PRESENT AND FUTURE.

Rev. Dr. Talmage Speaks of Now and Hereafter.

A despatch from Washington says: Rev. Dr. Talmage preached from the following text: Matthew vi, 34, "Sufficient unto the day is the evil thereof."

The life of every man, woman and child is as closely under the divine care as though such person were the only man, woman or child. There are no accidents. As there is a law of storms in the natural world, so there is a law of trouble, a law of disaster, a law of misfortune; but the majority of troubles of life are imaginary, and the most of those anticipated never come. At any rate, there is no cause of complaint against God. See how much he has done to make you happy, his sunshine filling the earth with glory, making rainbow for the storm and halo for the mountain, greenness for the moss, saffron for the cloud, and crystal for the billow and procession of bannered flame through the opening gates of the morning, chaffinches to sing, rivers to glitter, seas to chant and springs to blossom, and overpowering all other sounds with its song and overarching all other splendor with its triumph, covering up all other beauty with its garlands and outflashing all thrones with its dominion—deliverance for a lost world through the Great Redeemer. I discourse of the sin of

BORROWING TROUBLE.

First, such a habit of mind and heart is wrong, because it puts one into a despondency that ill fits him for duty. I planted two rosebushes in my garden; the one thrived beautifully, the other perished. I found the dead one on the shady side of the house. Our dispositions, like our plants, need sunshine. Expectancy of repulse is the cause of many secular and religious failures. Fear of bankruptcy has uptorn many a fine business and sent the man dodging among the note shavers. Fear of slander and abuse has often invited all the long beaked vultures of scorn and backbiting. Many of the misfortunes of life, like hyenas, flee if you courageously meet them.

How poorly prepared for religious duty is a man who sits down under the gloom of expected misfortune! If he prays, he says, "I do not think I shall be answered." If he gives, he says, "I expect they will steal the money." Helen Chalmers told me that her father, Thomas Chalmers, in the darkest hour of the history of the Free Church of Scotland and when the woes of the land seemed to weigh upon his heart said to his children, "Come, let us go out and play ball or fly kite," and the only difficulty in the play was that the children could not keep up with their father. The McCheynes and the Summerfields of the Church who did the most good toiled in the sunlight. Away with the horrors! They distill poison; they dig graves and if they could climb so high they would drown the rejoicings of heaven with

SOBS AND WAILING.

Again, the habit of borrowing trouble is wrong because it has a tendency to make us overlook present blessing. To slake man's thirst the rock is cleft, and cool waters leap into his brimming cup. To feed his hunger the fields bow down with bending wheat, and the cattle come down from the clover pastures to give him milk, and the orchards yellow and ripen, casting their juicy fruits into his lap. Alas, that amid such exuberance of blessing man should growl as though he were a soldier on half rations or a sailor on short allowance; that a man should stand neck deep in harvests looking forward to famine; that one should feel the strong pulses of health marching with regular tread through all the avenues of life and yet tremble at the expected assault of sickness, that a man should sit in his pleasant home, fearful that ruthless want will some day rattle the broken window sash with tempest and sweep the coals from the hearth and pour hunger into the bread tray; that a man fed by Him who owns all the harvests should expect to starve; that one whom God loves and surrounds with benediction and attends with angelic escort and hovers over with more than motherly fondness should be looking for a heritage of tears! Has God been hard with thee that thou shouldst be foreboding? Has He stinted thy board? Has He covered thee with rags? Has He spread traps for thy feet, and galled thy cup and rasped thy soul, and wrecked thee with storm, and thundered upon thee with a life full of calamity?

If your father or brother come into your bank where gold and silver are lying about, you do not watch them, for you know they are honest, but if an entire stranger come by the safe you keep your eye on him, for you do not know his designs. So some men treat God;

NOT AS A FATHER,

but a stranger, and act suspiciously toward him. It is high time you began to thank God for present blessing. Thank Him for your children, happy, buoyant and bounding. Praise Him for your home, with its fountain of song and laughter. Adore Him for morning light and evening shadow. Praise Him for fresh, cool water, bubbling from the rock, leaping into the cascade, soaring in the mist, falling in the shower, dashing against the rock and clapping its hands in the tempest. Love Him for the grass that cushions the earth and the clouds that curtain the sky and the foliage that waves in the forest. Thank Him for a Bible to read and a Saviour to deliver.

