# What is

# CASTORIA

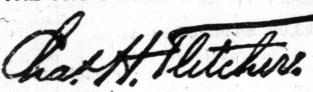
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It May Concern.

Jan. 13, 1300.

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# THE SPIRIT OF UNREST

A Discourse by Dr. Talmage From an Unusual Text.

THE GADABOUT EVIL DEPLORED

The Great Want of the Church and the World Is More Steadfastness and More Fixedness of Purpose-All Great Successes Have Been Gained Only Through Opposition and Struggle.

Washington, Nov. 25.-From an un-usual text Dr. Talmage in this discourse rebukes the spirit of unrest which characterizes so many people and shows them the happiness and usefulness to be found in stability; text, Jeremiah ii, 36, "Why gaddest thou about so much to change thy way?

Homely is the illustration by which this prophet of tears deplores the vacillation of the nation to whom he wrote. Now they wanted alliance with Egypt, and now with Assyria, and now with Babylon, and now they did not know what they wanted, and the behavior of the nation reminded the prophet of a man of woman who, not satisfied with home life, goes from place to place gadding about, as we say, never set tled anywhere or in anything, and he cries out to them, "Why gaddest thou about so much to change thy

Well, the world has now as many gadabouts as it had in Bible times and I think that that race of people is more numerous now than it ever was. Gadabouts among occupations among religious theories, among churches, among neighborhoods, and one of the greatest wants of the church and the world is more steadfastness and more fixedness of pur-While seeking divine guidance in

your selection of a lifetime sphere examine your own temperament. The phrenologist will tell you your mental proclivities. The physiologist will tell you your physical temperament Your enemies will tell you your weaknesses. It you are, as we say, nervous, do not become a surgeon. If you are cowardly; do not become an engineer. If you are hop-ing for a large and permanent indo not seek a governmental If you are naturally quick tempered, do not become a minister of the gospel, for while anyone is disadvantaged by ungovernable disposition there is hardly any one who enacts such an incongruous part as a mad minister. Can you make a fine sketch of a ship or rock or house or face? Be an artist. Do you find yourself humming cadences, and do the treble clef and the musical bars drop from your pen easily, and can you make a tune that charms those who hear it? Be a musician. / Are you born with a fondness for argument? Be an attorney. Are you naturally a good nurse and especially interested in the relief of man? Be a physician. Are you interested in all questions of traffic and in bargain making? Are you apt to be successful on a large or small scale? Be a merchant. Do you prefer, counlife, and do you like the plow and do you hear music in the rustle of a harvest field? Be a farmer. Are you fond of machinery, and are turning wheels to you a fascination, and can you follow with absorbing interest a new kind of threshing machine hour after hour? Be a me-chanic. If you enjoy analyzing the natural elements and a laboratory could entertain you all day and all night, be a chemist. If you are inquisitive about other worlds and in-terested in all instruments that that would bring them nearer for inspection, be an astronomer. If the grass under your feet and the foliage over your head and the flowers which shake their incense on the summer air are to you the belles let-

tres of the field, be a botanist. If you have no one faculty dominant and nothing in your make up seems to point to this or that occupation, shut yourself up in your own room, get down on your knees and reverently ask God what he made you for and tell him that you willing to do anything that he wishès you to do. Before you leave that room you will find out. For the sake of your usefulness and happiness and your temporal and eternal welfare do not join that crowd of people who go gadding about among businesses and occupations, now trying this and now trying that and never accomplishing anything.

All the great successes have been gained through opposition and struggle. Charles Goodyear, the inventor, whose name is now a onym all the world over for for-tune added to fortune, waded many years chin deep through the world's scorn and was thrust in debtor's prison and came with his family to the verge of starvation, but con-tinued his experiments with vulcanized rubber until he added more than can be estimated to the world's can be estimated to the world as to health and comfort, as well as to his own advantage. Columbus and John Fitch, and Stephenson and Robert Bruce, and Cyrus W. Field and 500 others were illustrations of what tenacity and pluck can do.
"Hard pounding," said Wellington at
Waterloo, "hard pounding, gentlemen, but we will see who can pound
the longest." Yes, my friends, that
is the secret not flight from obis the secret, not flight from obstacles in the way, 'but who can pound the longest.' The child had it right when attempting to carry a ton of coal, a shovelful at a time, from the sidewalk to the cellar, and some one asked her, "De you expect to get all that coal in with that little shove?" And with that little shove?" And she replied, "Yes, sir, if I work long enough." By the help of God choose your calling and stick to it. The gadabouts are failures for this life, to say nothing of the next.

