SERMON.

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Rev. Dr. Talmage Speaks on Revivals.

ent at this time when a widespread effort for religious awakening is being made; text, Luke v., 6, "They inclosed a great multitude of fishes, and their net brake."

Simon and his comrades had experienced the night before what fishermen "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, very soon the net is full of fishes, and the sailors began to haul in. So large a school of 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 treasures.

"Ah," says some one, "how much better it would have been if they had stayed on shore and fished with a 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 brought in at one sweep of the net. I have admiration for that man who goes out with a hook and line to fish. 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 multitude into eternal

BELIEF IN REVIVALS.

In other words, I believe in revivals The great work of saving men began with 3,000 people joining the church in one day, and it will close with forty or a hundred million people saved in 24 hours, when nations shall be born in a day. But there are objections to re-vivals. People 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 own penknives and slit the net. "They inlosed a great multitude of fishes, and

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 calm. But what are the facts in the case? In all our churches the vast majority of the 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 ander a low state of religion. People born in an icehouse may live, but they will never get over the cold they caught in the icehouse. A cannon ball de-pends upon the impulse with which it starts for how far it will go and how swiftly, and the greater the revival force with which a soul is started the more far-reaching and far-resounding will be the execution.

But it is sometimes objected to re-vivals that there is so much excitement that people mistake hysteria for religion. We admit that in every revival of religion there is either a sup-pressed or a demonstrated excitement. pressed or a demonstrated to a state indeed, if a man can go out of a state emation into a state of acceptance with God or see others go with-out any agitation of soul he is in an ealthy, morbid state and is as realsive and absurd as a man who could boast he saw a child snatched out from under a horse's hoofs and felt no agitation or saw a man rescued from the fourth story of a house on fire and felt no acceleration of the

Salvation from sin and eath and hell into life and peace and heaven forever is such a tremendous thing that if a man tells me he can look on it with-out any agitation I doubt his Christi-anity. The fact is that sometimes exanity. The fact 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 church to revive, arouse, awaken, re-suscitate, 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 eter-nal welfare, if it make us pray, if it make us attend upon Christian ser vice, if it make us cry unto God for mercy, then it is a good excitement.

GATHERING IN THE YOUNG. 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. It has been my character, that the observation that the earlier people come into the kingdom of God the more they are. Robert Hall, the eachers, was converted at 12 years of age. It is likely he knew at he was about. Matthew Henry, ntator, who did more than man of his century for increasing

*************** WASHINGTON, March 24.-This dis- the interest in the study of the Scripcourse of Dr. Talmage is most pertin- tures, was converted at 11 years of age; Isabella Graham, immortal in the Christian church, was converted at 10 years of age; Dr. Watts, whose hymns will be sung all down the ages, was converted at nine years of age; Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced, was converted at seven years of age, and that father and mother take an awful responsibility when they tell their child of seven years of age, "You are too young to be a Christian," or, "You are too young to connect yourself 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 ag direction to correct, and the child has only 10 years in the wrong direction to correct. Four times 10 is 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 40. 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 of 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: "I like your sermons very much, but the aftermeetings 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?"

SIN AGAINST HOLY GHOST.

Oh, I am afraid to say anything against revivals of religion or against 'a spectacle! anything that looks like them, because It is ometimes opposed to revivals of vival be the work of the Holy Ghost, of God. religion that those who come into the and I speak against that revival do I I could prove to a demonstration And wo so speaketh against the Holy! the world to come. I think sometimes people have made a fatal mistake in this direction.

Many of you know the history of Aaron Burr. He was one of the most brilliant men of this day. I suppose this country never produced a stronger intellect. He was capable of doing anything good and great for his country or for the church of God had he been rightly disposed, but his name is associated with treason against the United States government, which he tried to overthrow, and with libertinism and immorality. Do you know where Aaron Burr started on the downward road? It was when he was in college, and he became anxious about his soul and was about to put himself there. Aaron: don't go there. That's a place of wildfire and great excitement. No religion about that. Don't go there." He tarried away. His serious impressions departed. He started on the downward road. And who is responsible for his ruin for this world and his everlasting ruin in the world to come? Was it the minister who warned him against that revival? When I speak of excitement in revivals, I do not mean temporary derange ment of the nerves, I do not mean the absurd things of which we have heard as transpiring sometimes in the church of Christ, but I mean an intelligent intense, all absorbing agitation of body, mind and soul in the work of spiritual escape and spiritual rescue.

