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DOMESTIC LIFE THE SUBJECT OF DR. TALMAGE'S SERMON.

Every Member of the Household Should Strive to Make It Happy. Start In the Right Way-Keep God Always at the Fireside.

Copyright, 1898, by American Press Association. WASHINGTON, Oct. 23.-Dr. Talmage in this discourse sets forth radical theories, which, if adopted, would brighten many domestic circles; text, John xx, 10, "The disciples went away again unto their own

A church within a church, a republic within a republic, a world within a world, is spelled by four letters—home! If things to right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The doorsill of the dwelling house is the foundation of church and state. A man never gets higher than his own garret or lower than his own collar. Domestic life overarches and undergirdles all other life. The highest house of congress is the domestic circle; the rocking chair in the nursery is higher than a throne. George Washington commanded the forces of the United States, but Mary Washington commanded George. Chrysos tom's mother made his pen for him. If a man should start out and run 70 years in a straight line, he could not get out from under the shadow of his own mantelpiece. I therefore talk to you about a matter of

infinite and eternal moment when I speak

of your home. As individuals we are fragments. God makes the race in parts, and then he gradually puts us together. What I lack, you make up; what you lack, I make up; our deficits and surpluses of character being the cogwheels in the great social mechanism. One person has the patience, another has the courage, another has the placidity, another has the enthusiasm. That which is lacking in one is made up by another or made up by all. Buffaloes in herds, grouse in broods, quails in flocks, the human race in circles. God has most beautifully arranged this. It is in this way that he balances society; this conservative and that radical keeping things even. Every ship must have its mast, cutwater, taffrail, ballast. Thank God, then, for Princeton and Andover, for the opposites. I have no more right to blame a man for being different from me than a driving wheel has a right to blame the iron shaft that holds it to the center. John Wesley balances Calvin's "Institutes." A cold thinker gives to Scotland the strong bones of theology. Dr. Guthrlo clothes them with a throbbing heart and warm flesh. The difficulty is that we are not satisfied with just the work that God has given us to do. The water wheel wants to come inside the mill and grind the grist, and the hopper wants to go out and

the welfare of society depend upon ou staying in just the place that God has put us, or intended we should occupy. Marriage Garlands. For more compactness and that we may be more useful we are gathered in still smaller circles in the home group. And there you have the same variety againbrothers, sisters, husband and wife, all different in temperaments and tastes. It is fortunate that it should be so. If the husband be all impulse, the wife must be all prudence. If one sister be sanguine in her temperament, the other must be lymphatic. Mary and Martha are necessitles There will be no dinner for Christ if there be no Martha, there will be no audience for Jesus if there be no Mary. The home organization is most beautifully constructed. Eden has gone, the bowers are all broken down, the animals that Adam stroked with his hand that morning when they came up to get their names have

dabble in the water. Our usefulness and

since shot forth tusk and sting and growl ed panther at panther, and midair iron beaks plunge till with clotted wing and eyeless sockets the twain come whirling lown from under the sun in blood and fire. Eden has gone, but there is just one little fragment left. It floated down on the river Hiddekel out of paradise. It is 623 Seventh St., N. W., the marriage institution. It does not, as at the beginning, take away from man a rib. Now it is an addition of ribs. This institution of marriage has been

defamed in our day. Socialism and polyg-

amy and the most damnable of all things, free lovism, have been trying to turn this earth into a Turkish harem. While the pulpits have been comparatively silent, novels, their cheapness only equaled by their nastiness, are trying to educate, have taken upon themselves to educate, this nation in regard to holy marriage, which makes or breaks for time and eternity. Oh, this is not a mere question of residence or wardrobe! It is a question charged with gigantic joy or sorrow, with heaven or hell. Alas for this new dispensation of George Sands! Alas for this mingling of the nightshade with the marriage garlands! Alas for the venom of adders spit into the tankards! Alas for the white frosts of eternal death that kill the orange blossoms! The gospel of Jesus Christ is to assert what is right and to assail what is wrong. Attempt has been made to take the marriage institution, which was intended for the happiness and elevation of the race and make it a mere commercial enterprise, an exchange of houses and lands and equipage, a business partnership of two stuffed up with the stories of romance and knight errantry and unfaithfulness and feminine angelhood. The two after awhile have roused up to find that instead of the paradise Engineer and Machinist, they dreamed of they have got nothing but a Van Amburgh's menagerie, filled with tigers and wild eats. Eighty thousand they dreamed of they have got nothing with tigers and wild cats. Eighty thousand divorces in Paris in one year preceded the worst revolution that France ever saw! And I tell you what you know as well as I do, that wrong notions on the

