ONE OF DR. T. DEWETT TALMAGE STEELING DISCOURSES.

Subject: "The Tragedy of Dress.

"Fart: 'Whose adorning let it not be that outward adorning of platting the hair and the wearing of gold or of putting on of apparal, but let it be the hidden man of the heart."—I Peter iii., 8, 4.

the wearing of gold or of putting of or other pares, but let the sthe hidden man of the heart."—I Peter iit, 3, 4.

That we should all be clad is proved by the opening of the first wardrobe in paradise, with its apparel of dark green. That we should all, as far as our means allow us, be beautifully and gracefully appareled is proved by the fact that God never made a wave but He glided it with polden subseams, or a tree but He garlanded it with blossoms, or a sky but He studded it with stars, or allowed even the smoke of a furnace to assoned but He columned and urrested and domed and scrolled it into outlines of indescribable gracefulness. When I see the apple orchards of the spring and the pageantry of the autumnal forests. I come to the conclusion that, if nature does ever join the church, while she may be a Quaker in the silence of her worship, she never will be a Quaker in the step of the dress. Why the notches of a fern leaf or the stamen of a water lily? Why, when the day departs, does it let the folding doors of heaven stay open so long when it might of in so quickly?

One summer morning I saw an army of a million spears, each one adorned with a diamond of the first water—I mean the grass, with the dew on it. When the prodigal came home, his father not only put a cost on his back, but jewelry on his hand. Christ wore a beard. Paul, the achieves a pastern of a woman's hair when he said in his epistic, "If a woman have long hair, it is a glory unto her."

There will be a fashion in heaven as on earth, but it will be a different kind of

to her."

There will be a fashion in heaven as on th, but it will be a different kind of hion. It will decide the color of the dress, it the population of that country, by a nutiful law, will wear white. I say these

an pay for.

There are clerks in stores and banks on Ilmited salaries who, in the vain attempt to keep the wardrobe of their family as showy as other folks' wardrobes, are dying of muffs and diamonds and shawls and high hats, and they have nothing left except what they give to cigars and wine suppers, and they die beto eigars and wine suppers, and they die before their time and the will be specified in the series to preach about them as transport in miscres to preach about them as transport and after higher the series of the

Micro Million and Company of the Com

act race on modification of the control of the cont

of human clothes!
Will you forcive me if I say in tersest shape possible that some of the men have to force and to perjure and to swindle to pay for their wives' dresses. I will say it whether you forkive me or not!

Again, inordinate fashion is the foe of all Christian almostving. Men and women put so much in personal display that they often have nothing for and the cause of suffering humanity. A Christian man cracking his Palais Roval glove scross the back by shutting up his hand to hide the cent he puts into the poorbox. A Christian woman, at the story of the Hottentots, crying copious tears into a \$25 handkerohief and then giving a two cent plece to the collection, thrusting it under bills so people will not know but it was \$10 goldpiece. One hundred dollars for incense to fashion, two cents for God. God gives us ninety cents out of every dollar. The other ten cents by command of His Bilbe belong to Him. Is not God liberal according to His tithing system laid down in the Old Testament? Is not God liberal in giving us.ninety.cents out of a dollar when Ho takes but ten? We do not like that. We want to have ninety-nine cents for ourselves and one for God.

Now, I would a great deal rather steal tenests from you than from God. I think one

Now, I would a great deal rather steal ten sents from you than from God. I think one reason why a great many people do not get it : in worldly accumulation faster is beare to many a great many people to not get a live in worldly accumulation faster is because they do not observe this divine rule. God says, "Well, if that man is not satisfied with ninety cents of a dollar, then I will take the whole dollar, and I will give it to the man or woman who is honest with Me." The greatest obstacle to charity in the Christian church to-day is the fact that men expend so much money on their table, and women so much a tief trees, they have got nothing leif for the work of God and the world's betterment. In my first settlement at Belleville, N. J., the cause of missions was being presented one Sabbath, and a plea for the charity of the people was being made, when an old Christian man in the audience lost his balance and said right out in the midst of the sarmon, "Mr. Talmage, how are we to give liberally to those grand and glorious causes when our families dress as they do?" I did not answer that question. It was the only time in my life when I had

was the only time in my life when I had nothing to say.

