## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "One Thing Lacking."

TEXT: "One thing thou lackest."-Mark x., 21.
The young man of the text was a splendid nature. We fall in love with him at the The young man of the text was a splendid nature. We fall in love with him at the first glance. He was amiable and frank and carnest and educated and refined and respectable and moral, and yet he was not a Christian. And so Christ addresses him in the words that I have read to you, "One thing thou lackest." I suppose that that text was no more applicable to the young man of whom I have spoken than it is appropriate to a large multitude of people in this audience. There are many things in which you are lacking. For instance, you are not lacking in a good home. It is perhaps no more than an hour ago that you closed the door, returning to see whether it was well fastened, of one of the best homes of this city. The younger children of the house already asleep,

of one of the best homes of this city. The younger children of the house already asleep, the older ones, hearing your returning footsteps, will rush to the door to meet you. And in these long evenings the children at the stand with their games, the wife plying the needle and you reading the book or the paper, you feel that you have a good home. Neither are you lacking in the refinements and courtesies of life. You understand the polite phraseology of invitation, regard and apology. You have an appropriate apparel. I shall wear no better dress at the weading than when I come to the marriage of the king's son. If I am well clothed on other occasions I will be so in a religious audience. occasions I will be so in a religious audience. However reckless I may be about my per-sonal appearance at other times, when I come into a consecrated assemblage I shall have on the best dress I have. We all understand the proprieties of every-day life and the proprieties of Sabbath life.

Neither are you lacking in worldly suc-ss. You have not made as much money as you would like to make, but you have an income. While others are false when they income. While others are false when they say they have no income, or are making no money, you have never told that falsehood. You have had a livelihood, or you have fallen upon old resources, which is just the same thing, for God is just as good to us when He takes care of us by a surplus of the past as by present success. While there are thousands of men with hunger tearing at the throat with the strength of a tigger paw. thousands of men with nunger tearing at the throat with the strength of a tiger's paw, not one of you is hungry. Neither are they lacking in pleasant friendship. You have real good friends. If the scarlet fever should come to-night to your house you know very well who would come in and sit the start the start of the with the sick one; or, if death should me, you know who would come in and take your hand tight in theirs with that pe-culiar grip which means "Pli stand by you;" and, after the life is fled from the loved one, take you by the arm and lead you into the nextroom, and while you are gone to Green-wood they would stay in the house and put aside the garments and the playthings that might bring to your mind too severely your

might bring to your mind too severely your great loss. Friends? You all have friends. Neither are you lacking in your admiration of the Christian religion. There is nothing that makes you so angry as to have a man malign Christ. You get red in the face, and you say, "Sir, I want you to understand though I am not myself a Christian, I don't like such things said as that in my store," and the man sees off, giving your and the man sees off, giving your and the man sees off, giving your and the such things said as that in my don't like such things said as that in my store;" and the man goes off, giving you a parting salutation, but you hardly answer him. You are provoked beyond all bounds. Many of you have been supporters of religion and have given more to the cause of Christ than some who profess His faith. There is nothing that would please you more than to see your son or daughter standing at the alter of Christ taking the yows of the Christ alter of Christ taking the yows of the Christ alter of Christ, taking the vows of the Chris-

It might be a little hard on you, and might make you nervous and sgitated for a little while, but you would be man enough to say: "My child, that is right. Go on. I am glad about which to congratulate you, and yet I must tell you in the love and fear of God, and with reference to my last account, "One

thing thou lackest."

You need, my friends, in the first place, the element of happiness. Some day you feel wretched. You do not know what is the matter with you. You say, "I did not sleep last night. I think that must be the reason of my restlessness," or, "I have eaten something that did not agree with me, and I think that must be the reason." And you are unhappy. Oh, my friends, happiness does not depend upon physical condition. Some of the happiest people I have ever known have been those who have been wrapped in consumption, or stung with neuralgia, or burning with the slow fire of some fever.

thing thou lackest.

I shall never forget one man in my first I shall never for zet one man in my first parish, who in excruciation of body cried out: "Mr. Talmage, I forget all my pain in the love and joy of Jesus Christ. I can't think of my sufferings when I think of Christ." Why, his tace was illumined. There are young men in this house who would give testimony to show that there is no happiness outside of Christ, while there is great the rest in Mis services. There are young men. p.ness outside of Christ, while there is great joy in His service. There are young men who have not been Christians more than six months who would stand up to-night, if I should ask them, and say in those six months they have had more joy and satisfaction than in all the years of their frivolity and dissipation. Go to the door of that gin shop to-night, and when the gang of young men come out ask them whether they are happy. They laugh along the street, and they jeer and they shout, but nobody has any idea they are brony.

they are bropy.

