A PRACTICAL SER MON

"SAY SO" THE SUBJECT TOR. TAL-MAGE'S DISCE 18

The Eminent Divine Believes in Out-Religion-Nothing Can Stand Before Prayer-Let the Redeemed Show Their Colors-Personal T stimony.

Washington, Jan. 19 .- Rev. Dr. Talmage never produced a more practical and suggestive sermon than this of lacious, pronouncing over him the to-day. We believe it will stir Chris- words, "I baptize thee in the na e of tendom. His subject was "Say so," and the text selected was Psalms evil, Holy Ghost." But coming fort, from 2. "Let the redeemed of the Lord say the burlesque baptism he looked

An overture, an antiphon, a doxology is this chapter, and in my text David calls for an outspoken religion and requests all who have been rescued and blessed no longer to hide the spiendid facts, but to recite them, publish them and, as far as possible, let all the world know about it. "Let the ed of the Lord say so." high and low and remodeled, and feto put into the active conversation a nodest suggestion of your own, but on the subject of divine goodness, religious experience and eternal blessedness they are not only silent, but and the stout lifeboat that safely landed you? If from the fourth story you are rescued in time of conflagrawaiting you, why not show the deed et an emerald castle on the same vorlds. "sav so."

corn between now and the end of brought in was the infidel. ople telling the story of their own prayer was answered. Then let us say conversion. Let the men and women so. tone they employ in the family or of prayer for this century, Jeremiah place of business, tell how they crossthe gospel came into his soul like deemed of the Lord said so! dawn of the morning-no percept-

ice had gone out of the river in a make reparation, redeemed of the Lord say so."

nal salvation which led Charles Wesey, after a season of great despondney about his soul and Christ had poken pardon, to write that immortal

Oh, for a thousand tongues to sing My great Redeemer's praise!

torney-General of the United at arose and said: "Last night is and asked the prayers of God's 1 ple. I feel now perfectly sat said, burden is rolled off and all go., I feel that I could run or fly int

arms of Jesus Christ.' What a record for all time and tor, in the theater at Helio o burlesque of Christianity was put the stage. In derision of the ordi of baptism a bathtub, filled with water, was put upon the stage, and a other actor, in awful blasphemy, dipped Celthe Father, of the Son, and of the changed, and was changed, and he cried out to the audience: "I am a Christian. I will die as a Ch i tia ." Though he was dragged out and stoned to death, they could not drow; the testimony made under such awful circumstances. "I am a Christian. I will die as a Christian." "Let the redeem-

redeemed of the land say so." There | What a confirmation would come if is a sinful reticence which has been all who had answers to prayers would almost canonized. The people are speak out; if all merchants in tight quite as outspoken as they ought to places because of hard times would be on all subjects of politics and are tell how, in response to supplication, fluent and voluble on the Venezuelan they got the money to pay the note; uestion and bimetallism and tar ffs, if all farmers in time of drought would tell how, in answer to prayer, the rain nale suffrage and you have to skill- came just in time to save the crop, fully watch your chance if you want if all parents who prayed for a wandering son to come home would tell how, not long after, they heard the boy's hand on the latch key of the front door.

