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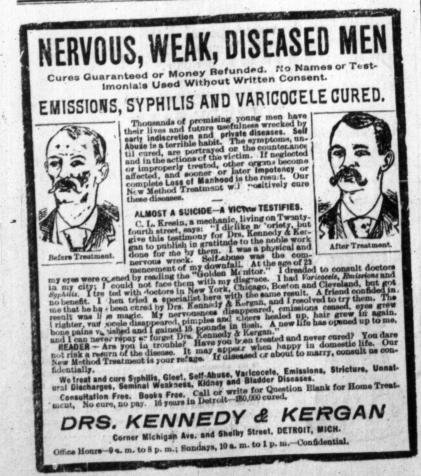
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RELIGIOUS REVIVALS

Dr. Talmage Gives His Reasons for Belief in Them.

GATHERING IN THE CHILDREN.

Wide-Awake, Consecrated, Useful Christ ians Are Never Afraid of Revivals-The Spiritually Dead Are Anxious Not to Have Their Sepulcher Molested.

Washington, March 24.-This discourse of Dr. Talmage is most pertinent at this time when a widespread effort for religious awakening is being made; text, Luke v., 6 "They enclosed a great multitude of fishes, and their net brake."

Simon and his comrades had experienced the night before what fisher men call "poor luck." Christ steps on board the fishing smack and tells the sailors to pull away from the beach and directs them again to sink the net. Sure enough, the net is full of fishes, and the sailors begin haul in. So large a school fishes was taken that the hardy men begin to look red in the face as they pull, and hardly have they begun to rejoice at their success when snap goes a thread of the net, and snap goes another thread, so there is danger not only of losing the fish, but

of losing the net. Without much care as to how much the boat tilts or how much water is splashed on deck the fishermen rush about, gathering up the broken meshes of the net. Out yonder there is a ship dancing on the wave, and they hail it: "Ship ahoy! Bear down this way!" The ship comes, and both boats, both fishing smacks, are filled with the floundering treas-

"Ah," says some one, "how much better it would have been if they had staid on shore and fished with hook and line and taken one at a time instead of having this great excitement and the boat almost upset and the net broken and having to call for help and getting sopping wet with the sea."

The church is the boat, the gospel is the net, society is the sea, and a great revival is a whole school prought in at one sweep of the net. I have admiration for that man who goes out with a hook and line to I admire the way he unwinds the reel and adjusts the bait and drops the hook in a quiet place on a still afternoon and here catches one and there one, but I like also a big boat and a large crew and a net a mile long and swift oars and stout sails and a stiff breeze and a great multitude of souls brought-so great a multitude that you have to get help to draw it ashore, straining the net to the utmost until it breaks here and there, letting a few escape, but bringing the great multi-tude into eternal safety.

In other words, I believe in reviv-The great work of saving men began with 3,000 people joining the church in one day, and it will clos with forty or a hundred million people saved in twenty-four hours when nations shall be born in a day. But there are objections to revivals. Peo-ple are opposed to them because the net might get broken, and if by the pressure of souls it does not get broken, then they take their cwn penknives and slit the net. They enclosed a great multitude of fishes,

and the net brake." · It is sometimes opposed to revivals of religion that those who come into the church at such times do not hold out. As long as there is a gale of blessing they have their sails up. But as soon as strong winds stop blowing then they drop into a dead But what are the facts in the case? In all our churches the vast majority of the useful people are those who are brought in under great awakenings, and they hold out. Who are the prominent men in the United States in churches, in prayer meetings, in Sabbath schools? For the most part they are the product of

great awakenings. I have noticed that those who are brought into the kingdom of God through revivals have more persistence and more determination in the Christian life than those who come in under a low state of religion. People born in an icehouse may live, but will never get over the cold they caught in the icehouse. A cannon ball depends upon the impulse with which it starts for how far it shall go, and how swiftly, and the greater the revival force with which soul is started the more far-reaching and far resounding will be the

execution But it is sometimes objected to revivals that there is so much excitement that people mistake hysteria for religion. We admit that in every revival of religion there is either a suppressed or a demonstrated excite-ment. Indeed, if a man can go out of a state of condemnation into a state of accordance with God or see state of acceptance with God or see others go without any agitation of soul he is in an unhealthy, morbid state and is as repulsive and absurd as a man who should boast he saw horse's hoofs and felt no agitation or saw a man rescued from the fourth storey of a house on fire and felt no acceleration of the pulses.

