# DR. TALMAGE'S SERMON

### WHEN TO DO GOOD.

#### Discourse on the Right Use of Op portunities.

"As we have therefore opportuni-us do good."-Galatians vi., 10. TETT:

At Deaver years ago an audience had ag-mbled for divine worship. The pastor of schurch for whom I was to preach that what interested in the senting of the peo-stood in the pulpit looking from side to and when no more people could be add within the walls he turned to ma-said, with startling emphasis, "What an orunsity." Immediately tha tword began large, and while a hymn was being sung ery stanza the word "opportunity" e and mightily unfolded, and while the se prayer was being made the word up into Alps and Himalayas of mean-d spread out into other latitudes and udes of significance until it became heric, and it still grow in altitude and ference until it encircled other words set out and on and around until it eternity. Never since have I heard that a with its magnitude and momentum, unity! Although in the text to some seem a mild and quiet nots, in the gapel harmony it is a stateato pas-it is one of the loveliest and awfulest stunity! in our language of more than 100,000 of English vocabulary. "As we have

nity, let us do good. opportunity? The lexicographer ally tell you it is a conjunction of circumstances for accomplishing a but words cannot tell what it is, o years to manufacture a definition, could not successfully describe it, sity' The measuring rod with which of the Apocalypse measured heaven measure this pivotal word of my stand on the edge of the precipice of is and let down the fathening line inder hand and tower down and lower ad for a quintillion of years let 1 d the lead will not strike bottom. Op But while I do not attempt to define the word I will, God helptake the responsibility of telling you ing about opportunity. . It is very swift in its motions. Some

his one minute it starts from the f God, sweeps around the earth and ads the titrone from which it started. less than sixty seconds it fulfilled its

and place, opportunity never tack. Perhaps an opportunity very like it may arrive, but that one never. alists tell us of insects which are born, their mission and expire in an hour, any opportunities die so soon after e born that their brevity of life is inable. What most amazes me is that op-sities do such overshadowing, far ing and tremendous work in such short

ing and tremendous work in such short ly allowance. You are a business man are experience. The past eighteen is have been bard on business men. A g merchant at his wits' end came into office or your house, and you said: as are hard now, but better days will I have seen things as bad or worse, a got out, and we will get out of this, mightest days that this country ever saw to come." The young man to whom aid that was ready for suicide or some-worse-namely, a fraudulent turn to of his despairful position. Your years after you are dead he will be the advantage of your optimism. portunity to do that one thing for ng man was not half as long as the ave taken to rehearse it.

onder third gallery you sit, a man of orid, but you wish everybody well, the clerks are standing round in your or the men in your factory are taking noon spell, some one says: "Have you or the men in your netery are taking acon spell, some one says: "Have you that one of our men has been con-at the revival meeting in the dist Church?" While it is being taked a say: "Well, I do not believe in re-Those things do not last. People A Those things do not last. People writed and join the church and are no than they were before. I wish our could keep away from those meetings." a know, O man, what you did in that is of depreciation? There were two is men in that group who that night i have gone to those meetings and saved for this world and the next, but decided them not to go. They are hatures. They already drink more is good for them and are disposed to be

your majesty as though you ware a plow-man." This was Sir Asilay's opportunity. Lord Cilve was his father's dismay, dimbing church steeples and doing reckless things. His fasher sent him to Madras, India, as a clerk in the service of an English officer. Cilve watched his time, and when war broke out came to be the chief of the host that sevel India for England. That was Lord Cilve's opportunity. Faultine Laccs, the aimost matchless singer, was but little recog-nized until in the abspace of the soluist in the German choir she took her place and be-san the enchantment of the world. That day was Lucca's opportunity. John Scott, who afterward became Lord Eldon, had stumbled his way along in the practice of law until the was Lucca's opportunity idea, had stumbled afterward became Lord Eidea, had stumbled his way along in the practice of law until the case of Ackroyd versus Smithson was to be tried, and his speech that day opened all ave-nues of success. That was Lord Eiden's op-

tried, and his speech that day opened all ave-nues of success. That was Lord Eklon's op-portunity. William H. Seward was given by his father \$1000 to get a collegiate education. That money soon gone, his father said. "Now you must fight your own way," and he did, un-til gubernatorial chair and United States Senatorial chair were his, with a right to the Presidential chair if the meanness of Ameri-can politics had not swindled him out of it. The day when his father told him to fight his own way was William H. Seward's oppor-tunity. John Henry Newman, becalmed a whole week in an orange boat in the Strait of Bonifacio, wrote his immortal hymn, "Lead, Kindly Light." That was John Henry New-man's opportunity. You know Kirk White's immortal bymp, "When Marshaled on the Nightly Plain." He wrote it in a boat by a lantern on a stormy night as he was skiing along a rocky coast. That was Kirk White's opportunity.

