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Dr. Talmage Speaks on One of the Chief Christian Virtuos.

PATIENCE UNDER DIFFICULTIES.

The Need of Its Exercise in the Affairs of Daily Life-Turns Discord Into Harmony-Causes of Pessimism-Final Re ward of Patience.

Washington, Dec. 2 .- This discourse of Dr. Talmage is a full length portrait of a virtue which all admire, and the lessons taught are very helpful; text, Hebrews x, 36, "Ye have need of patience."

Yes, we are in awful need of it.

Some of us have a little of it, and some of us have none at all. There is less of this grace in the world than of almost any other. Faith, hope and charity are all abloom in hundreds of souls where you find one specimen of patience. Paul, the author of the text, on a conspicuous occasion lost his patience with a coworker, and from the way he urges this virtue upon the Hebrews, upon the Corinthians, upon the Thessalonians, upon the Romans, the Colossians, upon the young theological student Timothy, I conclude he was speaking out of his own need of more of this excellence. And I only wonder that Paul had any nerves left. Imprisonment, flagella-tion, Mediterranean cyclone, arrest for treason and conspiracy, the wear and tear of preaching to angry mobs those at the door of a theatre and those on the rocks of Mars hill, left him emaciated and invalid and with a broken voice and sore eyes and nerves a-jangle. He gives us a snap shot of himself when he describes his appearance and his sermonic delivery by saying, "In bodily presence weak and in speech contemptible," and re-fers to his inflamed eyelids when speaking of the ardent friendship of the Galatians he says, "If it had been possible, ye would have plucked out your own eyes and have

We admire that most which we have least of. Those of us with unimpressive visage most admire beauty; those of us with discordant voice most extol musical cadence; those of us with stammering speech most wonder at eloquence; those of us who get provoked at trifles and are naturally irascible appreciate in others the equipoise and the calm enothers the equipoise and the caim endurance of patience. So Paul, with hands tremulous with the agitations of a lifetime, writes of the God of patience," and of "ministers of God in much patience," and of "patience of hone" and talks them to "follow follows." hope," and tells them to "follow after patience," and wants them to "run with patience," and speaks of those "strengthened with all might to all patience." and looks us all in the face as he makes the

given them to me.

startling charge, "Ye have need of Some of the people ordinarily most excellent have a deficit in this re-That man who is the impersonation of amiability, his mouth full of soft words and his face a spring morning, if a passing splash the mud across his broadcloth see how he colors up, and hear him denounce the passing jehu. The Christian woman, an ange! of suavity, now that some social slight is put upon her or her family, hear how her utterance increases in intensity. One of the ablest and best ministers of the gospel in America, stopping at a hotel in a town where he had an vening engagement, was interrupted in his afternoon nap by a knock at door by a minister who come to welcome him, and after the second and third knock the sleeper opened the door and took the invader of his repose by the collar and twisted it with a force that, if continued, would have been strangula-Oh, it is easy enough to be patient when there is nothing to be patient about.

Do not boast that you are placid and optimistic and free from the spirit of scoli If those who are unfortunate could change lots with you they would be just as sunshiny. It is not religion that makes you so happy, but capacity to digest your food in three hours and enough coupons cut off to meet all your expenses, and complimentary mention, and capacity to leave your horses in the stable because you need a brisk walk down the avenue. The recording angel making a pen out of some plume of a bird of paradise is not getting ready to write opposite your name anything applaudatory. your sublime equilibrium of temperament is the result of worldly success. But suppose things mightily change with you as they sometime Under the harrowing do change. worriment you get a distressful feel-ing at the base of your brain. Insomnia and nervous dyspepsia lay hold of you. Your health goes down with your fortune. Your circle of acquaintances narrows, and where once you were oppressed by the fact that you had not time enough to re-turn one-half of the social calls made upon you, now the card basket in your hallway is empty, and your chief callers are your creditors and the family physician, who comes to learn the effect of the last prescrip-

Now you understand how people can become pessimistic and cynical and despairful. You have reached that stage yourself. Now you need something that you have not. But I know of a reinforcement that you can have if you will accept it. You der comes up the road or the sidewalk a messenger of God. Her attire is unpretending. She has no wings, for she is not an angel, but wings, for she is not an angel, but there is something in her counten-ance that implies rescue and deliv-erance. She comes up the steps that once were popular with the affluent and into the hallway where the tap-estry is getting faded and frayed, the place now all empty of worldly admirers. I will tell you her name



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if you would like to know it. Paul baptised her and gave her the right name. She is not brilliant, but strong. There is a deep quiethood in her manner and a firmness in her tread, and in her hand is a scroll revealing her mission. She comes from heaven. She was born in the throneroom of the King. This is Patience.

