

DR. TALMAGE'S SERMON.

THE GREAT PREACHER GIVES A NEW YEAR'S DISCOURSE.

"Consider the Years of Many Generations" Was the Text, and the Sermon Was Regarding "The Chronology of the Bible, or God Among the Centuries."

At the Tabernacle.

Rev. Dr. Talmage appropriately took for the subject of his New Year's day sermon "The Chronology of the Bible, or God Among the Centuries." The text chosen was Deuteronomy xxxi, 7. "Consider the years of many generations."

At 12 o'clock last night, while so many good people were watching, an old friend passed out of our homes and a stranger entered. The old friend making valedictory was 1892; the stranger arriving is 1893. The old friend was garrulous with the occurrences of many days, but the stranger put his finger over his lip and said nothing and seemed charged with many secrets and mysteries. I did not see either the departure or the arrival, but was sound asleep, thinking that was for me the best way to be wide awake now. Goodby, 1892! Welcome, 1893!

As an army is divided into brigades and regiments and companies, and they observe this order in their march and their tread is majestic, so the time of the world's existence is divided into an army divinely commanded; the arsenals are the brigades, the centuries are the regiments, and the years are the companies. Forward into the eternity past, out of the command, and nothing can halt them even though the world should die. While obeying my text, "Consider the years of many generations," I propose to speak of the "Chronology of the Bible, or God Among the Centuries."

We make a distinction between time and eternity, but time is only a piece of eternity, and the chronology has been engaged in the sublime work of dividing up this portion of eternity that we call time into compartments and putting events in their right compartment. It is as much injustice against the past to wrongly arrange its events as it would be an injustice if, through neglect of chronological accuracy, it should in the far distant future be said that America was discovered in 1776, and the Declaration of Independence was signed in 1492, and Washington born on the 22d of March, and the civil war of the United States was fought in 1840.

As God puts all the events of time in the right place, let us be careful that we do not put them in the wrong place. The chronology of the Bible takes six steps, but they are steps so long it makes us hold our breath as we watch the movement. From Adam to Abraham. From Abraham to the exodus out of Egypt. From the exodus to the foundation of Solomon's temple. From the destruction of the temple to the return from Babylonian captivity. From Babylonian captivity to the birth of Christ.

Chronology takes pen and pencil, and calling astronomy and history to help says: "Let us fix one event from which to calculate everything. Let it be a star, the Bethlehem star, the Christmastar." And from that we go back and see the world was created 4,004 years before Christ; the deluge came 2,348 years before Christ; the exodus out of Egypt occurred 1,491 years before Christ, and Solomon's temple was destroyed 586 years before Christ.

Chronology enters the first chapter of Genesis and says the day mentioned there is not a day of twenty-four hours, but of ages, the word there translated as "day" in other places meaning ages and so the Bible account of the creation and the geologists' account of the creation are completely harmonious. Chronology enters the book of Daniel and says that the words "time and a half" mean a half and a half.

Chronology enters at another point and shows us that the seasons of the year were then only two—summer and winter. We find that the Bible year was 360 days instead of 365; that the day was calculated from 6 o'clock in the morning to 6 o'clock at night; that the night was divided into four watches—namely, the late watch, the midnight, the cock crowing, the early watch. The clock and watch were invented so long after the world began their mission that the day was not very sharply divided in Bible times. Ahaz had a sundial, or a flight of stairs with a column at the top, and the shadow which that column threw on the steps beneath indicated the hour, the shadow lengthening or withdrawing from step to step.

But the events of life and the events of the world moved so slowly for the most part in Bible times that they had no need of such timepieces as we stand on mantels or carry in our pockets in an age when a man may have a half dozen or a dozen engagements in one day and needs to know the exact minute for each one of them. The earth itself in Bible times was the chief timepiece, and it turned once on its axis and that was a day, and once around the sun and that was a year.

