

**SERMONS OF THE DAY.**

RELIGIOUS TOPICS DISCUSSED BY PROMINENT AMERICAN MINISTERS.

**"Self-Herolism" is the Title of the Fifth of the New York Herald's Competitive Sermons—By a New Jersey Minister—Talmage on "God Among the Fishes."**

"Destrong, and quit yourself like me,"—I. Samuel, iv, 9.

Reputation is what a person seems to be; character is what he is. A man's real self is within, not without; and any permanent progress must proceed from the center toward the circumference of his life. What is on him or around him cannot determine his value. The aristocracy of character includes the members of the real nobility of earth. Such are they who fight the bravest battles and win the most valiant victories.

Real glory Springs from the silent conquest of ourselves. And without that the conqueror is naught but the first slave.

My serm-on is dedicated to these victors, and my name is their namesake, "Self-Herolism"—the heroism of self-examination, the heroism of self-preparation, the heroism of self-concentration, the heroism of self-perpetuation.

**I.—The Heroism of Self-Examination.**  
Nothing is insignificant. There is a divine meaning in the existence of everything. No life can infringe upon another's right of way in living; for the legitimate property of no two lives lies along exactly the same track. Each life is a monopoly in itself; for to each has been given the sole permission to exercise certain exclusive powers. The author of my being has made a mistake or my life is of tremendous significance. Introspection parades of the heroic. Ignorance of self-knowledge is the reef upon which many of the conquerors of the world have been wrecked. They knew others, but did not know themselves. They guided others, but failed to guide themselves. They mastered others, but could not master themselves. Their fields upon which they were victors lay beyond themselves; the fields upon which they were victims lay within themselves. If self-examination were an applied science, I venture the prediction that some who are now in the pulpit would be behind the plough; some who are at the bar would be in the blacksmith shop; some who are in Congress would be in the cornfield; some who sit in faculties would lie in fossil beds, and others would awake to their make to their light and riches and put honor upon lives divinely gifted. Whoever you are, wherever you are, be brave enough, be honest enough to get intimately and accurately acquainted with yourself, and with Jean Paul Richter he said: "I have made as much out of myself as could be made of the stuff, and no one can require more."

**II.—The Heroism of Self-Preparation.**  
Gibbon tells us that every one has two educations—one that comes to him from others and one which he gives to himself. The popular idea of education seems to be the art of allowing others to do as much for us as we have the capacity of receiving. "He is not capable of receiving an education" is a suggestive expression. True education is self-preparation. It must find something within you, or it brings nothing out of you. It converts your possibilities into practical powers. The richer a nature the harder and slower its self-preparation and development. To-day the noblest figure in Europe stands erect under the snows of more than four-score winters, and because of his rigid, righteous self-preparation through all these years the "Grand Old Man" is the freshest in thought and maturer in judgment of all who meet in the councils of men. Patient preparation is permanent power. In an age that lacks composure men are apt to mature too quickly and decay too soon. Reserve power should be greater than spent power. By self-preparation deposit each day for future drafts, and then you are not apt to overcheck your account.

**III.—The Heroism of Self-Concentration.**  
A life often fails to make a lasting impression because of its diffusion. What we call genius is frequently only the child of application. To attempt any thing and to accomplish nothing is a fatal folly. While we are striving to know something about everything we must zealously try to know everything about something. The higher and more unselfish the end toward which we direct our lives the greater is the demand for intense and ceaseless concentration of our robust powers. Focus your best powers upon the details of your life work. These may seem to be trifles; but remember the wise words of the pain-taking artist: "Trifles make perfection, and perfection is no trifle." Like the fabled bird in the Oriental legend which slept on the wing, learn to rest in your labor, but never rest from your labor. Contemplate! Concentrate! Consecrate!