First, patience with the faults of others. No one keeps the Ten Com-mandments equally well. One's tem-perament decides which commandments he shall come nearest to keep-ing. If we break some of the commandments ourselves, why be so hard on those who break others of the ten? If you and I run against one verse of the twentieth chapter of Exodus, why should we so severely excoriate those who run against another verse of the same chapter? Until we are perfect ourselves we ought to be lenient with our neighbor's imperfections. Yet it is often the case that the man most vulnerable is the most hypercritical. Perhaps he is profane, and yet has no tolerance for when profanity is worse than theft, for while the latter is robbery of a man, the former is robbery of God. Perhaps he is given to defamation and deraction, and yet feels himself better than some one is guilty of manslaughter, not realizing that the assassination of character is the worst kind of assassina-tion. The laver for washing in the ancient tabernacle was at its side

and if by the gospel looking glass we discovered our own need of moral cleansing we would be more economc of our denunciation. But here comes a warm-hearted, sympathetic, Christian man. He says; There is a man down in the ditch I must get him out. God help me to get him out." And standing there on the edge of the ditch the good man soliloquizes and says to himself, "H I had had as bad a father and mother as he had and all the surroundings of my life had been as depraving as those that have cursed him I myself would probably been down in the ditch, and if that man had been blessed with as good a father and mother as I have and he had been surrounded by the kin! influences which have encompass all my days he would probably have been standing here looking down at me in the ditch." Then the good man puts his knee to the side of the ditch and bends over and says to

burnished like a looking glass, so

that those that approached that lav-

er might see their need of washing,

the fallen one, "Brother, give me your hand," and with one stout grip he lifts him up to God and heaven There are wounds of the world that need the probe and the sharp knife and severe surgery, but the most o the wounds want an application ointment or salve, and we ought to have three or four boxes of that gos pel medicament in our pocket as we go out into the world. We all need to carry, more of the "balm of Gi-lead" and less caustic, more benediction and less anathema. When find a professed Christian man harsh and merciless in his estimates others, I silently wonder if he has not been misusing trust funds or beating his wife. thing awful the matter with him. Again, we have need of patience inder wrong inflicted, and who es

capes it in some form? It comes to all people in professional life in the shape of being misunderstood. Because of this how many people fly to newspapers for an explanation. You see their card signed by their own name declaring they did not say this or did not do that. They fluster and worry, not realizing that every man comes to be taken for what he is worth, and you cannot by any news paper puff be taken for more than ou are worth nor by any newspap

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depreciation be put down. Incre is a spirit of fairness abroad in the world, and if you are a public man you are classified among the friends or foes of society. If you are a friend of society, you will find plenty of adherents, and if you are the foe of society you cannot escape repre-hension. Paul, you were right when you said, not more to the Hebrews than to us, "Ye have need of pa

tience." I adopted a rule years ago which has been of great service to me, and it may be of some service to you: consent to be misunderstood. God knows whether we are right or wrong, whether we are try-ing to serve him or damage his cause. When you can cheerfully consent to be misunderstood, many of the annoyances and vexations of life will quit your heart, and you will come into calmer seas than you have ever sailed on. The most misunder-stood being that ever trod the earth was the glorious Christ. The world lerstood his cradle and concluded that one so poorly be'n could never be of much importance. charged him with inebriety and callhim a winebibber. drin misunderstood him, and when it was put to the vote whether he was guilty or not of treason, he got but one vote, while all the others voted "Aye, aye." They misunderstood cross and concluded that if he had divine power he would effect his own rescue. They misunderstood his grave and declared that his body had peen stolen by infamous resurrectionists. He so fully consented to be misunderstood that, harried and

slapped and submerged with scorn, he answered not a word. You can not come up to that, but you can imitate in some small degree the patience of Christ. Again, this grace is needed to help in time of physical ailments. What vast multitudes are in perpetual pain while others are subject to occa-sional paroxysm! Almost every one has some disorder to which he is occasionally subjected. It is rheumatism or neuralgia or sick headache or indigestion. A draft from an open window or hasty mastication

or overwork brings on that old spell, and you think you would rather almost have anything else, but that is because you have not tried the other. Almost every one has something which he wished by something which he wished he had There are scores of diseases ready to attack the human The doctors with solutions

and lancets and anodynes and cataplasms are in a brave figlt against these physiological devils that try to ossess the human race. But after all the scientists can do there is a demand for patience. Nothing can take the place of that. It is needed this moment in every sick room and along the streets and in business and shops where breadwinplaces ners are compelled to toil when physically incompetent to move a pen or calculate a column of figures or control a shovel. But every pastor could show you instances of com-plete happiness under physical suffering. He could take you to that garret or to that hospital or to some room in his parish where sits in rocking chair or lies upon a pillow some one who has not seen a well day in ten years and yet has ver been heard to utter a complaint. The grace of God has triumphed in her soul as it triumphs in the soul of one who is

vigorous and athletic. Now, let us this hour turn over new leaf and banish worriment and care out of all our lives. Just see how these perversities have multiplied Wrinkles in your face and acidulated your disposition and torn your nerves. You are ten years older than you ought to be. Do two things, one for the betterment your spiritual condition and the other for the safety of you worldy interests. First, get your heart right with God by being pardoned through the atonement of Jesus Christ. That will give security for your soul's welfare. Then get your fife insured in some well established life insurance company. That will take from you all anxiety about the welfare of your household in case of your sudden demise. The sanitary influence of such insurance is not sufficiently understood.

