Subject: "Apologies for Not Enter-ing the Christian Life."

Text: "And they all with one consent began to make excuse."—Luke xiv., 18.

Text: "And they all with one consent began to make excuse." Luke xiv., 18.

After the invitations to a leves are sent out than experte some in. One men envolegies for nonattendance on one ground, another ground. The most of the control are founded on the ground. The most of the control are founded on the property of the control are founded on the ground of the control are founded on the control a

incredulity to collide with our holy religion.

But, my friends, I think religion has made a pretty good record in the world. How many wounds it has salved; how many pulmars of fire it has salved; how many pulmars of the it has lifted in the midnight wilderness; how many simoon struck Salvares it hat the unmany simoon struck Salvares it hat the unmany simoon struck Salvares it hat the unmany simon streaming through the rift of the storm cloud wrack; what pools of cool water it hath gathered for thirty Hagra and Ishmael; what manna whiter than corlander seed it hath dropped all amount the camp of hardly bestead pilgring; what promises it hath sent out like holy watchers to keep the lamps burning around death beds! Through the darkness that lowers into the sepulchre, what flashes of resurrection morn.

Besides that, this religion has made so

grims; what promises it hath sent out like holy watchers to keep the lamps burning around death beds! Through the darkness that lowers into the sepuriter, what finance of resurrection more. Besides that, this religion has made so many heroes. It brought Summerfield, the Methodist, across the Atlantic Ocean with his silver trumpet to hlow the Ocean John Mallon among heave had been dead of civilization and Christianity. In and John Milton among posts, the Aphael among painters, Christopher Wren among painters, Christopher with his will among the Ocean wings to the imagination, and better make the judgment, and more determination to the will, and greater usefulness to the life, and grander nobility to the Soul, there is nothing in religion! Nothing in religion! Nothing in religion! Sickness will come upon you. Rell and turn on your pillow. No relief, The medicine may be bitter, the night may be dark, the pain may be sharp. No relief, Christ never comes to the sick room. List the pain stab. Let the fever burn. Curse it and die. There is nothing in religion! After awhile death will come. You will hear the pawing of the pale horse on the threshold. The spirit will be breasing away from the body, and it will was overcome. The most wrecenes may in the week was Sunday. Religion was driven into them with a triphammar. They had a surfeit of prayer meetings. They were stuffed and choiced with catechiasm. They were to the decision of the worst children that ever lived because they liked roted down hill better than to read "Pilgrim"s Frogress." They never heard their parents talk of religion but with the current of their mouths drawn down and the specific app.

Others worliet a

cools, and I don't want any of that respectively.

There are others who got into skepticism by a natural persistence in asking questions—why or how. How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a complete sovereign and yet man a free agant? They cannot understand it. Neither can I. They cannot understand it. Neither can I. They cannot understand why a boly God lets sin come and the world. Neither can I. They cannot understand why a boly God lets sin come and the world. Neither can I. They say; "Here is a great mystery. Here is a discaple of fashion, frivolous and golless all her days—she lives on to be an octopenarian. Here is a Christian more training her children for God and for heaven, self-sacrificing. Christithe, indiscensible securingly to that businesses the service and dies." The skeptic say. "I can't explain that." Neither can I. Oh, I can see how mean reason themselves into skepticism. With burning feet I have the have a kended migray pourse Info. one

bour. There are men in this audience who would give their thousands of soldars if they could get back to the old religion of their fathers. Such men age not to be caricatured, but helped, and not through their heads, but through their heads of God, they will be worth far more to the cause of Christ than those who never examined the evidences of Christianty. Thomas Chalmers once a skeptic, Robert Ball once a skeptic, thut when they did lay hold of the gospel cuarlot, how they made it speed ahead!