**IV.—The Heroism of Self-Perpetuation.**  
Great and good men are not half living when they are alive! Their best and truest life on earth comes after they walk no longer on earth. In their day Moses and Paul were not near so influential as they are to-day. Truth, like a seed, does not bear its fruit in a day, and the richer the truth and more precious the seed the longer the full fruition is delayed. Great principles and great lives, like great bodies, move slowly. A man's self becomes a part of the truth to which his life is wedded, and as this truth passes beyond the limit of his visible existence and takes its endless course through the ages the best part of the man is perpetuated. Each life is a contribution to history; but few lives have their historians. Heroic lives are oftentimes written anonymously upon the tablets of time, and coming ages never recall by name their benefactors. Some men are dead while they are living; others are living while they are dead. Think much of your post-mortem life among men. Maintain an uncompromising enmity toward the false, an invincible friendship toward the true. Cultivate a critical faith in the living God. Accept Christ as your ideal and Redeemer. This is the hidden spring of self-herolism. It crowns man's life with the truest success; and when the veil is lifted he shall stand erect in the light of a glorified manhood.

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**FINDS GOD IN THE FISHES.**  
Rev. Dr. Talmage Discourses on the Ichthyology of the Bible.

TEXT: "And God said, Let the waters bring forth abundantly the moving creatures that hath life."—Genesis i, 20.

Is it not strange that the Bible imagery is so inwrought from the fisheries, when the Holy Land is, for the most part, an inland region?

The world's geography has changed. Lake Galilee was larger and deeper and better stocked than now, and, no doubt, the rivers were deeper and the fisheries were of far more importance than now. Besides that, there was the Mediterranean Sea only thirty-five miles away, and the fish were dried or dried and brought inland, and so much of that article of food was sold in Jerusalem that a fish market gave the name to one of the gates of Jerusalem nearby, and it was called the Fish Gate.

So important was the fish that the God Dragon, worshipped by the Philistines, was made half fish and half man, and that is the meaning of the Lord's indignation when, in the first chapter of the book of Judges, the fish god stood beside the ark hands dashed to pieces, because the Philistines had dared to make the fish a god.

Layard and Wilkinson found the fish an object of idolatry all through Assyria

and Egypt. The Nile was full of fish, and that explains the horrors of the plague that slaughtered the fenny tribe all up and down that river, which has been and is now the main artery of Egypt's life. The fish was the priority of residence over every living thing. It preceded the bird, the quadruped, the human race. The next thing done after God had kindled for our world the golden chandelier of the sun, and the silver chandelier of the moon, was made in the fish. The first motion of the principle of life, a principle that all the thousands of years since have not been able to define or analyze, the very first stir of life was in the fish to confound the scientists. It does not take the universe to prove a God. A fish does it. No wonder that Linnaeus and Cuvier and Agassiz and the greatest minds of all the centuries sat enraptured before its anatomy. Oh, its beauty, and the adaptiveness.

The Lord, by placing the fish in the second course of the menu in paradise, making it precede beast and bird, indicated to the world the importance of the fish as an article of human food. We mix up a fantastic food that kills the most of us before thirty years of age. Our modern whipped sillasubs and Roman punches and chicken salads at midnight are a gauntlet that few have strength to run. We put on many a tombstone epitaphs saying that the one beneath died of patriotic service, or from exhaustion in religious work, when nothing killed the poor fellow but lobster eating at a party four hours after he ought to have been sound asleep in bed.

No man or woman ever amounted to anything which was brought up on a fishing island or angel cake. The world must turn back to paradisaic diet if it is to get paradisaic morals and paradisaic health. The human race to-day needs more phosphorus, and the fish is charged and surcharged with phosphorus, and phosphorus that which shines in the dark without burning! What made the twelve Apostles such stalwart men that they could endure anything and achieve everything? Next to divine inspiration, it was because they were nearly all fishermen and lived on fish and a few plain condiments. Paul, though not brought up to swing the net and throw the lash, must of necessity have adopted the diet of the population among whom he lived, and you see the phosphorus in his daring plea before Felix, and the phosphorus in his boldness of all utterances before the wisecracks on Mars Hill, and the phosphorus as he went without fright to his beheading, and the phosphorus you see in the lives of all the apostles, who moved right on undauntedly through the martyrdom, whether to be decapitated or flung off precipices or hung in crucifixion. Phosphorus, shining in the dark without burning! No man or woman that ever lived was independent of questions of diet. Napoleon lost one of his great battles through an attack of indigestion. The cook in kitchen, or encampment, has decided many of the great battles.

