DR. TALMAGE'S SERMON.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

lence in Heaven." the Subject—The Mighty Import of the Cessation De scribed in Revelations—Half Hours Which Have Determined Destinles.

TEXT: "There was silence in heaven about the space of half an hour."—Reve-lations, viii., 1.

Taxr: "There was silence in heaven about the space of half an hour."—Revelations, viii., 1.

"Take this watch and keep it," said a dying Christian as he picked it up from the stand at his pillow, "I have no more need of it. I am going where time shall be no longer." But it seems from mytext that heaven was at least once measured by an earthly time-piece.

The busiest place in the universe is heaven. It is the center from which all good inducnes start; it is the goal at which all good results arrive. The Bible represents it as active, with wheels and wings and orchestras and processions, mounted or charioted. But my text describes a space when the wheels ceased to roll and the trumpets to sound and the voices to chant. The riders on the white horses reined in their chargers. The dox-ologies were hushed and the processions halted. The hand of arrest was put upon all the splendors. "Stop, Heaven!" cried an omnipotent voice, and it stopped. For thirty minutes everything celestial stood still. "There was silence in heaven for the space of half an hour."

From all we can learn it is the only time heaven ever stopped. It does not stop, as other cities, for the night, for there is no night there. It does not stop for a plaque, for the inhabitants never fail. It does not stop for the space of half an hour."

It does not stop for bankruptcies, for its inhabitants never fail. It does not stop for impassable streets, for there are no fallen snows or sweeping freshets. What, then, stopped if for thirty minutes? Grotius and Professor Stuart think it was at the time of the destruction of Jerusalem. Mr. Lord thinks it was in the year 311, near the close of the Diocletian persecution and the beginning of the wars by which Constantine gained the throne. But that was all a guess, though a learned and brilliant guess. I do not know when it was, and I do not care when it was, but of the fact that such an interregnum of sound took place I am certain. "There was silence in heaven for the space of half an hour."

took place I am certain. "There was slience in heaven for the space of half an hour."

And, first of all, we may learn that God and all heaven then honored silence. The full power of silence many of us have yet to learn. We are told that when Christ was arraigned "He answered not a word." That silence was louder than any thunder that ever shook the world. Ofttimes, when we are assailed and misrepresented, the mightiest thing to say is to say nothing, and the mightiest thing to so is to do nothing. Those people who are always rushing into print to get themselves set right, accomplish nothing but their own chagrin. Silencel Do right and leave the results with God. Among the grandest lessons the world has ever learned are the lessons of patience taught by those who endured uncomplainingly personal or domestic or political injustice. Oh, the power of patient silence! Eschylus, the immortal poet, was condemned to death for writing something that offended the people. All the places in his behalf were of no avail, until his brother uncovered the arm of the prisoner and showed that his wrist had been sacrificed for his country at the battle of Salamis. That silent plea liberated him. The loudest thing on earth is silence if it be of the right kind and at the right time. There was a qualist old hymn, spelled in the old style, once sung in the churches:

The race is not forever get

By him who fastest runs.

him. The loudest thing on earth is almost. If the of the right that and at the right him, and at the right possible the right that and at the right possible the right that and at the right possible the right that and at the right possible the right possible that the old style, one sung in the churches.

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end of the gallery," and then giving the command to the other miners; till the command to the other miners; till the command to the resolution to the resolution of the propile from the outside could come to the resolution of the propile from the outside could come to the resolution of the miner of the propile from the outside outsid

A TEMPERANCE COLUMN.

THE DRINK EVIL MADE MANIFEST

The Conqueror—Astounding Comparison of Exponditures For Liquor and For Government—Every Man's Wife as His Barkeeper—Buying a Sot's Grave.

Barkeeper-Buying a Sor'a Grave.
The barkeeper's wife has a sealskin coat,
But mine has an old plaid shawl;
She has jewels for finger and ear and
throat,
But mine has none at all.
Her only ring I stole one night
And pawned for a poisoned drink!
Oh, mother of mine! Bring back the light
Of youth and the strength to think!