COLDNESS OF THE OBJECTOR.

Now I come to the real, genuine cause of objection 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 never afraid of revivals. It is the spiritually 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 water and try to put out this spark of religious influence, and they try to put out another spark. Do they succeed? As well when Chicago was 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 anxious soul with a pail of cold water there are 500 other anxious souls on fire. 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 be ground to powder.

Did you ever hear that there was a convention once held among the icebergs in the arctic? It seems that the

summer was coming on, and the sun FREE OPAL RING was getting hotter and hotter, and there was danger that the whole icefield would break up and flow away. So the tallest and the coldest and the broadest of all the icebergs, the very king of the arctics, stood at the head of the convention and with a gavel of ice smote on a table of ice, calling the convention to order. But the sun kept growing in intensity of heat, and the south wind blew stronger and stronger, and soon all the Icefield began to grind up, iceberg against iceberg, and to flow away. The first resolution pas-sed by the ice convention was, "Resolved, That we abolish the sun." But the sun would not be abolished. The heat of the sun grew greater and greater until after awhile the very king of the icebergs began to perspire under the glow, and the smaller icebergs fell over, and the cry was: "Too much excitement! Order! Order!'
Then the whole body, the whole thous and voices began to ask: "Where are we going now? Where are we floating to? We will all break to pieces." By this time the icebergs had reached the gulf stream, and they were melted into the bosom of the Atlantic ocean. The warm sun is the Eternal Spirit. The icebergs are frigid Christians. The ocean into which everything melted is the great, wide heart of the pardoning and sympathizing God.

AN UNCONVERTED MINISTRY.

But I think, after all, the greatest obstacle to revivals throughout Christendom is an unconverted ministry. 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 denominations of Christians men whose hearts have never been changed by grace. They 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 Chalmers said, he had been many years preaching the gospel before his heart had been changed, and as many ministers of the gospel declare they were preaching and had been ordained to sacred orders years and years before their hearts were regenerated. Gracious God, what a solemn thought for those of us who minister at the altar! With the present ministry in the present temperature of plety, 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 try-ing to pull each other down. Ministers struggling for ecclesiastical place. Ministers lethargic with whole congre gations dying on their hands. What

Aroused pulpits will make aroused I think it may be a sin against the pews. Pulpits aflame will make pews Holy Ghost, and you know the Bible, aflame. Everybody believes in a resays that a sin against the Holy Ghost vival in trade, everybody likes a reshall never be forgiven, neither in vival in literature, everybody likes a this world nor the world to come. Now, revival in art, yet a great multitude if you are a painter and I speak against cannot understand a revival in matters your pictures do I not speak against of religion. Depend upon it, where you you? If you are an architect, and I find a man antagonistic to revivals, speak against a building you put up, whether he be in pulpit or pew, he do I not speak against you? If a re- needs to be regenerated by the grace

who come into the not speak against the Holy Ghost? that without revivals this world will which marksman beat at the nes do not hold out. host, says the Bible, he shall never be 200 years without revivals Christianity forgiven, neither in this world nor in 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 before the world will be saved? Never-absolutely never.

MORE TROOPS WANTED.

During our Civil war the president of the United States made proclama-tion for 75,000 troops. Some of you remember the big stir. But the King of the universe today asks for twelve hundred million more troops than are enlisted, and we want it done softly, imperceptibly, no excitement, one by one. You are a dry goods merchant on the world after that I care not. It will under the influences of a revival, and a large scale, and I am a merchant on a minister of religion said: "Don't go a small scale, and I come to you and want to buy 1,000 yards of cloth. Do you say: "Thank you. I'll sell you 1,000 yards of cloth, but I'll sell you 20

yards today and 20 tomorrow and 20 the next day, and if it takes me six months I'll sell you the whole thousand yards. You will want as long as that to examine the goods, and I'll want as long as that to examine the credit and besides that 1,000 yards of cloth is too much to sell all at once!" No; you do not say that. You take me into the counting room, and in ten minutes the whole transaction is consummated The fact is we cannot afford to be fools in anything but religion.

