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The Best is Eventually the Cheapest.

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SMOKE "FRESH" CIGAR,

MANUFACTURED BY

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KINGSTON ONT.

DOES RELIGION PAY?

DR. TALMAGE'S DISCOURSE FOR THE NEW YEAR.

He Has a Word to Say as to Whether Righteousness Is Profitable—Godliness Is Good for the Intellect—It Is Also Healthy.

BROOKLYN, Jan. 6.—At the Tabernacle today the Rev. T. De Witt Talmage, D. D., preached a discourse on the subject: "Does Religion Pay?" The opening hymn was:

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
These hours of toil and danger.

The text was: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—I Timothy iv, 8. Dr. Talmage said:

A happy New Year to one and all!

There is a gloomy and passive way of waiting for the events of the opening year to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found in the battlefield it was found far in advance of all his troops, and among the enemy; and the best way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer.

The papers were made out, and some of you have just entered into business partnerships, and others of you take higher positions in the commercial establishment where you were engaged, and others have entered upon new enterprises, and there were last week in these cities ten thousand business changes. You were expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and therefore I propose, as God may help me this morning, to project upon your attention a new element of success. You will have in the business firm, frugality, patience, industry, perseverance, economy—a very strong business firm, but there needs to be one member added, mightier than them all, and not a silent partner either—the one introduced by my text: "Godliness which is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

TOO MUCH LEVITY IN LATTER DAY RELIGION.

I suppose you are all willing to admit that Godliness is important in its eternal relations; but perhaps some of you say: "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world, they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way up to a heavenly mansion; as though it were an admission ticket of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud, and a religion of the coffin, and a religion of the hearse, and a religion of the cemetery, who have no appreciation of a religion for the bank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the broker's office. Now, while I would not throw any slur on a post-mortem religion, I want this morning, and on the first Sabbath of the new year, to eulogize an ante-mortem religion. A religion that is of no use to you while you live, will be of no use to you when you die. "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." And I have always noticed that when the grace is very low in a man's heart he talks a great deal in prayer meetings about deaths, and about coffins, and about graves, and about churchyards. I have noticed that the healthy Christian, the man who is living near to God, and is on the straight road to heaven, is full of jubilant satisfaction, and talks about the duties of this life, understanding well that if God helps him to live right he will help him to die right.

Now, in the first place, I remark that godliness is good for a man's physical health. I do not mean to say that it will restore a broken down constitution or drive rheumatism from the limbs, or neuralgia from the temples, or pleurisy from the side; but I do mean to say that it gives one such habits and puts one in such condition as is most favorable for physical health. That I believe and that I avow. Everybody knows that buoyancy of spirit is good physical advantage. Gloom, unrest, dejection are at war with every pulsation of the heart and with every respiration of the lungs. It lowers the vitality, it slackens the circulation, while exhilaration of spirit pours the very balm of heaven through all the currents of life. The sense of insecurity which sometimes hovers over an unregenerate man, or pounces upon him with the blast of ten thousand trumpets of terror, is most depleting and most exhausting, while the feeling that all things are working together for my good now, and for my everlasting welfare, is conducive to physical health.

You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man well. Pleurisy will stab him, erysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will not prescribe antiseptic or febrifuge or anodyne, but saws and hammers and yardsticks and crowbars and pickaxes. There is no such thing as good physical condition without positive work of some kind, although you should sleep on down of swan or ride in carriage of softest upholstery or have on your table all the luxuries that were poured from the wine vats of Ispahan and Shiraz. Our religion says: "Away to the bank! away to the field! away to the shop! away to the factory! Do something that will enlist all the energies of your body, mind and soul." "Diligent in business, fervent in spirit, serving the Lord;" while upon the bare back of the idler and the drone comes down the sharp lash of the apostle as he says: "If any man will not work, neither shall he eat."

HOW RELIGION IS GOOD FOR THE HEALTH.

Oh, how important in this day, when so much is said about anatomy and physiology and therapeutics, and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the school of Christ, which declares that "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." So if you start out two men in the world with equal physical health, and then one of them shall get the religion of the Lord Jesus Christ in his heart, and the other shall not get it, the one who becomes a son of the Lord Almighty will live the longer. "With long life will I satisfy thee, and show thee my salvation."

Again I remark that godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect goes into a dwarfing process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, and wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. The religion of the Lord Jesus Christ is the fountain out of which learning has dipped its clearest draught. The Helicon poured forth no such inspiring waters as those which flow from under the throne of God clear as crystal. Religion has given new energy to poesy, weeping in Dr. Young's "Night Thoughts," teaching in Cowper's "Task," flaming in Charles Wesley's hymns, and rushing with archangelic splendor through Milton's "Paradise Lost." The religion of Jesus Christ has hung in studio and in gallery of art and in Vatican, the best pictures—Titian's "Assumption," Raphael's "Transfiguration," Rubens' "Descent from the Cross," Claude's "Burning Bush," and Angelo's "Last Judgment." Religion has made the best music of the world—Hadyn's "Creation," Handel's "Messiah," Mozart's "Requiem." Is it possible that a religion which builds such indestructible monuments, and which lifts its ensign on the highest promontories of worldly power, can have any effect upon a man's intellect but elevation and enlargement? Now, I commend godliness as the best mental discipline—better than belles-lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist and show him celestial glories encamped under the curtain of a water lily. It will go with the astronomer on the great heights where God shepherds the great flock of worlds, that wander on the hills of heaven answering his voice as he calls them all by their names.