Samuel Hick, an English Methodist boastful of their retirence. Now, if preacher, solicited aid for West India you have been redeemed of the Lord missions from a rich miser and failed. why do you not say so? If you have Then the minister dropped on his kne's in your heart the pearl of great price, and the miser said, "I wil give thee a worth more than the Kohinoor among guinea if thou wilt give over." But the Victorian jewels, why not let others minister continued to pray, until the ee it? If you got off the wreck in | miser said, "I will give thee two guinthe breakers, why not tell of the crew eas if thou wilt give over." Then the money was taken to the missionary meeting. Oh, the power of pr yer! Melanchthon, utterly discouraged, tion, why not tell of the fireman and was passing along a place where chilthe ladder down which he carried you? dren were heard praying, and he came If you have a mansion in heaven back, saying, "Brethren, take courage. The children are praying for us." Nothose who may by the same process thing can stand before prayer. An infidel came into a Bible class to ask oulevard? By the last two words of puzzling questions. Many of the neighy text David calls upon all of us who bors came in to hear the d scussion. ave received any mercy at the hand The infidel arose and said to the of God to stop impersonating the asy- leader of the Bible class, "I hear you ums for the dumb, and in the presence allow questions asked?" "Oh, yes," men, women, angels, devils and all said the leader, "but at the start let us kneel down and ask God to guide In these January days thousands of us!" "Oh, no," said the infidel, "I did inisters and private Christians are not come to pray, I came to discuss." ondering about the best ways of "But," said the leader, "you will of arting a revival of religion. I can course submit to our rule, and that is ell you a way of starting a revival, always to begin with prayer." The ontinental, hemispheric and world- leader knelt in prayer, and then arose ride. You say a revival starts in and said to the infidel, "Now you eaven. Well, it starts in heaven just pray." The infidel replied, "I cannot s a prosperous harvest starts in heav- pray. I have no God to pray to. Let The sun must shine, and the rains me go! Let me go!" The spectators, must descend, but unless you plow and who expected fun, found nothing but low and cultivate the earth you will overpowering solemn'ty, and a revival not raise a bushel of wheat or a peck started, and among the first who were the world. How, then, shall a univer- prayer did it. In all our lives there sal revival start? By all Christian have been times when we felt that

get up next week in your prayer meet- There lingers on this isde of the river ing, and, not in a conventional or cant- that divides earth and heaven, ready ing or doleful way, but in the same at any time to cross over, the apostle ed the line, and the revival will begin Fulton street prayer meeting, and if hen and there if the prayer meeting he should put on his psectacles and read as not been so dull as to drive out this I salute him as more qualified than except those concorning whom it any man since Bible times in demonas foreordained from all eternity strating what prayer can do. Dear that they should be there. There are Brother Lanphier! The high heavens many different ways of being con- are full of his fame. Having announcerted that we want to hear all kinds, ed a meeting for 12 o'clock Sopt. 23. that our own case may be helped. 1857, he sat in the upper room on Fulalways puts me back to hear only ton street, New York, waiting for peoone kind of experience, such as a man ple to come. He waited for a half hour, gives when he tells of his Pauline con- and then a footfall was heard on the version-how he was knocked senseless steps, and after awhile in all six perand then had a vision and heard voices sons arrived, but the next day twenty, and after a certain number of days of and the next day forty, and from that orror got up and shouted for joy. All time to this, for over 38 years, every that discourages me, for I was never day, Sabbath excepted, that Fulton snocked senseless, and I never had street prayer meeting has been a place ich a sudden burst of religious rap- where people have asked prayer and ure that I lost my equilibrium. But answers to prayer have been announcfter a while a Christian man got up ed, and the throb of that great heart some meeting and told how he was of supplication has thrilled not only inought up by a devout parentage and to the heavens, but clear around the ad always been thoughtful about re- world, more than any spot on earth. lous things, and gradually the peace | That has been the place where the re-

Let the same outspokenness be emble difference between moment and ployed toward those by whom we have ment-but after awhile all pertur- been personally advantaged. We wait ation settled down into a hope that until they are dead before we say so. ad consoled and strengthened him Your parents have planned for your uring all the vicissitudes of a life- best interests all these years. They I said, "That is exhiliarating; may sometimes, their nervous system at was my experience." And so I used up by the cares, the losses, the disappointments, the worriments of In another prayer meeting a man got life, be more irritable than they ought and told us how he once hated God, to be, and they probably have faults nd went through all the round of in- which have become oppressive as the uity until we were all on nettles lest | years go by. But those eyes, long beshould go too much into the partic- fore they took on spectacles, were ars, but one day he was by some watching for your welfare, and their ligious power hurled flat, and then hands, not as smooth and much more up a Christian, and had ever since deeply lined than once, have done for en going around with a Baxter Bi- you many a good day's work. Life with large flaps under his arm, a has been to them more of a struggle pating evangelist. Well, under this than you will ever know about, and ory many are not helped at all, for much of the struggle has been for you hey know they never hated God and and how much they are wrapped up in were never dissolute. But after your welfare you will never appreciate. while some Christian woman arises | Have you by word or gift or behavnd says: "I have nothing extraor- for expressed your thanks? Or if you

