

COAL MINE RUN BY WOMEN.

Matthias Sisters Who Can Farm and Do Household as Well as Dig Coal. A coal mine run by women is an innovation in America. In sections of Germany, England and Wales it is a common thing for women to work in and about coal mines, although of late years this custom has been almost entirely abandoned in Wales.



MARIE MAUS.

The best slate pickers and workers in the anthracite region. He finds them cheerful, cheerful workers, and he never has any fears of their going on strikes for higher wages or from any imaginary grievances.

Mr. Maus superintends the mine and works at cutting out the coal. The oldest daughter, Katie, 22 years of age, performs the duties usually assigned to the outside foreman. She supervises the running of the breaker in a very satisfactory manner, and attends to cutting the coal to the hundreds of miners who live in the valley. Mary, 18 years old, has charge of the mules which hoist the coal from the interior of the mine by an old-fashioned gin.

These energetic young women are specimens of womanhood and are stronger than the average man. They are almost six feet in height, and well proportioned, erect and weigh on an average of 200 pounds. They do not strain their muscles and lungs in carrying and lace them into eighteen-inch boots, with the assistance of the boot-maker, previous to going to work, and they are satisfied with the fine physical perfections with which nature has endowed them and are content to let nature have her way which keeps them in perfect health and strength.

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A Lighthouse Girl.

Gustav Kobbe writes a paper on "Heroism in the Lighthouse Service" for the Century. Mr. Kobbe says: Several of the violent storms that have whirled over Matticus Rock have tried the fortitude of the little band of faithful watchers upon it. One of these watchers, Abby Burgess, has become famous in our lighthouse annals, not only for long service, but also for bravery displayed on various occasions. Her father was keeper of the rock from 1853 to 1861. In January, 1856, when she was 17 years old, he left her in charge of the lights while he crossed to Matticus Island. His wife was an invalid, his son was away on a cruise, and his other four children were little girls. The following day it began to "breeze up"; the wind increased to a gale, and soon developed into a storm almost as furious as that which carried away the tower on Minot's Ledge in 1851. Before long the seas were sweeping over the rock. Down among the boulders was a chicken-coop which Abby feared might be carried away. On a lonely ocean outpost like Matticus Rock a chicken is regarded with affectionate interest, and Abby, solicitous for the safety of the inmates of the little coop, waited her chance, and when the seas fell off a little girl rushed knee-deep through the swirling water, and rescued all but one of the chickens. She had hardly closed the door of the dwelling behind her when a sea, breaking over the rock, brought down the old cobble-stone house with a crash. While the storm was at its height the waves threatened the granite dwelling, so that the family had to take refuge in the towers for safety; and here they remained, with no sound to greet them from without but the roaring of the wind around the lanterns, and no sight but the sea sheeting over the rock. Yet through it all the lamps were trimmed and lighted. Even after the storm abated, the reach between the rock and Matticus Island was so rough that Captain Burgess could not return until four weeks later.

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DR. TALMAGE'S SUNDAY SERMON.

AN ELOQUENT DISCOURSE.

A Plea For Cheerfulness—Three Prescriptions For the Cure of Business Depression: Cheerful Conversation and Behavior, Proper Christian Investment, and a Great Spiritual Awakening.

Text: "Wherefore doth a living man complain?—Lamentations iii., 39. A cheerful interrogatory in the most melancholy book of the Bible! Jeremiah wrote so many sad things that we have a word named after him, and when anything is surcharged with grief and complaint we call it a Jeremiah. But in his text Jeremiah, as by a sudden jolt, wakes us to a thankful spirit. Our blessings are so much more numerous than our deserts that he is surprised that anybody should ever find fault. Having life and with it a thousand blessings it ought to hush into perpetual silence everything like criticism of the dealers of good breakfast in the political 'man complain'." "Wherefore doth a living man complain?"

