

SWEET SOLACE.

Dr. Talmage Imparts Some Comforting Thoughts For Those Who Have Anxieties.

WASHINGTON, Feb. 8.—There is a good solace in the discourse of Dr. Talmage for those whose lives have many anxieties; text, Isaiah iii, 10, "Say ye to the righteous that it shall be well with him."

Here is a promise for people who are all right, but who will come and get? How many, or rather, how few, people do you know who are all right? If it were asked of any assembly that those who were richest should rise up, none would rise except imbeciles and religious cranks. An accident befalling near 50 centimes ago that started the human race in the wrong way, and we have not got over it. We know a great many splendid men and splendid women, but they will tell you that they have not always done the right thing or thought the right thought. If it were asked of your business, they could give you an inventory of frailties and mistakes and infidelities that would be astonishing. Here, then, you say, is a Bible promise that goes a-begging, "Say ye to the righteous that it shall be well with him."

It is my desire to speak today to show you that all the sons and daughters of Adam and Eve may appropriate the benediction of my text if they will first do the right thing. Over here in the next street was a man who was a great misfortune. He had a home and a wife, positively beggared, but a letter comes from some European city where the land records are kept announcing to him that a great fortune is his. Now he is opulent as he was pauperized. He doffs his rags and puts on respectable attire and moves into a home appropriate for a man of vast estate. His worldly circumstances were all wrong last year; they are all right this year. On the next street is a man who was from perfect health prostrated, and he seems to be sick unto death, but a skillful physician looks over his diagnosis of his disease and by prompt and vigorous treatment restored him to his former vigor. As to his health he was all wrong before; now he is all right. In these two ways I illustrate my theme.

MORAL BANKRUPTCY.

By sin we have all been morally bankrupted. Our Lord from his infinite riches pays our debts and grants us pardons in His mercy. From His richest wardrobe He puts on us the clean robe of His righteousness and gives us a palace in the heavens when we are ready to go on and on. Now, as to our moral bankruptcy, we are all right. We were morally diseased, but Christ the Physician, by a bath in the fountain of His grace, cures us. Now, as to our spiritual health we are all right. This is the way we come to the righteousness spoken of in the text. It is made of righteousness, not of unrighteousness. The moment you get into the right relations with Christ the Lord that moment you can appreciate the magnificent comfort of the text, and I defy you, in all the great books, from the first verse of the first chapter of Genesis to the last verse of the last chapter of Revelation, to find me a passage with higher and deeper and broader and longer comfort than that of the text, which is as deep as the Atlantic ocean and as high as the sun when the clock is striking 12 at noon. But I shall be swamped with the oceanic tides of this subject unless the Lord help me to keep a foothold. "Say ye to the righteous that it shall be well with him."

Be an imitator, but few people can stand worldly success. Water is a good thing, but too much of it will drown. Fire is a good thing, but too much of it will destroy. Light is a good thing, but too much of it dazzles and blinds. Success is a good thing, but too much of it is an eye-widener. We are all millionaires, live in palaces like the Alhambra, and as personally attractive as Cleopatra appeared to Antony. But the most of folks could not endure such superabundance, and it is absolutely necessary in order to keep them right that 999 men out of 1,000 should find life a struggle. It keeps them out of mischief. After Adam was ejected from the premises where by ten minutes of employment he could see the official of the world dressed in the best thing that could happen to him was compulsion to work and fight. The ground that bloomed with spontaneous flowers and rustled with harvests that owed nothing to plow or hoe became hostile, and he was substituted for rice and his neighbor growled where before he brawled, and horns and tang and hoof became beligerent. That Edenic ejection shows us as nothing else ever could, that idleness or only a few minutes of employment a day are soon and overthrown. Put it down among your blessings instead of your misfortunes that you have to work hard with brain or hand or foot or all three of them.

RICHES AND GOOD WORKS.

How many men do you know worth \$50,000 who are devout and consecrated and humble and generous and employing their means for the world's redemption. You could count them up on the fingers of your two hands, even if by accident or war you had lost one or two of the fingers. As to the realm of personal attractiveness, how many would you count of celebrities and graceful forms do you know who are unaffected and natural of manner and deeply pious before God, using their beauty for the betterment of the world and not for selfish purposes? I only take the risk of asking the question and leave you the risk of answering it. These things I say to show you that in order to have the promise of the text fulfilled in your case it is not necessary you have phenomenal worldly success.

Notice also that God gives the righteous the power to extract good out of the bitter and by a divine chemistry to change the bitter into the sweet, and the harmful into the beneficial. The promise that it shall be well with you

does not imply that you are to be free from trouble. There is no escape from that. We all have family relations, and some of them will be making exit from this world, so that bereavement is the universal inheritance. So also is financial loss. The difference between the prospered and those not prospered is the difference in the amount they can afford to lose. The more wealth a man has the more he can lose, but one man can afford to lose a million dollars when another cannot afford to lose one dollar. On larger or smaller scale all suffer financial loss. Amid the rapidity of the revolutions of the wheel of national and international finance monetary perplexity is as common as day or night.

