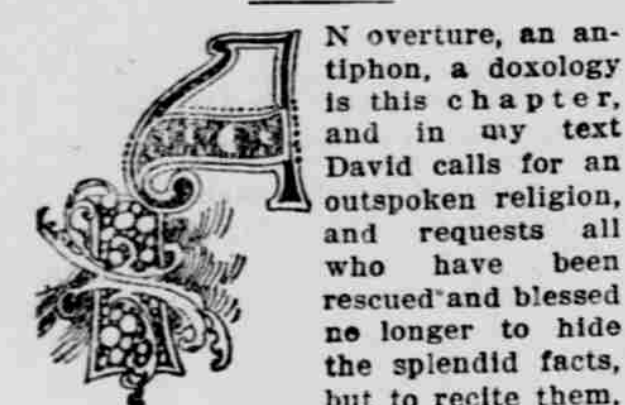


TALMAGE'S SERMON.

OUTSPOKEN RELIGION THE GREATEST OF ALL.

Golden Text: "Let the Redeemed of the Lord Say So"—Psalms 107:2—The Apostle of Prayer the Great Conqueror of All Evil.



An overture, an antiphon, a doxology is this chapter, and in my text David calls for an outspoken religion, and requests all who have been rescued and blessed no longer to hide the splendid facts, but to recite them, and as far as possible let all the world know about it.

There are hundreds of ministers who have hard work to make sermons because no one expresses any appreciation. They are afraid of making him vain. The moment the benediction is pronounced they turn on their heels and go out.

There are men to whom life is a grind and a conflict, hereditary tendencies to be overcome, accidental environments to be endured, appalling opposition to be met and conquered, and they never so much as had a rose pinned to their coat lapel in admiration.

who in all ages have encouraged their husbands in the battle of life, women whose names were hardly known beyond the next street or the next farmhouse, must have God say to them, "You did well! You did gloriously! I saw you down in that dairy. I watched you in the old farmhouse, mending those children's clothes. I heard what you said in the way of cheer when the bread winner of the household was in despair. I remember all the sick cradles you have sung to. I remember the backaches, the headaches, the heartaches. I know the story of your knitting needle as well as I know the story of a queen's scepter. Your castle on the heavenly hill is all ready for you. Go up and take it!"

And now I close with giving my own personal testimony for I must not enjoin upon others that which I decline myself to do. Born at Boundbrook, N. J., of a parentage as pious as the world ever saw, I attest before earth and heaven that I have always felt the elevating and restraining influences of having had a good father and a good mother, and if I am able to do half as well for my children as the old folks did for me I will be thankful forever. The years of my life passed on until, at about eighteen years of age, I felt the pressure of eternal realities, and after prayer and religious counsel I passed into what I took to be a saved state, and joined the church, and I attest before earth and heaven that I have found it a most helpful and inspiring association. I like the companionship so well that I cannot be satisfied if I have a day less of it than all eternity.

There are hundreds of ministers who have hard work to make sermons because no one expresses any appreciation. They are afraid of making him vain. The moment the benediction is pronounced they turn on their heels and go out.

But to make up for this lack of outspoken religion there needs to be and will be a Great Day, when amid the solemnities and grandeur of a listening universe God will "say so." No statistics can state how many mothers have rocked cradles and hovered over infantile sicknesses and brought up their families to manhood and womanhood, and laughed them upon useful and successful lives, and yet never received one "Thank you" that amounted to anything.

There are men to whom life is a grind and a conflict, hereditary tendencies to be overcome, accidental environments to be endured, appalling opposition to be met and conquered, and they never so much as had a rose pinned to their coat lapel in admiration.