It was not until the Fourteenth century that the almanac was born, the almanac that we toss carelessly about, not realizing that it took the accumulated ingenuity of more than 5,000 years to make one. Chronology has to bring into its service the monuments of Egypt and the cylinders of Assyria, and the bricks of Babylon, and the pottery of Nineveh, and the medals struck at Antioch for the battle of Actium, and all the hieroglyphics that could be deciphered, and had to go into the extremely delicate business of asking the ages of Adam and Seth and Enoch and Methuselah, who after their 300th year wanted to be thought young.

I think it must have been in recognition of the stupendous work of making an almanac that all the days of the week are named after the gods. Sunday, after the sun, which was of old worshiped as a god. Monday, after the moon, which was also worshiped as a god. Tuesday, after Tucco, the god of war. Wednesday, after Woden, the chief god of the Scandinavians. Thursday, after Thor, the god of thunder. Friday, after Freya, the goddess of marriage. And Saturday, after Saturn. The old Bible year began with the 25th of March. Not until 1752 did the first of the month of January get the honor in legal documents in England of being called the first-day of the year.

Improvements all along have been made in chronology until the calendar, the almanac, and the clock, and the watch seemed to have reached perfection, and all the nations of Christendom have similarity of time calculations and have adopted what is called "new style," except Russia, which keeps what is called the "old style," and is twelve days different, so that, writing from there, if you wish to be accurate, you date your letter Jan. 1 and Jan. 13, or Dec. 10 and Dec. 22. It is something to thank God for that the modes are so complete for calculating the cycles, the centuries, the decades, the years, the months, the days, the hours, the seconds.

Think of making appointments as in the Bible days for the time of the new moon. Think of making one of the watches of the night in Bible times a rooster crowing. The Bible says, "Before the cock crew thou shalt deny me thrice." "If the Master cometh at the cock crowing," and that was the way the midnight watch was indicated. The crowing of that barnyard bird has al-

ways been most uncertain. The crowing is at the lowest temperature of the night, and the amount of dew and the direction of the wind may bring the lowest temperature at 11 o'clock at night or 2 o'clock in the morning, and at any one of six hours. Just before a rain the crowing of chanticleer in the night is almost perpetual.

Now stop and reflect. Why is it that this sublime subject of Bible chronology has been so neglected, and that the most of you have never given ten minutes to the consideration of it, and that this is the first sermon ever preached on this stupendous and overwhelming theme? We have stood by the half day or the whole day at grand reviews and seen armadas pass.

Again and again and again on the Champs Elysees Frenchmen by the hundreds of thousands have stood and watched the banded armies go by, and the huzzas have been three miles long and until the populace were so hoarse they could huzzas no longer. Again and again and again the Germans by hundreds of thousands have stood on the palaces and statued Unter den Linden, Berlin, and strown garlands under the feet of uniformed hosts led on by Von Moltke or Blucher or Frederick the Great.

When Wellington and Ponsonby and the Scots Grays came back from Waterloo, and Wolseley from Egypt, or Marlborough from Blenheim, when military processions through Regent street and along by the palaces of London and over the bridges of the Thames? What almost interminable lines of military on the streets of our American capitals, while mayors and governors and presidents, with uncovered heads, looked on! But put all those grand reviews together, and they are tame compared with the review which on this New Year's Day you from the pew and I from the pulpit witness.

Hear them pass in chronological order—all the years before the flood; all the years since the flood; decades abreast; centuries abreast; epochs abreast; millenniums abreast; Egyptian civilization, Babylonian populations, Assyrian dominions; armies of Persian, Grecian, Peloponnesian and Roman wars; Byzantine empire, Saracenic hosts, crusaders of the first, the second, the third, and the last avalanche of men. Dark Ages in somber epaulet and brighter ages with shields of silver and helmets of gold; Italy, Spain, France, Russia, Germany, England, and America, past and present; dynasties, feudal domains, despots, monarchs, republics, ages on ages, ages on ages, passing to day in a chronological review, until one has no more power to look upon the advancing columns, now brilliant, now squad, now garlanded with peace, now crimson with slaughter, now horrid with ghastliness now radiant with love and joy.

