## AT THE TABERNACLE.

DR. TALMAGE DELIVERS A TRIBUTE TO WOMANLY INFLUENCE.

The "Great Woman" of the Text Was Only a Type of the Christian Mother of Today-The Virtues of Hospitality.

BROOKLYN, Aug. 20.-Rev. Dr. Talmage chose for his subject today one of special interest to the gentler sex, the announced topic being "A Great Woman," and the text II Kings iv, S: "And it fell on a day that Elisha passed to Shunem, where was a great woman."

The hotel of our time had no counterpart in any entertainment of olden time. The vast majority of travelers must then be entertained at private abode. Here comes Elisha, a servant of the Lord, on a divine mission, and he must find shelter. A balcony overlooking the valley of Esdraelon is offered him, in a private house, and it is especially furnished for his occupancy—a chair to sit on, a table from which to cat, a candlestick by which to read and a bed on which to slumber, the whole establishment belonging to a great and good woman. Her husband, it seems, was a godly man but he was entirely overshadowed by his wife's excellencies, just as now you some times find in a household the wife the cen ter of dignity and influence and power, not by any arrogance or presumption, but by superior intellect and force of moral nature wielding domestic affairs and at the same time supervising all linancial and business satisfies. The wife's hand on the shuttle, or the banking house, on the worldly busi ness. You see hundreds of men who are successful only because there is a reason at home why they are successful, THE WIFELY INFLUENCE.

If a man marry a good, honest soul, he makes his fortune. If he marry a fool, the Lord help him! The wife may be the silent partner in the firm, there may be only masculine voices down on exchange, but there oftentime comes from the home circle a po tential and elevating influence. This woman of my text was the superior

of her husband. He, as far as I can understand, was what we often see in our day, a man of large fortune and only a modicum of brain, intensely quiet, sitting a long while in the same place without moving hand or foot-if you say "yes," responding "yes"—if you say "no," responding "no" inane, eyes half shut, mouth wide open, maintaining his position in society only because he has a large patrimony. But his wife, my text says, was a great womon. Her name has not come down to us. She belonged to that collection of people who need no name to distinguish them. What would title of duchess or princess or queen -what would escutcheon or gleaming dia dem be to this woman of my text, who by her intelligence and her behavior challenges the admiration of all ages? Long after the brilliant women of the court of Louis XV have been forgotten, and the brilliant women of the court of Spain have been forgotten, and the brilliant women who sat or mighty thrones have been forgotten, some grandfather will put on his spectacles, and

In the first place, she was great in her hospitalities. Uncivilized and barbarous nations honor this virtue. Jupiter had the surname of the hospitable, and he was said especially to avenge the wrongs of strangers. Homer extolled it in his verse. The Arabs are punctilious upon this subject, and among some of their tribes it is not until the ninth day of tarrying that the occupant has a right to ask his guest, "Who and whence art thou?" If this virtue is so honored even among barbarians, how ought it to be honored among those of us who believe in the Bible, which commands us to use hospitality one toward another without grudging? RELIGIOUS TRAMPS.

Of course I do not mean under this cover to give any idea that I approve of that vagrant class who go around from place to place, ranging their whole lifetime perhaps under the auspices of some benevolent or philanthropic society, quartering them-selves on Christian families, with a great pile of trunks in the hall and carpet bag portentous of tarrying. There is many a country parsonage that looks out week by week upon the ominous arrival of wagon with creaking wheel and lank horse and dilapidated driver, come under the auspices of some charitable institution to spend a few weeks and canvass the neighborhood. Let no such religious tramps take advantage of this beautiful virtue of Christian Not so much the sumptuousness of your

