

"NO MAN CARED FOR MY SOUL." CHEER FOR THE DISHEARTENED.

No Blame Attaches to Those Who Are Able to Render Assistance If They Are Not Asked-If You Miss Heaven It Will Be Your Own Fault.

KANSAS CUTY, Mc., March 20,-The Rev. T. DeWitt Talmage, D. D., preached in the Second Presbyterian church of this place this morning. He arrived here yesterday from St. Louis, and is stopping over Sunday on his way to Topeka, Kan. After expounding an appropriate chapter he gave out the hymn be finning:

Jesus, lover of my soul. bard the state bard breamon a David, the rub David, the rules armed thousand armed battle worn warrier. ...e thousand armed battle word in the higher coast of the Dead Engedi, ist out with the pursuit, as CCVC O jeen worn out with the trials you have sown and cried out: "No man

iould fall through a hatchway, or cation a scatfolding, or drop through a fight, there would be hundreds of people would come around and pick up your body and carry it to your home or to the hospital. I saw a great crowd of people in the street, and I asked: "What is the matter?" and I found out that a poor laboring man had fallen under sunstroke; and all our eyes were filled with tears at the thought of his distracted wife and his desolated home.

We are all sympathetic with physical disaster, but how little sympathy for spiritual woes! There are men in this house who have come to midlife who have never yet been once personally accosted about their eternal welfare. A great sermon dropped into an andience of hundreds of thousands will do its work; but if this world is ever to be brought to God it will be through little sermons preached to private Christians, to an audience of one. The sister's letter postmarked at the village-the word uttered in your hearing, half of smiles and half of tears-the religious postcript to a business letter-the card left at the door when you had some kind of trouble-the anxious look of some one across a church aisle while an earnest sermon was being preached, swung you into the kingdom of God. But there are hundreds of people in this house who will take the word that David used in the past tense, and employ it in the present tense, and cry out: "No man cares for my soul." You feel as you go out day by day in the

web of sympathy that I could by one word rouse a great many prayers in your behalf. others go in.

No one cares for your soul! Why, one signal of distress on your part would thrill this audience with holy excit-ment. If a boat in any harbor should get in distress, from the men

of war, and from the sloops, and from the steamers the flying paddles would pull to the rescue. And if now you would lift one signal of distress all these voyagers of etersity would bear down toward you and bring you relief. But not you are like a ship on fire at sen. They keep the hatches down, and the captain is frenzied, and he gives orders that no one hail the passing ships, ite says: "I shall either land this vesselin Hamburg or on the bottom of the ccean, and 1 don't care which." Yonder is a ship of the White Star line passing. Yonder ene of the National line. Yonder one the captain would only put his truncet to

in, and ery out: "Lower your boats! Bear down this way! We are burning up! Fire! Fire?" No. No. No signal is given. If that vessel perishes, having hailed no one, who e fault will it be? Will it be the fault of the ship that hid its calamity, or will it lethe fault of the vessels that, passing on the high seas, would have been glad to furnish relief if it had been only asked? In other words, my brother, if you miss heaven it will be i your own fault.

No one care for your soul! Why, in all the ages there have been men whose entire business was soul saving. In this work Munson went down under the knives of the cannibals whom he had come to save, and Robert Mc-Cheyne preached himself to death by 30 years of age, and John Bunyan was thrown into a dungeon in Bedfordshire, and Jehudi Ashman endured all the malarias of the African jungle; and there are hundreds and thousands of Christian men and women now who are praying, toiling, preaching, living, dying, to save souls.

No one care for your soul! Have you heard how Christ feels about it? I know it was only five or six miles from Bethlehem to Calvary, the birthplace and the deathplace of Christ; but who can tell how many miles it was from the throne to the manger! How many miles down, how many miles back again! The place of his departure was the focus of all splendor and pomp; all the thrones facing his throne; his name the chorus in every song and the inscription on every banner; his landing place a

place without any appreciable appearance of taking place. A multitude of things - if one gets in A young man, at the close of a religious a crowd, and a man would strike him, his defense service, was asked to decide the matter of his is not the result of reflection, and yet it was in him as a result of experience to protect himself; soul's salvation. He said: "I will not do it and, if it be a shadow, it is just the same, for a to-night." Well, the Christian men kept shadow seems like a substance, and he puts himtalking with him, and he said: "I insist that self in a haberons attitude of defense; he smiles, to night you either take God or reject Him." and be goes on, but the action of the mind, the "Well," said the young man, "if you put it unconscious expebration, is there,

As, for instance, in things that apply to the that way, I will reject Hita. There, new, new, that are uncompounded and simple, a man the matter's settled." On his way home on resolves and executes almost at the same mohorseback he knew not that a tree had failen taent. The chill calls from above "Father," aslant the road, and he was going at full and incidentally there is no thought whether he speed, and he struck the obstacle and dropsed shall or shall not answer, yet the train goes on lifeless. That night his Christian mother without him as the replies, "My son, what?" heard the riderless horse plunging about the the call has not is to him for help, and he instantiv, before the last estes of the sound dies outin reasting something terrible this of its on his test, on his way. But these mple thought they are the primary the his son' my son' dead and not a curist Oh, Henry! Henry! dead and not a periods of these includes a grant through longer Christian," God keep us from such a datas more and ata For a man can resolve that he will go to and the event take long, either the resolves that to-morrow morning he will get up and go "ermsing," but to morrow is dark and stormy, and the

resolution is not half so strong when he wakes up as it was when he went to bed. There are a great many considerations that come: Or the man resolves that to morrow he will go to market; neighbors come in; he waits; it is noon, and then ime is too little to go. "And come again." And is puts it off until the next morning. So between the resolution and the night for one takes hold apon the other there is a delay and the intermedinto history. Now, as you go on in life, as society itself, her-

comes more complex civilization is growth in complexity insthe things that you resolve to do or not to do are largely in their times and are clustered together by cause and effect, resolutions spreading over so iong spaces and so much intermedictism is somewhat different from the first resolve.

