

# THINGS NOT UNDERSTOOD

## They are Inexplicable, Yet We Accept Them Without Question.

Quoted according to act of the Parliament of Great Britain, in the Year 1854, in the House of Commons, by William Balfour Paul, at the Department of Agriculture, Ottawa.

A despatch from Chicago says—  
Reverend Dr. Witt Talmage preached from the following text—1 Cor.inthians ii, 22, "Despise ye the church of God?"  
I would like to ask you the question which Paul asked the non-churchgoers of Corinth. The world needs precisely the things that the church was organized to supply. It needs strength to resist temptation, it needs rules for the guidance of life, it needs support under affliction, solace in bereavement and a hope of heaven after death. All these blessings come by Christianity. It is therefore worth while inquiring what are the obstacles that keep men from coming into the church.

"Well," says some one in answer to the words of my text, "the reason why the church of God is not the world is because there are certain things in the Bible I do not understand. Therefore I will not profess to believe what I cannot comprehend." Now, my friend, such a statement is simply absurd. From such talk one might suppose that the only inexplicable things in the whole universe are those recorded between the lids of holy writ. Why, there are whole realms and cycles and universes of facts in every direction yet untraversed and unexplained. You cannot focus the whole heavens with one telescope nor span infinity with the finite. You might as well try to build a range of mountains from Long Island to England by pitching pebbles into the Atlantic ocean or try to empty the Pacific by dipping up the waters with a sewing girl's thimble as to attempt to build up a system of science or to develop a belief in the Bible unless you are willing to accept some things which YOU CANNOT EXPLAIN.

But, though statements may be made in the Bible which you and I cannot understand, the silent truths, the Calvary truths, the converting truths, are all simply told truths. I defy any unbiased man to read the simple words of the four gospels and remain blind to their meaning. No man can read the story of the prodigal son and fail to realize that God is represented by the good father, that his own sinful life is represented by the sins of the younger son, that repentance and peace are represented by the return home and the divine love and forgiveness by the ring and the fattened calf and the father's kiss. Spiritual life and deeper faith will come later. So, my brother, as you believe in God the Father, God the Son and God the Holy Ghost; as you believe that Jesus suffered and died upon the cross for our sins, as you believe that Christ has gone to heaven to prepare a dwelling place for those who are cleansed by his blood you believe all that is needed to qualify you to come into the church he established on earth. This was the saving belief of the Philippian jailer, to whom Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." A man is not necessarily barred from the church of Jesus Christ because he does not fully understand all the Bible. He is received and welcomed because he believes that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

"Well," remarks another man, "I do not join the church because of the inconsistencies of its members. Some profess one thing and practice another. They say Christians ought to be kind and loving and gentle and helpful to their fellow church members. Then they demonstrate that some of the worst fights on earth are church fights. The elder who prays the loudest in prayer meeting may be the farmer who never comes out second best in a horse trade, and the gossip of the sewing society is just as merciless as the gossip at the club or in a ballroom. As long as the church is filled with hypocrites I do not want to join it."

STOP, MY BROTHER.  
You know that some of the very best men in every community are members of the different Christian churches. You know, as well as I know, that though some of the church members may be hypocrites the vast majority are men and women who have banded themselves together for the purpose of prayer and communion with God and of trying to make their fellowship better and purer and truer and more Christlike. There are thousands and tens of thousands of church members who are no more hypocrites than your Christian father and mother, who were also members of a Christian church, were hypocrites.

What did you do when your little flaxen haired child died? Did you take the small white cakes into a ballroom? Did you have her dancing master pronounce the obituary over her dead body? Did you have her music teacher sing a song? No; you took her to the church. You took her into the church where many prayers had been offered. You did not have dancing and you did not pronounce a eulogy over her white still form. You called in the Christian minister for the last reverent offices for your beloved dead.

When you criticize the sincerity of certain church members you should not forget that the church of Christ was instituted for the imperfect as well as for the perfect. For the moral and spiritual good of the church, the members are continually washed. In the church there are to be found members like your little white cake. How

# FOR THE HOME

But there may be some who are questioning my text. This answer comes from many a troubled household. You say to me, Mr. Talmage, I do not despise the church except for my actions in a public way. The reason I do not join the church is because I have so many home duties that I cannot do my share in church work. If I should join in a few years I expect to take my place as a member of the church altar.

Now, my friend, I want you to realize this great truth: God never ordained that any one duty should conflict with other duties. He never wants a mother to leave the bedside of her sick child in order to attend a missionary meeting. He never compels a man to do for the church more than he can conscientiously do. But Christ does demand this: He does demand that you profess and confess his love before men. And you cannot do this in a better way than at the church altar. Then let the most imminent Christian duty decide what you ought to do hereafter.

