## DR. TALMAGE'S SERMON.

"JEALOUSY" THE SUBJECT OF SUN-DAY MORNING'S DISCOURSE.

It Combines All That Is Obnoxious in the Human Race and in the Brute Creation. It Pierces and Encircles the Earth with Its Baging Fire.

BROOKLYN, April 15.-The hymn sung by the congregation in the Tabernacle this morning begins:

No more let human blood be spilt.

Professor Henry Eyre Brown rendered the Second sonata in E minor by Ritter. Having expounded passages of Scripture in regard to the behavior of Jacob and Esau, Rev. T. De Witt Talmage, D. D., preached on the subject of "Jealousy," taking his text from Proverbs vi, 34: "Jenlousy is the rage of a man." He said:

Some subjects a religious teacher touches 1,000 times, now coming on them from one direction, now from another. But here is a Bible theme that for some reason is left teetotally alone. This morning, asking your prayers and in the strength of God, I want to grapple it.

There is an old sin, haggard, furious, monstrous and diabelical, that has for ages walked and crawled the earth. It combines all that is obnoxious in the races human, quadrupedal, ornithological, reptilian and insectile, borned, tusked, boofed, fanged, stinged; the eye of basilisk, the tooth of an adder, the jaws of a crocodile, the crushing folds of an anaconds, the slyness of a scorpion, the tongue of a cobra, and the coil of the worm that never dies. It is in every unity, in every church, in every legislative hall, in every monetary institution, in every drawing room levee, in every literary and professional circle. It whispers, it hisses, it lies, it debauches, it blasphemes, it damns. My text names it when it says "Jealousy is the rage of a man." It is grief at the superiority of others; their superiority in talent or wealth or beauty or elegance or virtue or social or professional or political recognition. It is the shadow of other people's success. It is the shiver in our pocket book because it is not as fat as some one else's pocket book. It is the twinge in our tongue because it is not as eloquent as some one else's tongue. It is the flutter in our robes because they are not as lustrous as some one else's robes. It is the carthquake under our house because it is not as many feet front and deep as our neighbor's house It is the thunder of other people's popularity souring the milk of our kindness. It is the father and mother both of one-half of the discontent and outrages and detractions and bankruptcies and crimes and woes of the It was antediluvian as much as it is post-

diluvian. It put a rough stick in the hands of the first boy that was ever born, and said him: "Now, Cain, when Abel is looking the other way crush in his skull, for his sacrifice has been accepted and yours rejected. And Cain picked up the stick as though just to walk with it, and while Abel was watching some bird in the tree top, or gazing at some waterfall, down came the blow of the first assassination, which has had its echo in all the fratricides, matricides, uxoricides, micides, infanticides and regicides of all ages and all nations. This passion of jealousy so disturbed Caligula at the prominence of some of the men of his time that he cut a much admired curl from the brow of Cincinthe neck of Torquatus, and had Ptolomaeus killed because of his purple robe, which attracted too much attention. After Columbus had placed America as a gem in the Spanish crown, jealousy set on the Spanish courtiers to depreciate his achievement, and aroused animosities till the great discoverer had his heart broken. Urged on by this bad ssion, Dionysius flayed Plato because he was wiser than himself, and Philoxenius because his music was too popular. Jealousy made Korah lie about Moses, and Succoth depreciate Gideon.