Ex-Govenor Cartin was recently called Resolution, then, means a purpose, the will itupon by a soldier's widow, for whom he had soift and it includes in it, also, all indispensable secured a pension, and given a half dozen intermediate steps; and some resolutions execute themselves inmadiately: some with some delay; some with long delay; some, through many subor dinate resolutions, that easy out the primary one. And a man may ris fre at a critical moment that which will determine the whole character of las life; yes, he may determine in any one tirely renoanced his French citizenship in single, tind moment that which will take the whole of his life to carry into effect. This is the use of ten thousand men. When my father was young, a lad do was brought up by, substantially, an uncley, he had in him all that was necessary to make him what he was in his professional life. But he didn't do it; he was careless; he was heisl-

less he was forgettal of things external; and so Uncle Lot Beaton one mothing, going out, found that being out late with the borses the night bewill is hav thereards that will hatch twenty enough to do it." yearset that, and as a general truth I think i is destrable by actual observation and ex-

porie that the true happiness of a man lies that self control, in that virtue, in that writy, in that love power which is the brace of religion itself. It is not leave ing you chism, it is not learning your versof faithis not going through coeleshest achieve t "Thou shalt love the Lord thy God at neighbor as thyself." Therefor you my yourself, and he that lifts houself showt by metiality toward the lower and worstores in himself, but toward his whole self-egent understanding, the moral power and Gr and spiritual in him Now when a manhis presented to him and he is proved to enten a Christian life as the only honorable one, niv one that has the greatest satisfaction the only one that carries in it the idea of did gratitual toward God how though tesslipher I that. To night how there & sat say in thus looking sphere'd de locoure. "Laurodo Mag in mind what a resolution means and w pendes, how many men can say to am resolved what to do " There night. are veraf you that would say. "I am resolved not to curistian." That is a very hazardons thingsheery low men care to resolve. Men may on the other hand, "I hope some time to beristiant I feel sometimes as if I would like thet I wish I was one?" just as a lazy

man who had the products of industry. But how men are there here to night that can say, a resolved what to do," "I am resolved Are then resolved at once to become a Christ Can I have Christian at once? In one sense, in another sense, yes. Nobody ever hearnerade at a blow, but he can begin this day; en ever became a scholar by resolution,

but her can become oue without resolution; isomolex one and a constantly repeating me, any resolutions upholding the main one Are yondyed to be a Christian to this extent I willgu to might: "I am resolved as far as I have it in I as far as I know my way. I am determi, God knows I am determined to square . Pe hereafter on Christian principles I am reso to be a Christian man." Now, this may ince durches. I may be a Roman Catholic and eve it, or a Protestant and stay out of that chu, and stay out of any other church. This reston doesn't mean I will be a Caristian like to techeme or that scheme, according to this char r that church; it simply means in its simplestin, its primary condition, "I will reg ulate mic, both inside and out, according to the prines laid down for me by the Lord Jesus Christ,"; not that a very simple thing? But what doe carry with it? It carries, in the first place, th "I will therefore begin by excluding

which up and get into heaven you are "just mean Now, on the other, hand, blessed, he fis, ong suffering, and he is patient, and as we would

pay a delt, by motelliments, little by little, show ing all the time that we endeavor to do it, he r spects your endeavor to live, to repeat and to live a Christian lite, by installments If you notice up your much honestly to do g, he will bear with your meanpeteness and your he norance and your endearments; he will beer to tiently with you, and help you from day to day, and from month to month, and from year to year "growing brighter and brighter unto the perfect Is there any man here that can say in recard to the past, I am resolved that I will cut ese from exerciting that has been a detriment me, dishonorable to God? Is there any man that will say in regard to the future, "I am resolved what to do? I am resolved to take a higher ife, the nobler ideal; I am determined, by the

stich it war and tell God of it; go home and to ofe of it. That is the very thing you don't date to do, because when a man bas once committed himself he is ashamed to go back; and if you use ashamed to tell anybody "I have made up my nund to live like a Christian man," it is scause you have not made up your mind. When a man has determined that he will live a Christian life he will be willing to show to all that are around about him, "I am going to try I have nade up my mind to try." If you have mind you will enter upon your journey. s past in which I have served the will of the flesh, and now, to night, I have determined that I will begin, with the help of God, to live a Christian Are there any of you that are willing to life." make that resolve? God help you. For a little while it will be a troublesome thing, for a little , while, but then easier and easier, with remuneration and exhibitration and joy and final vic-1. 171.

They Won the Money.

Dr. Leeds, of Lincoln, Ills., offered \$5 to the Ladies' Missionary society if twenty or more young ladies would sit together two hours without speaking. Twenty-six won the money, in spite of efforts to make them talk.

Topnoody Taken Down.

Mr. Toppoody threw down his newspaper with a muttered objorgation, and looked across the table at

said."

over their head.

he hesitated.

tion of the Maryland Line at its annual reunion in Baltimore secure time last month, by Captain F. W. D.w. son to an audience of between two and three thousand people in the academy of music and was in its greater part a simple narrative of facts and incidents. These extracts

an idea of the style and drift: In the writings of Court Monthe

on there occasions in ing passage: strongest proofs in inter and detotion. The reason is that, with mer, good and bad qualities are, in general, the result of calculation, while in women they are impulses spring-

ing from the hart." Macauly in one of his essays als speaks of "that perfect disinterested ness and self-devotion of which man seems incapable, but which is sometimes found in woman."