While everything in our national finances is brightening, for the last few years the land has been set to the tune of "Naomi." There has been here and there a cheerful soloist, but the grand chorus has been one of lamentation, accompanied by dirges over prostrate commerce, silent manufacturing, unemployed mechanics, and all those disorders described by the two short words, "hard times." The fact is that we have been paying for the bloody luxury of war more than thirty years ago. There were great national differences, and we had not enough Christian character to settle them by arbitration and treaty, and so we went into battle, extending life and treasure and well nigh swamping the national finances, and north and south, east and west, have ever since been paying for those four years' indulgence in barbarism.

But the time has come when this depression ought to end—yes, when it will end if the people are willing to do two or three things by way of financial medication, for the people as well as Congress must join in the work of recuperation. The ablest political economists tell us that there is no good reason for continued prostration. Plenty of money awaiting investment. The national health with never so strong an arm or so clear a brain. Yet we go on groaning, groaning, groaning, as though God had put this nation upon gravel and allowed us but one decent breakfast in six months. The fact is, the habit of complaining has become chronic in this country, and after all these years of whimper and wailing and oblongation we are under such a momentum of snivel that we cannot stop.

There are three prescriptions by which I believe that our individual and National finances may be cured of their present depression. The first I have noticed that the people who are most vociferous against the day in which we live are those who are in comfortable circumstances. I have made inquiry of those persons who are violent in their jeremiads against these times, and I have asked them, "Now, after all, are you not making a living?" After some hesitation and coughing and clearing their throat three or four times they say, "Oh, yes, 's-s-s.' So that with a great multitude of people it is not a question of getting a livelihood, but they are dissatisfied because they can't make as much money as they would like to make. They have only \$2000 in the bank, where they would like to have \$5000. They can clear in a year only \$5000, where they would like to clear \$10,000, or things come that way. Or wish they could make \$4 or \$5. 'Oh,' says some one, 'are you not aware of the fact that there is a great population out of employment, and there are hundreds of the good families of this country who are at their wits' end, not knowing which way to turn?' Yes, I know it better than any man in private life. I know that sad fact, for it comes constantly to my ears and ear, but who is responsible for this state of things?"

Much of that responsibility I put upon men in comfortable circumstances who by an everlasting growling keep public confidence depressed and new enterprises from starting out and new houses from being built. You know very well that one dependent man can do more for the unemployed than a whole army of hypocriticals. It is no kindness to the poor or the unemployed for you to join in this deploration. If you have not the wit and the common sense to think of something cheerful to say, then keep silent. Now I will make a contract. If the people of the United States for one week will talk cheerfully, I will open up the manufacturing, the unemployed men and women, I will make a lively market for your real estate that is eating you up with taxes. I will stop the long processions on the way to the poor-house and the penitentiary and I will spread a plentiful table from Maine to California and from Oregon to Sandy Hook, and the whole land shall carol and thunder with national jubilee. But says some one, "I will take that contract, but we can't affect the whole nation." My hearers and readers, representing as you do all professions, all trades and all occupations, if you should resolve never again to utter a dolorous word about the money markets, but by manner and by voice and by wit and creature and, above all, by faith in God to try to lift this national gloom, do you not believe the influence would be instantaneous and widespread? The effect would be felt around the world. For God's sake and for the sake of the poor and for the sake of the employed quit growling. Depend upon it, if you men in comfortable circumstances do not stop complaining, God will blast your harvests and see how you will get along without a corn crop, and He will devour you with grasshoppers, and He will burn your city. If you men in comfortable circumstances keep on complaining, God will give you something to complain about. Mark that!