The fools who become infidels because they cannot understand the engulphment of the recreant Jonah in a sea monster might have saved their souls by studying a little natural history. "Oh," says some one, "that story of Jonah was only a fable." Say others, "It was interpolated by some writer of later times." Others say, "It was a reproduction of the story of Hercules devoured and then restored from the monster." But my reply is that history tells us that there were monsters large enough to whelm ships. The extinct Ichthyosaurus of other ages was thirty feet long, and as late as the sixth century of the Christian era, up and down the Mediterranean, there floated monsters compared with which a modern whale was a sardine or a herring. The shark has again and again been found to have swallowed a man entire. A fisherman on the coast of Turkey found a sea monster which contained a woman and a purse of gold. I have seen in museums sea monsters large enough to take down a prophet. But I have a better reason for believing the Old Testament account, and that is that Christ said it was true and a type of His own resurrection, and I suppose He ought to know. In Matthew xii, 40, Jesus Christ says: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And that settles it for me and for any man who does not believe Christ a dupe and an impostor.

God help us amid the Gospel Fisheries, whether we employ hook or net, for the day cometh when we shall see how much depended on our fidelity. Christ himself declared: "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore, and sat down and gathered the good in the vessels, but cast the bad away; so shall it be at the end of the world, the angels shall come forth and separate the wicked from the just." Yes, the fishermen think it best to keep the useful and worthless of the haul in the same net until it is drawn upon the beach, and then the division takes place, and if it is on Long Island coast, the moss-bunkers are thrown out and the bluefish and shad preserved; or if it is on the shore of Galilee, the fish classified as sturgeons are buried back into the water or thrown up the bank as unclean, while the perch and the carp and the barbel are put in pails to be carried home for use. So in the church on earth, and the saints and the hypocrites, the generous and the mean, the chaste and the unclean, are kept in the same membership, but at death the division will be made, and the good will be gathered into heaven and the bad, however many holy communions they may have celebrated, and how many religious prayers they may have offered, and however many years their names may have been on the church rolls, will be cast away. God forbid that any of us should be among the "cast away." But may we do our work, whether small or great, as thoroughly as did that renowned fisherman, Rev. Dr. George W. Bethune, who spent his summer rest angling in the waters around the Thousand Islands, and beating at their own craft those who piled it all the year, and who, the rest of his time, gloriously preached Christ to the people of Philadelphia or Brooklyn, and ordering for his own obsequies: "Lay me out in my pulpit gowns and bands, with my own pocket Bible in my right hand. Bury me with my mother, my father and my grandmother, Isabel G. Graham. Sing also the hymn I composed years ago:

Jesus, Thou Prince of Life,  
Thou chosen cannot die,  
Like Thee they conquer in the strife,  
To reign with Thee on high."

**CHEAP TYPEWRITERS IN SIGHT.**  
The Patents on Essential Improvements Have Expired.

The Typewriter Trust is in danger. As the patents on all of the essential improvements in the typewriter ran out long ago, it is now possible to duplicate almost any machine in the market.

The matter having thus been reduced to a question of factory cost, which is alleged to be about \$15, the time is regarded by many as having arrived for a bold stroke to gain the supremacy in the market. It is believed that the 500 machine will go now, as the high price maintained by the Trust permits rival concerns to live, and the opposition companies are making a larger allowance for a second hand machine of trust make than would be allowed for it by the combination itself. This amounts to a cut in the price.

**Increase in Postal Receipts.**  
A statement prepared at the Postoffice Department shows that the gross postal receipts at fifty of the largest offices for November amount to \$9,527,888, an increase of \$29,329, or 13 1/2 per cent, over the corresponding month of last year. The receipts are greater than for any November in the history of the service. Postmaster General Gary expressed himself as very much gratified at the showing made, and said he regarded it as an accurate barometer of the improved business condition of the country.

**THE REALM OF FASHION.**

Several women have been seen in upper Broadway recently with their hair in nets, says the New York Press. The arrangement was much like the old-fashioned chignon.



