ONE OF DR. TALMAGE'S STERL ING DISCOURSES.

ubjects "Forgive and Forget."

Text: "Their sine and their iniquitell I remember no more."—Hebrews

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water lift, of the limitodes is the marrigoil, of the Mondos is the Mondos in the forgetheniot. We all like to be remembered, and one of our misfortunes is that there are so many things we cannot remember as one may things we cannot remember. Mnemonic, or the art of assisting memory, is an important art. It was first suggested by Simonides of Cos five hundred years before Christ.

Persons who had but little power to recell events, or put facts and names and dates in processions, have through this art had their memory reinforced to an almost incredible extent. A good memory is an almost invaluable possession. By all means cultivate it. I had an aged friend who, detained all night at a miserable depot in waiting for a rail train fast in the snow banks, entertained a group of some ten to fifteen clergymen, likewise detained on their way home from a meeting of presbytery, first, with a piece of chalk, drawing out on the black and sooty wails of the depot the characters of Walter Scott's "Marmion," and then reciting from memory the whole of that posm of some cipity pages in the procession, which is an one of some cipity pages in the procession, which is an an an an an an annual captrata in that man between the greatest memory I ever knew and no memory at all.

But right along with this art of recollection, which I cannot no nigbly enlogize, is one quite as important and yet I never heard it applauded. I mean the art of forgetting. There is a spiendid faculty in that direction that we all need to cultivate. We might, through that process, be ten times happier and more useful than we now are We have been told that forgetfuiness is a weakness and ought to be avoided by all possible means. So far from weakness, my text as right and you cannot wake anyth

"Their sins and their iniquities will I remember no more."

This sublime attribute of for getfulness on the part of God you and I need in our finite way to imitate. You will do will to east out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be injured. There are those who keep these thingsfresh by frequent releases. If things have appeared in print they keep them in their scrapbook, for they cut these precious paragraphs out of newspapers or books and at lensure times look them over, or they have a them tied up in bundles or thrust in pigeouholes, and they frequently regale themselves and their friends by an inspection of these flings, these sarcasus, these falsehoods, these cruelties."

I have known gentlemen who carried them in their pocketbooks, so that they

and their friends by an inspection of these flings, these sarcasus, those fusichools, these cruelties.

I have known gentlemen who carried them in their pocketbooks, so that they could easily getat these irritations, and they put their right hand in the inside of the coat pocket over the heart and say: "Look here! Let me show you something." Scientists catch wasps, and to meet and transits them in curiosity bureaus for study, and that is well. But these of whom I speak cutch the wasps, and tone hor next, and the poisonous insects, and play with them and put them on the enselves and on their friends, and see how far the noxious insects can jump and show how deep they can sting. Have no such scrapbook. Keep nothing in your possession that is disagreeable. Tear up the falsehoods, and the slanders, and the hypercriticisms.

Imitate the Lor-ti in my text and for get, actually forget, sublinely forget. There is no happiness for you in any other plan of procedure. You see all around you, in the church and out of the church, disposition; It was by the embalmment of special the control of the church and out of the church, disposition for the church and wiperound the station. Their soul is a cxye of vultures. Extending the roll of the control of the church and the father the see two people whispering the rounting of the plan of the plan of the plan of the control. They do not believe in anybody or anyting.

It they see two people whispering the seal of the plan of procedure. You see all around you, in the church, disposition? It was by the embalmment of procedure. The plan is a cxye of vultures. Extending the plan of the

anything. They do not believe in anybody or anything. They do not believe in anybody or anything they think it is about themselves. If they see two people whispering they think it is about themselves. Where there is one sweet pipoles in their orchard there are after crabapples. They have never been able to forget. They do not want to forget. They no not want to forget. They never will forget. Their wretchedness is supreme, for no one can be happy if he carries perpetually in mind the mean things that have been done him.

On the other hand, you can find here and there a man or woman (for there are not many of them) whose disnosition is genial and summery. Why? Have they always been treated well? Oh, no. Hard things have been said against them. They have been charged with officiousness; and their manyonities have been set down to a decision of display, and they have many a time been the subject of tittle-tattle, and they have heaving and enough great attacks like lious to have made them perpetually misgrable, if they

have had enough small assaults like gnats and enough great attacks like lions to have made them perpetually misgrable, if they would have consented to be miserable. But they have had enough divine philosophy to east off the annoyances, and they have kept themselves in the smilght of God's favor, and have realized that these oppositions and hindrances are a part of a mighty discipline, by which they are to be prepared for usefulness and heaven. The secret of it all is, they have by the help of the eternal God learned how to forget.

