

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Other Sheep I Have."

TEXT: "Other sheep I have which are not of this fold."—John x., 16.

There is no monopoly in religion. The grace of God is not a nice little property fenced off for ourselves. It is not a king's park, as we look through a barred gateway, wishing we might go in and pick the flowers and look at the fountain and the statuary. It is the father's orchard, and there are bars to let down and gates to swing open.

In my boyhood days, next to the country schoolhouse where I went, there was an apple orchard of great luxuriance. Some of the apples were not gathered by the apples, and they went to waste by scores of bushels. Sometimes the lads of the school, in the sinfulness of a nature inherited from our first parents, who fell through the same temptation, would climb over the fence and take some of these apples, and notwithstanding the fact that there was a surplus, and all going to waste, the owner of that orchard, reckless of making his lameness worse, would take after these lads and show them how to drop those apples on the dog on you.

Now there are Christians who have severe guard over the Church of God. They have a rough and unsympathetic way of treating outsiders. It is a great orchard, and the God would like to have all the people come and take the richest and the ripest fruit, and the more they take the better He likes it. But there are those who stand with a hard and severe nature guarding the Church of God, and all the time afraid that some will get these apples when they really ought not to have them.

Have you any idea that because you were baptized at eight months of age, and because you have all your life been surrounded by hallowed influences, that you are right to one who is the Lord's table, spreading yourself out to nobody else can sit there? You will have to haul in your elbows, for when you come a great multitude to sit at the table and on both sides of the table, not going to have this monopoly of religion. "Other sheep have I which are not of this fold."

McDonald, the Scotchman, has on the Scotch hills a great flock of sheep. McDonald has four or five thousand head of sheep. Some are browsing on the heather, some are on the hills, some are in the valleys, a few are in the yard. One day Cameron comes over to McDonald and says: "McDonald, you have thirty sheep. I have been counting them." "Oh, no," says McDonald. "I have four or five thousand." "Ah," says Cameron. "You are mistaken. I have just counted them. There are thirty." "Why," says McDonald, "do you suppose that all the sheep I have? I have sheep on the distant hills and in the valleys, many of them roaming everywhere. Other sheep have I which are not of this fold."

So Christ comes. Here is a group of Christians, and there is a group of infidels; here is a Methodist, here is a Baptist, here is a Lutheran, and we make our annual statistics, and we think we can tell you just how many Christians there are in the world, and many there are in the church, how many I do not ask you to take my word for. I do not ask you to take my word for anything. Perhaps the clergyman may be pedantic; perhaps we may be speaking professionally; perhaps we may give you wrong advice; perhaps we are morbid on that subject; so I do not ask you to take the advice of clergymen. I ask you to take the advice of very respectable laymen, such as William Shakespeare, the dramatist; as Newton Willberforce, the statesman; as Isaac Newton, the astronomer; as Robert Boyle, the philosopher; as Locke, the metaphysician; as Morse, the inventor; the electrician, the man who never preached—but they come out, and putting down one his telescope, and another the electrician's wire, and another the parliamentary scroll—they come out, and they commend Christ as a comfort to all the people, a Christ that the world needs. Now I do not ask you to take the advice of clergymen. Take the advice of these laymen. It does not make any difference to me at this juncture who have said against me in the Bible; it does not make any difference to me at this juncture how you may have caricatured religion. Take the advice of men who are prominent in secular affairs, as these men whom I have mentioned and others whom I immediately occur to my mind. You see, I do not seek at skepticism. I never scoffed at skepticism. I have been a natural skeptic. I do not know what the first word was that I uttered after entering the world, but I think it must have been "why?"

There were times when I doubted the existence of Christ, when I doubted the immortality of the soul, when I doubted my own existence, when I doubted everything. I have been through the whole curriculum of doubt, and you can tell me nothing new about it. I have come out from a great Sahara desert into the calm, warm, sunshiny land of the Gospel. I know about the other land. I have been there. You can tell me nothing new about it. And I know all about the other condition of which you are to put on your head, here are the sandals you are to put over your feet, here is the breastplate you are to put over your heart, here is the sword you are to take in your right hand and fight His battle with. Quit yourselves like men.

