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TALMAGE'S SERMON.

SHOWS JOSEPH'S LIFE TO BE FULL OF PRACTICAL LESSONS.

It illustrates the fact that you cannot keep a good man down and that the world is compelled to honor Christian character.

The Life of Joseph.

This sermon of Rev. Dr. Talmage is full of stirring and practical lessons for all. Washington has many men who, like the hero of the text, started from almost nothing and rose to high place. The text chosen was: Genesis xlvii, 28, "They drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for 20 pieces of silver." Genesis xlv, 28, "He is governor over all the land of Egypt."

You cannot keep a good man down. God has decreed for him a certain point of elevation. He will bring him to that though it cost him a thousand worlds. You sometimes find men fearful they will not be properly appreciated. Every man comes to be valued at just what he is worth. You must build him up, and you cannot write him down. These facts are powerfully illustrated in my subject. It would be an insult to suppose that you were not all familiar with the life of Joseph—how his jealous brothers threw him into a pit, but seeing a caravan of Arabian merchants trading along on their camels, with spices and gums that loaded the air with aroma, sold their brother to these merchants, who carried him down into Egypt; Joseph there sold to Potiphar, a man of influence and office; how by Joseph's integrity he raised himself to high position in the realm until, under the false charge of a vile wretch, he was hurled into the penitentiary; how in prison he commanded respect and confidence; how by the interpretation of Pharaoh's dream he was freed and became the chief man in the realm, the Bismarck of his century; how in the time of famine Joseph had the control of a magnificent storehouse which he had filled during seven years of plenty; how when his brothers, who had thrown him into the pit and sold him into captivity, applied for corn he sent them home with the bread of burden borne down under the heft of the corn sacks; how the sin against their brother which had so long been hidden came out at last and was returned by that brother's forgiveness and kindness, the only revenge he took.

You see, in the first place, that the world is compelled to honor Christian character. Potiphar was only a man of the world, yet Joseph rose in his estimation until all the affairs of that great house were committed to his charge. From his servant no honor or confidence was withheld. When Joseph was in prison, he soon won the heart of the keeper, and though placed there for being a scoundrel, he soon convinced the jailer that he was an innocent and trustworthy man, and, released from close confinement, he became general superintendent of prison affairs. Wherever Joseph was placed, whether a servant in the house of Potiphar or a prisoner in the penitentiary, he became the first man everywhere, and is an illustration of the truth I lay down—that the world is compelled to honor Christian character. There are those who affect to despise a religious life. They speak of it as a system of phibotomy by which the man is bled of all his courage and nobility. They say he has leamed himself. They pretend to have no more confidence in him since his conversion than before his conversion. But all this is hypocrisy. There is a great deal of hypocrisy in the church, and there is a great deal of hypocrisy outside the church. It is impossible for any man not to admire and confide in a man who shows that he has really become a child of God and is what he professes to be. You cannot despise a son of the Lord God Almighty. Of course we have no admiration for the sham of religion.

Religious Pretense.

I was at a place a few hours after the ruffians had gone into the rail train and demanded that the passengers throw up their arms, and then these ruffians took the pocketbooks, and satan comes and suggests to a man that he throw up his arms in hypocritical prayer and pretension, and then steals his soul. For the mere pretension of religion we have abhorrence. He would, the king, after baptism, had an altar of Christian sacrifice and an altar for sacrifice to devils, and there are many men now attempting the same thing—half a heart for God and half a heart for the world—and it is a dead failure, and it is a caricature of religion, and the only successful assault ever made on Christianity is the inconsistency of its professors. You may have a contempt for pretension to religion, but when you behold the excellency of Jesus Christ come out in the life of one of his disciples all that there is good and noble in your soul rises up into admiration, and you cannot help it. Though that man be far beneath you in estate as the Egyptian slave of whom we are discoursing was beneath his rulers, by an irrevocable law of your nature Potiphar and Pharaoh will always esteem Joseph.

When Judoxia, the empress, threatened Chrysostom with death, he made the reply, "Tell the empress I fear nothing but sin." Such a scene as that compels the admiration of the world. There was something in Agrippa and Felix which demanded their respect for Paul, the rebel against government. I doubt not they would willingly have yielded their office and dignity for a thousandth part of that true heroism which beamed in the eye and beat in the heart of that unquerable apostle. Paul did not cover before Felix. Felix covered before Paul. The haddel and worldling are compelled to honor in their hearts, although they may not eulogize with their lips, a Christian firm in persecution, cheerful in poverty, trustful in losses, triumphant in death. I find Christian men in all professions and occupations, and I find them respected and honored and successful. John Frederick Oberlin alleviating ignorance and distress; Howard passing from

dungeon to sanatorio with healing for the body and soul; Elizabeth Fry going to the profligacy of Newgate prison to shake its obduracy as the angel came to the prison at Philipp, driving open the doors and snapping loose the chain, as well as the lives of thousands of followers of Jesus who have devoted themselves to the temporal and spiritual welfare of the race are monuments of the Christian religion that shall not crumble while the world lasts.

