will swear at you." All your good resolutions hereto for have been forn to tatters by explosion of temper. Now there is no harm in get mad if you only get mad at sin. You must so was always good. He never broke PINO PHOPPHER things the never houshed when it was passions, and with them ride down injusimproper to lanch. At seven, he could sit the and wrong. There are a thousand an hour in church, perfectly quiet, looking things in the world that we ought to be neither to the eight hand nor to the left, but straight into the ground the whole discusses though he independent the whole discusses the first the independent the whole discusses the first the independent the corner decrease. He never make things nor lost them. He floated has been been and the corner to the hings nor lost them. He floated has independent the surface of fighteens indignation is an imbedia. But be surface the sould indignate that the indignation in the indignation is and intervals and depletes the sould indignate that the indignation is an indignation, and not a petulancy that their indignation is an indignation, and not a petulancy that their indignation is an indignation in the control of the force of the forc

decided.

Here is posther one, who started in the with an ancontrollable spirit. He kept the nursery in an aproxis. His posther found him walking on the edge of the house fool to see if he could balance himself. There was no horse that he dered not ride no buy he could not elimb. His boyhood was a long seales of predicaments; his man-hood was neckless; his midlife very way-ward. This new he is converted, and you and. Into now he is converted, and you conside the store and say, "Ackwright and the church yesterday." Your friends y "It be not possible! You must be joke." You say: "Not feell you ble truth.

petrod the church." Then they reply, which has become a Christian!" In other rords, we will admit that it is more diffiouts for some men to secept the Gospet than

I may be preaching to some who have out lose from churches and libles and sundays, and who have come in here with no intention of becoming Christians themantica, but just to see what is going out and vet you may find yourself escaping before you have this bouse, as "with the skin of your teeth." I do not expect to waste this hour. I have seen boats so off from Cape May or Long Branch and drop their nets, and after awhite come ashore, pulling in the note, without having caught a single the being without having eating a stage the levels not a good day, or they had not the right kind of a net. But we expect no such execusion today. The water is full of the the wind is in the right direction, the Caspel not is strong. On then who did to halp simon and Andrew to fish, when he forthe how to east the net on the fight with of the with

Remark of you, in coming to God, will have o remagainst skeptical notions. It is useguitation than grade yes of niqued not rest things to those who reject the Christian Principal I connot ser such things. By what proceed or composition or trial or he traval you have come to your present state factor not. Plane need five gates to your nations the gate of the head and the gate of the heart. The gate of your head is locked with bolts and bars that an arch anget could not break, but the ente of your heart arrings much you be hinges. If I am ment sivings easily on its hinges. If I assembled your body with weapons you would meet me with weapons, and it would be sword stroke, and wound for wound, and blood for blood; but if I come and knock at the door of your house you open it, and give me the best seat in your parlor. If I should come at you ow your partor. If I should come at you have with an excument you would answer me with an excument; if with sarcasm; you would answer me with sarcasm; blow for blow, stroke for stroke; but when I come and K ook at the door of your heart you open it and say, "Come in, my brother, and tell me all you know about Christ and heaven."

heaven."
Listen to two or three enestions: Are you as happy as you used to be when you be lieved in the truth of the Christian religion? Would you like to have your children travel on in the road in which you are now traveling? You had a relative who professed to be a Christian, and was theroughly consistent, living and dring in the faith of the dispot. Would you not like to live the limpot. Would you not like to live the same quiet like, and die the same peaceful death? I have a letter, sent me by one who has rejected the Christian religion. It says: "I am old enough to know that the loys and pleasures of like are evanescent, and to realise the face that it must be comfortable in old age to believe in something relative

