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THE MARRIAGE VOWS

The Ease with Which They Are Broken Is Deplored.

Timely Discourse of Dr. Talmage the Marital Relations-Uniform Divorce Laws Are Needed.

[Copyright, 1899, by Louis Klopsch.] Washington, Sept. 17. Dr. Talmage in this discourse dis-

cusses a question of national importance, which is confessedly as difficult as it is urgent. The text is Matthew 19:6: "What therefore God hath joined together let no man put asunder.'

That there are hundreds and thousands of infelicitous homes in America no one will doubt. If there were only one skeleton in the closet, that might be locked up and abandoned, but in many a home there is a skeleton in the hallway and a skeleton in all the apartments. "Unhappily married" are two words descriptive of many a homestead. It needs no orthodox minister to prove to a badly mated pair that there is a hell. They are there now. Sometimes a grand and gracious woman will be thus incarcerated, and her life will be a crucifixion, as was the case with Mrs. Sigourney, the great poetess and the great soul. Sometimes a consecrated man will be united to a fury, as was John Wesley, or united to a vixen, as was John Milton. Sometimes, and generally, both parties are to blame, and Thomas Carlyle is an intolerable grumbler, and his wife has a pungent retort always ready, and Froude, the historian, pledged to tell the plain truth, has to pull aside the curtain from the lifelong squabble at Craigenputtock and 5 Cheyne row.

Some say that for the alleviation of

all these domestic disorders of which we

hear easy divorce is a good prescription God sometimes authorizes divorce as certainly as he authorizes marriage. 1 have just as much regard for one lawfully divorced as I have for one lawfully married. But you know and I know that wholesale divorce is one of our national scourges. I am not surprised at this when I think of the influences which have been abroad militating against the marriage relation. For many years the platforms of the country rang with talk about a free love millennium. There were meetings of this kind held in the Academy of Music, Brooklyn; Cooper institute, New York: Tremont temple, Boston, and all over the land. Some of the women who were most prominent in that movement have since been distinguished for great promiscuosity of affection. Popular themes for such occasions were the tyranny of man, the oppression of the marriage relation, women's rights and the affinities. Prominent speakers were women with short curls and short dress and very long tongue, everlastingly at war with God because they were created women, while on the platform sat meek men with soft accent and cowed demeanor, apologetic for masculinity and holding the parasols while the termagant orators went on preaching the gospel of free love. That campaign of about 20 years set more devils into the marriage relation than will be exorcised in the next 50. Men and women went home from such meetings so permanently confused as to who were their wives and husbands that they never got out of the perplexity, and the criminal and the civil courts tried to disentangle the Iliad of woes, and this one got alimony, and that one got a limited divorce, and this mother kept the children on condition that the father could sometimes come and look at them, and these went into poorhouses, and those went into an insane asylum, and those went into dissolute public life, and all went to destruction. The mightiest war ever made against the marriage institution was that free love campaign, sometimes under one name and sometimes under an-

Another influence that has warred upon the marriage relation has been polygamy in Utah. That is a stereotyped caricature of the marriage relation and has poisoned the whole land. You might as well think that you can have an arm in a state of mortification and yet the whole body not be sickened as to have any territories or states polygamized and yet the body of the nation not feel the putrefaction. Hear it, good men and women of America, that so long ago as 1862 a law was passed by congress forbidding polygamy in the territories and in all the places where they had jurisdiction. Thirty-seven years have passed along and nine administrations, yet not until the passage of the Edmunds law in 1882 was any active policy of polygamic suppression adopted. Armed with all the power of government and having an army at their disposal, the first brick had not till then been knocked from that fortress of libertinism. Every new president in his inaugural tickled that monster with the straw of condemnation, and every congress stultified itself in proposing some plan that would not work. Polygamy stood in Utah and in other of the territories more intrenched, more brazen, more puissant, more braggart and more infernal than at any time in its history. James Buchanan, a much abused man of his day, did more for the extirpation of this villainy than all the subsequent administrations dared to do up to 1882. Mr. Buchanan sent out an army, and, although it was halted in its work, still he accomplished more than the subsequent administrations, which did nothing but talk, talk, talk. Even at this late day and with the Edmunds act in force the evil has not been wholly extirpated. Polygamy in Utah, though outlawed, is still practiced in secret. It has warred against the marriage relation throughout the land. It is impos-

Another influence that has warred against the marriage relation in this country has been a pustulous literature, with its millions of sheets every week choked with stories of domestic wrongs and infidelities and massacres and outrages, until it is a wonder to me that there are any decencies or any common sense left on the subject of marriage. One-half of the news stands of our great

cities reck with the filth. The congress of the United States needs to move for a change of the national constitution and then to appoint a committee—not made up of single gentlemen, but of men of families, and their familes in Washington-who shall prepare a good, honest, righteous, comprehensive, uniform law that will control everything from Sandy Hook to the Golden Gate. That will put an end to brokerages in marriage. That will send divorce lawyers into a decent business. That will set people agitated for many years on the question of how they shall get away from each other to planning how they can adjust themselves to the more or less unfavorable circumstances.