That very merchant who on Satur day afternoon sold me the thousand yards of cloth at one stroke the next bbath in church will stroke his beard and wonder whether it would not be better for a thousand souls to come straggling along for ten years instead

of bolting in at one service, world's redemption. How long before down the ocean of immensity, now they will come? There is a man who says 500 years. Here is a man who says 200 years. Here is some one more



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confident who says in 50 years. What generations pass off the stage before the world is converted? Suppose by prolongation of human life at the end of the next 50 years you should walk the length of Pennsylvania avenue Washington, or the length of Broad way, New York. In all those walks you would not find one person that you recognize. Why? All dead or so 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 generations shall go off the stage unessed and unsaved. I tell you th 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 be 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 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 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.

THE COMING GREAT REVIVAL. It seems to me as if God is preparing the world for some quick and univer sal movement. A celebrated electriclan gave me a telegraph chart of the world. On that chart the wires crossing the continent and the cables under the sea looked like veins red with blood. On that chart I see that the headquarters of the lightnings are in Great Britain and the United States. In London and New York the lightnings are stabled, waiting to be harpessed for some quick despatch. That shows you that the telegraph is in the ssion of Christianity.

It is a significant fact that the man who invented the telegraph was an oldfashioned Christian, Professor Morse and that the man who put the telegraph under the sea was an old-fashioned Christian, Cyrus W. Field, and that the president of the most famous of telegraph companies of this country was an old-fashioned Christian, William Orton, going from the comnunion table on earth straight to his ome in heaven. What does all that

I do not suppose that the telegraph was invented merely to let us know whether flour is up or down or which horse won the race at the Derby or which marksman beat at the latest invented and built to call the world to

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 omnipresence in the telephone, gives us a species of omnipotence in the steam power. Discoveries and inventions all around about us,

people are asking what next? I want to tell you what next. Next stupendous religious movement Next the end of war. Next, the crash of despotism. Next, the world's expurgation. Next, the Christlike dominion Next, the judgment. What becomes of have suffered and achieved enough for one world. Lay it up in the drydocks of eternity, like an old man-of-war gone out of service, or fit it up like a Constellation to carry bread of relief to some other suffering planet or let it be demolished. Farewell, dear old world, that began with paradise and ended with judgment conflagration.

Last summer I stood on the Isle of Wight, and I had pointed out to me the place where the Eurydice sank with 200 or 300 young men who were in training for the British navy. You remember when that training

went down there was a thrill of horror

all over the world. Since then there was another training ship missing, the Atalanta, 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 Atalanta! Oh, my friends, this world is only a train-We talk a good deal about the good ing ship. On it we are training for times that are coming and about the heaven. The old ship sails up and through the dark waves of midnight now through the golden crested wave of the morn, but sails in and sails on. After a while her work will be done and the inhabitants 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 down the ocean of eternity, and they will catch not one glimpse of her moun tain masts or her topgallants of float-

> escaped safe to land!" TORONTO. March 28.—The Evening Telegram's special cable says: In the house of commons this afternoon Sir Michael Hicks-Beach, chancellor of the exchequer, replying to Sir Howard Vincent, said the government was not prepared to impose duties on imports from other countries for the benefit of Canada, and felt sure Canada did not expect it would

ing cloud. Gone down! The training

ship of a world perished in the last tor-

nado. 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 the

Alexandrian corn ship that crushed

into the breakers of Melita, "They all

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FREDERICTON.

