

MEDICAL.

DR. J. P. SIVEWRIGHT—Office and residence, 117 King street, (over Backus' Harness Shop) telephone 234. Night bell.

DENTAL.

A. A. HICKS, D.D.S.—Honor graduate of Philadelphia Dental College and Hospital of Oral Surgery, Philadelphia, Pa., also honor graduate of Royal College of Dental Surgeons, Toronto. Office over Turner's drug store, 26 Rutherford Block.

LODGES.

WELLINGTON Lodge No. 46, A. F. & A. M. G. R. C., meets on the first Monday of every month, in the Masonic Hall, Fifth St., at 7:30 p. m. Visiting brethren heartily welcomed.

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VISIONARY TROUBLES

"Sufficient Unto the Day is the Evil Thereof."

ANTICIPATING TROUBLES A SIN

In This Discourse Rev. Dr. Talmage Shows That a Dread of Future Evil is Dishonoring to God, Because It Implies a Doubt Whether God Will be True to the Trust We Have Placed in Him.

Entered According to Act of Parliament of Canada, in the year 1902, by William H. H. of Toronto, at the Dept. of Agriculture Ottawa.

Chicago, Aug. 21.—The common disposition to meet trouble is shown to the wise and un-Christian in this discourse by Rev. Frank E. Witt Talmage on the text Matthew vi. 34, "Sufficient unto the day is the evil thereof."

Christ is giving counsel, which recalls the wise dying man once gave to his children. After calling his sons and daughters to his bedside the dying father said: "My children, I have seen a lot of troubles in my time. I have seen so many troubles that I have become completely worn out, and that is the reason that I am now dying, when I ought to be in my physical and mental prime. But the saddest part of it is that most of my troubles have been imaginary troubles. They have been unnecessary troubles. They have not been troubles of the imminent-to-day, but the visionary-to-morrow. They have been troubles which would never have bothered me unless I had gone forth and hunted them out of their lairs and troubled them. The things that have given me most concern have been the things that never happened. So I charge you, my dear children, if you would serve God with your best physical, mental and spiritual powers, always obey the words which Christ spoke in his famous sermon: 'Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'"

My glorious text teaches almost exactly the same lesson that Mr. Beecher once presented when he said: "All time is divided into three parts: the past, the present and the future. The past belongs to gratitude and regret, the present to contentment and work, the future should belong to only hope and trust." It teaches that a dread of future evil is dishonoring to God, because it implies a doubt whether the good God will be true to the trust we have placed in him and whether he will really keep the promises he has made to his people. It teaches that after a Christian has done his best, his level and conscientious best, he should then joyfully and confidently leave the future in God's hands, and in God's hands alone. It teaches that no matter how hopeless, humanly speaking, may be the outlook, if we know and trust God we should let our gospel faith chase away all the doubts and worries and fears that fret and tease and tantalize us in reference to the future, even as the rising sun scatters the darkness and the impetuous winds of the night. It comes that no matter how dark and threatening may be the shrieking tornadoes of trouble the gospel rainbows should be big enough to arch the widest of horizons and bright enough to smile through even a shower of falling tears.

Anticipated troubles rarely happen. By this statement I do not mean that if a man would cease to worry he could get a divine passport which would protect him forever from the rough hand of trouble. The cup of sorrow must be pressed against every human lip. The old eyes, as well as the young eyes, must become fountains of tears. Death angel as well as birth angel must flap the wing over a Pharaoh's palace as well as over the poor man's hut. The village church bell, which can throb for joy in a wedding chime and swing its clapper to ring out a Christmas carol, is the same bell that can toll out a slow, melancholy dirge. The house of feasting must become the house of mourning. The grange blossoms and cyresses must grow side by side. It is by troubles that God trains his children to do the work for which they were intended. It is by the broken heart that he is able to make his songsters and songstresses sing their sweetest music.