If therefore I stand this morning before men and women who have drifted away into skeptoism I throw out no scoff, I rather impleed you by the memory of these

rather implead you by the memory of these good old times when you knelt at your mother's knee and said your evening prayer, and those there is a sickness when she watched all night gave you the medicines at just the right gave you the medicines at just the right gave you have go turned to dust soothed who sains, and with that voice you will never hear again unless you join her in the better country told y'u never mind—you would be better told y'u never mind—you would be better to you you you have you do you do by that dying out h, where she talked so slowly, catching her breath eak you to sood enough for her—it is good enough for her—it is good and the same religion.

ask you to come and take the same religion. It was good enough for her—It is good enough for her—It is good enough for you.

Aye, I make a bettar plan by the wounds and the death throes of the Son of God, who approaches you this morning with torn brow and iscerated hands and whipped back crying: "Come unto Me all ye who are wear, and heavy laden, and I will give you rest. Other persons apologize for not entering the Christian life because of the incorrigibility of their temper. Now, we admit it is harder for some people to become Christians than for others, but the grace of God never came to a mountain that it could not femse. The madest to an abyse that it could not femse. The widdest horse that ever trod Arabian sands has been broken to bit and trace. The madest torrent tumbling from mountain shelving has been harnessed to the mill-wheel and the factery bend, setting a thousand shuttles all a-buzz and a-clatter, and the wildest, the haughtiest, the most ungovernable man ever created by the grace of God may be subdued and sent out on ministry of kindness, as God sends an August thunderstorm to water the wild flowers down in the grass.

Good resolution, reformatory effort, will

Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the he and that bent the bow of Ulysses, and it takes a stronger lasso than ever heid the built look the prairie. A man cannot go forth with any human weapons and contend successfully against these Titans armed with uptorn mountains. But you have known men into wnose spirit the indiusnee of the gospel of Christ came until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonistic. They had done all they could to injure each other. They were in the same line of business. One of the merchants was converted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he was im-Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he was impressed with the fact that it was his duty when a customer asked for a certain kind of goods which he had not, but which he knew his opponent had, to recommend him to go to that store. I suppose that is about the hardest thing the man could do, but being thoroughly converted to Go i he resolved to do that very thing, and being asked for a certain kind of goods which he had not he said, "Yon go to such and such a store and you will get it." After awhile merchant No. 2 found these suctomers coming so sent, and he found also that merchant No. 1 had been brought to God, and he sought the same religion. Now they are good friends and good neighbors, the grace of God entirely changing their disposition. "Oh," says some one, "I have a rough, jagged, impetitious nature, and religion can't do anything for me," Do you know that Martin Luther and Robert Newton and Richard Baxter were impetious, all con suming natures, yet the grace of God current them into the mightiest merchants.

Richard Baxler were impetuous, all con summing natures, yet the grace of God turner them into the mightiest usof sumers! Oh how many who have been pugnacions and hard to please and irascible and more bothered about the mote in their neighbor's eye than about the beam like ship timber in their own eye have been entirely changed by the grace of God and have found out that "godliness is profitable for the life that now is as well as for the life which is to come!"

by the grace of God and have found out that "godiness is proitable for the life that now is as well as for the life which is to come!"

Peter, with nature tempestuous as the sea that he once tried to waik, at one look of Christ went out and wept bitterly. Rich harvests of graces may grow on the tiptop of the jagged steep, and flocks of Christian graces may flun pasting in flocks of Christian ble and rock. Though your disposition may be all a-bristle with Critiness, though you have a temper a-gleam with quick lightnings, though your rock in the horse-leech, crying, "Green" though singly flung the property of the horse-leech, crying, "Green" though god and habe impurities have wrapped you in all consuming fire, God can drive that devia out of your soul, and over the base as and the darkness He can say, 'Let there are suffered from the ditch and snatched the lunfe from the hand of the assassin and the false keys from the burglar, and in the pattern and in the hand of the assassin and the false keys from the burglar, and in the pattern and in the hand of the assassin and the false keys from the burglar, and in the pattern and in the hand of the assassin and the false keys from the burglar, and in the pattern and the hand of the assassin and the false keys from the burglar, and in the pattern and the hand of the assassin and the false keys from the burglar, and in the pattern and the summard from the ditch and snatched the line from the hand of the assassin and the false keys from the burglar, and in the pattern and the hand of the assassin and the false keys from the burglar, and in the pattern and the hand of the assassin and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the false keys from the burglar, and in the pattern and the

neighbor's surface will make a very poor below for our wounds.