Persecution Reveals Heroism.

We learn also from this story of Joseph that the result of persecution is elevation. Had it not been for his being sold into Egyptian bondage by his malicious brothers and his false imprisonment Joseph never would have become a governor. Everybody accepts the promise, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven," but they do not realize the fact that this principle applies to worldly as well as spiritual success. It is true in all departments. Men rise to high official positions through misrepresentation. Public abuse is all that some of our public men have had to rely upon for their elevation. It has brought to them what talent and executive force could not have achieved. Many of those who are making great effort for place and power will never succeed, just because they are not of enough importance to be abused. It is the nature of men—that is, of all generous and reasonable men—to gather about those who are persecuted and defend them, and they are apt to forget the fault of those who are the subjects of attack while attempting to drive back the slanders. Persecution is elevation. Helen Stirk, the Scotch martyr, standing with her husband at the place of execution, said: "Husband, let us rejoice to-day. We have lived together many happy years. This is the happiest time of all our life. You see we are to be happy together forever. He braves now—he braves. I will not say 'good night' to you, for we shall soon be in the kingdom of our Father together." Persecution shows the heroes and heroines. I go into another department, and I find that those great denunciations of Christians which have been most abused have spread the most rapidly.

No good man was ever more violently maltreated than John Wesley—belied and caricatured and slandered, until one day he stood in a pulpit in London, and a man arose in the audience and said, "You were drunk last night," and John Wesley said: "Thank God, the whole catalogue is now complete! I have been charged with everything but that." His followers were hooted at and maligned and called by every detestable name that infernal ingenuity could invent, but the hotter the persecution the more rapidly they spread, until you know what a great host they have become and what a tremendous force for God and the truth they are wielding all the world over. It was persecution that gave Scotland to Presbyterianism. It was persecution that gave our land first to civil liberty and afterward to religious freedom. Yes, I might go farther back and say it was persecution that gave the world the great salvation of the gospel. The rebeld mockery, the hungering and thirsting, the unjust charge, the ignominious death, when all the force of hell's fury was hurled against the cross, was the introduction of that religion which is yet to be the earth's deliverance and our eternal salvation. The state sometimes said to the church, "Come, take my hand, and I will help you." What was the result? The church went back, and it lost its estate of boldness, and it became ineffective. At other times the state said to the church, "I will crush you." What has been the result? After the storms have spent their fury the church, so far from having lost any of its force, has increased and is worth infinitely more after the assault than before. Read all history, and you will find that true. The church is far more indebted to the opposition of civil government than to its approval. The fires of the stake have only been the torches which Christ held in his hand, by the light of which the church has marched to her present glorious position. In the sound of ricks and implements of torture I hear the rumbling of the gospel chariot. The scaffolds of martyrdom have been the stairs by which the church mounted.

Sin Exposes Itself.

Learn also from our subject that sin will come to exposure. Long ago had those brothers sold Joseph into Egypt. They had made the old father believe that his favorite child was dead. They had suppressed the crime, and it was a profound secret well kept by the brothers. But suddenly the secret is out. The old father hears that his son is in Egypt, having been sold there by the malice of his own brothers. How their cheeks must have burned and their hearts sunk at the flaming out of this long suppressed crime. The smallest iniquity has a thousand tongues, and they will blab out exposure. Saul was sent to destroy the Canaanites, their sheep and their oxen, but when he got down there among the pastures he saw some fine sheep and oxen too fat to kill, so he thought he would steal them. Nobody would know it. He drove these stolen sheep and oxen toward home, but stopped to report to the prophet how he had executed his mission, when the distance the sheep began to bleat and the oxen to bellow. The secret was out, and Samuel said to the blushing and confused Saul, "What meaneth the bleating of the sheep that I hear and the bellowing of the cattle?" Ah, my hearer, you cannot keep an iniquity still. At just the wrong time the sheep will bleat and the oxen will bellow. Achan cannot steal the Babylonian garment without being stoned to death nor Arnold betray his country without having his neck stretched. Look over the police arrests. These thieves, these burglars, these counterfeiter, these highwaymen, these assassins, they all thought they could bury their iniquity so deep down it would never come to resurrection, but there was some shoe that answered to the print in the soil, some false keys found in their possession, some bloody knife that whispered of the death, and the public indignation and the anathema of outraged law hurled them into the dungeon or hoisted them on the gallows.