Again, the habit of borrowing trouble is wrong because the present is sufficiently taxed with trial. God sees that we all need a certain amount of trouble, and so he apportions it for all the days and years of our life. Alas, for the policy of gathering it all up for one day or year! Cruel thing to put upon the back of one camel all the cargo intended for the entire caravan. I never look at my memorandum book to see what engagements and duties are far ahead. Let every week bear its own burdens. The shadows of to-day are thick enough. Why implore the presence of other shadows? The cup is already distasteful. Why halloo to disasters far distant to come and wring out more gall in the bitterness? Are we such champions that, having won the belt in former encounters, we can go forth to challenge all the future?

HERE ARE BUSINESS MEN

just able to manage affairs as they now are. They can pay their rent and meet their notes and manage affairs as they now are, but how if a panic should come and my investments should fail? Go to-morrow and write on your daybook or on your ledger, on your money safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next twenty years. The God who has taken care of your worldly occupation, guarding your store from the torch of the incendiary and the key of the burglar, will be as faithful in 1910 as in 1901. God's hand is mightier than the machinations of stock gamblers or the plots of political demagogues or the red right arm of revolution, and the darkness will fly and the storm fall dead at His feet.

So there are persons in feeble health, and they are worried about the future. They make out very well now, but they are bothering themselves about future pleurisies and rheumatisms and neuralgias and fevers. Their eyesight is feeble, and they are worried lest they entirely lose it. Their hearing is indistinct and they are alarmed lest they become entirely deaf. They felt chilly to-day and are expecting an attack of typhoid. They have been troubled for weeks with some perplexing malady and dread becoming lifelong invalids. Take care of your health now and trust God for the future. Be not guilty of the blasphemy of asking him to take care of you while you sleep with your windows tight down or eat chicken salad at 11 o'clock at night or sit down on a cake of ice to cool off. Be prudent, and then be confident.

Again, the habit of borrowing misfortune is wrong because it unfits us for it when it actually does come. We cannot always have

SMOOTH SAILING.

Life's path will sometimes tumble among declivities and mount a steep and be thorn pierced. Judas will kiss our cheek and then sell us for 30 pieces of silver. Human scorn will try to crucify us between two thieves. We will hear the iron gate of the sepulcher creak and grind as it shuts in our kindred. But we cannot get ready for these things by forebodings. They who fight imaginary woes will come out of breath into conflict with the armed disasters of the future. Their ammunition will have been wasted long before they come under the guns of real misfortune. Boys in attempting to jump a wall sometimes go so far back in order to get impetus that when they come up they are exhausted, and these long races in order to get spring enough to vault trouble brings us up at last to the dreadful reality with our strength gone.

Finally, the habit of borrowing trouble is wrong because it is unbelief. God has promised to take care of us. The Bible blooms with assurances. Your hunger will be fed; your sickness will be alleviated; your sorrows will be healed. God will sandal your feet and smooth your path, and along by frowning crag and opening grave sound the voices of victory and good cheer. The summer clouds that seem thunder charged really carry in their bosom harvests of wheat and shocks of corn and vineyards purpling for the winepress. The wrathful wave will kiss the feet of the great Storm Walker. Our great Joshua will command, and above your soul the sun of prosperity will stand still. Bleak and wave struck Patmos shall have apocalyptic vision, and you shall hear the cry of elders and the sweep of wings and trumpets of salvation and the voice of halleluiah

UNTO GOD FOREVER.

Your way may wind along dangerous bridle paths and amid wolf's howl and the scream of the vulture, but the way still winds upward till angels guard it, and trees of life overarch it, and thrones line it, and crystalline fountains leap on it, and the pathway ends at gates that are pearl and streets that are gold and temples that are always open and hills that quake with perpetual song and a city mingling forever Sabbath and jubilee and triumph and coronation.