Sickness will some, and we will be peaked out toward the Rad sies which divides this world from the next, and not the inconsistency of Christians but the rod of faith will wave beach the waters as a commander wheels his bost. The judgment will come with its thundarshod solemulties, steaded by bursting mountains and the deep laugh of earthquakes, and sums will fait before the feet of third likes tparks from the wird and 10,000 burning worlds stall blass like beauners in the track of God comingtonest. Oh, then we will stop and say, "There was a mean Christian; there was a cowardly Christian; there was an impure Christian." In that day as now, "If thou be wise, thou shalt he wise for toyealf, but if thou soonest thou at '12 we shall bear it." Why, my brother, the inconsistency of Christians so far from being an argument to keep you away from God ought to be an argument to urive you to Him. The best place for a skill-ful doctor is a neighborhood where they are all poor doctors, the best place for a skill-ful doctor is a neighborhood where they are all poor doctors, the beat place for a skill-ful coming merchant to open his store is in a place where the bargain makers do not understand their business, and the best place for you who want to become the illustrout and complete Christians—the best place for you sho come right down among us who are so incompetent and so inconsistent sometimes.

Other persons applogize for not becoming Caristians because they lack time, as though

Other persons applogize for not becoming Other persons applogize for not becoming Caristians because they lack time, as though religion muddled the brain of the accountries and, or tripped the pen of the author, or thickened the tongue of the orator, or weak

ant, or tripped the pen of the author, or thickened the tongue of the orator, or weake ened the arm of the mechanic, or scattered the beigles of the lawyer, or interrupted the sales of the merchant. They but their store doors against it and they beigle the sales of the merchant. They but their store doors against the grant steks and cry, "I wave with your relief. From our store, our office, our factory?"

They do not understand that religion in this workaday world will help you to do anything you ought to do. It am a store, it can give a store, it can give a store, it can work a pulley, it can pure a store, it can work a pulley, it can write a sunstitution, it can marshal a host, I to a store, to the child as his marbles, to the grantfather as his staff.

No time to be religious here! You have no time not to be religious. You might as well have no clarks in your store, no books in your library, no compass on your ship, or rifle in the battle, no hat for your beack, no shoes to

no rifle in the battle, no hat for your head, no coat for your cat, no shoes tor your feet. Better trave loot toward eternity bare headed and bare footed, and houseless and homeless, and friendless, than go through life without religion:

Did religion make Raleigh any less of a soldier, or Grinnell any less of a rechant, or West any less of a painter? Raligion is the best security in every bargain, it is tha sweetest note in every song, it is the brightest emissions. You will have to take time to be stell, to he troubled, to die. Our world is only the wharf from which we are to embark for heaven. No time to secure the friendship of Christ. No time to be sucre to embarts for heaven. No time to secure the friendship of Christ. No time to buy a lamp and trim it for that walk through the darkness which otherwise will be illumined only by the whiteness of the tombstones. No time to educate the eye for heavenly appendors, or the hard for choral harps, or the ear for everlasting songs, or the soul for the ear for everlasting songs, or the soul for the had time for nothing else.

That is the beause it is time enough yet. That is very late those persons who can be always the time the charlest regrets and the time the send their regrets and self-will come in perhaps at 11 or 12 of clock. "I will come in perhaps at 10 or 12 of clock." I will not be there at the opening of the banquet, but I will be there at the close. "Not yet! Now I do not give any doleful view of this life. There is nothing in any return.

