DR. TALMAGE'S SERMON.

AGAINST ALL ODDS.

Text: "I have finished the work which thou gavest me to do."—John xvii, 4.

There is a profound satisfaction in the completion of any undertaking. We put up the capstone with exhileration, while on the other hand there is nothing more disheartening than to toil on in some direction and find it is a fa lure, or to make a prositless investment. Christ came to build a highway on which the whole human race might, if they chose, mount into heaven. He did it. All the toul 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."

Alexander the Great was wounded, and it

sublime satisfaction expressed in the text:
"I have finished the work which thou gavest
me to do."

Alexander the Great was wounded, and if
was supposed that he was dying, and the
physic ans were powerless. But in his dream
Alexander thought he saw a certain plant
with a very peculiar thower, and that the
flower was brought and put upon his wound
and it entirely cured him. Awasing from
his sick dream he told his dector, and the
Lysician sent out to find the flower that
Alexander had described, and he found the
peculiar plant and the peculiar biossom, and
he brought them bome and he put them upon
the wound, and Alexander recovered. Well,
the human race was suffering with the
worst of all wounds, the ghastliest of all
w unds, the wound of sin. Christ comes to
bring a balsam for divine restoration. He
brought it, but in the application of it, oh,
how many obstacles He found; how much
resistance; what bitter hostilities; what tremendous opposition. Now, when we have a
great enterprise, we call our friends around
us and they help us draw out the sketch, and
perhaps they help us in the execution. Christ
all aione started out on His mission with all
the forces of this world against Him, and I
propose this morning, if the Lord will help
me, to tell you same of the obstacles that
Christ had to overcome before He could in
triumph utter the words of the text. "I have
finished the work which thou gavest me to
do."

First of all, there was His worldly occupation.

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 order to succeed in any trade, occupation, or profession, there must be entire concentration upon teat one thing, and these fatigues of car; entry were a hindrance must have been a hindrance to this work of Christ. I know we read a great deal about what men have achieved in intellectual directions and in moral reform, who at the same time were compelled to carry on some worldly occupation. But you know as well as I do that a fatigued body is a poor adjunct to a toiling mind. Here came Christ forth to do, what' To upbuilt a kingdom, to introduce a new code of morals, to start a religion which was to revolutionize all nations. You know as well as I know that if we are going to accomplish anything in the world we must concentrate upon one object. Yet here Christ had all the tatigues of carpentry, while at the same time He had this tremendous mission, and the fat that he had so much worldly work to do must have been a hindran e. In His father's carpenter's shop He had only to talk with men who breight things to mend, or who wanted some attacle for agriculture manufactured, and if was a worldly conversation; and right out from this carpenter's shop Christ is called to be a public speaker, to stand in the face of the mobs while some blasphemed and some shook their fists at Him. To address an orderly and respectful assemblage is not a say as some might suppose, but to speak to an exasterated mob, what courage, what concentration were demanded of Christ. While the villagers of Nazareth heard the thumping of His hammer, all nations were to bear the stroke of His spiritual upbuilding. Mighty men in their apparel to indi ate that they were more supposes, but they are dominated to indi ate when the supposes, but they encounsed the world and apparel, so those people soling such an one coming would say: "Make way for him; here comes a dignitary, manded of them. Here comes Christ with-out a dollar in the world, a Christ who was born in another man's barn, and to be buried in another man's sepulchre. And I suppose recople said: "Who is to pay for this re-ligion! Who is to charter the ships

people said: "Who is to pay for this religion! Who is to charter the ships that are to carry the missionaries! Who is to pay the salaries of the teachers. What pull down an established religion! Can it be done by a penniles projector?" More than that. I want you to notice the fact that the consideration that He had never graduated from any school was aga nst Him. It a man has come with a diploma from a 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 information." But here was Christ, who had no diploma. He had not attended any a ademy 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 yet, here, with no philosophy backing 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 how before him. We have "earned in our day that a man may be as ignorant with a diploma as without it, and that a college cannot turn a sluggard into a philosopher, and that a seminary cannot teach a fool to prea h. An empty head after the laying on of the hands of the Presbytery is empty still. Eut it choked all the prijudices of those people in olden times that a 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 against Him. You must remember that Ha did not live to e en what we call middlife. At thirty-three years of age. The first lifecer

