

DR. TALMAGE'S SERMON.

Worldly Marriages.

"And there was a man in Man who possessed... And there was a man in Man who possessed..."

A SOT AND A FOOL.

One instance to illustrate: It was a wool-raising country, and at the time of shearing a great feast was prepared for the shearer...

CHAINS OF GOLD.

and mansions lighted by swinging lamps of aromatic oil, and resounding with the cheer of banqueters...

Before she blighted her troth with this dissipated man, she sometimes said to herself: "How can I endure him?"

Behold here a domestic tragedy repeated every hour of every day, all over Christendom—marriage for worldly success, without regard to character.

THE FAMOUS MADAME ROLAND

of history, the vivacious and brilliant girl, united with the cold, formal, monogamous man, because he came of an affluent family of Amiens...

THE VERY FIRST REQUISITE

for a woman's happy marriage. Mistake me not as depreciative of worldly prosperities. There is a religious cant that would seem to represent poverty as a virtue...

WHAT RICHES CAN DO.

It is a grand thing to have plenty of money, and horses that don't compel you to take the dust of every lumbering and lazy vehicle...

You may go while you feel disgusted with the shams of the world, and ask Thackeray to express your chagrin, or Charles Dickens to expose your indignation...

There is no virtue in owning a horse that takes four minutes to go a mile, if you can own one that can go in a little over two minutes and a half...

NO VIRTUE IN BEING POOR.

when you can honestly be rich. These are names of men and women that I have only to mention, and they suggest not only wealth, but religion and generosity and philanthropy...

The fact is, that about all the brain and the business genius is on the side of religion. Infidelity is incipient insanity. Infidelity are cranks. Many of them talk brightly, but you soon find that in their mental machinery there is a screw loose...

Many pretend to despise religion, but they are rank hypocrites. The sea-captain was right when he came up to the village on the seacoast, and insisted on paying ten dollars to the church...

PERMANENT WORLDLY SUCCESSES

are by those who reverence God and the Bible. But what I do say is that if a man have nothing but social position and a financial resource, a woman who puts her happiness by marriage in his hand...

If there be good moral character accompanied by affluent circumstances, I congratulate you. If not, let the morning lark fly clear of the Rocky Mountain eagle.

THE SACRIFICE OF WOMEN

on the altar of social and financial expectation is cruel and stupendous. I sketch you a scene you have more than once witnessed. A comfortable home, with nothing more than ordinary surroundings...

ARTS LEARNED OF THE DEVIL

he insinuates himself into the affections of the daughter of that Christian home. All the kindred congratulate her on the almost supernatural prospects. Reports come in that the young man is fast in his habits...

LAUNCHED ON A DEAD SEA.

its waters brackish with tears, and ghastly with ghastly faces of despair, floating to the surface and then going down. There they are, the newly married pair in their new home. He turns out to be a tyrant. Her will is nothing, his will everything.

MARRY A KING?

And to that honor you are invited by the Monarch of heaven and earth, and this day a voice from the sky sounds forth: "As this bridegroom rejoiceth over the bride, so shall thy God rejoice over thee!"

You are nothing but a woman, anyhow. Down, you miserable wretch!" Can halls of mosaic, can long lines of Etruscan bronze, or statuary by Palmer and Canova, can galleries rich from the pencil of Bierstadt and Church and Kenset and Cole and Groszop, or pianos fingered by a Gotschalk, or solos warbled by a Sonntag, could wardrobe like that of a Marie Antoinette, could jewels like those of a Eugenie, make a wife in such a companionship happy?

IMPRISONED IN A CASTLE.

Her gold bracelets are the chains of a lifelong servitude. There is a sword over her every feast, not like that of Damocles staying suspended, but dropping through her lacerated heart. Her wardrobe is full of shrouds for deaths which she dies daily, and she is buried alive, though buried under gorgeous upholstery...

