

DR. TALMAGE'S SERMON.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "The Value of Good Wives"—Qualities Which Crown Noble Womanhood—Wonders Christianity Has Done For the Weaker Sex.

TEXT: "Elisha passed to Shunem, where was a great woman."—II Kings IV., 8.

The hotel of our time had no counterpart in any entertainment of olden time. The vast majority of travelers must then be entertained at private abodes. Here comes Elisha, a servant of the Lord, on a divine mission, and he must find shelter. A balcony overlooking the valley of Esdraion is offered him in a private house, and it is especially furnished for his occupancy.

You see hundreds of men who are successful only because there is a woman at home who is so successful. If a man marry a good, honest soul, he makes his fortune. If he marry a fool, the Lord help him. The wife may be the silent partner in the firm, there may be only masculine voices down on Exchange, but there often comes from the home circle a potential and elevating influence. This woman of my text was the superior of her husband.

He, as far as I can understand, was what we often see in our day, a man, large fortune and only a modicum of brain, intensely quiet, sitting a long while in the same place without moving hand or foot, if you say "Yes," responding "Yes," if you say "No," responding "No."—In many respects, Elisha, with open eyes, maintaining his position in society only because he has a large patrimony. But his wife, my text says, was a great woman. Her name has not come down to us. She belonged to that collection of people who are called to distinguish themselves. What would title of duchess or princess or queen—what would

escutcheon or gleaming diadem be to this woman of my text, who by her intelligence and her behavior challenges the admiration of all ages? Long after the brilliant women of the court of Louis XV have been forgotten and the brilliant women of the court of Spain have been forgotten and the brilliant women who sat on the throne of Russia have been forgotten, some grand father will put on his spectacles and begin to read the book the other side the light read to his grandchildren the story of this great woman of Shunem who was so kind and courteous and Christian to the good prophet Elisha. Yes, she was a great woman.

In the first place, she was great in her hospitalities. Uncivilized and barbarous nations have this virtue. Jupiter had the surname of the Hospitable, and he was said especially to receive his wandering strangers. Homer extolled it in his verse. The Arabs are punctilious on this subject, and among some of their tribes it is not until the ninth day of tarrying that the occupant has a right to ask his guest, "Who and whence art thou, and why art thou here?" The Arabs are punctilious on this subject, and among some of their tribes it is not until the ninth day of tarrying that the occupant has a right to ask his guest, "Who and whence art thou, and why art thou here?"

Of course I do not mean under this cover to give any idea that I approve of this cover to place, ranging their whole lifetime, perhaps under the auspices of some benevolent or philanthropic society, or that they themselves on Christian families with great pile of trunks in the hall and carpeting portentous of tarrying. There is many a country paragon that looks out week by week upon the ominous arrival of a wagon with creaking wheels and rattling and dilapidated driver, come under the auspices of some charitable institution to spend a few weeks and canvass the neighborhood. Let no such religious tramps take advantage of this beautiful virtue of Christian hospitality. Not so much the spontaneousness of your diet and the regularity of your abode will impress the regard of the stranger that steps across your threshold as the warmth of your greeting; the informality of your reception, the reticence of your looks, and by a thousand attentions, insignificant attentions, of your earnestness of welcome. There will be high appreciation of your welcome, though you have none but the brazen candlestick and the plain chair to offer Elisha when he comes to Shunem. Most beautiful is this grace of hospitality when shown in the house of God. I am thankful that I have always been pastor of churches where strangers are welcomed. But I have entered churches where there was no hospitality. A stranger would stand in the vestibule for a while and then make a pilgrimage up the long aisle. No door opened to him until, flushed and embarrassed, he started back again and, coming to a halt filled pew, with apologetic air entered it, while the occupant glared on him with a look which seemed to say, "Well, if I must, I must." Away with such accursed indifference from the house of God!

A good man traveling in the far West, in the wilderness, was overtaken by night and storm, and he put in at a cabin. He saw firebrands along the beams of the cabin, and he felt alarmed. He did not know but that he had fallen into a den of thieves. He sat there greatly perturbed. After a while the man of the house came home with a gun on his shoulder and set it down in a corner. The stranger was still more alarmed. After awhile the man of the house whispered with his wife, and the stranger thought his destruction was being planned. Then the man of the house came forward and said to the stranger, "Stranger, we are a rough and rude people out here, and we work hard for a living. We make our living by hunting, and when we come to the nightfall we are tired and we are glad to bed early and before retiring we are always in the habit of reading a chapter from the word of God and making a prayer. You don't like such things, if you will just step outside the door until we get through I'll be greatly obliged to you." Of course the stranger tarried in the room, and the old hunter took hold of the horns of the altar and brought down the blessing of God upon his household and upon the stranger within their gates. Rude but glorious Christian hospitality!