Francis I., king of France, stood consulting with his officers how he could take his army into Italy, when Amerli, the fool of the court, leaped out from a corner of the room and said, "You had better be consulting how you will get your army back," and it was found that Francis I., and not Amerli, was the fool. Instead of consulting as to the best way of getting into sin, you had better consult as to whether you will be able to get out of it. If the world does not expose you, you will tell it yourself. There is an awful power in an aroused conscience.

One Mighty Plan.

Learn also from this subject that there is an inseparable connection between all events, however remote. The universe is only one thought of God. Those things which seemed fragmentary and isolated are only different parts of that great thought. How far apart seemed those two events—Joseph sold to the Arabian merchants and his rulership of Egypt, yet you see in what a mysterious way God connected the two into one plan. So the events are linked together. You who are aged men look back and group together a thousand things in your life that once seemed isolated. One undivided chain of events reaches from the garden of Eden to the cross of Calvary and thus up to the kingdom of heaven. There is a relation between the smallest insect that hums in the summer air and the archangel on his throne. God can trace a direct ancestral line from the blue jay that this spring will build its nest in the tree behind the house to some one of the flock of birds which, when Noah hoisted the ark's window, went out to sing over Mount Ararat. The tulips that bloom in the garden this spring were nursed by the snowflakes. The farthest star on one side of the universe could not look toward the farthest star on the other side of the universe and say, "You are no relation to me," for from that bright orb a voice of light would ring across the heavens, responding, "Yes, yes, we are sisters." Nothing in God's universe swings at loose ends. Accidents are only God's way of turning a leaf in the book of his eternal decrees. From our cradle to our grave there is a path all marked out. Each event in our life is connected with every other event in our life. Our losses may be the most direct road to our gain. Our defeat and our victory are twin brothers.

The whole direction of your life was changed by something which at the time seemed to you trifling, while some occurrence which seemed tremendous affected you but little. God's plans are magnificent beyond all comprehension. He molds us and turns and directs us, and we know it not. Thousands of years are to him as the flight of a shuttle. The most terrific occurrence does not make God tremble. The most triumphant achievement does not lift him into rapture. That one great thought of God goes out through the centuries, and nations rise and fall, and eras pass, and the world changes, but God still keeps the undivided mastery, linking event to event and century to century. To God they are all one event, one history, one plan, one development, one system. Great and marvelous are thy works, Lord God Almighty! It was years ago in New Orleans at the exposition rooms, when a telegram was sent to the President of the United States, at Washington, and we waited some fifteen or twenty minutes, and then the President's answer came back, and then the presiding officer waved his handkerchief, and the signal was sent to Washington that we were ready to have the machinery of the exposition started, and the President put his finger on the electric button, and instantly the great Corliss wheel began to move—rumbling, rolling, rolling. It was overwhelming, and 15,000 people clapped and shouted. Just one finger at Washington started that vast machinery, hundreds and hundreds of miles away, and I thought then, as I think now, that men sometimes touch influences that respond in the far distance, forty years from now, fifty years from now, 1,000 years from now—1,000,000 years from now—one touch sounding through the ages.

What of the Future?

Now, there are two ways of laying up money. One of these is to put it in stock and deposit it in bank and invest it on bond and mortgage. The other way to lay up money is giving it away. He is the safest who makes both of these investments. There are in this house men who if they lose every dollar they have in the world would be millions for eternity. They made the spiritual investment, but the man who devotes none of his gains to the cause of Christ and looks only for his own comfort and luxury is not safe. He cares not how the money is invested. He acts as the rose if it should say, "I will hold my breath, and none shall have a snatch of fragrance from me until next week; then I will set all the garden afloat with my aroma." Of course the rose, refusing to breathe, died. But above all lay up treasures in heaven. They never depreciate in value. They never are at a discount. They are always available. You may feel safe now with your \$1,000 or \$2,000 or \$10,000 or \$20,000 income, but what will such an income be worth after you are dead? Others will get it. Perhaps some of them will quarrel about it before you are buried. They will be so impatient to get hold of the will they will think you should be buried one day sooner than you are buried. They will be right glad when you are dead. They are only waiting for you to die. What then will all your earthly accumulations be worth? If you gathered it all in your bosom and walked up with it to heaven's gate, it would not purchase your admission, or if allowed to enter it could not buy you a crown of a robe, and the poorest saint in heaven would look down at you and say, "Where did that paper come from?" May we all have treasures in heaven. Amen!