This chronological study affords, among other practical thoughts, especially two—the one encouraging to the last degree and the other startling. The encouraging thought is that the main drift of the centuries has been toward betterment, with only here and there a stout reversal. Grecian civilization was a vast improvement on Egyptian civilization, and Roman civilization a vast improvement on Grecian civilization, and Christian civilization is a vast improvement on Roman civilization.

What was the boasted age of Pericles compared with the age of Longfellow and Tennyson? What was Queen Elizabeth as a specimen of moral womanhood compared with Queen Victoria? What were the cruel warriors of olden times compared with the most distinguished warriors of the last half century, all of them as much distinguished for kindness and good morals as for prowess—the two military leaders of our civil war on Northern and Southern side communal members of Christian churches, and their home life as pure as their public life?

Nothing impresses me in this chronological review more than the fact that the regiments of years are better and better regiments as the troops move on.

I thank God that you and I were not born any sooner than we were born. How could we have endured the disaster of being born in the Fifteenth or Seventeenth or Sixteenth century? Glad am I that we are in the regiment now passing the review, and that our children will pass the stand in a still better regiment. God did not build this world for a slaughter house or a den of infamy.

A good deal of cleaning house will be necessary before this world becomes as clean and sweet as it ought to be, but the brooms, and the scrubbing brushes, and the upholsterers and plumbers are already busy, and when the world gets fixed up, as it will be, if Adam and Eve once did, to see a military procession, you remember the last brigade, and the last regiment, and the last company finally passed on, and as we rose to go we said to each other, "It is all over."

So this mighty procession of earthly years will terminate. Just when I have no power to prognosticate, but science confirms the Bible prophecy that the earth cannot always last. Indeed there has been a fatality of years. The moon is merely the corpse of what it once was, and scientists have again and again gone up in their observatories to attend the deathbed of dying worlds and have seen them cremated. So I am certain, both from the Word of God and science, that the world's chronology will sooner or later come to its last chapter.

The final century will arrive, and pass on, and then will come the final decade and then the final year, and the final month, and the final day. The fast spring will swing its censer of apple blossoms and the last winter bank its snows. The last sunset will burn like Moscow, and the last morning radiate the hills. The clocks will strike their last hour, and the watches will tick their last second. No incendiaries will be needed to run hither and yon with torches to set the world on fire.

Chemistry teaches us that there is a very inflammable element in water. While oxygen makes up a part of the water, the other part of the water is hydrogen, and that is very combustible. The oxygen drawn out from the water, the inflammable hydrogen will put instantly into conflagration the Hudsons and Savannahs and Mississippi and Rhine and Urals and Danubes, and Atlantic and Pacific and Indian and Mediterranean seas. And then the angel of God, descending from the throne, might put one foot on the surf of the sea and the other on the beach and cry to the four winds of heaven, "Time was, but time shall be no longer!" Yet, found in Christ, pardoned and sanctified, we shall welcome the day with more gladness than you ever welcome a Christmas or New Year's morn.

When wrapped in fire the realms of ether glow and heaven's last thunder shanks the earth below.

Then dismayed, snail o'er the ruin smile And light thy torch at nature's funeral pile.

The Duty of Dressing Well.

Do not disdain dress and the little niceties of the toilet; you may be a very clever woman—perhaps even intellectual—but for all that you cannot afford to be careless in these matters. No woman with any sense of self respect should allow herself to sink into a dowdy; but whatever be her trials, vexations, or disappointments, she should dress as well as her position will allow. Do not imagine that we are advocating extravagance; on the contrary, simplicity is our motto, which, if united to good taste, will be found more effective in the eyes of husband, father, brother or lover, than the most costly attire which the milliner's art can invent. A simple bow in the hair may look quite as coquettish and fascinating as a diamond aigrette; and a cotton dress, if fresh and prettily made, may be as becoming as silk; indeed, we have often seen a cotton eclipse a silk. We mention this to illustrate the fact that riches are little compared with taste, and that every woman may dress well if she chooses—that, in fact, it is her duty to herself and those around her to dress as well as her position will allow. Those who accuse us who write of the fashions, and you who read of frivolity and triviality, forget that it is just as easy to dress well as it is to dress badly, and that to dress out of fashion requires as much expenditure of thought and care as to dress in it.

