OR. TALMAGE'S SERMON.

Preached in the City of Vienna, Austria.

His Subject is "The Surprises in Religion."

TEXT: "Behold, the half was not told me."

Appearing before you to-day, my mind yet agitated with the scenery of the Holy Land, from which we have just arrived, you will expect me to revert to some of the scenes once enacted there. Mark a circle around Lake Galilee, and another circle around Jer-Lake Galilee, and another circle around Jerusalem, and you describe the two regions in which cluster memories of more events than in any other two circles. Jerusalem was a spell of fascination that will hold me the rest of my life. Solomon had resolved that that city should be the center of all sacred, regal and commercial magnificence. He set himself to work, and monopolized the surrounding desert as a highway for his caravans. He built the city of Palmyra around one of the principal wells of the east, so that all the long trains of merchandise from the east were obliged to stop there, pay toll and leave part of their wealth in the hands of Solomon's merchants. He manned the fortress Thapsacus at the chief ford of the Euphrates, and put under guard everything that passed there. The three great products of Palestins—wine pressed from the richest clusters and calebrated all the world over; oil, which in that hot country is the entire substitute for butter and lard, and was pressed from the olive branches until every tree in the country became and oil leave and leave the substitute for butter and lard, and was pressed from the olive branches until every tree in the country became and oil leave and leavel or the country heart. from the olive branches until every tree in the country became an oil well; and honey, which was the entire substitute for sugar—those three great products of the country Solomon exported, and received in return fruits and precious woods and the animals of went down to Ezion-geber and ordered

the work to will be constructed, oversaw the workmen, and watched the launching of the flotilla which was to go out on more than a year's voyage, to bring home the wealth of the then known world. He heard that the Equation has a property of the state o weath of the then known world. He heard that the Egyptian horses were large and swift, and long maned and round limbed, and he resolved to purchase them, giving eighty-five dollars apiece for them, putting the best of these horses in his own stall and selling the surplus to foreign potentates at great

He heard that there was the best of timber on Mount Lebanon, and he sent out one hun-dred and eighty thousand men to hew down the forest and drag the timber through the mountain gorges, to construct it into rafts to be floated to Joppa, and from thence to be drawn by ox teams twenty-five miles across the land to Jerusalem. He heard that there were beautiful flowers in other lands. He sent for them, planted them in his own gar-dens, and to this very day there are flowers dens, and to this very day there are found in the ruins of that city such as are to be found in no other part of Palestine, the lineal descendants of the very flowers that Solomon planted. He heard that in foreign groves there were birds of richest voice and most luxuriant wing. He sent out people to catch them, and bring them there, and he

put them into his cages.
Stand back now and see this long train of camels coming up to the King's gate, and the ox trains from Egypt, gold and silver and precious stones, and beasts of every hoof, and birds of every wing, and fish of every scale! See the peacocks strut under the cetars and the hoscopes. the cedars, and the horsemen run, and the chariots wheel! Hark to the orchestra! Gaze upon the dance! Not stopping to look into the wonders of the temple, step right on to the causeway, and pass up to Solomon's

Here we find ourselves amid a collection of buildings on which the King had lavished the wealth of many empires. The genius of Hiram, the archtect, and of the other artists Hiram, the archtect, and of the other artists is here seen in the long line of corridors and the suspended gallery and the approach to the throne. Traceried window opposite traceried window. Bronzed ornaments bursting into lotus and lily and pomegranate. Chapiters surrounded by network of leaves in which imitation fruit scemed suspended in the property backsts. Three branches so as in hanging baskets. Three branches—so Josephus tells us—three branches sculptured on the marble, so thin and subtle that even the leaves seemed to quiver. A laver capable of holding five hundred barrels of water on six hundred brazen ox heads, which gushed with water and filled the whole place gushed with water and filled the whole place with coolness and crystalline brightness and musical plash. Ten tables chased with chariot wheel and lion and cherubim. Solomon sat on a throne of ivory. At the senting place of the throne, on each end of the steps, a brazen lion. Why, my friends, in that place they trimmed their candles with snuffers of gold, and they cut their fruits with knives of gold, and they washed their hands in basins of gold, and they scooped out the ashes with shovels of gold, and they stirred the altar fires with tongs of gold. Gold reflected in the water! Gold flashing from the appare!! Gold blazing in the crown! Gold! gold! Gold blazing in the crown! Gold! gold!