AGAIN THE CHIGNON.

Chignons were worn almost universally at about the time of the Civil War. Nobody ever has been known to assert that they were beautiful. The real chignon is made by rolling

the fronts and are finished with stitched laps. The closing is effected by means of large buttons and buttonholes, a second row of the buttons being added for decoration.

To make this coat for a lady in the medium size will require six yards of fifty-four-inch material.

**Party Gowns.**  
The exquisite color of Parma violets has been adopted by Parisian elegantes for party gowns and the artistic creations worn in the afternoons. One of these evening toilettes is of Parma satin, the skirt trimmed with a flounce of embroidered tulle, headed by a wealth of Parma violets. The blouse corsage of Parma satin is ornamented with a scarf of the embroidered tulle caught into a large bow by a bouquet of violets. Small josques of satin fall over the tulle draperies which form the short sleeves. The tulle is used as a cravat, and ties in a large bow at the back of the neck. Nothing could be more becoming to a tall, slender woman than this simple yet thoroughly artistic model.

**Winged and Creeping Things.**  
Spiders, grasshoppers and all sorts of winged insects and groveling bugs are the popular designs in jeweled pins.

**Overalls For Small Boy.**  
Every mother knows the advantage of an apron. The overalls here shown,



LADIES' AND MISSES' DRIVING COAT.

the hair into a large pleasant bunch, which then is surrounded by a net. This makes the entire mess look like the braided rope fenders worn by tug boats.

An inducement offered by the chignon is that one can wear somebody else's hair if one lacks enough of the real article.

The fact that it is an exceptionally ugly fashion probably will insure its popularity.

In the old chignon days the women often carried in these nets enough false hair to stuff a sofa, and enough wire, etc., in the shape of crinolines to furnish a junk shop.

**Stylish Driving Coat.**  
However varied and numerous the short coats and wraps may be, says May Manton, the long driving cloak or ulster, that protects from both dampness and cold, must always find a place. The model shown is eminently stylish and practical and admits of wear either with or without the capes, so providing for moderate or extreme weather. The backs are snug-fitting, but the double-breasted fronts are loose, so avoiding all danger of crushing the gown beneath. There are both under-arm gores and side-backs, the two together rendering the fitting easy of accomplishment. The fulness at the back is laid in underlying plaits below the waist line. The sleeves are one-seamed and close. The neck is finished with a high storm collar, and the fronts are extended to form the revers that turn back over the capes when the latter are worn.

The three capes are circular in shape and are joined together at the neck where they are neatly bound. As illustrated, the material is heavy diagonal cloth, the only finish being double rows of machine stitching. The body of the garment is unlined, but both capes and sleeves are lined with silk. Pockets are inserted in

writes May Manton, serve the same purpose, and fill the same need for the boys, at the same time that they are essentially masculine. While they have been widely used during the summer they are also of great value for indoor play and work, such as carpentering and the like. The material is the denim that is also worn by the workman and can be trusted to endure even boy's usage. The garment is fitted by means of inside and outside leg seams. Two patch pockets at the front, and one at the back provide storage place for all implements. Straps are attached at the back which pass over the shoulders and buckle onto the waist portion of the front. To make these overalls for a boy of



BOYS' OVERALLS FOR WORK OR PLAY.

**Apple Breaks a Record.**  
Dr. E. J. Puckett, of Muncie, Ind., has in his possession an apple that was plucked by him thirty years ago. Before the doctor went into the army he planted an apple tree on the grave of his mother, in the cemetery at Teetersburg, Tipton County, this State. Four years later, when he returned home from the war, the tree was bearing fruit, and he pulled off one of the apples and has preserved it ever since.—Cincinnati Enquirer.