Courage, my brother! The father does not give to his son at school enough money to last him several years, but, as the bills for tuition and board and clothing and books come in, pays them. So God will not give you grace all at once for the future, but will meet all your exigencies as they come. Through earnest prayer trust Him. People ascribe the success of a certain line of steamers to business skill and know not the fact that when that line of steamers started the wife of the proprietor passed the whole of each day when a steamer started in prayer to God for its safety and the success of the line. Put everything in God's hands and leave it there. Large interest money to pay will soon eat up a farm, a store, an estate, and the interest on borrowed troubles will swamp anybody. "Sufficient unto the day is the evil thereof."

SO ANXIOUS TO MEET HIM.

A few minutes before the afternoon train got into the station the other day a beautiful young creature wafted herself over to the man stationed at the exit gate and proceeded to hypnotize him.

Will you please let me through? she said appealingly.

Can't do it, miss. It's against the rules, said the man at the gate.

But I do so want to meet him when he gets off, said the beauteous young thing, looking into the man's eyes searchingly with her imploring violet eyes. And he will be so disappointed if I am not at the carriage to meet him when the train gets in.

The man at the gate looked and hesitated.

Please, said the lovely young creature, rustling her silk skirts nervously and seeming to hang on the gateman's nod

Well, maybe I can take a chance, said the gateman, and he pulled the gate open and admitted her.

S'pose she's only been married a little while, reflected the gateman, and her husband's coming back after being away for the first time since they were spliced, and she wants to hand him out the big hug before he's more'n landed from the carriage steps. Well, I guess we all have it that bad once in our lives anyhow, and he looked thoughtfully down the siding where the radiant young creature stood, impatiently tapping her foot.

The train pulled in a couple of minutes after. The young woman ran alongside the luggage van, and the baggage-man handed her out a miserable little specimen of a stuck-up, hideous, muzzled pug-dog, which she took in her arms and loaded down with caresses.

As she passed out of the exit gate with the pug in her arms she bestowed a bewitching smile upon the gateman.

THE LARGEST PRISON.

In France, at the new prison, which is about eight miles from Paris, the authorities show their belief in fresh air and sunshine, and the prison is a model sanatorium. The prison is the largest in the world and takes the place of three old ones. It is built in a very simple style, but covers, with its floral gardens and residences of officials, more than half a square mile. There are as many as 1,824 cells, but as there is accommodation on the association system for about 400 more prisoners, the total it will contain is considerably over 2,000.

LARGE FLOCKS OF SHEEP.

Australia is the wool centre of the world, for it possesses more than 100,000,000 sheep, and it cuts enough wool from their backs to bring in $100,000,000 a year. It has some of the largest flocks of sheep ever gathered together, and Job's cattle upon a thousand hills cannot compare with them. In proof of this we may mention that there are a hundred men in New South Wales alone who each own 50,000 head; there are hundreds more who have 20,000 head; four hundred who each have 10,000, and many who own flocks of 1,000 and upwards. There are twenty-one men who each own 100,000 sheep.

THE ROYAL KITCHEN AT ST. PETERSBURG.

The walls and ceilings are of black marble, covered with valuable ornaments. The kitchen utensils are of solid gold, and date back to the time of the Empress Catherine. Their value is $50,000, and there are among them several saucepans worth $250, while a fish-kettle is worth $5,000. The kitchen staff consists of 267 persons, and the head cook receives a salary of $50,000 a year. Six other cooks earn each from $5,000 to $7,500.

FATALITIES AMONG SAILORS.

In wrecks of merchant ships last year some 1,040 sailors perished. Of men employed in sailing ships one in eighty-one was drowned, while of those employed in steamships the proportion was only one in 343.

THE S. S. LESSON.

INTERNATIONAL LESSON
Sept. 29.

Text of the Lesson.—Comprehensive Quarterly Review—Golden Text, Ps. ciii, 17.

Lesson I.—God, the Creator of all things (Gen. i, 1; ii, 3). Golden Text, Gen. i, 1, "In the beginning God created the heaven and the earth." To my mind one of the greatest and most precious truths in the first two chapters in the Bible is that of God working unhindered; God the Creator of all things in heaven and on earth, to whom nothing is too wonderful (Jer. xxxii, 17). When He who commanded the light to shine out of darkness shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. iv, 6), we are from that time on earth for and in partnership with Him that God in all things may be glorified through Jesus Christ (I Pet. iv, 11).