to the future, and to have a fater in some system that proposes to save. I am free to confess that I would be happier if I could exercise the simple and beautiful faith that he possessed by many whom I know. I am not willingly out of the church or out of the faith. My state of uncertainty is one of unrest. Sometimes I doubt my immortality, and look upon the death bed as the closing scene, after which there is nothing. What shall I do that I have not done? And skepticism is a dark and doleful land. Let me say that this lible is either true or hase. If it be false, we are as well off as you; if it be true, then which of us is safer? Let me also ask whether your trouble has not been that you confounded Christianity with the inconsistent character of some who profess it. You are a lawyer. In your profession there are mean and dishonest hen. Is that anything against the law? You are a doctor. There are unakilled and contemptible men in your profession. Is that anything against the law? You are a doctor. There are makilled and contemptible men in your profession. Is that anything against merchandise? Helold, then, the unfairness of charging upon Christianity the wickedness of its disciples. We admit some of the charges against chose who profess religion. Some of the most gigantic swindles of the present day have been carried on by members of the church, There are menstanding in the front rank in the churches who would not be trusted for five dollars without good collateral security. They leave their business dishonesties in the reatibule of the church as they go in and sit at the communion. Having concluded the sacrament, they get up, wipe the wine restibile of the chirch as they go in and sit at the communion. Having concluded the sacrament, they get up, wipe the wine from their lips, go out, and take up their sins where they left off. To serve the devil is their regular work; to serve God, a sort of play spell. With a Sunday sponge they expect to wipe off from their business slate all the cost greatly incontained. expect to wipe off from their business slate all the past week's inconsistencies. You have no more right to take such a man's life as a specimen of religion than you have to take the twisted irons and split timbers that lie on the beach at Coney Island as a specimen of an American ship. It is time that we draw a line between religion and the fraitties of those who profess it.

FIR HHE.

Do you not feel that the Bible, take it all in all, is about the best book that the world has ever seen? Do you know any book that has as much in it? Do you not book that has as much in it? Do you not-think, upon the whole, that its influence has been beneficent? I come to you with both hands extended toward you. In one hand I have the Hible, and in the other I have nothing. This Hible in one hand I will surrender forever just as soon as in my other hand you can put a book that is better. Today I invite you back into the good old fashioned religion of your fathers— to the fool whom they worshiped, to the Hible they read, to the promises on which they leaned, to the cross on which they hung that oternal expectations. You have hung their eternal expectations. You have you will not be happy a minute until you awing back.

Again: There may be some of you who n the attempt after a Christian life, will have to run against powerful passions and appetites. Perhaps it is a disposition to anger that you have to contend against and perhaps, while in a very serious mood, you hear of something that makes you feel that you must swear or die, I know a with this always good. He never broke I need to bridle and saddle those hot breathed mad at. There is no harm in getting red hot if you only bring to the force that

There is a large class of persons in midlife who have still in them as estites that were aroused in early manhood, at a time when they prided themselves on being a "little fast," "high livers," "free and easy," "hall follows well met." They are now paying, in compound interest, for troubles they collected twenty years ago. Some of you are trying to escape, and you will yet reff narrowly, "as with the skin of your teeth." God and your own soul only know what the struggle is. Omnipotent grace has pulled out many a soul that was deeper in the mire than you are. They line the has pulled out many a soul that was deeper in the mire than you are. They line the beach of heaven—the multitude whom God has rescued from the thrall of suicidal habits. If you this day turn your back on the wrong and stark anew, God will help you. Oh, the weakness of human help Men will sympathize for a while, and then turn you off. If you ask for their pardon, they will give it, and say they will try you again; but, falling away again under the power of temptation; they caut you off forever. But tool forgives seventy times seven; yea, seven hundred times; yea, though this be the ten-thousandth time, he is more earnest, more sympathetic, more helpful, this last time than when you took your first misstep.

A HARD STAUGOLE.

took your first misstep.

A HARD STRUCCER.