Many a breadwinner long since de eased would now have been alive well but for the reason that and when he was prostrated he saw that in case of his decease his family would go to the poorhouse or have an awful struggle for daily bread. But for that anxiety he would have got well. That anxiety defied all that best physicians could do. Supposing these two duties attended to, the one for the safety of your soul in this world and the next, and the other for the safety of your family if you pass out of this life, make a new start. There are enough present woes in the world without the perpetual commemoration of past miseries. If you sing in your home miseries. If you sing in your home or your church do not always choose tunes in long meter. Far better to have your patience augmented by the consideration that the misfortunes of this life must soon terminate. Hardly any one lives to 100 years, but few live to 80, while the majority quit this life before 50. You ought to be able, God helping you, to stand it as long as that, for then by the Grace of God you will move into an improved residence and be compassed by all benign and excellent surround/ugs.

lent surround'uga.

This last summer I stood on Sparrow hill, four miles from Moscow. It was the place where Napoleon stood and looked upon the city which he was about to capture. His army had been in long marches and awful fights and fearful exhaustions, and when they came to Sparrow hill the shout went up from tens of thousands of voices, "Moscow, Moscow!" I do not wonder at the transport. A ridge of hills sweeps round the city. A river semicircles it with brilliance. It is a spectacle that you place in your memory as one of three or four most beautiful scenes in all the earth. Napoleon's army marched on it is four divisions, four overwhelming torrests of valor and pomp. Down Sparrow



It's not a new variety of headache. It's the old pain consequent on conditions which result from study, confinement, and careless eating. It is only one symptom of a derangement of the stomach and organs of digestion and nutrition. Dr. Pierce's Golden Medical Discovery cures headaches by curing the diseases which cause them.

diseases which cause them.

1 was troubled with very frequent headaches, often accompanied by severe vomiting," writes Miss Mary Belle Summerton, of San Diego, Duval Co. Texna. "Bowels were triregular, and my stomach and liver scemed continually out of order. Often I could eat almost aching, and sometimes absolutely nothing, for twenty-four hours at a time. I was entirely unfit for work, and my whole system scemed so run-down that I feared a severe sick spell and was very much discouraged. I was advised to try Dr. Fierce's Golden Medical Discovery, and did so with such satisfactory results that before finishing the third bottle I felt perfectly able to undertake the duties attending public school life, and contracted to do so. I most heartily advise those suffering with indigestion, and its attendant evils, to give this great medicine a fair trial."

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niii and through the beautiful valley

and across the bridges and into the palaces, which surrendered without palaces, one shot of resistance because the avalanche of troops was irresistible There is the room in which Napoleon slept and his pillow, which must have been very uneasy, for, oh, how short his stay! Fires kindled in all parts of the city simultaneously drove out that army into the snowstorms under which 95,000 men per-How soon did triumphal ished. march turn into horrible demolition. To-day, while I speak, we come on a high hill, a glorious hill of Christian anticipation. These hosts of God have had a long march, and fearful These hosts of battles and defeats have again and again mingled with victories, but towe come in sight of the great city, the capital of the universe, the residence of the King and the home of those who are to reign with him for ever and ever. Look at the towers and hear them ring with eternal jubilee. Look at the house of many mansions, where many of our loved ones are. Behold the streets of burnished gold and hear the rumble of the chariots of those who are more than conquerors. So far from being driven back, all the 12 gates are wide open for our entrance. We are marching on and marching on, and our every step brings us nearer to the city. Then and there we will part with one of the best friends we ever had. No place for her in hea veo, for she needs no heaven. love and joy and other graces enter heaven, she will stay out. Patience. beautiful Patience, long suffering Paience, will at that gate say: "Goodby! I helped you in the battle of life, but now that you have gained the triumph you need no more. I bound up your wounds, but now, they are all healed. I soothed your bereavements, but you pass now to the reunions of heaven. I can do no more for you, and there is nothing for me to do in a city where there are no burdens to carry. Goodby! I go back into the world from which you came up, to resume my tour among capitalists, and sickrooms, and bereft households, and almshouses. The cry of the world's sorrow reaches my ears, and I must descend. Up and down that poor suffering world I will go to assuage and comfort and sustain, until the world itself expires, and on all fts mountains, and in all its valleys, and on all its plains, there is, not one soul left that has need of Pa-

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