linary to tell. Yet I think the cares cannot quite get up to say it face to f life, the anxieties about my chil- face, have you written it in some holiren, and two graves opened in our day salutation? The time will pass amily plot made me feel the need of and they will be gone out of your sight, od, and weak and helpless and heart- and their ears will not hear, and their roken I flung myself upon his mercy, eyes will not see. If you owe them nd I feel what the Bible calls the any kindness of deed or any words eace of God which passeth all un- of appreciation, why do you not say erstanding,' and I ask your prayers so? How much we might all of us nat I may live nearer to the Christ save ourselves in the matter of regrets ho has done so much for me." I de- if we did not delay until too late an are that before that woman got expression of obligation that would ough we were all crying, not bitter have made the last years of earthly ars, but tears of joyful emotion, and life more attractive. The grave is deaf, three days in that neighborhood all and epitaphs on cold marble cannot

ringtime freshet of salvation. "Let | In conjugal life the honeymoon is soon past, and the twain take it for have but little interest in what granted that each is thoroughly under eople say about religion as an abstraction, but I have illimitable interest in they become, and the years go by, and they become, and the years go by, and what people say about what they have perhaps nothing is said to make the ersonally felt of religion. It was ex-other fully understood that sense of dependence. Impatient words some-dependence. Impatient words sometimes come forth, and motives are misinterpreted, and it is taken as a ratter of course that the two will walk the path of life side by side until about the same time their journey shall be ended, but some suduen and appalling illness unlooseness the right It was after Abraham Lincoln had sen comforted in the loss of Tad, the right boy of the White House, that said, "I now see as never before a preciousness of God's love in Jesus arist and how we are brought near to bd as our Father by him."

Appalling illness unlooseness the right have to show for their lifetime bathave to show fo

in, square talk long ago you did not acl. for forgiveness for infirmities and in sleets, and by some und it dutteri preciated the fidelity and re-enforce ent of many years. Alas, how many such have to lament the rest of their lives, "Oh, if I had only said

my subject takes a wider range. The Loru has nunureds of thousands or people among those who have neve. secund the army because of some high ideal of what a Christian should be, or because of a lear that they may not note out, or because of a spirit of pige ascination. They, have never buckly professed Christ. They have as much right to the sacraments and as much right to all the privileges of the church as thousands who have for years been en olled in church mempership, and yet they have made no pre-tive utterance by which the world may know they love God and are on the road to heaven. They are redeemed of the Lord, and yet do not say so. what an augmentation it would be if by some divine impulse all those

outsiders should become insiders! 1 tell you what would bring them to their right places, and perhaps nothing else will. Days of persecution! If they were compelled to take sides as between Christ and His enemies, they would take the side of Christ and the faggots, and the instruments of torture, and the anathemas of all carth and hell would not make them blanch. Martyrs are made out of such stuff as they are. But let them not wait for such days, as I pray to God may never come. Drawn by the sense of fairness and justice and obligation, let them show their colors. Let the re-

deemed of the Lord say so! This chapter from which I take my text mentions several classes of persons who ought to be outspoken. Among them all those who go on a journey. What an opportunity you have, you who spend so much of your time on rail trains or on shipboard, whether on lake or river or sea! Spread the story of God's goodness and your own redemption wherever you go. You wil have many a long beside some one whom you will never see again, some one who is waiting for one word of rescue or consolation. Make every rail train and steamer a moving palace of saved souls. Carual conversations have harvested a

great host for God. There are many Christian workers in pulpits, in mission stations, in Sabtath schools, in unheard of places who are doing their best for God, and without any recognition. They go and come, and no one cheers them. Perhaps all the reward they get is harsh criticism, or repulse, or their own fatigue. If you have ever heard of any good they have done, let them know about it. If you find some one berefitted by their aims, or their prayers, or their cheering word, go and tell them. They may be almost ready to give up their mission. They may be almost in despair because of the seeming lack of results. One word from you may be an ordination that will start them on the chief work of their lifetime. A Christian woman said to her pastor : "My usefulness is done. I do not know why my life is spared any longer, because I can do no good. Then the pastor replied: "You do me great good every Sabbath." She asked: "How do I do you any good?" and he replied : "In the first place, you are always in your seat in the church, and that helps me, and in the second place you are always wide awake and alert, looking right up into my face, and that helps me; and in the third place I often see tears running down your cheeks, and that helps me." What a good thing he did not wait until she was dead before he said so ! There are hundreds of ministers who