There are those here, perhaps, who say, "It is now ten, fifteen years since I was in the habit of the regular habit of church going." I know all about your case. I am going to tell you something that will be startling at the first, and that is the way you are going to become the Lord's sheep. "Oh," you say, "that is impossible; you don't know my case; you don't know how far I am from anything of that kind." I know all about your case. I have been up and down the world, I know why some of you do not attend upon Christian services.

I go further, and make another announcement in regard to you, and that is, you are not only to become the Lord's sheep, but you are going to become the Lord's shepherds. God is going to call you graciously by His spirit; you are going to come into the fold of Christ. This sermon shall not be so much for those who are Christians. I have preached to them hundreds and thousands of times. The sermon that I preach now is going to be chiefly for those who consider themselves outsiders, but who may happen to be in the house, and the chief employment of the Christian people here to-day will be to pray for those who are not accustomed to attend upon Christian sanctuaries.

When the steamer Atlantic went to pieces on Mars Rock, why did that brave minister of the Gospel, of whom we have all read, go out in the lifeboat? Why did he not stay and look after the passengers that got ashore, wrapping shawls around them, and kindling fires for them, and preparing their food? There was plenty of work to be done on shore for those who had already escaped. Ah! that brave man knew that there were others who would take care of those, and so he said, "Man the lifeboat! Pull away, my lady, pull away! Yonder is a man; there is a woman freezing in the rigging. Pull away!" I see the oar blades beat in the strong pull of the oarman. Then they come to the wreck. The woman is frozen. She drops into the wave—alas! poor woman—and washes out to sea. But then Mr. Ancient says: "There is a man yet hanging to the rigging. Pull away, my lady, pull away!" They come up, and he says: "Hold now there five minutes and we will save you. Steady! Steady! Now give me your hand. Leap! Thank God, He is saved! Thank God, He is saved!"

You are now this hour in the tide of Christian influence. You are going to be swept in; your voice is going to be heard in prayer; you are going to be consecrated to God; you are going to live a life of usefulness; and your death is going to be surrounded by Christian sympathizers, and devout men will carry you to your burial while your work is done, and these words will be said for your epitaph: "Precious to the church of God is the death of His saints." And all that history is going to begin to-day. "Other sheep have I which are not of this fold."

Again I remark, the Heavenly Shepherd is going to lead many of His sheep among those who are now rejecters of Christianity. I do not know how you came to reject Christianity. I do not know whether it was through hearing Theodore Renan's "Life of Jesus," or whether it was through some skeptic in the store or factory. Or it may be—probably is the case—that you were disgusted with religion and disgusted with Christianity because some man who professed to be a Christian defrauded you, and he being a member of the church, and you taking him as a representative of the Christian religion, you said, "fall, if that's religion, I don't want any of it."

Christ, I don't want any of it. Christianity, but you frankly tell me you do reject it; you do not think the Bible is the word of God, although there are many things in it you admire; you know you think that Christ was a divine being, although you think He was a very good man. You say, "If the Bible be true—the most of the Bible be true—I nevertheless think the earlier part of the Bible is an allegory." And there are fifty things that I believe you do not believe. I believe they tell me in regard to you that you are an accommodating, you are an obliging person. If I should come to you and ask of you a favor you would grant it if it were possible. It would be a joy for you to grant me a favor. If any of your own kind to you and wanted an accommodation and you could accommodate them, how glad you would be!

Now I am going to ask of you a favor. I want you to obliging me. The accommodation I want is nothing, and you will give me great happiness. Of course you will not deny me. I want you as an experiment to try the Christian religion. If it does not stand the test, discard it; if it does, receive it.

If you were very sick, and you had been given up of the doctors, and I came to you, and I took a bottle of medicine from my pocket and said, "Here is medicine I am sure will help you; it has cured fifty people," you would say, "Oh, I haven't any confidence in it; they tell me all these medicines will cure me." "Well," I say, "will you not, as a matter of accommodation to myself, just try it?" "Well," you say, "I have no objection to trying it; if it will be any satisfaction to you I will try it." You take it. Now you are sick in dyspepsia, sick in sin. Now you are happy. You laugh sometimes when you are miserable. There come surges of unhappiness over your soul that almost swamp you. You are unhappy, struck through with unrest. Now, will you not try this medicine, this anodyne, this Gospel medicine?

