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MUSIC AND DRAMA.

SNAZBLLE TONIGHT. "Music, Song and Story," pictorially illustrated, with which entertainment Mr. Snazelle's name is inseperably associated, as previously announced, will be presented at the Grand Opera House this evening. Mr. Snazelle's stay in London will be for three nights, and a matinee performance will also be given on Friday afternoon. During his season here Mr. Snazelie will present the gems of an extensive repertoire. Besides the vocal selections and the "yarns" Mr. Snazelle pitches, the illustrations and scenical effects are said to lustrations and scenical effects are said to be very beautiful, and produced by an entirely new system of lighting, while each sough as its passing theme depicted on the screen. The humorous element also on the screen. The humorous element also cheen are not of this world."

I remark again, the Heavenly Shepherd is going to find a great many of his cheen are not of the screen. finds a place on the programme. Raoy stories are related with inimitable fun, among others the narrative of "Bill Adams and the Battle of Waterloo." The season is certain to be a successful one.

RICE AND BARTON. Rice and Barton, comedians, in "Mc-Doodle and Poodle," will make the fun for Doodle and Poodle," will make the tribulations of sets forth the trials and tribulations of Poodle and McDoedle families. Both Poodle and McDoedle families. Both Poodle are infatuated with Poodle and McDoodle are infatuated with the star of a comic opera company, and jealousy reigns supreme in the two households. The theme of the farce affords the prime object of introducing the company in a series of specialty acts, combining to make a very interesting performance.

THOS. Q. SEABROOKE. "The Grand Vizier" is the title of an operatic burletta, by Edgar Smith and Frederick Gagel, which will be presented at the Grand next Monday evening by Thomas Q. Seabrooke and his comic opera company. The star is well known as an exceedingly clever comedian, who has played many parts well and endeared himself to the public as an entertainer of rate merit and humor. In the part of Dennis O'Grady in the "Grand Vizier," Seabrooke has found a congenial role which he plays in a manner that would evoke laughter from a graven image. As Dennis O'Grady, Mr. Seabrooke has added to his long list of successes a comedy character study of great originality and humer, and for the first time in the history of comic opera an Irishman is introduced as the central

DUE TO WET FEET.

Many Forms of Kidney Diseases Cansed by Neglect to Keep the Feet Dry. OTTAWA, Feb. 13.-Wet feet as a cause of illness is a fruitful subject of waring by doctors. The fair sex are specially apt to expose themselves to serious illness by neglecting to keep their feet dry. Among other consequences of wet feet are Bright's disease, disheter and other kidney disorders. diabetes and other kidney disorders. Of course prevention is better than cure, but when a man or woman finds himself or herself attacked by any kidney ailment due to a wetting, they should use the only sure cure, which is Dodd's Kidney Pills. These pills have stood the test of years, and have never failed to cure a case of kidney disease when used according to directions.

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Come In!

Dr. Talmage Addresses an Urgent Call to Outsiders.

"Other Sheep I Have Which Are Not of This Fold."

Rev. Dr. Talmage's sermon for Sunday afternoon was "A Call to Outsiders," the text chosen being John, x., 16: "Other sheep I have which are not of this fold."

of this fold."

There is no monopoly in religion. The grace of God is not a little property that we may fence off and have all to ourselves. It is not a king's park, at which we look through barred gateway, wishing that we might go in and see the deer and statuary, and pluck the flowers and fruits in the royal conservatory. No, it is the Father's orchard, and everywhere there are bars that we may let down and gates that we may swing open. swing open.

There are Christian men who have the church under severe guard. There is fruit in this orchard for the whole world; but they have a rough and un-

which are not of this fold.

Christ, in my text, was prophesying the conversion of the Gentiles with as much confidence as though they were already converted, and he is now, in the words of my text, prophesying the coming of a great multitude of out. coming of a great multitude of out-siders that you never supposed would come in, saying to you and saying to "Other sheep I have which are not of of this fold."