all ready for the canes and the umbrellas and the overcoats, and on the left hand was the parlor, sofaed, chaired, pictured. He passed on to the other side of the hall, and there was the study table in the center of the floor with stationery upon it, bookshelves built in the angles of new volumes, far beyond the reach of the means of the young pastor, many of these volumes. The young pastor went up stairs and found all the sleeping apartments furnished, came down stairs, and entered the entry, and there were the spices, and the coffees, and the sugars, and the groceries for six months. He went down into the cellar, and there was the coal for all the coming winter. He went to the dining hall, and there was the table already set—the glass and the silverware. He went into the kitchen, and there were all the culinary implements and a great stove. The young pastor lifted one foot on the stove, and he found the fuel all ready for ignition. Putting back the cover of the stove, he saw in another part of it a lucifer match, and all that young man had to do in starting to keep house was to strike the match. Oh, no, that was my own experience. Oh, the kindness; oh, the enlarged sympathies sometimes clustered around those who enter the gospel ministry! I suppose the man of Shunem had to pay the bills, but it was my own experience. Oh, the kindness; oh, the enlarged sympathies sometimes clustered around those who enter the gospel ministry! I suppose the man of Shunem had to pay the bills, but it was my own experience. Oh, the kindness; oh, the enlarged sympathies sometimes clustered around those who enter the gospel ministry!

Where are the feet that have not been blistered on the hot sands of this great Sahara? Where are the soldiers that have not bent under the burden of grief? Where is the ship sailing over glassy sea that has not after awhile been caught in a cyclone? Where is the garden of earthly comfort, but trouble hath hitched up its heels, and putting team and gone through it with burning plowshares of disaster? Under the pelting of ages of suffering the great heart of the world has burst with woe. Navigators tell us about the rivers, and the reason, and the Danube, and the Mississippi have been explored, but who can tell the depth or the length of the great river of sorrow, made up of tears and blood rolling through all lands and all ages, bearing in its many of families, of communities, and of empires, foaming, writhing, boiling with the agonies of 6000 years. Etna, Cotopaxi and Vesuvius have been described, but who has ever sketched the volcano of suffering retching up from the depths of the lava and scoria, and firing them down the sides to whelm the nations? Oh, if I could gather all the heart-strings, the broken heartstrings, into a harp I would play on it a dirge such as was never sounded. Mythologists tell of gorgons and centaurs and Titans, and geologists tell us of extinct species of monsters, but greater than gorgon or megalithum, and not belonging to the realm of fable, and not of an extinct species, a monster with an iron jaw and a burning mouth, has walked across the nations, and history and poetry and sculpture, in their attempt to sketch it and describe it, have seemed to sweat great drops of blood. But, thank God, there are those who conquer at this woman of the text, and conquer, and say: "It is well. Though my property be gone, though my children be gone, though my home be broken up, though my health be sacrificed, it is well; it is well!" There is no storm on the sea but that is ready to rise in the bladder part of the ship and bush it. There is no darkness but the constellation of God's eternal love can illumine, and, though the winter comes out of the Northern sky, you have some-times seen that Northern sky all ablaze with auroras which seem to say: "Come up this way. Up this way are thrones of light and seas of sapphire and the splendor of an eternal heaven. Come up this way."

Again, this woman of my text was great in her application to domestic duties. Every body in a home picture, whether she is entertaining an Elisha or whether she is giving careful attention to her sick boy or whether she is appealing for the restoration of her property. Every picture in her domestic life is a picture of duty. There has been many a mother who by indefatigable toil has reared a large family of children, equipping them for the duties of life with good manners and large intelligence and Christian principle, and yet she has died, and her children have gone out to attend to outside charities, neglect the duty of home—the duty of wife, of mother, of daughter. No faithfulness in public benefaction can ever atone for domestic negligence. There has been many a mother who by indefatigable toil has reared a large family of children, equipping them for the duties of life with good manners and large intelligence and Christian principle, and yet she has died, and her children have gone out to attend to outside charities, neglect the duty of home—the duty of wife, of mother, of daughter. No faithfulness in public benefaction can ever atone for domestic negligence.

Last year the city of Boston expended the sum of \$115,502 for the support of drunkards in the House of Correction in Suffolk County, according to figures furnished by General Institutions Commissioner Marshall. While all of Suffolk County, which includes besides Boston the city of Chelsea and the towns of Revere and Winthrop, furnishes inmates for the penal institutions, the entire cost of maintaining the institutions is borne by the city of Boston. This is because the control of the institutions is left wholly to Boston.