opportunity. The importance of making the most o, op-The importance of making the most or op-portunities as they present themselves is ac-knowledged in all other directions. Why not in the matter of usefuless? The differ-ence of usefulness of good men and women is not so much the difference in brain or so-cial position or wealth, but in equipment of Christian common sense—to know just the time when to say the right word or do the time when to say the right word or do the time when to say the right word or up the right thing. There are good people who can always be depended on to say the right thing at the wrong time. A merchant selling goods over the couner to a wily customer who would like to get them at less than cost, who would like to get them at less than cost, who would like to get them at less than cost, off the railroad conductor while taking up the tickets from passengers who want to work off Hegers from passengers who want to work off inst year's free pass or get through at half rate a child fully grown, a housekeeper try-ing to get the table rendy in time for guests, aithough the oven bas neglected to fulfil the order given him—those are not opportuni-bles for religious address. Do not rush up to a man in the busiest part of the day and when a half decap neorie are waiting for him and a half dozen people are waiting for him and ask, "How is your soul?"

But there are plenty of fit occasions. It is Interesting to see the sportsman, gun in inderesting to see the sportsman, gun in hand and pouch at side and accompanied by the hounds yeiping down the road, off on hunting expedition, but the best hunters in this world are those who hunt for oppor-tunities to do good, and the game is sometunities to do good, and the game is some-thing to gladden earth and heaven. I will point out some of the opportunities. When a soul is in bereavement is the best time to take of gespel consolution and heavenly re-union. When a man has lost his property is the best time to take to him of heavenly in-heritance that can aever be levied on. When one is sick is the best time to talk to him about the supernatural latitude in which unhealth is an impossibility. When the Holy Spirit is moving on a community is the best time to tell a man he ought to be saved. By B a word, by a smile, by a look, by a prayer, the work may be theroughly done that all the work may be theroughly done that all eternity cannot undo it. As the harp was invented from hearing the twang of a bow-string, as the law of gravitation was sug-gested by the fall of an apple, as the order in India for the use of a graved cartridge started the mutiny of 1857, which appalled the Nations, so something insignificant may open the door for great results. Be on the watch. It may be a gladness, it may be a horror, but it will be an opportunity. A city missionary in the lower parts of the

A city missionary in the lower parts of the A city missionary in the lower parts of the city found a young woman in wretchedness and sin. He said, "Why do you not go home?" She said, "They would not receive me at home." He said, "What is your father's name, and where does he live?" Having obtained the address and written to the father, the city missionary cot a reply. the father, the city missionary got a reply, on the outside of the letter the word "immeon the outside of the letter the word "imme-diate" underscored. It was the heartiest possible invitation for the wanderer to come home. That was the city missionary's op-portunity. And there are opportunities all about you, and on them, written by the hand of the God who will bless you and bless those whom you help, in capitals of light the word "Immediate." A military officer very profane in his hab-its was going down into a mine at Cornwall, England, with a Christian miner for many

heided them not to go. They are astres. They already drink more s good for them and are disposed to be From the time they heard you say bey accelerated their steps on the down-read. In ten years they will be through their dissipations and pass into the beyond. That little talk of yours de-their destiny for this world and the You had an opportunity that you mis-read, and how will you feel when you in those two firm for that unfortu-nik of yours that flung them over the portunity. Many years ago a dergyman was on a sloop on our Hudson liver, and hearing a man utter a biasphemy the dergyman said, "You have spoken against my best friend, Jesus Christ." Søren years after this same decay christ. Sorten years after this same elergyman was on his way to the general as-sembly of the Presbyterian Church at Phila-delphia, when a young minister addressed him and asked him if he was not on a sloop on the Hudson River seven years before The reply was in the affirmative, "Well," said the young minister, "I was the man self we rode across the country, and r was driving. Of course I said that implied how I feit. But there ireds of men here who from their rience know how I feit. At such a I am a preacher of the gospel and a delegate to the general assembly." Seven years be-fore on that Hudson River sloop was the b) get into the battle of life for t to leave the homestead where las been done for you, your father others taking your part when you st on by larger boys, and your st on by larger boys, and your ays around when you got the cold ays around when you got the cold ays around when you got the cold the cold for Christ and heaven is very brief household for Christ and heaven is very brief heaven brief hea ways around when you got the cold tard applications for the chest or and will soon be gone? For awhile the house is full of the voices and footsteps of children. You sometimes teel that you can hardly stand the racket. You say: "Do be quiet' It seems a firmy head would split with all this noise." And things get broken and ruined, and it is "Where's my hat." Who took my books? "Who has been busy with my playthings? And it is arushing this way, and arushing that, until father and mother are well night beside themselves, It is astonishing how much noise five or six where the means of livelihood for the second and have always found it safe to Lord." My father has been dead in marinage take others, until after awhile the voices are not so many, and those which stay are more sedate. First this room gets quiet, and then that room. Death takes some, but in all the crises of my life— have been many of them—I have been many of them—I have been many of them—I have been with the shout that bey who is gone away forever rush into the room once more with the shout that was once once more with the shout that was once thought too boisterous. That mother who was once tried because That mother who was once tried because her little girl, now gone forever, with care-less sciesors dut up something really valuable would like to have the child come back, willing to put in her hands the most valu-able wardrobe to cut as she pleases. Yes, yes, The house noisy now will soon be still enough, I warrant you, and as when you be-gan housekneeting there were use two does enough, I warrant you, and as when you be-gan housekeeping there were just two of you, there will be just two again. Oh, the airm-ing brevity of infancy and childhood ! The opportunity is glorious, but it soon passes. Parents may say at the older of life. 'What a pity we did not do more for the religious welfare of our children while we had them with us!' But the lamentation will be of no avail. The opportunity had wings, and it vanished. When your child gets out of the cradie, let it climb into the outstretched arms of the beam-tiful Christ. ''Come thou and ni thy house tiful Christ. "Come thou and all thy house into the ark." But there is one opportunity so much et his life on earth and where he ad the ages of eternity. Oppor-ing, and so superior to all others that there The ages of eternity. Oppor-ing, and so superior to all others that there of more nearly hinself. In a mine? It is the present how. It is yours: It is mine? It is the present how. It is yours: It is mine? It is the present how. It is the now. We shall never have it again. While it speak and you listen the opportunity is rest-lease as if to be gons. You cannot chain it it and said to the king. "I will cut