Jealousy made the trouble between Jacob and Esau. That hurled Joseph into the pit. That struck the twenty-three fatal wounds into Julius Cæsar. That banished Aristides. That fired Antony against Cicero. Tiberius exiled an architect because of the fame he got for a beautiful porch, and siew a poet for his fine tragedy. That set Saul in a rage against David. How graphically the Bible puts it when it says: "Saul eyed David." It seems to take possession of both eyes and makes them flash and burn like two port oles of hell, "Saul eyed David." That is he looked at him as much as to say: "You little upstart, how dare you attempt anything great! I will grind you under my heel. I will exterminate you, I will, you miserable homunculus. Crouch, crawl, slink into that nat hole. I will teach those women to sing some other song, instead of "Saul has slain his thousands but David his tens of thousands." When Voltaire heard that Frederick the Great was forgetting him and putting his literary admiration on Becaulard d'Arnaud. the old infidel leaped out of his bed and danced the floor in a maniacal rage, and ordered his swiftest horses hooked up to carry

him to the Prussian palace. That despicable passion of jealousy led Napoleon the First to leave in his will a bequest of 5,000 francs to the ruffian who shot at Wellington when the victor at Waterloo was passing through Paris. That stationed the grouty elder brother at the back door of the homestead when the prodigal son returned, and threw a chill on the family reunion while that elder brother complained, saying: "Who ever heard of giving roast veal to such a profligate?" Ay, that passion rose up and under the darkest cloud that ever shadowed the earth and amid the loudest thunder that ever shook the mountains, and amid the wildest flash of lightning that ever blinded or stunned the nations, hung up on two pieces of rough lumber back of Jerusalem the kindest, purest, lovingest nature that heaven could delegate, and stopped not until there was no power left in han bramble or javelin to burt the dead son of

That passion of jealousy, livid, hungry, unbalked, rages on, and it now pierces the earth like a flery diameter and encircles it like a fiery circumference. It wants both ispheres. It wants the heavens. It would, if it could, capture the palace of God, and dethrone Jehovah, and chain the Al-mighty in eternal exile, and after the demolition of the universe would cry: "Satisfied at last, here I am! Alone, the undisputed and everlasting I, Me, Mine, Myself." That passion keeps all Europe perturbed. Nations jealous of Germany, of England, of Russia, and those jealous of each other, and all of

them jealous of America. In our land this passion of jealousy keeps all the political world aboil. There are at all the political world aboil. There are at least 500 people who are jealous of Governor Hill, and would like to be his successor; about 5,000 who are jealous of Grover Cleveland, and would like to relieve him of the cares of office, and after the nominations of next summer have been made a whole pandemonium of defamation, scurrility, hatred, revenge, falsehood, pro-

fantty and misrepresentation will be turned upon this land. The traiff, about the raising or lowering or reformation of which many of them care nothing except as to its effect on votes, will be discussed from a thousand platforms, and the people of Louisiana will be told that the taxes must be taken off sugar, the people of Virginia will be told that the taxes must be taken off tobacco, and the people of Pennsylvania will be told that the taxes must be taken off iron, and the people of Kentucky will be told that the taxes must be taken off whisky, and the people of Ohio that the taxes must be taken off wool, while Massachusetts and Connecticut will be promised protection for manufactures, and all the monetary interests, north, south, east and west, will be told in each neighborhood that the taxes and tariff will be fixed to suit them, irrespective of anybody else; and, the presidential election over, all will settle down as it was before. If you think that all this discussion in public places is from any desire of the welfare of the dear people and not for political effect, you are grievously mistaken.

Go into all occupations and professions, and if you want to know how much jealousy is yet to be extirpated, ask master builders what they think of each other's houses, and merchants what their opinion is of merchants in the same line of business in the same street, and ask doctors what they think of doctors, and lawyers what they think of lawyers, and ministers what they think of ministers, and artists what they think of artists. As long as men and women in any department keep down and have a hard struggle they will be faintly praised, and the remark will be: yes; he is a good, clever sort of a fellow.' 'She is rather, yes, somewhat, quite-well, I may say, tolerably nice kind of a woman. But let him or her get a little too high, and off goes the aspiring head by social or com-

mercial decapitation, Remember that envy dwells more on small deficits of character than on great forces, makes more of the fact that Domitian amused himself by transfixing flies with his penknife than of his great conquests; of the fact that Handel was a glutton than of the fact that he erected imperishable oratorios; more of Coleridge's opium habit than of his writing "Christabel" and "The Ancient Mariner;" more of the fact that Addison drank too much than of the fact that he was the author of the "Spectator;" more of a man's peccadilloes than of his mighty energies; more of his defeats than of his victories.