Another practical thought—when our faults are repented of let them go out of mind. If God forgets them, we have a right to forget them. Having once repented of our infelicities and misdemeanors, there is no need of our repenting of them again. Suppose I owe you a large sum of money, and you give me acquittal from that collection. You say: "I cancel that debt. All is right now. Burt again." And the

mxt day I come in and say: "You know about that big dobt I owel you. I have come in to get you to let me off. I feel so had as at it to cannot rest. Bo let me off." You with a little impatience: "I did let you cit." how't bother yourself and bother me with any more of that discussion." The following day I come in and say: "My dear sir, about that debt. I can never get over the fact that I owed you that money. It is something that weighs on my into like a millstone. Do forgive me that debt." This time you clear loss your patience and say: "You are a nuisance. What do you mean by this retteration of that affair! I sam almost sorry I forgave you that debt. Do you doubt my veracity, or do you not understand the plain language in which I told you that debt was canceled?" Well, my friends, bere are many Christians guilty of worse folly than that. While it is right that they repent of new sins and of recent sins, what is the use of bothering yourself and insulting Go1 by askin him to forgive sins that lon; ago were forgive? God has forgotten them. Why do you not forget them? No, you draz the load on with you and 363 times a year; if you pray every day, you ask God to recall occurences which has not only forgive kit in the promise of 'God and the full deliverance of his mercy. He does not give a receipt for part payment, or so much received on account, but receipt in full, God having for Christ's sak decreed, 'your sha and your iniquities will I remember no more." As far as possible, let the disagreeables of life drop. We have enough things in the presentand there will be enough in the full deliverance of his mercy. He does not give a receipt for part payment, or so much received on account, but receipt in full, God having for Christ's sak decreed, 'your sha and your iniquities will I remember no more." As far as possible, let the disagreeables of life drop. We have enough things in the presentand there will be enough in the full of the presentand there will be enough in the full of the presentand there will be enough

gran laugh than to see them cry, and your Heavenly Father has no fondness for hysterics.

Not only forget your parloned transgrassions, but allow others to forget them. The chief stock on hand of many people is to resount in prayer meetings and pulpits what big socundries they once were. They not only will not forget their forgiven deficits, but they seem to be determined that the church and the world shall not forget them. If you want to declarathat you have been the chief of sinners and extol the grace that could save such a wretch as you were do so, but do not go into perticulars. Do not tall how many times you got frunk, or to what bad places you went, or how many free rides you had in the prisen was before you were converted. Lumphy, mother; gree it to us in bulk.

If you have any sears got in honorable was fare, show them, but if you have sara got in ignoble warfare, do not display them. I know you will quote the Bible rafarence to the horrible pit from which you wardigged. Yes, no thankful for that recome, but do not make displays of the mud of that horrible pit or splash it over other people. Sometimes I have felt in Christian meeting sitsounited and unfit for Caristian service because I had done none of those things which seemed to be in the estimation of many necessary for Caristian usefulness, for I never sworeh word, or ever did any one a hurr, although I knew my heart was sintul enough; and I said to myssif, "There's is no use of my trying to do any good, for I never swent through that no one gained any ordination by the laying on of the hands of dissolutiness and informer.

tule enough; and I said to myselt, "There is no use of my trying to do any good, for I never went through these deprayed experiences," but after ward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of dissoluteness and infamy. And though an ordinary moral life, ending in a Carlistian life, may not be as dramatic a story to tell about, let us be grateful to God rather than worry about it, if we have never plunged into outward abominations.