Well, now, but very few men accomplist much for the church or for the world before thirty three years of age. The first fifteer years a e 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 correct all your early mistakes and get 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 exception, and that is the time at which Christ quit life. The brevity of His life was achieved great success, and fought great bat these before thirty-three years of age, but you never heard of a great legislator under thirty-three or at thirty-three. It takes prolonged experience. Aristotle was old, Lyourgus was

for Dallas, Texas. Dallas is site.

old, Seneca was old, all the great legislators of the world were old. Christ was young, It was against Him. People said: "It cannot be this young man knows more about these things than those who have been studying them for twenty, thirty, forty and even to severty or eighty years of age. It was all against Him. These were obstaties He had to overcome. Aye, the fact that He reversed the world's maxims was against Him. Public theory said: "Blessed is the merchant who owns a castle down on the banks of the lake Galilee." Christ said: "Blessed are the poor." Public theory said: "Blessed are the man who has all kinds of festivity, and amid statuary, and amid all luxuries, lives and reigns." Christ said: "Blessed are they that mourn." Public theory said: "Blessed is the Roman eagle, the flar of whose wings startles all nations, and whose cruel beak inflicts cruelty upon all who oppose. Christ said: "Blessed are the merciful." Public theory said: "An eye for an eye, a tooth for a tooth: if a man knocks your eye out, you knock his out: if he breaks your toth, you break his tooth; sarcasm for sarcasm persecution for persecution; pay a man in his own coin, wound for wound "Christ said: "Pray for them who despitefully use and tormentyou." Was there anything so revolutionary? so valerity bace. They belt the soul earth ander them; but Christ said: "I unfold the pillars of the earth." They looked at the smon. Christ said: "I will turn it into blood." They looked at the stars. He said: "I will shake them down like untimely fice." Do you wonder that the world was startled and overwhelmed? Were not all these things against him? After the bath lie of Antietam, when the soldiers were lying down, thor ughly exhausted, and one of them teld me he did not think he could have lifted his hand to save his life, it was told that a favorite general was coming slong the line, and he said they glue out and they gave three rousing cheers—"huzza, huzza, huzza." Although a few moments before they felt they could hardly lift a hand to save their life. So great was the magnetism of some men. Napoleon after his first captivity put his foot on the earth and it shook all kingdoms, and 25%,00 men gathered to his standard. But Christ had a more wonderful magnetism than that. Napoleon and Austerlitz and Jean. Here comes a man with no parade, no brandished sword, no peculiarity of apparel, and comparatively no reputation. I do not now think of any remarkable person connected with His name except his mother, and she so poor that in the most solemn hour that ever comes to a woman's soul she must lie down among the camel drivers grooming their beasts of burden. All notwithstanding all this, what do you see! A man mee's Him on the street some day and says: "My earthly father was Joseoh, the carpenter" Another man meets Christ and he unrolls his scroll and says: "Here is a diploma from the best school in Athens. Where did you graduate?" Christ says: "I never graduated." It was as though sem little fishing villare on Long Island should arraign New York. Oh, what a stir he makes. He comes into a village and then He steps out into the ields, and all the poole go after Him, and though they had taken only enough foot to last a day, they are so fascinated with Christ has not taken one with children that there is hardly a h