The second prescription for the alleviation of financial distress is proper Christian investment. God demands of every individual state and nation a certain portion of their income. We are sure of this. We keep back from God that which belongs to him, and when we keep back anything from God he takes what we keep back, and he takes more. He takes it by storm, by sickness, by bankruptcy, by any one of the 10,000 ways which he can employ. The reason many of you are cramped in business is because you have never learned the lesson of Christian generosity. You employ an agent. You give him a reasonable salary, and, lo, you find out that he is appropriating your funds, besides the salary. What do you do? Discharge him. Well, we are God's agents. He puts in our hands certain moneys. Part of it is ours, part is not. He will discharge us. He will take the trust away from us. The reason that great multitudes are not prospered in business is simply because they have been withholding from God that which belongs to Him. The rule is, give and you will receive, administer liberally, and you shall have more to administer. I am an agent with you, the man who was to be baptized by immersion, and some one said, "You had better leave your pocketbook out; it will get wet." "No," said he, "I want to go down under the wave with everything. I want to consecrate my property and all to God." And so he was baptized. What we want in this country is more baptized pocketbooks.

The only safe investment that a man can make in this world is in the cause of Christ. If a man give from a superabundance, God may or he may not respond with a blessing, but if a man give until he feels it, if a man give until it fetches the blood, if a man give until his selfishness cringes and twists and cowers under it, he will get not only spiritual profit, but he will get paid back in hard cash or in convertible securities. We often see men who trust back again. He says, "What is the matter? God is punishing me with his small heartedness. He tried to cheat God, and God worsted him. So that one of the recipes for the cure of individual and national finances is more generosity. Where you bestow \$1 on the cause of Christ give \$2. God loves to be trusted, and he is very apt to trust back again. He says, "That man knows how to handle money. He shall have more money to handle." And very soon the property that was on the market for a great while gets a purchaser, and the bond that was not worth more than fifty cents on a dollar goes to par, and the opening of a new street doubles the value of his house, or in any way of a million. God blesses him. Once the man finds out that secret and he goes on to fortune. There are men whom I have known who for ten years have been trying to pay God \$1000. They have never been able to get it paid, for just as they were taking out from one fold of their pocketbook a bill mysteriously somehow in his coat and upon his business. What is the matter? You tell me that that Christian generosity pays in the world to come. I tell you it pays now, pays in hard cash, pays in Government securities. You do not believe it? Ah, that is what keeps you whole. I knew you did not believe it. The whole world and Christendom is to be reconstructed on this subject, and as you are part of Christendom, let the work begin in your own soul. "But," says some one, "I don't believe that theory, because I have been generous and I have been losing money for ten years." Then God prepaid you, that is all.

People quote as a joke what is a divine promise. "Cast thy bread upon the waters, and it will return to thee after many days." What did God mean by that? There is an allusion there, in Egypt when they sow some of it fold of a time when the Nile is overflowing his banks, and they sow the seed corn on the waters, and as the Nile begins to recede this seed corn strikes in the earth and comes up a harvest, and that is the allusion. It seems as if they are throwing the corn away on the waters, but after awhile they gather it up in a harvest. Now says God in His word, "Cast thy bread upon the waters, and it shall come back to thee after many days." It may seem to you that you are throwing it away on charities, but it will yield a harvest of green and gold—a harvest on earth and a harvest in heaven. If men could appreciate that and act on that, we would have no more trouble about individual or national finances.

Prescription the third, for the cure of all our individual and national financial distresses, a great spiritual awakening. It is no mere theory. The merchants of this country were positively demoralized with the monetary excitement in 1857. There never before nor since has been such a state of financial depression as there was at that time. A revival came, and 500,000 people were born into the kingdom of God. What came after the revival? The grandest financial prosperity ever known in this country. The finest fortunes in the largest fortunes in the United States, have been made since 1857. "Well," you say, "what has spiritual improvement and revival to do with monetary improvement and revival?" Much to do. The religion of Jesus Christ has a direct tendency to make one honest and sober and truth-telling, and are not honesty and sobriety and truth-telling auxiliaries of material prosperity?