Look at the sacred and heaven descended science of healing, and then see Dr. Mackenzie, the English surgeon, who prolonged the life of the crown prince of Germany until he became emperor, and, I hope, may yet cure him, so that he may for many years govern that magnificent German nation, than which there is no grander. Yet so great are the medical jealousies that Dr. Mackenzie dare not walk the streets of Berlin. He is under military guard. The medical students of Germany can hardly keep their hands off of him. The old doctors of Germany are writhing with Indignation. The fact is that in saving Frederick's life Dr. Mackenzie saved the peace of Europe. There was not an intelligent man on either side the ocean that did not fear for the result if the throne passed from wise and good old Emperor William to his inexperienced grandson. But when, under the medical treatment of Dr. Mackenzie, the Crown Prince Frederick took the throne a wave of satisfaction and confidence rolled over Christendom. What shall the world do with the doctor who saved his life? "Oh," cried out the medical jealousies of Europe, 'destroy him, of course, destroy him."

What a brutal scene of jealousy we had in this country when President Garfield lay dy-There were faithful physicians that their health for all time in fidelity to that deathbed. Drs. Bliss and Hamilton and Agnew went through anxieties and toils and fatigues such as none but God could appreciate. Nothing pleased many of the medical profession. The doctors in charge did nothing right. We who did not see the case knew better than those who agonized over it in the sick room for many weeks. I, who never had anything worse than a run-round on my thumb, which seemed to me at the time was worthy all the attention of the entire medical fraternity, had my own ideas as to how the president ought to be treated. And in proportion as physicians and laymen were ignorant of the case they were sure the treatment practiced was a mistake. And when in post mortem the bullet dropped out of a different part of the body from that in which it was supposed to have been lodged, about 200,000 people shouted: "I told you so." "There, I knew it all the time," There are some doctors in all cities who would rather have the patient die under the treatment of their own schools than have them get well under some other pathy.

Yea; look at the clerical profession. I am sorry to say that in matters of jealousy it is no better than other professions. There are now in all denominations a great many young clergymen who have a faculty for superior usefulness. But they are kept down and kept back and crippled by older ministers who look askance at these rising evangelists. They are snubbed. They are jostled. They are patronizingly advised. It is suggested to them that they had better know their place. If here and there one with more nerve and brain and consecration and divine force go past the seniors who want to keep the chief places, the young are advised in the words of Scripture: "Tarry at Jericho till their beards are grown." They are charged with sensationalism. They are compared to rockets that go up in a blaze and come down sticks, and the brevity of their career is jubilantly prophesied. If it be a denomination with bishops, a bishop is implored to sit down heavily on the man who will not be molded; or if a denomination without bishops, some of the older men with nothing more than their own natural heaviness and theological avoirdupois are advised to flatten out the innovator. In conferences and presbyteries and associations and conventions there is often seen the most damnable jealousies. Such ecclesiastical tyrants would not admit that jealousy had any possession of them, and they take on a heavenly air, and talk sweet oil and sugar plums and balm of a thousand flowers, and roll up their eyes with an air of unctuous sanctity when they simply mean the destruction of those over whom they pray and snuffle. There are cases where ministers of religion are derelict and criminal, and they

But in the majority of cases that I have witnessed in ecclesiastical trials there is a jealous attempt to keep men from surpassing their theological fellows, and as at the presidential elections in country places the people have a barbecue-which is a roasted ox, round which the people dance with knives, cutting off a slice here, and pulling out a rib there, and sawing a beefsteak yonder, and having a high time—so most of the denomi-nations of Christians keep on hand a barbecue in which some minister is roasted, while the church courts dance around with their sharp knives of attack, and one takes an ear, another a hand, another a foot, and it is hard to tell whether the ecclesiastical plaintiffs of this world or the demons of the nether world most enjoy it. Albert Barnes, than whom no man has accomplished more good in the last 1,000 years, was decreed to sit silent for a year in the pew of his own

must be put out.

