## DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject : "The Birthplace of Sewing Societies." Preached at Joppa.

TEXT: "And all the widows stood by him weeping, and showing the coats and garments which Dorcas must while she was with them."—Acts ix., 39

Christians of Joppa! Impressed as I am with your mosque, the first I ever saw, and stirred as I am with the fact that your harbor once floated the great rafts of Lebanon cedar from which the temples at Jerusalem were builded Solomon's oxen drawing the logs through this very town on the way to Jerusalem, nothing can make me forget that this Joppa was the birthplace of the sewing society that has blessed the poor of all succeeding ages in all lands. The disasters to your town when Judas Maccabeus set it on fire, and Napoleon had five hundred prisoners massacred in your neighborhood, cannot make me forget that one of the most magnificent charities of the centuries was started in this seaport by Dorcas, a woman with her needle embroidering her name ineffaceably in the beneficence the centuries was started in this seaport by Dorcas, a woman with her needle embroidering her name ineffaceably in the beneficence of the world. I see her sitting in yonder home. In the doorway, and around about the building, and in the room where the sits, are the pale faces of the poor. She listens to their plaint, she pities their woe, she makes garments for them, she adjusts the manufatured articles to suit the bent form of this invalid woman, and to the cripple that comes crawling on his hands and knees. She gives a coat to this one, she gives sandals to that one. With the gifts she mingles prayers and tears and Christian encouragement. Then she goes out to be greeted on the street corners by those whom she blessed, and all through the street the cry is heard: "Dorcas is coming." The sick look up gratefully in her face as she puts her hand on the burning brow, and the lost and the abandoned start up with hope as they hear her gentle voice, as though an angel had addressed them; and as she goes out the lane, eyes half put out with sin think they see a halo of light about her brow, and a trail of glory in her pathway. That night a half-paid shipwright climbs the hill and reaches home, and sees his little boy well clad, and says: "Where did these clothes come from?" And they tell him, "Dorcas has been here." In another place a woman is trimming a lamp; Dorcas brought the oil. In another place, a family that had not been at table for many a week are gathered now, for Dorcas has brought bread.

But there is a sudden pause in that woman's

expostulation and grief all about him! Here stand some of the poor people, who show the garments which this poor woman had made for them. Their grief cannot be appeased. The apostle Peter wants to perform a miracle. He will not do it amidst the excited men and women of pomp and pride and positive that the standard product of the standard positive that the standard product is a standard product to the standard p

and prays, and then be comes to the lifeless form of this one all ready to the sequence from the come all ready to the sequence from the exclaims: "Tabitha, arise there is a trimble the exclaims: "Tabitha, arise there is a trimble to the exclaims: "Tabitha, arise there is a trimble to the exclaims: the property of the sequence of the beart flutters; the nerves thrill; the check fluther; the expogency are the sequence of the common the common that the common the common that the common that

go into the asylums of the suffering and destitute bearing that Gospal which is sight for the blind, and hearing for the deaf, and which makes the lame man leap like a hart, and brings the dead to lise, immortal health bounding in their pulses. What a contrast between the practical benevolence of this woman and a great deal of the charty of this day! This woman did not spend her time idly planning how the poor of your city of Joppa were to be relieved; she took her needle and relieved them. She was not like those persons who sympathize with imaginary sorrows, and go out in the street and laugh at the boy who has upset his basket of cold victuals, or like that charity which makes a rousing speech on the benevolent platform, and goes out to kick the beggar from the step, crying: "Hush your miserable howling." The sufferers of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much kind wishes as loaves of bread; not so much working, against five thousand mere theorists on the subject of charity. There are a great many who have fine ideas about church architecture who never in their life helped to build a church. There are men who can give you the history of Buddhism and Mohammedanism, who never sent a farthing for their evangelization. There are women who talk beautifully about the suffering of the world, who never had the courage like Dorcas to take the needle and assault it.