I could call upon the aged men in this house to give testimony. There are aged men here who tried the world, and they tried religion, and they are willing to testify on our side. It was not long ago that an aged our side. It was not long ago that an aged man arose in a praying circle and said: "Brethren, I lost my son just as he graduated from college, and it broke my heart; but I am glad now he is gone. He is at rest, escaped from all sorrow and from all trouble. And then, in 1857, I lost all my property, and you see I am getting old, and it is rather hard upon me; but I am sure God will not let me suffer. He has not taken care of me for seventy-five years now to let me drop out of His hands."

for seventy-five years now to let me drop out of His hands."

I went into the room of an aged man—his eyesight nearly gone, his hearing nearly gone—and what do you suppose he was talking about? The goodness of God and the joys of religion. He said: "I would like to go over and join my wife on the other side of the flood, and I am waiting until the Lord calls me. I am happy now. I shall be happy there." What is it that gave that aged man so much satisfaction and pence? Physical exuberance? No, it has all gone. Sunshine! He cannot see it. The voices of friends? He cannot hear them. It is the grace of God, that is brighter than sunshine and that is sweeter than music. If a harpist takes a harp and find that all the strings are broken but one string he does not try to play upon it. Yet here I will show you an aged man the strings of whose joy are all broken save one, and yet he thrums it with such satisfaction, such melody that the angels of God stop the swift stroke of their wings and hover about the place until the music ceases. Oh, religion's "ways are ways of pleasantness, and all her paths are peace," And if you have not the satisfaction that is to be found in Jesus Christ, I must tell you, with all the concentrated emphasis of my soul: "One thing thou lackest."

I remark, again, that you lack the elements of usefulness. Where is your business? I lift my voice loud enough to break through the deafness of the ear while I cry

alley, but he wants immortal bread. You take a pound of candles to that dark shanty. They want the light that springs from the throne of God, and you cannot take it because you have it not in your own heart. You know that the flight of an arrow depends very much upon the strength of the bow, and I have to tell you that the best bow that was ever made was made out of the cross of Christ; and when religion takes a soul and puts it on that, and pulls it back and lets it fly, every time it brings down a Saul or Goliath

any intimation that he had chosen Jesus. It is a very hard thing for an old man to become a Christian. I know it is. It is so hard a thing that it cannot be done by any human work; but God Almighty can do it by His omnipotent grace; He can bring you at the eleventh hour—at half-past eleven—at one minute of twelve He can bring you to the peace and the joys of the glorious gospel.

I must make application of this subject also to those who are prospered. Have you, my friends, found that dollars and cents are no permanent consolation to the soul? You

or Goliath

There are people here of high social position, and large means, and cultured minds, who, if they would come into the kingdom of God, would set the city on fire with religious awakening. Oh, hear you not the more than million voices of those in these two cities who are unconverted? Voices of those cities who are unconverted? Voices of those who in these two cities are dying in their sins? They want light. They want bread. They want Christ. They want heaven. Oh, that the Lord would make you a flaming evange! As for myself, I have sworn before high heaven that I will preach this gospel as well as I can, in all its fullness, until every fiber of my body, and every faculty of my mind, and every expression of my soul is exhausted. But we all have work to do. I cannot do your work, nor can you do my cannot do your work, nor can you do my cannot do your work, nor can you do my work. God points us out the places where we are to serve, and yet are there no people in this house who are thirty, forty, fifty and sixty years of age, and yet have not begun the great work for which they were created? With every worldly equipment, "One thing thou lackest."

Again, you lack the element of personal safety. Where are those people who associated with you twenty years ago? Where are those people that fifteen years ago used to cross South ferry or Fulton ferry with you to New York? Walk down the street where you were in business fifteen years ago and see how all the signs have changed. Where are the people gone? How many of them are landed in eternity I cannot say, but many, many. I went to the village of my boyhood. The houses were all changed. I passed one house in which once resided a man who had lived an earnest, useful life, and he is in glory now. In the next house a miser lived. He devoured widows' houses, and lived. He devoured widows' houses, and spent his whole life in trying to make the world worse and worse. And he is gone—the good man and the miser both gone to the same place? It is an infinite absurdity to suppose them both in the same place. If the miser had a harp, what tune did he play on it?