The barkeeper's child has books and toys,
My children have want and woe;
They never have dwelt in the world of joys
The barkeeper's child may know.
At a tiny doll my baby's eye
Would dance and her heart would swell,
But I've always taken the price to buy
A cup of the liquid hell.

Oh, the girl I woodd in the good, glad years, Whose pure lips touched with mine, I swear to banish her bitter tears In the strength of a love divine!
An bearts so broken and sad, to-day, With new-found bliss shall thrill, For the devil of rum I'll cast away, God helping me, I will!
—Nixon Waterman, in L. A. W. Bulletin.

God helping me, I will.

—Nixon Waterman, in L. A. W. Bulletin.

The Panacca For Poverty.

The Rev. Dr. Madison C. Peters, of New York, spoke recently in the Auditorium at Ocean Grove, N. J., on "The Panacea for Poverty." In purt he said:

"One of the supreme problems of the hour is the anti-saloon issue. The entire amount received for tariff in 1895 was less than \$135,000,000; the annual receipts from customs for the three years ending June 30, 1894, was only \$171,000,000.

"How utterly insignificant are these figures compared to the \$1,000,000,000 which, it is reliably estimated, is the direct tribute which the people of this country annually pay to support the liquor traffic! The ordinary expenses of the United States Government during 1895 was less than \$375,000,000, so that the liquor bill for that year was three times the amount required to run the entire Government of the United States. "No power that can be obtained by labor combinations can help the laboring man who spends his money in drink. What has become of the billions and billions of dolars in this country paid to the working classes? Much of it has gone for the necessities of life, but it is estimated that fully one-half of the drink bill of the country comes out of the wages of the workingmen.

"The wage classes cannot support in iddeness and luxury 232,295 liquor dealers

country comes out of the wages of the workingmen.

"The wage classes cannot support in idleness and luxury 232,295 liquor dealers and their families and pay the enormous rents of their dram shops and hope to prosper themselves. There is no reason, if we are a sober people, why poverty should be known in America, the envy of the nations. What, then, is the matter? Professor Peabody, of Harvard, writes to the Forum that the result of an investigation in Boston was that in 1995 the number of persons visiting the saloons of that city every day was 226,752, or nearly half the entire population. If each person expended ten cents the amount for the year would be \$6,802,560, or more than the amount of money spent in public schools, fire department, police department and public parks.

"Fellowing the estimate of George B. Waldron, based upon Government reports, of \$10 spent for shoes, tracing them back through the tannery and factory, \$2.89 goes to pay the farmer for his hides and \$2.91 to the tanners and shoemakers. Of \$10 spent for a suit of clothes \$2.28 goes to the farmer and \$2.77 for wages to the spinner, the weaver and the tailor, and so on through the industries. But out of \$10 spent for beer or whisky only ninety-six cents goes to the farmer for his grain and thirty-eight cents to the man who produces the liquor.

"Everytime that a man spends a nickel for bread instead of for beer he pays the difference between sixty-eight per cent. and seventeen per cent. Not overproduction but underconsumption, is our trouble now. You cannot spend your money in the saloons and more goods of all kinds will be demanded. The wives and children of men who drink wear too few shoes, too few sloons and more goods of all kinds will be demanded. The wives and children of men who drink wear too few shoes, too few clothes and have too little food. More capital is invested and less labor is employed in the liquor industry than in any other industry in the United States. A gallon of whisky costs about \$3 and contains about sixty-five fift

The Drunkard as a Citizen.

If we look upon a man as an individual of the great family of human beings, his sin of intemperance becomes a greater curse still. As a member of society, each one has got his place, works to perform, obligations to comply with, towards the state in which he lives. Under a constitutional government we enjoy liberty. The drunkard abuses this liberty. His intemperance makes him incapable of obeying or appreciating the law, because drunkenness destroys his reason and annihilates his judgment. It is the duty of each individual to assist, as far as in his power lies, the government under which he lives, in making and obeying the laws of the land, to support its institutions and to fulfil his duties to his fellow man. Does the drunkard do if? He continually offends against the laws; he is not only unable to pay his portion of taxation, but, owing to his vices, prisons, hospitals, police, judges, poorhouses, asylums, madhouses, have to be maintained at enormous expense, and so to the damage of his fellow citizens; the drunkard then acts unfairly and unjustly to his fellow creatures.