Commissioner Marshall says of Deer Island: "There were 8447 commitments to this institution for drunkenness, and the aggregate of the time served by those committed was equivalent to 1313 years. With a per capita cost of maintenance of \$64.70, the cost of the maintenance was \$111,212." At the South Boston House of Correction there were 107 commitments for drunkenness, and the aggregate of the time served by those committed was 13,460 days. With a per capita cost of maintenance of \$124.47, the cost of maintenance of the above number was \$4590."

A champion cyclist was asked: "Do you ever take spirits of any kind? I mean whisky or brandy." "No; they cut the breath short. You can't race and take brandy. It may help a little, but it loves you worse. I believe that if five or six men were together in a race, say two miles from the tape, and one was handed a drink of brandy, it might let him break away and win easily; but if he had ten miles, or had a long race before him, he would find great difficulty in riding. His breath would be cut short. The man who drinks brandy or whisky will soon be broken-winded."

"So you don't believe in brandy?" "No; it may help for a short apart, but it is no good for a long run. Only a temperate man can be a good racer."

An Authority on Alcohol and Longevity. "Life is considerably shortened by the use of alcohol in large quantities. But moderate consumption of the same also shortens life by an average of five to six years. This is consistently and unequivocally seen in the statistics kept for thirty years by English insurance companies, with special attention for abstemious persons. A large discount, and still make more profit, is not nearly so many deaths occur as might be expected under the usual calculations. According to federal statistics in the fifteen largest towns of Switzerland over ten per cent. of the men over twenty years of age die solely or partly of alcoholism."—Dr. A. Forel, late Professor of Psychiatry in the University of Zurich.

Notes of the Crusade. A saloon is the devil's recruiting station the outrages heaped upon her, but, thanks to God, this glorious Christianity comes forth, and all the claims of this vassalage are snapped, and she rises from ignominy to exalted sphere and becomes the affectionate daughter, the gentle wife, the honored mother, the useful citizen. Oh, if Christianity has done so much for woman, surely woman will become its most ardent advocate and its sublimest exemplification!

A TEMPERATURE COLUMN.

THE DRINK EVIL MADE MANIFEST IN MANY WAYS.

The Drunkard to His Bottle—What Englands Dranks of Our Governmental Inquiry Into the Rum Traffic and Its Terrible and Fatal Consequences. (An Imaginary Poem of Robert Burns by John G. Whittier.)

Hoot!—dair ye shaw ye're face again! Ye auld black thief o' purse an' brain! For foul disgrace, for dool an' pain An' shame I ban ye; Wae's me, that e'er my lips have ta'en Your kess uncanny!

Nae mair, auld knave, without a shillin' To keep a starvin' wight frae stealin'! Ye'll soon me hameward, bin and reelin'! For ye're a thief, ye're a blackguard, ye're a villain!

By wall and post my pathway feelin'! Wi' mony a stagger. Nae more o' fights that braise an' mangle! Nae more o' mees an' foot to tangle, Nae mair o' senseless brawlin' wrangle! Wi' fren' and wife too, Nae mair o' deavin' din an' jangle! My foolkless life through.

Ye thievin', cheatin' auld cheap Jack, Peddin' your poison brose, I crack Your banes against my ingie back, Wi' mickle pleasure, Deil mend ye i' his workshop black, E'en at his leisure.

I'll brak ye're neck, ye foul auld sinner, I'll pull ye're bluid, ye vile beginner! O' a' the filth an' aches that wina! Quat saul an' body! Gieme hale brecks an' weel-spread dinner— Deil tak ye're toddy!

Nae mair wi' witches' broo gane gyte, Gies me ane mair the auld delight O' cittin' wi' my bairns in sight, The guile wife near, The weel spend day, the peacefu' night, The morning cheer.

Cook a' ye'er heads, my bairns fu' gleg, My winsome Robin, Jean and Mez, For food an' class ye shall nae beg! Dance, auld wife, on your awl-day leg, Ye've foun' your laddie.

The Liquor Trade in America.

Though there are doubtless many employers of labor on this side, says the London (England) Hospital, who are affected in their choice of workmen by the fact that these are or have been in the habit of drinking, the question has never been made the subject of a Government inquiry here. Not so in the United States, where the commission appointed by the Government in 1891 to inquire into the liquor traffic in 1901 establishments, detailing their practice in regard to the taking on of the 1,745, 323 employes in their service. The employes include individuals or companies engaged in agriculture, manufactures, mining and quarrying, transportation and retail trade. The habits and opinions of these different employes are naturally varied. With 1613 the report is that the habits of the prospective employes regarding drinking are not taken into consideration, but are mainly at work they should abstain from liquor, and also those who, while they do not lay restraint on the majority of their employes, insist on those in responsible positions refraining from drinking. In the department of industry there are a good many firms who demand abstinence from engineers, managers and watchmen. In agriculture stress is laid on carelessness and cruelty in the handling of the fellow workers, not so much of damage to property. In transportation almost all branches of the service are, in some companies, forbidden to have anything to do with alcohol; traismen, motor-men, conductors, telegraph operators, electricians, switchmen and pilots.