"Oh," you say, "I haven't any faith in it." As a matter of accommodation, let me introduce you to the Lord Jesus Christ, the Great Physician, as a comfort to all the people, a Christ that the world needs. Well, now, will you not just let him come and try His power on your soul? Just let me introduce Him to you. I do not ask you to take my word for anything. I do not ask you to take the advice of clergymen. Perhaps the clergyman may be pedantic; perhaps we may be speaking professionally; perhaps we may give you wrong advice; perhaps we are morbid on that subject; so I do not ask you to take the advice of clergymen. I ask you to take the advice of very respectable laymen, such as William Shakespeare, the dramatist; as Newton Willberforce, the statesman; as Isaac Newton, the astronomer; as Robert Boyle, the philosopher; as Locke, the metaphysician; as Morse, the inventor; the electrician, the man who never preached—but they come out, and putting down one his telescope, and another the electrician's wire, and another the parliamentary scroll—they come out, and they commend Christ as a comfort to all the people, a Christ that the world needs. Now I do not ask you to take the advice of clergymen. Take the advice of these laymen. It does not make any difference to me at this juncture who have said against me in the Bible; it does not make any difference to me at this juncture how you may have caricatured religion. Take the advice of men who are prominent in secular affairs, as these men whom I have mentioned and others whom I immediately occur to my mind. You see, I do not seek at skepticism. I never scoffed at skepticism. I have been a natural skeptic. I do not know what the first word was that I uttered after entering the world, but I think it must have been "why?"

There were times when I doubted the existence of Christ, when I doubted the immortality of the soul, when I doubted my own existence, when I doubted everything. I have been through the whole curriculum of doubt, and you can tell me nothing new about it. I have come out from a great Sahara desert into the calm, warm, sunshiny land of the Gospel. I know about the other land. I have been there. You can tell me nothing new about it. And I know all about the other condition of which you are to put on your head, here are the sandals you are to put over your feet, here is the breastplate you are to put over your heart, here is the sword you are to take in your right hand and fight His battle with. Quit yourselves like men.

There are those here, perhaps, who say, "It is now ten, fifteen years since I was in the habit of the regular habit of church going." I know all about your case. I am going to tell you something that will be startling at the first, and that is the way you are going to become the Lord's sheep. "Oh," you say, "that is impossible; you don't know my case; you don't know how far I am from anything of that kind." I know all about your case. I have been up and down the world, I know why some of you do not attend upon Christian services.

I go further, and make another announcement in regard to you, and that is, you are not only to become the Lord's sheep, but you are going to become the Lord's shepherds. God is going to call you graciously by His spirit; you are going to come into the fold of Christ. This sermon shall not be so much for those who are Christians. I have preached to them hundreds and thousands of times. The sermon that I preach now is going to be chiefly for those who consider themselves outsiders, but who may happen to be in the house, and the chief employment of the Christian people here to-day will be to pray for those who are not accustomed to attend upon Christian sanctuaries.

When the steamer Atlantic went to pieces on Mars Rock, why did that brave minister of the Gospel, of whom we have all read, go out in the lifeboat? Why did he not stay and look after the passengers that got ashore, wrapping shawls around them, and kindling fires for them, and preparing their food? There was plenty of work to be done on shore for those who had already escaped. Ah! that brave man knew that there were others who would take care of those, and so he said, "Man the lifeboat! Pull away, my lady, pull away! Yonder is a man; there is a woman freezing in the rigging. Pull away!" I see the oar blades beat in the strong pull of the oarman. Then they come to the wreck. The woman is frozen. She drops into the wave—alas! poor woman—and washes out to sea. But then Mr. Ancient says: "There is a man yet hanging to the rigging. Pull away, my lady, pull away!" They come up, and he says: "Hold now there five minutes and we will save you. Steady! Steady! Now give me your hand. Leap! Thank God, He is saved! Thank God, He is saved!"

So there are men now in the breakers. They have made a shipwreck of life. While we come out to save them, some are swept off—swept off before we can reach them—and there are others still hanging on. Steady! Steady! Leap into the lifeboat! Now is your chance to be saved. Far away from God, you are going to be brought nigh. "Other sheep have I which are not of this fold."

SABBATH SCHOOL INTERNATIONAL LESSON FOR JANUARY 18.

Lesson Text: "God's Care of Elijah"—Golden Text: I Kings xvii., 1-16.—Commentary.

1. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab: 'Sixty years have passed since the kingdom was divided.' Six Kings have reigned over the tribes (Jeroboam, Nadab, Baasha, Elah, Zimri, and Omri), each seeming to excel his predecessor in wickedness (xvi., 25, 26), and all walking in the ways of Jeroboam, who made Israel to sin (xvi., 25, 26, 29, 34; xvi., 29, 30), and now we have Ahab, the seventh, the worst of all, the perfection of wickedness (xvi., 30)."

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. We are here for the first time introduced to one of the most wonderful men that ever lived; a man who never died, who lives still, and who is yet to come on earth again as a witness for God before Christ comes in power and glory. One of the only two men from whom we have heard since they left the earth (Luke ix., 30, 31). Yet he lived a man of like passion with us, but he lived close to God in a day when God was little aside to serve and worship other gods. He would shut up the heaven that there should be no rain (Deut. xi., 16, 17). Elijah was jealous for the glory of God, and prayed earnestly that God would do as He had said, if perchance His people would return to Him (Jas. v., 17). God had evidently given him assurance of answer to his prayer, hence this message to Ahab.

2. "And the word of the Lord came unto him, saying: 'There is nothing under the sun like the word of the Lord.' He is pure, sure and unchanging like the Lord Himself.

3. "Hide thyself by the brook Cherith, that before Jordan." "Get thee hence" means that one who would live for God must not tarry long with those who know Him not; just long enough to testify for Him and then be gone. "Turn thee backward" is suggestive of the sinning, the turning for which we wait (I Sam. xxiii., 14; xiv., 2). "Elijah" is the key to all true service. It is suggestive of Paul's "Not I, but Christ;" "Not I, but the grace of God" (Gal. ii., 20; I Cor. xv., 10).

4. "Thou shalt drink of the brook; and I have commanded the ravens to feed thee there." No earthly company, no dainty food; but "He shall dwell on high, his place of defense shall be the munitions of the rocks, bread shall be given him, his waters shall be sure" (Isa. xxvii., 10, 34). "He will be as a bird and will dwell according to the word of the Lord." Here is one man who is obedient; he questions not, but simply obeys. He is subject to the word of the Lord.

5. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." He could sing the song of Hab. iii., 17, 18, and say: "Though vineyard, field and flock all fail, yet I will rejoice in the Lord, I will joy in the word of His salvation."

6. "And it came to pass, that when the brook dried up, because there had been no rain in the land; the source of this brook was not unfailing; it was dependent upon the clouds, which empty their contents upon the earth. Elijah, however, depended neither upon the brook nor upon the clouds, but upon Him who is far above all earthly sources.

7. "And the word of the Lord came unto him." God does not forget those who trust in Him, nor is He ever too late with His power. Elijah saw the brook drying up day by day, but so did his God whom he served. Just enough of the necessities of this life, and one day's supply at a time, keeps one very close to God, with an abundance is apt to lead us to forget Him. "Arise, get thee to Zarephath, and behold I have commanded a widow woman there to sustain thee." Young says that Zarephath signifies "place of refining," and if Cherith signifies "cutting," as the old world seems to indicate, we can see the provision by which the Lord was fitting His servant for the great day on Carmel. Without the cutting and refining of Cherith and Zarephath he never would have been able to stand alone for God as he afterward did on Carmel.

8. "When he came to the gate of the city, behold, the widow woman was there gathering of sticks." It was quite a journey from Cherith to Zarephath, but the journey is not noticed.

9. "Bring me, I pray thee, a morsel of bread in thine hand." As he came near to the city and saw this poor woman the Spirit must have whispered, "This is she," and as he was going to be asked for bread, a little loaf, but that is all that is needed in his place. Think of a long and weary journey, your arrival at a strange city and such an one pointed out as your hostess. Have you been living near enough to God and such close communion with Him that your heart fails not because of things seen and felt, but by His grace you patiently endure as seeing Him who is invisible and quietly rejoice in Him (Heb. xi., 27; II Cor. iv., 16-19).

10. "As the Lord God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse." Behold the larger that is to sustain the prophet in this widow's home. By the brook he had bread and flesh twice a day; but now there is no food, only enough meal to make one cake for the woman and her son, after which they expect to die. The man who can stand this without faltering must have been well cut out from all reliance upon human resources. He who can see the hand of God in this kind of provision for him, must have learned to live far above the clouds.