In the first place, I remark that the Heavenly Shepherd will not find many of his sheep among the non-churchgoers. There are congregations where they are all Christians, and they seem to be completely finished, and they remain one of the skeleton-leaves which, by chemical preparation, have had all by chemical preparation, have had all the greenness and verdure taken off them, and are left cold, and white, and delicate, nothing wanting but a glass case to put over them. The minister of Christ has nothing to do with such Christians but to come once a week, and with ostrich feather dust off the accumulation of the last six days, leaving them bright and crystalline as before. But the other kind of church is an armory, with perpetual sound of drum and fife, gathering recruits for the Lord of Hosts. We say to every applicant: "Do you want to be on God's side, the safe side and the happy side? If so, come in the armory and get equipped. Here is a bath in which to be cleansed. Here are sandals to put upon your feet. Here is a helmet for your brow. Here is a breastplate for your heart. Here is a sword for your right arm, and yonder is the battlefield. Quit yourselves like

men! Christ commands his ministers to be fishermen, and when I go fishing I do not want to go among other churches, but into the wide world, not sitting along Hohokus Creek, where eight ur ten other persons are sitting with hook and line, but, like the fishermen of Newfoundland, sailing off and drop-

sheep among those who are positive rejectors of Christianity. I do not know how you came to reject Christianity. It may have been through hearing Theodore Parker preach, or through read-ing Renan's "Life of Jesus," or through the infidel talk of some young man in your store. It may have been through the trickery of some professed Christian man, who disgusted you with religion. I do not ask you how you bethat he was a very good man. You do not believe that the Bible was inspired of God, although you think there are some very fine things in it. You believe that the Scriptural description of Eden was only an allegory. There are 500 things that I believe that you do not believe. And yet you are an accommodating man. Everybody that knows you says that of you. If I should ask you to do a kindness for me, or if anyone else should ask of you a kindness, you would do it. Now, I have a kindness to ask of you today. It is something ness to ask of you today. It is something that will cost you nothing and will give me great delight. I want you by experiment to try the power of Christ's religion. If I should come to you and you were very sick, and doctors had given you up and said that there was

no chance for you, and I should take out a bottle and say, "Here is a medi-cine that will cure you; it has cured 5 people and it will cure you, it has cured be people and it will cure you." You would say, "I have no confidence in it." I would say, "Won't you take it to eblige me?" "Well," you would say, "if it's any accommodation to you, I'll take it." My friend, will you be just as accommodating in matters of religion? There are some of you who have found out that this world cannot satisfy your soul You are sick for the need of divine med-You are sick for the need of divine medicament. Now, I come and tell you of a physician who will cure you, who has cured hundreds and hundreds who were sick as you are. "Oh," you say, "I have no confidence in him." But will you not try him? Accommodate me in this matter; oblige me in this matter; just try him: I am yery cartain he will cure matter; oblige me in this matter; just try him; I am very certain he will cure you. You reply, "I have no special confidence in him, but if you ask me as a matter of accommodation, introduce him." So I do introduce him—Christ, the Physician, who has cured more blind eyes, and healed up more ghastly wounds, and bound up more broken hearts than all the doctors since the hearts than all the doctors since the time of Esculapius. That Divine Phy-sician is here. Are you not ready to try him? Will you not, as a pure mat-ter of experiment, try him and state your case before him this hour? Hold nothing back from him. Do not take my counsel or the counsel of any clergyman if you despise clergymen. Perhaps we may be talking professionally; per-haps we may be prejudiced in the mat-

Milton, the poet; as William Wilber-force, the statesman; as Isaac Newton, the astronomer; as Robert Boule, the the astronomer; as Robert Boule, the philosopher; as Locke, the metaphysician. They never preached or pretended to preach; and yet they all declare the adaptedness of Christ's religion to the wants and troubles of the world. Oh men, skeptical and struck through with unrest, would you not like to have some of the peace which broods over our soul today? I know all about your doubts. I have been through them all. I have gone through all the curriculum. I have doubted whether there is a God, whether Christ is God. I have doubted whether the Bible was true; I have doubted the immortality of the soul; I have doubted everything, and yet, out of that hot desert of doubt, I have come into the broad, luxuriant, sunshiny land into the broad, luxuriant, sunshiny land of Gospel hope, and peace, and comfort; and so I have confidence in preachfort; and so I have confidence in preaching to you and asking you to come in. You cannot afford to die in that midnight darkness, can you? If you do not believe in anything else, you believe in love—a father's love, a mother's love, a child's love. Then let me tell you that God loves you more than them all. The great heart of Christ aches to have you come in, and Jesus this very moment—whether you sit or stand—looks into whether you sit or stand—looks into your eyes and says: "Other sheep I have which are not of this fold."