More difficult divorce will put an estoppel to a great extent upon marriage as a financial speculation. There are men who go into the relation just as they go into Wall street to purchase shares. The female to be invited into the partnership of wedlock is utterly unattractive and in disposition a suppressed Vesuvius. Everybody knows it, but this masculine candidate for matrimonial orders, through the commercial agency or through the county records finds out how much estate is to be inherited, and he calculates it. He thinks out how long it will be before the old man will die, and whether he can stand the refractory temper until he does die, and then he enters the relation, for he says: "If I cannot stand it, then through the divorce law I will back out. That process is going on all the time, and men enter the relation without any moral principle, without any affection, and it is as much a matter of stock speculation as anything that was transacted vesterday in Union Pacific, Wabash and Delaware and Lackawanna. Now, suppose a man understood, as he ought to understand, that if he goes into that relation there is no possibility of his getting out, or no probability. He would be more slow to put his neck in the yoke. He should say to himself: "Rather than a Caribbean whirlwind with a whole fleet of shipping in its arms, give me a zephyr off fields of sunshine and gardens of peace."

Rigorous divorce law will also hinder women from the fatal mistake of marrying men to reform them. If a young man, by 25 years of age or 30 years of age, have the habit of strong drink fixed on him, he is as certainly bound for a drunkard's grave as that a train starting out from the Grand Central depot at eight o'clock to-morrow morning is bound for Albany. The train may not reach Albany, for it may be thrown from the track. The young man may not reach a drunkard's grave, for something may throw him off the iron track of evil habit. But the probability is that the train that starts to-morrow morning at eight o'clock for Albany will get there, and the probability is that the young man who has the habit of strong drink fixed on him before 25 or 30 years of age will arrive at a drunkard's grave. She knows he drinks, although he tries to hide it by chewing cloves. Everybody knows he drinks. Parents warn; neighbors and friends warn. She will marry him; she will reform him. If she is unsuccessful in the experiment, why, then, the divorce law will emancipate her, because habitual drunkenness is a cause for divorce in Indiana, Kentucky, Florida, Connecticut and nearly all the states. So the poor thing goes to the altar of sacrifice. If you will show me the poverty struck streets in any city, I will show you the homes of the women who married men to reform them. In one case out of ten thousand it may be a successful experiment. I never saw the successful experiment. But have a rigorous divorce law, and that woman will say: "If I am affianced to that man, it is for life, and if now, in the ardor of his young love and I the prize to be won, he will not give up his cups, when he has won the prize surely he will not give up his cups." "No, sir; you are already married to the club, and you are married to that evil habit, and so you are married twice, and you are a biga-

mist. Go!" A rigorous divorce law will also do much to hinder hasty and inconsiderate marriages. Under the impression that one can be easily released, people enter the relation without inquiry and without reflection. Romance and impulse rule the day. Perhaps the only ground for the marriage compact is that she likes his looks, and he admires the graceful way she passes around the ice cream at the picnic! It is all they know about each other. It is all the preparation for life. A man not able to pay his own board bill, with not a dollar in his possession, will stand at the altar and take the loving hand and say: "With all my wordly goods I thee endow." A woman that could not make a loaf of bread to save her life will swear to love and keep him in sickness and in health. A Christian will marry an atheist, and that always makes conjoined wretchedness: for if a man does not believe there is a God he is neither to be trusted with a dollar nor with your lifelong happiness. Having read much about love in a cottage, people brought up in ease will go and starve in a hovel. Runaway matches and elopements, nine hundred and ninety-nine out of a thousand of which mean death and hell, multiplying on all hands. You see them in every day's newspapers.

Our ministers in some regions have no defense such as they have in other regions where the banns must be previously published and an officer of the law must give a certificate that all is right, so clergymen are left defenseless iquity sending up its miasma, which is wafted by the winds north, south, east or perhaps they are too young, and west without the whole land being in some domestic compact. By the

wreck of 10,000 homes, by the holocaust of 10,000 sacrifices men and women, by the hearthstone of the family, which is the corner stone of the state, and in the name of that God who hath set up the family institution and who hath made the breaking of the marital oath the most appalling of all perjuries, I implore the congress of the United States to make some righteous, uniform law for all the states and from ocean to ocean on this subject of marriage and divorce.