Oh, my friends, I commend you to this religion as the only personal safety! When you die, where are you going to? When we leave all these scenes, upon what scenes will

leave all these scenes, upon what scenes will we enter? When we were on shipboard, and we enter? When we were on supposed we we all felt that we must all go to the bottom, we all felt that we must all go to the bottom.

If you pay your money you take a receipt.
If you buy land you record the deed. Why? Because everything is so uncertain, you want it down in black and white, you say. For a house and lot twenty-five feet front by one hundred feet deep, all security; but for a soul vast as eternity nothing, nothing! If some man or woman standing in some of these sieles should drop down where would these aisles should drop down, where would you go to? Which is your destiny? Suppose a man is prepared for the future world, what difference does it make to him whether he goes to his home to-day or goes into glory? Only this difference—If he dies he is better off. Where he had one joy or earth he will

off. Where he had one joy on earth he will have a million in heaven. When he has a small sphere here he will have a grand sphere there. Perhaps it would cost you sixty, or one hundred, or one hundred and fifty dollars to have your physical life insured, and yet free of charge I offer you insurance on your immortal life, payable not at your decease, but now and to-morrow and every day and always.

every day and always.

My hope in Christ is not so bright as many Christians, I know, but I would not give it up for the whole universe, in one cash payment, if it were offered me. It has been so much comfort to me in time of trouble, it has been so much strength to me when I have been assailed, it has been so much rest to me you haven't been kept back by my example. I hope some day to join you." You believe all the doctrines of religion. A man out youder says, "I am a sinner." You respond, and bless-siness that I can stand here before all the doctrines of religion. A man out younder says, "I am a sinner." You respond, "So am I." Some one says, "I believe that Christ came to save the world." You say, "So do I." Looking at your character, at your surroundings, I find a thousand things about which to congratulate you, and yet I must have this robe when the last child. strikes through me. I must have this light when all other lights go out in the blast that comes up from the cold Jordan. I must have this sword with which to fight my way through all those foes on my way heaven-

When I was in London I saw there the wonderful armor of Henry VIII. and Edward III. And yet I have to tell you that there is nothing in chain mail or brass plate or gauntlet or halberd that makes a man so safe as the armor in which the Lord God letter His deep children. Oh there is a safe as the armor in which the Lord God clothes His dear children. Oh, there is a safety in religion! You will ride down all your foes. Look out for that man who has the strength of the Lord God with him. In the strength of the Lord God with him. In olden times the horsemen used to ride into battle with lifted lances, and the enemy fled the fleld. The Lord on the white horse of victory and with lifted lances of divine strength rides into the battle, and down goes the spiritual foe, while the victor shouts the triumph through the Lord Jesus Christ. As a matter of personal safety, my dear friends, you must have this religion.

a matter of personal saloty, my dear friends, you must have this religion.

I apply my subject to several classes of people before me. First, to that great multitude of young people in this house. Some of these young men are in boarding houses. They have but few social advantages. They think that no one cares for their souls.

Many of them are on small salaries, and they are granted and bothered perpendicular. are cramped and bothered perpetually, and sometimes their heart fails them. Young

But I apply this subject to the aged-not

have not the satisfaction that is to be found in Jesus Christ, I must tell you, with all the concentrated emphasis of my soul: "One thing thou lackest."

I remark, again, that you lack the elements of usefulness. Where is your business? You say it is No. 45 such a street, or No. 200 such a street, or No. 300 such a street. My friend immortal, your business is wherever there is a tear to be wiped away or a soul to be saved. You may, before coming to Christ, ito a great many noble things. You take a loaf of bread to that starving man in the

my friends, found that dollars and cents are no permanent consolation to the soul? You have large worldly resources, but have you no treasures, no heaven? Is an embroidered pillow all that you want to put poor dying head on? You have heard people all last week talk about earthly values. Hear a plain man talk about the heavenly. Do you not know it will be worse for you, O prospered man, if you reject Christ, and reject Him finally—that it will be worse for you than those who had it hard in this world, because the contrast will make the discomfiture so much more appalling? As the hart bounds for the water brooks, as the roe speeds down the hillside, speed thou to Christ, "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be conescape to the mountain lest thou be sumed!"