Salvation from sin and death and hell into life and peace and heaven forever is such a tremendous thing that if a man tells me that he can look on it without any agitation I doubt his Christianity. The fact is that sometimes excitement is the most important possible thing. In case of resuscitation from drowning or freezing the one idea is to excite animation. Before conversion we are dead. It is the business of the are dead. It is the business of the church to revive, arouse, awaken, resuscitate, startle into life. Excitement is bad or good according to what it makes us do. If it makes us do that which is bad, it is bad excitement, but if it makes us agitated about our eternal welfare, if it makes us pray, if it makes us attend upon Christian service, if

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make us cry unto God for mercy, then it is a good excitement. It is sometimes said that during revivals of religion great multitudes of children and young people are brought into the church, and they do not know what they are about. has been my observation that the earlier people come into the kingdom of God the more useful they are. Robert Hall, the prince of preachers, was converted at 12 years age. It is likely that he knew what he was about. Matthew Henry, the commentator, who did more than any man of his century for increasing the interest in the study of the Scriptures, was converted at 11 years of age; Isabella Graham, mortal in the Christian church, was converted at 10 years of age; Watts, whose hymns will be sung all down the ages, was converted at 9 years of age; Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced, was converted at 7 years of age, and that father and mother take an awful responsibility when they tell their child at 7 years of age, "You are too young to be a Christian," or "You are too young to connect your-self with the church." That is a mistake as long as eternity.

If during a revival two persons present themselves as candidates for the church and the one is 10 years of age and the other is 40 years of age, I will have more confidence in the profession of religion of the one 10 years of age than the one 40 years of age. Why? The one who professes at 40 years of age has 40 years of impulse in the wrong di-rection to correct, and the child has only ten years in the wrong direction to correct. Four times 10 are 40. Four times the religious prospect for the lad that comes into the kingdom of God and into the church at 10 years of age than the man at

I am very apt to look upon revivals as connected with certain men who fostered them. People who in this day do not like revivals nevertheless have not words to express their admiration for the revivalists of the past, for they were revivalists -Jonathan Edwards, John Wesley, George Whitfield, Fletcher, Griffin, Davies, Osborne, Knapp, Nettleton, Moody and many others whose names come to my mind. The strength of their intellect and the holiness their lives make me think they would not have had anything to do with that which was ephemeral. Oh, it is easy to talk against revivals! A man said to Mr. Dawson:

like your sermons very much, the after meetings I despise. When the prayer meeting begins, I always go up into the gallery and look down and I am disgusted. "Well," said Mr. Dawson, "the reason is you go on the top of your neighbor's house and look down his chimney to examine his fire, and of course you get only smoke in your eyes. Why don't you come in the door and sit down and warm?"

Oh, I am afraid to say anything against revivals of religion or against anything that looks like them, because I think it may be a sin against the Holy Ghost, and you know the Bible says that a sin against the Holy Ghost shall never be forgiven, neither in this world nor the world to come. Now, if you are a painter and I speak against your pictures do I not speak against If you are an architect, and I speak against a building you put up.