diet and the regality of your abode will impress the friend or the stranger that steps across your threshold as the warmth of your greating, the informality of your reception, the reiteration by grasp and by look and by a thousand attentions, insignificant at tentions, of your carnestness of welcome. There will be high appreciation of your welcome, although you have nothing but the brazen candlestick and the plain chair to offer Elisha when he comes to Shunem. Most beautiful is this grace of hospitality when shown in the house of God. I, am thankful that I am pastor of a church where strangers are always welcome, and there is not a state of the Union in which I have not heard the affability of the ushers of our church complimented. But I have entered churches where there was no hospitality. A stranger would stand in the vestibule for awhile and then make pilgrimage up the long aisle. No door opened to him until, flushed and excited and embarrassed, he started back again and coming to some half filled pew with apologetic air entered It, while the occupants glared on him with a look which seemed to say, "Well, if 1 must, I must." Away with such accursed indecency from the house of God! Let every church that would maintain large Christian influence in community culture Eabbath by Sabbath this beautiful grace of Christian hospitality.

CHRISTIAN HOSPITALITY. A good man traveling in the far west in the wilderness was overtaken by night and storm, and he put in at a cabin. He saw firearms along the beams of the cabin, and he felt alarmed. He did not know but that he had fallen into a den of thieves. He sat there greatly perturbed. After awhile the man of the house came home with a gun on his shoulder and set it down in a corner. The stranger was still more alarmed. Aftcrawhile the man of the house whispered with his wife, and the stranger thought his destruction was being planned Then the man of the house came forward

and said to the stranger: "Stranger, we are a rough and rude people out here, and we work hard for a living. We make our living by hunting, and when we come to the nightfall we are tired, and we are apt to go to bed early, and before retiring we are always in the habit of reading a chapter from the word of God and making a prayer. If you don't like such things, if you will just step outside the door until we get through I'll be greatly obliged to you." Of course the stranger tarried in the room, and the old hunter took hold of the horns of the altar and brought down the blessing of God upon his household and upon the stranger within their gates. Rude but glo-

rious Christian hospitality! Again, this woman in my text was great in her kindness toward God's messenger. Elisha may have been a stranger in that household, but as she found out he had come on a divine mission he was cordially an. Her tears have fallen in the Nile welcomed. We have a great many books in our day about the hardships of ministers and the trials of Christian ministers. I wish somebody would write a book about the joys of the Christian minister, about the sympathies all around him, about the kindnesses, about the genial considerations of him. Does sorrow come to our home, re a shadow on the cradle, there hands to help, and many through the long night reds of prayers going store the sick. Is g cup of calamity

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of thousands of men and women who come down from the mansion and from the cot to do kindness to the Lord's servants. A suppose the men of Shunem had to pay the bills, but it was the large hearted Christian sympathies of the women of Shunem that looked after the Lord's messenger. Again, this woman in the text was great in her behavior under trouble.

Her only son had died on her lap. A very bright light went out in that household. The sacred writer puts it very tersely when he says, "He sat on her knees until noon, and then he died." Yet the writer goes on to say that she exclaimed, "It is well!" Great in prosperity, this woman was great in trouble.

Where are the feet that have not been blistered on the hot sands of this great Sahara? Where are the shoulders that have not been bent under the burden of grief? Where is the ship sailing over glassy sea that has not after awhile been caught in a cyclone? Where is the garden of earthly comfort but trouble bath hitched up its flery and panting team and gone through it with barning plowshare of disaster? Under the pelting of ages of suffering the great heart of the world has burst with woe.

Navigators tell us about the rivers, and the Amazon and the Danube and the Mississippi have been explored, but who can tell the depth or length of the great river of sorrow made up of tears and blood rolling through all lands and all ages, bearing the wreck of families and of communities and of empires- learning, whichmy, boiling with the agonies of 6,000 years? Firm and Cotobaxi and Vesuvius have been described. but who has ever sketched the volcamout suffering retching up from its depths the lava and the scoria and pouring them down the sides to whelm the nations? Oh, if I could gather all the heartstrings, the broken hearestrings, into a harp I would play on it a dirge such as was never sounded. GREATER THAN CORGON.

