

SERMONS OF THE DAY.

RELIGIOUS TOPICS DISCUSSED BY PROMINENT AMERICAN MINISTERS.

"Peace in the Soul" Is the Title of the Rev. George H. Herpworth's Sermon Preached in the New York Herald's Columns—An Address by D. L. Moody.

"For the kingdom of God is joy and peace."—Romans xiv, 17. The Bible is the most practical book in the world. There is very little theology in it—not as much as some people think—but a great many inspired bits of advice as to the conduct of every day life, as though the writer loved the men and women who would read his word and was actuated by no other motive than to help them over rough places. For this reason the Book has maintained its hold on mankind. It is friendly, kindly and encouraging. It is not to be read through at a sitting, but to be taken up at odd times and glanced at just as you would look at a handful of jewels for a moment and then put them away.

I have noticed that it makes many, very many references to peace and joy—not the peace of a nation, that busy peace in which we compete for personal gain, but the peace of the heart, which creates contentment and keeps the soul in noise and equilibrium; the peace which makes a man feel that everything will come out right in the end because nothing can come out wrong when God is guiding our affairs. It is once spoken of in a very beautiful way, "The peace that passeth understanding," like the peace which a sensitive soul enjoys when it gazes on a magnificent landscape, or like that which the lover of music has when he is listening to some superb orchestra, or like that which a mother has when she is sitting by the cradle of her first born, a peace that refuses to be analyzed, but is so deep and strange that no one can describe it to a person who has not felt it.

I am talking to myself as well as to you when I say that we could get a great deal more out of life if we were more peaceful. We expend too much energy on trivial things, things so unimportant that they do not matter greatly how they go. We allow ourselves to be disturbed by small matters, whereas the soul is big enough to look on them with indifference. We keep ourselves in a condition of nervous tension, which is not simply harmful to the body but equally so to the spiritual nature. Body and soul are so closely related that over excitement of the one seems to throw the other off its balance. You and I cannot be out best until we are tranquil in heart with that kind of tranquility which rests on the firm basis of faith that the angels of God are looking after our interests and trying to persuade us to take the right road to heaven. There is just an atom of insanity in us, and when we grow restless that atom is kindled into a flame. The truly sane man is the quiet souled man. I say, therefore, since Christianity teaches a man to be quietest, that the Christian religion will both make us sane and keep us so.

When crossing the ocean recently our ship ran into a storm. The sea was very rough, the fog closed in on all sides, and we had an uncomfortable time. The waves were in an ugly mood, and on two or three occasions swept the deck. I enjoyed it as little as did the other passengers and should have been grateful for a ray of sunshine. But that was not to be thought of. Suppose I had taken on myself the responsibility of the situation. The captain was on the bridge night and day, but suppose I had allowed myself to wonder whether he knew his business, and had offered him advice as to the conduct of the vessel. Would that have allayed the tempest, would it have stilled the troubled waters, would it have kept the ship from rolling uneasily? I should not only have done no good, but should have interfered to my own detriment. My duty was to keep on my feet as best I could, not to go beyond my duty as a passenger, to bear in mind that the captain had passed safely through a thousand worse storms and was showing no anxiety about this one. If I had faith in the master of the craft, there was nothing to be afraid. Any doubt as to his ability would at once create havoc of mind and body. My duty was to keep still and to cherish the conviction that all would be well in a few hours.

Now the spiritual difficulty we encounter in our lives is this subtle suspicion that after all there may not be a God, or, if there is, that He is not equal to the emergency. That rankest of all heresies lies at the foundation of our religious restlessness. We may as well face this fact and govern ourselves accordingly. The man who does not cheerfully meet his fate has a lurking doubt of God's existence. He may deny it to others, but he must needs admit it to himself. He may accept the longest creed that was ever written and be orthodox in all the details of his professed belief, but if you could find your way into his heart of hearts you would discover that his faith in God is a social or ecclesiastical luxury, and as such is worth very little. Did Christ have any doubt that a legion of angels would minister unto Him in His "essence"? Can you conceive of Him as lying at the window of His friend's house, Bethany on the night before the crucifixion, and wondering if He could go through the next day's experience? On the contrary, He was self-possessed, even cheerful, and if the opportunity to avoid the cross had been offered He would not have used it. He knew that the Father was there, that the Father would be with Him, and that the cruel nails could not pain Him as much as a doubt of that Father's love.

We cannot follow that example except in a far-off way. He said "Thy will be done, not my will, but thy will be done." The highest excellence is repose of soul, but you cannot be possessed until you know that you are possessed of God. The essence of religion is the soul's consciousness that its day shall be its strength; that God and you do anything and bear anything. After that you will be at peace, quietest and equipped. He who has hold of God's hand and knows it is the most cheerful of all this side of Heaven.