have hard work to make sermons because no one expresses any appreciation. They are afraid of making him vain. The moment the benediction is pronounced they turn on their heels and go out. Perhaps it was a subject on which he had put especial pains. He sought for the right text, and then did his best to put the old thought into some new shape. He had prayed that it might go to the hearts of the prople. He had added to the argument the most vivid illustrations he could think of. He had delivered all with a power that left him nervously exhausted. Five hundred people may have been blessed by it, and received have been blessed by it, and resolved upon a higher life and nobler purposes. Yet all he hears is the clank of the pew door, or the shuffling of feet in the sisle, or some remark about the weather, the last resort of inanity. Why did not that man come up and say frinkly: "You have done me good?" Why did not some woman come up and say, "I shall go home to take up the burden of life more cheerfully ?" Why did not some professional man come up and say: "Thank you, dominie, for that good advice? I will take it. God bless you." Why did they not tell him so? I have known ministers, in the nervous reaction that comes to some after the delivery of a sermon with no seeming result, to go home and roll

on the floor in agony. But to make up for this lack of outspoken religion there needs to be and will be a great day when, amid the solemnities and grandeuss of a listening universe, God will "say so." No statistics can state how many mothers have rocked cradles and hovered over infantile sickness and brought up their families to manhood and womanhood and launched them upon useful and successful lives and yet never received one "Thank you!" that amounted to anything. The daughters became queens in social life or were affianced in higher realms of prosperity; the song took the first honors of the university and became radiant in monetary or professional spheres. Now the secret of all that uplifted material influence must come out. Society did not say so, the church did not say so, the world did not say so, but on that day of all other days, the last day, God

There are men to whom life is a grind and a conflict, hereditary tenencies to be overcome, accidental en- one pound of melted lard, take off the vironments to be endured, appalling opposition to be met and conquered, and they never so much as had a rose pinned to their coat lapel in admiration. They never had a song dedicated to their name. They never had a book presented to them with a complin hat a thrill wast through the meat. Your happiness, and that in some "These are they that came out of

great tribulation and had their robes washed and made white in the blood of the lamb." God will say so !

We miss one of the chief ideas of a the fire, and the smoke, and the earth-quake, and the descending angels, and the uprising dead, but we onsit to put into the picture that which makes the tunity. We omit the fact that it is to be a day of glorious explanation and commendation. The first justice that millions of unrewarded and unrecogpized and unappreciated men and women get will be on that day when services that never called forth so much as a newspaper line of finest peal or diamond type, as the printers term it, shall be called up for coronation. That will be the day of enthronement for those whom the world called 'nobodies." Joshoua, who commanded the sun and moon to stand still, needs no last judgment to get justice done him, but those men do need a last judgment who at times, in all armies. under the most violent assault, in obedience to command, themselves stood still. Deborah, who encouraged Barak to bravery in battle against the oppressors of Israel, needs no last judgment to get justice done her for thousands of years have clapped her applause. But the wives who in all ages have encouraged their husbands to the battles of life, women whose names were hardly known beyond the next street or the next farmhouse, must have God say to them : "You did well! You did gloriously! I saw you down in that dairy. I watched you in the old farmhouse mending those children's clothes. I heard what you said in the way of cheer when breadwinner of the househould was in despair. I remember all the sick cradles you have sung to. I remember the backaches, the headaches, the heartaches; I know the story of your knitting needle as well as I know the story of a queen's scepter. Your castle on the heavenly hill is all ready for you. Go up and take it!" And turning to the surprised multitudes of heaven he will say: "She did what she could." God will say so.