Mythologists tell us of Gorgon and Cen-

taur and Titau, and geologists tell us of extinct species of monsters, but greater than Gorgon or megatherium, and not belong ing to the realm of fable, and not of an extinct species, is a monster with iron jaw and iron hoofs walking across the nations, and history and poetry and sculpture in their attempt to sketch it and describe it have seemed to sweat great drops of blood. But, thank God, there are those who can compier as this woman of the text conquered and say: "It is well! Though my property be gone, though my children be gone, though my home be broken up, though my health be sacrificed, it is well, it is well." There is no storm on the sea ba Christ is ready to rise in the hinder part of the ship and hush it. There is no darkness but the constellations of God's eternal love can illumine it, and though the wister comes out of the northern sky you have sometimes seen the northern sky all ablaze with auroras that seem to say: "Come up this way. Up this way are thrones of light. and seas of sapphire, and the splendor of an eternal heaven. Come up this way." We may, like the ships, by tempest he tossed

On perilous deeps, but cannot be lest. Though sutan enrage the wind and the tide, The promise assures us the Lord will provide. I heard an echo of my text in a very dark holding the book the other side the light hour, when my father lay dying, and the read to his grandchildren the story of this old country minister said to him, "Mr. great woman of Shunem who was so kind Talmage, how do you feel now as you are and courteous and Christian to the good about to pass the Jordan of death?" He prophet Elisha. Yes, she was a great replied-and it was the last thing he ever said-"I feel well; I feel very well; all is well," lifting up his hand in a benediction, a speechless benediction, which I pray God may go down through all the generations. It was well! Of course it was well. Again, this woman of my text was great in her application to domestic duties. Ex ery picture is a home picture, whether she is entertaining an Elisha, or whether she is giving careful attention to her sick boy, or whether she is appealing for the restoration of her property-every picture in her case is a home picture. Those are not disciples of the Shunemite woman who, going out to attend to outside charities, neglect the duty of home-the duty of wife, of mother, of daughter. No faithfulness in public benefection can ever atone for domestic negligence.

THE MOTHER'S MISSION. There has been many a mother who by indefatigable toil has reared a large family of children, equipping them for the duties of life with good manners and large intelligence and Christian principle, starting them out, who has done more for the world than many another woman whose name has sounded through all the lands and through all centuries.

I remember when Kossuth was in this country there were some ladies who got reputation, honorable reputation, by presenting him very gracefully with bouquets of flowers on public occasions, but what was all that compared with the work of the plain Hungarian mother who gave to truth and civilization and the cause of universal liberty a Kossuth? Yes, this woman of my text was great in her simplicity. When this prophet wanted to reward her

for her hospitality by asking some prefer-ment from the king, what did she say? She declined it. She said, "I dwell among my own people"-as much as to say: "I am satisfied with my lot. All I want is my family and my friends around me. I dwell among my own people." Oh, what a rebuke to the strife for precedence in all ages! How many there are who want to get great architecture, and homes furnished with all art, all painting, all statuary, who have not enough taste to distinguish between Gothic and Byzantine, and who could not tell a figure in plaster of paris from Palmer's "White Captive," and would not know a boy's penciling from Bierstadt's "Yosemite"-men who buy large libraries by the square foet, buying these libraries when they have hardly enough edneation to pick out the day of the almanae! Oh, how many there are striving to have things as well as their neighbors, or better than their neighbors, and in the struggle vast fortunes are exhausted and business firms thrown into bankruptcy, and men of reputed honesty rush into astounding for-

Of course I say nothing against refinement or culture. Splendor of abode, sumptu-ousness of diet, lavishness in art, neatness n apparel-there is nothing against them in the Bible or out of the Bible. God dees not want us to prefer mud hovel to English cottage, or untanned sheepskin to French broadcloth, or husks to pineapple, or the clumsiness of a boor to the manners of a gentleman. God, who strung the beach with tinted shell and the grass of the field with the dews of the night, and hath exquisitely tinged morning cloud and robin edbreast, wants us to keep our eye open to all beautiful sights, and our ear open to all beautiful cadences, and our heart open to all elevating sentiments. But what I want to impress upon you is that you ought not to inventory the luxuries of life as among the indispensables, and you ought not to depreciate this woman of the text, who, when offered kingly preferment, responded, "I dwell among my own people." GREAT IN HER PIETY.