Again, inordinate fashion is distraction to public worship. You know very well there are a good many people who come to church just as they go to the race—to see who will come out first. What a flutter it makes in which when we me woman with a tracerdicome out first. What a nutter it makes; inchurch when some woman with extraord nary display of fashion comes in! "What love of a bonnet "says one. "What a pe fect fright" says 500. For the most mere less critics in the world are fashion critic Men and women with souls to be saved pasing the hour in wondering where that me got his cravat or what store that women partonizes.

ing the hour in wonuering whose got his cravat or what store that woman patronizes.

In many of our churches the preliminary exercises are taken up with the discussion of wardrobes. It is plitable. Is it not wonderful that the Lord does not strike the meeting houses with lightning? What distraction of public worship! Dying men and and women, whose hodies are soon to be turned into dust, yet before three worlds strutting like peacocks, the awful question of the soul's deatiny submerged by the question of nay blue veier and long fan trainstr, long enoug to drag up the church alse, the hussand's store, office, shop, facting long and the admiration of half the people at the husband's store, office, shop, factory fortune and the admiration of half the people at the durch to show their clothes. People atting down in a pew or taking up a hymnooch, all absorbed at the same time in personal array, to sing.

Rise, my soul, and track thy winger.

Rise from transitory things
Toward heaven, try native place.

I adopt the Episcopalian prayer and say,

Rise from transitory usings

Rise from transitory usings

Good Lord, deliver us?

Insatiate fashion also belittles the intellect. Our minds are enlarged or they dwindle just in proportion to the importance of the subject on which we constantly dwell.

Can you imagine anything more dwarfing to the human intellect than the study of fashion? I see men on the street who, judging from their elaboration, must have taken two hours to arrange their apparel. After a few years of that kind of absorption, which one of McAllister's magnifying glasses will be powerful enough to make the man's character yistole? They all land in idiooy.

I have seen men at the summer watering

ter visible? They all land in Idooy.

I have seen men at the summer waterin, places, through fashion, the mere wreck to what they once were. Sallow of cheek Meagre of limb. Hollow at the cheek. Show ling no animation save in rushing across room to gick up is lady's fan. Simperin along the corridges the same compliment

room to pick up a lady's fan. Simpering along the certificial is a same compliments they simpered twenty years ago. A New York lawyer at United States Hotel, Saratora, within our hearing, rushed across a room to say to a sensitis woman, "You are as sweet as peaches!" The fools of fashion are myriad. Fashion not only destroys the hode, but it makes idiotic the intellect. Yet, my friends, I have given vou only the milder phase of this evil. It shuts a great multitude out of beaven. The first peal of thunder that shook Sinai declared, "Thou shall have no other God before Me," and you will have to choose between the goddess of fashion and the Christian God. There are alreast many seats in heaven, and they are all easy seats, but not one seat for the devotee of fashion. Heaven is for meek and quiet sprits. Heaven is for those who think more of their souts than of their bodies. Heaven is for those who have more joy in Christian charity than in dry goots religion, whould somehow get into heaven, you would be for putting a French roof on the "house of tany mansions." Give up this idolary of fashion or give up heaven. should somehow get into heaven, you would be for putting a French roof on the "house of many mansions." Give up this idolary of fashion or give up heaven. What would you do standing beside the Countess of Hunington, whose joy it was to build chapels for the poor, or with that Christian woman of Boston who fed 1500 ohlidren of the street at Fancuil Hall on New Year's day, giving out as a sort of dorology at the end of the meeting a pair of shoes to each one of them, or those Doreases of modern localty who nave consecrated their needles to the Lord, and who will get eternal reward for every stich they take?

Ob, men and women, give up the idolatry of tashion! The rivalities and the compectations of such a life are a stipendous wyschoodness. You will always that some one with brighter array and

of such a life will break the second pour temples before they see day, they you come to die you will have a man temple time. I have seen and we men it selected to the seen and they will they be translated to the seen and they will the translated they are the seen and they will the translated they are they will the translated they are they will the translated they are they will the translated to the seen are they are the are they are the are they are they are the are they are they are the are they are they are they are t ion de, and I naver would be well. The imprings of there they lay on the fumbled pillow, and there were institute things that bothered them—a warted fire and a coming eternity. I could not packly them,

ory serves me, they died without hope awent into wherlify unprepared, or earth are theone where a man dies of delives after having secrificed at her face of body, mind and soul in the mental of body, mind and soul in the secretary of body, mind and soul in the support in judgment to an average of the secretary of the secretary

On that day I see coming in Beau Brummel of the last century, without his clock, like which all England got a clock, and without his cane, without his mufflox. Like which all England got a smillox—he, the top-of the ages, particular about everything but his morals, and Aaron Burr without the letters that down to old wags, be showed in pride to prove his early wloked gallantries, and Absalom without his hair, and Marolioness Pompadour without her titles, and Mrs. Arnold, the belie of Wall street, when that was the center of fashion, without her fripperies of vesture.

was the center of fashion, without her Iripperies of vesture.