I am glad that there is not a page of the world's history which is not a record of female benevolence. God says to all lands and people, Come now and hear the widow's mite rattle down into the poor box. The Princess of Conti sold all her jewels that she might help the famine stricken. Queen Blanche, the wife of Louis VIII, of France, hearing that there were some persons unjustly incarcerated in the prisons, went out amidst the rabble and took a stick and struck the door as a signal that they might all strike it, and down went the prison door and out came the priso

around, and cared for the wounded. Is there a man or woman who has ever heard of the Civil War in America who has not heard of the women of the Sanitary and Christian commissioners, or the fact that, before the smoke had gone up from Gettysburg and South Mountain, the women of the North met the women of the South on the battlefield, forgetting all their animosities while they bound up the wounded, and closed the eyes of the slain? Dorcas the benefactress.

And they tell him, "Dorcas has been here," in another place a gyoman is trimming a lamp, Dorcas brought bread."

I come now to speak of Dorcas the benefact. Sut there is a widen pause in that woman's ministry. They say: "Where is Dorcas" And one of these porcess, the palse goes up and knocks at the door and finds the mystery solved. All through the complete goes up and knocks at the door and finds the mystery solved. All through the complete goes up and knocks at the door and finds the mystery solved. All through the complete goes up and knocks at the door and this the palse gate, telling the stages of a Knot of the palse gate, telling the stages

when Josephine of France was carried out to her grave, there were a great many men and women of pomp and pride and position that went out after her; but I am most cle. He will not do it amidst the excited crowd, so he kindly orders that the whole room be cleared. The door is shut against the populace. The apostle stands now with the dead. Oh, it is a serious moment, you know, when you are alone with a lifeless body! The apostle gets down on his knees and prays, and then he comes to the lifeless form of this one all ready for the sepulcher, and in the strength of Him who is the resurrection he exclaims: "Tabitha, arise." There is a stir in the fountains of life; the heart flutters; the nerves thrill; the cheek flushes; the eye opens; she sits up!

From which nose ever wake to weep.

Then one day there will be a sky rending, and a whirl of wheels, and the flash of a pageant; armies marching, chains clanking, banners waving, thunders booming, and that Christian woman will arise from the dust, and she will be suddenly surrounded—surrounded by the wanderers of the street whom she reclaimed, surrounded by the wounded souls to whom she administered! Daughter of God, so strangely surrounded, what means this? It means that reward has come, that the victory is won, that the crown is ready, that the banquet is spread. Shout it through all the flying heavens. Dorcas is resurrected. In 1855, when some of the soldiers came back from the Crimean war to London, the Queen of England distributed among them beautiful medals, called Crimean medals. Galleries were erected for the two houses of

Parliament and the royal family to sit in. There was a great audience to witness the distribution of the medals. A Colonel who had lost both feet in the battle of Inkerman was pulled in on a wheel chair; others came in limping on their crutches. Then the Queen arose before them in the name of her government, and uttered words of commendation to the officers and men, and distributed these medals, inscribed with the four great battlefields, Alma, Balaklava, Inkerman and Sebastopol. As the Queen gave these to the wounded men and the wounded officers, the bands of music struck up the national air, and the people with "rearing are foined in the song: oined in the song:

And then they shouted 'Huzza! huzza!"
Oh, it was a proud day for those returned warriors! But a brighter, better and gladder day will come when Christ shall gather those who have toiled in His service, good soldiers of Jesus Christ. He shall rise before them, and in the presence of all the glorified of heaven He will say: "Well done, good and faithful servant!" and then He will distribute the medals of eternal victory, not inscribed with works of righteousness which we have done, but with those four great battlefileds, dear to earth and dear to heaven, Bethlehem! Nazareth! Gethsemane! Calvary!

Comfort and Cost.

BY HELEN EVERTSON SMITH.

A sketch showing two ways of living. How one family is miserable, where

the best of everything at the lowest prices. We would like to buy the best they were all sunny, and as large as and silks of Antwerp for the cost of a cotton sateen; to procure the best of Delmonico's dinners for such a rate as a clerk

could afford to pay.