> cause at this day of more moral outrage before God and man than any other cause. God In the Home. There are some things that I want to bring before you. I know there are those of you who have had homes set up for a great many years, and then there are those here who have just established their home. They have only been in that home a few months or a few years. Then there are those who will after awhile set up for themselves a home, and it is right that I should speak out upon these themes. My first counsel to you is, have God in your new home, if it be a new home, and let him who was a guest at Bethany be in your household, let the divine blessing drop upon your every hope and plan and expectation. Those young people who begin with God end with heaven. Have on your right hand the engagement ring of the divine affection. If one of you be a Christian, let that one take the Bible and read a few verses in the evening time, and then kneel down and commend yourselves to him who setteth the solitary in families. I want to tell you that the destroying angel passes by without touching or entering the doorpost sprinkled with blood of the everlasting covenant. Why is it that in some families they never get along and in others they always get along well? I have watched such cases and have come to a conclusion. In the first instance nothing seemed to go pleasantly, and after awhile there came a devastation, domestic disaster, or estrangement. Why? They started wrong. In the other case, although there were hardships and trials and some things that had to be explained, still things went on pleasantly until the very last. Why? They started right. My second advice to you in your home is to exercise to the very last possibility of your nature the law of forbearance. Prayers in the household will not make up for

home are uncompromising and cranky. You may not have everything just as you want it. Sometimes it will be the duty of the husband and sometimes of the wife to yield, but both stand punctiliously on your rights, and you will have a Waterloo with no Blucher coming up at nightfall to decide the conflict. Acknowledge Wrong. Never be ashamed to apologize when you have done wrong in domestic affairs.

everything. Some of the best people in

the world are the hardest to get along with.

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whom I never saw, was this: That once, having unrighteously rebuked one of his children, he himself having lost his patience and perhaps having been misin-formed of the child's doings, found out his mistake, and in the evening of the same day gathered all his family together and said: "Now, I have one explanation to make and one thing to say. Thomas, this morning I rebuked you very unfairly. I am very sorry for it. I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence. It must have taken some courage to do that. It was right, was it not? Never be ashamed to apologize for domestic inaccuracy. Find out the points, what are the weak points, if I may call them so, of your companion and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife be easily fretted by disorder in the house-hold, let the husband be careful where he throws his slippers. If the husband come home from the store with his patience exhausted, do not let the wife unnecessarily cross his temper, but both stand up for your rights, and I will promise the ever lasting sound of the warwhoop. Your life will be spent in making up, and marriage will be to you an unmitigated curse. Cowper said:

The kindest and the happiest pair Will find occasion to forbear And something, every day they live, To pity and perhaps forgive. I advise also that you make your chief cleasure circle around about that home. It is unfortunate when it is otherwise. If the husband spend the most of his nights away from home, of choice and not of necessity, he is not the head of the household; he is only the cashier. If the wife throw the cares of the household into the servant's lap and then spend five nights of the week at the opera or theater, she may clothe her children with satins and laces and ribbons that would confound a French milliner, but they are orphans. It is sad when a child has no one to say its prayers to because mother has gone off to the evening entertainment! In India they bring children and throw them to the crocodiles, and it seems very cruel, but the jaws of social dissipation are swallowing down more little children today than all the monsters that ever crawled upon the banks of the Ganges!

Godless Firesides. I have seen the sorrow of a godless mother on the death of a child she had neglected. It was not so much grief that she felt from the fact that the child was dead as the fact that she had neglected it. She said, "If I had only watched over and cared for the child, I know God would not was a dry, blistering tempest-a scorching simoon of the desert. When she wrung worth your careful investigation. her hands, it seemed as if she would twist her fingers from their sockets; when she seized her hair, it seemed as if she had in wild terror grasped a coiling serpent with her right hand. No tears! Comrades of the little one came in and wept over the coffin, neighbors came in, and the moment they saw the still face of the child the shower broke. No tears for her. God gives tears as the summer rain to the parched soul, but in all the universe the driest and hottest, the most scorching and consuming thing is a mother's heart if she has neglected her child, when once it is dead. God may forgive her, but she will never forgive herself. The memory will sink the eyes deeper into the sockets and pinch the face and whiten the hair and eat up the heart with vultures that will not be satisfied, forever plunging deeper their iron beaks. Oh, you wanderers from your home, go back to your duty! The brightest flowers in all the earth are those which grow in the garden of a Christian household, clambering over the porch of a