This virtue, this perfect disinterest ness and self-devotion, was manifest ed on every side and on all occes ions by Southern women during the Confederate war. Their constancy and fidelity, their tenderness and and patience, have no parallel in the history of human achievement and

human suffering.

that dog we are true, in the measure of our trath to the cause that was lost and the flog that is furled forever. How could is be otherwise? The harder the soldier fights, and the better soldier he is, the more is he to be trusted when the strile and car tage are over. The noblest Arest-who came just to the front the battle and staved the minimum are the Southern soldiers the Olu are fedeasters who met them face to face i we have as true as they. The bettor the soldier the better the citizen. the that platform bread as our idested country stard all our people dl f us to-day. Yet right is right. Truth is truth. It is well to over our wounds and hide our scare But never let it bei denied-neve should a be deniedand wounds are the there, not to rankle or b itritate, bu wisquis and tokens of us days that are dead, and of gloric and disasters whose memory we could not blot out if we would, and could not if we could! To much istory has al-

realt been written i us. Too litcourage, their unfailing cheerfulness the has been witten by ourselves. and for the j- fication of our peothat on suc an occasion as this the Think for a moment of the pecul- truth shot, be fold, and the whole iar circumstances. The Soldiers on trath, "if it burt the feelings of trath, "ids, the enemy." It is not the Northern side fought as Confederates fought, and were equally exake, but for ours-not to ing to posed to the intigue of the march pain, but to set forth in properand the hazard of battle. But in hight of true colors the unexamform twaddle makes me sick," he ex-claimed. "I don't see why it is that a lot of men can't do their duty when a lot of men can't do their duty when ence and wealth ective combatant , eventful story, with all make him Sremain wanting. The nice and shalow, should a was allone, on the other hand was on to'd. Confi in his food and besides was Sorly equipped in arms and munit lie inter the close of the dict I tion. In a campaign he was note knew women to walk twentyles to often barebacked and barefooted out a half bushel of coarsnusty ment with which to hed their rving than warmly clothed and shod. Apply the same test to the wemen. little ones, and leave the imess of The mothers and wives, sisters and their feet in low at on the sous of daughters, of the Northern soldiers, the wayside ore they reache home were worn with anxiety as the South again. When there, the mel was ern women were. The sword of af eooked and revenously esten, hough there was a striking heart alike, but the as not even sait to be eaten ertheless. The bereavement of the contisin, but whole cheefal letters Southern maid and matron was more to their sons, if they were t living. agonizing than that of the Northern bidding then. I do ther duty and matron and maid, because the South and the last trench." risked more of its own flesh and What wonder is it? Even superblood than the North risked, family buman strength could not bear unby family. This is not all. Apart moved the buden dated upon the from the fear of ill t dings of those is the women an children. Think of service, apart from the anguish that what their losse sere. Death on the wounds, disease and death could bring, the Northern women had no special care or discontor. They ther escaped? The poor were in no danger themselves. "Liete spined with those who had been was no Milroy no Batler, no Hunttheir One mother in Campbell er, no Sheridan, no Sherman, to up braid and taunt them; to strip them the var, in the Forty-second Virginia

tug and jostle of life that it is every man for himself. You can endure the pressure of commercial affairs, and would consider it almost impertment for any one to ask you whether you are making or losing money. But there have been times when you would have drawn your check for thousands of dollars if some would only help your soul out of its perplexities. There are questions about your higher destiny that ache, and distract, and agonize you at times. Let no one suppose that because you are busy all day with hardware, or drygoods, or groceries, or grain, that your thoughts are no longer than your yard stick, and stop at the brass headed nails of the store counter. When you speak once about religious things you think 5,000 times. They call you a worldling. You are not a worldling. Of course you are industrious and keep busy, but you have had your eyes opened to the realities of the next world. earthly engagements, and that you will take residence in a distant sphere where all your business advoitness would be a superfluity. You sometimes think till your head aches about great religious subjects. You go down the street with your eyes fixed on the pavement, oblivious of the jessing multitudes, your thoughts goue on eternal expedition. You wonder if the Bible is true, how much of it is literal and how much is figurative law, If Christ be God, if there is anything like retribution, if you are immortal, if a resurrection will ever take place, what the occupation of your departed kindred is, what you will be 10,000 years from now. With a cultured placidity of countenance you are on fire with agitations of soul. Oh, this solitary anxiety of your whole lifetime! You have sold goods to or bought them from Christian people for ten years, and they have never whispered one word of spiritual counsel. You have passed up and down the aisles of churches with men who knew that you had no hope of heaven, and talked about the weather and about your physical health, and about everything but that concerning which you most wanted to hear them speak, viz., your everlasting spirit. Times without number vou have felt in your heart, if you have not uttered it with your lips, "No man cares for my soui.