And I would especially plead with you to accept Christ in the church before men, as you have others depending upon you, your present actions will probably decide how your loved ones will act and feel toward the church of Christ's establishment. In your heart you feel that it is in the church you ought to confess Christ. You know it is to be carried when you are dead and it is from its hallowed precincts you will want to go forth when you meet him when you shall dwell with him in heaven forever and ever.

KEEP ON PRAYING.  
keep on reaching up to God; keep on staying in the church because they know that Christ did not come to substitute a church for perfect men. He came to heal the sick and not to heal the well. The church of God is the great earthly spiritual hospital. Christ, as the surgeon, loves to set the crooked limbs; where Christ, as the spiritual ophthalmologist, loves to open the eyes that are blinded of sin.

"Well," observes another hearer, "the reason I do not join the church is because I believe a man can be just as good a Christian outside the church as inside." Now, I would not assert that all men who are non-churchgoers are unchristian men. John Newton used to say: "When I get to heaven, I shall have three great surprises. One great surprise will be to find so many people there I did not expect to see. The next surprise will be to find so many people absent, whom I expected to see, and the third great surprise will be to find that I got to heaven with most of my reach heaven—I pray we may all be there." Like John Newton, when most of us reach heaven we will be very much surprised to find there some people who never entered the church door, and never publicly confessed their faith at the church altar.

But, though there may be Christian men and women living outside of the church fellowship, I for one do not believe I could be a Christian and not be a professed member of the church of Christ. I do not believe that I could turn my back upon my church and still love my Christ as I love him to-day; and, my brother and sister, neither do I believe you can turn your back upon the church of God and yet give to Christ your true and fervent love, because I believe that, as Christians, we should look upon the church as a collection of God's children. Therefore we should accept and love its members as our spiritual brothers and sisters, children of God, and we ourselves should long to be of

THE SPIRITUAL HOUSEHOLD.  
Mark you well my statement, I did not affirm that there were no Christian men outside of the church of Jesus Christ, but I did affirm that a man cannot be as good a Christian outside of the Christian church as inside. There may be good Christians who prefer the society of Sabbath desecrators and worldly pleasure seekers to the society of those who delight in God's house.

"Well," answers another man, "I will tell you frankly why I despise the church of God. The reason I do not join the church is because it is too straightlaced for me, and I am not willing to give up my own way of living." My brother, I believe you have told me the exact truth. I believe ninety-nine hundredths of those who scoff at the church do so principally because they are not ready to surrender some secret sin. But as you have given me an honest answer I want you to give me another to a question just as important. If you are not ready to surrender your secret sin and join the church, where is that sin going to send you?

My unrepentant brother, as you are unwilling to join the church because you are reluctant to give up your secret sin, I ask you where will that secret sin ultimately send you? You need to be aroused from your spiritual lethargy, and to realize your awful danger. I would especially plead with you to surrender your sins and dedicate your life to Jesus Christ by joining the church, because, in your heart, you know well what you ought to do. I have always shrunk from the thought that people who were born in sin and ignorantly reared in sin, and unrepentant were totally lost. It has always been a question in my mind whether some of those poor souls, some creatures who were reared in the slums of a great city and who had never heard the name of Jesus except in blasphemy, might not in God's mercy be made as fit for the celestial city, as some, who, having been born in Christian homes, have led a different Christian life. God will never condemn one who is born blind because he cannot see. He will never destroy one who is born deaf and dumb because he cannot speak or hear; but, any excuse, no matter how good, may be a mere pretext for not recognizing the great city for not recognizing their sins and joining the church, there is

NO EXCUSE FOR YOU.  
You were born in a Christian home, and you were reared among Christian surroundings, you were started out with Christian prayers, and the mere fact that you made such an excuse as you have, proves that the Holy Spirit is mentally at work with you, and is waiting to be joined and

# THE S. S. LESSON

INTERNATIONAL LESSON, SEPT. 7.  
Text of the Lesson, Deut. xxii, 9-22.  
Golden Text, John vi, 14.

9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do as the abominations of those nations.

The best time for preparing peaches for winter use is about the middle of September. Opinions differ as to which variety of the fruit is the most superior for winter eating, many preferring the clingstone. It is generally thought that those peaches which grow on the soil and localities in which the peaches are cultivated than upon the variety. As a rule, the clingstone is selected for spicing and pickling, and the freestone for canning and preserving.