If, with all the influences favorable for a right life, men make so many mistakes, how much harder it is when, for instance, some appetite thrusts its fron grapple into the roots of the tongue, and pulls a man down with hands of destruction! If, under such circumstances, he break away, there will be no sport in the undertaking, no holiday enjoyment, but a struggle in which the wrestlers move from side to side, and hend and twist, and watch for an opportunity to get in a heavier stroke, until with nity to get in a heavier stroke, until with one final effort, in which the muscles are distended, and the veins stand out, and the

blood starts, the awarthy habit falls under the knee of the rictor—escaped at last as "with the skin of his teeth." The ahtp Kuma, bound from Gottenburg to Harirloh, was salling on, when the man on the lookout saw something that he pro-nounced a ressel bottom up. There was something on it that looked like a sea gull, something on it that looked like a sea gull, but was afterward found to be a waving handkerchief. In the small boat the crew pushed out to the wreek, and found that it was a capsized vessel, and that three men had been digging their way out through the bottom of the ship. When the vessel capsized they had no means of escape. The captain took his penkuife and dug away through the planks until his knife broke. Then an old nail was found, with which they attempted to scrape their way out of the darkness, each one working until his hand was well nigh paralyzed and he sank back faint and sick. After long and tedious work the light broke through the bottom of the ship. A handkerchief was holsted. Help came. They were taken on board the vessel and saved. Did ever men come so

near a watery grave without dropping into it! How narrowly they escaped!—escaped only "with the akin of their teeth."

There are men who have been capsized of evil passions, and capsized mid-ocean, and they are a thousand miles away from any shore of help. They have for years been trying to dig their way out. They have been digging away and digging away, but they can never be delivered unless they will holst some signal of distress. However weak and feeble it may be, Christ will see it, and hear down upon the helpless craft, and take them on board, and it will be

known in earth and in heaven now hur-rowly they escaped—"escaped as with the TIME FOR RELIGION.

There are others who in attempting to come to God must run between a great many business perplexities. If a man go over to business at 10 o'clock in the morning, and comes away at 3 o'clock in the afternoon, he has some time for religiou; but how shall you find time for religious contemplation when you are driven from sunrise to sunset, and have been for five years going behind in business and are frequently dunned by creditors whom you cannot pay, and when, from Monday morning until Saturday night, you are dodging bills that you cannot meet? You walk day by day in uncertainties that have kept your brain on five for the past three years. Some with less business troubles than you have gone creasy. The clerk has heard a noise in the back counting room, and gone in, and found the chief man of the firm a raving manine; or the wife has heard the bang of a platel in the back parlor, and gone in, maniae; or the wife has heard the bang of a pistol in the back parior, and gone in, stumbling over the dead body of her husband—a suicide. There are in this house today three hundred men pursued, har assed, trodden down and scalped, of business perplexities, and which way to turn next they do not know. Now God will not be heard on you. He known what chatcales next they do not know. Now God will not be hard on you. He knows what obstacles are in the way of your being a Christian, and your first effort in the right direction he will crown with success. Do not let Satan, with cotton bales and kegs and hogsheads and counters and stocks of unsalable heads and counters and stocks of unsolable goods, block up your way to heaven. Gather up all your energies. Fighten the girdle about your loins. Take an agonizing look into the face of God, and then say, "Here goes one grand effort for life eternal!" and then bound away for heaven, escaping as "with the skin of your teeth."

In the last day it will be found that Hugh Latimer and John Knox and Huss and Bidley ways not the greatest masters but

Ridley were not the greatest martyrs, but Christian men who went up incorrupt from the contaminations and perplexities of Wall street, Water street, Pearl street, Broad street, State street and Third street. On earth they were called brokers, or stock jobbers, or retailers, or importers; but in heaven, Christian heroes. No fagots were heaped about their feet; no inquisition demanded from them recantation; no soldier aimed a pike at their heart; but they had mental fortures, compared with which all physical consuming is as the breath of a ing morning.
CHEATED OUT OF THEIR FAITH.