In 1890 this country produced 22,400 tons of pig iron, and Great Britain produced in the same year 400,000 tons; in 1890 the product of this country had risen to 919,770 tons, and that of Great Britain to 3,936,752; in 1890 the United States produced 9,202,703 tons, and Great Britain 7,904,310 tons.

GOWNS AND GOWNING

WOMEN GIVE MUCH ATTENTION TO WHAT THEY WEAR.

Brief Glances at Fashionable, Frivolous, Mayhap, and Yet Offered in the Hope that the Reading Public Restful to Wearing Womankind.

Gossip from Gay Gotham.

Many elaborations are demanded in silk and velvet jacket bodices that the result is the extreme ornamentation, and its effect is felt even in tailor rigs, which respond by relaxing a bit of their severity. Even the primest of them may have, instead of the formal line at the neck and in the triangle opening of the coat, a bib and tucker of some pretty color that is especially becoming. A tailor gown of demure stone-colored broadcloth shows such a yoke beneath of pale blue cloth, and the blonde that wore it look as if she had slipped her brother's coat over her own blue frock. Another permissible departure from primness in the tailor cut is presented in the jaunty jacket of the initial picture. Here the vest is severe enough in outline, but it is composed of white silk, as is the standing collar that tops it. White silk also faces revers and rolling collar. The jacket's stuff is tan cloth, its basque is piped with the goods, and its fronts fasten with an ornate gilt clasp.

From the first pictured costume's primness to the highly wrought effects of the second's is a long step, one that shows in how bold relief the tailor girl stands this season. It's not so much in the elaborateness of cut that the difference comes as in the materials, the silks for jacket bodices being especially brilliant. That copied here was a cashmere silk in dull tones of blue, red, and peach, with a front of blue pleated chiffon added to the bodice. Its revers formed a square collar in back and the folded stock collar, rosettes and cuffs were white taffeta. Pocket flaps appeared on each side of the tiny basque, and a series of eight jeweled buttons were disposed on fronts and basque. The sleeves had lace ruffles at the wrists, which is a finish that is frequently seen. Then, too, sleeves of pretty afternoon gowns are finished at the wrists with big ruffles of chiffon. An example is a coat that goes with almost any skirt and is of a gray blue smooth cloth, made with smooth skirts at the hips, slashed that they may lie flat and also that they may show a touch of their pretty lining. The vest is of puffed white chiffon alternated with delicate lace, and chiffon ruche ends the cloth sleeve. Wild revers of white satin are covered flat with the lace, and a pair of handsome buttons are set low down on the coat in front.



COMING A HUNDRED THOUSAND STRONG.

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RIBBON TRIMMING THAT DOMINATES.

This combination of color makes the garment suitable to wear with any mixed goods that has in it a trace of blue gray. A black skirt, of course,

adapts itself to the coat and a white moire skirt makes the entire costume almost a formal one.

Ribbons have this season received more than their ordinary share of attention from the designers, and the result is that they have never been so genuinely artistic, never so worthy to be made part of a gown, nor of a quality and style that will last in good taste as long as the ribbon itself does. So it is not at all remarkable that ribbons are conspicuous. Their use as hat trimming does more than any other one thing to distinguish and proclaim the new spring hat. In dress trappings they open up a new and wide field of tasteful adornment. The novel use ribbon is put to in the next



SLEEVES THAT SHOW A SLIGHT CHANGE.

picture is but one of a great many that are possible, so many, in fact, that every woman with any degree of ingenuity in her make-up should have a bodice that is distinct from all others and yet in perfect taste and style. This model was made of mode suiting, the vest being of white batiste striped with Valenciennes insertion and the turned-down collar of white satin finished with a tie of Persian ribbon.

Bright lettuce green is used in little touches with any other color just as cerise and turquoise-blue have been in their time. There is something especially suitable in this pale, fresh green just now, it seems so spring-like. Besides, it is surprisingly becoming to almost all complexions. When it doesn't quite suit your color, then perhaps some other shade of green will do. If so, use it for green in most of its shades is a very fashionable color. In the fourth sketch, which is of a dress of gray chevot, the green is dark and appears in the velvet bolero. This is finished with a wide bias fold of white cloth showing gray soutache ornamentation, with turn-down collar to match, the bodice having a plain stock collar of the chevot. The sleeves form points over the hands, and to the elbow are somewhat loose. Thin and semi-transparent goods for summer dresses will exaggerate this looseness and be made into sleeves that wrinkle from the elbow down.