There are many who exhibit this frailty in matters of religion. They are not sure about anything that pertains to their soul or their eter-

pertains to their soul or their eter-nal destiny. Now they are Unitari-ans, and now they are Universal-

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ists, and now they are Methodists, and now they are Presbyterians, and now they are nothing at all. They are not quite sure that the Bible was inspired or, if inspired, whether the words or the ideas were inspired or whether only part of the book was inspired. They think at one time that the story in Genesis about the Garden of Eden is a history; and the month after they think it is an At one time they think allegory. At one time they think the book of Job describes what really occurred, but the next time they speak of it they call it a drama they believe all the miracles, but at your next interview they try to show how these scenes had nothing in them supernatural, but car be accounted for by natural causes Gadding about among religious the ories and never satisfied. All the evidence is put before them, and why do they not render a verdict If they cannot make up their mind with all the data put before them

they never will. So also many are unfixed in regard to their spiritual condition and day after day and year after year go gadding about among hopes and fears and anxieties. They sing with great emphasis that old hymn which we have all sung:

'Tis a point I long to know; Oft it sauses anxious thought; Do I love the Lord or no?

Am I his, or am I not? Why do you not find out whether you are his or not? There are all he broad invitations of the gospel Accept them. There are all the assurances. Apply them. There are all the hopes of pardon and heaven There is the King's Adopt them. highway. Start on it. Traveling any road, you are not satisfied until you have found out whether it is the right road or the wrong . sad, and you climb up in the darkness to read the words on the finger board at the roadside to see if it be the right road, but if it be the wrong road you cross over to the right road. If you are on the sea, you want to know into what port you will run or upon what rocks you are in danger of crashing. This moment you have all the information pointing to the road that terminates the gate of the Golden City and the voyage that anchors in the . waven of eternal rest. Why go on guessing when you have all the facts before you? So, alas, there are those who gad about among particular churches. No pastor can depend on them for a single service. At some when he has prepared a serafter all prayer and all remon. search, putting nerve and muscle and brain and soul into its every paragraph, these intermittent attendants are not there to hear it. While an occasional absence is excusable for the gratification of some wish to hear that which is consecrated or religiously oratoric in some other pulpit, when the pastor of a church with his eye calls the roll of attendance, by your presence in the old place practically answer, saying: "I am here to get the benefit of all the useful thoughts you may utter and of all the hymns you may give out and of all the prayers you may offer. I, a soldier of Jesus Christ, am in my own place in company, in the battalion, in the regiment, and when you command 'March!' I will, march, and when you command 'Halt!' I will halt, and when you order 'Ground arms!

But, oh, how the gadabouts injure the churches! Instead of staying in their own prayer meeting or Sunday school they afflict other prayer meet ings and Sunday schools. them on the street going the wrong way on Sunday morning or evening, and I accost them in the words of the text, "Why gaddest thou about

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My text also addresses those who

in search of happiness are going hither and yonder looking for that which they find not. Their time is all taken up with "musicales," and "progressive euchres," and teas, and luncheons, and "at homes," and dances, and operas, and theaters; and, instead of finding happiness, they get pale cheeks, and insomnia, and indigestion, and neuralgia, and exhaustion, and an abbrevi-ated lifetime. There is more

splendid womanhood sacrificed in that way in our cities than in any other way. The judgment day can on's reveal the awful holocaust of jangled nerves and the suicidal habits of much of our social life. The obituary of such reads well, for the story is suppressed about how they got their death while standing in attire of gauze, waiting for the carriage on a raw night, on the front steps. Find me one man or one woman who in all the rounds of pleasare and selfishness has found a piece of happiness as large as that dollar which the benevolent and Christlike soul puts into the palm of the hand of that mother whose children are crying for bread

Among the race of gadabouts are those who neglect their homes in order that they may attend to institutions that are really excellent and do not so much ask for help as de mand it. I am acquainted, as you are, with women who are members of so many boards of direction of benevolent institutions, and have to stand at a booth in so many fairs and must collect funds for so many philanthropic meetings, and are expected to be in so many different places at the same time that their children are left to the care of irre sponsible servants, and if the little ones wanted to say their prayers at their mother's knee they would never say their evening prayers at all. Such woman makes her own home so un attractive that the husband spends his evenings at the clubhouse or the tavern. The children of that house are as thoroughly orphan as any of the fatherless and motherless little ones gathered in the orphanage for which that gadabout woman is toiling so industriously. By all means let Christian women foster charitable institutions and give them as much their time as they can spare, but the first daty of that mother is the buty she owes to her home.