HOW RELIGION PREVENTS DESPONDENCY AND GLOOMINESS.

Again I remark that godliness is profitable for one's disposition. Lord Ashley, before he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy today; if I forget thee, forget me not." With such a Christian disposition as that, a man is independent of all circumstances. Our piety will have a tinge of our natural temperament. If a man be cross and sour and fretful naturally, after he becomes a Christian he will always have to be armed against the rebellion of those evil inclinations; but religion has tamed the wildest nature; it has turned fretfulness into gratitude, despondency into good cheer, and those who were hard and ungovernable and uncompromising have been made pliable and conciliatory. Good resolution, reformatory effort, will not effect the change, It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of Ulysses, and it takes a stronger lasso than ever held the buffalo on the prairie. A man cannot go forth with any human weapons and contend successfully against these Titans armed with uptorn mountain. But you have known men into whose spirit the influence of the Gospel of Christ came until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonistic. They had done all they could to injure each other. They were in the same line of business. One of the merchants was converted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he was impressed with the fact that it was his duty when a customer asked for certain kinds of goods which he had not, but which he knew his opponent had, to recommend him to go to that store. I suppose that is about the hardest thing a man could do; but being thoroughly converted to God, he resolved to do that very thing, and being asked for a certain kind of goods which he had not, he said: "You go to such and such a store and you will get it." After a while merchant number two found these customers coming so sent, and he found also that merchant number one had been brought to God, and he sought the same religion. Now they are good friends and good neighbors, the grace of God entirely changing their disposition.

"Oh," says some one, "I have a rough, jagged, impetuous nature, and religion can't do anything for me." Do you know that Martin Luther and Robert Newton and Richard Baxter were impetuous, all consuming natures, yet the grace of God turned them into the mightiest usefulness? A manufacturer cares but very little for a stream that slowly runs through the meadow, but a strong torrent that leaps from rock to rock, and rushes with mad energy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mill and flashing water wheel. And a nature, the swiftest, the most rugged and the most tremendous, that is the nature God turns into greatest usefulness. Oh, how many who have been pugnacious, and hard to please, and irascible, and more bothered about the mote in their neighbor's eye than about the beam like ship timber in their own eye, who have been entirely changed by the grace of God, and have found out that "godliness is profitable for the life that now is as well as for the life which is to come."

RELIGION IS GOOD IN LIFE'S PRACTICAL THINGS.

Again I remark, that religion is good for a man's worldly business. I know the general theory is, the more business the less religion, the more religion the less business. Not so thought Dr. Hans in his "Biography of a Christian Merchant," when he says: "He grew in grace the last six years of his life more than at any time in his life; during those six years he had more business crowding him than at any other time." In other words, the more worldly business a man has, the more opportunity to serve God. Does religion exhilarate or retard worldly business? is the practical question for you to discuss. Does it hang like a mortgage over the farm? Is it a bad debt on the ledger? Is it a lien against the estate? Does it crowd the door through which customers come for broadcloths and silks? Now, religion will hinder your business if it be a bad business, or if it be a good business wrongly conducted. If you tell lies behind the counter, if you use false weights and measures, if you put sand in sugar, and beet juice in vinegar, and lard in butter, and sell for one thing that which is another thing, then religion will interfere with that business; but a lawful business, lawfully conducted, will find the religion of the Lord Jesus Christ its mightiest auxiliary.

Religion will give an equipoise of spirit, it will keep you from ebullitions of temper—and you know a great many fine businesses have been blown to atoms by bad tempor—it will keep you from worriment about frequent loss, it will keep you industrious and prompt, it will keep you back from squandering and from dissipation, it will give you a kindness of spirit which will be easily distinguished from that mere store courtesy which shakes hands violently with you, asking about the health of your family when there is no anxiety to know whether your child is well or sick! but the anxiety is to know how many dozen cambric pocket handkerchiefs you will take and pay cash down. It will prepare you for the practical duties of everyday life. I do not mean to say that religion will make us financially rich, but I do say that it will give us, it will assure us of a comfortable sustenance at the start, a comfortable subsistence all the way through, and it will help us to direct the bank, to manage the traffic, to conduct all our business matters, and to make the most insignificant affair of our life a matter of vast importance glorified by Christian principle.

In New York city there was a merchant

(Continued on page three.)

JANUARY BARGAINS!

IN THE FOLLOWING GOODS:

DRESS GOODS,

Cashmeres, Silks and Plushes, etc.

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All Wool Ulster Cloth, 60c. worth 90c.

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WE ARE OFFERING SEALETTE, SEAL PLUSH, HEAVY CLOAKINGS, BLANKETS AND WINTER DRESS GOODS AT LESS THAN WHOLESALE PRICES.

Our Annual Winter Sale of Grey and White Cotton is now going on. Low prices.

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We know persuasion won't sell it. Advertising alone can't move it We must use the lever which no buyer can resist. Low prices is the magnet which attracts the crowd and draws the money. That together with an immense stock, which in its completeness is still unsurpassed by any in the city, will enable us to do the work. We anticipate the next few weeks will be as busy ones with us as the preceding ones.

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