reversal of public maxims was against Him, and lack of organization was against Him, yet you hear His voice this morning ringing through the ages in everlasting cadences. "I have finished the work which thou gavest one to do?" Oh yes, Christ is a conqueror. See how He conquered all the forces of nature. The Atlantic Ocean—what a terrible shing it is in its wrath. How the ocean will take down the Spanish Armaia, or the President, or the Central America as easily as it could swallow a fly. But I have been told by those who have visited Asia Mnor that a storm on those inland lakes is worse. And yet Christ came and He looked at one of those great inland seas in cyclone and the sea crouched before Him and disked His feet. He knew all the winds and the waves. He beckoned and they fled. The heel of His foot made no indentation on the solidited water as He walked it. In the bad part of the hoat sound asleep. "'Uh," you say, "poor man, poor Christ, so tired, sound asleep in the hat part of the boat." But He raises up. He comes to the prow of the boat the hoat sound asleep in the hat part of the says: "Peace, be still," and the wave crouch like whipped spaniels at his feet. Ecce Home! Ecce Deur! Behold the man Behold the God!

Medical science has done much for the all levation of rheumatic ailments and to cur

crouch like whipped spaniels at his feet Ecce Home! Ecce Deus! Behold the man Behold the God!

Medical science has done much for the al levation of rheumatical ments and to curdiseased blood; but when the muscles are al withered up no human power can ever restore them. When the hand and the arm andead, they are dead. But here is a paralytic in the presence of Christ. Arm perfectly useless, helpless. Christ sees it. He could not see anything of that kind without pitying it. He says to this man with the paralytic arm, "stretch forth thy hand. He stretched it forth whole as the other Ecce Deus! Behold the God! And there it the fish of the sea. No human voice eve commanded a school of fish, but Christ voice marshals the finny tribe, and there come in a place where a little while before people were fishing and hauling in nothing; now the peoma again pull the net, and they pull until the net breaks. There is the grave. The hinges of the family varilt get very rusty because the some of us go in to stay there for the last sleep. A knob on the outside of the door of the family varilt get very rusty because the knob on the inside. They was pass in stay there until the resurrection. Christ came through all that real n and He said: "Daughter of Jairns, rise up." She rose up. He said: "Lazarus, come forth," and he came forth. And He said to the wide we sou: "Get off that bier and go home with thy

mother. The son arose and went home with his mother. The Christ picked up this says of death and fastened them to His girdle out there is a voice with the control of the vicarious affecting and work of Christ than I could find in the Brotherhood this day here presented and here work of Christ than I could find in the Brotherhood this day here presented and here will be than I could find in the Brotherhood this day here presented and here will be than I could find in the Brotherhood this day here presented and here will be than I could find in the Brotherhood this day here presented and here will be determined the word, and we try to illustrate it this way and that way. But it has been illustrated in the lives of that profession and occupation perhaps as in no other. There is not a railroad engineers—a seene worthy of post's canto and pain-ter's pen il and sculptors chisal and legislator's appropriation. There he is, passing along rapidly. He is at his post. There has been some recket seen somewhere a rack against him at the rate of it y mile with hour. Standing at his post he says: "What shall I don't for how much a man can think in a second. "Shall I jump and save my life and be the support of my helples 'family, or shall I jump and save my life and be the support of my helples 'family or shall I jump and save my life and be the support of my helples 'family or shall I's than here and save and support of the control of th spraig into life. It may have been—that story may have been mere tradition or superstition; but it is not a superstition that in the cross of the Sou of God there is a life giving power for your dead soul and mine. "Awake, thou that sleepest, and arise from the dead and Christ shall give thee life."

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 Hiero, stands in the midst of a little pond that it perpetually supplies with water, hence the inhabitants in the vicinwater, 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 it-elf. About nine feet in circumference as I three in diameter, its branches overhang a circle of 130 feet around, being thick and numerous. Its fruit resemble in shape that of the acorn, and tastes somewhat like the kernel of a pineapple, but is softer and more aroand tases somewhat like the kernel of a pineapple, but is softer and more aro-matic. 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 pettar 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 being about twenty feet square and ten or twelve in depth. One of these is used by the islanders and the o her by cattle; a per-son 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. — Culticator.

