



SERMON

In this wintry season Dr. Talmage refreshes us with this glowing pastoral until we can almost hear the bleating of the flocks in green pastures. The text is Psalms xliii, 1, "The Lord is my shepherd."

which when a sheep was going astray was thrown over its neck and in that way it was pulled back. When the sheep were not going astray, the shepherd would often use it as a sort of crutch, leaning on it, but when the sheep were out of the way the crook was always busy pulling them back. All we, like sheep, have gone astray, and had it not been for the shepherd's crook we would have fallen long ago over the precipices.

Here is a man who is making too much money. He is getting very vain. He says: "After awhile I shall be independent of all the world. O my soul, eat, drink and be merry!" Business disaster comes to him. What is God going to do with him? Has God any grudge against him? Oh, no! God is throwing over him the shepherd's crook and pulling him back into better pastures. Here is a man who has always been well. He has never had any sympathy for invalids. He calls them coughing, wheezing nuisances. After awhile sickness comes to him. He does not understand what God is going to do with him. He says, "Is the Lord angry with me?" Oh, no! With the shepherd's crook he has been pulled back into better pastures. Here is a happy household circle. The parent does not realize the truth that these children are only loaned to him, and he forgets from what source came his domestic blessings. Sickness drops upon those children and death swoops upon a little one. He says, "Is God angry with me?" No. His shepherd's crook pulls him back into better pastures. I do not know what would have become of us if it had not been for the shepherd's crook. Oh, the mercies of our troubles! You take up apples and plums from under the shade of the trees, and the very best fruits of Christian character we find in the deep shade of trouble.

Uses of Adversity.
When I was on the steamer coming across the ocean, I got a cinder in my eye, and several persons tried to get it out very gently, but it could not be taken out in that way. I was told that the engineer had a faculty in such cases. I went to him. He put his large, sooty hand on my eye, and he wrapped the lid of the eye around the knife. I expected to be hurt very much, but without any pain and instantly he removed the cinder. Oh, there come times in our Christian life when our spiritual vision is being spoiled and all gentle appliances fail! Then there comes some giant trouble and black handed laya hold of us and removes that which would have ruined our vision forever. I will gather all our joys together in one regiment of ten companies, and I will put them under Colonel Joy. Then I will gather all your sorrows together in one regiment of ten companies and put them under Colonel Breakheart. Then I will ask, which of the greater regiments has gained for the greater victories? Certainly that under Colonel Breakheart. At the time of war, you may remember at the South and North, the question was whether the black troops would fight, but when they were put into the struggle on both sides they did heroically. In the great day of eternity it will be found that it was not the white regiment of joys that gained your greatest successes, but the black troops of trouble, misfortune and disaster. Where you have gained one spiritual success from your prosperity, you have gained ten spiritual successes from your adversity.

David, the Shepherd Boy.
David, the shepherd boy, is watching his father's sheep. They are pasturing in the very hills where afterward a Lamb was born of which you have heard much, "the Lamb of God, which taketh away the sin of the world." David, the shepherd boy, was beautiful, brave, musical and poetic. I think he often forgot the sheep in his reveries. There in the solitude he struck the harp string that is ringing through all ages. David the boy was gathering the material for David the man. Like other boys, David was fond of using his knife among the saplings, and he had noticed the exuding of the juice of the tree, and when he became a man he said, "The trees of the Lord are full of sap." David the boy, like other boys, had been fond of hunting the birds' nests, and he had driven the old stork off the nest to find how many eggs were under her, and when he became a man he said, "As for the stork, the fir trees are her house." In boyhood he had heard the terrific thunderstorm that frightened the red deer into premature sickness, and when he became a man he said, "The voice of the Lord maketh the hinds to calve." David the boy had laid upon his back looking up at the stars and examining the sky, and to his boyish imagination the sky seemed like a piece of divine embroidery, the divine fingers working in the threads of light and the beads of stars, and he became a man and wrote, "When I consider thy heavens, the work of thy fingers." When he became an old man, thinking of the goodness of God, he seemed to hear the bleating of his father's sheep across many years and to think of the time when he tended them on the Bethlehem hills, and he cries out in the text, "The Lord is my shepherd."