A Kindly Spirit.

"Never'll speak to him again, never!" said the man in the tweed suit as he shut his teeth together.

"Oh, come now, he's your best friend," replied the one with the white plug hat. "He can't be." He had a party at his house and never invited me."

"That proves his friendship beyond question. He had invited no less than twelve of your creditors and he realized what your position would be."—Detroit Free Press.

AFTER all, why not let the stage elevate itself? Who is to condemn it if there were wings and flies.

President Harrison, in his last message, calls attention to the great increase in wealth among manufacturers.

WILL CONTINUE WORK.

WAR ON THE TARIFFITES TO GO MERRILY ON.

The Reform Club Decided that There Will Be No Ceasefire of Hostilities—Lines of the Chicago Platform to Be Followed Out.

President E. Ellery Anderson, of the Reform Club of New York, has just presented his report at the annual meeting of that organization. Mr. Anderson discusses the silver question, the anti-snapper movement in New York, the reasons for the opposition to D. B. Hill, the tariff, and the nomination and election of Grover Cleveland.

The club spent during the year over \$44,000 in tariff reform work. Of this amount \$39,900 was supplied from individual subscription and \$4,000 from dues of non-resident members. Mr. Anderson says:

"This work was carried on continuously, through speakers and lecturers, through the constant distribution of tariff reform articles, which, through the Western Press agencies, appeared in over two thousand newspapers and reached a very large number of readers, and through the instrumentality of its own publication—Tariff Reform.

"Your committee," he adds, "feels that a great step in advance has been taken, and that in the battle that has been fought for principle in 1892 the Reform Club has held the right of the line, and has contributed its full share to the result which has been achieved.

"Much, however, remains to be done. On some of the principles involved there is substantial accord.

Free wool, free metal ores, free lumber, free coal and free salt command themselves to all tariff reformers.

We all agree that duties which serve as bulwarks for trusts and monopolies, such as the 50 cents per hundred-weight on refined sugar, while the raw material used by the refiners is on the free list, should be repealed.

"It would seem to be absolutely necessary to impose taxes upon very many articles with a view to obtaining the highest possible amount of revenue from them, which we would gladly see taxed much less if there were less need for revenue. It is probable that no adjustment of tariffs upon articles now dutiable, whether high or low, could produce a sufficient increase of revenue to meet the necessities of the Federal Government during the next three or four years. In view of this difficulty several different solutions have been proposed. It has been suggested that the tax on whisky should be increased. If such an increased tax could be fully collected, and if it could be made to apply to all whisky in bond at the time of the passage of the act, a large additional revenue might be obtained from this source; but all the experience of the past shows that very high taxes upon whisky cannot be thoroughly collected, and that they open the way to enormous frauds. We cannot afford to run the risk of such shameful scenes as were common during and shortly after the last war.

"It has been proposed in some quarters to tax raw sugar, tea, and coffee, which are untaxed by the existing tariff. But to this many earnest tariff reformers are opposed, as a step away from free trade, rather than toward it; while they agree that free trade, though it may be long distant, is a consummation desirable to be attained.

"The only alternative in the way of actual taxation which remains appears to be an income tax, which again meets great opposition, on account of the gross frauds upon the revenue which have always abounded under every income tax, especially in this country. The only remaining alternative, so far as we are aware, is the issue of deficit bonds to an amount sufficient to cover the deficiency which has been caused by the wanton and corrupting extravagance of the present administration. To this, of course, there are serious objections not necessary to be dwelt upon.

"Upon one point the opinions of the committee are unanimous. Whether the reform of the tariff results in increasing or decreasing the Government revenue, it ought to and must succeed, without delay or evasion, upon the lines prescribed by the Chicago platform of 1892. Every increase of taxes made by the McKinley law must be absolutely repealed.