yet!
Now, I do not give any doleful view of
this life. There is nothing in my nature,
nothing in the grace of God, that tends toward a doleful view of human life. I have
not much sympathy with Aidison's description of the "Vision of Mirza," where he rep-

not much sympathy with A ddison's description of the "Vision of Mirza," where he represents human life as being a bridge of a hundred arches, and both ends of the bridge covered with clouds, and the race coming on, the most of them falling down through the first span, and all of them falling down through the last span. It is a very dismal picture. I have not much sympathy with the Spanish proverb which says, "The sky is good, and the earth is good—that which is bad is between the earth and the sky," But while we Christian people are bound to take a cheerful view of life we must also confess that life is a grad if we must also confess that life is a grad if we must also confess that life is a grad if we must also confess that life is a grad if we must also confess that life is a grad if we must also confess that life is a grid in we must also confess that life is a grid in we must also that man who says, "I can't become a Christian because there is minite. You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper, and that you are gets steeper and steeper, and that you are gets steeper and steeper, and there awhile may not answer to the brakes. Oh, my friends, be not among these when deter that his like the most wards the state of the third while like the most most and the second of the state while like the most most and when we want the may not answer to the brakes.

grade of sin gets steeper and steeper, and trait you are gathering up a rush and velocity which after awhile may not answer to the brakes. Oh, my friends, be not among those who give their whole life to the world and then give their corpse to God It does not seem fair while our pulses are in full play of health that we serve our selves and serve the world and then make God at last the present of a coffin. It does not seem fair while our pulse in from coast to coast, carrying cargoes for ourselves, and then when the ship is crushed and the rocks give to God the shivered timbers. It is a great thing for a man on his does not seem fair who were the seem of the rocks give to God the shivered timbers. It is a great thing for a man on his drap philow to repent—better than never at all—but how much better, how much more gappent, it would have been if he had repented fifty years before! My friends, you will never get over these procrastination will repent, and then it will be and go on in sin and worldliness, but after a while I will repent, and then it will be report, and then this, you will never heaven with only half the capacity for enjoyment and knowledge you might have seen seated, but which you will mever have one seated, but which you will mister have one seated, but which you will mister which there is no retreat. The shadows of eternity gather on one path-have come seated, but which you will mister which there is no retreat. The shadows of eternity gather on one path-have come seated, but which you will mister have one seated, but which you will mever which there is no retreat. The shadows of eternity gather on one path-have come seated, but which you will mever which you have all heard described as the mountain where the trainal most turns backs again upon itself, and you see he Horseshoe—and preparate it she describtion of the Horseshoe—and preparate it she wonderful place which you have all heare

incompetent lawyers? Yet there are so many of thousands of people who decline being resolutions are not supported by the series of thousands of people who decline being resolutions. Now, I say it is illogical. Poor lawyers are nothing against medicine, poor farmers are nothing against agriculture, and mean, contemptible professors of religion are nothing against our giorious. Sometimes you have been riding along on a summer night by a swamp, and you nave to seem tight thus thinds or decayed vegatation—lights which are called jack-olantern or will-o'the-wisp. These lights are merely poisonous missas. My friends, on summer night by beaves you will want a better fight than the will-o'the-wispe which dasce on the rotter of color of the decay of the presence of the King reaged with a sum of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of the presence of the King reaged with the properties of t

OUR TIMBER RESOURCES.

How Long Will the Supply Meet t Demand of this Country?

a		Number
	Stumpage val.	feet standing
Washington	\$269,561,329	410,333,335,000
Oregon	86,685,700	236,893,255 006
Nine South. St	ates	280.000,60 1,000
Wisconsin		26.560 035.52
Michigan		24,140,699 199
Minnesots		11.749.526.000
Pennsylvania.		7,500,000,00
Maine		1 500,000,000
New York	*****	1.000,000,000
California	100 700,000	100,700,000,000
Montana	48 750 000	65,000,000,000
Idaho	22,500 000	30,000,000,000

In the above list the three States of Wisconsin, Michigan and Minnesota are elsewhere said to have cut, in 1892, nearly 9,000,000,000 feet, board measure, or over 14 per cent. of the aggregate amount of standing timber of these States, as given in the above list. The State of Michigan alone is credited with an output, for 1892, of nearly 3,800,000,000 feet, board measure, or over 15 per cent. of her standing timber.