It may be appropriate in a meeting of roomed furnishands or reformed day and the story of the commendation of the

member no more." A sin-forgetting Godi Taat is clear beyond and far acove a sin-par.loning God. How otten we hear it said: "I can forgive, but I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old gruige good." Human forgiveness is often a flinsy affair. It does not go deep down. It does not reacu far up. It does not fix things up. The contestants may snake heads, or nassing each other on the highway thay may speak the "Good morning" or "Good night," out the old cardiality never returns. The relations all ways remain strained. There is something at, "I would not do the contestant of the demeanor ever after that to deed, I wisn you well, but that to the contestant of the can never pass out of my mind." There may no hard words pass between them, but until death breaks in the never hards in the same coolness remains. But God lets our pardonal offenses go into oblivion. He never throws them up to warding. He feels:

as kindly toward us as though we had been spotless and positively angelic all along. Many years ago a family, consisting of the husband and wife and little girl of two years, lived far out in a critin on a western market. Before he started his little child asked him to buy for her a doll and he promised. He could after the sale of the cattle purchase household necessities, and certainly would not longet the doll he had promised. In the village to which he wentle sold the cattle and obtained the grouerus for his household and the doll for his hittledarding. He started holms along the dishirt of at nightfall.

darfug. Its started home along the disently of a taightfall.

As he went along on horseback a thunder storm broke, and in the most lonely part of the road, and in the heaviset part of the storm, he heard a child cry. Hobbers had been known to do some had work along that road, and it was known that this herdsman had money with him, the price of the cattle soid. The her-isman first thinght it was a stratagem to have him halt and be despoiled of his treasures, but the child's cry became more keen and rending, and so be dismounted and felt around in the darkness and all in vain, until he thought of a hollow that he remembered near the road where the child might be, and for that he started, and sire enough found a little one fagged out and drenched of the storm and almost dead.

He wrapped it up as well as he could and mounted his horse and resumed his journey home.—Coming in sight of his cabin he saw it all lighted up and supposal his wife his kindled all these light, so as to ruide her husband through the darkness. But, no, The house was full of excitement and the

it all lighted up and supposal his wite hid kindled all these light, so as to ruide het husband through the darkness. But, no. The house was full of excitement and the neighbors were gathered and stood around the witeof the house, who was insensible as from some great calamity. On inquiry the returned husbant found that the little child of that cabin was gone. She had wandered out to meet her father ann get the present he had promised, and the child was lost. Then the father unrolled from the blanket the child he had found in the field, and lot it was his own child and the lost one of the prairie home, and the cabin quaked with the shout over the lost one found. How suggestive of the fact that once we were lost in the open fields or among the mountain crack, God's wandering children, and He found us dying in the tennest and fetched us home, gladness and congratulation bidding us walcome. The fact is that the world does not know God, or they would all fock to Him. Through their own blintness or the fault of some rough preaching that has got abroad in the centuries, many men and women have an idea that God is a tyrant, an oppressor, an autocrat. a Nana Sabih, an omnipotent Herod Antions. It is a libel against the Almight.

that has got abroad in the centuries, many men and women have an idea that God is a tyrant, an oppressor, an autocrat. a Nana Satht, an oppressor, and an autocrat. Satht, and a state of the autocrat. It is a defaunation of the infinition. I counted in my Bible 304 times the word. I counted in my Bible 304 times the word "love," single or compounded with other words. Then I got tire! counting. Perhaps you might count more, being better at figures. But the Hebrew and the Greek and the English languages have been tract till they cannot pay any more tribute to the love and mercy and kindness and grace and charity and tenderness and friendshi ar benevolence and sympathy and bourt of patience and paradou of our Got.

Three are certain names so mignistic that their pronunciation that Isla who has it Such is the name of the Italian striller and liberaby. Garibaidis Marching with his troops, he met a shepher? who was in gradistress because he had lost is bub. Garibaidis the hams of the Italian striller and liberaby. Garibaidis do his troops; 'Lat us help the mountains, but did not find the lamb, and after an unsucossatic search lata at night they went to their encampment.

askep met mountains search lata at night that he had not given up the search ween the soldiers did, but had kept on still farther into the night and had found it and he nulled down the blankets from his count and ther land, and ther land, which four blass deep not still farther into the night and had found it and he nulled down the blankets from his count, and ther land, and that reco of whon A lain was the progenitor, and let all who will accompany Ma."

And through the centuries of beaven and said: 'I will go and recover that lost world, and that race of whon A lain was the progenitor, and let all who will accompany

genitor, and let all who will accompany, Me."