Yo one can take a mother's place, and it is an awful mistake that that mother makes who sacrifices home duties for any church meeting, howimportant, or any hospital, however merciful, or any outside beneficence, however glorious and grand. Not understanding this, we mistake when we try to give satisfaction as to how many Christians there are in our churches and in the world. We understate the facts. look over our church audiences on Sabbath or our weekly service and conclude that they represent the amount of piety in that neighbor-hood. Oh, no! There are many most consecrated souls that are not found in churches. I tok into those house with large families of children and little or no hired help. For much of the year there is some one ill, and a special guardian care is requisite. How much time can that mother give to churches and prayer meetre when most of the family are with scarlet fever or have down colds that threaten now one kind of disease and now another? That mother watching at home as much pleases the Lord as the mother who at church takes the sacrament or in the mission school tells the waifs of the street how they may become sons and daughters of the Lord Almighty. That mother at home is deciding the destiny of the state by the way she leads that boy into right think ing and acting and is deciding the welfare of some future home by the example she is setting that girl, and though the world does not appreciate the unobserved work heaven watches and rewards. On the other hand, you have known women who are off at meetings humanitarian and philanthropic, planning for the destitute and the outcast, while their own children went unwashed and kempt, their garments needing pairs, their manners impudent and themselves a general nuisance to the community in which they live. The book of Samuel gives a phot graph of Mephibosheth lame in both When we see any one lame in one foot or lame in both feet,

always wonder by what accident he was lamed. Perhaps it may have been in battle for his country, or he may have been ran over by some reckless driver, or some explosion did the damage. So you wonder how Mephibosheth became lame in both feet. The Bible for a good reason gives us the particulars. It tells us that when he was a child his nurse dropped him. She must have dropped him very hard, for he never again got over the effect of that fall. Long after the accident we find him at King David's table, but still our atfeet were crippled, though so long before his nurse dropped him. And mark you that to day in all departments of life there are those crippled in habits, crippled in morals, crip-pled for all time. The accident nappened in this way: Their mothers were gadabouts and neglected their homes, and the work of training them was given over to incompetent nurses, and the nurses let them fall into bad habits, told them depraying stories and gave them wrong notions of life and practically ruined them. But as Mephibosheth was taken by King David into the palace and seated at the royal table, so by the grace of the heavenly King these unfortunate ones may yet be seated at the King's table in the King's palace, though the nurses did drop them so that morally they were drop them so that lame in both feet.

One bad habit these gadabouts, masculine or feminine, are sure to get, and that is of scandal distribuget, and that is of scandal distribu-tion. They hear so many deleteri-ous things about others and see so much of wrong behavior that they are loaded up and loaded down with the faults of others, and they have their eyes full, and their ears full, and their bands full. and their

#### A SORRY SIGHT

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mouths full of detamation. The wo-

man who is endowed of gossip can

so easily unite her bonnet strings and sit down to spend the afternoon. A man can afford you a cigar as a retainer if you will patiently hear all he has to say about those who cannot pay their debts, or are about to fail, or are guilty of moral mishap, or have aroused suspicion of embezzlement. All gadabouts are peddlers, who unpack in your presence their large store of nux vomica and nightshade. Such gadabouts have little prospect of heaven. If there, they would try to they got create jealousy among the different ranks of celestials, and make trouble among the heavenly neighbors, and start quarrels scraphic, and would be on perpetual run, now down this street and now up that, now in the house of many mansions, and now in the choir of the temple, and now on the walls, and now on the gates, until they would be chased down and pushed out into the pandemoof backbiters and slanderers Jeremiah had addressed them after in the words, "Why gaddest thou about so much to change thy way?" Now, what is the practical use of the present discourse? This: Whereso many have reined themselves

and ruined others by becoming gad- | liberal price for old instruabouts among occupations, among religious theories, among churches, neighborhoods: therefore, re solved, that we will concentrate upon what is right thought and right behavior and waste no time in vacillations and indecisions and uncer-tenties, running about in places where we have no business to be. Life is so short we have no time to play with it the spendthrift. Find out whether the Bible is true and whether your nature is immortal, and whether Christ is the divine and only Saviour, and whether you must have him or be discomfited, and whether there will probably ever be a more auspicious moment for your becoming his adherent, and then make this 12 o'clock at noon of Nov. 25, 1900, the most illustrious min-ute that you will ever have passed ten millionth cycle of the coming eternity, because by complete surrender of thought and will and affection and life to God through Jesus Baking Christ you become a new man, new woman, a new soul, and Goo the Father, and God the Son, and God the Holy Ghost, and all angeldom, cherubim, and seraphim, archangel became your allies,

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