Let me say to all young people, before you give your heart and hand in holy alliance, use all caution. Inquire outside as to habits, explore the disposition, scrutinize the taste, question the ancestry and find out the ambitions. Do not take the heroes and the heroines of cheap novels for a model. Do not put your lifetime happiness in the keeping of a man who has a reputation for being a little loose in morals or in the keeping of a woman who dresses immodestly. Remember that, while good looks are a kindly gift of God, wrinkles or accident may despoil them. Remember that Byron was no more celebrated for his beauty than for his depravity. Remember that Absalom's hair was not more splendid than his habits were despicable. Hear it! Hear it! The only foundation for happy marriage that ever has been or ever will be is good character.

Ask the counsel of father and mother

in this most important step of your life. They are good advisers. They are the best friends you ever had. They made more sacrifices for you than anyone else ever did, and they will do more to-day for your happiness than any other people. Ask them, and, above all, ask God. I used to smile at John Brown, of Haddington, because, when he was about to offer his hand and heart in marriage to one who became his lifelong companion, he opened the conversation by saying: "Let us pray." But I have seen so many shipwrecks on the sea of matrimony I have made up my mind that John Brown, of Haddington, was right. A union formed in prayer will be a happy union, though sickness pale the cheek and poverty empty the bread tray and death open the small graves and all the path of life be strewn with thorns, from the marriage altar with its wedding march and orange blossoms clear on down to the last farewell at that gate where Isaac and Rebecca, Abraham and Sarah, Adam and Eve, parted. And let me say to you who are in this relation, if you make one man or woman happy you have not lived in vain. Christ says that what He is to the church you ought to be to each other, and if sometimes, through the difference of opinion or difference of disposition, you make up your mind that your marriage was a mistake patiently bear and forbear, remembering that there is a glory in the patient endurance of a sad yoke. Life at the longest is short, and for those who have been badly mated in this world death will give quick and final bill of divorcement written in letters of green grass on quiet graves. And perhaps, my brother, my sister, perhaps you may appreciate each other better in Heaven than you

have appreciated each other on earth. In the "Farm Ballads" our American poet puts into the lips of a repentant husband, after a life of married perturbation, these suggestive words: And when she dies I wish that she would be

laid by me, And, lying together in silence, perhaps we

And if ever we meet in Heaven I would not think it queer

If we love each other better because we quarreled here.

And let me say to those of you who are in happy married union, avoid first quarrels; have no unexplained correspondence with former admirers; cultivate no suspicions; in a moment of bad tember do not rush out and tell the neighbors; do not let any of those gadabouts of society unload in your house their baggage of gab and tittletattle; do not make it an invariable rule to stand on your rights; learn how to apologize; do not be so proud or so stubborn or so devilish that you will not make up. Remember that the worst domestic misfortunes and most scandalous divorce cases started from little infelicities. The whole piled up train of ten rail cars telescoped and smashed at the foot of an embankment 100 feet down came to that catastrophe by getting two or three inches off the track. Some of the greatest domestic misfortunes and the widest resounding divorce cases have started from little misunderstandings that were allowed to go on and go on until home and respectability and religion and immortal soul went down in the crash.

Fellow citizens as well as fellow Christians, let us have a divine rage against anything that wars on the marriage state. Blessed institution! Instead of two arms to fight the battle of life, four; instead of two eyes to scrutinize the path of life, four; instead of two shoulders to lift the burden of life, four; twice the energy, twice the courage, twice the holy ambition, twice the probability of worldly success, twice the prospect of Heaven. Into that matrimonial bower God fetches two souls. Outside the bower, room for all contentions, and all bickerings, and all controversies, but inside that bower there is room for only one guest-the angel of love. Let that angel stand at the floral doorway of this Edenic bower with drawn sword to hew down the worst foe of that bower-easy divorce. And for every paradise lost may there be a paradise regained. And after we quit our home here may we have a brighter home in Heaven, at the windows of which, this moment, are familiar faces watching for our arrival and wondering why so long we tarry.

A Fashionable Novelty. It can be said with perfect safety that the collarette in its numerous different forms has come to stay. There was some doubt as to whether it would take well at first, especially in high-grade goods, but it is now a well-known fact that they will be largely used this fall and no doubt continue right through wister.-Dry Goods Economist.

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Isa Post ive Cure for any Pains or Aches, such as Muscular l'heumatism, Sprains bruises or Neuralgia.

This preparation not only gives instant relief, but I have many testimonials from prominent residents of this and other towns showing that "NO-RHEUMATISM" has effected permanent cures in cases of long standing Muscular Rheumatism, which would not yield to the best treatment.

GROWING IN FAVOR.