Christian home. I advise you also to cultivate sympathy of occupation. Sir James McIntosh, one of the most eminent and elegant men that ever lived, while standing at the very height of his eminence, said to a great company of scholars, "My wife made me." The wife ought to be the advising partner in every firm. She ought to be interested in all the losses and gains, of shop and store. She ought to have a right—she has a right-to know everything. If a man goes into a business transaction that he dare not tell his wife of, you may depend that he is on the way either to bankruptcy or moral ruin. There may be some things which he does not wish to trouble his wife with, but if he dare not tell her he is on the road to discomfiture. On the other hand, the husband ought to be sympathetic with the wife's occupation. It is no easy thing to keep house. Many a woman who could have endured martyrdom as well as Margaret, the Scotch girl, has

actually been worn out by house manage-Kitchen Martyrs. There are 1,000 martyrs of the kitchen. It is very annoying after the vexations of the day around the stove or the register or the table, or in the nursery or parlor to have the husband say: "You know nothing about trouble. You ought to be in the store half an hour." Sympathy of occupation! If the husband's work cover him with the soot of the furnace, or the odors of leather, or soap factories, let not the wife be easily disgusted at the begrimed hands or unsavory aroma. Your guins are one, your interests are one, your osses are one. Lay hold of the work of life with both hands. Four hands to fight the battles; four eyes to watch for the danger; four shoulders on which to carry the trials. It is a very sad thing when the painter has a wife who does not like pictures. It is a very sad thing for a pianist when she has a husband who does not like music. It is a very sad thing when a wife is not suited unless her husband has what is called a "genteel business." So far as I understand a "genteel business," it is something to which a man goes at 10 o'clock in the morning and from which he comes home at 2 or 3 o'clock in the afternoon and gets a large amount of money for doing nothing. That is, I believe, a "genteel business," and there has been many a wife who has made the mistake of not being satisfied until the husband has given up the tanning of the hides, or the turning of the banisters, or the building of the walls and put himself in circles where he has nothing to do but smoke cigars and drink wine and get himself into habits that upset him, going down in the maelstrom, taking his wife and children with him. There are a good many trains running from earth to destruction. They start all hours of the day and all hours of the night. There are the freight trains; they go very slowly and very heavily, and there are the accommodation trains going on toward destruction, and they stop very often and let a man get out when he wants to. But genteel idleness is an express train. Satan is the stoker, and death is the engineer, and, though one may come out in front of it and swing the red flag of "danger" or the lantern of God's word, it makes just one shot into perdition, coming down the embankment with a shout and a wall and a shrickcrash! crash! There are two classes of people sure of destruction-first, those who have nothing to do; secondly, those who have something to do, but who are

too lazy or too proud to do it. How to Have a Happy Home. I have one more word of advice to give to those who would have a happy home, and that is, let love preside in it. When your behavior in the domestic circle becomes a mere matter of calculation, when the caress you give is merely the result of deliberate study of the position you occupy, happiness lies stark dead on the hearthstone. When the husband's position as head of the household is maintained by loudness of voice, by strength of arm, by fire of temper, the republic of domestic bliss has become a despotism that neither God nor man will abide. Oh, ye who promised to love each other at the altar, how dare you commit perjury? Let no shadow of suspicion come on your affection. It is easier to kill that flower than it is to make it live again. The blast from hell that puts out that light leaves

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8 88% 52025 2222 22 23 B Daily. † Daily except Sunday. ‡ Sunday only. a Stop to let off passengers. The Theatre Train leaves Baltimore at 11 1 . m., daily and arrives at Ellicott City at mi Hagerstown, Frederick and Mt. Airy

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WESTERN MARYLAND RAILROAL. TAKING EFFECT OCTOBER 2, 1898. Trains leave Hillen Station as follows:

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17.22 A. M.—York, B. & H. Div., Main Line east of Emory Grove, Carlisle and G. & H. R. R.

