

DR. TALMAGE'S SERMON.

Woman's Opportunity.

"So God created man in His own image, in the image of God created He him; male and female created He them."—Gen. 1: 27.

In other words, God, who can make no mistake, made man and woman for a specific work, and to move in particular spheres—man to be regnant in his realm, woman to be dominant in hers.

EMPIRE FEMININE.

So entirely dissimilar are the fields to which God called them, that you can no more compare them than you can oxygen and hydrogen, water and grass, trees and stars.

You come out with your stereotyped remark about woman's superiority to man in the item of affection, but I ask you where was there more capacity to love than in John the disciple, and Robert McClellane, the Scotchman, and John Sumnerfield, the Methodist, and Henry Martin, the missionary?

What right does woman want that is grander than to be queen in such a realm? Why, the eagles of heaven cannot fly across that dominion. Horses, panting and with lathered flanks, are not swift enough to run to the outpost of that realm.

When you want to get your grandest idea of a queen, you do not think of Catharine of Russia, or of Anne of England, or Marie Theresa of Germany; but when you want to get your grandest idea of a queen, you think of the plain woman who sat opposite your father at the table, or walked out with him arm-in-arm down life's pathways.

Who wander up and down the country—having no homes of their own, or forsaking their own homes—talking about their rights; and we know very well that they themselves are fit neither to vote, nor fit to keep house.

Woman always has voted and always will vote. Our great-grandfathers thought they were by their votes putting Washington into the presidential chair. No. His mother, by the principles she taught him, and by the habits she inculcated, made him President.

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shall only have time to speak of one grand and all-absorbing right that every woman has, and that is to make home happy. That realm no one has ever disputed with her.

Men may come home at noon or at night, and they tarry a comparatively little while; but she, all day long, governs it, beautifies it, sanctifies it. It is within her power to make it the most attractive place on earth.

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wind from the Jordan, and you must start. Will it be a lone woman on a trackless moor? Ah! no, Jesus will come up in that hour and offer His hand, and He will say: "You stood by Me when you were well; now I will not desert you when you are sick."

One wave of His hand, and the storm will drop; and another wave of His hand, and midnight shall break into noon; and another wave of His hand, and the chamberlains of God will come down from the treasure-houses of heaven, with robes lustrous, blood-washed, and heaven-glinted, in which you will array yourself for the marriage-supper of the Lamb.

And then with Miriam, who struck the timbrel by the Red Sea; and with Deborah, who led the Lord's host into the fight; and with Hannah, who gave her Samuel to the Lord; and with Mary, who rocked Jesus to sleep while there were angels singing in the air; and with Florence Nightingale, who bound up the battle-wounds of the Crimea, you will, from the chalice of God, drink to the soul's eternal rescue.

One twilight, after I had been playing with the children for some time, I laid down on the lounge to rest; and, half asleep and half awake, I SEEMED TO DREAM

This dream: It seemed to me that I was in a far-distant land—not Persia, although more than Oriental luxuriance crowned the cities; nor the tropics, although more than tropical fruitfulness filled the gardens; nor Italy—although more than Italian softness filled the air.

And I wandered around, looking for thorns and nettles, but I found none of them grew there. And I walked forth and I saw the sun rise, and I said: "When will it set again?" and the sun sank not. And I saw all the people in holiday apparel, and I said: "When will they put on workman's garb again, and delve in the mine, and swelter at the forge?"

But neither the garments nor the robes did they put off. And I wandered in the suburbs, and I said: "Where do they bury the dead of this great city?" And I looked along by the hills where I would be most beautiful for the dead to sleep, and I saw castles, and towns, and battlements; but not a mausoleum, nor monument, nor white slab could I see.

And I went into the great chapel of the town, and I said: "Where do the poor worship?" where are the benches on which they sit? And a voice answered: "We have no poor in this great city." And I wandered out, seeking to find the place where were the hovels of the destitute; and I found mansions of amber and ivory and gold, but no tear did I see or sigh hear.