Lesson II.—Beginning of sin and redemption (Gen. iii, 1-15). Golden Text, Rom. v, 20, "Where sin abounded grace did much more abound." Here is the entrance of the great enemy, the devil, the adversary of God and man, who continues as such all through the Bible story to Rev. xx, where he goes to his own place forever. In verse 15 we have the promise of a Deliverer who, though He shall suffer at the hands of the adversary, shall finally conquer him. In verse 21 we have the most simple illustration of the way of redemption, and in verse 24 the glory of the redeemed in paradise restored is taught by the cherubim.

Lesson III.—Noah saved in the ark (Gen. viii, 1-22). Golden Text, Gen. vi, 8, "Noah found grace in the eyes of the Lord." Chapter iv tells of the division among those who worshipped God as set forth in Cain and Abel, the one refusing God's way and the other accepting it. As years passed on the increase was on the side of those against God till all flesh became so corrupt that God destroyed all with a deluge, sparing only Noah and his family, through whom to people the new earth. The great practical question is, Am I in the ark, the true ark, Christ Jesus, in whom alone is redemption?

Lesson IV.—God calls Abram (Gen. xii, 1-9). Golden Text, Gen. xii, 2, "I will bless thee and make thy name great, and thou shalt be a blessing." Hatred of God is again specially manifest at the tower of Babel, where God stopped them in their rebellion by the confusion of tongues. Notwithstanding this, men fall away into idolatry, and from the mass of idolators God calls Abram to be a man wholly for Himself and the father of a people whom He can separate from all other people and bless them that through them He may bless others (Ex. xix, 5, 6; xxxiii, 16).

Lesson V.—Abram and Lot (Gen. xiii, 1-18). Golden Text, Math. vii, 12, "Whatsoever ye would that men should do to you do ye even so to them." It became necessary because of the wealth of these two men in flocks and herds that they should separate. Their men who kept the flocks were striving among themselves in the presence of the heathen, and this was a dishonor to God; so Abram, to whom God had given all this land, magnanimously gives Lot his choice.

Lesson VI.—God's promise to Abram (Gen. xv, 1-18). Golden Text, Gen. xv, 1, "I am thy shield and thy exceeding great reward." This is the chapter in which so many words are used for the first time, such as "fear not," believe," righteousness," etc., and here is the first promise of the seed as the stars of heaven. Abram is becoming increasingly separated unto God, and God is becoming increasingly real to him. The adversary is ever suggesting doubts and fears and seeking to turn his eyes to the circumstances, but "I am thy shield" should dispel all fear.

Lesson VII.—Abraham's intercession (Gen. xviii, 16-33). Golden Text, Jas. v, 16, "The effectual, fervent prayer of a righteous man availeth much." He who had dined with Abraham and now talked with him was none other than He whom we know as our great High Priest who ever liveth to make intercession for us, and the ministry of intercession, as set forth in Rev. Andrew Murray's book with that title, is one of our greatest privileges.

Lesson VIII.—Abraham and Isaac (Gen. xxii, 1-14). Golden Text, Heb. xi, 17, "By faith Abraham, when he was tried, offered up Isaac." This is the most remarkable type of the sacrifice of Christ in the Scriptures. Abraham and his only son are so suggestive of God and His only begotten Son. Isaac submissively bearing the wood on which he was to be offered, and the father, with the fire and the knife, making the picture complete in every detail. The ram suffering in Isaac's stead, taking his place on the altar, reminds us of Christ as our substitute, dying in our place.

Lesson IX.—Isaac the peacemaker (Gen. xxvi, 12-25). Golden Text, Math. v, 9, "Blessed are the peacemakers for they shall be called the children of God." Abraham would not strive for that which was rightfully his, but rather yielded to Lot that God might be glorified. Isaac in like manner yielded to the Philistines property that was rightfully his, and God was glorified in him, and the Philistines said, "We saw certainly that the Lord was with thee" (xxvi, 28). By meekness and submission and yieldedness God is glorified; not by asserting ourselves and our rights.