make it stay. All dis pulses are throbbing with a basic that cannot be hindred or con-trolled. It is the opportunity of invitation on my part and acceptance on your part. The door of the palace of God's mercy is wide open. Go in. Sit down and be kings and queens onto Ood forever. "Well," you say, "Tam not ready." You are ready. "Are you a sinner?" "Yes." 'Do you want to be aaved now and forever?" "Yes." "Do you believe that Christ is able and will-ing to do the work?" "Yes." Then you are saved. You are inside the palace door of God's mercy already. You look changed. You are changed. "Hallelujah, 'Its done." Did you ever sees anything done so quicklyf invitation offered and accepted in less than a minute by my watch or that dook. Sit Edward Creasy wrote a book called "The Fifteen Decisive Battles of the World, From Marathon to Waterloo." But the most de-cisive battle that you will ever flight, and the greatest victory you will ever flight and then all the hindering myrmitdous of perdi-tion by saying. "Lord Jesus, here I am, un-done and helples, to be aved by Time and then all the 11th of January, 1862, a collier brig

tunity! On the 11th of January, 1863, a collier brig ran into the rocks near Walmer Banch, Eng-land. Simon Pritchard, standing on the bench, threw off his coat and said, "Who will help me save that crew?" Twenty men shouted, "I will," though only seven were needed. Through the awful surf the boat deabed and in afterne view. needed. Through the awful surf the boat dashed, and in fifteen minutes from the time Pritehard threw off his cont all the ship-wrecked crew were safe on the land. Quicker work (s-day. Half that time more than necessary to get all this assemblage into the lifeboat of the gospel and ashore, stand-ing both feet on the Rock of Ages. By the two strong cars of faith and prayer first pul-for the wrock and then pull for the shore. Oppertunity: Opportunity!

Over the city went the erv, Jesus of Nazareth passeth by!

Let the world go. It has abused you nongh, and chented you enough, and sian-dered you enough, and damaged you enough. Even those from whom you expected better things turned out your assultants, as when Napoleon in his last will and testament loft Napoleon in bia last will and testament loft 5000 frances to the man who shot at Weiling-ton in the streets of Paris. Oh, it is a mean world! Take the glorious Lord for your companionship. I like what the good man said to the one who had everything but re-ligion. The affluent man beasted of what he owned and of his splendors of surroundings, putting into insignificance, as he thought, the Christian's possessions. An," said the Christian, "Man. I have semething you have not." "What is that?" said the worldling. The answer was, "Peace!" And you may all have it-peace with God, peace with the past, peace with the future, a peace that all the assaults of the world and all the bom-bardments satamic cannot interfere with.

bardments satanic cannot interfere with. A Scotch shepherd was dying and had the

A Scotch shepherd was dying and had the pastor called in. The dying shepherd said to its wife, "Mary, please go into the next room, for I want to see the minister above." When the two were alone the dying shepherd said, "I have known the Höhe all my life, but I am going, and I am inferred to dee." Then the pastor quoted the psalm. "The Lord is my Shepherd. I shall not want." "Yes, mon," said the shepherd. "I was fa-miliar with that before you were born, but I am a-goin", and I am mere born, but I am a-goin", and I am mere born, but I am a-goin", and I am mere born, but I am says. Though I waik through the valley of the shadow of death, I will fear no evil."

