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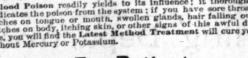
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SHEEP OF MANY FOLDS

An Open Door For All Christian Religions.

NO MONOPOLY IN RELIGION.

Shepherd Is Going to Find a Great Many of His Sheep Among Those Who

casion of the twentieth anniversary of the Bowery mission, Jan. 13, Dr. ence at the New York Academy of Music. Ministers of all denomina-Ministers of all denomina

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 a barred gateway, wishing that we might go in and see the statuary and the deer and the royal conservatory. No; it is a Father's orchard, and everywhere there are bars that we may let down and gates that we may swing open. In my boyhood, next to the coun try schoolhouse there was an or

chard of apples owned by a very ame man, who, although there were apples in the place perpetually decaying and by scores and scores of bushels, never would allow any of us to touch the fruit. Sometimes the lads of the school in the sinfulness of a nature inherited from our first parents, who were ruined by the same temptation, invaded that orchard, but they soon retreated, for the man came after them at a speed reckless of making his lameness worse and cried out, "Boys, drop those apples, or I will set the dog

Well, my friends, there are Christian men who have the church under evere guard. There is fruit in this orchard for the whole world, but they have a rough and unsympathetic way of accosting outsiders, as though they had no business there, though the Lord wants all to come and take the choicest and the rip-est fruit on the premises. Have you an idea that because you were paptized at eight months of age and because you have all your life been under hallowed influences you therefore have a right to one whole side of the Lord's table, spreading yourself out and taking up the entire room? I tell you no. You will ave to haul in your elbows, for we will place on either side of you those whom you never expected would sit there, for, as Christ said to his people long ago, so he says to you and to me, "Other sheep I have which are not of this fold.

McDonald, the Scotchman, thousands of head of sheep. Some of them are browsing on the heather, some of them are lying down un-der the trees, some are strolling over the mountains, some of them are in his yard. They are scattered all around in many places. Cameron, his neighbor, comes over and says: see you have 36 sheep. I have just counted them." "No," says Mc-Donald, "I have a great many more Some are here, and some are elsewhere. I have 4,000 or 5,000 in my flocks. "Other sheep I have which are not of this fold." So Christ says to us. Here 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 Congregational fold, the Presbyterian fold, the Baptist and the Pedo-Baptist the only difference between these last two being the way in which they wash the sheep, and so they are scattered all over. And we come with our statistics and say there are so many thousand 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

We need as churches to get into sympathy with the great outside world and let them know that none are so broken hearted or hard beset that they will not be welcomed. says some fastidious Christian, "I do not like to be crowded in church. Do not put any one in my pew." My brother, what will you do in heaven when a great mulyour pew. What are the people assembled in Christian churches compared with the mightier millions out-Some churches are like a hospital, that should advertise that its patients must have nothing worse than toothache or run-rounds, but no broken heads, no crushed ankles or fractured limbs. Bring there for treatment moderate sinners, treatment moderate sinners, velvet coated sinners and sinners with a gloss on. It is as if a man had a farm of 3,000 acres and put all his work on one acre. He night raiss never so large ears of corn, never so big heads of wheat, still he would remain poor. The church of God has bestowed its chief care, on would remain poor. The church of God has bestowed its chief care on one acre and has raised splendid men and women in that small inclosure. But the field is the world. That means Europe, Asia, Africa, North and South America and all the islands of the sea.

It is as though at a great battle there were left 10,000 wounded and dying on the field and three surgeons gave all their time to a half dozen patients in a barn hospital. The patients in a barn hospital. The major general comes in and says to the doctors, "Come out here and look at the 10,000 dying for lack of surgical attendance." "No," say the three doctors standing there fanning their patients, "we have a half dozen important cases here, and we are attending to them," and when we are not positively. busy

Germs, Germs.

We hear a great deal about them these days, and rightly too; for they are the direct cause of whooping-cough, diphtheria, scarlet fever and other diseases of childhood. When any of these are in the neigh

borhood, you should use Vapo-Creso-lene. Every evening purify their sleeping rooms with this perfectly safe remedy. It is so easy to prevent the disease in this way. For whooping cough and croup, the doctors say it is a perfect specific.

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where millions have failen on lions, do not let us spend all our time in taking care of a few people and when the command comes, "Go into the world," say practically: "No, I cannot go. I have here a few choice cases, and I am busy keeping off the flies." We need, as churches, to stop bombarding the old iron-clad sinners that have been proof against 30 years of Christian assault and take aim in other direc-

I have to remark that the heaven ly Shepherd will find many sheep amid the nonchurchgoers. They are congregations where they are Christians, and they seem to be com-pletely finished, and they remind one of the skeleton leaves which chemical preparation have had' the greenness and verdure taken them and are left cold and white and delicate, nothing wanting but a glass case to put over them. ninister of Christ has nothing to do with such Christians but to com 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 fife, gathering recruits for the Lord of Hosts and saying to every applicant: "Do you want to be on side, the safe side and the happy side? If so, come in the armory an 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 yourer is the battlefield. Quit your-

selves like men.