While these figures of annual production may be taken as indicating enterprise on the part of timber cutters, the question naturally arises as to what the people of a century to come are going to do for lumber. Cheaper and more rapid means of transportation may enable them to go further for their supply; but it would seem wiser for the present generation of Americans to pay more serious attention to the subject of forest planting and preservation; and in this way gain somewhat from the experience and practice of older nations. This action was long ago forced on the people of Europe, by the waste and carelessness of their predecessors; and it is hardly in accordance with modern methods for us to wait until we are compelled by similar causes to adopt a similar course, with all its attendant disadvantages and a short and coatly supply. Forests may be made to disappear into the maw of saw-mills at the rate of thousands of acres per year; but it takes many years to replace this loss; and one serious forest fire of a few weeks may cancel nature's efforts of a century in tree production.

The whole subject of timber preservation is one of time, as much as it is one of money; and the subject cannot be taken up too seriously by the people and Government of the United States. Some halting action has already been taken by Congress, and the President is now authorized to set saide certain parts of the public domain as forest preserves. But more active work still is needed, in the gathering and dissemination of useful and much needed statistics on this head of present supply and present consumption and waste. I

A POPULAR DAY,

Of all the days that form the week,
There's no more blithely gay day.
Nor one that I more fendly seek,
And welcome more, than pay day,
—[New York Herald.

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Mr. Grant W. Barnes

"Richford," N. Y., Jan. II, 180

"Richford," N. Y., Jan. II, 180

"Myself and my wite have taken seven bottlee of Hood's Sarsaparilla with gralifying results. For years I have had kidney treek, and also heart difficulty. I was unabled along no my left side for years. Hood's Sarsaparilla has done me a great deal of good. In free from kidney trouble, and can disp a either side now, thanks to Hood's Sarsaparila My wife has had a chronic sore throut to

Hood's Sarsa-Club when he had a chronic sore threat fe more than 20 years. It always trouble he more or less, but for the last 6 months der taking Hood's Sarsaparilla, she has not had acre throat except once when also took alight cold. We cheerfully recommend llood's Sarsaparilla as a good reliable medicine for the hoest medicine for the boat medicine for the boat medicine for the control of the boat medicine for the formal for the boat medicine for the formal for the boat medicine for the formal for the formal for the boat medicine for the formal for the for the best medicine in use BARNES. GET

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DANA'S SARŠAPARILLA

I have taken only two bottler and ted like mow man. Figures and bottoches in continely disappeared 3. Figures and bottoches in continely disappeared 3. Figures and 1. Figu RADFIELD'S



FEMALE REGULATOR

perican use consumer senuell cords of thiber, and to ifer matches, 800,000 cubic best pine are required

t note and boot trees take order of birch, besch, and man he handles of tools 500,000 more The baking of bricks con 000,000 cerds of wood, or could cover with forest about cres of land.

Telegraph poles already re 100,000 trees, and their annuairs consume 300,000 more. The ties of railroads consumhe tinited States would cost of the tinited States would be stated with the tinited States would be stated to the tinited States with the tinit with the tinited States with the tinited States with the tinite 000,000 for repairs.

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fre others; packing boxes, for in
out in 1884 \$12,000,000, whi
imber used each year in r
rangens and agricultural imple ralued at more than \$100,00

Relonged to Old Hickory, The oldest ornaments amo e the two bronze candelabr nothered parlor. They are s all and were presented to Pre ackson during the occupancy white House by General Patter

And All Are Needed. There are 20,000 trained nungiand. Ireland and Scotland THE war horse of Colonel nuty, of Lexox, Mass., died, a

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rolls, etc., expert pastry co declare is unobtain by the use of any oth leavening agent.

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I have been afflicted with bi ess and constipation for fifteen ad first one and then another ation was suggested to med, but to no purpose. A commended August Flower ords cannot describe the according to the according on in which I hold it. It has e a new lease of life, which was a burden. Its good que and wonderful merits should be nown to everyone suffering yspepsia and biliousness." ARKER, Printer, Humboldt, 1

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