says. Though I waik through the valley of the shadow of death, I will fear no evil." "Yes," said the dying shepherd. 'I know that before you were born, but it does not help me." Then said the pastor, "Don't you know that sometimes when you were driving the sheep down through the valleys and ravines there would be shadows all about you, while there was plenty of sunshine on the hills above? You are in the shadows new, but it is sunshine higher up." Then said the dying shepherd: "Ahl-that is good. I never saw it that way before. All is well. "Though I pass through the valley of the shadow of death, Thou are with me." Shadows here, but sunshine above." So the dying shepherd got peace. Living and dy-ing, may we have the same peace! Opportunity! Under the arch of that splen-did word let this multitude of my hears pass into the parion and hope and triumph

pass into the pardon and hope and triumph of the gospel. Go by companies of a hundred pass into the pardon and hope and triumph of the grappet. Go by companies of a hundred each. Go by regiments of a thousand each, the aged leaning on the staff, the middle aged throwing off their burdens as they pass and the young to have their present joys augmented by more glorious satisfactions. Forward into the kingdom! As soon as you pass the dividing line there will be shouting all up and down the heavens. The crowned immortals will look down and cheer. Jeans immortals will look down and cheer. of the many scars will rejoice at the result of his earthly sacrifices. Departed saints will be gladdened that their prayers are answered. An order will be given for the spreading of a banquet at which you will be the honored guest. From the im-perial gardens the wreaths will be twist-ed for your brow, and from the hall of eternal music the harpers will bring their eternal music the harpers will bring their harps and the trumpeters their trumpets, and all up and down the amethystine stairways of the castles and in all the rooms of the house of many mansions it will be talked over with holy give that this day, while one plain man stood on the platform of this vast building, giving the gospel call, an asemblage make up from all parts of the earth and plied up in the ordering the platform of the state building. these galleries chose Christ as their perion and started for heaven as their overlasting home. Ring all the bells of heaven at the tidings! Strike all the cymbals at the joy! Wave all the paim branches at the triumphi Victory! Victory!

### SABBATH SCHOOL

#### INTERNATIONAL LESSON FOR FERRUARY 10.

Lesson Text: "Christ and the Children," Matt. xviil., 1-14-Golden Matt. svill., 14-Commentary.

1. "At the same time came the disciples noto Jesus, saving, Who is the greatest in the kingdom of beaven?" After the trans-figuration Jesus cast a demon out of a child, foretold again His death and resurrection and wrought a miracle to pay the tribute money for Himself and Peter. Then follow the incidents of to-tag's lesson. This was not the only time that the twelve or a por-tion of them talked of greatness in the Ring-dem dems.

"And Jesus called a little child unto 2. "And Jesus called a little child unto Film and sat him in the midst of them." The little child was not afraid to come to a stran-some about Jesus that drew the children and the simple mindet. How could it be other-wise? Object leason teaching is the very object kind, for God bogan to mach this in the garden of Eden by the tree of life, the cherubin, the sword and the costs of skins. S. "And sail, Verily I say unto you except yo be converted and the come as little children."

be converted and become as little or dream shall not enter into the king form of twen." The fill, thing is not position in a kingdom, but the qualification to enter a kingdom, and therefore the Lord said to Neodemus that even he, rood, moral, relig-lous man, must beb randowe, born of water still the Spirit, ere he could see or eater the

and the spirit, ere he could use of eater the kingdom of God (John Hi., 5, 5). 5. "Whoseower, therefore, shall humble bimself as this fittle child, the armois greatest in the kingdom of heaven." The diffed cama when called and yielded fiself to Jesus for When called and yielded itself to Jesus for H's pleasure without saying. I won't' or, What for? or, What will you give me? It had no riquests nor preferments, but was content to be in Jesus's hands and dealt with as He might please. Happy child' Let up be like Him-just so bet nov Father do what He will, just to know that He is true and be still.

5. "And whose shall receive one such still,
"And whese shall receive one such little child in My name received Me." Assoon as we come to Jesus and in simplicity resolve Him we become oblidient of Got (John 4, 12) and monitors of the body of Christ (Eph. v. 80). It is as if the sud to the Father concruing each one, "Receive him as Myself, and If he oweth aught pat that to My account" (Fail 17, 18).
6. "End whose shall offend one of these little ones which believe in Me if were better for him that a millstone were banged good his neek, and that he west drowned in the other of the sea." As truly as Josus appreciates and will revard every good thing done to His redeemed, so surely will He pursh avery evel thing done to them (Math. xxv. 45) or every good left indone.
""We unto the world because of offenses, for it must needs he that offenses cometh." There are stumbling blocks, many, both in the church and out of it, and there are many temptations to be offended.

are many temptations to be offended.