Of course the news of the affluence of that place went out everywhere by every caravan and by wing of every ship, until soon the streets of Jerusalem are crowded with curicalty seekers. What is that long procession approaching Jerusalem? I think from the pomp of it there must be royalty in the train. I smell the breath of the spices which are brought as presents, and I hear the shout of the drivers, and I see the dust covered caravan showing that they come covered caravan showing that they come from far away. Cry the news up to the palace. The Queen of Sheba advances. Let all the people come out to see. Let the mighty men of the land come out on the palace corridors. Let Solomon come down the stairs of the palace before the Queen has alighted. Shake out the signamon and Shake out the cinnamon, and the saffron, and the calamus, and the fran's-incense and pass it into the treasure house. Take up the diamonds until they glitter in

The Queen of Sheba alights. She enters the alace. She washes at the bath. She sits down at the banquet. The cup bearers bow. The meat smokes. The music trembles in the dash of the waters from the molten sea. Then she rises from the banquet, and walks through the conservatories, and gazes on the architecture, and she asks Solomon many strange ions, and she learns about the religion of the Hebrews, and she then and there be-comes a servant of the Lord God. She is overwhelmed. She begins to think

that all the spices she brought, and all the precious woods which are intended to be turned into harps and psaltories and into railings for the causeway between the temple and the palace, and the one hundred and eighty thousand dollars in money—she begins to think that all these presents amount to nothing in such a place, and she is almost ashamed that she has brought them. nat she has brought them, and she says itain herself: "I heard a great deal about this place, and about this wonderful religion of the Hebrews, but I find it far beyond my highest anticipations. I must add more than fifty per cent. to what has been related. It exceeds everything that I could have expected. The half—the half was not told

Learn from this subject what a beautiful thing it is when social position and wealth surrender themselves to God. When religion romes to a neighborhood, the first to receive it are the women. Some men say it is because they are weak minded. I say it is because they have quicker perception of what is right, more ardent affection and capacity for sublimer emotion. After the women have received the Gospel then all the distressed and the poor of both sexes, those who have no friends, accept Jesus. Last of all come the greatly prospered. Alas, that it is so!

If there are those who have been favored of fortune, or, as I might better put it, favored of God, surrender all you have and all you expect to be to the Lord, who blessed this Queen of Sheba. Certainly you are not ashamed to earn from this subject what a beautiful Sheba. Cartainly you are not ashamed to found in this Queen's company. I am glad at Christ has had His imperial friends all ages—Elizabeth Christina, Queen of in all ages—Ellisabeth Christina, Queen of Princia: Marin Foodorovan, Queen of Rus-da: Marie, Empress of France; Helena, the imperial mother of Constantine; Arca-dia, from her great fortunes, building public baths in Constantinople and toiling

for the alleviation of the masses; Queen Clotikia, leading her husband and three thousand of his armed warriors to Christian baptism; Elizabeth of Burgundy, giving her jeweled glove to a beggar and scattering great fortunes among the distressed; Prince Albert, singing "Rock of Ages" in Windsor Castle, and Queen Victoria, incognita, reading the Scriptures to a dying pauper.

I bless God that the day is coming when royalty will bring all its thrones, and music all its harmonies, and painting all its pictures, and sculpture all its statuary, and architecture all its pillars, and conquest all its scepters, and the Queens of the earth, in long line of advance, frankincense filling the air and the camels laden with gold, shall approach Jerusalem, and the gates shall be hoisted, and the great burden of splendor shall be lifted into the palace of this greater than Solomon.

Again, my subject teaches me what is earnestness in the search of truth. Do you know where Sheba was? It was in Abyssinia, or some say in the southern part of Arabia Felix. In either case it was a great way off from Jerusalem. To get from there to Jerusalem she had to cross a country infested with bandits, and go across blistering deserts. Why did not the Queen of Sheba with bandits, and go across blistering deserts. Why did not the Queen of Sheba stay at home and send a committee to inquire about this new religion, and have the unlegates report in regard to that religion and wealth of King Solomon? She wanted to see for herself, and hear for herself. She could not do this by work of committee. She felt she had a soul worth ten thousand kingdoms like Shahe and she wanted a tee. She felt she had a soul worth ten thou-sand kingdoms like Sheba, and she wanted a robe richer than any woven by Oriental shuttles, and she wanted a crown set with the jewels of eternity. Bring out the camels. Put on the spices. Gather up the jewels of the throne and put them on the caravan. Start now; no time to be lost. Goad on the camels. When I see that caravan, dust covered, weary and exhausted, trudging on across the desert and among the bandits until it reaches Jerusalem, I say: "There is an earnest seeker after the truth."