On the other hand there are those who fancy that no dress can fit the but there were no stairs inside it and wearer unless the dressmaker received from \$50.00 upwards for her skill; that no picture can be good unless its painter is one whose name alone would command thousands of dollars if affixed to the veriest daub. Such persons if sud-denly reduced in circumstances find lord, Mrs. Carter found that \$50.00 themselves in a hard position. They worth of fuel supplied her range and know that they "must economize," but how to do so without being ill dressed, ill lodged and ill fed, is a thing of which ill lodged and ill fed, is a thing of which in the supplied her range and kept her rooms at a comfortable temperature.

So we see Mrs. Carter, ready to be-

tired neighborhood for from \$1200.00 to \$1400.00 per annum, or a comfortable and convenient flat in another unfashionable quarter for from \$400.00 to \$800.00, she chose, not far from Fashion's haunts, a tiny building about fourteen feet wide and only thirty feet deep, where-the kitchen being in the basement, the dining-room on the first floor, parlor on the second and five small bed rooms in the fourthstory and attic-one was obliged to pass one's waking hours in traversing the stairs or to keep several servants to do so for one. In the wide and conveniently arranged house two servants would have sufficed; in the flat one servant would have answered; in the narrow house three were essential. Four servants

Mrs. Barlow's gowns had always been made by Madame Val au Vent whose things, are ever so little "off. 'creations" could not be purchased for more of Madame's "creations," but considered that she and each of her daughters "must have" at least one gown a year from the "cheap" grade of Madame's wares, and for the rest they must do their own sewing. As a result the gowns from Madame Val au Vent's odds and ends of vegetables, a little

omize. Before their misfortunes the Barlows venient house, \$100.00 for coal (a scant clothes and sundries, was by no means a large one, and in the matter of food Mrs. Barlow felt herself forced to "skimp" a good deal. Rio coffee and baker's bread with a scant port on of bad butter formed the daily breakmsts; tea, toast, potatoes and canned corned beef or tongue made the invariable luncheon; while the dinner, though the most bountiful meal of the day, was both poor in quality and scant in

quantity.

As Mrs. Barlow "must economize," and she found that lower prices were Saturday morning, to lay in her week's stock of provision. In winter this plan answered tolerably well, but from early Spring to late Autumn, fully one-half of the week's supply of food became at least slightly tainted and could only be eaten by adding quantities of condiments, and their consumption caused various ailments which entailed heavy bills for doctors and medicines. Had there then been no rich son-in-law to fall back upon poor Mrs. Barlow's ef-

forts "to economize" must assuredly have ended in a rapid melting away o capital, followed by absolute poverty. With a good income and notwithstand ing the help received, her family were constantly enduring real privations and did not know how they could be avoided.

Another lady-Mrs. Carter-was left with a similar family, \$1000.00 per year less of income, and no rich relatives.

Mrs. Carter, also felt that she "must economize," so she spent some time, and much thought in separating necessary things from the luxuries, or non-essentials of a comfortable existence.

In Mrs. Carter's opinion the demands of fashion were not of the slightest real consequence. She would have preferred to move into some country town, but knew that her children would have superior educational advantages by remaining in the city, and availing them-selves of the facilities of our excellent public schools, free lectures, museums, etc., and that when the time came they would have better opportunities for advancement in whatever pursuits they might wish to follow, for she intended them all to become producers as well as consumers. So she decided to remain in New York City, but chose her abode in the unfashionable precincts of the East Seventies, for there she found a fourth-story flat in a corner building facing south and west, containing paranother is happy.

"Cheap and good." This is what most of us are wishing for. We desire store-room for \$500.00 per year. It is much more conveniently arranged than those in Mrs. Barlow's house; the ceilings were low, but the ventilation was good; there were three flights of stairs to climb before reaching the domicile, one servant could easily do all the work including washing and ironing, excepting the daily care of the rooms, which care would only give a proper amount of exercise to the daughters.

gin her housekeeping with more real If sinners entice thee, consent thou not comforts than Mrs. Barlow, and at a (Prov. 1:10). cost (including servants wages) of less Have no fellowship with ... , works of than \$750.00 a year, instead of the darkness (Eph. 5:11). \$2000.00 which Mrs. Barlow expended II. Alienation Allowed:

People who wished to "economize" always lived in a small house, so she must remove to a small house. That had to spare for dress could be applied the property of the comfort of the family, excepting those (c). His heart gathereth iniquity to itself (Psa. 41: 6).