And in great haggardness they shall go away into sternal expatriation, while among the queens of heavenly society will be found Vasnti, who wore the modest veil before the palatial bacchanalians, and Harf dah, who annually made a little coat for Samuel at the temple, and Grandmother Lois, the anoestress of Timothy, who imitated her virtue, and Mary, who gave Jesus Ohrist to the world, and many of you, the wives and mothers and sisters and daughters of the present Christian church, who, through great ribulation, are entering into the kingdom of God. Ohrist announced who would make up the royal family of heaven when He said, "Whosoever doeth the will of God, the same is My brother, My sister, My mother."

## MAJ. GEN. SCHOFIELD.

The Man Who Holds the Highest Position

The calling of the regular army troops to the scene of the recent rail-road strike draws special attention to Maj. Gen. Schoffeld, who holds the highest position in the army, having an authority second only to that of President.

President.
John McAllister Schofield was born
in Chautauqua County, N. Y., in
1831. He was graduated from the
United States Military Academy in
1853 and was assigned to duty in
South Carolina and Florida. He also South Carolina and Riorda. He also held positions as a teacher in important educational institutions. At the opening of the civil war he entered the volunteer service as Major of the First Missouri Volunteers and was appointed chief of staff to Gen. was appointed that it of the Nathaniel Lyon. He held one important military position after another, and in 1864 was assigned to the command of the Army of the Ohio. With Gen. Sherman he engaged in the Atlanta campaign in Georgia, and when the latter started



MAJ. GRN. ECHOFIELD

for the sea Schofield was in Tennes see. Here and in other places Scho-field showed himself a gallant soldier and won the admiration of all.

and won the admiration of all.

He was present at the surrender of
Johnston's army in 1865, and was
tharged with the duty of carrying
out certain details of the capitulation. Schofield succeeded Edwin M.
Stanton as Secretary of War in 1868,
and held that office for a year, when
he was appointed major general in he was appointed major general in the United States army. He is at present senior major general, and will be retired next year, as he will at that time reach the age limit.

Old Shoes.
What becomes of old shoes? The Shoe and Leather Reporter tells us that vast quantities are taken to that vast quantities are taken to mills, where they are ground into fine dust. To this is added about forty per cent of india-rubber, and the whole is then subjected to a pressure of 6,000 to 10,000 pounds per square foot. The substance is then colored, and sold at prices some fitty per cent below that of natural leather. It is manifestly a poor substance, and it is wholly wanting in fiber. fiber.

Show Their Independence.

The grandees of Spain claim the right of appearing in the presence of the King with their hats on, to show that they are not so much subject to him as other Spaniards are.

How It Was Named How it was Named.

Tweed, as a cloth name, arose from
a mistake. Its name was twill, but
in a blotted invoice sent to a London
merchant the word looked like ilweed
d so is came into use.

THE PROPERTY OF LUIS COME

A substitution of the day of

Brether Gardner Assessit the familiary tor's Resignation!

"Gem'len." said Brother Gardiner, as he stood up, adjusted his spectages and looked around the half, "the has come to my ears dat sartin pus-sons in dis Limekiln Club az' feelin' sort o' shaky 'bout our finances. Dey sons in dis Limekiin Culb ar icelli sort o' shaky' bout our finances. Dey am talkin' 'bout embezzlement, de-fakeashun and shortage, and dey say dey can't sleep o' nights fur worryin' ober it. I shall take advantage of dis occashun to explain sartin things

or soccasion to explain saturatings to yo'.

"Fustly, our system of bookkeepin hain't made up of 'debit' credit, marshendize an profit an loss. When we take in any money, it is put right down on de book in plain haudwritin as cash tooken in. It's de same when we pay out. Dar am no profit—no loss. De figgers am right dar an can't git away nor fade out.
"Secondly, our treasurer am not

an can't git away nor fade out.
"Secondly, our treasurer am not
only under bonds, but we doan' trust
him too fur. We 'low him to walk
around wid about 50 cents of our
money in his pocket, but dat's de
limit. Once a week we investigate,
an we doan' let go till the figures
balance.