But there are a great many who do not act in that way. They all want to get the truth, but they want the truth to come to them; they do not want to go to it. There are people who fold their arms and say: "I am ready to become a Christian at any time; if I am to be saved I shall be saved, and if I am to be lost I shall be lost." But Jerusalem will never come to you; you must go to Jerusalem. The religion of the Lord Jesus Christ will not come to you; you must go and get religion. Bring out the camels; put on all the sweet spices, all the treasures of the heart's affection. Start for the throne. Go in and hear the waters of salvation dashing in fountains all around about the throne. in fountains all around about the throne. Sit down at the banquet—the wine pressed from the grapes of the heavenly Eshcol, the angels of God the cup bearers. Goad on the camels, The Bible declares it: "The Queen of the south"—that is, this very woman I am speaking of—"the Queen of the south shall rise up in judgment against this generation and conin judgment against this generation and condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold! a greater than Solomon is here." What infatuation the sitting down in idleness expecting to be saved.

"Strive to enter in at the strait gate.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." Take the Kingdom of Heaven by vio-

Urge on the camels! Again, my subject impresses me with the fact that religion is a surprise to any one that gets it. This story of the new religion in Jerusalem, and of the glory of King Solomon, who was a type of Christ—that story rolled on and on, and was told by every traveler coming back from Jerusalem. The news goes on the wing of every ship and with every caravan, and you know a story en-larges as it is retold, and by the time that story gets down into the southern part of Arabia Felix and the Queen of Shebo it, it must be a tremendous story. And yet this Queen declares in regard to it, although she had heard so much and had her anticipations raised so high, the half-the half was

not told her. So religion is always a surprise to any one that gets it. The story of grace—an old story. Apostles preached it with rattle of chain; martyrs declared it with arm of fire; death-beds have affirmed it with visions of glory, s or rem through the lanes, and the highways, and the chapels, and the cathedrals. It has been cut into stone with chisel, and spread on the canvas with pencil; and it has been recited in the doxology of great congregations. And yet when a man first comes to look on the palace of God's mercy, and to see the royalty of Christ, and the wealth of this banquet, and the luxuriance of His attendants, and the loveliness of His face, and the joy of His service, he exclaims with prayers, with tears, with sighs, with triumphs: "The half—the

half was not told me!"

I appeal to those who are Christians. Compare the idea you had of the joy of the Christian life before you became a Christian with the appreciation of that joy you have now since you have become a Christian, and you are willing to attest before angels and men that you never, in the days of your spiritual bondage, had any appreciation of what was You are ready to-day to answer and say in regard to the discoveries you have made of the mercy and the grace and the goodness of God: "The half—the half was not told me!"

Well, we hear a great deal about the good

time that is coming to this world when it is to be girded with salvation. Holiness on the bells of the horses. The lion's mane patted by the hand of a babe. Ships of Tarshish bringing cargoes for Jesus, and the hard, dry, barren, winter bleached, storm scarred, thunder split rock breaking into floods of bright water. Deserts into which dromeda-ries thrust their nostrils, because they were afraid of the simoon—deserts blooming into

carnation roses and silver tipped illies.

It is the old story. Everybody tells it.
Isaiah told it, John told it, Paul told it,
Ezekiel told it, Luther told it, Calvin told it, Ezekiel told it, Luther told it, Calvin told it, John Milton told it—everybody tells it; and yet—and yet when the midnight shall fly the hills, and Christ shall marshal His great army, and China, dashing her idols into the dust, shall hear the voice of God and wheel into line; and India, destroying her Juggernaut and snatching up her little children from the Ganges, shall hear the voice of God and wheel into line; and yine covered Italy, and wheat crowned Russia, and all the nations of the earth shall hear the voice of nations of the earth shall hear the voice of God and fall into line; then the Church, which has been toiling and struggling through which has been coining and sarugging through the centuries, robed and garlaned like a bride adorned for her husband, shall rut aside her veil and look up into the face of her Lord the King and say: "The half—the half was not

Well, there is coming a greater surprise to every Christian—a greater surprise than anything I have depicted. Heaven is an old anything I have depicted. Heaven is an old story. Everybody talks about it. There is hardly a hymn in the hymn book that does not refer to it. Children read about it in their Sabbath-school books. Aged men put on their spectacles to study it. We say it is a harbor from the storm. We call it house. We say it is the house of many mansions. We weave together all sweet, be untiful, delicate, exhilarant, words, we ways them into letexhilarant words; we weave them into let-ters, and then we spell it out in rose and Illy and amaranth. And yet that place is going to be a surprise to the most intelligent Christian. Like the Queen of Sheba, the report has come to us from the far country, and many of us have started. It is a desert march, but we urge on the camels. What though our feet be blistered with the way? We are hastening to the palace. We take all our loves and hopos and Christian ambitions, as frankincense and myrrh and cassia, to the great King. We must not rest. We must not halt. The night is coming on, and it is not safe out here in the desert. Urgs on the camels. I see the domes against the sky, and the houses of Lebanon and the temples and the gardens. See the fountains dance in the sun and the gates flash as they open to

let in the poor pilgrims.