I was bewildered; and I sat under the shadow of a great tree, and I said: "What am I, and whence comes all this?" And at that moment there came from among the leaves; skipping up the flowery paths and across the sparkling waters, a very bright and sparkling group; and when I saw their step, I knew, and when I heard their voices I thought I knew them; but their apparel was so different from anything I had ever seen, I loved, or a stranger's garments. But after a while, when they clapped their hands, and shouted, "WELCOME! WELCOME!"

The mystery was solved, and I saw that time had passed, and that eternity had come, and that God had gathered us up into a higher home; and I said: "Are all here?" and the voices of innumerable generations answered: "All here." And while tears of gladness were raining down our cheeks, and the branches of the Lebanon cedars were clapping their hands, and the towers of the great city were chiming their welcome, we began to laugh, and sing, and leap, and shout, "Home! Home! Home!"

The Sultan's Harem. The harem consists of about one hundred women and girls. They are variously bestowed in the palace. As a sign of their belonging to the special harem they wear a round of red cloth with a small blue tassel hanging from it at the back of the head. It is the symbol of subjection like the fez of an Ottoman. From the observation made of this harem, it is certain that its inmates are kindly cared for, not merely in the every day repasts, but in the amusements which they improvise.

The visitor at Constantinople who goes on Friday noon to see the Sultan enter the mosque at prayers may, if he keeps his eyes alert, notice many servants bearing circular wooden trays going to or coming from the Palace Yildiz. These trays are covered by a thick leather cap, and the whole tied up in a woolen cloth. They are borne upon the head of some stout servant. From them are furnished the meals of those who depend upon the Sultan or are connected with him by blood. The viands are delicate, and the Sultana receives her share of them from the imperial kitchen at Dolma Barche. As the journey of the dishes is sometimes many miles, the viands are not always in the best condition when they arrive.

Another observation about this quasi imperial harem—the Pasha who married this Sultana is never allowed to see the younger slaves of the harem. They scatter like a convey of quail on the appearance of a hunter. So, too, when the Sultana's brother arrives. When with the Sultan himself comes no concealment is necessary. He has the supreme right of gazing at any of his subjects.

One Peculiarity of the Insane. "One of the peculiar freaks of insanity," said Keeper Henry Moest, of the Erie County Almshouse, "is the seeming reversal of natural tendencies. For example, we have in the male wards fine collections of potted plants and climbing vines, which grow so luxuriantly that they curtain the windows. The men tend these carefully, pluck away the dead leaves, stir up the dirt in the pots, prune the vines, keep them carefully watered, and in divers other ways manifest the tenderest watchfulness. Not so with the women. Every attempt to introduce plants and vines as a feature of the female wards, save in the cottage where the mildest cases are confined, has proved a flat failure. The women pull out the plants by the roots, tear down the vines and manifest other destructive tendencies entirely at variance with nature of the sex in general."

Soon all these bright eyes will be quenched, and these voices will be hushed. For the last time you will look upon this fair earth, Father's hand, mother's hand, sister's hand, child's hand, will be no more in yours. It will be night, and there will come up a cold

SUNDAY SCHOOL LESSON.

LESSON TEXT. LESSON TEXT. (Matt. 7: 13-29. Memory verses, 13, 14.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.—Psa. 2: 6.

LESSON TOPIC: Preparation to Meet the King.

LESSON BIBLE READING. FOUNDATIONS. The basal structure (Luke 14: 29; Acts 17: 26).

1. Material Foundations. The basal structure (Luke 14: 29; Acts 17: 26). Of cities (Josh. 6: 26; Ezra 4: 12; Rev. 21: 14).