There have been times when you were especially pliable on the great subject of religion. It was so, for instance, after you had lost your property. You had a great many letters blowing you up for being unfortunate. You showed that there had been a concatenation of circumstances and that your insolvency was no fault of yours. Your creditors talked to you as though they would have 100 cents on the dollar or your life. Protest after protest tumbled in on your desk. Men who used to take your hand with both of theirs and shake it violently, now pass you on the street with an almost imperceptible nod. After six or eight hours of scalding business anxiety you go home and you shut the door, and throw yourself on the sofa and you feel in a state of despair. You wish that some one would come in and break up the gloom. Everything seems to be against you-the bank against you. Your creditors against -2 bj you. Your friends suddenly become critical against you. All the past against you. All the future against you. You make reproachful outcry: "No man cares for my There was another occasion when all the

, 18m

doors of your heart swing open for sacred were compressed sickness, death obsequies, You were so lovely that 100 neople coming into the house did not break up the solitariness. You were almost killed with the domestic calamity. A few formal, perfunetory words of consolution were uttered on the stairs before you went to the grave; but you nted some one to come and talk over the

cattle pen, malodorous with unwashed brutes, and dogs growing in and out of the stable Born of a weary mother who had journeyed eighty miles in severe unhealth that she might find the right place for the Lord's na-

tivity-born, not as other princes, under the flash of a chandelier, but under a lantern swung by a rope to the roof of the barn. In that place Christ started to save you. Your name, your face, your time, your eternity, in Christ's mind. Sometimes traveling on mule's back to escape old Herod's massacre, sometimes attempting nervous sleep on the chilly hillside, sometimes earning his breakfast by the carpentry of a plow. In Quarantania the stones of the field, by their shape and color, looking like the loaves of bread. tantalizing his hunger. Yet all the time i keeping on after you. With drenched coat treading the sarf at Genessaret. Howled after | clear. He will be 77 next July, by a bloodthirsty mob. Denounced as a drankard. Mourning over a doomed city, while others shouted at the sight of the shimmering towers. All the time coming on and coming on to save you. Indicted as being a traitor against government, perjured with have seen bing since his returns from being face and then hoisted on rough inmber. the first infant step to the last step of mate-

hood on the sharp spike of Calvary a journey for you. Oh, how he cared for your soil! By dolorous arithmetic add up the stable, the wintry tempest, the midnight dampness, the abstinence of forty days from food, the brutal Sanhedrin, the heights of Helgotha. across which all the hatreds of earth and all the furies of hell charged with their bayonets, and then dare to say again that no one cares for your soul. A young man might as well go off from

home and give his father and mother no intimation as to where he has gone, and, crossing the seas, sitting down in some foreign country, cold, sick and bangry and lonely. saying: "My father and mother don't care anything about me." Do not care anything about him! Why, that father's hair has turned gray since his son went off. He has written to all the consuls in the foreign ports, asking about that son. Does not the mothercare anything about hira? He has broken her heart. She has never smiled since he want away. All day long, and almost all night, she keeps asking: "Where is he? Where can he be?" He is the first thought in her 'ray r and the last thought in her praver, the first thought in the morning and the last at night. She says: "Oh, Gol, bring back mg boy! I must see him again before I die. Where is

he? I must see him again before I die." Oh. do not his father and mother care for him? You go away from your Heaverly Father. and you think he does not care for you because you will not even read the letters by which he invites you to come back, while all heaven is waiting, and waiting, and waiting for you to return. A young man said to his father: "I am going off; I will write to you at the end of seven years and tell you where I am." Many years have assed along since that son went away, and for years the father has been going to the lepot in the village, on the arrival of every rain and when he hears the whistle in the distance he is thrilled with excitement, and he waits until all the passengers have come out, and then he waits until the train has gone clear out of sight again, and then he goes home, hastening back to the next train : and he will be at every train until that son comes back, unless the son waits until the father be dead. But oh, the greater patience

> of God. He has been waiting for you, not seven years, not nine years, but for some of you, twenty years, thirty years, forty years, fifty years-waiting, calling-waiting, calling atil nothing but omnipotent patience could ment. We do care for your somer, do not bath night, years ago, in my church in Brooklyn, a young man appeared at the end of the platform and he said to met "I have just come

fact considerably modifies the bubbling joy over his escape from the barbarians of the dark continent.

Africa plays the recordered T

barn, and

trophe.

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rendered

favor of Italy.

pelled to discharge him.

was the matter, she went out and en

PEOPLE WHO ARE KNOWN.

Bits of Gosslp Concerning Men and

Women of More or Less Note.

once offered pay for a poem in praise of a

The wife of Senator Jones of Nevada, is

the principal mover in the establishment of a

home at the capital for abandoned babes and

The Princess of Wales is possionately foul-

of the odor of cherry blossom, and London-

kisses in public for the assistance he had

"Plon Plon's" second son, Prince Louis Na

poleon, who wants to go with the Italian

army and fight Arabs at Massowah, has en-

The late Mr. W. H. Vanderbilt promised to

pension his coachman if the latter would for

swear drink. The man kept sober for some

Dr. Junker, the famous Russian explorer of

months, but Mr. Vanderbilt was finally com-

ciery ladies now carry tiny vials of the per-

certain stove polish, but declined.

fume about their person.

Oliver Wendell Holmes says that he was

E. P. Roe, the essavist and novelist, is working hard in Santa Barbara, Cal. Hedenies himself to all callers during the day and remains at his writing desk from 8 o'clock a m to 4 in the oftennoon

Ex-Judge Edwards Pierrepont thinks that the power which the French law gives to a husband over his wite, when there are no ante-nuptial limitations, can almost be compared to the power of the slaveholder over his slave. Private advices from London state that

Martin F. Tupper is almost entirely broken down in health. He can neither read, write nor speak intelligibly, though his mind is

Sir Fitzjames Stephen has a bundoned his intention of writing a monogram on Carlyle. His relations with Carlyle were so intirat portant addition to biographic al literature. · Gen. Simon Chineren, who

butchery. Flogged, spit on, slapped in i to Donegal, are quoted as sugarg that he has I gap a that is still enough to hold her multi the monthe channest for the works and built 11.