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do 1 not speak against your it a re-vival be the work of the Holy Ghost, and I speak against that revival, do I not speak against the Holy Ghost? And who speaketh against the Holy Ghost, says the Bible, he shall never be forgiven, neither in this world nor in the world to come. I think some-times people have made a fatal mis-take in this direction. Now I come to the real genuine

cause of objections to revivals. That is the coldness of the objector. It is the secret and hidden but unmistakable cause in every case, a low state of religion in the heart, wide awake, consecrated, useful Christians are docks of eternice, or fit it never afraid of revivals. It is the spiritually dead who are afraid of the like a Constellation to carry bread of relief to some other sufferspiritually dead who are afraid of having their sepulcher molested. The chief agents of the devil during a great awakening are always unconverted professors of religion. As soon as Christ's work begins they begin to gossip against it and take a pail of gossip against it and take a pail of Last summer I stood on the Isle water and try to put out this spark of Wight; and I had pointed out to of religious influence, and they try to put out another spark. Do they ceed? As well when Chicago was who were in training for the British on fire might some one have gone out with a garden water pot trying to extinguish it. The difficulty is that when a revival begins in a church it begins at so many points that while you have doused one an-xious soul with a pail of cold water there are 500 other anxious souls on Oh, how much better it would be to lay hold of the chariot of Christ's gospel and help pull it on rather than to fling ourselves in front of the wheels trying to block their progress. We will not stop the chariot, but we ourselves will ground to powder.

But I think, after all, the greatest obstacle to revivals throughout Christendom is an unconverted min-istry. We must believe that the vast majority of those who officiate at sacred altars are regenerated, but I suppose there may float into the ministry of all the denominations of Christians men whose hearts have never been changed by grace. are all antagonistic to revivals. How did they get into the ministry? Perhaps some of them chose it as a respectable profession. Perhaps some chose it as a means of livelihood. Perhaps some of them were sincere, but were mistaken. As Thomas said, he had been many Chalmers years preaching the gospel before his heart had been changed, and as many ministers of the gospel declare they were preaching and had been or-dained to sacred orders years and years before their hearts were regenerated. Gracious God, what a solthought for those of us who emn minister at the altar! With the present ministry in the present temperature of piety, this land will never be enveloped with revivals. While the pews on one side the altar cry for mercy, the pulpits on the other

side the altar must cry for mercy. Ministers quarreling. Ministers trying to pull each other down. Ministers struggling for ecclesiastical place. Ministers lethargic with whole congregations dying on their hands. What a spectacle! Aroused pulpits will make aroused

pews. Pulpits aflame will make pews aflame. Everybody believes in a revival in trade, everybody likes a revival in literature, everybod revival in art, yet a great multitude cannot understand a revival in matters of religion. Depend upon it, where you find a man antagonistic to revivals, whether he be in pulpit or pew, he needs to be regenerated by the grace of God.

I could prove to a demonstration that without revivals this world will never be converted and that in 100 or 200 years without revivals Christianity will be practically extinct. It is a matter of astounding arithmetic. In each of our modern generations there are at least 32,000, 000 children. Now add 32,000,000 to the world's population and then have only 100,000 or 200,000 converted every year, and how long be-fore the world will be aved? Nev-er-absolutely never!

We talk a good deal about the good times that are coming and about the world's redemption. How long before they will come? There is a man who says 500 years. Here is some one more confident who says in 50 years. What, 50 years? Do you propose to let two generations pass off the stage before the world is converted? Suppose by prolonga-tion of human life at the end of the next 50 years you should walk the length of Pennsylvania avenue, Washington, or the length of Broadway, New York. In all those walks you would not find one person that you recognize. Why? All deed or se changed you would not know them. In other words, if you postpone the redemption of this world for 50 years you admit that the majority of the two whole generations shall go off the stage unblessed and unsaved. I tell you the Church of Jesus Christ cannot consent to it. We must pray and toil and have the revival spirit, and we must struggle to have the whole world saved bethe men and women now in middle life part.

"Oh," you say, "it is too vast an enterprise to be conducted in so short a time." Do you know how long it would take to save the whole world if each man would bring another? It would take ten years. By a calculation in compound interest each man bringing another and that one another and that one another, in ten years the whole earth would be saved-1911. Before the organs in our churches are worn out they ought to sound the grand march of the whole earth saved. If the world is not saved in the next ten years, it will be the fault of the Church of Christ. But it will all depend upon the revival spirit. The hook and line fishing will not do it.