RIGHT L. MOODY SPEAKS.

by the Evangelist at a Crowded Meeting in New York. L. Moody has been holding a crowded meetings in New York. His account is from one of the evangelist's addresses there: "The key-note of this message is 'Peace in the Soul.' There is a peace that is lost. Even down a life-long friend saying that his health is only a question of time I am sad, I say, yet beautiful life here yours has lost his You sympathize him. And yet re is a hope for many, across I am told blind. I put a pang that a child to ts eyes little 'Yes,' 'en."

"War on Food Adulterations." The pure food congress at Washington was attended by about 200 delegates. War against food adulteration was declared in strong terms.

Prosperous American Farmers. American farmers received \$5,000,000 more for their products in 1897 than they did in 1896.

A TEMPERANCE COLUMN.

THE DRINK EVIL MADE MANIFEST IN MANY WAYS.

4 Copartnership—Remarkable Reception Given Octogenarian Teetotalers in London—Forty-three Attended the Banquet—Extracts From Speeches and Letters.

Sir Wilfrid Lawson has thrown off the following lines, called forth by a letter which recently appeared in the Liverpool Daily Post, on the subject of a publication in a certain town, who combined in a double-breasted establishment the business of drink seller and funeral undertaking: His customers with sparkling ales This worthy victualer treats A liquor which we know contains "The funeral baked meats."

Octogenarian Teetotalers. As an object-lesson on the subject of human longevity we have seen no publication more instructive than a beautiful little book, published by the National Temperance League, of London, entitled, "Octogenarian Teetotalers." It is the narrative of a reception to octogenarian teetotalers, given by the League in May, 1897, and speeches and letters incident thereto. Relations were established with nearly 600 octogenarians, of 163 of whom life sketches were prepared. Forty-three attended the banquet in London, the average of whose ages was 82 1/2 years, among whom were Dr. F. R. Lees (age 81) and Rev. Newman Hall, D. D. (age 80). We quote briefly from speeches and letters.

Dr. Lees (81).—It has been said that we cannot "arrange" the Kingdom of God. True, but we have indicated a fact more to the purpose—that the wicked interests of the world have sown taxes while the virtuous people sleep; they have been allowed not only to "arrange," but to establish and entrench, in law, the kingdom of the devil, and thus to thwart and defeat the mission of Christ. Dr. Newman Hall (80).—I have been forty-two years in London, preaching on an average three or four times a week, and I have been only six Sundays out of harness, in consequence of sickness. Henry Brown (80).—I have been a poor rascal to the doctor. I have not supplied them with a sovereign yet and I have led an active life. George Propert (81).—I walk eight miles a day in following his trade, as a butcher, sometimes up and down ladders, wherever his occupation calls him.

Frederick Miller (80).—Printer for sixty-eight years; not needing for a single day in the last twenty years to omit going to his occupation. J. N. Dickinson (82).—An abstainer fifty-two years. Never had a serious illness. During the fifty-two years' abstinence, only three times under medical treatment, the last time having been twenty-eight years ago. Rev. Charles Fisher (81).—An abstainer sixty years. At the age of 80 wrote: "I have never laid in bed from sickness or paid five shillings for medicine for myself. Often working ten to eighteen hours per day, and four teaching Sundays." Samuel Saunders (82).—Teetotaler sixty-six years. Never had a headache. Never in bed through illness. Rev. Peter Mearns (80).—Fifty years in ministry. Never a single day has been unable to preach on account of ill-health. Within a month have climbed two of the Cheviot Mountains, each requiring a walk of two hours. D. G. Paine (80).—My doctor's expense (for me personally) during sixty-five years has been, total £216s., or an average of 10 1/2 d. annually. William Hardy Root (91).—In his eighty-sixth year, for six consecutive days walked seven to eight miles a day.

The Spiritual Side. The curse of drunkenness, on the side of its physical devastations has been abundantly depicted by the advocates of the temperance reform. The amount of grain consumed in the manufacture of intoxicating liquors; the number of men whose labor is wasted in producing and vending them; the number of lives destroyed by them; the number of paupers and insane persons whose woes are traceable to this source; the effects upon the health of individuals—all of these things are frequently set forth in the most impressive and impressive rhetoric. Some allowances must be made for the overstatements of zealous advocates, but there are facts enough of an appalling nature in these representations to call for the most serious thought. But the worst side of drunkenness is not that which appears in these familiar figures. The most frightful effects of the drink habit are not those which can be tabulated in statistics and reported in the census. It is not the waste of capital, the destruction of property, nor the increase of taxes, nor even the ruin of physical health nor the loss of life, which most impresses the mind of the thoughtful observer of inebriety. It is the effect of this vice upon the characters of men as it is exhibited from day to day, in his ordinary intercourse with them. It is in the spiritual realm that the ravages of strong drink are most terrible.