11. "And Elijah said unto her, Fear not; go and do as thou hast said. He wavered, he trembles not, he is not moved; 'his heart is fixed, as the Lord's, he waits only upon God; his expectation is from Him.'

12. "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth." It would seem from this that God had told Elijah how He would provide in this crisis, by a miraculous increase of the meal and oil from day to day; and this is told the widow for her encouragement, for she has been living at Cherith, and has not learned the secret of peace when cut off from seen resources. This meal and oil would make unleavened bread, symbol of the putting away of all evil (I Cor. v., 7, 8), for we cannot know the power of God until we walk with Him in sincerity and truth.

13. "And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days" (Margin: "A full year"). Here again is obedience and respect for God. It was a poor time to take it to board, with not enough in the house for the present company. It seemed to the disciples a poor time to have 5000 hungry men around when five loaves and two fishes were all that the disciples had for the thousands! But this God had, and the widow learned, that "There is that scattereth and yet increaseth" (Prov. xi., 24). Many are poor because they keep their little all for themselves.

14. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." This is the fourth time that we have met the word "waste," the expression, "the word of the Lord." We call attention to it in the second verse, urging full submission. Observe now its sure and complete fulfillment. Not one word of God can ever fail (Job. xxiii., 14; I Kings viii., 59). In time and in place, He shall fulfill all that He has said.—Lesson Helper.

Electricity is a successful agent for the purification of sugar.

How's This? We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

W. J. CHERRY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out all obligations made by their firm.

Trust to it, and well you may! If you have pains that make you weary of the day, Dr. Tobias's Venetian Liniment Acts like magic, therefore it holds the sway; try it and never more be weary of the day.

To you it will be worth its weight in gold. This pain-every-er, the like of which has never been sold; Excess! within the reach of all, behold Venetian Liniment, of which such wondrous tales are told.

All druggists 25 and 50 cents. Depot, 40 Murray street, New York.

Money invested in choice one thousand dollar building lots in suburbs of Kansas City will pay from five hundred to one thousand per cent. the next few years under our plan. \$25 cash and \$5 per month without interest cost expense to lender. For sale by J. H. Bauerlein & Co., Kansas City, Mo. Write for particulars.

Do You Ever Specialize? Any person sending us their names and address will receive information that will lead to a fortune. Benj. Lewis & Co., Security Building, Kansas City, Mo.

Oklahoma Guide Book and Map sent by mail on receipt of 50 cents. Tyler & Co., Kansas City, Mo.



ONE ENJOYS Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation.

Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. LOUISVILLE, KY. NEW YORK, N.Y.

St. Jacobs Oil cures Back Aches, Headache, Toothache, and all ACHES PROMPTLY



Ed's Cream Balm Cures COLIC HEAD RELIEVES INSTANTLY.



LEWIS' 98% LYE Powdered and Perfumed.

DO YOU COUGH DON'T DELAY TAKE KEMP'S BALSAM THE BEST COUGH CURE

"HE DID IT."

VASELINE FOR A ONE-DOLLAR BILL sent us by mail we will deliver, free of all charges, to any person in the United States, all of the following articles, fully packed:

FRAZER AXLE GREASE BEST IN THE WORLD

PENSION JOHN W. MORRIS, Successfully Prosecutes Claimants

Strange indeed that

PLAIN THING like SAPOLIO should make everything so bright, but "A needle clothes others, and is itself naked." Try it in your next house-cleaning

What folly it would be to cut grass with a pair of scissors! Yet people do equally silly things every day. Modern progress has grown up from the hooked sickle to the swinging scythe and thence to the lawn mower. So don't use scissors!

DIPO'S REMEDY FOR CATARRH.—Best. Easiest to use. Cheapest. Relief is immediate. A cure is certain. For Cold in the Head it has no equal.

CATARRH

PENNROYAL PILLS

It is an Ointment, of which a small particle is applied to the nostrils. Price, 50c. Sold by Druggists, or sent by mail. Address, E. T. HAZELTINE, Writton, Pa.

DR. CHESTER'S ENGLISH RED CROSS DIAMOND BRAND PENNROYAL PILLS

Not one word of God can ever fail (Job. xxiii., 14; I Kings viii., 59). In time and in place, He shall fulfill all that He has said.—Lesson Helper.

Electricity is a successful agent for the purification of sugar.