there are many temptations to be offended, but Josus said classifiers to be offended, but Josus and classifiers that though we should be put out of the synapticute of even slain for His sake we must not be offended (John xvi., 1, 2). It is a privilege to suffer with Him and for His sake. 8. "Wherefore if thy hand or thy foot of-fend these, cut them off and east them from these. It is better for these to enter into life halt or maimed rather than having two hands or two feet to be east into everlasting fire." There is fire, and it is as everlasting as life. It was prepared for the decit and his angels (Math. xv., 41), but whosever does not have his name in the book of life shall be east therein (Rev. xx., 15; xxi., 8). 9. "And if thims eye offend these pluck it out and east if from these. It is better for these to anter into life with one eye rather than, having two eyes, to be east into hall ifte." The Lord Leave concerned these there hall

than, having two eyes, to be cast into hell than, having two eyes, to be cast into hell ifte." The Lord Jcaus who made these bodies and knows better than anyone elso the im-portance of each member says plainly that, if the losing of a hand or a foot or an eye and the bosing of a hand or a foot or an eye If the losing of a hand or a foot or an eye could be the means of causing us to escape hell fire, it would be better far to lose that member than to keep it and let if lead us into hell fire, where the worm disth not and the fire is not quenched (Mark ix., 43-48). 10. "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father, which is in heaven." How-

## BELIGIOUS READING.

PENETOLENCE & PART OF BELIGION.

EENERGEBERG A FART OF BELIGION, Religion begins with change of heart. The greater part of life is usually occupied with the acquisition and use of property. A change of heart, if real, cannot leave this principal part of life unaffected. The sub-set of it must be expected to show that he has found a more valued treasure in heaven by his new aims in getting, and his new principles in using the treasures of this world. If, in that chief part of life occupied with gaining and using property, the pro-fessed subject of a change consisting in plac-ing the affections on things above, continue to show the same estimate of property as the great end to be sought, the same engeness in getting, the same tenacity in holding, the same self-specking or exclusively selfish gratisome self-sceking or exclusively selfish grati-dention in using it, need it be surprising that his worldly competitors doubt the reality of a change? Must not Christ repel such professors with his own searching nuestion - "What do ye more than others." There is nothing less than absurdity in the idea of a change, in which a man becomes a new creature in Christ, in which becomes a new creature in Christ, in which old things are proved away, all things are treasure new, which yet does not carry a new spirit through the business, and consecrate the property as well as the heart to Gol-in which the theory is all for the glory of God. the prosedee all for making measure

the practice all for making money. Religion is love. Now love is an active principle. It is as natural for love to act principle. It is as nothinal for love to act teneflocative as for a foundain to flow or a star to shine; and its action is ungradging, unstituted, delighting in toil for the loved dis-ient. Witness, for instance, the tons of par-ental love. Can love to God and man be the ental love. Can love to God and man be the even the character, while benefits essence of the character, while benefits efforts are let to human't, crowded into second remnants? I an love control the s and remnants? I an love control the twien at the same time it obtained not control the actions of the life.

innenre inter re together i is always niving, always only tork of beneficence, if we lab shellcense. G i designs to form is is likences, and to this end, we are it r brought into His kingdom, than it in to doing His work. Can any obeth abover together with Golf, and ma ondary which He regards as proparwithout plan, energy or standfastness of which, he seeks with a standfast by Which, he works with a steading inch knows no antercent, a real the he sactilles, and an outputing of which arithmetic could not calcu-laborer, together with Goal, helt poshad you, now reading these lines of yet that object to which he destiny of radions and the witt I heavenly hosts are subordinate, is you secondary to money getting, to furto equipage? a mere accidenta age to tersiness? Let the great fact es your soul, with the fulness its roll ads, that you are privileged to be a contliner will and that God is sly engaged in the work of hene will cense ( make selfish grati that we oblight your parently. I benefitions appendage to the loss of will be our asy aim, and the means its of he pursue to as a means of beneficence. A pursue to d and on 172 nn nosasional i like God and engaged in the same work.

#### SHALLOW WATERAL

A vessel was sailing on waters with which the master of the v. There were indication el was not familiar s upon the surface the vas not right. He examined and found vas upon shallows. He signaled for a t. With difficulty one was secured and in on board. The pilot immediately taken on board. the erew around him and said to them our only safety is in getting into deep ters. Every man to his post, and obey ters " With proclamss they obeyed a vessel was put along and they soon were ving safety over the rough waves, the great doep. Incre are many shallows in the voyage of

If where the inexperienced and the voyage of if where the inexperienced and the confid-ing are wrecked. The irregularities upon the surface often indicate them. In the line of business habits by questionable practices for greater gain, in the way of taking advantage of the inexperience and ignorance tage of the inexperience and ignorance of others, many get on shallows where those wreek their honor, suff-respect and integrity of character. In the line of pionsurs and so-cial chicyment, how many of the young, ere they are aware, and themselves tritting along in shallow waters, in parties and association of very doubting propriety and morality fra-"lations ever poor and unlearned may be the meson-ger who shall warn you to fise from the wrath to come, despise him not. His guardian an-sions, with the social altractions of the succes In the fortilization of the appetites and passion of the solution of the appetites and passion with the social attractions of the salared and the outbroad how many have found the maximum when they were unable to attracte themselves and have gone on to accomplete wreck.
If "For the Son of Man is come to save this which was lost." The Lori Jesus would be the solution of the spectra of the deep in the deep i How more reter to seep in more waters of undoubted integrity, of unques-tionalise inotality; of unsemilled purity? If any find themselves drifting on the sinkews of ilbertal and skeptical items of the mains of wirthe and responsibility to God that smooth the way or in every departure from good they need to seek a point to guide them into the deep waters of that Christian 5400 that the deep waters of that Christian faith that has study the rest of all time and all the storms of 169, and has produced fruits o righter usness incomparable in value for the wedlare of man, and to the glory of God -Religious Hernid.