The Shepherd's Plaid.
And first the shepherd's plaid. It would be preposterous for a man going out to rough and besetting work to put on splendid apparel. The potter does not work in velvet. The servant maid does not put on satin while tending at her duties. The shepherd does not wear a splendid robe in which to go out amid the storms, and the rocks and the nettles; he puts on the rough apparel appropriate to his exposed work. The Lord our Shepherd, coming out to hunt the lost sheep, puts on no regal apparel, but the plain garment of our humanity. There was nothing pretentious about it. I know the old painters represent a halo around the babe Jesus, but I do not suppose that there was any more halo about that child than about the head of any other babe that was born that Christmas eve in Judea. Becoming a man, he wore a seamless garment. The scissors and needle had done nothing to make it graceful. I take it to have been a snuck with three holes in it, one for the neck and two for the arms. Although the gamblers quarreled over it, that is no evidence of its value. I have seen two rag pickers quarrel over the refuse in an ash barrel. No! In the wardrobe of heaven he left the sandals of light, the girdles of beauty, the robes of power, and put on the besotted and tattered raiment of our humanity. Sometimes he did not even wear the seamless robe. What is that hanging about the waists of Christ? Is it a badge of authority? Is it a royal coat of arms? No; it is a towel. The disciples' feet are filthy from the walk on the long way and are not fit to be put upon the sofas on which they are to recline at the meal, and so Jesus washes their feet and gathers them up in the towel to dry them. The work of saving this world was rough work, rugged work, hard work, and Jesus put on the raiment, the plain raiment of our flesh. The storms were to beat him, the crowds were to jostle him, the dust was to sprinkle him, the mobs were to pursue him. O Shepherd of Israel, leave at home thy bright array! For thee, what streams to ford, what nights all unsheltered! He puts upon him the plain raiment of our humanity, wears our woes, and while earth and heaven and hell stand amazed at the abnegation wraps around him the shepherd's plaid.

Gold mountains and the midnight air.
Witnessed the fervor of his prayer.
The Shepherd's Crook.
Next I mention the shepherd's crook. This was a rod with a curve at the end,

Furthermore, consider the shepherd's pasture grounds. The old shepherds used to take the sheep upon the mountains in the summer and dwell in the valleys in the winter. The sheep being out of doors perpetually, their wool was better than if they had been kept in the hot atmosphere of the sheep cot. Wells were dug for the sheep and covered with large stones, in order that the hot weather might not spoil the water. And then the shepherd led his flock wherever he would; nobody disputed his right. So the Lord our Shepherd has a large pasture ground. He takes us in the summer to the mountains and in the winter to the valleys. Warm days of prosperity come and we stand on sun gilt Sabbaths, and on hills of transfiguration, and we are so high up we can catch a glimpse of the pinnacles of the heavenly city. Then cold, wintry days of trouble come, and we go down into the valley of sickness, want and bereavement and we say, "Is there any sorrow like unto my sorrow?" But, blessed be God, the Lord's sheep can find pasture anywhere. Between two rocks of trouble a tuft of succulent promises, green pastures beside still waters, long, sweet grass between bitter graves. You have noticed the structure of the sheep's mouth? It is so sharp that it can take up a blade of grass or clover top from the very narrowest spot. And so God's sheep can pick up comfort where others can gather none. "The secret of the Lord is with them that fear him." Rich pasture, fountain fed pasture, for all the flock of the Good Shepherd!