And through the night they came, but I do not see that the angelic escret came any farther than the clouds, but their most filler trious Leader came all the way down, and by the time His errand is done our little worth, and the world, our worker wandering and lost world, our worker was also were wandering and lost world, our worker was a worker was a worker was a worker was a warmen was a warmen was a worker was a warmen warmen was a warmen was a warmen was a warmen warmen was a warmen warmen was a warmen warmen warmen was a warmen w

meecy with the light, will be found in the bosom of the Great Shephert, and then all heaven will take up the cantata ant sug: "The lost sheep is round." So I set open the wide gate of my text, inviting you all to come into the mercy and pardiol of God; yea, still farther, into the rums of the place where once was kept the knowledge of your iniquities.

The place has been torn down and the records destroyed, and you will find the ruins more dispidated and broken and prostrate than the ruins of Melrose or Kenii-worth, for from these last ruins you can pick up some fragment of a sculpturel stoal, or you can see the curve of some broken arch, but the curve of some broken arch, but the curve of some broken arch, load of ragment and in all the memory of God a fragment and the interest of the memory of God a fragment and the last ruins of the see an explicit of the curve of some broken arch, but the curve of some some arch, but the but to of a but back of Jerusalem (it took us only fire or ten minutes to climb it, and see what went a member to part on your matallic points of cruelty that six down by metallic points of cruelty that six down by metall

HOW WORDS ARE MADE.

Very Few Persons Know Their Real Sources-Their Derivation an Interesting Sudy.

an interesting 5 100y.

Fow subjects possess greater charms, or have had more attention bestowed on them of late years then the study of languages. For the philologist it must always be a source of the highest interest to trace the laws by which whole languages have diverged or disappeared and the principles which have guided the formation of particular words and expressions.

expressions.

Among the general laws, however, which govern the formation of words many curious perversions are to be found. Indeed, a whole chapter of the

which govers the formation of words, many curious perversions are to be found. Indeed, a whole chapter of the history of every language might well be devoted to an account of the odd freaks and whinsicalities to be traced in the history of certain words.

It may be of interest to give a few instances of the curious shifts to which people have been put to account for the connection between words, and especially of the many cases which occur where, from the similarity of sound or sense, or both, between two words which are really quite distinct, an unconscious association has been formed.

There is a large class of words that whether by accident or error, have firecome so like other already familiar words as to be unconsciously associated with them in derivation and meaning.

Nine persons out of ten would probably give the derivation of "bilind" and "fold;" from the practice of "folding" a cloth round the eyes as in the game of bilindman's buff. The word, has, however, nothing to do with "fold," but means "foliad," or struck blind, and might be written "bilindfellad." In the same way the word "buttery" is easily confused with the common term "butter," with which, however, it has no connection, save in the minds of those who do not know it to be a contraction for 'buttery," a place where "buttles" are kept, and over which the buttles "are kept, and over which the buttles "are kept, and over which the buttles" are kept, and over which the buttles "are kept, and over which the buttles" are kept, and over which the buttles "are kept, and over which the buttles" are kept, and over which the buttles "are kept, and over which the buttles" are kept, and over which the buttles "are kept, and over which the buttles" are found certainly convey a clear enough idea, and we easily connect the word "inginger." perhaps from the casociation in our minds of the sparing use made of that condinect, says "he miers burnal".

The word, however, is invecent of any such roundahout derivation, and comes

Immal ournat. The word, how wer, is innocent of any

such rounds but derivation, and comes directly transite old word 'gang, to go still parameted in Sector phase. 'gang that gan' a 'done a 'gin an aigh 'ly morne with continue faltating or gingorly.

Again, in using the word blunder has we unconsciously imply a souse of distangement for the showing powers of our forefathers contrasted with the precision of the molern iffle. The word itself his, however, a terrible enough meaning, and disdains all connection with "blunder." "Blunderbuss." in act, as we have it, is a strange corruption between the strange corruption because the strange corruption and the strange corruption because the strange corruption becau tion perhaps not altogether untinged with the sense and sound of "blunder" of old Dutch word "don-lerbus," which

of old Dutch word "don-lobus," which can be literally translated into the English "thunder-box" or "thunder barrot."
Two such simple words as "gray-hound" and "humble-bee" seem the last to cause difficulty as to their meaning in ordinary use, yet few peorla would guess that the first part of the former is unconnected without name for a comunconnected with our name for a common color, and is in reality an Icelandic word signifying "dog," that whole word thus becoming "dog hound."

