

A WOMAN never has a valise so large that it can be closed without squeezing.

HUMAN life is very expensive in Brazil. It takes about 50,000 pounds of gunpowder to kill one man.

THERE is a man in De Kalb County, Mo., who can eat dinner with a quid of tobacco in his mouth. They raise all kinds of wonderful beings in Missouri.

A CHICAGO preacher tells us that Moses was the father of socialism. Clearly a mistake. Moses was the father of Gershom. Exodus, II, 22. And of Eleazar. Exodus, xviii, 4.

NO OLD custom can be overthrown and no new one adopted in a day. Public opinion must grow, and growth is never a sudden process. He who realizes this will also realize the benefits of intelligent, not cowardly compromise—one that shall not delay his own steps, but shall lead others gently to follow them.

THERE is often a strong reason why a person prefers his own plan or line of conduct, for it may be one which he is not willing to proclaim. Twenty good arguments adduced for an opposite course may be outweighed by the one which is paramount in his own mind; yet, if he do not wish for any reason to make it public, he is open to the charge of being unreasonable. No one has a right to put another in so awkward a dilemma.

IT is certainly a great feather in the cap of American railway managers to be able to say that notwithstanding the greatly increased travel during the Columbian year 1893 the number of deaths from accidents was ninety-nine less than in 1891, and 115 less than in 1890. Considering the number of extra trains and the great speed of through trains the record is remarkable, and wholly creditable to the management of the railroads.

THAT parent loves well but not wisely and is doing wrong who gives unearned rewards to the idle and selfish boy or the fretting girl. If the boy fails to prove half spoiled on becoming a man, it is in spite of his early training. The chances are that he will be wilful, besides idle and selfish. But an early environment of industry, obedience, thought, and faithful religious training can train the will in such a way as to modify natural bad qualities and reinforce natural good qualities, and lead to the acquiring of new good ones.

AS MIGHT have been expected, there is trouble in the Chaska family. Three years ago Miss Fellows, a teacher in the Indian schools, married young Santeet buck—ignorant, greasy, and depraved. She was going to civilize him and make a man of him. After a stormy married life the buck, Chaska, has deserted his wife and eloped with a squaw. No other result could have been expected of such a match. The Indian, like the average fortune-hunting nobleman, wants a wife for revenue only. She is to him a beast of burden, a tewer of wood and a drawer of water. Mrs. Chaska rebelled against this idea and her liege lord has taken a woman of his own people who will be satisfied to drudge while he sores the happy hours away in his tepee.

TO BE RICH AND TO BE MARRIED. Is often said that girls wish to be married, as if it were an accusation against them.

But why should not the girls wish to be married?

IS THERE ANYTHING WRONG?

IS THERE ANYTHING CENSURABLE?

IS THERE ANYTHING TO BE CONDEMNED IN EITHER OF THESE WISHES?

THE WORLD IS FULL OF GOOD AND PEACEFUL THINGS.

HAVE NOT GIRLS AS WELL AS MEN A RIGHT TO DESIRE TO POSSESS AND ENJOY THEM?

MUST BLOOD FLOW SLOWLY AND SLUGGISHLY BECAUSE IT IS IN WOMAN'S VEINS?

SHALL HER PULSES NEVER LEAP WITH THE THRILLS OF AN AVIATION WHICH IS ESTEEMED HONORABLE IN MAN?

AND WHY SHOULD GIRLS NOT DESIRE TO BE MARRIED?

MARRIAGE IS AN INSTITUTION POSSESSING BOTH HUMAN AND DIVINE SANCTION, WHICH IT WOULD BE QUITE IMPOSSIBLE TO UPHOLD WITHOUT THE CO-OPERATION OF YOUNG WOMEN.

THEN HAVE THEY NOT A RIGHT TO TAKE AN INTEREST IN IT, AND IN FACT TO LOOK UPON IT AS OPENING TO THEM, AS IT DOES, THEIR MOST IMPORTANT SPHERE OF ACTION?

THESE ARE A DIFFERENCE OF OPINION AS TO WHETHER WOMEN SHOULD BE SAILORS OR DOCTORS OR LAWYERS OR EVEN VOTERS; BUT NO DOUBT WAS EVER ENTERTAINED ABOUT THEIR QUALIFICATIONS TO BECOME WIVES.

IT IS RIDICULOUS TO SPEAK, AS IF IT WERE TO THEIR DISPARAGEMENT, OF THE HIGH APPRECIATION WHICH THEY INSTINCTIVELY PLACE UPON THE MOST IMPORTANT RELATION WHICH NATURE HAS ORDAINED FOR THEM.

THE POET TELLS US THAT:

"Marriage, if rightly understood,
Is to the virtuous and the good,
A paradise below."

OF COURSE, WEALTH AND MARRIAGE, BOTH HONORABLE IN THEMSELVES, ARE TO BE SOUGHT ONLY BY HONORABLE MEANS.

HONESTY, INDUSTRY, AND ECONOMY PRODUCE WEALTH.

A WOMAN WHO UNDERSTANDS THOROUGHLY AND IN DETAIL ALL HER HOUSEHOLD AFFAIRS JUDICIOUSLY, CONTRIBUTES GREATLY TO HER HUSBAND'S PROSPERITY AND HER OWN.

SO THE POSSESSION OF ALL THE VIRTUES AND ALL THE ACCOMPLISHMENTS IN THE FIRST AND SUREST STEP TOWARD ACQUIRING THE POSSESSION OF A GOOD HUSBAND.

THE ESCAPE OF PAUL.

TALMAGE DESCRIBES IT IN HIS MOBILE SERMON.