18.11 A. M.—Main Line, Chambersburg, Frederick, Emmitsburg and N. and W. R. R. to Shenandoah. 19.30 A. M.—Accom. for Union Bridge and Har 10.17 A. M.-Accom. for Union Bridge, York Gettysburg. 12.25 p. m.—Accom. for Emory Grove. 12.35 p. m.—Accom. for Union Bridge. 13.32 p. m.—Express for York and B. & H. Div

H.(0) P. M.—Accom. for Alesia. H.08 P. M.—Ex. Main Line Points, also Fred-erick. Emmitsburg, Shippensburg and N. & W. R. R.

†5 01 P. M.—Accom. for Emory Grove.

†6.10 P. M.—Accom. for Union Bridge.

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LEAVE BILLICOTT CITY: 8.15, and 10.16 A M., 1.30, 4.50, and 7.30 P. M., I.RAVE CATONSVILLE: 9.15 and 11.30 A. M. 2.15, 5.15, and 8.15 P. M. Special arrangements made to meet any other cars by applying at office.

JAS. H. GAITHER.

THE TIMES having not less than 8000 readers weekly its value as an advertising medium is assured.

Here are a man and wife. They agree in nothing cise, but they agree they will have a home. They will have a splendid house, and they think that if they have a house they will have a home. Architects make the plan, and the mechanics execute it, the house to cost \$100,000. It is done. The carpets are spread, lights are hoisted, curtains are hung, cards of invitation sent out. The horses in gold plated harness prance at the gate, guests come in and take their places, the flute sounds, the dancers go up and down, and with one grand whirl the wealth and the fashion and the mirth of the great town wheel amid the pictured walls. Ha, this is happiness. Float it on the smoking viands, sound it in the music, whirl it in the dance, cast it in the snow of sculpture, sound it up the brilliant stairway, flash it in chandeliers. Happiness indeed!

Something Lacking.

Let us build on the center of the parlor floor a throne to happiness; let all the guests, when come in, bring their flowers and pearls and diamonds, and throw them on this pyramid, and let it be a throne, and then let happiness, the queen, mount the throne, and we will stand around, and, all chalices lifted, we will say, "Drink, O queen; live forever!" But the guests depart, the flutes are breathless, the ast clash of the impatient hoofs is heard in the distance, and the twain of the household come back to see the queen of happiness on the throne amid the parlor floor. But, alas, as they come back, the flowers have faded, the sweet odors have become the smell of a charnel house, and instead of the queen of happiness there sits there the gaunt form of anguish, with bitten lip and sunken eye and ashes in her hair. The romp of the dancers who have left seems rumbling yet, like jarring thunders that quake the floor and rattle the glasses of the feast rim to rim. The spilled wine on the floor turns into blood. The wreaths of plush have become wriggling reptiles. Terrors catch tangled in the canopy that overhangs the couch. A strong gust of wind comes through the hall and the drawing room and the bedchamber, in which all the lights go out. And from the lips of the wine beakers come the words, "Happiness is not in us!" And the arche respond, "It is not in us!" And the silenced instruments of music, thrumme on by invisible fingers, answer, "Happi ness is not in us!" And the frozen lips of anguish break open, and, seated on the throne of wilted flowers, she strikes her bony hands together and groans, "It is

That very night a clerk with a salary of \$1,000 a year—only \$1,000—goes to his home, set up three months ago, just after the marriage day. Love meets him at the door, love sits with him at the table, love talks over the work of the day, love takes down the Bible and reads of him who came our souls to save, and they kneel, and while they are kneeling, right in that plain room on the plain carpet, the angels of God build a throne not out of flowers that perish and fade away, but out of gar lands of heaven, wreath on top of wreath amaranth on amaranth, until the throne is done. Then the harps of God sounded, and suddenly there appeared one who mounted the throne with eye so bright and brow so fair that the twain knew it was Christian love. And they knelt at the foot of the throne, and, putting one hand on each head, she blessed them and said, "Happiness is with me!" And that throne of celestial bloom withered not with the passing years, and the queen left not the throne till one day the married pair felt stricken in years-felt themselves called away and knew not which way to go, and the queen bounded from the throne and said, "Follow me, and I will show you the way up to the realm of everlasting love." And so they went up to sing songs of love and walk on pavement of love, and to live together in mansions of love, and to rejoice forever in the truth



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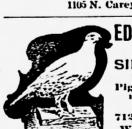
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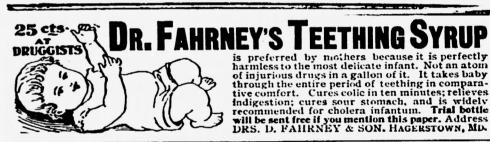


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