pit, the pretended offense that he did not believe in a limited atonement, but the real offense the fact that all the men who tried him nut together would not equal one Albert

Yes, amid all professions and businesse and occupations and trades, and amid all circles, needs to be heard what God says in regard to envy and jealousy, which, though not exactly the same, are twins: Envy is the rottenness of the bone. Where envy and strife is, there is confusion. and every evil work." "Jealousy is the rage of a man." My bearers, if this evil passion is in any of your souls, ery mightily unto God for its expulsion. That which has downed kings and emperors and apostles and reformers and ministers of religion and thousands of good men and women, is too mighty for you to contend against unaided. The evil has so many roots, of such infinite convolution, that nothing but the enginery of omnipo tence can pull it out. Tradition says that when Moses lifted up his hand to pray it was all encrysted with manna, and no sooner do you pray than you are helped. Away with the accursed, stenchful, blackening, damning crime of jealousy. Allow it to stay and it will eat up and carry off all the religion you can pack into your soul for the next half century. It will do you more harm than it does any one it leads you to assail. It will delude you with the idea that you can build yourself up by pulling somebody else down. You will make more out of the success of thers than out of their misfortunes. Speak well of everybody. Stab no man in the back. Be a honey bee rather than a spider; be a dove rather than a buzzard.

Surely this world is large enough for you and all your rivals. God has given you a work to do. Go ahead and do it. your own business. In all circles, in all busiessess, in all professions there is room for straightforward \*uccesses. Jealousy entertained will not only bedwarf your soul but it will flatten your skull, bemean your eye, put pinchedness of look about your nostril, give a bad curl to the lip, and expel from your face the divine image in which you were created. When you hear a man or woman abused, drive in on the defendant's side. Watch for excellences in others rather than than for defects, morning glories instead of nightshade. If some one is more beautiful than you, thank God that you have not so many perils of vanity to contend with. some one has more wealth than you, thank God that you have not so great stewardship to answer for. If some one is higher up in social position, thank God that those who are down need not fear a fall. If some one gets higher office in church or state than you, thank God there are not so many to wish for the hastening on of your obsequies.

The Duke of Dantzig, in luxurious apartments, was visited by a plain friend, and to keep his friend from jealousy the duke said: 'You can have all I have if you will stand twenty paces off and let me shoot at you a hundred times." "No, no," said his friend, "Well," said the duke, "to gain all my honors I faced on the battle field more than a thousand gunshots fired not more than ten paces off.

A minister of small congregation complained to a minister of large congregation about the sparseness of his attendants. said the one of large audience, "my son, you will find in the day of judgment that you had quite enough people for whom to be held

Substitute for jealousy an elevating emulation. Seeing others good, let us try to be better. Seeing others industrious, let us work more hours. Seeing others benevolent, let us resolve on giving larger percentage of our means for charity. May God put congratulations for others into our right hand and cheers on our lips for those who to brave a shop in which loaves of fresh made bread useful the longest; let it all be filled up with helpfulness for others, work and sympathy for each other's misfort unes, and our arms be full of white mantles. to cover up the mistakes and failures of others. If an evil report about some one come to us, let us put on it most favorable construction, as the Rhone enters Lake Leman foul and comes out crystalline. Do not build so much on the transitory differences of this world, for soon it will make no difference to us whether we had \$10,000,000 or ten cents, and the ashes into which the tongue of Demosthenes dissolved are just like the ashes into which the tongue of the veriest stam merer went.