The Warfare on Rum. Labor is often ruined by liquor. Temperance sentiment has for its basis an appalling fact.

When a man goes to the dogs he generally start out by way of liquor.
The test of maniness is not the capacity to drink large quantities of beer. To be sober is to be secure from tempta-tions peculiar to those who drink to ex-

Intemperance awakens the bad passions of the human heart, which, only for it, the will could well control.

Few mothers would regret the total disappearance of intoxicating drinks, and the places wherein they are sold.

Intemperance is an insult to God as Creator, as well as Bedeemer. It is an inquiry to our neighbor. It is detrimentale to solder.

A Woman Presents a Check.

Scene: A downtown bank.
"Will you cash that, please?"
"Certainly, but it requires a stamp.
"A what?"

"A stamp; a bank check stamp. Up

"A stamp; a bank check stamp. Up here in the corner."
"Does it?"
"Yes."
"Well, why don't you put it on?"
"We are not the ones to put it on.
The person who draws the check stamps it."
"What's it for?"
"Th's more tor."

"What's it for?"

"It's a war tax."

"How funny. Does the Government expect to carry on the war with my poor little two cents?"

"Yes, with yours and others."

"But I haven't any stamp. I've been out of town and didn't know about the law."

"It wasn't necessary to know it un-

"It wasn't necessary to know it until you drew the check."

"How ridiculous. And you won't let me have any money until I put a stamp in the corner?"

"We are obliged to insist that the tax be paid."

"Supposing I give you two cents?"

"Supposing I give you two cents?"
"That will do."

"But I haven't two cents."
"Perhaps you could borrow it of somebody."

somebody."

"Perhaps I could—of you."

"As a banker I couldn't countenance any such transaction."

"Dear, dear. How ridiculously serious it is. Here, I have a carticket. You take it for five cents, and give me these cents change. Will you?" three cents change. Will you?'

Then she went away with a bright smile. She had cleared a fraction of a cent by calling the value of the ticket five cents.—Cleveland Plain

"Talking Quaker."

"Talking Quaker."

It is no-easy matter for a novice to talk "Quaker" fluently. The tongue becomes confused with the triple choice of pronouns and flaps hopelessly around the palate. I well remember my clumsy effort to engage in conversation with a farmer whom I met near Chester. When I happened upon him, he was sitting on a fence, vacantly staring at a cream-colored cow in by staring at a cream-colored cow in the adjacant field. I at once defined him to be a "Friend" in undress, and determined to delight the old fellow and amuse myself by carrying on a skillful dialogue in his own idiom.

skilful dialogue in his own idiom.
This is how I succeeded:
"How do thee do, sir? Is—that is
—are thee meditating?" If he was delighted he controlled his emotion admirably. All he did was to gape and
inquire: "Hey?"

"The fields, the birds, the flowers,"
I pleasantly pursued, "are enough to
bring thou dreams—I mean dreams to
thon."

He was looking at me now, and critically. I felt that my syntax had been very idiotic instead of idiomatic; so, wiping the sweat from my brow and hat, I eyed him calmly and observed: "Those cows, are they thy's—or thee's—that is, thou's hang it, I mean thine's?" thine's?"

It was very fortunate. He crawled down from the 'ence, and as he ambled away muttered indignantly: "Go to Bed' .m! I'm a harmer, but, but, thank heaven, I'm not a loonatic."—Tid-Bits.

\$100 Reward. \$100.

The readers of this paper will be pleased to learn that there is a least one dreaded disease by science has been able to cure in all its cages, and that is Catarrh. Hall's Catarrh Cure is the control of the control o

The salary of a captain of a transatlantic liner is \$5000 a year. The wages of the men are \$21 per month.

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