We miss one of the chief ideas of a Last Judgment. We put into the picture the fire, and the smoke, and the earthquake, and the descending angels, and the uprising dead, but we omit to put into the picture that which makes the Last Judgment a magnificent opportunity. We omit the fact that it is to be a day of glorious explanation and commendation. The first justice that millions of unrewarded, and unrecognized, and unappreciated men and women get will be on that day, when services that never called forth so much as a newspaper line of finest pearl or diamond type, as the printers term it, shall be called up for coronation. That will be on the day for enlightenment for those whom the world called "nobodies." Joshua, who commanded the sun and the moon to stand still, needs no last judgment to get justice done him, but those men do need a last judgment who at times, in all armies, under the most violent assault, in obedience to command, themselves stood still. Deborah, who encouraged Barak to bravery in battle against the oppressors of Israel, needs no Last Judgment to get justice done her, for thousands of years have clapped her applause. But the wives

who in all ages have encouraged their husbands in the battle of life, women whose names were hardly known beyond the next street or the next farmhouse, must have God say to them, "You did well! You did gloriously! I saw you down in that dairy. I watched you in the old farmhouse, mending those children's clothes. I heard what you said in the way of cheer when the bread winner of the household was in despair. I remember all the sick cradles you have sung to. I remember the backaches, the headaches, the heartaches. I know the story of your knitting needle as well as I know the story of a queen's scepter. Your castle on the heavenly hill is all ready for you. Go up and take it!"

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For the cheer of younger men in all departments, let me say you will come out all right if you mind your own business and are patient. The assault of the world is only being rubbed down by a rough Turkish towel, and it improves the circulation and makes one more vigorous. While the future holds for me many mysteries which I do not pretend to solve, I am living in expectation that when my poor work is done I shall go through the gates and meet my Lord and all my kindred who have preceded me, a precious group whom I miss more and more as the years go by, and I attest before earth and heaven that the glories of the heavenly world illumine my pathway. In courts of law the witness may kiss the Bible or lift his right hand in oath, but as I have often kissed the dear old Book, I now lift my right hand and take oath by him that liveth forever and ever that God is good, and that the gospel is a mighty consolation in days of trouble, and that the best friend a man ever had is Jesus, and that heaven is absolutely sure to those who trust and serve the blessed Redeemer; to whom be glory and dominion and victory and song, and chorus of white-robed immortals, standing on seas of glass mingled with fire. Amen and amen!

The Greek Orthodox church is one of the smallest organizations in this country, claiming but one organization, with 100 members. They have a church valued at \$5,000.

TEMPERANCE.

The effort to repeal the Sabbath law was defeated in the Pennsylvania house of representatives. A Young Woman's Christian Temperance union has been formed among the Cherokee Indian girls at Tahlequah, Indian Territory. Michigan legislature has prohibited the sale of liquor within one and one-half miles of the Soldiers' home at Grand Rapids.

The W. C. T. U. of Covington, Kentucky, has lately given a reception to all the Sunday school workers and teachers of the city. Ways and means were discussed as to the best plans for teaching the next temperance lesson.

Judge Myers of the district court, Leavenworth, Kan., in a case for damages against Dr. Leslie Keely rules that he must make known the ingredients of his bi-chloride of gold remedy; that it is neither a property right nor a trade secret.

Two illustrious Englishwomen, Florence Nightingale and Jean Ingelow, celebrated their 75th birthday this year. Each lives in London. Miss Nightingale in the west end and Miss Ingelow in Kensington. A. J. Blackwell, the millionaire aborigine, who owns the cities of Blackwell and David in the Indian Territory, has decided to erect a \$300,000 temple at David City, O. T., for the perpetuation of Indian religions.

THE SUNDAY SCHOOL.

LESSON V., FEB. 2—THE POWER OF JESUS—LUKE 5:17-26.

Golden Text: "The Son of Man Hath Power Upon Earth to Forgive Sins"—Luke 5:24—Mingling the Miracles of Christ.

OUR LESSON FOR this Sunday we deal with the miracles of the Redeemer of Mankind. All these miracles seem to have been performed in the vicinity of Capernaum, which Jesus made the central point of his labors: Christ was now 32 years old, John the Baptist is still in prison at Castle Macherus. The miracles performed by Christ greatly irritated the king.

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them.

