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UNIQUE TEXT--UNIQUE SERMON

stances ?"-The Influence of Fate Upon the Affairs of Men.

Entered According to Act of Parliament of Can-ada, in the year 1902, by William Baily, of To-ronto, at the Dep't of Agriculture, Ottawa.

Chicago, Oct. 5.- In this sermon the preacher draws a broad distinction between the right and wrong ambition and points out the duty of all to grasp opportunities as they come within our reach. The text is Galations vi, 10, "As we have therefore opportunity, let us do good un-

"Do circumstances make the man or man the circumstauces?" is the theme of a never ending discussion. Some people are intense in their advocacy of the first half of this question. They believe that no great temporal achievement is possible unless that success is the outgrowth of a fortuitous combination of favorable the most promising member of the circumstances. At the present time South Carolina bar. He was the they point, by way of illustration, to the career of the President of the of the state. But, being converted, United States and assert that the he immediately turned his back upon present incumbent would not have political preferment, renounced pubreached his exalted position had not the unseen fates singled him out as one of their most favored children. It was a tidal wave of municipal re-form, over which he had practically no control, that bore him, a comparatively unknown man, into a police commissioner's chair of New York City; it was the result of the Spanish-American war, which he did nothing to bring about, that made him governor of New York State; it was conspiracy of the politicians to politically mummify and embalm his presidential aspirations that shelved nim, much against his will, in the vice presidential chair, and then it was an assassin's bullet that opened for him almost immediately the front door of the White House.

But though high temporal achievement can be reached only by a few, my text distinctly implies that great spiritual usefulness and great opportunities to serve mankind are attainable by every true Christian. Thereore in this sermon I would analyze and discuss and emphasize the one Pauline word. "opportunity!" With letters of fire I would burn that one word deeply into every Christian heart. I would have all know that all the great opportunities for doing good to our fellow men come to the true Christian in the same manner in which the opportunity for great temporal fame came to Roosevelt, an Ericsson, a Morse, a Watt, a Harvey a Frederick the Great or a Charle-

Great opportunities are willing to knock at the door of only the honored few who have previously made great preparations to meet and to embrace them. They are not friendess and helpless waifs on the street. They are not social outcasts who have to beg a place whereon to lay their heads. They are not fugitives from justice who are fleeing the convict's cell or the hangman's noose. They are august messengers, who are particular under what roof they odge and at what table they sit down and eat. Thus we find, by tracing history, that though all men who have prepared themselves for success is a certain line of work do not necessarily get the opportunity to achieve that success, yet in no case do we find the swift footed travelers called "great opportunities" dwelling in the home of one who has not the mental and moral capacity to welcome and entertain them.

Almost every great man of history has declared that the result of his life's work was not due to mere haphazard chance, but to years of work, years of preparation and often utobiography of James Marion sims, the surgeon whose discoveries have alleviated the sufferings of multitudes of the human race. He worked for years and years in his peculiar department of surgery before the opportunity of fame and success came. He worked in obscurity and in poverty. He worked until his own health broke down and he feared be must die. Read the testimony of Thomas A. Edison. Did the opportunity come and knock at his laborstory by mere haphazard chance? No! Thomas A. Edison distinctly and emphatically declares that he never made any great invention without first subjecting his brain to the hardest kind of mental toil. These are his very words: "I never did anything worth doing by accident, nor did any of my inventions come indirectly through accident e cept the phonograph. When I have fully decided that a result is worth getting, go ahead on it and make trial af-

ter trial until it comes." It is essential that the Christian should consecrate his life to Christ in order to be prepared for the great opportunities for Christian service. It is very important for you and me live close to Christ, to feel the touch of Christ's annointing hands upon our hearts, touch of his loving lips upon our cheeks, the touch of his annointing foot upon our feet, before we can go forth successfully on our mission of Christian service. Many failures in the Christian life can be traced directly to this lack of spiritual preparation, we cannot recognize our opportunity when it comes. An ancient sculptor once chiseled the statue of the mythological goddess called "Opportunity," with a veiled face. He said, "The reason I covered Opportunity's face was because so few are able to recognize her when she stands by their side." The sculptor was wrong in part as well as right in part. He should have blinded the eyes of the onlooker rather than the farseeing eyes of the mythological goddess. The chief reason why some

of us do not see the sweet faced Pauline messengers, which we may call the Opportunities of Christian vice, is because most of us are spir-itually blinded by our past sins, because most of us are not willing by prayer and close communion with God to make the spiritual prepara-tion that is necessary to fit us aright for gospel work.