"Thirdly, it takes fo' of us to draw any money from de bank, an our office safe is nebber opened 'cept in de presence of three members. Jest at dis time dis club has about \$18 on at distime disclub has about \$18 on hand. To git dat money five 'members would have to enter into a conspiracy an dodge around fur three or fo' weeks. We nebber keep above fo'ty cents in de office safe, an should a pusson tackle dat safe he would the shot wid buckshot, den he would be shot wid buckshot, den he would be shot wid buckshot, den he would be blowed up by dynamite, an at de next meetin all de evidence we should find of him would be a few eye lashes stickin to the ceilin oberhead.

"Dis club does not employ a confi-

head.
"Dis club does not employ a confidential clerk. Its treasurer does not play de races nor w'ar diamonds. It does not wait till de eand ob de y'ar to balance its books. It believes dat to balance its books. It believes dat all its officers am honest, but it doan' offer any of 'em no chances to git hold ob de boodle an skip. We neither loan nor borrow. Dar am occashuns when Samuel Shin wants to put up his jacknife as collateral for 15 cents, or Shindig Watkins will git two members in good standin to indorse his note fur a quarter, but I alus advance de money from my own lus advance de money from my own pocket and take all de risks. De time may come when Paradise Hall will be struck by lightning, but mone o' yo' will live long 'nuff to diskiver dat our treasurer am 17 cents ahead of de

game. "When we look around us heah tonight we mike de absence of Brudder Sundown Davis, who was our janitor fur ober two y'ars. Am he dead? Am he lyin' on a bed of pain? Am he fur, fur away from home and can't get heah! My friends, Brudder Davis will meet wid us no mo." He am heālthy and well and right heah in town, but sunthin has happened to him. Brudder Davis allus felt sensitive about his reputashun fur honestry, He knowed I had an eye on him an it hurt his feelins. At the meetin a week ago to-night I left a cokernut on my desk as a test of his honestry. When I drapped in heah next day as he was cleanin up, dat cokernut was gone. Brudder Davis felt his honestry insulted when I axed him if he had sawn it. De bare idea dat I should suspect him of eben layin his paws on dat property made him so mad dat he threatened to resign. Dat vartuous look which he put on might hev stood some folks off, but it didn't skeer me. I stood Brudder Davis up in a co'ner and purceeded to s'arch him, an perhaps it am needless to say dat I found my missin cokernut in de busum of his flannel shirt. No experts war called in to examine his books, and I didn't 'peal to de police. I jest took hold of him an wrenched an 'shook him an wenched an 'shook him an 'peal to de police. I jest took hold of him an wrenched an shook him an banged his head agin de wal till he hollered fur mercy. Den I accepted his resignashun without waitin fur de club to act, an' Brudder Davis won't meet up wid us no mo' in discold world. cold world.

I want to say right heah and now "I want to say right heah and how dat if dar am any odder highly sensitive pusson in dis club—pussons who handle our cash or hev charge of our belongings an feel dat a little watchin degrados 'em—dey had better offer deir resignashuns right ter offer deir resignashuns right away. Our assets am gwine to keep right on bein \$18 an our liabilities nuffin 't all, au it we hurt anybody's feelins dey am not obleeged to stay in de club. Dar am not de slightest occashun to worry ober de safety of our finances. Eben if de bank busts and lyng when de president it has our finances. Eben if de bank busts up I know whar de president libs, an I know dat three or fo' of us kin rake in \$18 wuth of his Leghorn chickens an make dis club solid befo' 10 o'clock an inake discitly soft per vivo care and inake discitly soft of the word mo': Our treasurer w'ars what 'pears to be a \$600 diamond pin, an some of on dis a de brethren feel skeery count. Dar am no call fur it. Dat pin cost him jest 25 cents, an if it should git run ober by an ice wagon and could be fixed up agin fur a nickel he'd hey to raise de money on s mortgage or throw de pieces away.

—[New York Recorder.