The property of the comfort of the family, excepting those (c). His heart gathereth iniquity to itself (Psa. 41: 6).

had for the same purposes, and as we may expect, the former continues to make better plans than the latter.

In the matter of providing for her table, Mrs. Carter bore constantly in mind the advice given her by an old lady who had kept a popular boarding house for many years, and finally retired upon a competance made in that too often unprofitable business. Said Mrs. M-

"Do not try to keep provisions on hand. There is more lost by waste and spoiled provisions that there is gained by buying at wholesale rates. coffee, canned goods, flour, potatoes and apples, are the only things that in a city, it pays to-buy in any considerawere really necessary to make life in the narrow house as easy as it would have been in the other places with one or two. some or relishy food if any of these

"A prime rib roast, weighing ten or less than \$500.00 each, though for sadly impecunious people she condescended and a fore-quarter of lamb, weighing to furnish "confections a la Mode" for \$200.00 or even \$100.00 each. Mrs. Barlow had found it necessary to renounce all thought of acquiring any more of Madame's "creations," but considered that the and each of her stew or the stew of the stew of

were all alike, and like those of all of her customers who did not buy "creations," for which all original ideas must be sacredly kept; while their other gowns were of poor material and abominably made; but then, as poor Mrs. Barlow explained, she "had to econand a good fish once a week, costing from ten to twenty cents per pound, had always kept a liberal, even a lavish table, but having now arranged to spend \$1400.00 for their tiny and inconthese things that you don't like, subthese things that you don't like, substitute others of similar cost. There allowance) about \$500.00 for wages and \$400, to Madame Val au Vent, the allowance left for the table, necessary clothes and sundries, was by no means of food that it pays better to buy than good milk, oysters and eggs, for though they seem costly at first, there is no necessary waste about any ot them; every atom of each is nutritious.

"Fowls in their season are not expensive if properly cooked. Roasted and broiled chickens are not economial dishes, but a boiled fowl is not only in itself nutritious, but makes a good soup; while chicken pot-pie, fricassees toast, or a curry with rice are

good and cheap.
"Buy few fresh vegetables, they are asked at "down-town" markets, it became her custom to go with maid and basket to one of the large markets every Saturday morning, to lay in her week's better than the so-called fresh ones ex-

SUNDAY SCHOOL LESSON. SUNDAY DECEMBER 15, 1333. Solomon's Fall.

LESSON TEXT. (I Kings 1f : 4-13. Memory verses, 9, .11)

LESSON PLAN. TOPIC OF THE QUARTER: Prosperity and Adversity.

GOLDEN TEXT FOR THE QUARTER: A8 long as he sought the Lord, God made him to prosper.—2 Chron. 26: 5.

LESSON TOPIC: The Peril of indulging Folly.

[ 1. Folly Indulged, vs. 4, 8. LESSON OUTLINE: 2. Sin Committed, vs. 5-7. 3. Penalty Incurred, vs. 9-13.

Golden Text: Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

DAILY HOME READINGS: M.-1 Kings 11: 4-13. The peril of indulging folly. T.-1 Kings 10: 14-29. Solomon's marvelous prosperity. W.—Deut. 17: 14-20. Israel's kings

warned. T .- Neh. 13: 23-31. The evils of bad company. F.-2 Kings 23: 3-14. Extirpating idolatry. S.—Jas. 1:1-15. Temptation, sin,

and death. S .- Rom. 6: 12-23. Freed from sin.

> LESSON ANALYSIS. I. FOLLY INDULGED.

I. Tempters Obeyed: His wives turned away his heart after other gods (4). Neither shall he multiply wives, that his heart turn not away (Deut,

17:17). Him did strange women cause to sin · (Neh. 13:26).