If you are assailed by jealousy make no anwer. Take it as a compliment, for people are never jealous of a failure. Until your work is done you are invulnerable. Remember how our Lord behaved under such exasperations. Did they not try to catch him in his word? Did they not call him the victim of intoxicants? Did they not misinterpret him from the winter of the year, to the spring of the year 33; that is, from his first infantile cry to the last groan of his assassination? Yet be answered not a word! But so far from demolishing either his mission or his good name, after near nineteen centuries he outranks everything under the skies, and is second to none above them and the archangel makes salaam at his footstool. Christ's bloody antagonists thought they had finished him when they wrote over the cross his accusation in three languages, Hebrew and Greek and Latin, not realizing that they were by that act introducing him to all nations, since Hebrew is the holiest language, and Greek the wisest of tongues, and Latin the

You are not the first man who had his faults looked at through a microscope and his virtues through the wrong end of a telescope. Pharaoh had the chief butler and baker endungeoned, and tradition says that all the butler had done was to allow a fly in the king's cup, and all the baker had done was to leave a gravel in the king's bread. The world has the habit of making a great ado about what you do wrong and forgetting to say anything about what you do right; but the same God will take care of you who provided for Merlin, the Christian martyr, when hidden from his pursuers in a hay mow in Paris, and a hen came and laid an egg close by him every morning, thus keeping him from starvation. Blessed are they that are persecuted, although persecution is a severe cataplasm. Ointment may smart the wound before healing it. What a soft pillow to die on if when we leave the world we can feel that, though 1,000 people may have wronged us, we have wronged no one; or, having made envious and jealous attack on others, we have repented of the sin and as far as possible made reparation. The good resolution of Timothy Poland in his quaint but exquisite hymn, entitled "Most Any Day," we might well unanimously

We'll keep all right and good within, Our work will then be free from sin; Upright we'll walk through thick and thin Straight on our way. Deal just with all: the prize we'll win Most any day.

When He who made all things just right Shall call us hence to realms of light, Be it morn or noon or e'en or night, We will obey;
We'll be prepared to take our flight
Most any day.

Our lamps we'll fill brim full of oil That's good and pure, that would not spoil, and keep them burning all the while To light our way; Our work all done, we'll quit the soil Most any day. NOTE AND COMMENT.

The United States government maintains complete control over the Hot Springs of Arkansas, and limits the charges for bathing, A New Yorker who in prosperous days made a study of diamonds and was a fine judge turned his knowledge to profitable account and is today a successful buyer for a

arge diamond house. The old Hohenzollern curse, that no king was to be succeeded by his eldest son and the heir was to have some malformation or damaged limb, has been broken, and even the most superstitions have begun to doubt the

The Warren (Idaho) Chinese mining camp is said to employ more Chinese than any mine in the country. The white miners abandoned these mines some time ago, yet some of the Chinamen go home every year with from \$2,000 to \$5,000 to live in case the remainder of their lives.

One of the most successful of orchid grow ers is a young New Jersey woman, who, finding herself in straightened circumstances a few years ago, began floriculture in a small way on a little piece of pine land. Now she has taken her younger sisters into partnership and is doing a big business,

Paris has 100,000 Protestants; Nimes, 20, 000; Marseilles, Bordeaux, Lyons and Havre have from 7,000 to 10,000 each; Montauban and about a dozen other cities have from 3,000 to 4,000 each, and these town churches have encouraging prospects for the future.

A New York woman, who lost her scalp by being struck by a railroad train, sued the company for damages. The case was tried four times. In the first trial the case was dismissed, in the second trial she was awarded \$13,500 damages in the third trial the jury gave her \$10,000, and finally a verdict for \$6,000 was reached. Juries seem to disagree as to the value of scalps,

The fashionable world at Brighton, England, rejoices just now in the possession of four ladies, each of whom is devoted to show in horseflesh and has secured fame through marriage. One wedded a flunkey, another a cab driver, a third a stable boy who could ride beautifully, and the fourth a hairdresser, the latter, perhaps, with a view of combining economy with happiness.