In the case of "humbie-bea," guesses

thus becoming "dog-hound." In the case of "humble-bea," guesses for the content of the content o

the "mamble" with the ordinary use of the word. But with this in reality it has nothing to do, the "humble pie" being, properly speaking, the dish made from "umbles," or feet of deer, such as com-mon people might be expected to eat.

In Case of War.

The New Militarische Blatter printsome startling figures showing the financial resources which the great European powers can rely upon in case of war. In the Julius tower of the fortress of Spandau in Prussia there is a treasure of one hundred and fifty millions of francs in gold. The other States have only their national banks to depend upon. The estimate gives nine hundred and forty-seven success the terman compilers five hundred and forty-seven millions for the Austro-Hungarian empire, and two hundred millions to the kingdom of Italy, giving a total of one billion six for the Austro-Hungarian empire, and two hundred millions to the kingdom of Italy, giving a total of one billion six hundred and ninety-four millions for the triple alliance. To this total is added the sum of five hundred and sixty-seven millions for the lank of England and one hundred and one millions for the Bank of Belgium. In this way it arrives at a total of two billions for the five States of the west and centre of the five States of the west and centre of Europa. But substantial as this sum is, it appears, according to the same authority, that it is not as big as the treasure of the Bank of France, which at present is more than two billions seven hundred millions of france in gold. Then, with the resources of Russia, about a milliard more must be added to the war budgets of the oppaof Russia, about a milliard more must be added to the war budgets of the oppo-nents of the triple alliance.

FUNERAL THIEVES.

The Very Lowest Grade of All the Griminal's have as many grades of the Criminal's have as many grades of the moral portion of the community among themselves as he moral portion of the community that the moral portion of the community to the moral portion of the community that the moral portion of the community that the moral portion of the white and then the very dregs of lawbreak and then the very dregs of even the base in the contempt of even the base in the contemptible hat rack as stands, lone and for aken by all a thors, the funeral thief. The funeral thief the contemptible is the posterior of the funeral thief. The funeral thief the funeral the possesses the law of the funeral thing as they weep over dead. Few criminals would stoop to low a crime, consequently there are robs the living as they weep over dead. Few criminals would speed over dead. Few criminals would speed over the consequently there are many funeral thieves. But what there are are active. Their methowork is extremely simple. Use they go in pairs, sometimes there there or four together. Early is morning they sean the death edo of the newspapers. From the smooment of the funerals for the day make up a visiting list. They is those where the victims of the reaper were men about their make up a visiting list. They set those where the victims of the greaper were men about their age. They visit the home the partly-open casket is rest while friends gaze at the feath of the departed. Their right to present is never questioned, they taken, as a matter of course, for fine of the dead. They pass the coffia paing for a few moments in present its present in present in the slight jam that is set of collow such a passe—and while me mourners are in tears—the thiese street the peckethooks of all with their reach. Women are their subject and if tears are not plentiful the this will themselves pretend to weep. To is sure to prove effectual.

Thus do those funeral thieres reached they are off to the next house then they are off to the next house their they are off to the next house the list, where the mode of operation repeated. No wonder other thieres agard them with contempt.

Primitive.

Primitive.

Dr. Herzog recently discovered kilbrary at Aarau, Switzerland, and of the first edition of Hobbar "Dance of Death." The same volume includes forty-six woodcuts of ware artist, illustrating scenes for ha Bible.

We Can't Blush Like as Aps.

We Can't Block Like an Aps.
Several of the higher ages shar
with man the involuntary habit of
hlushing. Indeed, they seem to pesees it to a higher degree than we'd
for the blush of an ance stends ag
a larger portion of the body that
that of a human being

The kauri pine is undisputed secreign of the Australian forest Mother tree can approach it in gase our of proportion or in progressioness, when, as one of a clan it has as its own stretches of country had dreds of miles in extant.

Germany is par excellence the toy-proba-



Mrs. William Lohr,
Of Freeport, Ill., began to fail rapidly, less appetite and got into a serious condition.

