

AGAINST ALL ODDS.

There is a profound satisfaction in the completion of any undertaking. We put up the capstone with exhilaration, while on the other hand there is nothing more disheartening than to turn on in one direction and find it is a false lure, or to make a profitless investment. Christ came to bid a highway on which the whole human race might, if they chose, mount into heaven. He did it. All the thousand mouthed crew who trod on Him could not hinder him from the sublime satisfaction expressed in the text: "I have finished the work which thou gavest me to do."

First of all there was His worldly occupation. He had to earn his living by carpentry, a trade always respected and always honored for its usefulness. But you know very well that in the eyes of the world, any occupation, or profession, there must be an entire concentration upon that one thing, and these fatigues of carpentry were a hindrance, must have been a hindrance to this work of Christ. He had to be a carpenter, and he must have achieved in intellectual directions as well in moral reform, who at the same time were compelled to carry on some worldly occupation. But you know as well as I that it is a fatal thing, both a moral and a physical detriment to a toiling mind. Here came Christ forth to do, what? To upbuild a kingdom, to introduce a new code of morals, to start a religion which was to revolutionize all nations. He knew that he had to do this, and he was going to accomplish anything in the world we must concentrate upon one object. Yet here Christ had all the fatigues of carpentry, while at the same time He had this thing to do. He knew that he had to do so much worldly work to do must have been a hindrance. In His father's carpenter shop He had only to talk with men who brought things to mend, or who wanted some thing for their furniture, and he was done, and it was a worldly conversation; and right out from this carpenter's shop Christ is called to be a public speaker, to go to the hearts of the mobs, to heal some of the blasphemies and some of the crimes of His time. To address an orderly and respectable assemblage is not as easy as some might suppose, but to speak to an excited mob, to counteract that conversation were demanded. Christ, while He was earning His bread, heard the thumping of His hammer, men, all nations were to hear the stroke of His spiritual upbuilding. Mighty men, those of those days, had some things in their apparel that distinguished them; that they were distinguished — some capelet, something in their robe, some ornament of apparel, so those people saw away for him; here comes a dignitary, or an officer of the government. None of the Cæsars would have dared to appear in ordinary citizen's dress. But here comes Christ in a plain dress, a plain way of life, and because I find that after He had worn that dress while even then the gamblers thought it worth raving about, the question being whose shall it be. But still it was a plain dress, a plain way of life, and he went out to be an ordinary man, officer

Who are to carry the missionaries? Who are to pay the salaries of the teachers. What! pull down an established religion! Can it be done by a penniless projector? More than that. I want you to notice the fact that the consideration that the college had no college fees was always against him. If a man has come with a diploma from college, or a certificate from a seminary or has traveled through foreign lands, we say to ourselves: "He ought to know a great deal, anyhow; he ought to have some sense." And then we find that the man who had no diploma. He had not attended any a denmy where he could have learned the alphabet of the language He spoke. The Jews were sensible when they cried out: "How hath this man letters, having never learned?" And we are to think of the man looking at all. He just comes out and He expects these white haired these gray bearded men who had studied theology all their lives long to bow before him. We have learned in our day that a man may be as ignorant as a child, and yet be called a man that a college cannot turn a sluggard into a philosopher, and that a seminary cannot teach a fool to preach. An empty head after the laying on of the hands of the Presbytery is empty still. But it choked all the progress of the Presbyterian people. It kept the man without any scholastic opportunities should come forth to teach a new theology and a new religion, and by it revolutionize all nations. Beside that, my friends, we want to notice that the brevity of His life was a great hindrance. He lived only thirty-three years to teach what we call midlife. At thirty-three years of age he expired. Well, now, but very few men accomplish

each for the church or for the world before thirty-three years of age. The first fifteen years are given to the nursery and the school, then perhaps six years to getting into some trade, business or occupation. That brings you to twenty-one. Then after that if in ten years you have not made a profession of religion, or if you have not thoroughly established, you are the exception. The men who are thoroughly established in business, occupation, profession or trade, at thirty-three years of age, are the men of the world. The time at which you can quit life, the time at which you can fight against Him. Men in military life have achieved great success, and fought great battles before thirty-three years of age, but you never heard of a great legislator under thirty. The experience of Aristotle was old, experience was old, experience was old.