Things are more usually divided than is generally supposed. That splendid home is apt to have a taking off of some kind. It may be an invalid wife, or a deformed child, or an inherited tendency toward insanity, or a dissolute son, or a despised reputation, or a weakened health, or a loss of a million of dollars when another has not a million of dollars. Envy no man. Envy no woman. Be content with such things as ye have. Do not think, in order to have it well with you according to my text, that therefore you must have more than somebody else, or even more than somebody else. The Lord treats us all better than we treat Him, and if we would study our blessings as much as we study our disasters we would be more reasonable and thankful. In Isaiah God says that bread and water shall be sure, and none of us has been put on so low a diet, but we often act as though God had not kept His promise because we want more luxuries, forgetful of the fact that He promised bread, not cake; water, not sparkling cordials.

LET WELL ENOUGH ALONE.

The reason so many people are miserable because they do not let well enough alone. They are in one occupation and see its annoyance and so change to another occupation and find as hard annoyances, if not more. They live in one place and know its uncomfortable environments and move to another place which has just as many limitations. Their investments yield them four per cent, and they sell out to make investments that will yield ten per cent, and lose all. Better settle down and stop fretting about yourself and the world.

An officer in Cromwell's time was so great a busybody that he could not sleep. His servant, a Christian man, said he would like the privilege of asking the officer a question. Leave being granted the servant said, "Do you not think that God governed the world very well before you came into it?" "Yes," said the officer, "I do." "And do you not think He will govern it quite as well when you are gone out of it?" "Certainly," "Then, sir, excuse me—but do you not think you may trust Him to govern it as long as you live in it?" The remark was so sensible that the officer departed and tranquilly came.

A particular Providence is as certain as a general Providence. It did not just happen so that Brunel noticed a shipworm boring into the wood, so suggesting to the engineer the turning of the screw. It did not just happen so that a spider's web strung from tree to tree suggested the suspension bridge to its first originator. Nothing just happened so in your life or mine. It is not an autocrat at the head of the universe, but a Father.

Leave thy low vaulted past! Let each new temple, nobler than the last, Shut thee from heaven with a dooming vast Till thou at length art free. Leaving thine outgrown shell by life's unresting sea!

So also misinterpretation and slander come to all who live active lives. Our actions, thoroughly honest and above-board, may come under suspicion. Every countenance, at every term of thought, bears illustrations of the delusion of what is called circumstantial evidence. Innocent men are fined or imprisoned or electrocuted because of an unfortunate conjunction of events. What is true in courtroom is true in all circles of domestic or social or political life. You have been misunderstood and misrepresented. Then how can my text be true? My explanation is this: The man without any divine grace in his heart finds in these troubles irritation and unbelief and melancholia and despair. A Christian man, finds in them submission and enlarged views and divine support and reconciliation. Bereavement to the worldling brings hard thoughts of God and a resistance so violent it dures not fully express itself. Bereavement brings to the Christian the thought of heavenly reunion and a more complete laying hold of God, and a more tender appreciation of the divine presence, and deeper gratitude that we were permitted to have the departed one so long, and a more lively sympathy for the sorrow of others and another evidence of God's love, for whom the Lord loveth He chasteneth.

MISERY OF LOVING TOO MUCH.

Financial loss, which I just now said is sure to come, never breaks up a man who has strong faith in God. In most cases it is a loss of surplus, and is the banishment of luxuries. Most of the wants of the prosperous classes are artificial wants. The late Mr. Armour of the \$50,000,000 estate pointed to one of his clerks on ordinary salary and said, "That man has better appetites for simple but better meals, and enjoys life more than I do." Oh, the gigantic miseries of those who have too much! A man in Solomon's time expressed an philosophic and reasonable wish as any man of those times or of our times. He stands before God, and he offered a prayer that he might never have a superabundance or a deficit, crying out, "Give me neither poverty nor riches." On the one side he had seen the awful strug-

gle of the poor to get food and clothes and shelter and to educate their children, and on the other side he had seen the giddy foot, and the indigestion, and the insomnia, and the anxiety about large investments, and the threatened parcels often characteristic of those who are loaded up and loaded down with too many successes. Those people who are generally called the masses—that is, the most of folks—have the things absolutely necessary for their well being. They have no Murillos on the wall, nor a "Beishazzar's Feast" in their dining room, nor a pair of \$3,000 serrails at their doorway. But they have something which these superabundantly supplied seldom have. They have better health because, being compelled to walk, they get the necessary exercise, and their diet being limited to plain food, they do not suffer from indigestion and are not victimized by rare oysters. They retire for wholesome sleep at the very hour in which others are leaving their homes for the dance or the card party. They will sleep the last sleep just as well as the plain food, they do not suffer from indigestion and are not victimized by rare oysters. They retire for wholesome sleep at the very hour in which others are leaving their homes for the dance or the card party. They will sleep the last sleep just as well as the plain food, they do not suffer from indigestion and are not victimized by rare oysters. They retire for wholesome sleep at the very hour in which others are leaving their homes for the dance or the card party. They will sleep the last sleep just as well as the plain food, they do not suffer from indigestion and are not victimized by rare oysters. They retire for wholesome sleep at the very hour in which others are leaving their homes for the dance or the card party. 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