2. Spiritual Foundations. God's omniscience (2 Tim. 2: 19). Christ (Isa. 28: 16; 1 Cor. 3: 11; 1 Pet. 2: 6).

3. Illustrations. (Matt. 7: 24-27; Luke 6: 47-49; 1 Cor. 3: 9-15; Eph. 2: 20-22; 1 Pet. 2: 4-8; Rev. 21: 10-14.)

LESSON SURROUNDINGS. The Sermon on the Mount, as recorded by Matthew, is finished with this lesson. Luke's report of the conclusion is more closely parallel with Matthew's than the report of any other portion; but even here there is the usual verbal variation, clearly indicating the independence of the evangelists in their writing.

IN SAN ANDREAS VALLEY. Peculiarities of Lower California—The Famous Damiana Plant—A Village.

San Andreas valley is one of those beautiful places in an uninhabited country which always will be welcomed with delight by a weary traveler as an Arab would welcome an oasis in Sahara. It is twelve miles inland from Rosalia bay, though the canyons, ravines and hills make the distance appear twice as great.

The country in the vicinity of the ocean is quite rough, with a scanty vegetation, which, however, improves as we proceed farther in the interior. On the sandy patches I see the celebrated plant of middle and southern Lower California—the famous damiana—about which there are curious stories current among the Indians of the peninsula. These aborigines, who live to a very great age here, attribute many excellent qualities to the plant. They assert that a man may prolong his life to a very great period by using damiana as one uses tea—that is, drinking it with milk and honey. They say there is an Indian near San Borja's mission 109 years old and his wife 90, yet a child was born to them only eight years ago.

As I proceed farther into the interior I saw quite an abundant flora, prickly bushes or rutila covered with red berries and fuguera splendens being most frequent. Cacti are common, also the tall yucca Scottii. Here and there a graceful antelope would look curiously at me and then quickly vanish behind a hill. This animal is found in great numbers here, and in the mountains the mountain sheep, whose meat is said to be delicious. Rabbits are very common. Of birds I remark only large black ravens, which seem to find food enough in this vicinity, as they are seen in great numbers.

It was about two o'clock in the afternoon when I saw two gigantic and rocky mesas, or rather mountains, at the foot of which, in the rays of sun, shone water. This water is, however, salty and these two mountains form a deep canyon, or entrance to San Andreas valley. The water in the canyon is a dead level of emerald green, and the mountains of dim brown and yellow rise to heaven searching attitudes. The mighty ridges are covered with immense candelabra cacti, which grow on the edges and form an emerald crown for the brow of two giants on both sides of the ravine.

The entrance in the valley forced, I found myself on a beautiful mountain plain, covered with a green verdure, between which were visible a few houses and huts. They composed the village of San Andreas, belonging to an English company, which proposes to start here the manufacture of paper out of the fibrous stem of the rattailio plant.

The Handkerchief Craze. The latest craze with the ladies is "handkerchief day," which is conducted in this wise: A lady selects a friend to whom she would like to give a "benefit," and sends cards to mutual acquaintances, requesting that on a certain date each one should forward a handkerchief to the given address. The result to the beneficiary is an arrival, mail by mail, of remembrance from her friends and a collection of handkerchiefs varying in number and value according to the invitations extended and the taste of the donors. The idea is a pleasant one and we endorse it cordially, with the amendment that gentlemen should be included in the bill.

The Mosquitoes of Florida. We have to give it up. The toughest mosquito yarns come from down the river. It is told of one of the crew of the steamer Rockledge, that after they got into the inlet, when night came he went to sleep in a stateroom, the window to which was protected by a screen. He had scarcely fallen asleep when he was awakened by a sense of suffocation—the mosquitoes had thronged the screen and stuck their heads into the meshes till they had excluded every particle of air. He frantically kicked out the screen and now he does not know whether he would rather die of suffocation or mosquito bites. Another veracious statement from below is that a young man went to work for the first time on his homestead, providing himself with a good sandily netting bar. The first night he pitched tent, hung his net, and went to bed. For three days and nights he did not stir. The mosquitoes had so thickly covered his net on the outside that it was perfectly dark inside—he did not know when daylight came.

TRIBES OF ASIATIC RUSSIA.

Types of Mankind Not Pleasing to European Eyes—Goldi and Gilyak.