Yea, this woman of the text was great n her piety. Faith in God, and she was not ashamed to talk about it before idolators. Ah, woman will never appreciate what she owes to Christianity until she knows and sees the degradation of her sex under paganism and Mohammedanism. Her very birth considered a misfortune. Sold like cattle in the shambles. Slave of all work, and at last her body fuel for the funeral pyre of her husband. Above the shrick of the fire worshipers in Irdia and above the rumbling of the juggernauts, I hear the million voiced groun of wronged, insulted, broken hearted, downtrodden womand Tigris and the La Plata and on the steppes of Tartary. She has been dishonored in Turkish garden and Persian palace and Spanish alhambra. Her little ones have been sacrificed in the Ganges. There is not a groan, or a dungeon, or an island, or a mountain, or a river, or a lake, or a sea but could tell a story of the outrages heaped upon her.

But, thanks to God, this glorious Christhis vassalage are snapped, and she rises the voice of charmers, charming ever so up from ignominy to exalted sphere and becomes the affectionate daughter, the gencome its most ardent advocate and its sublimest exemplification. When I come to speak of womanly in-

fluence, my mind always wanders off to one model—the aged one, who 27 years ago we look the tail into the other.—St. nut away for the resurrection. About 87

day, my father and mother stood up in the old meeting hon at Somerville, N. J., and took upon them the vows of the Christian. Through a long life of vicissitude she lived harmlessly and usefully and came to her end in peace. No child of want ever came to her door and was turned empty away. No one in sorrow came to her but was comforted. No one asked her the way to be saved, but she pointed him to the cross. When the angel of life came to a neighbor's dwelling, she was there to rejoice at the starting of another immortal spirit. When the angel of death came to a neighbor's dwelling, she was there to robe the

departed for the burial. We had often heard her, when leading family prayers in the absence of my father, say, "O Lord, I ask not for my children wealth or honor, but I do ask that they all may be the subjects of thy comforting grace!" Her II children brought into the kingdom of God, she had but one more wish, and that was that she might see her long absent missionary son, and when the hip from China anchored in New York parbor, and the long absent one passed over the threshold of his paternal home she said, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The prayer was soon answered. THAY GLORIOUS WORD "MOTHER." It was an autumnal day when we gath-

ered from afar and found only the house from which the soul had fied forever. She looked very natural, the hands very much as when they were employed in kindness for her children. Whatever else we for et, we never for; et the look of mother's hands. is we stood there by the cashet we could est help but say, "Don't she look beautiful?" It was a chardless day when with eavy hearts we carried her out to the last esting place. The withered leaves crumbled under hoof and wheel as we passed, and the sun shone on the Raritan river until it looked like fire. But more calm and beautiful and radiant was the setting sun of that aged pilgrim's life. No more toil, no more tears, no more sickness, no more death. Bear mother! Beautiful mother!

Sweet is the slumber beneath the sod, While the pure spirit rests with God. I need not go back and show you Zenoda or Semiramis or Isabella, or even the woman of the text, as wonders of womanly excellence or greatness, when I in this moment point to your own picture gallery of memory and show you the one face that you remember so well and arouse all your holy reminiscences and start you in new consecration to God by the pronunciation of that tender, beautiful, glorious word, Mother! Mother!"