### TEMPERANCE.

WHERE TREAS'S DRINE TREAS'S DANGER. Write it on the liquor store, Write it on the prison door, Write it on the gin shop fine, Write, aye, write this trathful line, "Where there's drink there's danger."

Write it on the workhouse gate Write it on the worklouse gate, Write it on the school-boy's state, Worke it on the copybook, That the young may at it look, "Where there's drink there's danger.

Write it on the churchyard mound, Where the drink-sinin dead are found, Write it on the gallours high, Write it for all passers by, "Where there's drink there's danger."

Write it on our ships that sail. Write it in large letters -plain. Over our land and past the main, "Where there's drink, there's manger,"

Write it on the Christale dom-, White H on the Christian dome,
 Start by year from God and right,
 Proving wan resultion math,
 Where there's drink there's harver,
 -John C. Newton, in Catholic alansard.

TREATMENT OF DISEASE WITHOUT ALCOLOL.

TREATMENT OF DIFFAST WITHOUT ALCORAT. SIT B. W. Lichardson, M. D., in the Medi-eal Pionese, gives a r view of media () prac-fised in the wards of the London Temperators of Section 1. In the section of the London Temperators of the state of work that Dense the property of one state of the other state of the tate of the state of the tate of the state of the state of the state of the tate of the state of the state of the state of the tate of the state of the state of the state of the state of the tate of the state of the state of the state of the state of the tate of the state of the state of the state of the tate of the state of the state of the state of the state of the tate of the state of the state of the state of the state of the tate of the state of the state of the state of the state of the tate of the state of the stat tion that they would have first and under its the rest a connection that it is employ-ment as in failurs in the first have been deed by argonal moments, that if they have have that it is a function way right. In live manner, and he some forwards fahrald have eliministered algorid largely in the study per cent, of cause that frequency, and in the twenty-four per sent of cause that were relieved a and if any of these had field in the twenty-four per sent of cause that were relieved and if any of these had field in the twenty-four per sent of subset that were relieved and if any of these had field in the twenty four a moment have assumed that algorid had anytheng to do with the death. Instrum any mathematics have believed hold was given in had agented the forwary— a belief which we now see had no artual a belief which we have see had no arrest foundation, since seevery without alonged was cortainly as good and in many instances Dottor.

"It has been admitted to maker same who have even the procluse that there are ason-whed at the results, at the same time they think that decold, having certain physi-ological properties, it is an extreme prio-tice to only the tractment in the tranment of decore a properties, it is an extreme prio-tice to only the tractment of tranment of decore as follows. This grand exteriors with proper place? My answer may be con-densed as follows: This grand exteriors with ty fair or empty faits. Now that my syste are open I do not see the proper place for alcould. It is true I do not or set to alcohol as a medic ne, if is cause as a medicine can be precisely dofined; but to one who is assi-ing knowledge as apart from mere faith it holds a pecular position. If it be admitted as a necessity once, why not admit it twice, there times, any number of times? An if it is a methic of the the results of the solution It has been admitted to make aoma who three times, any number of times? An if it be admitted in that way, what ease could be be admitted in that way, what case could be inferred except that we are unable to do without  $\mathbf{R}^2$ —a false inability that would have destroyed the whole value of the in-outey and left sleebol trinuphant. It was quiey and set alcohol trinnphant. It was becausery, therefore, to withhold it allo-gether, until it was shown that the sick were injured by the act, a danger that did not transpiro.

### POTNOVERS-GENERAL.

A thirteen-year-old boy in New York City was given a grass of whisky by a woman, and soon after drinking it, reil in a drunken stupor and was carried in a lifeless state to a boopind, whise after after toporous treatment by the surgeons he recovered so as to be

and they tell you of that unfortu-of yours that flung them over the O man of the world, why did you that noon spell of conversation: am giad that man has got rewish I had it myself. Let us all g Come on. I will meet you at the or at 8 o'glock?" You see, you door at 8 o'clock?" You see, you ave taken them all to heaven, and d have got there yourself. Oppor-

l left our country home to look oung man must be hopeful and even to get into the battle of life for at to leave the homestead where g has been done for you, your father used on by larger boys, and your ways around when you got the cold eith no one to stand between you world, gives one a choking sensation t and a home sickness before you ve miles away from the old folks. on the day I spoke of a silence for e, and then my father began to od the Lord had been to him in "De Witt, I have always found rust the Lord." The fact was my that was his opportunity, and he

reason why I am an enthusiasof all Young Men's Christian As-They get hold of so many young arriving in the city and while they mpressionable, and ft is the best op-Why, how big the houses looked entered the great city, and so first It seemed some meeting must sed to fill the streets in that way, big placards announcing all nusements and so many of them on ight and every night, after our boyen spent in regions where only dee in a whole year there had been doment in school-house or church. opportunity. Start that innocent an in the right direction. Six weeks too late. Tell me what such a a does with his first six weeks in the , and I will tell you what he will be

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#### A New Cure for Hiccoughs.