For spicing and pickling it is necessary to peel the peaches. Wipe the down off with a fine towel, and they will be quite as much appreciated as if the skins had been removed, and a great deal of time and trouble will be saved. A much handsomer preserve is also obtained if the skins are left on. For this purpose, the most luscious, crimson, and perfect peaches to be obtained should be selected. They may be preserved whole or cut in halves. The latter plan is more convenient unless you use wide-mouthed cans.

Only perfect halves should be used for canning and preserving. Broken ones and small pieces may be made into marmalade or jelly, which may be canned by themselves for everyday use, or using for pies or puddings. It is best to use inferior peaches and good portions of part spoiled fruit for marmalade, and will usually be found economical make this the same day the canning and preserving is being done. Fruit that is too ripe for any other use will make excellent marmalade. It should be pressed through a sieve without cooking if ripe enough. Add sugar equal in quantity to the pulp, the juice of one lemon to each two pounds of fruit, and 1/2 cup each kernels. Cook very slowly one hour stirring frequently. A most delicious marmalade will be the result.

If preferred, such fruit may be used in making jelly. Follow peaches as the best for this purpose. The very ripest and finest peaches should be used for eating uncooked, but over-ripe fruit will not keep well if canned. A very delicious jelly for cakes and puddings may be made with two parts peach juice, one part raspberry juice, and one part apple or red currant juice. Allow one pound sugar to each pint juice and make in the usual way.

SOME POTATO DISHES.  
This vegetable is at its best in the fall, and is much more wholesome than the second crop. When baked, it should be eaten as soon as taken from the oven, but if boiled and then finished in a moderate oven and covered with a napkin when placed on the table.

Coddish balls can be made into shape and fried the same as white potatoes.

Stuffing for roast turkey is made by mixing four cups of mashed sweet potatoes, one cup bread crumbs, two tablespoons melted butter, one beaten egg, pepper and one cup finely cooked peas.

Croquettes.—Take two cups hot mashed potatoes, 1/2 cup finely minced chicken, salt, pepper, enough olive oil to give a decided flavor, grated nutmeg and one well-beaten egg. Mix into a smooth mass and put in the ice chest to cool. When cold, mold into rolls, dip in cracker crumbs. Then, roll in a slightly beaten egg yolk, again in flour, and fry a delicate brown in deep fat, turning carefully so as not to spoil the shape. Serve on hot platter with creamed peas poured around. These are delicious.

Glazed Sweet Potatoes.—Cut lengthwise into three pieces, if small, or into four, if large, and boil in salted water until tender. Drain each slice, lay into hot butter and fry in the oven until a rich brown. Lay on a hot dish and garnish with green pickles and curled parsley.

Turtlet.—Take one cup smoothly mashed potatoes, salt, 1/2 cup sugar, two eggs, one large cup milk, a little cinnamon and nutmeg. Mix the butter, sugar and the yolks of the eggs well together; then add the potato in the milk, thoroughly blended, in individual pastry shells. Just before taking from the oven coat each shell with a thick layer of the stiffly beaten whites of the eggs and top with a thin layer of finely grated cocoanut. Serve on bread and butter plates tastily garnished with nasturtium blossoms.

Jackets.—Select potatoes of uniform size and carefully wash. Bake and peel. Into halves, lengthwise. Remove the contents, without breaking the shells. Beat into a smooth mass with salt, pepper, nutmeg, butter and chopped cold boiled ham. Mix well, and fill the potatoes. Return to the oven to reheat.

Fries.—Boil about six small potatoes and when done peel and press through a colander. Season with milk and salt. Put two cups of milk into a double boiler, thicken with one tablespoon butter and two tablespoons flour, rub together. Add a few drops of onion juice. A pinch of yeast, and a dash of

# NEWGATE AND ITS PAST

LONDON'S FAMOUS JAIL IS BEING TORN DOWN.  
A Landmark of the City—Its Victims Numbered by Thousands.

London saw last week the beginning of the end of the old Newgate Jail. It has been handed over to a "racker" to be pulled down, and soon one of the most striking landmarks of the city will have vanished. Its history cannot, on the whole, be reasonably regretted even by cockneys themselves, to whom many years of experience to the boot-laden atmosphere have become one of the most familiar sights in their daily lives. It is a relic of the past—and both historically and aesthetically an ugly blot on the landscape.