Already a great reputation has been gained for "NO-RHEUMAtism." Orders have been received from throughout the country for it. It is the people's friend. There never was, or never will be, another remedy on the market to equal

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GUARANTEED TO CURE EVERY CASE OF MUSCULAR RHEUMATISM, SPRAINS OR BRUISES.

After an attack of la grippe, I was taken with severe muscular rheumatism. After trying several remedies and all to no avail, I decided to try "No-Rheumatism," and after several applications I felt greatly relieved. I cheerfully recommend asme.

MRS. M. F. NAGLE, Shamokin, Pa.

Berne, Pa., May 2nd, 1899.

1 have had to use a cane for years on account of rheumatism. I was told to try Australian
"No-Rheumatism" I am pleased to say that the first bottle has given great relief—hence cheerfully recommend it.

Yours truly,

SAMUEL ZIMMERMAN.

fully recommend it.

Fisherville, Pauphia Connty, Pa., June 26, 1899.

Having had great pain in my back for some time, and receiving a sample bottle of "No Having had great pain in my back for some time, and receiving a sample bottle of "No Rheumatism" made three applications, and am entirely relieved of pain; also a pain on my breast, which I cured by one application.

Advise all who are troubled with rheumatism or breast, which I cured by one application.

JNO. G. KILLINGER, J. P., Fisherville, Pa.

Shamokin, Pa., April 4th, 1809.

Dear Sir:—I have been suffering for three (3) years with rheumatism. I tried every known remedy, internal and external, but never had any relief. I saw your advertisement of "No-libeumatism," and I thought I would give it a fair trial, so I purchased one (1) bottle, and after using same, I received great relief. I have used five bottles of your famous Australian remedy and now I am entirely free from aches and pains, and I cheerfully recommend "No-Rheumatism" to all sufferers of rheumatism. Yours truly,

Cor. Clay and Shamokin Sts. Cor. Clay and Shamokin Sts.

Danville, Pa., June 1, 1899.

After a few applications of the Australian remedy, "No-Rheumatism," I was entirely relieved of muscular rheumatism and have not since been troubled by its return. I take pleasure in recommending "No-Rheumatism" as a positive cure for muscular and inflammatory rheumatism (GEO, EISENHART,

I have used the Australian remedy called "No-Rheumatism" for my daughter and also my wife and found that same gave reliefafter a few applications. Both had been suffering with rheumatism. I would advise those who are subject to rheumatism to give the liniment a fair trial. Yours, &c.,

A. WOLF, 130 N. Shamokin St., Shamokin, Fa.

Shamokin, Pa., March 2nd, 1899.

I can heartily recommend the Australian remedy "No-Rheumatism" as a speedy and sure I can heartily recommend the Australian remedy "No-Rheumatism" as I have not experienced any rheumatic pains since the cure for inflammatory rheumatism as I have not experienced any rheumatic pains since the cure for inflammatory rheumatism as I have not experienced any rheumatism of O'ONNOK, first few applications of "No-Rheumatism."

MRS. JOHN B. O'CONNOK.

500 North Shamokin St.

Being a sufferer of periodical attacks of muscular rheumatism I tried nearly every preparation known and had received no permanent relief. I had given in despair and resigned myself to those painful attacks. At last I was persuaded to try the Australian remedy, "No Rheumatism;" and after very few applications, have not experienced any pains since.

CHESTER G. KULP, Cor. Dewart and Orange Sts., Shamokin, Pa. Williamsport, Pa., June 10th, 1899.

My Dear Sir:—The limiment you so kindly sent me by mail came to hand, and although I had largely recovered from my rheumatism when I received it, still at times I felt the need of had largely recovered from my rheumatism when I received the need of something of the kind, and I did use some of it and received benefit from its use, and from something of the kind, and I did use some of it and received benefit from its use, and from what I have seen of it I consider it a very fine thing. Thanking you again, I am very truly yours, what I have seen of it I consider it a very fine thing. J. E. JONES, 144 West Fourth Sts.

Pottsville, Pa., April 10th, 1899.

I take pleasure in informing you that your Australian remedy "No-Rheumatism., entirely I take pleasure in informing you that your Australian remedy "No-Rheumatism., entirely I take pleasure in informing you that your Australian remedy "No-Rheumatism., entirely Research of the property of the prope

Ealtimore, Md., May 4th, 1899,
I can cheerfully recommend the Australian Remedy "No-Rheumatism", from personal of Lean cheerfully recommend the Australian Remedy "No-Rheumatism", from personal of Lean Cheerfully Remedy (No-Rheumatism), from personal of Lean Cheerfully Remedy (No-Rheumatism), from personal of Lean Cheerfully Remedy (No-Rheumatism), from personal of Lean Cheerfully (No-Rheumatism), from the Lean Cheerful

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