THREE WONDERFUL BOYS. Prececions Children Whose Talent Ha

Startled the People of Berlin. We have had three wonderful boys it Berlin. The one best known to Americans is Josef Hoffmann. After having broken down his health in concertizing through America his parents brought him here to recuperate. That he is fully restored the Losts of admirers of that singularly winning child will be glad to know. Now he is studying diligently and will, I hope, return to you before many years-not a child wonder, but an artist. He has changed much since he left you. His childish face has become much more thoughtful, he is taller and wears long trousers. I attended a private concert, at which he played some of his own compositions. He came out quietly and bowed to rather small audience before taking his seat at the piano. He was greeted with no applause, and I fancied I discovered a sus picion of a smile around the corners of his nouth as he glanced calmly over the head of that assemblage that had greeted him so coldly, with his American triumphs still fresh in his memory, but it was only a sus picion-then he began playing. When he triumph of Scientific Medicine. finished his sonata and tose from the piano, the audience fairly rose with him. He played again an impromptu (also his own). which showed the remarkable talent the boy undoubtedly has. None is quicker to recognize talent than are these very Ber liners, but they are a mercilessly cold audi

ence toward a stranger. He may appear

before them with ever so winning a bow

and they remain absolutely calm until they

see what he can do. Then, if they think him deserving, their enthusiasm is bound Another "boy wonder" is the frank, fail faced little Raoul Kaulkowzki, a Polish boy of 9 years. He is court planist to the czar of Russia, and his little coat is covered with orders and medals. He also has a de gided talent for composition, and with such marked national characteristics as to recal to us the early compositions of Chopin. At the close of one of his concerts here last winter all of the women pushed and strug gled to the front in order to kiss him. (Did you ever notice with what zest women kis wonderful children?) He stood there grace fully receiving it all. Finally one little woman finding it impossible to reach him threw him a rese. That inspired another to throw him her breastpin. He took the rose and smilingly kissed it, and picking up the and smilingly kissed it, and picking up the breastpin with a polite bow passed it back to its owner.

The other little boy is a Belgian—Jean Gerardy. He is 10 years old and plays the cello like a man. Whether or not be companied by the companied by the cello like a man. Whether or not be companied by the cello like a man.

poses I do not know, but he is an artist. He made his debut here at one of Hans Richter's philharmonic concerts and charm ed me. I was speaking to our never to be forgotten cellist, Adolf Hartdegan, recent ly about little Jean. "Yes," he said. "! was asked to hear him, and I was so tired, oh! so tired of these child wonders, that | looked forward to a stupid morning, but 1 등등록목록본문문문문문목록본문문문문 모든 모든 2 was amazed. I was delighted. He is an artist."--Berlin Cor. Louisville Courier Journal.

How a Duel Was Brought On. M. Lemercier, the favorite dramatist of Napoleon Bonaparte, was scated one evening on a low stool in the gangway of the first gallery of the Theatre Francais. Enter a young officer, making a great deal of soise, slamming the door violently behind him and taking his stand right in front of M. Lemercier. "Monsieur," says the poet very gently, "you prevent my seeing anything." The officer turns round and stares from his towering height at the little, inoffensive looking civilian so humbly scated on his low steel and resumes his former position. "Monsieur," repeats M. Lemercier more emphatically, "I have told you that on prevent me from seeing the stage, and command you to get out of my way." "You command," retorts his interlocutor n a tone of contempt. "Do you know to whom you are speaking? You are speaking to a man who brought back the standards from the army of Italy." "That's very possible, monsieur, seeing that it was an ass which carried Christ." As a matter of course there was a duel, and the officer had his arm broken by a bullet.—San Francisco \rgonaut.

Alphonse Daudet's Son.

Mr. R. H. Sherard writes to the London Author that Leon Daudet and young Barres may be considered the two hopes of French literature in the future. "Daudet has already published a remarkable book and has another just ready. He lives in good style with his wife, nec Hugo, in the Avenue de l'Alma and has some of the best claret in Paris." It will be interesting to ompare his career with that of his father, Alphonse Daudet. "It will show whether it is better, as some say, for a man of letters to fight his way, like the elder Daudet. or like Zola, for instance, or to launch out on the sea with the ballast of a couple of millions of francs." The elder Daudet, according to Mr. Sherard, spent three years of utter penury in Paris, with tattered boots and often no socks and many days where there was nothing to eat.