Send the word up to the palace that we are coming, and that we are weary of the march of the dosert. The King will come out and say: "Welcome to the palace; bathe in these waters; recline on these banks. Take this cinnamon and frankincense and myrrh and put it upon a cersor and swing it before the altar." And yet, my friends,

when heaven bursts upon us it will be greater surprise than that—Jesus on the throne, and we made like Him! All our the throne, and we made like Him; All our Christian friends surrounding us in glory! All our sorrows and tears and sins gone by forever! The thousands of thousands, the one hundred and forty and four thousand, the great multitudes that no man can number, will cry, world without end: "The half—the half was not told me?"

NAPHTHA WORKS EXPLODE.

Men Caught in the Debris and Covered With Burning Oil.

At three o'clock in the afternoon one of the large thousand-barrel stills of the naphthaworks at the Standard Solar Refinery in Lima, Ohio, exploded with a terrilic force that was felt all over the city. The still was located in the works at the east end of the grounds.

The shock shock all the houses in the southern part of the city. At the South School building it nearly caused a panic among the children. The still was No. 6, and it was being emptied when, in some way not yet explained, it exploded, tearing away a portion of the roof. A number of men who were working near were covered with the debris. The oil immediately caught fire,

causing considerable excitement. The men employed in other parts of the works came rushing to the rescue, and the work of removing the injured was immedi-ately commenced. William Culver, foreman was found insensible under a pile of brick with a big gash in his head and face burned. Peter Devine, a brick mason, had his right leg broken in two places and was badly bruised and burned.

The fire was extinguished without any great loss of property.

HE POISONED THE FAMILY.

Fiendish Revenge of a Seventeen. year-old Boy-All May Die.

A fiendish and probably successful attempt to poison his parents, brothers and sisters, was made by Ed Church, aged seventeen, at the family residence, one and a-half miles from Guyandotte, W. Va. One child, a girl, aged thirteen, is dead, and the twins, a brother and sister, are not expected to live. The father, Walford Church, the mother and a fourth child are in a critical condition. Last Friday Edward, the murderer, had a quarrel with his father about a horse. The boy left home in a huff, and going to Guyaudotte, he purchased a quantity of rough on rate at Murphy's drug store. He took the poison home and mixed it with a sack of flour in the pantry. Sunday night Mrs. Church set some dough to raise, and next morning prepared to bake the loaves, using some of the dough for biscuits for breakfast. Church retused to eat the meal, but nothing was thought of this. In about an Acur or two the family all became sick, and Dr. Dabney, of Guyandotte, was sent for. All his efforts seem to have been unavailing, and it is not improbable the entire family will die. The murdererfled from the nouse at the first

signs of sickness among the family, and has not been captured, although the country is being scoured for him. He probably crossed the river to Ohio.

On Business.

The Governor of Georgia had just dismissed a delegation of Prohibitionists, when a card bearing the name "Judge J. T. W. Madison" was handed him. The chief executive was very tired, having been harassed with dry speeches, and would have sent down an excuse, but the high-sounding name on the card bespoke a visitor of importance; so, wearily yielding, he told the porter to show the gentleman up. A few moments later one of the most eeply colored gentlemen in the State stepped into the room.

"Dis yere de gubner?" "Yes. What do you want?" "I's called on bizness, sah. I's er jedge down-

You are a judge?" "Yes, Justice o' de Peace down in de

wamp districk." "Well, state your business with me

as quickly as you can." "Î'll do it, sah. Caze dat's whut I come yere fur. Lemme see, now. Oh,

yas. Some time ago, sah, I had er man named Sam Bly 'rested an' tried for stealin' co'n. I tried him myse'f and fined him four hundred dollars an' six munts in jail. Dis wuz all satisfactory, 'specially ter me, but de blame, lawyer he tuck er 'peal ter de circus con't. Now, sah, my bizness wid you is dis yere: Ef you's got any 'fluence wid de jedge o' dat circus cou't, I wush you'd drap him a few lines an' tell him ter send dat case back ter me. Now, is you got much 'fluence wid dat judge ?" "You old scoundrel, get out of here

or I will have you thrown out." "Jest wait er minit, sah; jest wait er minit. I know dat nigger stole dat co'n, an' I know dat he wants ter take er 'peal just so he ken skape de justice dat is atter him. Dar's anuder thing: Dat nigger is er mighty p'litical bother down dar an' de folks wants ter git rid o' him till atter de leckshun-knows da does, er da wouldn't er promised me er hunnud dollars ter send him up. Now, it's er gubnor's duty ter do whut de folks wants him ter do an'-hol' on, hol' on, I'll go. Neber seed sich times ez dese comin' ober folks. Hol' on, fur I'se dun gone."-Arkansaw Traveler.