TWO DUCAL PALACES

In Great Britain. They are the focus of the best things that are possible in art, in literature, in architecture, the accumulation of other estates, until their wealth is beyond calculation, and their grandeur beyond description. One of the castles has a cabinet set with gems that cost two million five hundred thousand dollars, and the walls of it bloom with Rembrandts and Claudes and Poussins and Guido's and Raphaels, and there are Southdown flocks in Arab steers grazing at the kennels...

HE WAS AN ECONOMIST.

"How much yer charge ter go er mile," an old negro asked of a street car conductor. "I wanten go ter see Brudder 'Lias Smif. Ain't er fesh an' blood brudder yer, understan', jes er brudder in de faith."

A GALLANT RESCUE.

A lady and a little girl stepped from the platform of a bridge train which arrived at the Brooklyn end of the ferry recently. The little girl missed her footing and fell down between the platform and the car-wheels. The cars were just about to start and there was no time in which to signal the engineer.

KEEP ALL SUCH OUT

of your parlors, have no recognition for them in the street, and no more think of allying your life and destiny with theirs than "gales from Araby" would consent to pass the honeymoon with an Egyptian plague. All that money or social position that a bad man brings to a woman in marriage is a splendid despair, a gilded horror, a brilliant agony, a prolonged death; and the longer the marital union lasts, the more evident will be the fact, that she might better never have been born. Yet you and I have been at brilliant weddings, where, before the feast was over, the bridegroom's tongue was thick, and his eye glassy, and his step a stagger, as he clicked glasses with jolly comrades going, with lightning express train to the fatal crash over the embankment of a ruined life and a lost eternity.

Woman, join not your right hand with such a right hand. Accept from such an one no jewel for finger or ear, lest that sparkle of precious stone turn out to be the eye of a basilisk; and let not the ring come on the finger of your right hand, that that ring turn out to be one link of a chain that shall bind you in never-ending captivity. In the name of God and heaven and home, in the name of all time and all eternity, I forbid the ban! Consent not to join one of the many regiments of women who have married for worldly success without regard to moral character.

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

Mustard as a relish is rendered still more pungent if mixed with horseradish vinegar, with a pinch of cayenne pepper.

over thee!" Let Him put upon thee the ring of his royal marriage. Here is an honor worth reaching after. By repentance and faith you may come into a marriage with the Emperor of universal dominion, and you may be an Empress unto God forever, and reign with Him in palaces that the centuries cannot crumble, or cannonades demolish.

High, worldly marriage is not necessary for woman, or marriage of any kind, in order to your happiness. Celibacy has been honored by the best Being that ever lived and His greatest apostles—Christ and Paul. What higher honor could single life on earth have? But what you need, O woman, is to be affianced forever and forever, and the ban of that marriage I am this moment here and now ready to publish. Let the angels of heaven bend from their galleries of light to witness, while I pronounce you one—a loving God and a forgiven soul.

One of the most stirring passages in history with which I am acquainted, tells us how Cleopatra, the exiled Queen of Egypt, won the sympathies of Julius Caesar, the conqueror, until he became the bridegroom, and she the bride. Driven from her throne, she sailed away on the Mediterranean Sea in a storm, and when the large ship anchored, she put out with one womanly friend in a small boat, until she arrived at Alexandria, where was Caesar, the great general. Knowing that she would not be permitted to land or pass the guards on the way to Caesar's palace, she laid upon the bottom of the boat some shawls and scarfs and richly dyed upholstery, and then lay down upon them, and she was admitted ashore in this wrapping of goods, which was announced as

A PRESENT FOR CAESAR.

This bundle was permitted to pass the guards of the gates of the palace and was put down at the feet of the Roman general. When the bundle was unrolled, there arose before Caesar one whose courage and beauty and brilliancy are the astonishment of the ages. This exiled queen of Egypt told the story of her sorrows, and he promised her that she should get back her throne in Egypt and take the throne of wifely dominion in his own heart. Afterward they made a triumphal tour in a barge that carried the pictures of many art galleries he called "Cleopatra's Barge," and that barge was covered with silken awnings, and its deck was soft with luxuriant carpets, and the oars were silver-tipped, and the prow was gold mounted, and the air was redolent with the spicery of tropical gardens, and resonant with the music that made the night glad as the day.