The Shepherd's Fold.
The time of sheep shearing was a very glad time. The neighbors gathered together, and they poured wine and danced for joy. The sheep were put in a place inclosed by a wall, where it was very easy to count them and know whether any of them had been taken by the jackals or dogs. The inclosure was called the sheepfold. Good news I have to tell you, in that our Lord the Shepherd has a sheepfold, and those who are gathered in it shall never be struck by the storm, shall never be touched by the jackals of temptation and trouble. It has a high wall—so high that no troubles can get in, so high that the joys cannot get out. How glad the old sheep will be to find the lambs that left them a good many years ago! Millions of children in heaven! Oh, what a merry heaven it will make! Not many long meter psalms there! They will be in the majority and will run away with our song, carrying it up to a still higher point of ecstasy. Oh, there will be shouting! If children on earth clapped their hands and danced for joy, what will they do when to the gladness of childhood on earth is added the gladness of childhood in heaven?

The Joy of Victory.
In June, 1815, there was a very noble party gathered in a house in St. James square, London. The prince regent was present, and the occasion was made fascinating by music and dancing and by jousts. While a quadrille was being formed, suddenly all the people rushed to the windows. What is the matter? Henry Perry had arrived with the news that Waterloo had been fought and that England had won the day. The dance was abandoned, the party dispersed, ladies, ladies and musicians rushed into the street, and in fifteen minutes from the first announcement of the good news the house was emptied of all its guests. Oh, ye who are seated at the banquet of this world or whirling in its zanyeties and frivolities, if you could hear the sweet strains of the gospel trumpet announcing Christ's victory over sin and death and hell, you would rush forth, glad in the eternal deliverance. The Waterloo against sin has been fought, and our Commander-in-Chief hath won the day. Oh, the joys of this salvation! I do not care what metaphor, what comparison, you have. Bring it to me, that I may use it. Amos shall bring one simile, Isaiah another, John another. Beautiful with pardon. Beautiful with peace. Beautiful with anticipations. Or, to return to the pastoral figure of my text, come out of the poor pasturage of this world into the rich fortunes of the Good Shepherd.

Reason—God has made us in his image and given the power of reasoning.
In a large sense, man is the only earthly creature capable of constructing an argument, and from premises to come to a correct conclusion. Much of our thinking must be of necessity about material things—what we shall eat, what we shall drink and what we shall put on. But a large portion of our thought might be devoted to God and concerning the welfare of our fellow men.—Rev. F. M. Munson, Wilmington, Delaware.

Short Sermons.
The Greatest Sin—If I were called to point out the most alarming sins of today—those which are the most deceitful in their influence and the most soul-destroying in their ultimate effects—I would not mention drunkenness, with all its fearful vices; nor gambling, with all its hellish orgies; nor harlotry, with all its hellish parties, but the love of money on the part of man, and the love of display on the part of women.—Rev. C. L. Thurgood, Diocesan, Pittsburg, Pa.

Next I speak of the shepherd's dogs.
They watch the straying sheep and drive them back again. Every shepherd has his dog—from the nomads of the Bible times down to the Scotch herdsman watching his flocks on the Grampian hills. Our Shepherd employs the criticisms and persecutions of the world as his dogs. There are those, you know, whose whole work it is to watch the inconsistencies of Christians and bark at them. If one of God's sheep gets astray, the world howls. With more avidity than a shepherd's dog ever caught a stray sheep by the flanks or lugged it by the ears, worldlings seize the Christian astray. It ought to do us good to know that we are thus watched. It ought to put us on our guard. They cannot bite us, if we stay near the Shepherd. The sharp knife of worldly assault will only trim the vines until they produce better grapes. The more dogs bark, the sweeter the smell. The more dogs bark after you, the quicker you will get to the gate.

You have noticed that different flocks of sheep have different marks upon them; sometimes a red mark, sometimes a blue mark, sometimes a straight mark and sometimes a crooked mark.
The Lord our Shepherd has a mark for his sheep. It is a red mark—the mark of the cross. "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

You never lose by doing a good act.

HINTS UPON GOWNS.

THE NEWEST ELABORATIONS OF SKIRTS ARE PECULIAR.

It is Predicted that They Are Only the Forerunners of the Dressed Overskirt—Transparent Effects Are Now Favored More than Ever.