In ninety-nine cases out of a hundred the troubles which did you the most serious damage were those troubles which, as a tiger, leaped upon you unexpectedly from ambush, not the troubles that lay crouching and glaring and threatening you in broad daylight in the open pathway just ahead. Those serious troubles came to you as the little pygmy was supposed to have come to the king of old. When they pygmy asked the great monarch for permission to rule over all the lands which his little, short limbs could cover in three steps, the royal consent was deservingly given. Then the insignificant dwarf immediately sprang up into the stature of a huge giant. With one stride the giant stepped across the land, with another stride the giant stepped across the seas, and with a third stride the giant lifted his sledge hammer fist and swept the trembling king off his throne. Your troubles, to use a familiar comparison, came like a clap of thunder and a stroke of lightning out of a clear sky. They came as a thief, not by day, but by night, in a way and at a time you did not expect them.

Let me illustrate how your troubles came in an unexpected way. Two of your three children were born physically strong. Every movement of their limbs, every smile of their red lips, every look of their dancing eyes, bespoke perfect health. They could run up the mountain side as swiftly as a gazelle chased by the dogs. They would climb a tree almost as quickly as a squirrel would seek his nest in the old orchard trunk. Then those children would sit laughing and singing and swinging upon one of the branches. But,

though two of your children were born physically well, the third was born a poor, helpless invalid. You, the mother, worried about that third child from the day he was born. For years not a night passed in which you did not arise two or three times to go to the crib and give the necessary medicines. Did you worry about that child who you any good? Did your troubles come in the way you expected? Today your two children who were once strong are dead. Diphtheria in one week slew them both. Your invalid daughter, about whose care you worried, has overcome her invalidism and grown into young womanhood. She is now married and has children of her own. Your troubles came, but the panther leaped upon the victim from the rear and did not lie crouching in the open pathway ahead.

As a business man you have often worried about this, that and the other thing. You have worried about whether the firm that had bought your goods would pay for the goods they bought. You have worried about the tariff laws and the elections. You have worried about the rival concern which settled on the next block. You never thought that a worse trouble could come to you than the loss of your store. You never thought that your own health could break down and that you would have to resign from the firm and sell out. Trouble came into your life, but they invariably came in the way and at the time you did not expect.

If this premise is true, is it not time for you to stop your fretting? Is it not a senseless occupation to be worrying about certain troubles which in all probability—judged by the past—will never afflict your life? Do you not feel that the old English proverb is right, which declares, "You must not cross the bridge until you come to it?" In the journey of life you will find many bridges down. You will discover that the spring sweepings of the world are the bankings upon which countless abutments were placed. But in all probability the bridge you worry most about will be firm enough to stand strong enough to bear the weight of your stream, although you may have to wade into other angry waters a little farther on.

Anticipating troubles is a sin, because the present duties of life tax almost every man's physical and mental resources to the utmost limit. We read with sorrow and admiration about the pathetic struggle Sir Walter Scott made in his old age to pay off his debts. For a foolish investment he became responsible for something like \$600,000. With his magic pen he went to work. He worked during the day. He worked while lying in bed. He worked when walking in the street. He lived and worked for the one purpose, that of being able to say he owed no man a penny. But while he worked he worried over this debt that one day his physician came to him and said, "Sir Walter, if you do not cease worrying you will die." With that the magician of Abbotsford looked up and gave a wan smile as he said: "Why, doctor, as long as I am hanging over my head I cannot help worrying. I know the worrying is killing me. But you might as well go and tell my cook to order the water in the kettle not to boil so hot, and my brain not to worry."