You may rejoice, O woman, that you are not a Cleopatra, and that the One to whom you may be affianced had none of the sins of Caesar, the conqueror. But it suggests to me how you, a soul exiled from happiness and peace, may find your way to the feet of the Conqueror of earth and sky. Though it may be a dark night of spiritual agitation in which you put out into the harbor of peace, you may sail and when all the wrappings of fear, and doubt and sin shall be removed you will be found at the feet of Him who will put you on a throne to be acknowledged as His in the day when all the silver trumpets of the sky shall proclaim: "Behold the bridegroom cometh," and in a barge of light you sail with Him the river whose source is the foot of the throne, and whose mouth is at the sea of glass mingled with fire.

HE WAS AN ECONOMIST.

"How much yer charge ter go er mile," an old negro asked of a street car conductor. "I wanten go ter see Brudder 'Lias Smif. Ain't er fesh an' blood brudder yer, understan', jes er brudder in de faith."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"Yes for er mile? I tell yer dat de man ain't more sho nuff er brudder—jes a brudder in de faith."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"How much is it fer two miles?" "Just the same."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"Look yere, how fur you take me fur 't cents?" "Five miles."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"Whut's de name o' de place?" "City limits."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"Take me all de way out fur 't cents?" "Yes."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

"Ain't got no bizness out dar at your limits, but yer may take me out dar an' I'll walk back ter yer Brudder Smif libs. Yere's yer money, sah; I see one o' dese 'pittical' 'conomists and blebs in gettin' de full worth o' er money. It would be er mighty fool man that would pay er dollar fur er pair o' britches w'en he kin get er whole suit o' close fur de same price. Take me on to yer limits, sah."

IF YOU ARE AMBITIOUS, O WOMAN, FOR NONE AFFLACING, WHY NOT

Brass ornaments may be cleaned by washing with rock alum which has been dissolved in boiling hot water. Mustard as a relish is rendered still more pungent if mixed with horseradish vinegar, with a pinch of cayenne pepper.

SUNDAY SCHOOL LESSON.

SUNDAY, FEB. 5, 1888.

The Transfiguration.

LESSON TEXT.

(Matt. 17: 1-13. Memory verses, 4, 5.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King of Zion.

GOLDEN TEXT FOR THE QUARTER: He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.—Rev. 17: 14.

LESSON TOPIC: The King's Followers Honored.

Lesson 1. By a Wondrous Spectacle, vs. 1-4. Obedience. By a Gracious Instructor, vs. 5-13.

GOLDEN TEXT: And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9: 35.

DAILY HOME READINGS:

M.—Matt. 17: 1-13. The King's followers honored.

T.—Mark 9: 2-13. Mark's parallel narrative.

W.—Luke 9: 28-36. Luke's parallel narrative.

T.—Exod. 33: 12-23. God disclosed to Moses.

F.—1 Kings 19: 1-13. God disclosed to Elijah.

S.—Ezek. 1: 4-28. God disclosed to Ezekiel.

S.—Rev. 7: 9-17. God disclosed to the redeemed.

LESSON ANALYSIS.

I. HONORED BY A WONDROUS SPECTACLE.

1. The Shining Face:

His face did shine as the sun (2). The fashion of his countenance was altered (Luke 9: 29).

A light... above the brightness of the sun (Acts 26: 13).

The glory of God in the face of Jesus Christ (2 Cor. 4: 6).

His countenance was as the sun (Rev. 1: 16).

II. The White Raiment:

His garments became white as the light (2).

Behold a man clothed in linen (Dan. 10: 5).

His garments became glistening, exceeding white (Mark 9: 3).

His raiment became white and dazzling (Luke 9: 29).

They shall walk with me in white (Rev. 4: 4).