Will not soil the clothing nor stain the skin, Hall's Hair Renewer. Try it. "Ayer's Pills curel me of stomach and liv-er troubles."—D. W. Baine, New Berne, N. C.

THE COCAINE HABIT.

The Worst Slavery Known-New Revela-lations of Power.

The Worst Slavery Knawa-New Revelalations of Power.

Cincinnati Times-Star.

When cocaine was discovered the medical
world exclaimed "thank heaven!"

But useful as it is, it is also dangerous, especially when its use is perverted from the
deadening of pain for surgical operations, to
the stimulation and destruction of the human
body. Its first effects are soothing and captivating, but the thraidom is the most horrible slavery known to humanity.

J. L. Stephens, M. D., of Lebanon, O.,
was interviewed by our reporter yesterday
at the Grand Hotel, and during the conversation the doctor said: "The co-aine habit
is a thousand times worse than the morphine
and opium habits, and you would be astonished." he said, "if you knew how frightfully
the habit is increasing."

"What are its effects?"

"It is the worst constitution wrecker ever
known. It ruins the liver and kidneys in
half a year, and when this work is done, the
strongest constitution soon succumbs."

"Do you know of Dr. Underhili's case here
in Cincinnati?"

"That leading physician who became avictim of the co-aine habit? Yes. His case
was a very sad one, but the habit can be
cured. I have rescued many a man from a
worse condition."

"What, worse than Dr. Underhill's?"

"Underhill's?"

worse condition."

"What, worse than Dr. Underhill's!"

"Indeed, sir, far so. Justin M. Hall, A. M., M. D., president of the State Board of Health of lows, and a famed practitioner, and Alexander Neil, M. D., professor of surgery in the Columbus Medical College, and president of the Aca lemy of Medicine, a man whitely known, Rev. W. P. Clancey of Indiana olis, in L., from personal experience in opium eating, etc., can tell you of the kind of success our form of treat nent wins, a d so can H. C. Wilson, formerly of Cin hand, who is now associated with me."

"Would you mind letting our readers into the servet of your methods."

"Well, young man, you surely have a good bit of assuran e to ask a man to give his business away to the public; but I won't disappoint you. I have treated over 29,600 patients. In common with many eminent paysicians, I for years made a close study of the effects of the habits on the system and the 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 on their own behalf. We each found that 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 to health. We recently exhausted the entire range of medical science experimenting with all known remed es for these organs, and as the result of these close investigations we all substantially agreed, though following different lines of inquiry, 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 treat ment, which, of course, we do not divuly to the public. Every case that we have treated first with Warner's sue cure, then with our own private or a few weeks, has been successful. These habits can't be cured without using it because the habit is nourished and sustanced in the liver and kidneys. The habit can

heafth the other discussions appear.

Dr. Stephens's experience, that can be confirmed by many thousands whom he has treated, adds only more emphasis to the experience of many hundreds of thousands all over the world, that the remedy he refers to is without any doubt the most beneficent discovery ever given to humanity.

General Boulanger, the French Minister of War, has recently ordered the trial of a method of inducing vicious and restive horses to stand quietly while being shod. The method is said to have proved successful. The arrangement merely consists of an induction coil, a dry better, and an arrangement for given dry battery, and an arrangement for giv-ing "an electric shock of graduated in-tensity" to the animal under treatment. The most vicions horses which could be found in the cavalry school at Saumur, France, subsided into quietness upon the application of this device.

Royal Amateurs

An Athens correspondent writes that the members of the royal family of Greece often anuse themselves with acting in short comedies and scenes from ing in short comedies and scenes from classic dramas. Recently the last act of "Hamlet" was performed at a court, the heir to the crown playing the Danish Prince, and his eldest sister taking the part of Ophelia. The latter having objected to the tragic ending, an obliging chamberlain wrote another conclusion to the tragedy, Hamlet escaping from the duel with a slight wound and marrying Ophelia, who had been rescued from a watery grave by peasants. watery grave by peasants.