FREDERICTON, N. B., March 27 .-The following named have been appointed census enumerators for York ounty, and are now receiving their instructions from county census commissioner A. S. Murray. The city enumerators have not yet been appointed: Bright, Wm. Graham, C. H. Burtt; Canterbury, Lorne Grant, Wm. H. Scott; Douglas, Joseph Richards, Geo. L. Pugh, Jesse Merrithew; Dumfries, Charles W. Burnett; clear, Geo. McEwan, Thomas Murray; McAdam, James Green; Manners Sutton, Robert Little, John F. Petty; Marysville, W. T. Bay; New Maryland, W. H. McKnight; North Lake, W. H. Foster; Prince William, Jared W. Smith, Jos. McCutcheon; Queensbury, Jesse Clark, Isaac Murch, H. V. Ingraham; St. Marys, Jas. W. Laggan, Geo. F. Bradley, Charles Simmons; Southampton, Thos. W. Purvis, Nelson W. Brown, Frank McFarlane, Odbur Sharp; Stanley, John Hinchey, Michael Crotty, Havelock Kelly.

MARRIAGES.

COLPITS-LEWIS.—At the residence of the bride's father, Allen Lewis, March 20th, by Rev. Abram Perry, Harry J. Colpitts to Jennie B. Lewis, all of Salisbury, West-morland Co.

LOANSBURY-STEEVES.—At the residence of the bride's father, Solomon Steeves, March 27th, by Rev. Abram Perry, H. Irvine Lounsbury to L. Saretta Steeves, all of Lewis Mountain, Westmorland Co.

BRUNDAGE—On Sunday, March 24, 1901, at his late residence, 306 Princess street, his late residence, 306 Princes Thomas Brundage, aged 85 years. BELBIN—In this city, on March 27th, after a very short illness, Arminella, loving wife of Benjamin R. Belbin, aged 48 years, leav-ing a husband and five children, four sons and one daughter. DOUGLAS.—At Windsor, N. S., on March 27th, John Douglas, aged 70 years.

HAWKES.—At 79 E, 43d street, Chicago, March 20, Ida Genevieve, aged 17 years, third daughter of James and the late H. L. Hawkes. MURRAY.—Suddenly, at Campbellton, N. F on March 9th, Jane, beloved wife Charles Murray, aged 77 years.

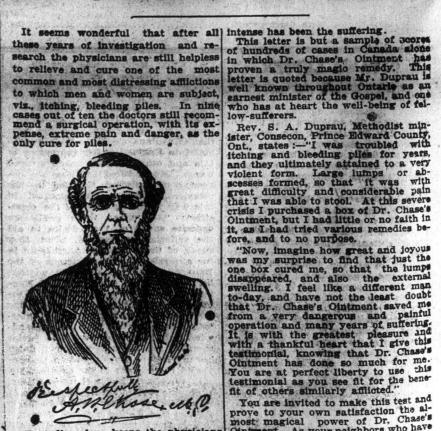
MURRAY—In this city, on March 27th, af-ter a lingering illness, John, eldest son of e Thomas and Eliza aged 39 years. MOONEY.—On March 28th, Francis A., in-fant son of P. J. and the late Mary fant son Mooney.

MARSTON.—At the Home for Incurables, March 26th, of paralysis, Samuel Marston, aged 74. SIMON.—At Willow Grove, on Monda March 25th, Alex. Simon, aged 63 years.

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PARLI

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OTTAWA, Mar oday Mr. Clarke mpel the Bell to continue the rce, and to ena cribers to recove ny amount char ates fixed by law Mr. Bennett ca new issue of fou have been adorned after Canada ha on her canals she advertisement for her currency. Ot opposition strong practice as one q the affection displement for the Unit they came into po Hon. Mr. Fieldi to Mr. Tisdale's should be called Hon. Mr. Blair Mr. Bell of Picto

colonial between January 1st, 1901 per ton. Mr. Turgeon op bate on behalf of was answered called attention ers who were di showed that the had looked after l He read a letter facturers, showi been dismissed twenty-five per c to the United St iff is responsible affairs. No object

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the government, in kind by Mr. a conservative added a bay win British preference tiers are endang regime. Many and been neglected action had arrived the yellow peril west should be m

Mr. Bourassa

the government f

he could not agree of the amend government had its promises and had expressed su ferential ideas in spoke for Canad trade matters. Mr. Turgeon ces to the patrio Canadians, and I to England. Ther sistance to the fi ported the govern gard to trade ma it had resulted Canada

Mr. Henderson, erential tariff an was a loyal mea did not need to I show their loyalt: Shortly after m