There may be some here who say, "I stopped going to church 10 or 20 years ago." Is it not strange you are among the first that I address to-day? I know all your case. You have not been accustomed going into the house of God, but I. have a surprising announcement make to you. You are going to become one of the Lord's sheep. you say, "it is impossible. You do not know how far I am from an thing of the kind." about it. I have wandered up down the world, and I understand your case. I have a still more startling announcement to make in regard to you. You are not only go-ing to become one of the Lord's sheep, but you will become one now. I remark again the heavenly Shepherd is going to find a great many of his sheep among those who are now rejecters of Christianity. of the mightiest advocates of the gospel were once skeptics. Thomas Chalmers once a skeptic. Robert Hall a skeptic. Christmas Evans a skep-Charles G. Finney a skeptic tic. Charles G. Finney a skeptic. Paul, the apostle, once a skeptic. But when once with strong hand they laid hold of the gospel chariot they rolled it on with what momentum! I do not know how you came to reject Christianity. It may have been through the infidel talk of some young man in the store or shop or factory. It may have been through the trickery of some professed Christian man who disgusted you with religion. Or you

may have become skeptical from

the fact that you grew up in a home

day was the most awful day in the

week. You had religion driven into

you with a trip hammer. You were

surfeited with prayer meetings. You

were stuffed and choked with cate-

chisms. You were often told that

ents ever knew because you liked to

ride down hill better than to read Bunyan's "Pilgrim's Progress."

talked religion they drew down

"All Dunlop Tires in 1901

When you hire a wheel

from the Bicycle Livery

If they are Dunlop

Tires then you can rest

assured the wheel has a

good pedigree in its

every part.
Dunlop Tires on all

look at the tires.

good wheels.

your father and mother

you were the worst boy your par-

where religion was overdone.

They will put fifty in

when we are not positively. busy with their wounds it takes all our time to keep the flies of." In this awful battle of sin and sorrow,

the corners of their mouths and roll-ed up their eyes: If any one thing will send a boy to ruin sooner than another, that is 26.

But I do not step new to know

how you came into rejection of Christmanity. You trankly tell me that you do reject it. You do not believe that Christ is a divine being, although you admit that 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 besome very fine things in it. You be-lieve that the Scriptural description of Eden was only an allegory. There are 50 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 kinditess for me or if any one else should as of you a kindness, you would do it. If, when you are ill, I should com to you with a vial of medicine and say, 'This kind of medicine has cur say, "This kind of medicine has cur-ed 50 people who were just as bad-ly off as you are; take it," and you I have no confidence in it," I would say, "Take it to oblige me," and you would say, "Well, if it will accommodate you I will take it." New, you have found that this world fficient and you are sick of sir. I come to you with a gospel medicine. It has cured hundreds and thousands and millions. Will you take it? "No," you say, "I have take it? nfidence in it." Take it, then to oblige me. I tell you of a Physician who has cured more blind eyes and bound up more broken hearts. more ghastly wounds than all the doctors since the tim of Aesculapius. Be obliging and just make the experiment. If you are not acquainted with the ordinary modes Jesus, this is a strange thing for me to do. I know nothing about the formulas of religion of prayer, say in substance: the formulas of religion. Thes Christian people have been talking so long about what thou canst do for I ready to do what thou commandest there be any in religion, as these people say, me have the advantage of it."

you not try that experiment? I do not now say there is anything in religion. Do not take my counsel or the counsel of any clergyman, for you may dislike clergymen. Per we may talk professionally Perhaps we may be prejudeced in the matter. Perhaps our advice is not worth taking. Then take the counsel of some very respectable Asyman

as John Milton, the poet; as William Wilberforce, the emancipator; as Isaac Newton, the astronomer; as Robert Boyle, the philosopher; as Locke, the metaphysician; as Morse the telegrapher; as Washington, the statesman. They never preached or pretended to preach, yet, putting lown one his telescope and another his parliamentarian's scroll and anhis electrician's wire, came forth and commended the religion of Christ as the best thing for the cure of the world's woes. If you will not take the recommendation of ministers of the gospel, take the recommendation of highly respectable lay-

Again, I remark that the heavenly Shepherd is going to find a great many of the sheep among those who have been full of evil habit. They were all cheated into sin. The spider does not say to the fly, "Come into the web where I kill insects." Oh. no. The spider says, fly, come and take a morning walk with me or this suspension bridge of gossamer glittering with diamonds Do not be hard on those gone astray. It makes me sad to see Christian people give up a prodigai as lost. There are those who walk as though the grace of God were a chain of 40 or 50 links and that when they had run out there If they were hunting and got off the track of the deer, they would look longer among the brakes and bushes for the lost game than they would look for that lost soul.