But more than mere equipment is necessary. Great opportunities are willing to biess those only who are Ending Question: "Do Circumstances ready to sacrifice, and, if need be, to Make the Man or Man the Circum- die for the cause those opportunities represent. There is a wide difference between being mentally, physically and spiritually equipped to meet a great opportunity and being willing to make the sacrifice that is essential for the success of that cause after the opportunity has arrived. Pilate was mentally and spiritually able to realize the nature of the opportunity of his position. He knew that Jesus was guiltless. He saw clearly and distinctly what he ought to do, but Pilate was not ready to sacrifice for Christ his political career as governor of Judaea. Therefore Pilate, who saw his opportunity, embraced it not, but shrank from

> Christ's disciples to-day often shrink from making the same kind of sacrifice for Christian service which Richard Fuller made when a young man. At that time he was lic life and declared that he would consecrate his life thenceforth to the gospel ministry. His friends tried to dissuade him. Hon. William E. Preston, Mr. Calhoun's colleague in the United States Senate, went to his home to plead with him. Then young Fuller turned and said: "Preston, was living a selfish life, eager only to win success and have a great name among men. Religion never entered my thoughts, and I was negligent of all duty to God. Suddenly my eyes were opened. I discovered God's great love to me. I saw that Jesus Christ had left heaven and come to earth and died to win my love. This act has so impressed me that, as a man of honor, I can do nothing else buti love him in return and give my whole life to his service. Preston, does it seem to you that I am acting irrationally?" "No, Fuller," exclaimed Senator Preston; "you are right. You are the artional man and we the irrational, because most of us do not live up to our Christian opportuni-ties. We do not do for Christ what we well know we ought to do." The grandest opportunities of Christian service demand the complete and voluntary surrender of our whole lives to Jesus Christ. They demand the same kind of voluntary sacrifice which Garibaldi made in the cause of Italian freedom. They demand the same kind of sacrifice nbus made when he went court to court begging money to buy few ships that he might prove his theory that the world was round.

lay down their lives for the cause of Great opportunities for Christian usefulness may come to you in an unexpected way, as they came to a Christian lady who was one day riding along the streets of Richmond. There in the gutter lay a young man stupidly drunk. She stopped her carriage and bade her coachman lift She stopped her him in. She took that young man to her home. She cared for him and started him out again in life. By her Christian example of love she started him forth in his great career, until William Wirt's name became that of one of the foremost Americans of his day. They may come to you in an unexpected way, as they came to Stephen Merritt during business hours, when, by the grace of God, he was instrumental in starting John G. Woolley out on his career of re-form. They may come to you as they are daily coming, in unexpected years of inconspicuous toil. Read the | ways, to thousands of lawyers and merchants and ministers and doctors and wives and mothers and servants and clerks. Therefore, as our opportunities for doing Christian service are coming in so many different and unexpected ways, we should always be on the lookout for, them.

They need the same kind of volun-

tary sacrifice that Luther made, that

Savonarola made, that John Knox

made, that Latimer made, and Rid-

ley made, all of whom were ready to

should always be ready to grasp them and to turn them to account at any cost, even of life itself. Great opportunities always love company and rarely travel alone. They are apt to be gregarious in their habits. Like troubles, they swim in schools. They travel herds. They fly in flock's, Like the leader of a flock of sheep, each great opportunity seems to be the bell-wether of a whole flock of other opportunities. Like the key log in a river jam, it seems to be the pre-cursor and sets free a whole river-

full of other opportunities. John J. Ingalls tried to convey the idea that if we would only seize the one great opportunity of our life that opportunity would lead us on from power to power and from success to success. He till to teach this lesson in his poem called "Opportun-Let me read to you from its magnificent passages:

Master of human destinies am I! Fame, love and fortune on my foot steps wait Cities and field I walk! I penetrate

Deserts and seas remote, and, pass-Hovel and mart and palace, soon or late I knock unbidden once at every gate! If sleeping, wake; if feasting, rise before

I turn away. It is the hour of fate, And they who follow me reach every state Mortals desire and conquer every foe Save death, but those who doubt or hesitate, Condemned to failure, penury and

Seek me in vain and uselessly im-I answer not, and I return no more! As John J. Ingalls taught that the

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great opportunities of temporal success are the central magnets about which other great opportunities are apt to revolve, so every great spiritual opportunity, if rightly improved, will be the forerunner of others. But there is a negative side of warning in my text as well as a a positive side of exhortation. John J. Ingalls in his wonderful poem teaches the same two lessons in a temporal sense that Paul inculcates in a spiritual sense. The negative warning which is implied in my text goes practically like this: "As we therefore have opportunity do good unto all men, for if you do not a neglected opportunity is an ill used opportunity. And an opportunity for doing good once gone is gone for-ever." My father used to love to picture lost opportunities as a flock of last year's migrating birds, which when gone cannot be brought back. I remember well how he once stood in the Brooklyn Tabernacle crying with a loud voice to the lost opportunities these words: "Come back, O ye past opportunities! Come back! Come back!" Then in an almost inaudible whisper he said: "I hear no flutter of any wings. I fear my voice has not carried far enough-yea, I fear these lost opportunities for doing good will never, never come The old Romans used to believe that Opportunity was a messenger who had a lock of hair growing upon her forehead and that the rest of her head was bald. They also believed she had wings upon her feet and that she could fly swifter than the winds. They believed that if Opportunity was not grasped by the forehead she could not be caught again, because her wings could outspeed even the flight of a meteor. The Latin symbol is a good one.