Speaking generally of the tribes of Asiatic Russia, it will be anticipated that they differ widely from one another in appearance. When in the bazaars of Turkistan, one meets with the tall, moderately stout Tajik, with white skin, abundant beard, long, arched, and slender nose, thin straight lips, and good teeth, his forehead high and wide, arched, ample eyebrows, in fact, one of "nature's gentlemen," who needs only European education to lift him high in the anthropological scale. His neighbor, the Uzebeg, is less pleasing in appearance, has a darker skin, and more of the "animal" about him.

Passing to the Kirghese, we have a type of mankind still less pleasing in European eyes than either of the foregoing. He bears unmistakable traces of his Mongolian nativity. The head, indeed, is not very large, but the cheek bones stand out, though not sharply as those of the Mongols generally. The skin is bronze and yellowish, the covered parts, however, being white, especially with the women. The forehead is low, flat and wide, and the nose blunt and short. The mouth, too, is large and wide, the lips nearly always thick, and the teeth large, but of incomparable whiteness. The aspect of the face as a whole is wide, flat and angular, whilst the ears are always large and standing out. The body is vigorous, hands and feet small, calf almost none, and the legs curved through continual riding.

The poorer specimens of humanity, however, in Asiatic Russia are to be found on the Tundra rather than in the Steppes. When steaming on the Obi I was struck with the diminutive stature of the Ostjaks, their dark hair and eyes, and flat features. This flatness of features was quite outdone when further east, I came to the Buriats, who have large skulls, square faces, and low flat foreheads. Their cheek bones are not only high, but wide apart, the nose flat, eyes elongated, and the skin swarthy and yellowish. But of all the types of the human race I met in Siberia there were none that struck me as so low as the tribes of the lower Amur, especially the Goldi and the Gilyaks.

The physiognomy of the Goldi is distinctly Mongolian. Some of the men wear felt hats purchased from the Chinese, but the women for the most part keep to the high conical hat, worn also by the Yakutes. The outergarment of man and woman is alike in form, save that on the skirt of the woman at the bottom is a row of coins or buttons. They make their baskets of birch tree bark, and imitate some of the customs of the neighboring Manchu, amongst others that of shaving off the hair, with the exception of a tail which they wear on the top of the head. In fact, they resemble, if the expression may be allowed, debased Chinese, and so to some extent the "Celestials" regard them.

The Gilyaks rank several degrees lower in the scale of beauty, or rather the lack of it. They are diminutive, usually below rather than above five feet, their eyes are elongated, the skin tawny and the hair black. They have not the open and clear physiognomy of the majority of the Tunguses, and their little eyes sparkle with a dull brilliance, to which must be added they have squat noses, thick lips, and prominent cheek bones.

Cautious Turkish Usurers. It is related that a young Perote, the only son of a very wealthy man, who led a very fast life, presented himself one day to a saraf, and asked him to loan him a round sum of money. He offered the saraf as security the serious illness and approaching death of his father, and the inheritance that would follow.

"But your father may recover," said the saraf. "Impossible," replied the young Perote; "he has chronic dropsy; he cannot live more than five days." "No one knows this. Do not put your trust in it. Everything depends upon the physician."

"The physician is Mr. L—," replied the tender-hearted son. "Exactly so; he is a very skillful physician, and you will see that he will pull his patient through all right. In any event, I can not loan that sum at this moment. Come again day after tomorrow."

The saraf utilized this delay by going to the house of the physician named at the time that the latter made his visits in the city. He found the servant, and offered him a generous gratuity if he would learn from his master the disease with which Mr. Y—, the patient of the physician, was stricken; whether it was mortal, and if so, how many days still remained to the patient. The servant remained very quickly from his master all that the saraf desired to know, and he went immediately to assure the latter upon the prompt and fatal issue of the disease. When the young man returned, he found the money ready, signed the note for a sum nearly double that given to him, and six weeks after paid the debt from the patrimony that he had just received.

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