The Other Side. A gentleman said to us, "I do not favor prohibition—it would be an injustice to the men in business; besides, it would throw thousands out of employment." We replied, "You do not look at this issue from the right side. You take a contractor's view." Just before the war closed a Government contractor said in a car, "I do hope the war will not close under two years. I will lose thousands of dollars, and many men will be turned out of employment from the Government works." A lady passenger, clad in weeds of mourning, rose to her feet, and, with fearful woe upon her face, said, "I have a husband sleeping the sleep of death in a soldier's cemetery. I have only one boy left, and he is in front of the foe. Oh, God! I wish the cruel war would close now."

He saw the point. Do you? It may be your boy or your girl that will fall the next victim to the drink "industry." (?) Would you consider the "trade" worthy such a price?—National Temperance Advocate.

Ruins Every Effort For Good. Intemperance ruins every effort for good. Pour money by the thousands into the sink, multiply institutions, improve the rookeries, reduce the rents, and unless you somehow or other concurrently reduce the temptations to indulgence in strong drink, you will simply furnish so much more material for fostering the vice. Provide free education, feed the children, clothe them, distribute alms—all that can be saved in such ways will go in drink.

Hum's Bondsman. In Madison, Wis., a liquor seller has to be a man of good moral character; and have at least two sureties in the penal sum of \$500. The Northwestern of that city publishes a list of these liquor sellers, and by stars points out those of their number who have been fined for one or more violations of the excise law since July 1, 1896.

The paper also publishes the names of the sureties with the number of license bonds signed by such persons. If such lists were published in every licensed city where bonds are required, it would make an interesting reading for the neighbors of such bondsman, and prove in some cases quite startling.

Spring Medicine

These two words emphasize a necessity and indicate a remedy.

SPRING—the season when the blood is most impure as a result of the winter's closer confinement, higher living, slower action of the kidneys and liver; when humors of all kinds, boils, pimples and eruptions are most liable to appear; when the weak, languid condition of the whole bodily structure demands and welcomes help.

MEDICINE—that to which the millions turn at this season—Hood's Sarsaparilla. The original and only preparation especially adapted to the present needs of the human family; that which makes the blood pure and clean, as shown by its thousands of wonderful cures of dreadful blood diseases; creates an appetite and cures dyspepsia, as shown by its "magic touch" in all stomach troubles; steadies and strengthens the nerves, as proved by people formerly nervous, now calm and self-possessed, thanks to

Only those who have been relieved of great suffering can fully appreciate the gratitude with which the testimonials overflow written in favor of Hood's Sarsaparilla. Just read this:

Very strong. About two years later I had a running sore on my foot. It developed into erysipelas and affected the entire limb. At that time I was Very Much Run Down as I had been troubled with dyspepsia. The drain on my system was so severe and my stomach was so weak I became a ready victim of malaria. I feared I could never regain my health. My stomach rebelled at the simplest food, and the medicines prescribed for me gave but little relief. I sent for a bottle of Hood's Sarsaparilla, and I had taken this medicine but three days when I began to improve. Continuing with it, I am now better and stronger than I ever expected to be. It has purified my blood and given good circulation. I have had no return of my old troubles since." Mrs. W. KANE, Media, Pa. Hood's Sarsaparilla is

"Gentlemen:—My first experience with Hood's Sarsaparilla was when I used it as a tonic and spring medicine. It did me so much good my faith in its merits became

Because of what it has done for others; because you ought this spring to take that which will do you the most good.

How Rails Are Injured. While on steam roads the tracks are not injured by locomotives running at high speeds, street railway men complain that their tracks are torn to pieces by the electric cars. The reason for this is that the plunging and rearing of cars mounted on four-wheeled trucks pound the tracks and loosen the joints. Cars on short-base single trucks often plunge sufficiently to throw practically all the weight on to the front and rear wheels alternatively, and the damaging effect of this can easily be realized.

There are 1,759,000 volumes in the library of the British Museum in London. Beauty Is Blood Deep. Clean blood means a clean skin. No beauty without it. Cascarets, Candy Cathartic clean your blood and keep it clean, by stirring up the lazy liver and driving all impurities from the body. Begin to-day to banish pimples, boils, blotches, blackheads, and that sickly bilious complexion by taking Cascarets,—beauty for ten cents. All druggists, satisfaction guaranteed, 10c, 25c, 50c.

Petroleum produces more high-grade waste than any other State in the Union. I can recommend Pisco's Cure for Consumption to sufferers from Asthma.—E. D. TOWNSEND, Ft. Howard, Wis., May 4, 1894. Russia's standing army, which comprises 800,000 men, is the largest in Europe.

JUST AS CERTAIN TO CURE Soreness & Stiffness With ST. JACOBS OIL as day comes after night. There are almost 400 mineral springs in the United States.

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CANDY CATHARTIC Cascarets CURE CONSTIPATION REGULATE THE LIVER ALL DRUGGISTS 50c 25c 50c

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