Those who can afford it are putting a wealth of detail on their summer



A TYPE OF SAMPLE WASH GOWN.

dresses, whole bodices being fashioned from a series of tiny chiffon puffings, alternating with insertion and little frills of narrow lace, bands of baby ribbon being sometimes added. A becoming softness of effect results, but there are lots of stitches to be taken. It is all very well if you take them yourself or are blessed with a maid, but to attempt to match with your pocket this sort of thing, to buy such a gown ready made, or to order it from some swagger dressmaker means that—well, if you can sleep the night after, you ought not to, or that's what an ordinarily poor woman thinks. All this doesn't mean that simple wash dresses are not to be acceptable, and there will doubtless be a plenty of the inexpensive and pretty dresses of which the final illustration depicts the type. It is made from red dotted linen, its moderately wide skirt being left untrimmed. The blouse waist hooks invisibly at the side, is alike back and front, has a deep square yoke of embroidered linen and a stock collar of red satin ribbon.

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Cleaning Black Dress Goods.

Every one has or wants a black gown nowadays, and such goods as serge, chevot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soap suds, using a good, not strong, soap, and a teaspoonful of borax to every two quarts of water. Into this dip the goods up and down and wash between the hands; then wring gently and pat partly dry; hang in the shade, and when nearly dry iron on the wrong side with a moderately warm iron. Always rinse once in lukewarm water, and iron until the material is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly, and in using naphtha remember that it roughens the hands, and that after using it it is well to put vaseline upon them and to wear old gloves. Wash alpaca in the same manner as cashmere, adding a little gum arabic to the rinsing water. If the black goods are of a rusty color restore them by sponging with ammonia and alcohol. Always use a piece of the same material or one near to it to sponge with.—Ladies' Home Journal.

Pleasant Game.

A pleasant variation in an evening of games is the drawing of flowers with colored crayons, and then having your guests guess the names of the flowers. A list of flowers should be made out, each one with a number. On separate slips of paper write the name of one of the flowers with its corresponding number, until you have used each one on the list. Give each guest one of the slips, or have a draw for them, and provide them with crayons and sheets of paper. Give fifteen minutes for the making of the flowers, then collect the drawings and pin them up about the room. As the names of the flowers are read from the list guesses are given as to which flower among the drawing represents it. Another pleasant game is called matching quotations. Well-known lines are written on slips of paper and then divided into bits, each part having three or four words. These fragments are pinned about the room on furniture, curtains and hangings, and each person takes one and starts out to find the other parts that will make the quotation complete. Sometimes the quotations may consist of an entire line, with the second line forming the other half to be looked for.—New York Post.

Gingerbread Padding.

Mix one-quarter pound of suet with one-half pound of sifted flour; add a pinch of salt, one and one-half gills of molasses (either Porto Rico or New Orleans, preferably the former), one teaspoonful of ginger, and when thoroughly mixed one well-beaten egg and one-half pint of milk, in a part of which should be dissolved one-half a teaspoonful of soda. It may be necessary to use more liquid. It should be proportioned to the stiffness of molasses and flour. The original receipt calls for candied peel, but currants, sultanas or all three may be used. Turn into a buttered mold or bowl, and boil for three hours.—Ladies' Home Journal.

Macarons.

Blanch and beat half a pound of sweet almonds in a mortar with a tablespoonful of water, till quite fine, gradually adding the whites of eight eggs, whipped to a froth; then mix in half a pound of loaf sugar, finely powdered. Spread sheets of white paper on your baking tin and over that the proper wafer paper; lay the paste on it, in pieces the size of a walnut, and sift fine sugar over it. Bake in a moderately hot oven.

Lobster Timbale.

Take three pounds of lobster (cooked). Pick meat out of the shell and chop very fine. Add a little thickened cream and beat all to scalding point. Then line a rice ring mold with a soft cooked rice and put the prepared lobster in. Turn all out on a dish and pour over all a white cream sauce.

Bologna Sausage.

Boil bologna for one hour and a half to two hours. Serve with a wall of mashed potatoes and thick brown gravy outside the potatoes.

Hints to Housekeepers.

The "instantaneous" chocolates and cocoas are greatly improved by being brought to the boiling point.

To remove a grease spot from wall paper hold a piece of blotting paper over the spot with a hot flat iron for a few moments.

If small branches of lilacs, apple or cherry trees are now brought into the house and put in a sunny window in a pitcher of water the buds will soon swell and blossom. The pitcher should be kept filled, as the water evaporates rapidly.