In some of the attributes of the Lord we seem to share on a small scale. For instance, in his love and in his kindness. But until of late foreknowledge, omniscience, omnipresence, omnipotence, seem to have been exclusively God's possession. God, desiring to make the race like himself, gives us a species of the foreknowledge in the weather probabilities, gives us a species of omniscience in telegraphy.

hone, gives us a species of ence in the steam power. tence in the steam power. Discoveries and inventions all around about us, people are asking what next? I will tell you what next. Next, a

stupendous ereligious movement. Next, the end of war. Next, the of despotism. world's expurgation. Next. Christlike dominion. Nex judgment. world after that I care not. It will have suffered and achieved enough for one world. Lay it up in the drydocks of eternity, like an old man

me the place where the Eurydice sank with 200 or 300 young men navy. You remember when that training ship went down there was a thrill of horror all over the world. Since then there was another training ship missing, the Atlanta, gone down with all on board. By order of Her Majesty's Government vessels went cruising up and down the Atlantic trying to find that lost training ship in which there were so many young men preparing for the British navy. Alas, for the lost Atlanta! Oh, my friends, this world is only a training ship! On it we are train ing for heaven. The old ship sails up and down the ocean of immensity, now through the dark waves of midnight, now through the golden crested wave of the morn, but sails on and sails on. After awhile her work will be done, and the inhabi tants of heaven will look out and find a world missing. The cry will be: "Where is that earth where Christ died and the human race was emancipated? Send out fleets of angels to find the missing craft."

Let them sail up and down, cruise up and down the ocean of eternity, and they will catch not one glimpse of her mountain masts or her topgallants of floating cloud. Gone down! The training ship of a world perished in the last tornado. Oh, let it not be that she goes down with all on board, but rather may it be said of her passengers, as it was said of the drenched passengers of Alexandrian corn ship that crashed into the breakers of Melita, They all escaped safe to land!"

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SUFFERING WOMEN

A MESSAGE OF HOPE TO THE WEAK AND DEPRESSED.

Grateful Woman Tells of Her Release From the Agonies That Afflict Her Sex After Three Doctors Had Failed to Help Her.

The amount of suffering borne b women throughout the country can never be estimated. Silently, almost hopelessly, they endure from day to day afflictions that can only fall to the lot of women. The follows hopelessly, they endure from day to day afflictions that can only fail to the lot of women. The following story of the suffering and release of Mrs. Charles Hoeg, of Southampton, N.S., ought to bring hope and health and happiness to other sufferers. Mrs. Hoeg says:—"For nine out of the thirty-two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three weeks out of four I would be unable to move about and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skilful doctors in the county of Cumberland at different times had charge of my case. These all agreed in their diagnosis, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure. while at times was there any hope given me of a permanent cure. Many a night when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood-making compound that was highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite almost entirely deserted me. I often saw in the newspapers letters saw in the newspapers letters testifying to the merits of Dr. Williams' Pink Pills, but nine years of suffering and discouragement had made me too sceptical to see any hope of relief, when doctors ment had made me too sceptical to see any hope of relief, when doctors had failed to effect a cure. But at last I came across the story of a cure near home — that of Mr. Moses Boss, of Rodney. I knew that at one time he had been regarded as a hopeless consumptive, and his cure less consumptive, and his cure through Dr. Williams' Pink Pills, determined me to try them. I had not taken two boxes before I began to feel better, and grew confident of a cure. I kept on taking the pills, all the time feeling new blood in my veins, activity returning to my limbs, and the feeling of depression gradually wearing away. To many women it may seem incredible that the mere making of new blood in my veins could restore to a healthy condition misplaced internal organs, but this has been my happy experience. My pains have all left me, and I am now as healthy a woman as there is in this place. This health I owe to Dr. Williams' Pink Pills, which have rescued me from a life of suffering, if not from the grave."

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. These pills are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont. less consumptive, and his cure through Dr. Williams' Pink Pills, de-



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