He Wouldn't Do. "You advertised for a waiter, sir; I should like the position."

"Have you had experience?" "About five years, sir."

"In what hotel?" "In no hotel, sir. I am a collector in the subscription department of a newspaper, and I have been waiting

about five years for you to pay your subscription." "You won't do; you are too slow. Call with that bill to-morrow."

THE latest trust is that in dried apples. Give it plenty of water and it is

Pains and Aches

In various parts of the body, more particularly in be back; shoulders and joints, are the unwelcor adjections that rheumatism has gained a footbold and you are "in for it" for a longer or shorte. period. Rheumatism is caused by lactic sold in the blood, and is cured by Hood's Sarsaparilla, which neutralises the acidity and eradicates every impuity from the blood.

"I suffered from acute theumatism induced by , severs sprain of a ones dislocated ankle joint which caused great swelling and intense pain. One bottle of Hood's Sarsaparilla restored circulation cleansed the blood and relieved the pain so that am nearly well,"-L. T. HENT, Springfield, Mo.

Hood's Sarsaparilla sold by all druggists. \$1; six for \$1. Prepared only py C. I. HOOD & CO., Apotheoaries, Lowell, Mass. 100 Doses One Pollar

An Editorial Necessity.

House agent-Let me see. I have a very nice vacant flat, sir, on-Applicant-Won't do. I don't want flat. I must have a house. "House?"

Yes, with a garden." "Garden ?"

"Certainly."
"Um—well, now I think of it. I have one place a little out that might suit. There is a space of ten or fifteen square feet at the back. It is now paved with stone, but the pavement can be taken up easily enough."
That will do."

"All right. Fond of flowers, eh?" "No, but I've got to have some sort of a garden, you know, because I'm the editor of an agricultural paper."-New York Weekly.

Don't Fool

Away precious time and money and trifle with your health experimenting with uncertain medicines, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action as to warrant its manufacturers in guaranteeing it to cure diseases of the blood, skin and scalp, and all scrofulous afflictions, or money paid for it will be refunded.

\$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sago's Rem-edy. 50 ets., by druggists.

The consumer may consider himself lucky he gets milk of the first water.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1885.

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Notary Public.

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Are any of the new-faugled washing com-pounds as good as the old-fashioned scaps? Dobbins's Electric Soap has been sold every day for 24 years, and is now just as good as ever. Ask your grocer for it and take no other.

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Syrup of Figs is taken; it is pleasant

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gently yet promptly on the Kidneys, Liver and Bowels, cleanses the sys-

tem effectually, dispels colds, head-

aches and fevers and cures habitual

constipation. Syrup of Figs is the only remedy of its kind ever pro-

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ceptable to the stomach, prompt in

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Dr. Fierce's Favorite Prescription is a legitimate medicine, not a beverage; carefully compounded by an experienced physician, and adapted to woman's delicate organization. It is purely vegetable in composition and perfectly harmless in any condition of the system. Contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion.

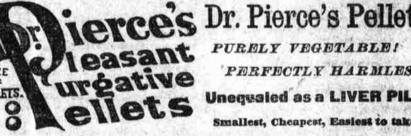
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Dr. Pierce's Favorite Prescription is a legitimate medicine, not a beverage; carefully compounded by an experienced physician, and adapted to woman's delicate organization. It is purely vegetable in composition and perfectly harmless in any condition of the system. Contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion.

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As a soothing and strengthening nervine, "Favorite Prescription" is unequaled and "solution." Is invaluable in allaying and subduing nervous excitability, brritability, exhaustion, prostration, hysteria, spassins and other distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous excitability, brritability, exhaustion, prostration, hysteria, spassins and other distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly distressing, nervous excitability, brritability, exhaustion, prostration, hysteria, spassins and other distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly distressing, nervous symptoms, commonly distressing, nervous symptoms, commonly attendant upon functional and organic distressing, nervous symptoms, commonly distressing, nervous excitability, brritability, trifab



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