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Nothing more clearly indicates the tree gentlems, than a desire to oblige or accommodate.

The YOUTH'S COMPANON celebrates this year its sixtleth anniversary. It mint well be a cell the "Universary. It mint well be a cell the "Universary. It mint well be a cell the "Universal Companion" since its readers are found in 460 460 tamilies. It is away as a property of adults as to the young people. Bes destine best short and Serial Stotles t contains a great arcety of popular and useful into mation on Natural History, Science, House Arts. Games and Sports, and is fully illustrated. It costs but \$1.15 a year, and a satiscription eat now is credited to January, 1883.

Baby falls and bumps its head, Baby bawis, they think it's dead, Mamma gets St. Jacobs Oil, hubs the baby; stops turmoil,

Silver hat pins to represent thistles are

A prominent farmer of Bowling Green, Howard County, Md., Mr. J. T. Ridgely, said: bis four children were sick with sore throats and coughs at the same time. Red Star Cough cure cured them in a week. No

To do all the good you can to your fellow beings, to have a pure conscience, to gain an hor rable livelihood, procure for yourself by work a little case, to make those around you happy—that is true happiness; all the rest are mere accessories and chimeras.

If afflicted with sore eyes use Dr. Isaac Thompson's Eye-water, Druggistssell at 25c per bettle

Skirts are not tied back as tightly; many requite full.

Can Consumption Be Cured?

We have so often seen fatal results follow the declaration that is can be cured, that we have unconsciously settled down in the belief that this diseaso must necessarily prove fatal. It is true that occasionally a community has witnessed an isolated case of what may appropriately be termed spontaneous recovery, but to what combination of favorable circumstances this result was due none have hitherto been found able to determine. We have now the grantlying fact to announce that the process by which nature effects this wonderful cuang is no longer a mystery to the medical profession, and that the changes broungs about in the system under favorable circumstances by extrinsic causes may be made as certainly and more expeditiously by the use of the proper remedy. In other words, nature is imitated and assisted.

Tuberculous matter is nothing more or less

Tuberculous matter is nothing more or less than nourishment imperfectly organized Now, if we can procure the briganization of this food material so that through the process of elective affinity it may take its place in the system, we can cure the disease. This just what Piso's Cure for Consumption does. It arrests at once the progress of the disease by preventing the further supply of tuberculous matter, for while the system is mader its influence all neurishment is organized and assimilated. It thus centrols cough expectoration, night-sweaks, beckie fever, and all other characteristic symtems of Consumption.

all other characteristic symtems of Consomption.

Many physicians are now using this medicine, and all write that it comes fully up to its recommendations and makes Consumption one of the diseases they can readily cure.

The forming stage of a disease is always the most attspicious for treatment. This fact should induce persons to resort to the use of Fiso's Cure when the cough is first noticed, whether it has a consumptive diathesis for its cause or not, for this remedy cures all kinds of coughs with unequaled facility and promptiess. In coughs from a simple cold, two or three doses of the medicince have been found sufficient to remove the trouble. So in all diseases of the throat and lungs, with symptoms simulating those of Consumption, Piso's Cure is the only infallible remedy:

The following letter recommending Fiso's Cure for Consumption, is a fair sample of the certificates received daily by the proprise of this medicine:

ALMON, N. Y., Lee, 29, 1885.

Linea terrible Couch and two physicians.

ALBION, N. Y., Dec. 29, 1885.
I had a terrible Cough, and two physicians said I would never get well. I then went to adrug store and asked for a good cough medicine. The druggist gave me Piso's Cure, and it has done me more good than anything I ever used. I do not beleive I could live with, out it.

LEONORA VERMILYEA.

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