And now I close with giving my own personal testimony, for I must not enjoin upon others that which I decline myself to do. Born at Bound Brook. N.J., of a parentage as plous as the world ever saw. I attest before earth and heaven that I have always felt the elvating and restraining influences of having had a good father and a good mother, and if I am able to do half as well for my children as the old folks did for me I will be thankful forever. The years of my life passed on until, at about 18 years of age, I felt the pressure of eternal realities, and after prayer and religious counsel I passed into what I took to be a saved state, and joined the church, and I attest before earth and heaven that have found it a most helpful and inspiring association. I like the companionship so well that I cannot be satisfied if I have a day less of it than Artists Find Few That Are the Same on all eternity. After graduating at collegiate and theological institutions I men put upon my head in solemn ormy last hour. Many times I have passed through deep water and bereavement, and but for the divine promise of heavenly reunion I would have gone under, but I attest before earth and heaven that the comfort of the gosper is high, deep, glorious, eternal. Many times have I been maligned and my work misrepresented, but all such falsehood and persecution have turned out for my advantage and enlarged my work, and I attest before earth and heaven that God has fulfilled to me the promises, "Lo, I am with you always! and the gates of hell shall

not prevail against you!" For the cheer of younger men in all departments let me say you will come out all right if you mind your own business and are patient. The asasult of the world is only being rubbed down by a rough Turkish towel, and it improves the circulation and makes one more vigorous. While the future holds for me many mysteries which I do not pretend to solve: I am living in expectation and when my poor work is done, I shall go through the gates and meet my Lord and all my kindred and who have preceded me, a precious group whom I miss more and more as the years go by, and I attest before earth and heaven that the glories of the heavenly world illumine my pathway. In courts of law the witness may kiss the Bible or lift his right hand in oath, but as I have often kissed the dear old book I now lift my right to take oath by Him that liveth forever and ever that God is good and that the gospel is a mighty consolation in days of trouble, and that the best friend a man ever had is Jesus, and that heaven is absolutely sure to those who trust and serve the blessed Redecmer, to whom be glory and dominion and victory and song, and cliorus of white robed immortals standing on seas of glass mingled with fire. Amen and amen!

Isaac W. Raven of Millheim, became the owner of a turnpike the other day that he didn't know what to do with. Three years ago he was thrown from a carriage on the pike and sustained a broken leg. This led to a suit for damages and he got a verdict for \$5000, which was sustained by the Supreme Court. But the turnpike people refused to pay, and the sheriff. in attempting to satisfy the claim. only had one bidder, and that bidder was Raven, and he got the pike. Raven compromised with the company by giving back the turnpike and accepting \$3000 cash, they to pay all costs.—Boston Herald.

To Prevent Tool Rust. A good recipe for a preparation to keep tools from rusting is as follows: Dissolve one-half ounce of camphor in scum, and mix in as much black lead or graphite as will give it an iron-gray color. Smear the tools with this mixture, and after 24 hours, rub clean with a soft linen cloth.

Threshing by Electricity.

IN AN EMERGENCY.

ast judgment. We put into the picture | SOME HINTS TO OBSERVE WHILE WAITING FOR THE DOCTOR.

> Antidotes For Various Kinds of Poison-Something About the Complexion and Wrinkles-Loss of the Voice and Its

> It makes one shudder to think of the grim sign on the ruggist's phials, but the shudder is worse when one of the family, perhaps a favorite child, has swallowed some deadly dose. What is lone then must be done quickly. The following plain directions ought to be kept handy. They may save a life while the doctor is coming.

When the poison is unknown this is treatment: Provoke vomiting, bland liquids, stimulate if neces-

For acids (sulphuric, nitric, muriatic, oxalic)-Give an aikali, provoke vomiting, give bland fluids, secure rest, stimulate if necessary.