fruit in this orchard for the whole world; but they have a rough and unsympathetic way of accossting outsiders, as though they had no business there, though they had no business there, as though the Lord wants them all to come and take the largest and ripest fruit on the premises. Have you an idea that because you have all your of age, and because you have all your life been under hallowed influences, that therefore you have a right to one there is of the Lord's table, spreading yourself out and taking up the entire room? I tell you no. You will have to haul in your elbows, for I shall place on either side of you those whom you never expected would sit there; for, as Christ said to his favored people long ago, so he says to you and to me "Other sheep I have which are not of this fold."

Here is a knot of Christians and there is a knot of Christians, but they make up a small part of the flock. Here is the Episcopal fold, the Methodist fold, the Lutheran fold, the Baptist and the Pedo-Baptist fold, the only difference between these last two being the mode of sheep-washing; and so they are scattered all over; and we come with our statistics, and say there are so many thousands of the Lord's sheep; but Christ responds, "No, no; you have not seen more than one out of a thousand of my flock. They are scattered all over the earth. "Other sheep I have which are not of this fold."

Christ, in my text, was prophesying the conversion of the Gentiles with as my prophesying the conversion of the Gentiles with as my prophesying the conversion of the Gentiles with as my prophesying the conversion of the Gentiles with as my prophesy and the way of the gentile propher in the flow of the prophesy in the conversion of the Gentiles with as my prophesy in the prophesy in the conversion of the Gentiles with as my prophesy in the conversion of the Gentiles with as my prophesy in the c yourself on it. Put your trust in Eternal God and he will see you through. There are in this house those whose hands so tremble from dissipation that they can hardly hold a book; and yet I have to tell you that they will yet preach the Gospel, and on communion days carry around consecrated bread, acceptable to everybody, because of their holy life and their consecrated behavior. The Lord is going to save you. Your home has got to be rebuilt. Your Your home has got to be rebuilt. Your physical health has got to be restored. Your worldly business has got to be re-constructed. The Church of God is go-ing to rejoice over your discipleship. "Other sheep I have which are not of

this fold." While I have hope for all prodigals, whom I give up. I mean those who have been churchgoers all their life, who have maintained outward morality, but who, notwithstanding 20, 30, 40 years of Christian advantages, have never yielded their heart to Christ. They are Gospel-hardened. I could call their names now, and if they would rise up they would rise up in scores. Gospelhardened! A sermon has no more effect upon them than the shining moon on the city pavement. As Christ says: "The publicans and harlots will go into the Kingdom of God before them." They have resisted all the importunity of divine mercy, and have gone, during these 30 years, through most powerful earthquakes of religious feeling, and they are farther away from God than ever. After awhile they will lie down sick, and some day it will be told that they are dead. No hope! But I turn to outsiders with a hope that thrills through my body and soul.

Other sheep I have which are not of this fold." You are not Gospel-har-dened. How sweet the opening hymn sounded in your ears, and how blessed is this hour. Everything suggestive of heaven. You do not weep, but the shower is not far off. There are those here who would give anything if they could find relief in tears. They say:
"Oh, my wasted life! Oh, the bitter
past! Oh, the graves over which I have stumbled! Whither shall I fly? Alas for the future! Everything is darkso dark, so dark! God help me! God pity me!" Thank the Lord for that last utterance. You have begun to pray, and when a man begins to petition, that sets all heaven flying this way, and God steps in and beats back the hounds of temptation to their kennel, and around about the poor wounded soul put the cover of his pardoning mercy. Hark! I hear something fall. What was that? It was the bars of the fence around the sheep fold. The shepherd lets them down, and the hunted sheep of the mountain bound in; some of them their fleece torn with the brambles, some of them their fet lame with the dogs. But bounding in. Thank God! "Other sheep I have which are not of this world."

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