III. The Supernatural Visitors:

There appeared... Moses and Elijah talking with him (3).

So Moses... died there in the land of Moab (Leut. 34: 5).

Elijah went up by a whirlwind into heaven (2 Kings 2: 11).

There appeared unto them Elijah with Moses (Mark 9: 4).

Moses and Elijah... who appeared in glory (Luke 9: 31).

1. "Bringeth them up into a high mountain apart." (1) Selected of Jesus; (2) Submissive to Jesus; (3) Led of Jesus; (4) Alone with Jesus; (5) Honored of Jesus; (6) Happy in Jesus.

2. "There appeared unto them Moses and Elijah." (1) Representing the law and the prophets; (2) Representing the dead and the translated; (3) Acknowledging the Messiah's majesty.

3. "It is good for us to be here." (1) Here, in the place of duty; (2) Here, in the place of honor; (3) Here, in the place of privilege.—(1) The place; (2) The beneficiaries; (3) The blessing; (4) The benefactors.

II. HONORED BY A DIVINE MESSAGE.

1. The Voice:

And behold, a voice out of the cloud (5).

And lo, a voice out of the heavens (Mark 9: 17).

There came a voice out of the cloud (Mark 9: 7).

A voice came out of the cloud (Luke 9: 35).

There came such a voice... from the excellent glory (2 Pet. 1: 17).

III. The Message:

This is my beloved Son;... hear ye him (5).

This is my beloved Son, in whom I am well pleased (Matt. 3: 17).

This is my beloved Son: hear ye him (Mark 9: 7).

This is my Son, my chosen: hear ye him (Luke 9: 35).

I have both glorified it, and will glorify it again (John 12: 28).

III. The Impression:

They fell on their face, and were sore afraid (6).

Let not God speak with us, lest we die (Exod. 20: 19).

If we hear the voice... any more, then we shall die (Deut. 5: 25).

The multitude... said that it had thundered (John 12: 29).

They that heard entreated that no word more should be spoken (Heb. 12: 18).

1. "This is my beloved Son." (1) The approving Father; (2) The honored Son.—(1) The speaker; (2) The hearers; (3) The message.

2. "Hear ye him." (1) As your prophet; (2) As your priest; (3) As your king.—(1) Hear, to learn; (2) Hear, to love; (3) Hear, to obey.

3. "Jesus only." (1) As a present companion; (2) As a glorious friend; (3) As an authorized instructor; (4) As a divine Saviour.

III. HONORED BY A GRACIOUS INSTRUCTOR.

I. Issuing Orders: Jesus commanded them, saying, Tell the vision to no man (9). He taught them as one having authority (Matt. 7: 29). Then charged he the disciples that they should tell no man (Matt. 16: 20). He charged them that they should tell no man of him (Mark 8: 30). If ye keep my commandments, ye shall abide in my love (John 15: 10).

He interpreted to them... the things concerning himself (Luke 24: 27).

III. Foretelling Events:

Even so shall the Son of man suffer of them (12).

Begun Jesus to show... how that he must... be killed (Matt. 16: 21).

The Son of man shall come in his glory (Matt. 25: 31).

Though he die, yet shall he live (John 11: 25).

Again a little while, and ye shall see me (John 16: 16).

1. "Tell the vision to no man." (1) The wonderful vision; (2) The natural publication; (3) The required secrecy.

2. "Elijah is come already." (1) An expected coming; (2) An authoritative understanding; (3) An authoritative explanation.

3. "Even so shall the Son of man also suffer of them." (1) How John did suffer; (2) How Jesus shall suffer.—(1) The persecutors; (2) The victims; (3) The sufferings.

LESSON BIBLE READING.

THE TRANSFIGURATION.

The occasion (Matt. 17: 1; Mark 9: 2; Luke 9: 28).

Jesus' companions (Matt. 17: 1; Mark 9: 2; Luke 9: 28).

The place (Matt. 17: 1; Mark 9: 2; Luke 9: 28).