His heart was not perfect with the Lord (4). Every imagination ... of his heart was

only evil (Gen. 6:5). Let your heart therefore be perfect with the Lord (1 Kings 8: 61). He did ... right, ... but not with a perfect heart (2 Chron. 25:2). Ye cannot serve God and mammon (Matt. 6:24).

III. Iniquity Extended: So did he for all his strange wives

the whirlwind (lios. 8: 7). They will proceed further in ungodliness (2 Tim. 2: 16). Evil men...shall wax worse and worse (1 Tim. 3: 13).

"His wives turned away his heart." was soon asleep.

(1) Wicked wives; (2) Wandering The mourners sat about the coffin of 1. "His wives turned away his heart." hearts. -(1) Tempters; (2) Temptation; (3) Sin.

perfect hearts.—(1) A perfect heart in man; (2) A perfect link to God.

3. "So did he for all his strange peating the alarm when the little girl II, SIN COMMITTED.

I. Idols Followed: Solomon went after Ashtoreth,.... and after Milcom (5). These be thy gods, O Israel (Exod. 32:

Then did Solomon build ... for Chemosh, . . . and for Molech (1 Kings 11:

They set them up....Asherim upon every high hill (2 Kings 17: 10).

Ashamed be all they that serve graven images (Psa. 97: 7). II. Evil Perpetrated:

Solomon did that which was evil (6). Israel did that which was evil...and served the Baalim (Judg. 2: 11) Judah . . . . provoked him to jealousy with their sins (1 Kings 14: 22). My people have committed two evils (Jer. 2: 13).

What agreement hath a temple of God wite idols (2 Cor. 6; 16). III. Jehovah Abandoned:
Solomon... went not fully after the
Lord, as did David (6). They forsook the Lord and served Baal

(Judg. 2: 13). They have forsaken me, and have worshipped Ashtoreth (1 Kings 11: 33). Which went astray from me after their idols (Ezek. 14: 10).

They have forsaken me the fountain of living waters (Jer. 2; 13). 1. "Solomon went after Ashtoreth."

(1) Jehovah's rival; (2) Soloman's apostacy.—(1) Ashtoreth's vile character; (2) Solomon's base conduct. 2. "Solomon did that which was evil in the sight of the Lord." (1) Solomon's deeds; (2) God's observations. -(1) Evil as man does it; (2) Evil as God sees it.

3. "Solomon...went not fully after the Lord." Solomon's career com-pared (1) With the law of God; (2) With the career of David; (3) With his own early choice. III. PENALTY INCURRED.

The Lord was angry with Solomon The Lord was angry with me for your sakes (Deut. 1; 37).
Ye provoked the Lord to wrath (Deut. He made high places, ... and provoked to anger the Lord (2 Chron. 28: 25). His wrath will soon be kindled (Psa. 2:

I will surely rend the kingdom from

Visiting the in quity of the fathers upon the cuildren (Exod. 20: 5). So Israel rebelled against the house of

David (1 Kings 12: 19 . In his son's days will 1 bring the evil upon his house (1 Kings 21: 29).
He rent Israel from the house of David

(2 Kings 17: 21). 1. "The Lord was angry with Solomon." (1) Solomon's iniquity; (2) Jehovah's anger.—(1) The erring

king; (2) The angry Lord.

2. "He kept not that which the Lord commanded." (1) The Lord's commands; (2) The man's transgressions. -(1) The Lord's will; (2) The

man's way.

3. "I will surely rend the kingdom from thee," (1) Jehovah's decision; (2) Solomon's doom.—(1) Penalty decreed; (2) Penalty inflicted.

LESSON BIBLE READING.

A RIGHT STATE OF HEART. Prepared for God (1 Sam. 7:3; 2 Chron. 30: 18, 19). Devoted to wisdom (Psa. 90:12; Prov. 23:26). Perfect before God (1 Kings 8:61;2

Kings 20:3). Guided aright (Prov. 23:19). Purified (Jas. 4:8; 1 Pet. 1:22). Single in aim (Eph. 6:5; Col. 3:22). Tender to others (Eph. 4:32). Diligently kept (Prov. 4:23).