Alkalis (hartshorn, soda, potash, lye) -Give an acid (vinegar), provoke vomiting, give bland liquids, secure rest, stimulate if necessary. For arsenic, Paris green, Scheele's green-Provoke vomiting, give dialysed

iron and salt (repeat several times), give dose of castor oil, secure rest, stimulate if necessary. For sugar of lead-Give Epsom salts, provoke vomiting (repeat several times), give bland liquids, give dose of

castor oil

corrosive sublimate, tartar For emetic-Provoke vomiting, give strong tea without milk (repeat several times) give raw eggs and milk, give dose of castor oil, stimulate if necessary. For phosphorus-Provoke vomiting, give five grain doses sulpnate of copper, give dose of magnesia, but no oil. Lunar caustic (nitrate of silver)-

Give strong salt and water, provoke vomiting (repeat many times). Opium (morphi e, laudanum, paregoric, etc., chloral)-Provoke vomiting, repeatedly, give strong coffee without milk, keep up the breathing.

Strychnine-Provoke vomiting once or twice, give a purgative, secure ab-Aconite-Provoke vomiting, stimulate

Decayed meat or vegetable-Provoke vomiting, give a purgative, give powdered charcoal.

To provoke vomiting, warm water may be used with or without ground mustard (a tablespoonful to a pint of water), or ipecac (a terspoonful of the powder or a tablespoonful or so of the sirup), and thrusting a finger down the

SYMMETRICAL FACES.

Both Sides.

Mr. Phil Morris' experiences have led dination at Belleville, N.J., and I at faces are very few and far between. test before earth and heaven that the The sides of the average face, he dework of the gospel ministry has been clares, are unequal, and one eye fredelightful, and I expect to preach until quently goes up while the other half is closed. Often the nose is not straight, and many people have a habit of looking as if they were asleep. The distinguished Royal Academy associate has been giving some account of the troubles and vexations which come of portrait painting. There is a touch of disappointment, he says, when folks see their own portraits or those of their friends on canvas for the first time. Once he was engaged in painting a lady who had just become a grandmother, and he had treated very delicately the ravages which time had The lady's husband brought made. him another portrait, which had been painted twenty-five years before, and having expressed some slight surprise at the new picture, pointed to the old one and said "that was how he saw his wife." Nearly all ladies declare they don't want to be flattered, but the artist who takes them at their word does so at his peril.

According to Mr. Morris, artists who devote themselves to portrait painting are influenced not by mere vision, but by a certain preconceived idea as to how they may treat a face. The late Mr. Frank Hall, he says, had a book -Lavater's Physiognomy-containing pictures of human types like hawks, foxes and other creatures and when he was about to paint a portrait he used to try to find out which one of these animals or birds the sitter most resembled. For instance, he would enlarge the ears of a fox hunter, and, by accentuating the features, paint a most remarkable likeness. It is advisable in Mr. Morris' -- on to let the sitter watch the | .. ess of his portrait. If this is done the artist can tell by the look of disappointment on the sitter's face when in his estimation there is anything wrong. Moreover, by this means, more interest is lent to the tak of sitting. It appears that one of the reasons the Queen allows herself to be painted so often by Herr Angeli is that she can see the work in progress. Some artists, unlike the Austrian painter, are martyrs to nervousness, and decline to allow the sitter to see the portrait before it is completed.-London News.

DANGEROUS CONSOLATION. All Right in a Day or Two, But the Day

that consoles every one who is suffering

"All right in a day o two" is the thought

from any indisposition that does not pros-trate him. In the case of a per on bedridden for months with disease of the Kidneys being asked, "Drd you not have any warning of this condition you are now in?" "Yes, I was bothered at first with backache, with occasional headaches, but did not consider myself sick or the necessity dicine further than a plaster on my back or rubbing with my favorite liniment. It was months before I began to realize that it was useless to further force myself to ignore my condition. The backache had become a pain in the back and sides. had become a pain in the back and sides, weak and tired feeling, high-colored urine with obstructions and stoppage, pain in the bladder, palpitation of the heart, poor appetite, indigestion, and a dull, languid teeling, with entire lack of energy." Had the first signal of distress from the Kidneys—Back-ache—received the assistance of Chase's Kidney-Liver Pills, the after state of misery and suffering would have been avoided. A few doses dispel first symptoms; delay results in liver, heart and stomach becoming affected. It is useless to expect to overcome this complication without a persistent and regular use of Chase's K, and L. Pills. Price 25c., sold by all dealers. Edmanson, Bates & Co., Teroato.

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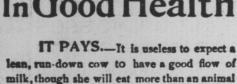
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