to his standard. But Christ had a more wonderful magnetism than that. Napoleon had all around him the memories of Marengo and Austerlitz and Jena. Here comes a man who has never been in battle and who has no peculiarity of apparel, and contrastively no reputation. I do not now think of any remarkable person connected with His name except His mother, and she so poor that she has no name. And yet, in the face of a woman's soul she must lie down among the camel drivers grooming their beasts of burden. Al! notwithstanding all this, what do you see? A man meets Him on the street and says, "My father is dead, my grandfather, and my grandfather and great-grandfather. Who was your father?" Christ says: "My fatherly father was Joseph, the carpenter." Another man meets him and says, "My father is dead." Christ says: "Here is a diploma from the best school in Athens. Where did you graduate?" Christ says: "I never graduated." It was as though some little fishing village on Long Island had been the scene of a great school. He makes: "If you have a mind to call it magnetism of person call it that, but what it is he makes. He comes into a village and there He steps out into the fields and all the people follow Him. They are not so much interested in the wilderness, and in danger of starvation. A man falls flat on the ground and says, "My father is dead." Christ says: "My daughter is dead." A blind man tries to rub the dirtiness out of his eyes, and he says: "Lord, that my eyes might be opened." The light of day comes through the darkness of the night. Christ says: "And here comes a sick and fainting woman." He says: "If I could just touch the hem of his garment—that is all." And the little children who always liked their mothers before they were born, now they are in the arms. They wanted to go to Christ's arms, and they wanted to kiss his cheeks, and they wanted to run their fingers through his hair, and they put tin so in love with children that they would not let them out of the house from which Christ has not taken one out," he says. "I must have them. I am going to make Heaven of these. To one child I will plant Heaven. I plant fifty white lilies to the child who has been in the hospital. Now I have come to a throne, ought not I to love them? Oh, weeping mother, hold not back that child. Lay it on my loving and sympathetic bosom. Of such the Kingdom is made." Heaven.

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voiced their march to the flimsy tribe, and they come in a place where a little while before people were fishing and hauling in nothing; now the people again pull the net, and they pull until the net is full. There, they grumble. Until the family itself get very angry because the door is so seldom opened. It is only when some of us go in to stay there for the first sleep. A knob on the outside of the door of the family vault, but no knob waiting for the hand of the open door to be in, but no knob on the inside. They will pass in stay there until the resurrection. Christ came through all that real and He said: "Daughter of Jairus, rise up!" She rose up and said: "Lord, now I know that thou canst do all things." And He said to the widows son: "Get off that bier and go home with thy

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The Weeping Tree.—The reader will have to go to the Canary Islands if he wishes to see this tree, which is also called the fountain tree. It lives in a constant shower. The water exuding from its foliage falls in a copious rain from the branches. One of these of which there are three on the Island of Hiero, stands in the midst of a little pond that it perpetually supplies with water, hence the inhabitants in the vicinity go there to get their supplies. The tree is a reservoir, a manufactory, a laboratory. The one to which particular reference is made in the present instance is located on high ground, about five miles from the sea, and by the natives is venerated as a holy tree; its leaves constantly distil enough water to furnish drink to every living creature on the island. It is distinct from other trees as it stands by itself. About nine feet in circumference, and three in diameter, its branches overhang a circle of 130 feet around, being thick and numerous. Its fruit resembles in shape that of the acorn, and tastes somewhat like the kernel of a pineapple, but is softer and more aromatic. The leaves are like those of the laurel, but are larger and wider, with a sharper curve; they come forth in per-

petual succession, so that the tree is always green. On the north side of the trunk is a sort of natural double cistern or tank of rough stone, each about twenty feet square and ten or twelve in depth. One of these is used by the Islanders and the other by cattle; a person is appointed to take care of it, and make a fair distribution of its water, and for this purpose is given house rent free and a salary.—*Cuttings*.

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organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have mentioned, and hundreds of others equally as expert, made many similar experiments and observed the same results. In fact, these drugs worked most destructively in the kidneys and liver; in fact, finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored. In consequence of this, I have made the entire range of medical science experimenting with all known remedies for these organs, and as the result of these investigations we all substantially agreed, though differing in opinion as to the best means of cure, that the most reliable scientific preparation was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which I have called the "safe cure" to the public. Every case that we have treated first with Warner's safe cure, with our own private treatment, and followed up again with Warner's safe cure for a few days, has been cured. The "safe cure" can't be cured without using it, because the habit is nourished and sustained in the kidneys and livers. The habit can be kept up in moderation, however, if free use be also made at the same time, of that great remedy.

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"I people do not realize this, because, singular as it may seem, the kidneys may be in a diseased stage of decomposition, and yet owing to the fact that they are the nerves of sensation in them the subject will not experience much pain therein. On this account thousands of people die every year of the disease of the kidneys. They have the so-called disorders of the heart, of the lungs and stomach, and treat them in vain, for the real cause of their misery is diseased kidneys, and they were referred to the other disorders would soon disappear."

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