Sarah Fernhardt is a gone roas liver. has coffee and colls before trising and aleats a hearty breakfast, with claref. She dines well at 5 and has a suppler after theatre hours, usually nothing more than bouillon, cold mosts and fruit and sometimes terrariu Miss Kate Field does not believe in Lady Habert on's "reform dress." She sent over to London for one of the "divide I skirts," put it on, as ad went out for a walk. It began to min. She tried to hold the garment up out

of the mud, but couldn't. It vas worse than the ordinary dress. When she got home it was sterribly bedraggled, and she sold it next ds v to a second hand dea ler.

Patti was in St. Paul the other day and "gave a concert. After sine had sung "Home, Sweet Home" a promine at citizen in a prominent seat arose and we'rt out. He did not go to get a clove. He wer a because, as he said, he never expected to hear Patti again, and melody of that song riaging in his soul." Richard Penistan was an actor in his younger days, but finally retired from the

stage after winning a first prize in the Havana lottery which n ated him \$450,000. He then purchased a stock farm in Kentucky, purchased the stallion Fellowcraft, and started to raise hor es. His hospitality and generosity exceeded his ability to sustain them, and he finally wandered back to Philadelphia and has since been living in poverty. He is now an inma le of the Forrest Home.

HIS LAST SERMON.

LAST PULPIT WORDS OF REV. HENRY WARD BEECHER.

Delivered in Plymouth Church, Brooklyn, on Sunday Evening, Feb. 27-Resolution

"And he said unto his disciples: There was a cert ain rich man which had a servant, and the srane was accused un to him. * * * No serva nt can serve two n insters, for either he will hate the one and ic ve the other, or else he will hold to the one an all despise the other. You cannot serve God an 1 Mathinon.

reso lyss what to do." I read in your hearing this narrative, this off the sea." I said: "When did you arrive!" he said, "I am resolved what to do." Said her "I came into port this afternoon, I

h at it was very in friends of all the desires of his lord. He c alled the mup a disst and with them in such a wheel goes in first that our cases will fit together take, and that is that not increase will fit together a. way a s to by de a ut der obligations gratitud . to hi they cho all t' = tr, $h + made his own + not and it you can bring them together, accord hest wa rm and <math>c_{ij} = 0$ so represed him—not and to the heat of the nucleo, it will perform here. they che ated the ter, he made his own i not Jesus, I out the man that owned the property | and otherwise it will not. Now, a man was built is the end. When he journed that he said to p with a great deal more care than ever a watch himsel (; "Well, that is shreewd; that is canning; that is we " and the comment on it is: Calld ren of the contact of the child ren of high rent is to stay, men who are actively in worldly rensons, for worldly reasons, are very much wiser than the men becoming So d from the legisst moral considerations. By I that that they have selected is simply What, then, is the nature of a resolution chat is the scope of it, the potent we And what these questions may tig ow light up on the path of When a man resource the means, or should means to do something; and all resolutions en- $\begin{array}{c} \text{and then are avery year mass } \\ \text{earth to cheat it, hell to destroy it, \\ \text{deem it. Although you may be} \\ \text{the Christians in this house, } \end{array} \\ \begin{array}{c} \text{and task range of the theory is some \\ \text{the will stay out of the kine bar of the kine ba$

ofe visiting some young company, the bridle was placed over the water trough and the saddle was shrown down behind the stable door, and the corses turned in without a halter, and he said. "Oh, well, "Lyman will never make a farmer: he is not fitted for it." And so talking in the orchard with him one day, he says: "Lyman, how would you like to go to college?" No answer. They went on working all day. Next day, about the came hour, as they were working together in the orchard. Lyman says: "I would like to go, sir," That settled it. In that beginning was a purpose that shated differently his whole life it never gave only it branched in every direction; he nucle what he wast that was owing to the parting: hy not, he would have been a miserable far ment he made a tolerably good minister and a olerably good father. So, then a man may form a resolution without

noise, without barade, but that with infinite se queness in its development. It may include iniself a short process and an intermediate; it may include in itself a long process; it may include it itself the whole scote of a man's life, and thrice ten thousand resolutions will be formed successively to carry out the great primary resolution which a topo teak s. The general qualities of the resolutions which

men make are of every grade; even a frail woraca, waiking in the bolsterous March wind, may find

Actes it is in the community solutis water water and activity there are many reference matters benefics the purchases tool and readwere tormed in a moment of excitement and have othing left of them when the excitement cools, There is instability also arising from disability of organization; that is to say, a man may be susceptilde while one class of effects is being proloced, and in that nood he may form a resoluis an but to morrow some other blessed, heautiful thing can come up, and he is just as suscentible of that, and the secondary state of mind obli-erates the next. A man is under the influence of pulsie, and all his purposes run hader that power r influence, but, by and by, the outbreak of polines brings up patrixism, as it is called, and his moods change, and these early sensations at first are to longer operative upon him; another powertal influence causes digression. There are

many men who have such ancillary elements brought to loar upon their wills and their temperaments that they are almost persuaded to be Christians, and think they will be, but, going tome in a hurry, fall in with company, and the dry following business instincts "he always wanted to geneember her with the | and interests. It is like another scene that day, so that there is this changeableness in men. Then the decrement of the power came from the nature of the mind. There is, however, this idea not to be neglected - the distinction, between the man's willing and his wishing. A great many people think that a wish is a resolution. Oh, it as gone into a proverb. "If wishes were horses, then beggars might ride." A man wishes he were rich, but he is too inzy, and he never will be; a man wishes that he knew more; probably never ill; he is hazy; a man wishes that he could have entrance into certain circles in society, but the states repuisite he never will have patience or wisdom to take. You might just as well carry a candle proceed the field and think it is agriculture, because it is light shining on crops. Thous-