I find in the community a large class of men who have been so cheated, so lied about, so outrageously wronged, that they have lost their faith in everything. In a world where everything seems so topey turvy they do not see how there can be any God. They are confounded and fren-sied and misanthropic. Elaborate argu-ments to prove to them the truth of Christianity, or the truth of anything else, touch tianity, or the truth of anything cise, touch them nowhere. Hear me, all such men. I preach to you no rounded periods, no orna-mental discourse; but put my hand on your shoulder, and invite you into the peace of the Gospel. Here is a rock on which you may stand firm, though the waves dash against it harder than the Atlantic. offehing its surf clear above Eddystone lighthouse. Do not charge upon God all these troubles of the world. As long as the world stuck to God, God stuck to the world; but the earth second from his government, and hence all these outrage and all these woes. God is good. For many hundreds of years he has been coaxing the world to come back to him; but the more he has coaxed the more violent have men stepped back and stepped back until they Frank G. Carpenter's Letter.

eve dropped into ruin. Try this God, ye who have had the bloodhounds after you, and who have thought that God had forgotten you. Try him, and see if he will not help. Try him, and see if he will not pardon. Try him, and see if he will not save. The flowers of spring have no bloom so sweet as the flowering of Christ's affections. The sun hath no warmth compared with the glow of his heart. The waters have no refreshment like the fountain the will slake the thirst of thy soul. At the moment the reindeer stands with his lip and nostril thrust in the cool mountain torrent the hunter may be coming through the thicket. Without crackling a stick under his foot, he comes close by the stag, aims his gun, draws the trigger, and the poor thing rears in its death agony and falls backward, its antiers crashing on the rocks; but the panting hart that drinks from the water brooks of God's promise shall never be fatally wounded and shall never die.

FIXD PRACE WITH GOD, This world is a poor portion for your soul, oh business man! An eastern king had graven on his tomb two frigers, reprepersented as sounding upon each other with a snap, and under them the mottor "All is not worth that." Apicins Collus hanged himself because his steward intermediate the state of the stat formed him that he had only eighty thousand pounds storling left. All of this world's riches make but a small inheritworld's riches make but a small inherit-ance for a soul. Robespierre attempted to win the applause of the world; but when he was dying, a woman came rushing through the crowd, crying to him: "Mur-derer of my kindred, descend to hell, cov-ered with the curses of every mother in France!" Many who have expected the plandits of the world have died under its

Manatherna Maranatha.

Oh, find your peace in God. Make one strong pull for heaven. No Male way work will do it. There sometimes comes a time on shipboard when everything must be saerificed to save the passengers. The cargo is nothing, the risging nothing. The captain puts the frumpet to his lips and shouts, "Cut sawy the mast." Some of you have been tossed and driven, and you have, in your effort to keep the world, well nigh lost your soul. Until you have decided this matter, let everything else go. Overboard with all those other anxieties and burdens! You will have to drop the sails of your pride, and cut away the mast. With one emanded to him who helped Paul out of the heard of him who helped Paul out of the heard of him who helped Paul out of the heard of him who helped Paul out of the breakers of Melita, and who, above the shrill blast of the wrathiest tempest that ever blackened the sky or shook the ocean, so show, secretary.

I shall go home today feeling that some of you, who have considered your case as hopoless, will take heart again, and that, with a blood red carnestness, such as you list to look back saying. "What a great risk I rank Almost lost, but saved! Just got three again, and no mor it Escaped by the skin of my teeth."

Maconic, Farriurul Burrunam, No. 77, meetings held on the first Friday of each month. In Reeman's block. Mr. A. M. meetings held on the first second Monday of every month. R. Cornell, S. Z.

L. O. B. Macon. Charles Burrunam, No. 77, meetings held on the first second Monday of every month. R. Cornell, S. Z.

L. O. B. Macon. Charles Burrunam, No. 77, meetings held on the first second Monday of every month. R. Cornell, S. Z.

L. O. B. Macon. Charles Burrunam, No. 76, creating held on the first and third Wednesday of each month in Baker's block. Mr. J. McHaph, secretary.

L. O. B. F. No. 100 meets over Monday evening in the look and third Wednesday of each month in Baker's block. Mr. J. McHaph, secretary.