The Trimming of Skirts.
New York correspondence.

URING Lent there is plenty of opportunity for attention to dress matters. For the first of the pictures shown here a model was taken that was not expensive. It was simply made, in imitation of the princess cut. Its material was a brown silk and wool mixture bearing a fine darker brown figure, and the trimming was heavy black silk cord in parallel rows. Belt and collar were brown satin. In the cord was a thread of gold, whose glinting was the gown's distinctive mark of newness—this because we have newly turned to glitter in our trimmings. Even tailor gowns show this stylish flash, and braid set along the edge with overlapping spangles is used, though many think that narrow gold braid gives the effect more suitably. Bead fringe is dazzling, chenille fringe, beaded, and silken fringe set on a spangled heading of gimp are all offered for use on cloth gowns, and what is more, are all being used.

Some of the newest elaborations of skirts are hard to understand. That is, they complicate the making, yet they hardly bring nearer the overskirt that, to judge by some new models, is soon to reign supreme. So whether they are intended as a sop for those who don't want overskirts, or to prepare those same women more gradually for the dreaded fashion, is difficult to determine, but some of them certainly are singularly contrived. For the latter reason two of them were sketched for

will be alive to the opportunity thus supplied for the rejuvenation of old skirts. The first of these was grayish green grenadine. The yoke was white satin covered with lace and edged with green chiffon ruching. In shape and materials the end of the sash matched the yoke, the sash itself being white satin. Lengthwise tucks appeared in the sleeves at the shoulders. Ouster foulard gave the skirt of the costume remaining, and its bodice was blue green mousseline de sole over a fitted green silk lining. Over this was a



FORESHADOWINGS OF COMING SPRING FASHIONS.

this depiction and appear at the left in the second picture. The first was of beige silk, for the skirt, tablier, bodice and sleeves being beige silk embroidered in floral design with maroon chenille. Collar and belt were maroon satin, and the shoulder pieces, which ended at the shoulder seams, were beige silk applied with maroon soutache and edged with quilled maroon satin ribbon.

The skirt trimming on the other dress was of less unusual nature, and was followed closely on the bodice, the skirt panels being reproduced in tiny size upon the cuffs, and the same materials entering into the trimmings of the bodice front. The dress material was blue taffeta, and the skirt panels were composed of bands of red satin bordered on the outer edge with looping of narrow black cord. This cord edged besque and outlined the vest, which was of the satin, with a frilling of scarlet chiffon down the center to hide the fastening.

Of the two models remaining in this group, the first is not Lenten, but is a



PLAIN SKIRTS RELIEVED BY A SASH.

stylish sort of wrap for spring travel. Such are to be had in various shades, but dust color and browns are the best. This one was wood brown cravenette, buttons and black soutache trimming. It, Brown and gold shot taffeta lined it, but your traveler of advanced stylishness will select something brighter for a lining. Scarlet will be much more

to be desired, as more brilliant and more stylish. This color was dominant in the trimmings of the remaining dress, which was made of light-weight chervil in an admiral blue shade. The scarlet was joined with gilt in the gallow that latticed the skirt and trimmed the bodice, and, in taffeta, furnished a tucked vest and collar.

With all the talk of overskirts and complicated skirt ornamentation, plain skirts are still worn, though they hardly seem up-to-date unless a handsome scarf hangs over them. Then the plainness has fashionable relief, and other trimming is not missed. This is based on the styles in new dresses, two pictures of which remain as proof, but in considering them economical women



ANOTHER SKIRT WITHOUT TRIMMING.

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Effect of Free Coinage.
In the confusion caused by the war rumors the silver question has not been lost sight of by a correspondent, who asks whether there would be any '40-cent dollars' in case of the opening of the mints to free coinage.

In reply it may be said that the day after President Harrison signed the Sherman act in 1890, which authorized the treasury to buy 4,500,000 ounces of silver each month, silver bullion sold for 119 cents an ounce. It must be remembered that the Sherman act was but a makeshift, a slight concession merely, to the demands of bimetalists, and yet the silver bullion market responded by a marked rise in price.