His first act (Luke 9: 28, 29).

The fact of transfiguration (Matt. 17: 2; Mark 9: 2).

His transfigured face (Matt. 17: 2; Luke 9: 29).

His transfigured raiment (Matt. 17: 2; Mark 9: 3; Luke 9: 29).

His guests (Matt. 17: 3; Mark 9: 4; Luke 9: 30).

Their conversation (Luke 9: 31).

What the disciples saw (Luke 9: 32).

Peter's comment (Matt. 17: 4; Mark 9: 5, 6; Luke 9: 33).

The cloud (Matt. 17: 5; Mark 9: 7; Luke 9: 34).

The voice (Matt. 17: 5; Mark 9: 7; Luke 9: 35).

Fears quelled (Matt. 17: 6, 7).

Jesus only (Matt. 17: 8; Mark 9: 8; Luke 9: 36).

No man told (Matt. 17: 9; Mark 9: 9, 10; Luke 9: 36).

Peter's fond remembrance (2 Pet. 1: 17, 18).

LESSON SURROUNDINGS.

In all three accounts, the transfiguration is placed immediately after the discourse with which the last lesson closed, with a notice of the interval of time. What occurred during the intervening week we cannot know; but those who consider Mount Tabor the scene of the transfiguration, must necessarily insert a journey of some length. Mount Tabor is in Lower Galilee, nearly due west of the southern end of the lake of Genesareth. This would be the longest continuous journey of our Lord's ministry, so far as the record shows; and it seems unlikely that such a movement would be passed by without notice.

Moreover, the account of Mark implies (without directly affirming) that the healing of the lunatic boy at the foot of the Mount of Transfiguration, took place before the return to Galilee (Mark 9: 30). The evident purpose of our Lord to find opportunity in retirement for the instruction of the disciples, accords with the view, now widely accepted, that the week was spent near Caesarea Philippi, and that the "high mountain apart" (Matt. 17: 1) was the lofty Hermon, in sight of that city. Other sites have been suggested, but tradition since the fourth century has pointed to Mount Tabor, while many recent scholars and explorers favor Hermon. Indeed, there was probably a fortified city on the summit of Tabor.

The time is one week after that of the last lesson, in the summer of the year of Rome 782.—A. D. 29.

Parallel passages: Mark 9: 2-13; Luke 9: 28-36.

The Latest in Paper.

Doors, which one would think were polished mahogany, but that they swing so lightly and are free from swelling, cracking or warping, are composed each of two thick paper boards, stamped and moulded into panels, and glued together with glue and potash, and then rolled through heavy rollers. These doors are first covered with a waterproof coating, then painted and varnished, and hung in the ordinary way. Few persons can detect that they are not made of wood, particularly when used as sliding doors.

Black walnut is said to be getting very scarce in this country, but picture frames are now made of paper and colored like walnut, and are so perfect that no one could detect them without cutting them. Paper, pulp, glue, linseed oil and carbonate of lime or whiting are mixed together and heated into a thick cream, which, on being allowed to cool, is run into moulds and hardened.

Drawing-rooms can be set off by handsome pianos manufactured from paper, a French invention. A beautiful musical instrument of this kind has lately been an object of great curiosity to the connoisseurs and musical savants of Paris. The entire case is made of compressed paper, to which is given a hard surface and a cream-white, brilliant polish. The legs and sides are ornamented with arabesques and floral designs. The exterior and as much of the interior as can be seen when the instrument is open are covered with wreaths and medallions, painted in miniature by some of the leading artists of Paris. The tone of this instrument is said to be of excellent quality, though not loud. The broken, alternating character of piano music is replaced by a rich, full, continuous roll of sound, resembling somewhat that of the organ. Only two of these instruments have been made. One is still on exhibition; the other has been sold to the Duke of Devonshire.

To scour knives easily, mix a small quantity of baking soda with your brick dust, and see if your knives do not polish better.

Paint spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.