Samuel A. Hochkin, of West Haven, Conn. was hiscoughing his life away at this home of his nephew, Charles E. Hochkin, Newark, N. was hiceougning its fit hochkir. Newark, N. his nephew, Charles E. Hochkir, Newark, N. J., until Dr. Balley was called a. The pa-tient is seventy-three years old. On January 5 he began hiceoughing violenaly. The usual remedies were prescribed, but Mr. Hochkin grew worse. At this time Dr. C. H. Clark, of Plainfield,

live long unless the threat spaces could There were intervals of half an hour of rest, when the biccough returned. Mr. Hochkin had given up the battle for life and told his wife, who accompanied him from West Haven, that he proposed to settle up his carthly ar-Inira.

Late that night Dr. Bailey bethought him of the "musk" enre, and prescribed moschus in ten grain doses to a drachm, giving one in the grain overy three hours. The ef-fect was electrical. The throat spasns ceased, and Mr. Hochkin was pre-nounced out of danger and gained strength rapidly. The remedy in this case was for-warded to the physician attending Dr. Clark at Plancad by the bars of the strength of the at Plainfield in the hope of saving the latter's life.

#### Amputated Ris Foot Himself.

Amputated file Foot fittingstit. Two years ago Robert Galbraith, aged seventy-four, a farmer of Payne Township. Indiana County, Pean., fell from a load of hay and injured his left ankle and foot. The injury has caused him great suffering even since, and the family physicilan has long in-sisted that unless the foot was amputated the farmer could never be any better. Galbraith arbbirrily refused to have the operation stubbornly refused to have the operation One morning recently the farmer's daugh-

ter went into his room. "Dolla," said he, "the job's done. The foot is amputated."

On the bed by his side lay the foot. On the other side was a razor. The old farmer had amputated his own foot with his razor, and had done it neatly, too, at the ankle interloint

Although he is seventy-six years old. Farmor Galbraith is not even suffering from shock from his self-amputating operation, and the doctor says he could not have taken the foot

not have come from heaven and suffered for our size if we could have been saved without Him, but knowing the realities of hell and the awful forment awaiting the last if a so fund at the same heaving the last endured all things which He suffered to save the lost. The sailor boy had more of His spirit than many have to-day when he woull not be shut up, but kept at the people till they were compelled by God's spirm to listen.

12 "How think ye? If a man have a hundress sheep, and one of thom be cone astray, both he not leave the ninety as I nine and goeth into the mountaine and seeketh that which is gone astray?" Going astray is more serious businees in the Lord's eyes than in ours

13. "And, if so be that he find it, verily I say unto you he relotest more of that supp than of the ninety and nine which went not astray. How can we who have been led to ceive Jeans realize more fully what we have been saved from and the cost of have been saved from and the cost of our subvation, that so we may be more truly grateful to Him who has saved us and de-vois ourselves more fully to Him that through us He may save others? Let us cartiestly ask Mim to be more filled with His spirit to this end, and as we read of the tortents of the finally impenitent believe that had means what He says; then survy we

Streatly rejoice over one soul saved, "Even so it is not the will of your for which is in heaven that one of these Failer which is in heaven that one of these little ones should perish." It is planny written that "God is not willing that any should perish, but that all should come to repentance" (II Fet, tit. 9). In East, xix 0., 11, it is written; "As I live, sain the Lott God, I have no pleasure in the death of the whited." John 10, 16, shows the provision He has made for all, and John vi. ", any that pone will be east out who says that none will be cast out who , while John 1. 28, says that having wed sternal life it is impossible that any roun pluck them out of His han i. Let to it, then, that we are wholly in Jesus's hands for the salvation of the lost and by His grace kept from being subbing block to any .- Leson Helper. being a

#### Pat Obeyed Orders.

While in front of Petersburg, General Butler received word that his favorite horse, Almond Eye, had been accidentally killed by failing into a ravine. Upon the departure of his informant, he ordered an Irish sorrant to go and skin him. "What! is Almond Eye dead ?" asked Pat. "What's that to you? Do as I bid you, and ask no questions." Pat went about his business, and in an hour or two returned. "Well, Pat, where have you been all this time?" sternly demanded the general. "Skinaing the horse, your honor." "Does it take nearly two hours to perform such au operation?" "No, your honor; but then, you see, if tuck 'bout half an hour to catch him," replied Pat.