L. O. B. F. No. 100 meets first and third Wednesday of each month in Baker Anathema Maranatha, hopeless, will take heart again, and that, with a blood red carnestness, such as you have never experienced before, you will start for the good land of the Gospel—at last to look back saying, "What a great risk I ran! Almost lost, but saved! Just got threagh, and no moral Escaped by the

risk I ran! Almost lost, but saved! Just got three 3gh, and no moral Escaped by the skin of my teeth."

Natural gas was discovered in paying quantities and its "boom" began in 1885. At the end of three years its annual displacement of coal was 13,006,000 tons, estimated in value at \$20,000,000, which is believed to be only about half the rate of the present displacement. There are now more than nine thousand miles of mains, exclusive of smaller conveying pipes. The cheapness of the gas and the enterprise of strongly competing companies have been the principal stimulants in its introduction. These compositions have resulted in the rapid acquirement and development of territory, and in very many cases gas is furnished free to consumers. Not counting the hundreds and thousands of companies that have organized to prospect, bore wells, strike water and quit husiness, the total capitalization in the name of natural gas in this country exceeds \$100,000,000.

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"I have used Ayer's Cherry Pectoral for bronchitis and Lung Diseases, for which I believe it to be the greatest medicine in the world." - James Miller,

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"My wife had a distressing cough,
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her any good until I got a bottle of
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Rusk Was a "Rassler."

As I looked at Secretary Rusk in the Ebbitt louse the other night the incident of his vrestling match with James A. Carfield came to me, and I resolved to settle the question, which I have never seen settled in the news papers, which of the two was the victor.

The general told me that the match took place at Newark, O. He was then 13 years

old and was driving a stage, while Garfield was boy leading a mule on the canal.
"Rassing" (that is the way Governor Rusk pronounced it), said he, "was very common in those days, and it was the most natural thing in the world for two young fellows like myself and Garfield to try a rassle. The re-sult did not affect our friendship, and all of the boys tried their strength in this way."
"But how did it turn out, governor!" said

I. "Which whipped?"

"That I don't like to say," replied the secretary of agriculture, "and it is hardly a fair question to ask."

test with a man of his caliber." "Well," continued the general, laughing and slightly nettled at the thought that he might be beaten in anything, "I will say that I was never downed in a rassle until I was 22, and this happened when I was 13. I won't say anything about this Garfield rassle more than this-I was a close friend of Garfield's from that time to his death, though I did not meet him again until the opening of the war, When we were in congress together he used to call me stage driver, and I generally replied that I was not ashaned of it, but thanked the Lord that he had given me four horses to manage instead of condemning me been in their resistance, and they have to steer an insignificant bobtail mule."-

The Aged Poet-Laurente. Alfred Tennyson smokes a big clay pipe, and never uses the same pipe but once. He dislikes notoriety and is said to have burned all his letters, so that his future biographer will have a hard time of it writing his life. He says he does not propose after he is dead to be "ripped up like a pig." To strangers he is surly and even rude, but with congenial spirits the native sunshine of his nature shines out. He does not believe in poetic inspiraout. He does not believe in poetic inspiration, but believes that all good poetry is the resuit of long, patient and persistent work. He
has been known to spend a whole day over a
single verse. Neither the blame nor the
praise of the public affects him, but he does
his work in his own way regardless of the
critics. There are thousands of level-headed
poetry lovers who believe that when he dies,
the greatest poet of the world will pass away.

—[Yankee Blado.

Mr. Balfour's Exclamation. Mr. Balfour threatens to give us a new parliamentary catchword. A hundred times he says in one speech, "Very well, sir." He marked his divisions of subjects by it, his sub-divisions and the progress of his oratorical paragraphs. "I hope I have made it clear to the house, Very well, sir," was said over and over again. Sir Charles Russell's catchword is "Let that pass". Sir William Herand over again. Sir Charles Russell's catch-word is, "Let that pass;" Sir William Har-court's "A-ah!" Mr. Goschen clears his threat. Mr. Gladstone takes a drink. But Mr. Balfour produces his pocket handkerchief and exchains, "Very well, sir."—Pail Mail Gazette.

Register of Societies.

ntario and Quebec Division.

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