The Rothschilds are always operating in precious stones, and just now are said to be cornering rubies. The finest rubies come from Burmah, and the Burmese ruby mines are among the richest spoils of the British conquest of that country. The Rothschilds are, according to report, strong enough to corner the new supply, being allowed special facilities by reason of their financial hold on the British government. The poor American consumer is thus compelled to pay tribute to the Rothschilds' syndicate on every ruby be

He Didn't Understand French.

The recent sensation in France in regard to Gen. Boulanger brings out the story of Congressman John J. O'Neill's travel experiences of the past summer. O'Neill did Paris with a guide, and during the tour, which consumed about two days, he passed many comments upon the rude and ignorant ways of the infant republic. These comments he gave to the guide in the form of orations, and he managed here and there to interlard some of the long labor speeches of which be had already delivered himself in the Forty-ninth congress. He was full of the independence of the American congressman abroad, and he sneered at the toadvism which the lower classes of the French people seemed to exhibit toward the upper classes. "Here," said he, as they drove past short at shone out through the window, "here is an instance. I've seen that name painted on fully 100 shops this morning. You people never let a man grow prominent without worshiping him, and as for that man Boulanger, whose name is painted up over these shops, he may be a great man, but in America we would not worship him like a God." The guide burst into a roar of French laughter, and finally explained to O'Neil that "Boulanger" was the French word for "baker," and that the shops he supposed to be culogizing the French general were merely bake shops for the sale of bread, biscuits and rolls. Frank G. Carpenter in New York World.

International Authropological Congress Intelligent Americans will be interested in the forthcoming meeting of the international anthropological congress, which will begin its seventh session in Berlin on Oct. 2 next. A series of four sittings will be devoted to 'America: Prehistoric and Present;" and the subject will be discussed in its largest anthropological significance. The congress invites the co-operation of all who are interested in the civilization of the new world, its inhabitants before and at the time of its discovery by Columbus, their origin or affinities, social development, racial differences, the introduction of domestic animals, cultivation of food plants, and generally the conditions which underlie the progress and expansion of the western hemisphere,

The first congress of the kind was held at Nancy in 1875, the second at Luxembourg in 1877, the third at Brussels in 1879, the fourth at Madrid in 1881, the fifth at Copenhagen in 1883, and the sixth and last at Turin in 1886. The considerations that decided the choice of Berlin for the next meeting were chiefly her great wealth in archeological collections illustrative of prehistoric America, and the prominence of her investigators in every aspect of the physical and moral development of the new world.-Chicago News,

The Use of Slang.

The use of slang among girls is on the increase. At present there is a dearth of new expressions and curiosity exists as to what new bywords the coming summer will bring forth. Just now the expression most in use is "chump," as applied to a girl who lacks style and brightness. The catchword, "Who is that man?" with the answer, "Oh, he's all right," started among girls at summer resorts last summer. Extending over many years there is a long list of bywords, such as "Does your mother know you're out?" and "Fil tell your ma," that have had their origin not in the concert halls, but among young ladiesoften among ladies of fashion and position, It is a mistake to suppose that slang begins in the slums and works up. It is rather the other way. The hackneyed "Ah, there!" and its corollary "Stay there!" are now worn quite threadbare, and every one is on the qui wive for the new word, whatever it is to be,

-Pioneer Press, A London Lady Physician. The late Dr. Anna Kingsford, of London, was a notable woman in a profession composed of many notable women. After six years' study in Paris she obtained her degree of M. D., and returned to England to practice medicine. She was a great vegetarian and an ardent champion of the cause of antivivisection. She was so deeply imbued with the spirit of the poet's maxim, "never to link our pleasure or our pride with suffering of the meanest thing that lives," that she wore neither fur nor feathers. During her last illness she wrote a letter to the press pleading the cause of the seal and other helpless creat ures who are slaughtered every year for the sake of their fur. - Harper's Bazar.

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