The Hebrew year commences Sep 

The state of the value of valu phine, and the one that had no an dote got well as fast as the othe The doctors concluded that the manganate had no effect at all, as that the morphine would not hat the dogs. It may be very true, bit must be remembered that D Moorman's most conclusive experiment was not tried on a dog, but a himself.—[New Orleans Picayune,

Pure and Wholesome Quality Commends to public approval the Californ liquid laxative remedy, Syrup of Figs. It pleasant to the taste and by acting gently pleasant to the Laste and by mount avery the kidneys, liver and bowels to cleans the system effectually, it promotes the health comfort of all who use it, and with millions is the best and only remedy

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tr afflicted with sore eyes use Dr. Thompson Eye Water. Druggists sell at 25c, per both

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CON CURE FOR

NOTES AND

on to be in existence is a superior of this amount in the one-third, or about one-third, or should of the 8,000 h, is in the hands of the 8,000 me in diamonds in the different ties of the world.

plies of the world.

Fosty-six villages, varying in population from 500 to 5,800, still have been possible privilege of free postal delivery.

Besperiment was undertaken three deals half years ago, and in many independent of the service. The examination of the service. The examination where it has been the communities where should the Government of the communities of th

THE sensation in Atlanta, Ga., is The sensation in Atlanta, Ga., is the preaching of a thirteen-year-old the probability of the properties. The probability of th allent language.

gliet language.

There are, according to the last census, considerably over 20,000,000 widows in India; and, of all the sad and showful conditions of human life that of an Indian widow is the most pliable. Every third Brahmin woman is a widow. In England the proportion of widows to the total number of women is 7½ per cent. But, in India, it approximates, as we perceive, with 12 per cent. And the law of stored and penitential calibacy applies trictly in all these cases.

enforced and pententials of piles strictly in all these cases.

The production of copper throughout the world in 1898 was, according to the technical crgan, Invention Nouvelles, 17,250 tons for Germany, 180 tons for the Argentine Republic, 1425 for Austro-Hungary, 7,500 for Australia, 2,500 for Bolivia, 4,000 for Casada, 6,090 for Cape Colony, 54,-70 for Spain and Portugal, 147,210 for the United States, 21,350 for Capital, 400 for England, 2,040 for New-foundand, 2,500 for Italy, 18,000 for Japan, 8,480 for Mexico, 480,400 for Peru, 5,000 for Russia, 750 for Swedon and 2,850 for Venezuela. This makes a total of 808,975 tons against 310,345 in 1892, 279,491 in 1891, and 269,680 in 1890. The average price per ton was 1,098 frances in 1891,150 in 1892, 1,277 in 1891 and 1,185 in 1890. 1.185 in 1890.

Says an American business man Are na American business man rise has been living in Mexico:
"What Mexico most needs is education. The ignorance of the peons is attentishing. If the great churches of America, which are yearly sending millions of dollars to China and Africa. millions of dollars to China and Afrito educate the heathens there,
would devote a fair proportion of that
goney to Mexico, far more good
would be accomplished. The money
sould be better spent and results
for apparent. The few missionaries
that country are doing good, but
their number is not sufficient. Then,
as theology and more liberal education should be taught, and sectarian
methods. should be taught, and sectarian should not interfere with the tork. Strange as it may seem, the legish tongue has displaced the rench as a foreign tongue, and is spidly being learned by the younger utires."

THE temper of the age seems to be sinst steam and electric carriages, ough there is no sentiment against yeles. In Berlin there are several third yeles in the several third yeles in the several third yeles in the several third yeles. ctrical victorias which take their nets in and out of the city every y. They have been built by Ger-They have been built by Ger-an electricians, have storage bat-ries, and are guided by a man who in the driver's seat. In Paris cre are also three or four steam and estrical carriages which are per-sisted by the authorities of the city atted by the authorities of the city sharel over the streets and boule-dis of that town. They apparent-look with entire smoothness and mainty, roll along swiftly, and only then a small percentage of the sea. In this city, says the New art Sun, there are two electric carges, which occasionally arouse the listers on Fifth avenue and in the hk; but there is no demand for neyances of this kind from the heral public.

In an article of great interest in Arena on "The Value of Hypnomas as means of Surgical Ansathe" by James B. Cocke, M. D., writer gives an account of some bis experiences as a physician in ences as a physician in us experiences as a physician in use of hypnotism as a substitute morphine, chloroform and other tas. He claims from his prac-tiat hypnotism can and will ply the place now held in mediply the place now held in medi-and surgery by morphine, etc., the cases in the case ast from 75 to 80 per cent. of cases in which these drugs d. Incidentally he combate red. Incidentally he combate, popular idea that hymotism is esort of magic or jugglery of the mediums and such people. It not depend upon any hidden, citous force inherent in a few individuals. The open is if the letters of the medium is the medium in the medium is the medium in the medium is the medium. besu