"Deaf as an Adder." The expression, "deaf as an adder," is from the Psalms of David, where it appears in the following form: "Their poison is like the poison of sertianity comes forth, and all the chains of pents. They are like the deaf adder that

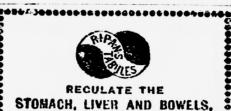
tle wife, the honored mother, the useful Indian travelers tell us that there is a Bruce Wakeman, Stirling and other East Christian. Oh, if Christianity has done so much for woman, surely woman will be the effect that both the viner and the asp the effect that both the viper and the asp stop their ears, when the charmer is uttering his incantations or playing his music, Louis Republic.

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CIGARS AND TOBACCO **ALL ORDERS PROMPTLY FILLED** 

WESTERN MARYLAND RAILROAD. TAKING EFFECT SUNDAY, JUNE 18, 1893. Leave Hillen Station as follows: DAILY. 4.9) A. M .- Fast Mail for Norfolk and West-

4.9) A. M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster, New Windsor, Union Bridge, Bruceville, Rocky Ridge, Emmitsburg, Mechantestown, Blue Ridge, Buena Vista Spring, Pen Mar, Blue Mountain, Edgemont, Hagerstown, and except Sunday, Williamsport, Clear Spring and Cherry Run, W. Va., Chambersburg, Waynesboro', points on B. and C. V. R. R., Martinsburg and Winchester, Va. DAILY EXCEPT SUNDAY.

1.00 A. M.—Accommodation for Hanover and Gettysburg, Pa., and all points on B. and H. Division and Main Line east of Emory Grove; also, Carlisle and Harrisburg, Gettys-burg R. R. H. Division and Main Line cast of Emory Grove; also, Carlisle and Harrisburg, Gettysburg R. R.

8.00 A. M.—Mail for Cherry Run, W. Va., Clear Spring, Williamsport, Hagerstown, Shippensburg and point; on Main Line & B. & C. V. R. R.; also Frederick and Emmittsburg, and points on N. & W. R. R. to Basic. 10.00 A. M.—Acconamodation for Union Bridge, Gettysburg and all points on B. & H., also Mt. Holly Springs, Carlisle and points on G. & H. R. R.

2.25 p. M.—Accommodation for Emory Grove 3.20 p. M.—Blue Monntain Express for Westminster, New Windsor, Union Bridge, Bruceville, Frederick, Mechanicstown, Blue Ridge, Baena Vista Spring, Blue Mountain, Hagerstown, Martinsburg and Winchester; also Williamsport, Clear Spring and Cherry Run, (Parlor Car.)

3.32 p. M.—Express for Arlington, Howardville, Mt. Wilson, Owing's Mills, Glyndon and all points on R. & H. Division.

4.00 p. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owings's Mills, Glyndon, Glen Falls, Finksburg, Patapseo, Carrolton, Tannery, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmitsburg B. and C. V. R. R., Norfolk and Western R. R. and points South.

5.15 p. M.—Accommodation for Union Bridge.

6.17 p. M.—Accommodation for Emory Grove, 11.35 p. M.—Accommodation for Emory Grove. 8 46 P. M —Accommodation for Emory Grove. 11.35 P. M.-Accommodation for Emory Grove. SUNDAYS. 9.30 A. M.—Accommodation for Union Bridge and Hanover. 2.30 P. M.—Accommodation for Union Bridge.

4.00 P. M.—Accommodation for Alesia, 10.30 P. M.—Accommodation for Emory Grove. TRAINS ARRIVE AT HILLEN STATION. Daily—7.18 P. M — Daily (except Sunday) 6.50 7.40, 8.37, 9.31, 19.40 and 11.47, A. M., and 2.40, 5.10, 6.10, 6.58 and 10.57, P. M Sundays only.—9.10 and 19.20 A. M., 6,15 and 9,05 P. M.

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