LESSON SURROUNDINGS.

INTERVENING EVENTS.—The visit of the queen of Sheba is followed in the narrative by a description of the wealth narrative by a description of the wealth of Solomon, his renown, and the introduction of horses and chariots into Palestine (1 Kings 10 : 14-29). The general prosperity of the kingdom has already been described in 1 Kings 4 : 20-25. It is indicated that the immediate cause of the fall of Solomon was his love for ideletous women (1 Kings 11). love for idolatrous women (1 Kings 11: 1-3); but the luxury of wealth and the pride of worldly wisdom must have contributed to prepare the way for Solomon's decline

PLACE. - Jerusalem and vicinity. Time.—The latter part of Solomon's reign, from B. C. 992 (or 994 to 975 (or 977). But the prophecy in the lesson probably occurred a few years before the latter date.
Persons.—Solomon and his heathen

wives; the Lord himself. INCIDENTS.—The lapse of Solomon into idolatry on account of his wives, the displeasure of the Lord, and the prediction that the larger part of the kingdom should be rent away from Solomon's son and given to his servant.

The Dead Fireman's Baby.

What is the matter with my papa?" Steave Neall's five year-old daughter had caught sight of her dead father in his coffin last Friday evening and asked the question of those who had gathered around the bier.

"Papa is asleep," they told her.
"Why is papa in that ugly bex?" she

persisted. "He can sleep better there." "Good-night, papa." She passed into an adjoining room and

the dead fireman all night. Shortly before 2 o'clock in the morn-2. "His heart was not perfect with the ing the gong on the wall that had so Lord." (1) Perfect hearts; (2) Im- often summoned him on his duty

wives." (1) Wrong perpetrated; came flying into the room in her long, (2) Wrong multiplied.—The tempting wives; (1) The yielding king.

She looked at the silent watchers, She looked at the silent watchers, and then ran to the side of the dead

man. Climbing on a chair, she reached into the coffin and shook her father by he shoulder. "Papa, papa, wake up!" she said.
"There's a fire! Wake up!"

The looks of the people in the room and the strange stillness of her father frightened her. "Wake up, please, papa," she pleaded, her voice beginning to quiver. "Can't you hear the bell? You'll miss

the fire." The father still not opening his eyes, she looked around wonderingly and then added what she thought could not fail to bring him to his feet.

"Wake up, papa, you'll miss the fire and be fined!" When he did not stir she knew that something was wrong, and turned her tearful, puzzled face to the older peo-

"Never mind the bell, darling," some one answered, "papa won't go to the fire to-night." "But," persisted the baby, "he always got up before when the bell rung—why wouldn't he wake up? What's mamma crying for? What's everybody

crying for?" And the troubled little child burst into tears, and, crying piteously at what she did not know, was gently carried back to her cot to cry herself to sleep again .- San Francisco Examiner.

THERE is a very interesting movement on hand to abolish extensive and ex-pensive mourning. There are several Mourning reform Associations in Eng-land, and the subject is gaining a foot-hold in Amer ca. It has come to be a fashion which is very arbitrary in its rules. So many months for grape, so fashion which is very arbitrary in its rules. So many months for crape, so many for black and white, and so many for gray or lavender. The bonnet is heavy with yards of nun's veiling and the heavy folds of crape cause constant anxiety to the wearer, for fear of dampness or dust. No one doubts our grief. Why make a display of it. If it is sincere, we merely wish to be allowed to cherish the memory in our own hearts and not flaunt it before the world. The good old-fashioned Quakers never wear good old-fashioned Quakers never wear mourning, and no one ever doubts the sincerity of their grief. In the family circle mourning is especially gloomy! It is hard for husband or children to be cheerful when the wife and mother never allows the color of her dress or ornaments, never allows even the edge of a white ruche to appear above the neckband of her dress and carries a heavy bordered handkerchief. Is it right? Is it fair? Can we be so selfish as to include the world in our loss, especially when we know that to the one who has gone from us, all is joy and peace. How many of us would be glad to discard it, if it were not expected of