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Are you a victim? Have you lost hope! Are you contemplating marriage? Has your blood been diseased? Bave you any weakness? Our New Method Treatment will cure you. Constitution needs? Our New Method Treatment will cure you. Constitution needs? Our New Method Treatment will cure you. Constitution needs? Our New Method Treatment will cure you. Constitution needs? Our New Method Treatment will cure you any weakness. No matter who has treated you, write for an honest opinion Free Williamstrated on Diseases of Charges reasonable. Seeks Free. "The Golden Monitor" [illustrated] on Diseases of Women" "The Wagee of Sin." "Varicotele, Stricture and Gleet."

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ENOUGH CHRISTIAN FISHERMEN

in the Kingdom of God Before This-The Causes of their Failure-The Way

Washington, Jan. 27 .- In this dis course Dr. Talmage describes the gospel net and how it is to be repaired after being damaged; text, Matthew iv, 21, "James, the son of Zebedes and John, his brother, in a ship with Zebedee, their father, mending their

"I go a-fishing!" cried Simon Peter to his comrades, and the most of the apostles had hands hard from fishing tackle. The fisheries of the world have always attracted attention. In the third century the Queen of Egypt had for pin money \$470,-000 received from the fisheries of Lake Moeris. And, if the time should ever come when the immensity of the world's population could be fed by the vegetables and meats of the land, the sea has an amount of animal life that would feed all the populations of the earth and fatten them with a food that by its phosphorus would make a generation brainy and intellectual beyond anything that the world has ever imagined. My text takes us among the Galilean fishermen. One day Walter Scott, while hunting in an old drawer, found among some old fishing tackle the manuscript of his immortal book, "Waverley," which had put away there as of no worth, and who knows but that to day we may find some unknown the fishing tackle in the text.

It is not a good day for fishing, and three men are in the boat re-

pairing the broken fishing nets. you are fishing with a hook and ine, and the fish will not bite, it is good time to put the angler's apparatus into better condition. aps the last fish you hauled in was so large that something snapped, or, if you were fishing with a net, here was a mighty floundering of he scales or an exposed nail on the side of the boat which broke some of the threads and let part or all of the captives of the deep escape into their natural element. And hardly anything is more provoking than to nearly land a score or a hundred trophies from the deep, and when you are in the full glee of hauling in he spotted treasures, through some imperfection of the net they splash back into the wave. That is too much of a trial of patience for most ishermen to endure, and many man ordinarily correct of speech in such circumstances comes to an in-tensity of utterance unjustifiable. Therefore no good fishermen considers the time wasted that is spent in mending his net. Now, the Bible again and again represents Christian workers as fishers of men, and we are all sweeping through the sea of kind of a net. Indeed there have been enough nets out and enough fishermen busy to have landed the whole human race in the kingdom of God long before this. What is the matter? The gospel is all right, and it has been a good for catching souls for thousands of years. Why, then, the fail-ures? The trouble is with the nets, and most of them need to be mend-ed. I propose to show you what is the matter with most of the nets and how to mend them. In the text old Zebedee and his two boys, James and John, were doing a good when they sat in the boat

mending their nets. The trouble with many of our nets is that the meshes are too large. If a fish can get his gills and half his body through the network, tears and rends and works his way and leaves the place through which he squirmed a tangle of broken threads. In our desire to make everything so easy we relax, we looswe widen. We let them after are once in the gospel net escape into the world, and go into indulgencies and swim all around Galilee, from north side to south side, and from east side to west side, expecting that they will come back again. We ought to make it easy for them to get into the kingdom of God, and, as far as we can, make it impossible for them to get The poor advice nowadays to is: "Go and do just as you many is: did before you were captured for God and Heaven. The net was not intended to be any restraint or any hindrance. What you did before you were a Christian do now. Go to all styles of amusement, read all styles of books, engage in all styles of behavior as before you were converted." And so, through these meshes of permission and laxity, they wriggle out through this opening and that opening, tearing the net as they go, and soon all the souls we ex-pected to land in Heaven, before we know it, are back in the deep sea of the-world. Oh, when we go a-gospel fishing, let us make it as easy as ossible for souls to get in and as

hard as possible to get out.

Is the Bible language an unmeaning verbiage when it talks about self denial, and keeping the body under, and about walking the narrow way and entering the strait gate and about carrying the cross? Is there to be no way of telling whether a about carrying the closs, to be no way of telling whether a man is a Christian except by his taking the communion chalice on sacramental day? May a man be as reckless about his thoughts, about his words, about his temper, about his amusements, after conversion as before? Alas, the words of Christ are so little heeded when he said: "Whosoever doth not bear his cross and come after me cannot be my disciple." The church is fast becoming as bad as the world, and when it gets as bad as the world it will be worse than the world by so much, as it will add hypocrisy of a most appalling kind to its other defects.