18. And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answered and said unto them, What reason ye in your hearts?

23. Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

The explanations are as follows: Vs. 18, 19. "Men," there were four of them. "A bed," the name given it by Mark shows that it is a thin mattress, held by the four corners. "A man which was taken with the palsy," the word palsy is a contraction of paralysis. The term is used by the ancient physicians in a much wider sense than by our modern men of science. It is not only what we call paralysis, which is rarely very painful, but also cataplexy and tetanus; i. e., cramps and lock-jaw. Cataplexy is caused by a contraction of the muscles in the whole or part of the body, and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is enabled to draw it back. The cramps, in Oriental countries, is a fearful malady, and by no means infrequent. It is caused by the chills of the night. The limbs, when seized by it, remain immovable, sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same sufferings. —McClellan and Strong's Cyclopaedia.

27. "Went upon the housetop," by the usual outside staircase. "The roof in all cases was flat," and projected over the court like an awning.—Canon Tristram. Let him down through the tiling, the roof was so low that they could let it down so that those below could receive it, without the aid of ropes, but simply by holding the corners.—Morrison.

28. "When he saw their faith," both of the sick man and of the bearers. The faith was founded on the knowledge of what Jesus had already taught and done for the sick. It was shown by their words. Mark, in Matthew he is called Son, and then follow the words, "Be of good cheer," take heart, thy sins are forgiven thee. "Nothing is said about the man's character, or about his previous life, or the cause of his illness."

29. "And the scribes," the leaders, the theologians, the politicians of the Jews. Blasphemy is practically uttered treason against God. The blasphemy consisted, to their minds, in his saying that he forgave sins, a prerogative which belonged to God alone. No one can forgive any sins except those against himself. Thus Jesus declared himself to be divine. Jesus could announce God's forgiveness, but whence could he obtain the knowledge that this unknown man had received it, except by divine insight? "Whether is easier to say," etc. "In our Lord's argument it must be carefully noted that he does not ask which is easier, to forgive sins or to raise a sick man; for it could not be affirmed that that of forgiving is easier, than that of healing; but which is easier, to claim this power or that; to say, Thy sin be forgiven thee, or to say, Rise up and walk? It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. Not that the language itself is easier, but that in the one case, multitudes could dispute his claim; in the other, hardly a scholar or two in the land."—Trench.

30. "Immediately he arose," etc. The cure was complete at once, thus showing its miraculous nature. Took up that whereon he lay. To carry such a bed rolled up under the arm is an every-day affair. Many an eastern Arab is seen sitting with him at night and taking it away in the morning. It is scarcely more than carrying a mat to sit or lie on. On the steamer decks in the Eastern Mediterranean the use and portability of these beds are seen in every voyage.—Prof. Isaac H. Hall. "Glorifying God." The author of his new-found blessings. This shows that his heart was renewed as well as his body.

31. "Amazed . . . filled with fear, glorified God." All three emotions went together. There was a religious awe, such as men must feel in the presence of a great and mysterious power, but it was such a power for good, and good alone, that their hearts sang with joy in its presence.

War by Wire. Spanish General—Are any of our batteries disabled? Spanish Orderly—Not exactly, sir, but the acids in some of them are pretty weak.—Detroit Tribune.

PERSONAL.

The Prince of Wales receives daily on an average between five hundred and six hundred letters, two hundred of which are begging letters. It is said that whether at home or abroad, the Prince of Wales never fails to glance through a copy of the London Times each morning. Rev. John Watson (Ian MacLaren) has been engaged for a tour in the United States and Canada for the season of 1896-7, beginning in October.

NAUGHTIEST SINGER IN PARIS.

She Has Caused a Sensation and Is Coming to America.

Yvette Guilbert is coming to America. Yvette Guilbert's principal characteristic is that she is French. Five years ago Yvette Guilbert was a seamstress, living in a Paris garret with a widowed mother and a few sous a day. Sometimes, to eke out their slender income, Yvette would pose "for the altogethers" in the Paris studios. Then she tried the stage and as an actress and even as a spear-bearer failed. Then she got an idea. Why not sing topical songs in a new way—new pantomime, new intonation? She got permission to try one night at the Alcazar. It made her fortune. Yvette Guilbert is a good woman, they say. She has had one grande passion, but the man died, and her heart has been virgin ever since. She is good to her mother, and will probably die rich.