ands of people think they wish to be Christians;

they don't. That is the interpretation given

much of the instruction of Jesus. Men came to

even thou goest." "No, you won't: you don't

be a royal personage and shower honors and

ther metirst." All there is that "if" and "but"

in life. Ten theusand people say, "I would be a

Christian if," and that settles it. "I want to be a

Coristian, but" yes, that settles it again. And

offowing him around, wishing and wishing, with

put them all off: he would have nothing to do

with them. "Let him take up his cross and fol-

ow me, whosever would be my disciple." There

is something to do, something to prove and to

ing then and willing: for when a man wills the

arpose carries with it the instrument to effect

be over Your wishing is tuntalization, if will be

Non-registration life is " a only or as a means -

one greatest satisfaction, that is to say, we were

many type Caristians, and being a Christian is

simple parting yourself in those relations to your

a second is detailed to

You wish to be a Christiant do you will to

o your fellow men and to your God for

wish. There is a great distinction between wish-

"Ah," says one, "I will follow thee, but

him and said: "Lord, we will follow thee whitherknow that I am destined to suffering, poverty, presecution, dentity you think that I am going to

and the Necessity of Living up to Fixed Standards.

so Unrist was surrounded by swarms of persons. vacious degrees of excitability in them, and he Te xt-Luke, xvi, 4, the first clause: "I am

par able of our ford. The unjust steward had bee a needed, and rightfully, of betraying w s satisfied that the end had come, and he communed with himself is ad as the result of th at, and looking over all the circumstances, which you were created. Did you ever undertake ^e said, "I am resolved what to do." What he resolved to how is not very honest, you ever undertake to put it together against That

everythi that I know will hinder this resolution; from consciously wicked way, I will beg "What's the matter ?" she inquired. as a parf the fulfillment of this resolution; I will stop. That is the meaning of the repent "This confounded civil service reance Johegan and Christ took up. Repent, for the kinger of Leaven is at hand; that is to say, 1 will gover every known wrong that is inconsist with this purpose that I have formed; am going to live as a Christian man, as Christian woman; and if there be that wh I know to be fundamentally wrong it is marked out plainly before them." I shall ary out my resolution by repenting or "Did you order that coal to-day?" turning cay from that. And then, in the next place, a solution to be a Christian applies imshe asked irrelevantly, but with a mediate' it is not that I will be a Christian next year, or and by, or long time-death, but it is new light shinning in her face. going obeginning at once to live, as far as I "I beg your pardon, my dear," he know he righteous. Do you mean, then, to take the deathat are necessary? Are you ready to begin you attempt to five a Christian life by said, picking up his paper again. saying in singity, "God, show me the way; give "that's got nothing to do with "

great manyoo few prayers that are felt and not true. Is the sincerity in your A would to God that you ave spiritual retilling and the sustaining pow of the whole spirit, that you have the certainty that he was working in the to will and to do hisbod bleasure. Are you ready to begin fig then by opening the word o

and they will never trace they consult him, and dima second smile: he is the man of sat deal de-pends and they can new Testament as the Are you sling take Uwhat it says about lasts, ine of you counsel at says about crime and envy about aptites, w' all ill will and evil speaking, and joilsy, w' all ill will and evil speaking. and all fishess in its grasping moods. Are you wilk to look through the New Tes-tament see what the law of the Lord is? Not by dission. God will take care of his or defense idoesn't thank you for any help; has he acceasion to thank anybody. Are of willing take the Bible just as a shipedster takes theart? When he leaves the last shore light andes his direction he never say. "Read me a diret or two of the sailing d and thend me the draughtings iride again and therain.' They have no relation at all to his course his actual sailing: but he is not going to reto many parts of his clart and of his sailing dtions. Why, no; he hys out his voy age from beginning and every day he takes observage and then he checks down on th chart johere he is. At noon to-morrow he takes ner observation; not because there is any neef reading his chart, in reading any book or igation; not because he is studying astronofor the sake of anything that is astrono He has got a definite purpose in h after while sells his astronomy, and all which Plls his books, or those which by his coursexe you willing to begin a Christian coursedvoyage by going to the word of G to ased exactly what is expected of you both w on are to reject and what you are to adopty ht is sensible, that is right, resolving, accord) a practical basis and resolution. Or on thebt hand, are you, while you are weigh ing, it's, in yourself, are you saying to yours: My other people of tiod got on the best 4. There is my father and mother. If there rever any Christians they were such

het so kit you may be able to keep your pur

), what tristian life was and Christian duty

re-the is no man here that needs to have

ive obsently to God and in love with Jeste

altever but agreeable: I am determined to

by letening it, but if you will take quite

the ('hrie, justitutions that are not

rrist. B can a man come into a state of en

iny Caution by simply saying I will, fee

Yodon't need any more knowledge. You

methy here. Are you willing? Not to say your prayers; the are a great many prayers said; a service reform." "Did you order that co" she persisted.

"N-no, my A. But I'll do it Lust a chapter, nor a verse

"I forget all of the morning. As I thing J. ..., this civil service was saviwr -"Don's alk to me, Topnoody, rourmabout eil service reform," she said botly. "What you want to devote you, cime and attention to is domestic service. There isn't a lump of coal in the cellar; the boards are off the side fence; that back yard looks like a pig-pen; there hasn't been a stick of kindling chopped since Saturday; you havn't given me a cent of money in two weeks, and the cook is going to leave in the morning. You may think that's the way to do things, Topnoody, but I want to say to you that I'm running this administration now, and if you don't stop fooling with politics and attend to business you'll hear from head quatters after a fashion that will make your head swim. Civil service reform, indeed!"