But Sir Walter Scott, toiling to pay off his debts by the use of his pen, did not have to work any harder than thousands and hundreds of thousands of men and women have to work to meet the responsibilities of the present time. Take, for illustration, the ministers of our generation. Last week I received a message from a certain gentleman, who politely informed me that "the preachers of our time, as a rule, lead an idle and an unoccupied existence and that there is nothing for them to do." Nothing for the average preacher to do? Why, the average preacher to-day is working as hard as ever beast of burden worked under driver's lash. He is working so hard that from Monday morning to Sunday night he has no time to be physically on the strain all the time. I tell you that the preparation of two sermons and the meeting of the many duties of the pastorate combine to make a heavy task, a task which gives but little time for the sleep and recreation that are necessary for physical well being, but the average preacher has no more demands made upon his time than the average doctor, lawyer, editor, merchant, clerk, wife or mother. Almost without exception all people are working up to their physical and mental limit, yet, strange to say, though most people are working as hard, comparatively few break down from overwork. God gives to all of us strength enough to meet the duties of the present day, but God does not give to any one strength enough to meet the duties of the present day and those of to-morrow at the same time. So most people when they break down do not break down from overwork, but, like Sir Walter Scott, from worry, and from worry alone.

As worry racks the physical frame so that the tired mind is unable to think clearly, as it overtaxes the nervous system until the ganglia, or nerve centres, become imperfect, like the telephone when the wires have become broken or crossed, as worry paralyzes the digestive organs until they refuse properly to assimilate the food upon which the human body is dependent for the sustenance of life, as it is the forerunner of all the fatal diseases by which the human race is invalidated and destroyed, so it is an awful sign for you to fret and worry about the future and destroy your life's usefulness and influence. Can you not as true Christian men and women go forth to meet the duties of the present day and leave the visionary future in God's hands? Worry about a harmless, an insectile annoyance, a buzzing irritant, a hap-hazard playful habit. It is a sin which has destroyed more victims than have ever been slain upon the field of battle or ground to pieces between the upper and the nether millstones of persecution and slander.

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Beware how you allow its fatal poison to enter your sinful heart. Anticipating trouble is a form of intellectual and spiritual sin by which some men are blinded to the appreciation or enjoyment of present blessings. Because of this sin they cannot thank God for their loving wives and devoted children. They cannot thank God for the food they eat and the clothing they wear. They cannot thank him for their opportunities of usefulness and for health and life. They are always thinking of something they might have had; of something that might be taken away. They have no gratitude in their hearts to God for anything. Every kiss he gives in it for them the sting of a scorpion. Every sunbeam is eclipsed by a dark cloud. Every song has in it the echo of a requiem and a death rattle. Every moment is for them a pallbearer clothed in black walking by the casket of a stenchful corpse.

In order to overcome this sin of worry I want you to try an experiment. Every hour of every day try to think of the blessings God has given to you instead of trying to remember all your troubles. If you have a poor memory, I want you to take a long sheet of paper and write those blessings down as you think of them, and then every little while take up this paper and read over the list. You are going to be surprised, overwhelmingly surprised, at the great number of blessings you can put down.

Troubles cannot be rightly anticipated because we cannot rightly anticipate the grace God will give to his believing children, by means of which we shall be able to overcome our troubles when they arrive. For proof of the abundant grace and strength that are given when most needed, let me point you to the many wonderful, glorious and triumphant Christian death-bed scenes that have been recorded. When Dr. Donne was dying, he said, in answer to a question: "I am as happy on earth as I can be, and as sure of glory as I if I were in it. I have nothing to do but step out of this bed into heaven." When Senator Foote of Vermont was dying, he looked at the last and cried: "I see it! I see it! The gates are wide open! Beautiful! Beautiful!" As a Senator of Washington City lay dying he cried out: "Oh, if I had a voice that would reach from pole to pole, I would proclaim it to all the world! Victory! Victory, through the blood of the Lamb!" But when we hear of wonderful death-bed scenes we are apt to say to ourselves: "I do not



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See how anybody could be happy because he is going away, while those who are near and dear to him are clinging to his side.