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Furthermore, many of our nets are torn to pieces by being entangled with other nets. It is a sad sight to see fistermen fighting about sight to see fistermen fighting about sea room and pulling in opposite directions, each to get his net, both nets damaged by the struggle and losing all the fish. Now, I have noticed a man annot fish and fight at the same time. He either neglects his net or his nusket. It is amazing her much time some of the fishing how much time some of the fish-ermen have to ook after other fishermen. It is more than I can do to take care of my own net. You see the wind is just right, and it is such a good time for fishing, and the fish are coming in so rapidly that I have to keep my eye and hand busy. There are about 200,000,000 souls wanting to get into the kingdom of God, and it will require all the nets and all the fishermen of Christendom wealth of thought while looking at to safely land them. Ch, brethren of the ministry, let us spend our time in fishing instead of fighting. But if I angrily erk any net across your net, and you jerk your net angrily across mine, we will soon have two broken nets and no fish. The French revolution hearly destroyed the French fisheries, and ecclesiastical war is the worst thing possible while hauling souls into the kingdom. My friends, I notice in the text that James, the son of Zebedee, and John, his brother, were busy not mending somebody else's nets; but mending their own nets, and I rather think that we who are engaged in Christian work in this opening century will require all our spare

time to mend our own nets. help us in the important duty! In this work of repair we need to put into the nets more threads of common sense. When we can present religion as a great practicality we will catch a hundred souls where now we catch one. Present religion as an intellectuality and we will fail. Out in the fisheries there are set across the waters what are called gill nets, and the fish put their heads through the meshes and then cannot withdraw them, because they are caught by the gills. But gill nets cannot be of any service in religious work. Men are never caught for the truth by the by the heart or not at all. No. gument ever saved a man and no keen analysis ever brought a man in-to the kingdom of God. Heart work, not head work. Away with your gill nets! Sympathy, helpfulness, consolation, love, are the names of some of the threads that we need to weave in our gospel nets when

we are mending them.

Do you know that the world's heart is bursting with trouble and if you could make that world believe that the religion of Jesus Christies, a roothing, amplications. is a soothing omnipotence, whole world would surrender morrow, yea, would surrender this hour? The day before James A. Garfield was inaugurated as president I was in the cars going from Richmond to Washington. A gentleman seated near to me in the cars kn w me, and we were soon in familiar conversation. It was just after a bereavement, and I was speaking to him from an overburdened heart about the sorrow I was suffering. Looking at his cheerful face, I said 'I guess you have escaped all trouble. I should judge from your countenance that you have come through free from all misfortune." Then he looked at me with a look I shall never forget, and whispered in my ear: "Sir, you know nothing about trouble. My wife has been in an insane asylum for 15 years." And then he turned and looked out of the window and into the night with a silence I was too overpowered to That was another illustrabreak. tion of the fact oat no one escapes Why, that man seated next trouble. to you in church has on his soul

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nountain is a feather. That seated next to you in church has a grie' the recital of which would make your body, mind and soul

When you are mending your ne for this wide, deep sea of humanity take out that wire thread of criti-cism and that horsehair thread of cism and that horsehair thread of harshness and put in a soft silken thread of Christian sympathy. Yea, when you are mending your nets tear out those old threads of grufiness and weave in a few threads of politeness and geniality. In the house of God let all Christian faces beam with a look that means welcome. with a look that means welcom Say "good morning" to the strang as he enters your pew and at the close shake hands with him and say, "How did you like the music?" Why, you would be to that man a panel of the door of heaven; you would be to him a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him and a note of the doxwould be to him a note of the doxwo ology that seraphs sing when a new soul enters heaven. I have in other days entered a pew in church, and the woman at the other end of the pew looked at me as much as to say,
"How dare you? This is my pew,
and I pay rent for it!" Well, I
crouched in the other corner and
made myself as small as possible and
folt as though I had been stelling felt as though I had been stealin something. So there are people who have a sharp edge to their religion, and they act as though they thought most people had been elected to be damned and they were glad of it. Oh, let us brighten up our manner and appear in gentlemanliness o

ladyhood. The object in fly fishing is to throw the fly far out and then let it drop gently down and keep it gently ris ing and falling with the waters and not plunge it like a man-of-war's anchor, and abruptness and harshness of manner must be avoided in our attempt at usefulness. I know a man in New York who is more sunshiny and genial when he dyspepsia than when he is not sufering from that depressing trouble I have found out his secret. When he starts out in the morning with such depression, he asks for special grace to keep from snapping up anybody that day and puts forth additional determination to be kindly and genial, and by the help of God he accomplishes it. Many of our nets need to be mended in these espects, the black threads and threads taken out and he rough he bright threads and the golden threads of Christian geniality woven

Again, in mending our nets we ged also to put in the threads of faith and tear out all the tangled meshes of unbelief. Our work is successful according to our faith. The man who believes in only half Bible or the Bible in spots, the man who thinks he cannot persuade others, the man who halts, ing about this and doubting about that, will be a failure in Christian work. Show me the man who rather thinks that the garden of Eden may have been an allegory and is not quite certain but that there may be another chance after death and does not know whether or not the Bible is inspired, and I tell you that man for soul saving is a poor stick. Faith in God and in Jesus Christ and the Holy Ghost and the absolute necessity of a regenerated heart in order see : God in peace is one thread you must have in your mend-

ed net, or you will never be a suc-cessful fisher for men. Why, how can you doubt? The rottenest thread to tear out of your net is unbelief, and the most important thread that you are to put in it is faith—faith in God, triumphant faith, everlasting faith.