Topnoody never said a word; he knew better.

A Scientist and Phi osopher.

with take advantage of all these kindly man to a bystander at the menageric, their plantations, they were at the peand jur will? Are you willing to begin it beetbrought up in Christian knowledge for the ry cradle; you have no bad associaris; you we accessarily none by the average, alitionalistruction; he knows that he is bound s not b by saving I will feel he can take the eps to "L. A man shivers and says, "Chills retoverhein." Well, von ennnet get over them enoghoutan. Now, let your purpose he not sind an esolved so and to be a Christian", going a convert for all the help I can and sin views ob de scientists and the man the threat of rapine and the Confederate gray, and he was the man eboluted from de mon.key. But venge whenever a raiding party winth to be slain, and all of them in Tel VIL my weak yow, that is practical, and hat is

given a n not for the sake of paying it to getting rid of come out ob anodder thing: unless "Our Women in the War" are brit am first in dat thing. Novy if de yond the reach of comparison, and someward scientists am right, what I want to stand nobly, supremely alone, withknow am dis, de monkey bein' so out peer or rival. Physical suffermuch smaller dan de white man, how ing, the torment of the body. was were matinching and und de white man eber got into de mon- added to "crucifixion of the soul." Avoidance Desired. No matter how proud er man may by ties of blood or affection know or prop. Who y be ter-day, let him get drun!;, an' this, at least, that the Southern woter-mor' he won't hold his he 3d so men never hesitated or faltered; that mighty account

of their most precious mementoes; in Repricent. In one of the earliest steal or scatter their scanty store of coggements, one of the boys was upled by a wound ; a second son provisions and burn their hon.es died if disease. It is unlikely that monthan three or four of the va-The Southern women dwelling in light nuce lived until the close of

a land which was hedged about with cruch war. Mr. Ango, of Pulaski armies and fleets, and cut off from alt counc, Ga., had fourteen sons and regular and expeditious communica- Wm ... Graham, of North Carolina, tion with the rest of the world, en- had the sons in the army, and his "I hab nebber befoah dt n noticed," countered every form of bardship and sister, the wife of the Rev. Dr. sur-remarked a venerable colored gentle- privation. Living almost slone on the source of the Southern cause, and miaw to the Southern cause, and among these sons in-law were 'D. H. the other day; "how much the mon-, mercy of their slaves. It is true that Hill and Stonewa'l Jackson. The key 'sembles de white man. I 'spects' the slaves were as a rule faithful and Souler family, originally from at some time way back in de mists ob submissive, but the peril existed all Ochgeburg District, South Caroline, antiquisy, prob'ly in de epizoetic si-Inrian ence ob de université de u lurian epoc ob de universe, and ba- the beginning in obtaining such nec | Easterlungs, cf South Carolina, had foah de primordial atoms ob de great essaries or luxuries as could not be axouthree. Mrs. Hamrick, of Cleveoriginal chaos had 'sn necl deir wa- home made. As the years went by, had county, North Carolina, had rious present modification s, dat de the privation becaue more and contrat once into service; the sevmonkey must hab ebolnted from de more intense. There was actual lack more intenset to an at bleve into actual actions white man. In dis view op de mater and behind the black spectre there the members of his family wore the the members of his family wore the

I have acy were real christians." Now, a mannot r is infinitely more to him than the Virg Mar is to any devout Catholic. y constinue the church because you find athy sere and kindly help there. Are, you

whole matter, and recite the alleviations, and decipher the lessons of the dark bereavement. and then your sleep was a troubled dream, it which were re-enacted all the scene of sick days and nights they were! No man seemed to care for your soul.

There was another occasion when your heart was very susceptible. There was a great awakening. There were handreds of people who pressed into the kingdom of God; some of them acquaintances some business associates, yes, perhaps some members of your own family were baptized by sprinkling or immarsion. Christian neede thought of you, and they called at your store, but you were put on bysiness. They stopped at your house; you had gone around to spend the evening. They sent a kindly measage to you; somehow, by accident, you did not get it. The lifeboat of the Gostel swept through the surf and buried your face in your leartheredief and , here with outripotent power, and here could

is a startling statement. It will so surprise families and your friends with from

was in a great 'blow' off Cape Hatteras this week, and I thought that I might as well go to heaven as to hell. thought the ship would sink; but, sir, No one came. Many a time you could not I never very seriously thought about sleep until 2 or 3 o'clock in the morning, my soul until to-night." I said to him: "Do you feel that Christ is able and willing to save you?" "Oh, yes," he replied, "I do." ness, and parting, and dissolution. Oh, what -Well," I said, "now are you willing to come and be saved by Him?" "I am," he said. "Well, will you now, in the prayer we are about to offer, give yourself to God for time and eternity? "I will," he said. Then we knelt in prayer, and after we had got through praying, he told me that the great

transformation had taken place. I sould not doubt it. He is on the sea now. I do not know what other port be may gain or | th is: "I am rescleed what to do." lose, but I think he will gain the harbor of