But, friend, the reason you cannot understand the glorious triumph of the dying Christian is because you cannot understand the infinite amount of divine re-encouragement which is given to God's children at the time the death angel comes. You cannot understand how that divine re-encouragement is able to let them look straight through the dark clouds of mystery into the face of Jesus, whose parting lips tell them all is well. When your future troubles come, and they must come, God's grace, if you are a believing child, will be sufficient for you. God's grace, the infinite amount of which you cannot now estimate, will go with you down into the depths of sorrow, "though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Anticipating trouble is a sin, because it exhibits a lack of gospel faith to the unbelievers around you, who might otherwise be willing to believe in the atoning, saving, inspiring and recreating power of the blood of the Lamb. Talk as we may, we cannot get away from the overwhelming fact that every professing Christian is as a city set upon a hill for all unbelievers to look at and to be guided by. It has been said that no cook or chambermaid or butler or other employee ever entered the house of Philip Brooks but he or she became a Christian, if not already one, through the influence of that great and good gospel minister of Boston. So our Christian lights cannot be hidden under a bushel. If they are false lights, the world will see that they are false and will despise them; if they are true lights, the world will follow those lights. What we say and do will influence others in reference to what they say and do for or against Christ. If, as a true, simple faith, we can trust Christ in reference to the future both temporarily and eternally, then others will say: "That religion which makes him so happy is good enough for me. I will trust Christ, also because that man has an inspiring faith which I lack." But if, by worrying and fretting about the future, we show that we do not trust Christ, then others will say: "His faith does not stand the test. That professing Christian is no better off than I am. I shall not try to seek a Christ whom that man cannot trust."

But no man can safely let the future take care of itself unless he deals right with the present, and no man can deal right with the present unless he deals right with God, or, rather, let God deal right with him. Are you and I in touch with Jesus Christ so that Christ can and will take charge of our future for us? If we are, we are eternally all right. If we are not in touch with Christ, we are eternally all wrong. But, my brother, if your present relationship with Christ is not all right, then I beg of you not to stand still until you can press against the loving heart of the forgiving Saviour. Will you draw close to Christ's bleeding, wounding side? Will you, as a little child, encouraged by Christ's love and the strength he gives you, look up into the face of your Heavenly Father and say, "Thy will, O Lord, and not mine be done? Will you believe me? Will you trust him? Will you commit your present and therefore your to-morrow into his care?"

He who shuts his heart on his fellows cannot open it to his God.

Keeping Friends.
There is nothing so very difficult in making friends; the trouble is to keep them. Pleading manners and a taking way will always win admirers, but a lasting friendship must be built upon a firmer foundation than a transitory smile, an hour of high spirits or even great physical beauty. Of course it is a pleasure to feel that one is favored by some radically beautiful woman, but unless there be genuine congeniality between the two concerned the time will come when passive loveliness will cease to be attractive. To retain friendship one must be continually on the watch and not let the familiarity that comes from a lengthy knowledge of the other's life breed the contempt that so often follows a close intimacy.

To retain either friendship or love the illusions must not be dispelled. Do not, because you feel sure of your ground, let the commonplace enter in and monopolize the everyday affairs. Let the halo of sentiment hover over even the prosaic affairs of daily life, for once dispelled they can never form again, and in the one glimpse of the material side of the intimacy may be utterly destroyed a relation at one time thought to be eternal.

A Snug Fit.
An English tourist in the highlands tells the following amusing story: He was traveling one day last summer by rail in the north of Scotland, and at one of the stations four farmers entered the train. They were all big, burly men and completely filled up the seat on the one side of the compartment.

At the next station the carriage door opened to admit a tall, cadaverous individual with about the girth of a lamp post. He endeavored to wedge himself in between two of the farmers, and finding it a difficult operation he said to one of them: "Excuse me, sir; you must move up a bit. Each seat is intended to accommodate five persons, and according to act of parliament you are only entitled to eighteen inches of space."

"Aye, aye, my friend," replied the farmer; "that's a very good for you that's been built that way, but you cannot blame me if I have been constructed according to act of parliament."

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