Oh, this important work of mend-ing our nets! If we could get our nets right, we would accomplish more in soul saving in the next year than we have in the last 20 years. But where shall we get them mend-ed! Just where old Zebedee and his two boys mended their nets-where you are. James and John had time to go ashore. They were not fishing for fun, as you and I do in summer time. It was their livelisummer time. It was their livelihood and that of their families.
They mended their nets where they
were—in the ship. "Oh," says
some one, "I mean to get my net
mended, and I will go down to the
public library and I will see what
the scientists say about evolution the scientists say about evolution and about the 'survival of the fit-est,' and I will read up what the theologians say about 'advanced thought.' I will leave the ship awhile and I will go ashore and stay there till my net is mended."Do that, my brother, and you will have no net left. Instead of them helping you mend your net, they will steal the pieces that remain. Better stay in the gospel boat, where you have all means for mending your net. What are they? do you ask. I answer, all you need you have where you are namely, a Bible and a place to pray. The more you study evolution and adopt what is called advanced thought, the more useless you will be. Stay in the ship and mend your net. That is where James, the son of Zebedee, and John, his brother, staid. That is where all who get there nets mended stay.

I notice that all who leave the gos-

pel boat and go ashore to mend their nets stay there. Or if they try again to fish they do not catch anything. Get out of the gospel boat and go up into the world to get your net mended, and you will live to see the day when you will feel like the man who, having for-saken Christianity, sighed, "I would give a thousand pounds to feel as I did in 1820." The time will come when you would be willing to give a thousand pounds to feel as you did in 1901.

did in 1901.

These dear brethren of all denominations, afflicted with theological fidgets had better go to mending their nets instead of breaking them. Before they break up the old religion and try to foist on us a new religion let them go through some great sacrifice for God that will prove them worthy for such a work, taking the advice of Talleyrand to a man who wanted to next the re-

The fond mother dreams great dreams of baby's future as she holds the sleeping little one in her arms. But the dreams will never come true unless she has given him a strong body and a healthy mind. Children die in hosts, or live to struggle through life feeble of body and dull of mind because the mother was unfit physically and mentally for motherhood. Women who use Dr. Pierce's Favorite Prescription endow their children with strong bodies and bright minds. It is every mother's duty to give her child the advantages of a healthy body and mind. A weak or sickly woman cannot do this. "Favorite Prescription" makes weak women strong and sick

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new one when he said. "Go and be crucified and then raise yourself from the grave the third day!"
Those who propose to mend their nets by secular and skeptical books are like a man who has just week for fishing and six of the days he spends reading Izaak Walton's "Complete Angler" and Wheatley's "Rod and Line" and Scott's "Fish ing In Northern Waters" and Pullman's "Vade Mecum of Fly Fishing Trout," and then on Saturday morning, his last day, goes to the river to ply his art. But that day fish will not bite, and late on Saturday night he goes to his home with empty basket.

But do not spend your time fish ing with hook and line. Why did not not James, the son of Zebedee, sit on the wharf at Cana, his feet hanging over the lake, and with a long pole and a worm on the hook dipped into the wave wait for some mullet to swim up and be caught. Why did not Zebedee spend his afternoon ing to catch one eel? No, that work was too slow. These men were not mending a hook and line; they were mending their nets. So let the church of God not be content with having here one soul and next month another soul brought into the king-dom. Sweep all the seas with netsscoop nets, seine nets, drag nets all encompassing nets, and take the treasures in by hundreds and thou-sands and millions, and nations will be born in a day and the hemis-pheres quake with the tread of a ransoming God. Do you know what will be the two most tremendo hours in our heavenly existence? Among the quadrillions of ages which shall roll on what two occasions will be to us the greatest? The day of our arrival there will be one of the two greatest. The second greatest, I think, will be the day when we shall have put in parallel lines before us what Christ did for us and what we did for Christ, the one so great, the other so little. That will be the only embarrassment in heaven. My Lord and my God! What will we do and what will we say when on one side are placed the Saviour's great sacrifices for us and our small sacrifices for him; his expense. ile, his humiliation, his agonies on one hard and our poor, weak, in-sufficient sacrifices on the other. To make the contrast less overwhelming let us quickly mend our nets, and, like the Galilean fishermen, may we be divinely helped to east them on the right side of the ship.

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