What Drunkards Cost Boston.

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The Notes in a Column.

Counting the dancing notes in a bar of sunlight sounds like one of those hopeless, never ending tasks with which malignant fairies delight to break the spirits of little heroines in the German folk stories. Something more than this, however, has been achieved by modern science, which is now able to count the particles floating in any given portion of the atmosphere, and determine what portion of these are dangerous germs and what are mere dust.

Dr. Frankland's experiments have shown us how to count the microorganisms, and now a Scotch scientist, by a totally different method, has been enabled to take stock of the more harmless, but hardly less interesting, dust notes. Thirty thousand such particles have been detected by him in the thousandth of a cubic inch of the air of a room. In the outside atmosphere in dry weather the same measurement of air yielded 2119, whereas after a heavy rainfall the number was only 521.

That this power of prying into atmospheric secrets will eventually yield very important results must be obvious to all. Among the most curious discoveries already made is the direct and constant relation which exists between dust particles and fogs, mist and rain.—Pearson's.

The Mental Eye.

Thousands upon thousands of persons handle our silver dollar, but few happen to observe the lion's head which lies concealed in the representation of the familiar head of Liberty; frequently even a careful examination fails to detect this hidden emblem of British rule; but, as before, when once found it is quite obvious. For similar reasons it is a great aid in looking for an object to know what to look for; to be readily found, the object, though lost to sight, should be to memory clear. Searching is a mental process similar to the matching of a piece of fabric in texture or color, when one has forgotten the sample and must rely upon the remembrance of its appearance. If the recollection is clear and distinct, recognition takes place when the judgment decides that what the physical eye sees corresponds to the image in the mind's eye; with an indistinct mental image the recognition becomes doubtful or faulty. For correct and accurate vision it is necessary to acquire an alert mental eye that observes all that is objectively visible, but does not permit the subjective to add to or modify what is really present.—Professor Joseph Jastrow, in Appleton's Popular Science Monthly.

Bright Men Who Are Vegetarians.

The Vegetarian Society now has hundreds of members and associates. The full members pledge themselves to abstain from the use of flesh, fish and fowl as food, though the vegetable diet may be supplemented by such animal products as eggs, cheese, butter and milk. Among the members and associates of the society are many of the brightest men in London. The late Dr. Spurgeon was a vegetarian, as also Sir Isaac Pitman. They also point with pride to the name of George Bernard Shaw, the journalist and playwright. Shaw said, in giving his reasons for being a vegetarian and a teetotaler, that, in his opinion, "a man could not do the best work there was in him on a diet of dead animals and whisky."

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German Emperor's Employes.

There are 1500 people upon the German Emperor's list of employes, including 350 women servants, who are engaged in looking after the twenty-two royal palaces and castles that belong to the crown. Their wages are small. The women receive not more than \$12 a month and the men servants from \$15 to \$25 a month.

Massachusetts is the only State in the Union in which the judges are appointed to hold their office during good behavior.

There are seven States in which the judges are appointed by the Governor, by and with the advice and consent of the Senate or of the Council; five in which they are elected by the Legislature, and thirty-three in which they are elected by the people.



IVORY SOAP PASTE.

In fifteen minutes' time, with only a cake of Ivory Soap and water, you can make in your own kitchen, a better cleansing paste than you can buy. Ivory Soap Paste will take spots from clothing; and will clean carpets, rugs, kid gloves, slippers, patent, enamel, russet leather and canvas shoes, leather belts, painted wood-work and furniture. The special value of Ivory Soap in this form arises from the fact that it can be used with a damp sponge or cloth to cleanse many articles that cannot be washed because they will not stand the free application of water.

DIRECTIONS FOR MAKING.—To one pint of boiling water add one and one-half ounces of Ivory Soap cut into shavings, boil five minutes after the Soap is thoroughly dissolved. Remove from the fire, and cool in convenient dishes (not tin.) It will keep well in an air-tight glass jar.

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RHEUMATISM.

NEW ORLEANS, April 10, 1897. DR. RADWAY & Co. I have been a sufferer from Rheumatism for more than six months. I could not raise my hands to my head or put my hands behind me, or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Relief. Yours truly, W. C. BAKER. Engineer at A. Montelone's Boot and Shoe Factory, 839 Julia Street.

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