Star of pence, beam ofer the bill w. Bless the sold that sighs for Thee: Bless the sailor's lonely pillow. Far, far at sea

heaven

It was sudden conversion with him t'ast averybody seemed to get in but you. Every night. Oh, that it might be sudden converthing seenach to escape you. One touch of sion with you to-day! God can save you ra personal sympachy would have pushed you one moment as well as becau in a centery, into the kingdom of God. When on cont There are sudden deaths, sudden galarities munion day your intends went in, and your sudden losses. Why not sudden deliverances sons and daughters went into the dhurch, you - God's spirit is infinite in speed. For one sobbed: "Why are I left out; Everybody here and now, instructioneously, and forset seems to get saved but new No man cures for the save your shall. I believe that a multate dis or you will to day come to God. If find . on Hearken to a revelation 1 have to make. It are coming, and you will bring along your

you that I must prove it as Tigoon. Instead They have heard in heaven sites of a of

Yestinger s which holes you don't know exactly which 6 but that of which the watch was made and each. dise, although he and p wheel was described to one place and to one avocawas. Ho has definite relations to himself. A manwas made to live with men, and there is only one was and the primerican which men can live to - Lindness lave. Justice means lover the netted samething elser, and we have a test resolution in Jesus, in the OLI Te turnet as to I is in the New but in the New with elementempliasis and larger light seeing there how we have got to live toward our tellow men, what are the interfacing relations and what is the prodominant spirit in which we are to treat them. "The ushalt love thy neighbor as thyself." Self

love is notice to be the very model and type of are the drawbacket. The solf consideration of a first affection which you are to give to all people. Then we know perfectly well that we are affianced many of us. Not, our long effect of maximum up to you higher beings than man and to the inur mind is equivalent to formitiz a purpose - visible cosmos as well us to the visible; and we control has when we are out of iom with to do something; and all resolutions can all and of these relations in ourselves and to our should eavry, not singlely the end sought, i.e. also a these relations in ourselves and to our regulators and to our God. Now, I say it is reas the capable and node sur, means to which the end is sought. Thus, it is the true of the sought of th The level α does not \mathbf{z} or by switching in a control of a point back merican but, to the work, and on one side and to resolve to be on the constrainty is nothing but presterant, and it is other, without any mean shake means of denized $n_{\rm eff}$ reasonable for a neuritoric damaed because it, would be fully indexed. Later resolved to there is the exact dust guipanet satullow all the dogmus and row to go to marke - All the astrono-fute and - all the torus. But that is wide of the mark. implied steps by which that resolution could be [] Truet bristmant, means living in those relations carried out are metuded, in the resolution work, if the which we were created harmonization of A resolution is a purpass of so fat as states, includes, harmonication of our relations to our things, uncomponented, incomplex, me was a first such the conduction of our relation to the instrument of the conduction of our relation to the instrument of the conduction o total indifference all about you in re-s your soil, I have to tell you that mark and hell are after your innor-marks and has rung out none the newark, "I soul and an are short with an are the structure of the residue source of the harment of the residue source of the structure of the harment of the residue source of the residue source of the structure of the harment of the residue source of the structure of the harment of the residue source of the structure of the harment of the residue source of the structure of the

You come for en, there is a that was into betwellighton, t all the channel through Jesu gespel: and t roat that i each oth catthe possit the elders 1 Alsivhers a 1 go to hell. Th

put it off from months, and then they give another notely is the greenback business, in which thepay one note by giving another There are altitudes of people that form a resolution for sake of not fulfilling a duty, and a man says, Vell, I have made up my mind I am going to be Christian as soon as I get ready When are on going to get ready? It has clouded yotconscience and clouded your reason now by preising to do that, by and by, when the convenie time comes; and the devil will see key ?'-Sif/ings. to it that it ever comes. It is a resolution that simply meat the feeling of having done your duty. And think the most scandalous mean nesses and Chonoraldeness that can very well be imagined, elsen the parties concerned are regarded, is that esclution that people form to be a Christian, went they have wasted themselves i in the service of self-structs, and when they have come into old ge and he on their death bed I should thing my self very mean if, in the sum mer time, I should gather a peek of peak and shell out the pais, and send the pads over to m neighbor as a mesent. That is what men mean to do with Gog they mean to live in youth after their passions they mean to live in middle age after their an sition; they mean to live in ... age after ease, and before they do they hepwhip on the right side and get into heaven. When nine such conduct in relation to of a savage that would not feel as to repay protection, divine ministration of God through of nature and the kindness of God brist for the undistruction of th man deliberately says, we work all the context of these things and all th life, and when we are no longer es we are going we will repeat cheaven. Two butch elders had beet and yet one day they follout with ust the fire great flereer until the v to hate each other, and one day morning, the dominic going behind one of d him number to himself, "Van center he will go to hell, he will a laboratory Tracebor to ord dominie stoke up to tomous t

What was the measure of their do-Bear with me yet a lor, none but the All-sceing the subject on which y could tell. But those who were shell i should sp with them, who were bound to them youd the measo mighty high. It sin't de feelin ' dat ever rich sacrifice on the alter of son with the int somebody seed him stagger nur de country but confirmed their resola- we men! The p

feelin' o' sickness whut hab foller d- tion to surrender whatever else : it am simply de feelin' dat he hab mained; that, in fine, they were juin been drunk-a feelin' what kain't be ed to the Southern cause to love, to described. I hab heard men brag dat honor, to obey-for richer or for da hab drunk whiskey fur years an' poerer, for better and for worse, and hab neber been drunk. He may liab uptil death them should part! kep' de public from fladin' it out, an' The bloody strugglo ended y may neber be 'cused o' drunk ennes 8; than twenty years ago. Many but my 'pinion o' dat man is dat wid cant chair has been filled, and him dar hab made much mo' effort at ciful time has brought its cou hidin' den he hab at tellin' de truth. - tions. Far be it from us to sow uight the bitter seed of discou