I must make my application to another class of persons—the poor. When you cannot pay your rent when it is due, have you nobody but the landlord to talk to? When the flour has gone out of the barrel, and you have not ten cents with which to go to the baker, and your children are tugging at your baker, and your children are tugging at your dress for something to eat, have you nothing but the world's charities to appeal to? When winter comes, and there are no coals, and the ash barrels have no more cinders, who takes care of you? Have you nobody but the overseer of the poor? But I preach to you a poor man's Christ. If you do not have in the winter blankets enough to cover you in the night, I want to tell you of Him who had not where to lay His head. If you lie on the bare floor, I want to tell you of Him who had for a pillow a hard cross, and whose foot bath was the streaming blood of His own heart.

His own heart.

Oh, you poor man! Oh, your poor woman!
Jesus understands your case altogether.
Talk it right out to Him to-night. Get down
on your floor and say: "Lord Jesus Christ,
Thou wast poor and I am poor. Help me.
Thou art rich now, and bring me up to Thy
riches!" Do you think God would cast you
off? Will He? You might as well think that
a mother would take the child that feeds on
her breast and dash its life out, as to think
that God would put aside roughly those who
have fled to Him for pity and compassion. have fied to Him for pity and compassion. Yea, the prophet says, "A woman may forget her sucking child, that she would not have compassion on the son of her womb, but

we all felt that we must all go to the bottom, was I right in saying to one next me: "I will not forget thee."

I will not forget thee."

If you have ever been on the sea you have been surprised in the first voyage to find asking that question? I tell you that man is a fool who never thinks of the great future.

If you have ever been on the sea you have been surprised in the first voyage to find there are so few sails in sight. Sometimes you go along two, three, four, five, six and seven days, and do not see a single sail, but seven days, and do not see a single sail, but when a vessel does come in sight the sea glasses are lifted to the eye, the vessel is glasses are lifted to the eye, the vessel is watched, and if it come very near then the captain, through the trumpet, cries loudly across the water, "Whither bound?" So you and I meet on the sea of life. We come and we go. Some of us have never met before. Some of us will never meet again. But I hail you across the sea, and with reference to the last great day, and with reference to the two great worlds. I cry reference to the two great worlds, I cry across the water: "Whither bound? whither

for, but hast thou thrown overboard the com-pass? Is there no helm to guide it? Is the ship at the mercy of the tempest? Is there no gun of distress booming through the storm? With priceless treasures—with treasures aboard worth more than all the Indies -wilt thou never come up out of the trough of the sea? O Lord God, lay hold of that of the sea? O'Lord God, lay hold of that man! Son of God, if thou wert ever needed anywhere, thou art needed here. There are so many sins to be pardoned. There are so many wounds to be healed. There are so many souls to be saved. Help, Jesus! Help, Holy Ghost! Help, ministering angels from the throne! Help, all sweet memories of the seat. Help all prevent for our future depast! Help, all prayers for our future de-liverance! Oh, that now, in this the ac-cepted time and the day of salvation, you would hear the voice of mercy and live!

Taste and see that the Lord is gracious.

In this closing moment of the service when everything in the house is so favorable when everything is so still, when God is so loving and heaven is so near, drop your sins and take Jesus. Do not cheat yourself out of heaven. Do not do that. God forbid that at the last, when it is too late to correct the mistake, a voice should rise from the pillow or drop from the throne, uttering just four words—four sad, annihilating words, "One thing thou lackest."