Lesson X.—Jacob at Bethel (Gen. xxviii, 10-22). Golden Text, Gen. xxviii, 16, "Surely the Lord is in this place." Great was the grace of God to this penitent but unworthy man, opening heaven to him and giving him the most precious assurances of forgiveness and constant care and future blessing. All the promises of God shall surely be kept and performed (II Cor. i, 20; Jer. xxi, 29), for He is faithful. He cannot deny Himself.

Lesson XI.—Jacob a prince with God (Gen. xxxii, 1-32). Golden Text, Luke xviii, 1, "Men ought always to pray and not to faint." Our heavenly Father is ever longing to do great things for His people that His power may be seen, that He may be glorified, but we are not to be so full of ourselves thet we hinder Him by our planning and striving and doing.

Lesson XII.—Temperance lesson (Prov. xxiii, 29-35). Golden Text, Prov. xx, 1, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." There is no salvation from the sin of strong drink or any other sin except in Him who was made sin for us, who bore our sorrows and carried our griefs, who for us was a man of sorrows and acquainted with grief.

TREATING SOLDIERS.

Fortunes Spent in Tobacco and Liquor by His Admirers.

A son of a Yorkshire farmer always had a "hankering" after the army, but his parents were obdurate, and his military ardour finally found vent in a modified form of soldiering in the Yeomanry, which in those days was regarded as a kind of War Office joke.

The father of the young fellow in question died, and left the farming business, which was a good one in this case, to his son. The latter failed to give the application to the work which it required. He was constantly driving in to the nearest garrison town, where a regiment of Dragoons were stationed, and he spent most of his evenings either at the sergeant's mess, or with military companions in the town.

He would not allow the soldiers to pay for anything if he could prevent it, and he spent money at a much faster rate than he could make it. He had military friends at the farm for week-ends and treated them handsomely in the matter of drinks and cigars.

There could only be one end to this sort of thing and it came. He had to dispose of his farming interests to meet claims, and got out of it with but a few pounds in his pocket. With the aid of friends he went out to America and began life again on a cattle ranch.

Harold Freeman, a young fellow of thirty, came unexpectedly into a sum of $2,500. He was a machinist at a saw-mill with a wage of $7 a week. He threw up his job and set out to enjoy himself. He went to London, and after a fortnight there, went on to Aldershot to see a friend who was a corporal in a line regiment.

HE LIKED THE SOLDIERS,

and he spent all his time and his money between Aldershot and London with his soldier friends. At the end of three months he had not a penny in the world, and was seeking a job at his old employment. As he was a good hand at his work, he succeeded in getting a job at Hull, but he could not shake off his propensity for treating soldiers whenever he came across them when his funds allowed.

The dockyard towns of Plymouth, Portsmouth, and Chatham are not without their instances of the kind. Apart from the men who come off a foreign station and on being paid off, "blew the lot," there are civilians who beggar themselves in an excess of admiration for the handyman. A few years ago two men from Wolverhampton, who came down to Southsea with an excursion and had unwisely brought all they had with them, spent about £30 in two days in "signifying the same in the usual manner," with blue-jackets and marines.

When they had paid for a wire to a friend for the amount necessary to take them home, they were penniless. Fortunately they were single men, and had merely to return to the process of "saving up."

H. B. Syers, who had £1,600 left him a few years ago, went through every penny at Chatham, treating sailors and marines. It was not all "blewed" in treating to drink and music halls, for he bought all sorts of things allowable and forbidden to men in hospital, including scores of pounds of tobacco for convalescents, while he sent money to needy relatives of his naval friends. When last heard of he was a patron of a "doss-house" in London, but Chatham knew him no more.

It must not be inferred for one moment that soldiers and blue-jackets are generally guilty of "sponging" on generous civilians, for there is nobody more open-handed and generous than our soldiers and sailors when they have the wherewithal, but occasionally individuals of the above character crop up, and they insist upon doing the thing well to the total depletion of their own funds.

Of London's 596,030 houses, 553,019 are inhabited.

There are 9,662 justices of the peace in England and Wales, of whom 7,770 are for counties, the rest for towns.