The late Theodore Child, who first made Yvette Guilbert known to Americans five years ago, could not learn anything about her early history, except that she had at one time been employed in a shoe shop in Paris. She became famous in six months from the time of her first appearance. From the Divan Japonais, where she was discovered by some Bohemian journalists, she went to the Moulin Rouge, and her first began to be talked about in the newspapers. Xaurof, a famous favour, author of the "Chansons Sans Gene,"



One of Yvette's Poses.

Wrote some songs for her that made her at once the talk of the town—"L'Hotel du Nemeo Trois," "Le Petit Serpent," "Tres Convenable Ma Chere."

It is impossible to translate these songs, as the wit would evaporate in the process, and, besides, no respectable paper would publish them if they could be translated.

At the Moulin Rouge Le Courier Francais took her up, sent an artist to draw her attitude and published her portrait, and so she became a celebrity, though her fame was still confined to the artistic Bohemia of Montmartre. She made a tour in elgium, and after that her real Paris debut was made. In November, 1890, at the Concert Parisien, a cafe-chantant in the Faubourg St. Denis, which was also the cradle of Paulus.

Here she became the rage, and to become the rage in Paris means fortune. Since then she has sung in every part of Europe except Germany where she refuses to go on patriotic grounds, and has made instantaneous successes everywhere except in Italy, where they hissed her. They would probably have hissed her in London, too, if the English people had known what she was singing about.

An Epidemic of Cleverness. Cleverness runs in families nowadays, and amounts to a fine-siecle profession. Even the household baby is hauled out at deadly night hours to do his little turn, and the grandmother of the family is clever.

Now, it's very satisfactory to find a family woman who is not clever. I. e., who makes no pretensions; who has not prepared an oration on the science of government, nor yet the moral attitude of clans, nor any of the burning questions of the hour. For the sake of the workers in the world down town let us quaff the cup to the health of the woman who is satisfied to stay at home and mend the stockings and make pie and doughnuts and jelly cake; make anything, in fact, provided she is contented while she is doing it. Maybe she is contented, too, when she doesn't know what you are thinking about, and does not even care if you do not talk about anything and does not cherish it up against you if you do not hear what she is saying, even though you seem to be listening and looking right at her. What a dear, restful thing she is, to be sure! She knows good, old, tried and true remedies for ailments, and she does not even ask whether you want specifics for your ills or not, but she just claps them on, or pours them in, and hustles around and hangs up things and tells you that you will be better in the morning, and, sure enough, you are. Dear, unselfish prophet that she is; and yet she is not clever. Have you such a one in the family? Then all the clever world envies you and says hurrah for her! and three cheers for you!—Philadelphia Times.

Strange But True. Bertha—Sometimes you appear really manly, and sometimes you are absolutely effeminate. How do you account for it? Harold—I suppose it is hereditary. Half of my ancestors were males and the other half females.

A Vain Fellow. Young Lady (standing on the bank of a river with a gorgeously attired army officer)—Oh, did you see that fish jump up out of the water? Officer—I suppose he wanted to get a good look at me.—Flegende Blaetter.

An Unfortunate Present. Mamma—Oh, Johnny, are you going to break all your toys? There, he's trying to open that bank again! Papa—First thing we know he'll grow up to be a burglar.—Truth.

\$500.00 for \$1.00. Unadilla, N. Y., (Special)—One of our substantial men here, Fred J. Joyce, recently made a \$2.50 investment, and considers the results worth \$500 to him. For over fifteen years Mr. Joyce was an inveterate smoker, and the tobacco habit gained such a hold on him that it affected his nervous system and made it impossible for him to quit. Upon realizing the loss of health and money which threatened him, he made many unsuccessful attempts to break himself of the life-sapping habit, until on a chance he took No-To-Bac, the great cure which has saved over 300,000 tobacco victims. Two boxes completely cured Mr. Joyce, and he has no desire for tobacco now whatever. When he attempts to smoke it makes him as dizzy as when he first acquired the habit. He now is in the very best physical condition, and \$500 would not tempt him to use tobacco again.

It is better to be a good cook or waitress than a poor typewriter.

If the Baby is Cutting Teeth. Be sure and use that old and well-tried remedy, Macaw's Wallow's SCORINON STRUP for Children Teething.

Metropolitan society will be more miscellaneous this winter than ever.

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