He chose as his subject "Unappreciate Services"—How Great Results Hang on slender Threads—Many Helpful Influences Never Acknowledged.

Speaks in the South.

Rev. T. De Witt Talmage, D. D., who is now visiting the South, preached in Mobile, Ala., last Sunday, and selected as his subject "Unappreciated Services" the text being taken from II Corinthians xi, 33, "Through a window in a basket, was I let down by the

Damascus is a city of light and glistening architecture—sometimes called "the eye of the east," sometimes called "a pearl surrounded by emeralds," at one time distinguished for swords of the best material, called Damascus blades, and upholstery of richest fabric, called damask.

A horseman of the name of Paul, riding toward this city, had been thrown from the saddle. The horse had dropped under a flash from the sky, which at the same time was so bright it blinded the rider for many days, and, I think, so permanently injured his eyesight that this defect of vision became the bane in the flesh; he afterward speaks of it.

He started for Damascus to butcher Christians, but after that hard fall from his horse he was a changed man and preached Christ in Damascus till the city was shaken to its foundation.

The Mayor gives authority for his arrest, and the popular cry is: "Kill him! Kill him!" The city is surrounded by a high wall, and the gates are watched by the police lest the Cilician preacher escape. Many of the houses are built on the wall, and their balconies projected clear over and hovered above the gardens outside. It was customary to lower baskets out of these balconies and pull up fruits and flowers from the gardens. To this day visitors at the monastery of Mount Sinai are lifted and let down in baskets.

Detectives prowled around from house to house looking for Paul, but his friends hid him now in one place, now in another. He is no coward, as fifty incidents in his life demonstrate. But he feels his work is not done yet, and so he evades assassination. "Is that preacher here?" the foaming mob shout at one house door. "Is that fanatic here?" the police shout at another house door. Sometimes on the street he passes incognito through a crowd of clinched fists, and sometimes he secretes himself on the house top. At last the infuriated populace get on surer track of him.

Paul's Escape.

They have positive evidence that he is in the house of one of the Christians, the balcony of whose home reaches over the wall. "Here he is! Here he is!" The vociferation and blasphemy and howling of the pursuers are at the front door. They break in. "Fetch out that gospelizer, and let us hang his head on the city gate. Where is he?"

The emergency was terrible. Provisionally there was a good stout basket in the house. Paul's friends fasten a rope to the basket. Paul steps into it. The basket is lifted to the edge of the balcony on the wall, and then while Paul holds onto the rope with both hands his friends lower away, carefully and cautiously, but surely, farther down and farther down, until the basket strikes the earth, and the apostle steps out on foot and alone starts on that famous missionary tour, the story of which has astonished earth and Heaven. Appropriate entry in Paul's diary of travels—"Through a window in a basket, was I let down by the wall."

Observe first on what a slender tenure great results hang. The rope-maker who twisted that cord fastened to that basket never knew how much would depend on the strength of it. How if it had been broken and the apostle's life had been dashed out? What would become of the Christian church? All that magnificent missionary work in Pamphylia, Cappadocia, Galatia, Macedonia, would never have been accomplished. "All his writings that make up so indispensable everywhere, and his remarkable performances in this country will be well-remembered. One of his most valuable legacies is his editions of the works of the classical composers for piano students. In this direction his labor in music, and he was a prodigious worker, have been of the highest value.

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in all the earth compared with the importance of their work. What if they had in their agitation tied a knot that would slip? What if the sound of the mob at the door had led them to say, "Paul must take care of himself, and we will take care of ourselves?" No, no! They held the rope, and in doing so did more for the Christian church than any thousand of us ever will accomplish. But God knows and has made eternal record of their undertaking. And they know.

How exultant they must have felt when they read his letters to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians, to Timothy, to Titus, to Philemon, to the Hebrews, and when they heard how he walked out of prison, with the earthquake unlocking the door for him, and took command of the Alexandrian worship when the sailors were nearly scared to death, and preached a sermon that nearly shook Felix off his judgment seat! I hear the men and women who helped him down through the window and over the wall talking in private over the matter and saying: "How glad I am that we effected that rescue!" In coming times others may get the glory of Paul's work, but no one shall rob us of the satisfaction of knowing that we held the rope."

We Held the Rope.

There are said to be about 69,000 ministers of religion in this country. About 50,000, I warrant, came from early homes which had to struggle for the necessities of life. The sons of rich bankers and merchants generally become bankers and merchants. The most of those who become ministers are the sons of those who had terrible struggle to get their everyday bread. The collegiate and the theological education of a son took every luxury from the parental table for eight years. The other children were more scantily apparelled. The son at college even little while got a bundle from home. In it were the socks that mother had knit, sitting up late at night, her sight not as good as it was. And there were some delicacies from the sister's hand for the voracious appetite of a hungry student.

The years go by, and the son has been ordained and is preaching the glorious gospel, and a great revival comes, and souls by scores and hundreds accept the gospel from the lips of that young preacher, and father and mother, quite old now, are visiting the son at the village parsonage, and at the close of a Sabbath of mighty blessing father and mother retire to their room, the son lighting the way and asking them if he can do anything to make them more comfortable, saying if they want anything in the night just to knock on the wall.

And then all alone father and mother talk over the gracious influences of the day and say: "Well, it was worth all we went through to educate that boy. It was a hard pull, but we held on till the work was done. The world may not know it; but, mother, we held the rope, didn't we?" And the voice, tremulous with joyful emotion, responds: "Yes, father; we held the rope. I feel my work is done. Now, Lord, letest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Pshaw," says the father, "I never felt so much like living in my life as now! I want to see what that fellow is going on to do, he has begun so well."

Bidden From the World.

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