## The Big Trees of California.

The sequoias dominate among splendid rivals only by a magnitude that has no comparison elsewhere in the world. I think no one can anticipate the effect that one of these monarchs will have upon him. He has read that a coach and six can drive through one of the trees that is standing; that another is thirtythree feet in diameter, and that its vast stem, 350 feet high, is crowned with a mass of foliage that seems to brush against the sky. He might be prepared for a tower one hundred feet in circumference, and even four hundred feet high. standing upon a level plain. But this living growth is quite another affair. Each tree is an individual, and has a personal character. No man can stand in the presence of one of these giants sometimes their heart fails them. Young man, to-night at your bedroom door on the third floor you will hear a knock. It will be the hand of Jesus Christ, the young man's friend, saying, "Oh, young man, let Me come in: I will help thee, I will comfort thee, I will comfort thee, I will deliver thee." Take the Bible out of the trunk if it has been hidden away. If you have not the courage to lay it on the shelf or table, take the Bible that was given to you by some loved one, take it out of the trunk and lay it down on the bottom of the chair, then kneel down beside it, and read and pray and pray and read until all your disturbance is gone and you feel that peace which neither earth nor hell can rob you of. Thy father's God, thy mother's God, waits for thee, O young man. "Escape for thy life" Escape now! "One thing thou lackest!" soaring, almost contemptuous pride, that that overwhelm the puny spectator. It is just because man can measure himself, his littleness, his brevity of existence, with this growth out of the earth, that he is more personally impressed by it than he might be by the mere variation in the comour of the globe which is called a mountain. The imagination makes a plausible effort to comprehend it, and is foiled. No, clearly it is not mere size that impresses one; it is the dignity, the character in the tree, the authority and power of antiquity. Side by side of these venerable forms are young sequois, great trees themseves, that have only just begun their millennial career-trees that will, if spared, perpetuate to remote ages this race of giants, and in two to four thousand years from now take the place of their great grandfathers, who are sinking under the weight of years, and one by one measuring their length on the earth. -Harper's Magazine.

> The Emperor of Austria lives very simple in his palace in Vienna. He is very abstemious, and he is most happy when seated at the work table in his private study with a fragrant cigar in his

### SELECT SIFTINGS.

The ancient Gauls used a reaping machine.

John Milton is sometimes called the Homer of Britain.

The daily surplus of births over deaths in the United Kingdom is 1500.

An Oroville (Cal.) man keeps thieves from his orange trees by tying cow-bells to them. While a farmer at Shipbach, Penn.,

was attending church his horse froze to death outside. Carlyle is given the credit of first hav-

ing called the newspaper press "the

fourth estate." New green corn was served to guests of the Alcazar, at St. Augustine, Fla., on New Year's Day.

India takes the palm for free postage. Postal cards cost half a cent each, and a letter goes for one cent.

A teacher of mathematics says that the simple tearing up or cutting of paper is a great relief to the mind after mental

A tourmaline ledge, recently discovered on a farm near Auburn, Me., is said to have already yielded \$7500 worth of During the last 100 years 385,000 pat-

ents have been issued by the United States. There have been 600,000 applications. There are twenty-six monarchies and

twenty-five republics in the civilized world to-day. Sixteen republics are in South America. The Indian chief called in derision the

Cow Killer was Red Jacket. Brant so named him in allusion to his lack of physical courage. Two citizens of Palmyra, Me., have

had so many quarreis that a few days ago a contract was drawn up between them that in future they would have nothing to do with each other. During the illness of the late Emperor

Frederick, of Germany, it became so much the fashion to consult Dr. Morell Mackenzie that his professional income rose to an average of \$1200 a day.

Some of the conspicuously painted milk wagons of Brooklyn, N. Y., Bear a new label. One side panel has the inscription: "Sterilized milk, guaranteed absolutely pure and free from germs."

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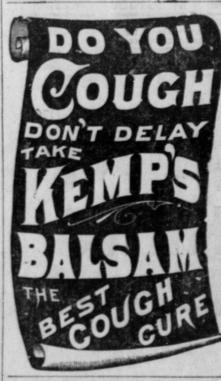
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enough to resist every tendency to disease. Hun-dreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping our-actives well fortified with pure blood and a properly nourished frame. —Cvell Service Gazette. Made simply with boiling water or milk. Sold only in half-pound time by Grocers, labelled thus: JAMES EPPS & CO., Homeropathic Chemista, LONDON, ENGLAND.



"HE DID IT."

FRAZER AXLE

BROMO-SELTZER GUARANTEED CURE Size 1 OC at all EMERGON DEUG CO.,

UHCH says ught to be done? — Ought stands for nothing. The house ought to be cleanednext house-cleaning and be convinced.

"IGNORANCE of the law excuses no man," and ignorance is

no excuse for a dirty house or greasy kitchen. Better clean them in the old way than not at all; but the modern and sensible way is to use SAPOLIO on paint, on floors, on windows, on pots and pans, and even on statuary. To be ignorant of the uses of SAPOLIO is to be behind the age.

PISO'S CURE FOR

CONSUMPTION