Momentous is the fact that the past opportunities for doing good will never come back. There is many a man here who would be willing to cut off his right arm if he could only bring back some of them. once read of a father who in anger drove his son out of his home. The boy, on account of the father's bitterness, plunged into a life of sin. A few years later he was dying in one of the London tenements. Just before his last breath was drawn he told the city missionary who he was and why he was dying. Then he sent to his irate parent these farewell words: "Tell father that I could have died happy if he only had been willing to forgive me. Ask him to orgive me even if I am dead." 'The nissionary, as soon as he had closed the dead boy's eyes, went to the rich father's home. When he first met the parent and said, "I have come from your boy." the father's rage knew no

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"Don't talk to me about my I never want to see his face again while he is alive." But when the missionary said, "You will never see your boy's face again while he is alive—he is dead," the father broke down and sobbed like a child. He then said that he did want his boy back. And when he heard the dying message his remorse was greater than he could bear. All the remain-der of his earthly life that father kept brooding and regretting the severity of his treatment of his child. But his sorrow was useless. He could not bring back his dead boy. He could never undo his past wrong. His opportunity was gone and gone forever.

But I bethink myself that, as a

pastor, I have to-day an infinite op-

portunity which may never come to me again. I have an opportunity to present Jesus Christ to some young man or woman here who is not member of the Christian church, as were the friends to whom Paul wrote his Galatian letter. My brother or sister, "I want you to come into the fellowship of the Lord Jesus Christ so that you may have a part in these gospel opportunities. I plead with you earnestly that you confess Jesus Christ to-day and become one of his disciples, even though no one may have spoken to you of religion for many years. You were brought up in a Christian home, but when that home was broken up on account of your parents' death you drifted away from the church and from the teachings you learned at your mother's knee. You have not been to a church service for years. It may be because you were coolly treated in one of the large city churches when you first came to town. But last night when you were alone in your room you took down the old family album. Perhaps that was the first time you had looked at the book for months. Then you became homesick for the old scene of your childhood. Then you opened some of your dear mother's letters, now yellow from age. As you read them the tears came to your eyes, yet you are a man new or a matured woman, but the tears came neverthe-And last night before you went to bed you prayed just as you used to do when a child. That is the reason you are in church this morning. That is the reason your heart is softened. That is the reason I press home the gospel to your heart that I may start you forth in Jesus' name to Christian service. The opportunity for the salvation of your soul may never come so near to you again as just at this moment. Brother, sister, let me improve this opportunity by presenting you to the Lord Jesus. For your dear loved ones' sakes who are now among the redeemed will you take Jesus now and become his true and loving disciple? Will you not here and nov make this simple, earnest prayer, which a young man, sick of sin, made a few years ago in a large religious and make me what I ought to be?' Now is your opportunity for salvation. Now! Now! Now!

Canada a Good Customer Canada has gone to Wales for coal which it cannot buy in Pennsyl-Thus another customer walks vania. off and may never come back again .-Cleveland Leader.

New Use for Phonographs. Phonographs are to be placed in the Vienna railway stations to call out the places at which the trains about to start will stop.

*************** District Dashes

The corn crop throughout the county, while not half a crop, is better than expected, and much of it is being cut.-Tilbury Times.

Mrs. Mary Holland, an inmate of the Oxford House of Refuge for the past five years, is dead in her 100th year.-Dresden Standard.

Petrolea Fair had an attendance of 300 on the 24th ult., against 3,000 a year ago. The rainy weather caused a deficit of \$500.—Dresden Standard.

The Detroit papers state that the Canadian soldiers who took part in the parade in that city in honor of President Roosevelt, took the city by storm. They did the same thing in 1812.—Tilbury Times.

Magistrate Wm. Hickey has purchased A. L. Wee's house on the south side of the track, Merlin, for \$1,800. Mr. Hickey will move to Merlin to permanently reside in his new home about the end of October.—Tilbury

Littrle Hazel Blewett, daughter of Jean Blewett, Toronto, and a former Blenheim girl, had the distinction of being chosen to give the greeting at the recent opening of the fine new collegiate, "King Edward's School," at Toronto.-Blenheim Tribune

J. Fuel, of Ridgetown, called on his Chatham friends yesterday .- Planet. Mr. Fuel is no doubt, as he should be, a popular citizen this season. As for ourselves, we gladly invite him to call at this office, assuring him that the glow of his presence will be well come. Come right along, Mr. Fuel, we are anxious to make your acquaintnce.-Ridgetown Dominion.

Mrs. Locutte-This is my new even ing gown. What do you think of it ? Mr. Locutte-Whew! Don't you r-wear anything else with it? Mrs. Locutte-Oh, yes, a few flow-

ers, of course. Mr. Locutte-Well - er-you'd bet ter get about two dozen sunflowers.

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