All raw materials must be admitted free of duty and all partially finished

materials for manufacture must be admitted at very low rates of duty. No duties must in any case be retained at a rate higher than that which will produce the largest revenue to the Government and the least revenue to protected individuals.

The verdict of the people at the last election was emphatic and overwhelming against the further continuance of a national policy that restricts and preys on the consumer.

The party cannot delay entering vigorously upon that work without exciting distrust and contempt. The people whom we have educated to renounce the policy of Republican protection and to depose its instruments cannot be fooled. They demand action. And so do Democrats who are Democrats in very truth.

It did not adopt tariff reform as a cry merely to enable it to get possession of the offices. It adopted it as a principle and a faith and pledged itself, if intrusted with power, to reconstruct the tariff so as to relieve the people of unnecessary taxation.

The party did not make Grover Cleveland its candidate and declare Republican protection to be a fraud with a purpose to delude and betray the people.

It did not adopt tariff reform as a right to start with. These must be gathered as fast as they ripen in the fall and before they have time to dry out at all. I take the nuts as they fall from the tree and spread them out on the cool cellar floor for two or three weeks, until the weather gets so cool that there is no danger of their heating and sprouting. Then I heap them out on the ground, under some tree if possible, and cover over with four or five inches of earth. The nuts may lie deep on the ground, say four inches deep. Let them lay here and soak and freeze until time to plant in the spring.

Walnuts from the Seed.

It requires no more skill and appliances to grow walnuts than it does to grow corn—in fact, not so much.

The main thing is to get the seed all

the time to start with. These must be gathered as fast as they ripen in the fall and before they have time to dry out at all. I take the nuts as they fall from the tree and spread them out on the cool cellar floor for two or three weeks, until the weather gets so cool that there is no danger of their heating and sprouting. Then I heap them out on the ground, under some tree if possible, and cover over with four or five inches of earth. The nuts may lie deep on the ground, say four inches deep. Let them lay here and soak and freeze until time to plant in the spring.

Examine occasionally in the spring as planting-time approaches, to see that they are not sprouting too much. It will do no harm if the shells are cracked before planting by the sprout starting, but when this is noticed the nuts should be planted without further delay.

Plant the nut where the tree is wanted to stand. Plant in mellow soil and to about the depth that you would potato. It will make a fine growth the first season of fifteen to twenty-four inches. Take your spade that fall, sharpen it well and go along and cut off the tap-root of each tree about six inches below the surface of the ground. This is done by pressing the spade down at an angle that will cause it to strike the root about that distance down. The object in this is to induce a more liberal growth of lateral root near the surface of the soil. —W. D. Boynton, Outagamie County, Wis.

Pinck of a Swedish Girl.

Frozen Skogstad, a Swedish lady, a week or two ago displayed marvelous pluck and endurance on the occasion of the wreckage of the Vega, the Captain of which vessel is her father, whom she has accompanied on his voyages for twelve years past. While the Vega was adrift she was tied to the mast for forty-eight hours, when a Norwegian vessel was sighted.

Nothing funnier has appeared since the election than President Harrison's remark that "protection has failed because the wage-earner has refused to share his shelter with the manufacturer; he would not even walk under the same umbrella."

Considering that the operatives in the protected industries do not constitute more than one-twentieth of the working population, the assumption that their action decided the election is quite amusing in itself. But when the mind pictures the strikers at Homestead, nine-tenths of whom were paid less than \$2 a day, refusing to share their shelter with the manufacturer; he would not even walk under the same umbrella."

Mr. Harrison perhaps failed to notice the fact that \$1,250,000 was contributed to his campaign fund by the protected millionaires of Pennsylvania alone to preserve the tariff which they had paid for and made.

Does the President really think this payment was pure philanthropy, to enable the paternal plutocrats to hold an umbrella over the wage-earners?—New York World.

The Sleeper's Answer.

There is a choice recipe in which the owl figures "to make any one that sleepseth answer to whatsover thou ask" given in "Physick for the Poor," published in London