In case a free coinage act should be passed two things would happen. Silver bullion would advance in price and gold bullion would fall, and the final result would be a parity of value at a ratio of 16 to 1 between the two money metals. Gold has appreciated greatly since the demonetization of silver. This artificial value would be reduced by free coinage and an equilibrium reached. In a word, there would be no such thing as 40-cent dollars.—Chicago Dispatch.

Elect Silver Men.
All hope of bank currency or gold contraction legislation is passed. The issue must be submitted to the people before any legislation in that line can be had. All efforts should be made in the fall election to elect men to the House who are real silver men. The Senate is for silver, and if the House is made also for silver a silver bill can be passed next winter.—Silver Knight-Watchman.

Ignorant Treasury Officials.
It is remarkable how ignorant the treasury officials are on the money question, as indicated by their speeches and interviews. Nearly every day the papers print some illogical statement from these men. And still we are told that the farmers and producers have no right to discuss finance. This is enough to make a saint swear.

Mean the Same Thing.
Equal coinage, free coinage, unprepared coinage, unlimited coinage, etc., are kindred terms, meaning the same thing when used with reference to the mintage of gold and silver. Such mint privilege takes the metals out of the list of commodities and makes money of them to measure all commodities and property.

No Commercial Value.
Comptroller Tracewell says that gold has no commercial value in China, and is not money in that country. What becomes of the stock argument that gold is money all over the world, law or no law?

X rays are to be applied to practical agriculture. Dr. Graetz of Munich has taken a picture of a one-day-old pig, showing its bony structure. By continuing to make pictures of the pig the action of food on its growth will be shown.

THE PEOPLE'S MONEY

Silver, Wheat, Cotton.

Let the facts tell the effect that the demonetization of silver has had on the exportation of Indian wheat, which began in 1873, the year of demonetization with 735,000 bushels, increased to 11,000,000 bushels in 1879, to 26,000,000 bushels in 1884, to 41,000,000 bushels in 1889, to 59,000,000 in 1893. Prior to 1874 India exported no cotton yarn; eleven years of governmental encouragement had resulted in failure, but in 1874, just one year after the demonetization of silver, India exported 1,000,000 pounds of cotton yarn; in 1875, 5,000,000 pounds; in 1880, 65,000,000 pounds; and in 1891, 105,000,000 pounds. The same increase in the exportation of raw cotton from India has simultaneously occurred. This same competition has also developed in Australia and Argentina. The facts just cited are the result of cause and effect; it is not a mere coincidence, but is due primarily and directly to the demonetization of silver.

In 1873 our farmers got \$1.20 a bushel for their wheat on an average, and our planters received 23 cents a pound for their cotton. The value of silver was then \$1.32 an ounce, the French ratio value. The English buyer of our wheat and cotton had to give the price of those products based on the relative value of silver and gold, which was then 15 1/2 to 1. If he came to this country to procure wheat and cotton of India he had to give \$1.32 an ounce for it, pay the freight on it to India, and then pay the freight on those products to England, which exceeded the freight and insurance, and time involved from our ports to Liverpool. The consequence was that the Englishman bought his wheat and cotton of America, for the Englishman is more practical than he is patriotic, when it is reduced to a cash basis.

But when the value of silver began to fall, subsequent to the demonetization of silver, it enabled the Englishman to purchase his silver bullion from us for less and less every year, until silver has fallen from \$1.32 to only about 60 cents an ounce. With this cheapening of silver our English consumers began to buy their wheat and cotton of India, where the value of silver has not fallen at all, but is worth now, as it was in 1873, \$1.37 an ounce at the Indian ratio; measured in silver rupees, how could silver bullion fall? These English consumers have thus been enabled to procure the same amount of wheat and cotton in India with the same amount of silver bullion now as in 1873, which they have bought of us for less and less each year.—John I. Jacob.

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