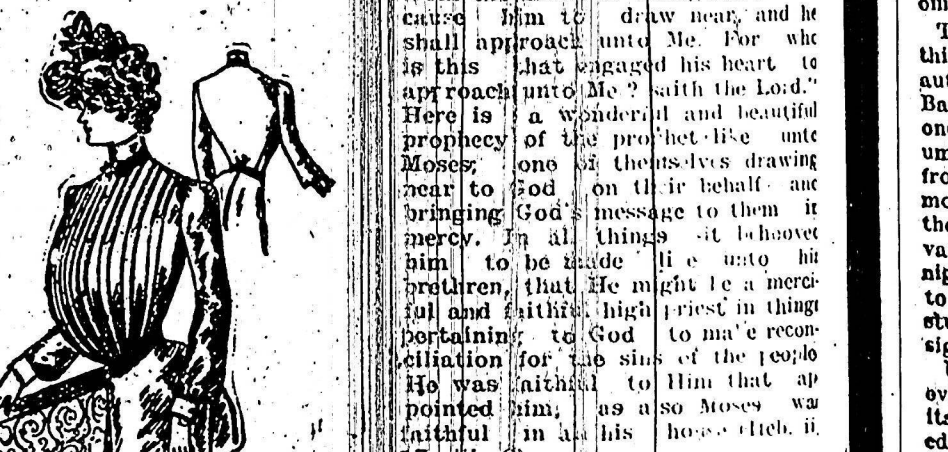
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A FISTON OF SHACKLES.  
For centuries the site has been devoted to the confinement of criminals. The original Newgate Prison, built probably in the fourth century, was constructed with prison cells in its flanking walls; but the first separate Newgate Prison was built in the time of one of the Norman kings, either Henry I or Stephen, and was designed for the incarceration of offenders against the law in London and the county of Middlesex. There is evidence that it was a dismal den, the home of disease and misery. A writ in the year 1410 referred to Newgate, and St. Richard Whittington, the famous Mayor, whose history has been likened to the nursery legends of the Whittington and his cat, bequeathed money in his will for its improvement. It continued to serve its purpose, and witnessed the wrecks of lives and deaths of thousands of victims for nearly seven centuries.

The present prison, whose destruction has now begun, is of comparatively recent date. It was the site of construction in 1780 close to the site of the old building when it was burned by the "X Popery" rioters led by the notorious Lord George Gordon. Part of the new building was demolished with the old. The damage was made good and the new jail completed in 1783. The story of the Gordon riot is well known. The wild Protestant mob burnt not only Newgate prison but also the Fleet prison, and the King's Bench prison. The rioters, liberating the prisoners and debtors who were immured in all. From the dark cells of Newgate criminals emerged pale and terrified dragging the fetters from which they could not free themselves and wondering what fate was in store for them. Many of them were seized by their deliberators and carried off in triumph on horses.

HERDED LIKE ANIMALS.  
half-dad and half-starved, the wretches existed in misery and was often the case, the despair never ended their sufferings, condemnation to a long term of imprisonment in Newgate Jail a death sentence, "compared to the laws was marvellous. In the days of the fever the time of an enemy's infamously and power was often brought to alongside the vilest criminal of the city sheltered. The disease a leveler of all human distinctions. Lord George Gordon, while awaiting sentence for the treason of claiming sanctuary in the destruction of the fall fever, died in the new jail. A jail delivery spread the virus from the prisoners, and the Lord Mayor, two judges who sat on the bench, and other persons took the infectious

in Newgate John Howard had spent some of his most arduous labors in his "Vicar of Wakefield," does not seem to have been a very good father for a son of such vividness as readers allowed. The efforts of the philanthropists were only partially rewarded. Not until 1858 was the structure of the interior re-modelled, although, in spite of the reforms, it remained notorious for its inconvenient and unsuitable arrangements. Now for several years incarceration of prisoners in the adjoining



BOX PLAITED SHIRT WAIST.

Box plaits appear to gain in favor week by week and are seen in the latest and best designs. This stylish waist shows them to advantage and is suited to all waisting materials, cotton, linen, silk and wool, but as illustrated is of white butcher's linen and is worn with a tie and belt of black Liberty satin. The original is unlined, but the fitted four-piece and silk.

The lining is smoothly fitted by means of single dart, shoulder, under-arm and centre back seams, and extends to the waist line only. The waist proper consists of fronts and back and is fitted by means of shoulder and under-arm seams. The back is plain and is drawn down in gathers at the waist line; but the fronts are fitted flat to yoke depth, and are gathered at the waist line or left free to be adjusted to the figure.

The closing is effected by means of the closing is effected by means of buttons and buttonholes worked on the centre box plait.

The quantity of material required for the medium size is 3 1/2 yards, 36 inches wide, 24 yards 27 inches wide, 3 yards 22 inches wide or 2 yards 14 inches wide.

HAV CARRIED FOR MILES.  
During a thunderstorm at Tronoch, England, a white rabbit of exceptional power and velocity was experienced. A whole row of hay, ready for carting, was carried by the wind to a tremendous height and deposited in the neighborhood of Leigh Hill, in Surrey, several miles distant.