**Difficult Navigation.**  
It was a vexed question in 1890 whether the Pilcomayo River, which flows for hundreds of miles from the Bolivian Andes to the Paraguay, might be used as a commercial highway from Bolivia to the ocean, says a writer in Harper's Round Table. Our countryman, Captain Page, settled this question so conclusively that no further effort to utilize the Pilcomayo is likely to be made; and in this work, that cost him his life, for he died of his privations after being hemmed in for months by hostile Indians, he devised a plan for steaming up river when the water was so low that his vessel was stuck in the mud. He was determined to go still further, though his little steamer, which drew only eighteen inches, rested on the river bottom; so behind the boat he threw up an embankment of earth clear across the channel, backed it with palm trunks and brushwood and before long the water had risen a couple of feet and the little Bolivia was able to go on her way four miles before she stuck again. Then another dam was built, and this process was repeated seven times, and with the aid of the dams the vessel advanced about thirty-five miles above the highest point she could reach at the natural low water stage.

**Popular Justice in Bavaria.**  
A debate in the Bavarian Diet recently shows that in some parts of Bavaria a kind of popular justice, a relic of the Middle Ages, is still exercised by the people in the case of offences which do not fall within the pale of the ordinary law, such as usury, flagrant immorality, arbitrary conduct of officials, and the like. This method of procedure, which is called "Haberfeld-treiben," is practised by people who assemble with blackened or masked faces before the offender's house, and there create a horrible din, nowling, firing rifles, and beating pots and kettles. Then a mock sermon, in doggerel verse setting forth the offence of the person concerned is recited in the hearing of the misdemeanant. Neither person nor property is, however, injured.

**The Largest in the World.**  
The largest power plant in the world, says the American Engineer, will be erected by the Metropolitan Street Railway Company of New York for the purpose of furnishing power for the 218 miles of its street railroads. The plant will comprise eleven cross-compound condensing engines of 6600 horse-power each, and eighty-seven water-tube boilers of 800 horse-power each.

**Largest Leaves in the World.**  
Dr. Jackson, after a world-wide travel, says that the largest leaves in the world are those of the Inaji palm, which grows on the banks of the Amazon. The leaves of the Talipot palm, a native of Ceylon, are often twenty feet in length and eighteen feet broad, and those of the double cocconut palm are generally thirty feet long and six feet wide. But Dr. Jackson says he found leaves of the Inaji palm which were fifty feet long and twelve feet in breadth.

**How They Do It.**  
"Did you say that this is to be a wedding present?" asked the clever salesman in the jeweler's shop. "No, I didn't say anything of the kind," replied the man who was making the purchase. "And I don't see that it makes any difference to you." "Not the slightest," was the reply. "I merely thought that you might like to have us take off this price-mark and paste on another with a higher figure on it."—Tit-Bits.

**Some Famous Kisses.**  
The kiss, we are told, was a formula of good will among the ancient Romans and was adopted by the early Christians, whose "holy kiss" and "kiss of charity" carried the weight of apostolic sanction. Kisses admit of a great variety of character and there are eight diversities mentioned in the Scripture. It is a sign of reverence and in order to set a sacred seal upon their vows the witnesses in a court of law, when they are called upon to speak "the truth, the whole truth and nothing but the truth," are required to touch the Bible with their lips, as also are soldiers when they enlist and make the oath of allegiance to Queen Victoria. Men in uncivilized regions kiss the feet of a superior or the ground in front of him, and in ancient times to press the lips to the knee or the hem of a garment was to humbly implore protection. The Maoris have adopted the custom of kissing, but the natives of West Africa refuse to do so, and apparently that which is a medium of so much pleasure to many nations fills them with dislike. The pleasant old Christmas custom of a kiss under the mistletoe is a relic of Norse mythology. Baldur, the beautiful god of light, was slain by a spear whose shaft was a mistletoe twig. This was bewitched by Loki, the malevolent god of fire, until it swelled to the requisite size and was given by him to Hodur, who threw it and unintentionally struck Baldur when the gods were at play. Friga had made everything in heaven and earth swear not to harm Baldur, but had left out the mistletoe as being too slight and weak to be of harm. Baldur, however, was restored to life and Friga guarded the mistletoe, which the gods determined should not again have power to do any mischief unless it touched the earth. For this reason it is always hung from the ceiling and the vigilant goddess propitiated by the kiss, a sign of good will.—Chicago News.

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