If we could have an awakening in this country as in the days of Jonathan Edwards of Northampton, as in the days of Dr. Finley of Dasking Ridge, as in the days of Dr. Griffin of Boston, the whole land would rise to a higher moral tone, and with that moral tone the honest business enterprise of the country would come up. You say a great awakening has an influence upon the future world. I tell you it has a direct influence upon the financial welfare of this world. The religion of Christ is no foe to successful business. It is its best friend. And if there should come a great awakening in this country, and all the banks and insurance companies and stores and offices and shops should close up for two weeks and do nothing but attend to the public worship of Almighty God, after such a spiritual vacation the land would wake up to such financial prosperity as we have never dreamed of. Godliness is profitable for the life that now is as well as for that which is to come. But, my friends, do not put too much emphasis on worldly success as to let your eternal affairs go at loose ends. I have not nothing to say against money. The more money you get the better, if it comes honestly and goes usefully. For the lack of it sickness dies without medicine, and hunger dies its coffin in an empty bread tray, and nakedness shivers for clothes and fire. All this ceasing trade against money, as though it had no practical use, when I have a man indulge in it, makes me think that the next heaven for him would be an everlasting confinement. No; there is a practical use in money, but while we admit that we must also admit that it cannot satisfy the soul, that it cannot pay for our ferriage across the Jordan of death, that it cannot unlock the gate of heaven for our immortal souls.

Yet there are men who act as though packs of bonds and mortgages could be traded off for a mansion in a mountain, and as though gold were a legal tender in that land where it is so common that they make pavements out of it. Salvation by Christ is the only salvation. "Treasures in heaven are the only incorruptible treasures. Have you ever ephored out that sum in loss and gain, 'What shall it profit a man if he gain the whole world and lose his soul?' You will find that the answer now, but the winds of death will buffet it like rags. All the mines of Australia and Brazil, strong in one era, are not worth to you as much as the pearl of great price. You remember, I suppose, some years ago, the shipwreck of the Central America? A storm came on that vessel. The surges trampled the deck and swept down through the hatches, and there went up a hundred yells and death shrieks. This man on the jaw of the wave. The pitching of the steamer, as though it would keep a mountain. The glare of the signal rocket. The long cough of the steam pipes. The hiss of extinguished furnaces. The walking of God of the wave. Oh, it was a stupendous spectacle. But that ship did not go down without a struggle. The passengers stood in long lines trying to bait it out, and men unused to toil tugged until their hands were blistered and their muscles were strained. After awhile a sail came in sight. A few passengers got off, but the most went down. The ship gave one lurch and was lost.

So there are men who go on in life—a line of things they are making out of it. All its wealth, all its security, all its business disaster comes upon them, and they go down. The bottom of this commercial life is strewn with the shattered hulks. But because your property goes shall your soul go? Oh, no. There is coming a more stupendous shipwreck after awhile. This world—God launched it 6000 years ago, and he is sailing on, but one day it will stagger at the cry of "FIRE!" and the timbers of the rocks will burn, and the clouds like sails in the judgment hurricane. God will take a good many off the deck, and others out of the berths, where they are now sleeping in Jesus. How many shall go down? No one will know until it is announced in heaven one day: "Shipwreck of a world! So many millions saved! So many millions drowned!" Because your fortune goes, because your house goes, because all your earthly possessions go, do not let your soul go. May the Lord Almighty, through the blood of the everlasting covenant, save your souls!

Using Long Words. Doctors who are in the habit of using long words when visiting people may take a hint from the following little story: An old woman whose husband was not very well sent for the doctor, who came and saw the old wife: "I will send him some medicine which must be taken in a recumbent position."

After he had gone the old woman sat down greatly puzzled. "A recumbent position—a recumbent position!" she kept repeating. "I haven't got one." At last she thought, "I will go and see if Nurse Lown has got one to lend me."

Accordingly she went and said to the nurse: "Have you a recumbent position to lend me to take some medicine in?" The nurse, who was equally as ignorant as the old woman, replied: "I had one, but to tell you the truth, I have lost it."

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