The butcher is no gambler, but he is always ready to stake the lucky board-ing house keeper.-Siftings

#### "OUR PATHERS, WHICH ART IN HEAVEN."

All ever the world, in easily and ball, by the prince and by the benaunt, is that most beautiful prayer repeated that may and so under the constant when inspectly the sump han of child at its worker's knee. Mark the little bending form-the hair put softly back, the tiny white hands folded, the reversal glance bent towards here, as though it saw

a saviour in its mother's eyes. Bless ed little children! What a dreamy waste, what a wide, and fruttless wilderness would this world be without them! would this would be without them. How often the folling mother wakes almost des-pairing—there is no food in the house—her denseless labor will hardly buy fread. As she looks upon the red sun—rising, with and foreboding, and knows not how all shall produce a meal for her inthe one— wheth and produce a meal for her inthe one—

sweetly steal upon her senses, the mur-ing of infant voices. She listens. Her ing of infinit voices. She listens. Her very takes are looking trustingly towards heaven They have hushed their sports, an 1 knowing together by their poor couch they say -

"Give us this day our duity brend."

Her soul grows arrong within her: she knows God will never forsake her and with tears she thanks Him that she over taught

them bow to pray. And are there little children who never say "Our Father?" And are there mothers a lost to all that is hely and beautiful in heaver and on earth that they put their babes to sloep without teaching them upon whose arm they rest. When night folds her sharry our tain about them and the meon looks down, silvering the meadows and spanging the trees, do they not tell them who in His goodness made all this beauty and how sweet confidence they should trust him?

We turn shudderingly from a prayerless mother. Parents, if your children have never repeated the Our Fatherat their nightly orisons, teach them now. When you are lying in your silent graves, the memory of that little sentance, "lead us not into to may bear them safely through a world of danger.

#### ORMS OF THOUGHY.

Nothing is impossible: there are ways which had to everything; and if we had suf-detent will we should always have sufficient means.-Rochefoneauld.

The river of God's truth flows down before as clear as crystal; but we take our theolog-ical sticks and and stir it up and stir it up until you cannot see the bottom. - Taimage. What God calls a man to do, he will carry him through. I would undertake to govern baif a dozon worlds if God called me to do do it, but if he did not call me to do it. I would not undertake to govern half a dozen theore. Para heon.-Payson

Taken home to his parents. Our children are being poisoned by the wholesale. On glass of the poison is deadly. John Wesley One in referring to the ioniers in alcoholic heveraures and :

All who sell them in the comman way to All who sail them in the comman way to any that will buy are poisoners-reneral. They murder His Majesty's subjects by wholenale: neither does that ever pity are spare. They frive them to had has sneep, and what is their gain? Is it not the blood of these men?--National Temperature Adve-tion. tinte.

#### REPORTATION LATER EASTERS.

DEPORTING ANNALONG John P. Gould's used to say that nothing but the grace of God can those density indepen-the demacart. Of human the case work to anoth. "The grace of God line and those of the anoth." The grace of God line and those of a me the power to overcome that append." Nothing which effects the bosh y nature along can have more than a estimation regree of efficiency. A main result discrete as in indexists lineary to bound thereway as in minerial to lineary to bound the environment. The hope of success lines in treating time of one event of success lines in treating time at one event of success lines in treating time at one event of success lines in treating time at one event of success lines in treating time at one event of a popping the pressure to and God-given mentions. God-gaven nacuilies

#### BALLINAD SEX AND INTERPORT

The light against demused stacks using The light arsist during ordering to go in the flow Leant Burrows Company is well the soft and the endow of a sub-denses in is other much to endow one such, should an even well with more with marks are solved and by the public, will mark endow the transmitter burrows at the endow of the transmitter burrows at the transmitter burrows, where the star is a result endow for the transmitter, ending the transmitter burrows, where the transmitter, ending the burrows, where the star is a result endow for the transmitter, ending the transmitter burrows, where the transmitter, ending the transmitter burrows at the transmitter burrows.

#### TEMPERANCE NEWS AND NOTES.

It is not the last drink that makes the drenkard, but the first,

When starting for Zeon don't stop to take parting drink, or you may loss your

Putting a screen in the saloon door is the devil's confession that he is asham-1 of the business.

The W. C. T. U. of Little Falls, New-York, makes a specialty of coltage prayer Astrony and a second

The National Temperance League of Great Britain has inaugurated a universal plodgesigning crusade.

If we would all throw more of our weight against the whisky business our prayors in church would weigh more.

The vital statistics of Germany show that wine morehants, inn keepers and retail venders of spirits have a high death rate, especially after thirty years of age, when discases of the kidneys are very common.

A New York doetor says he has examined men who work in a large brewery and found that it is the custom of those who have free access to the beer to drink a keg a day.

Alarmod at the ravages of strong drink the Beigian Government has ordered the display in all schoolrooms of a printed placard setting forth the injurious effect of display alcohol.

If I could destroy to-morrow the desire for strong drink in the people of England what changes should we see! We should see our jaxes reduced by millions stering. We should see our jails and workhouses empty. We should see more lives saved in twelve menths than are consumed in a mentury of bitter and savage war .- Joseph Chamberhain.