She could not Dyspepsia she comunication of the comunication and even toast distressed her. Had togic housework. In a week after taking

Hood's Sarsapailla
She felt a little better. Could keep mosts
on her stomach and grew stronger. She rad
bottles, hus a good appetite, gained 2 is,
does ner work easily, is now in perfect built

Hood's Pills are the best afterdirection. They assist digestion and cure bester.

"German JUDGE J. B. HILL, of the Super Court, Walker county, Georga June 19 County Super Send us voluntarily a strong

send us voluntarily a strong and endorsing it. When men of nat and education thus use and recommend an article, what they say worth the attention of the public lit is above suspicion. "I have us your German Syrup," he says, my Coughs and Colds on the Than and Lungs. I can recommend it them as a first-class medicine. Take no substitute.

PATENTS W. T. Pieser

GRAINS OF GOLD.

PLE IN EUROPE ACQUIRING A TASTE FOR CORN.

the Department of Agriculture Teaching Europeans to Eat

Teaching Luropeans to Eat of Teaching Luropeans to Eat of Teaching Teaching the maize crop of this country is valued for the cereal could be created used for the cereal could be created used for the cereal could be created used the market price would in crease need it is reckoned that an increase need to be cereal could be created used to the cereal could be cereal to the cereal could be cereal to the cereal could be cereal could be cereal to the cereal could be cereal coul

y, and the definition, and the content to set that it is impossible for them to set that it is impossible for them to their orders. The German government is now putga corn-grinding plant into one of its is at Magdeburg. This is the first one of the sold one of the sold interest in the manual them and the likely to render it distinsteful them. Accordingly the authorities will solw in the matter, their present no ioning to make the military bread eventures would signify an enormous saving, sing to the comparative cheapness, wing to the comparative cheapness the pulled by the matter of Germany annually.

windows of numerous bakeries in the windows of numerous bakeries Berlin and other German cities are to seen to-day hogo red paper signs aring in big black letters the words lurphy Bread! Two-thirds rye; one Johand Murphy has sent a roat of a ye cent bread, together with a sample of heal, to each of the 400 members of the leichstag. The magazine represention be interests of German pastry and cak bakers will include in its next number a uticle highly recommending corn to it

Und-of the greatest problems while

rade. Under the greatest problems whit confront European statesmen to day be question of maintaining the present process of the property of th it. Many of these he has prepared I self in public, serving them free to comers, such as hominy, Boston but bread, Indian pones, Johnny cakes, mush, Indian pudding, corn doing green corn pudding, corn griddle carampets, corn wattles and gopt croquettes, corn fritters, canned concepts, pinole, samp and corn prince is a preparation of the veget now served out as a ration in the Mexamy.

Com was first cultivated by white on the James river. Virginia, in The seed was obtained from the Ind who claimed to have received the girect from the Creator. Whateve who claimed to have receives and redirect from the Creator. Whatever actual origin of corn may have modern botanists and naturalists agreed that the earliest species was kind known as "zea tunica" or "cle corn." That is, each kernel on the resimplead in a sourante huek, com." That is, each kernel on the was inclosed in a separate husk, grains of wheat in the head. Des grains of wheat in the head. Des ing from this typo varieties have being from the typo varieties. No other plant thrives so in all latitudes. There are five dispecies condent, flint, sweet and pop. No fewer than sevent varieties are grown in Nebraska all. The different varieties of maize been so determined by cultivation each will invariably produce ears type when kept free from others, said that the Indians have produce well-defined mixtures of the kernels are to make it possible to dispense the produce well-defined mixtures of the kernels are to make it possible to dispense the produce of the produce well-defined mixtures of the kernels are to make it possible to dispense the produce the produce of the produce of the produce the produce the produce of the produce the produce of the produce the pro

well-defined mixtures of the kernels ears as to make it possible to de by what tribe any particular et been grown. For example, one triben grown. For example, one tributes all red and white grains, and anot pure black, and so on, oven to trangement of the different colored on the ear. The adoption of the inctions is said to have been or for the purpose of detecting the combination of the purpose of detecting the combination of the purpose of detecting the combination of the purpose of the detection of the purpose of the strength of the combination of the purpose of the strength of the combination of the combinatio