People tell us that if a man has delimum tremens twice he cannot be reclaimed, that if a woman has sacrificed her integrity she cannot be re-The Bible has distinctly intimated that the Lord Almighty is ready to pardon four hundred and ninety times. Why do I say four hundred and ninety times? Because the Bible says "seventy times seven." Now figure that out. You do not think a man can fall four times, eight times, ten times, twenty times one hundred times, four hundred times and yet be saved. Four hun dred and ninety times! There are men before the throne of God who have wallowed in every kind of sin, but saved by the grace of Christ and washed in his blood they stand there radiant now. There are those who plunged into the very lowest depths of the slums and who have for hun-dreds of times been lifted up, and finally, by the grace of God, they they stand in heaven, gloriously rescued by the grace promised to

I want to tell you that God loves to take hold of a very bad case. When the church casts you off, and when the clubroom casts you off, and when society casts you off, and when business associates cast you off, and when father casts you off, and when father casts you off, and when mother casts you off, and everybody casts you off, your first cry for help will bend the eternal God clear down into the ditch of your suffering and shame. The Good Templars cannot save you, although Templars cannot save you, although they are a grand institution, The Sons of Temperance cannot save you, although they are mighty for good. Signing the temperance pledge cannot save you, although I believe in it. Nothing but the grace of the eternal God can save you, and that will if you will throw yourself on it.

In the attempt of reformation do not put your trust in bromide of potassium or in anything that apothecaries can mix. Put your trust only in the eternal God. With some of these men it is a periodic tempta-tion that comes every six weeks or every three months, when it seems as if the powers of darkness kindle around about your tongue the fires



blood and builds up the body with sound healthy fiesh.

"I was taken with severe headache," writes Thomas A. Swarts, Box 103, Sub-Station C, Columbus, Ohio, then cramps in the stomach, and my food would not digest, then kidney and liver trouble, and my back got weak so B could acarcely get around. I just gave money to the doctors whenever I thought they would do me any good, but the more I destored the warse I got until six years passed. I had become soporty B roudlo only walk in the house by the aid of chair, and I got so thin I had given up to die, thinking that I could not be cured. Then I saw one of my neighbor boys and he said, "Take my advice and take Dr. Pierce's Golden Medical Discovery and make a new mas out of yourself." The first bottle helped me so I thought I would get another, and after I had taken eight bottles in about six weeks I was weighed and found I had gained twenty-seven [17] pounds. I have done more hard work in the past eleven monthstand healthy to-day, I think, and serve was.

Dr. Plesce's Pleasant! Pellets cure

of the pit. It is well at such a time as some of you do, to call on medi-cal counsel, but your first and most importunate ery must be to God. If fiends will drag you to the slaughter, may they do so on your O God, now that the parox ysm of thirst is come again on that man, help him. Fling back into the

There is only one class of persons about whom I am disheartened, and they are the gospel hardened. They have been faithful in attendance at churches for 20, 30 and 40 years, yet ever have surrendered themselves to God. As Christ says, "Publicans and harlots go into the kingdom of heav-en before them:" They have resisted all the importunity of divine mercy and have gone through most pov erful earthquakes of religious feelng, 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. But I turn to outsiders with an ex-

pectation that thrills through me body and soul. "Other sheep I have, which are not of this fold. You are not gospel hardened. You have not heard many sermons during the last few years. You feel the Holy Shost this moment in your heart. You do not weep, but the tear is not far off. You sigh, and you have noticed that there is always a sigh wind before the rain falls. There are those here wife would give anything if they could find relief in tears. say "Oh my wasted life Oh, the bitter past? Oh, the graves ever which I have stumbled! Whither shall I fly? Alas, for the future Everything is so dark! God help me! God pity me!" Thank the Lord for the last utterance. You have begun to pray, and when a man begins to petition, God steps in and beats back the hounds of temptation to their kennel and round about the po wounded soul puts the covent of his pardoning mercy. Hark! I hear something fall. What was that? It. is the bars of the fence around the sheepfold. The Shepherd lets down the bars, and the hunted sheep of the mountain bound in, some of them their fleece torn with brambles, some of them their feet lamed with the dogs, but bounding in. Thank God! "Other sheep I have, which are not of this fold."

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