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THE PRICE OF A DRINK.

Five cents a glass? Does any one think that that is really the price of a drink? Five cents a glass, I hear you say. "Why that isn't very much to pay." Oh, no, indeed, 'tis a very small sum. You are passing over 'twixt finger and thumb. And if that were all you got away, it wouldn't be very much to pay.

The price of a drink! Let him decide who has lost his conscience and his pride. And lies a grovelling heap of clay. Not far removed from a beast to stay. The price of a drink! Let that one tell that sleeps to-night in a murderer's cell. And feels within the fires of hell. Honor and virtue, love and truth, All the glory and pride of youth, Hopes of manhood, the wreath of fame, High endeavor, and noble aim— These are treasures thrown away. As the price of drink from day to day.

Five cents a glass! How Satan laughed as o'er the bar the young man quaffed. The banded liquor I for the demon knew. The terrible work that drink would do. And before the morning the victim lay. With his life, his honor, his glory away. And that was the price he paid, alas! For the pleasure of taking a social glass.

The price of a drink, if you want to know. What some are willing to pay for it, go through the wretched tenement over there. With dingy rooms and broken stair. Where foul disease like a vampire crawls. With outstretched wings o'er the mouldy walls.

There poverty dwells with her hungry brood. Wild-eyed as demons, for lack of food; There shame in a corner crouches low. There vice and debauchery cruel blow. And innocent eyes are thus accursed. To pay the price of another thirst.

Five cents a glass! Oh, if that were all. The sacrifice would be very small. But the money's worth is the least account. We pay, and whoever will keep away. Will learn the terrible waste and blight. That follows this ruinous appetite. Five cents a glass! Does any one think that that is really the price of a drink? —People's Magazine.

DR. TALMAGE'S SERMON.

LESSONS OF DIVINE CARE.

Text: Luke xii, v. 3.—"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

You see the Bible will not be limited in the choice of symbols. There is hardly a beast, or bird, or insect which has not been called to illustrate some divine truth—the ox's patience, the ant's industry, the spider's skill, the hind's sure-footedness, the eagle's speed, the dove's gentleness, and even the sparrow's meanness and insignificance.

Christians, be ye as the sparrow and eat it—so very little meat is there on the bones, and so very poor is it, what there is of it. The comfortable population would not think of touching it any more than you would think of eating a bat or a leprosy. Now, says Jesus, if God takes such good care of a poor bird that is not worth a cent, won't he care for you, an immortal? We associate God with revolutions. We can see a divine purpose in the discovery of America, in the invention of printing, in the exposure of the gunpowder plot, in the contrivance of the needle, in the gun of an Austrian, or Napoleon's despair, but how hard it is to see God in the minute personal affairs of our lives! We think of God as making a record of the sturly host, but cannot realize the Bible truth that he knows how many hairs are on our heads. It seems a grand thing that God provided food for hundreds of thousands of Israelites in the desert, but we cannot appreciate the truth that when a man is hungry, God stoops down and opens his mouth and puts the seed in. We are struck with the idea that God fills the universe with His presence, but cannot understand how He encamps in the crystal palace of a dewdrop or finds room to stand, without being crowded, between the alabaster pillars of a pond lily.

We can see God in the clouds, can we see God in these flowers at our feet? We are apt to place God on some great stage—or to try to do it—expecting Him there to act out His stupendous projects, but we forget that the life of a Cromwell, an Alexander, or a Washington, or an archangel is not more under divine inspection than your life or mine. Pompey thought there must be a mist over the eyes of God, because He so much favored Caesar. But there is no such mist. He sees everything. We say God's path is in the great waters. True enough! But no more certain than he is in the water in the glass on the table. We say God guides the stars in their courses. Magnificent truth! But no more certain truth than that He decides which road or street you shall take in coming to church. Understand that God does not sit upon an indifferent or unresponsive throne, but that he sits down beside you to-day and stands beside you to-morrow, and no affair of our lives is insignificant but that it is of importance to God. In the first place, God chooses for us our occupation. I am amazed to see how many people there are dissatisfied with the work they have to do. I think three-fourths wish they were in some other occupation, and if they spent a great deal of time in regretting that they got in the wrong trade or profession. I want to tell you that God put into operation all the influences which led you to that particular choice. Many of you are not in the business that you expect to be in. You started for the ministry and learned merchandise, you started for the law and you are a physician, you became a mechanic. You thought one way, God thought another. But you ought not to sit down and mourn over the past. You are to remember that God—a beneficent God, a kind God, a loving God—arranged all those circumstances by which you were made what you are.

Hugh Miller says, "I will be a stone."

God says, "You will be a geologist." David goes out to tend his father's sheep; God calls him to govern a nation. Saul goes out to hunt his father's asses, and before he gets back finds the crown of judgment upon him. How much happier would we be if we were content with the places God gave us! God sees your temptations, and all the circumstances by which you are surrounded, and I believe nine-tenths of you are in the work you are best fitted for.

I hear a great racket in my watch, and I find that the hands and the wheels and the springs are getting out of their places. I send it down to the jeweler, and say, "Overhaul that watch, and teach the wheels and the spring and the hands to mind their own business."

You know a man having a large estate. He gathers his working hands in the morning, and says to one, "You go and trim that vine," to another, "You go and weed those flowers," to another, "You plow that tough globe," and each one goes to his particular work. The owner of the estate points the man to what he knows he can do best, and so it is with the Lord. He calls us up and points us to that field for which we are best fitted. So that the lesson for to-day, coming from this subject, is, "Stay cheerfully where God puts you."

I remark further: That God has arranged the places of our dwelling. What particular city or town, street or house you shall live in seems to be a mere matter of accident. You go out to hunt for a house, and you happen to pass up a certain street, and happen to see a sign, and you select that house. Was it all happening so? O, no! God guided you in every step. He foresaw the future. He knew all your circumstances, and He selected just that one house as better for you than any one of the 10,000 habitations in the city. Our house, however humble the roof and however lowly the portals, is as near God's heart as an Alhambra or a Kremlin. Prove it, you say; Proverbs xii, 39: "He blasphemeth the habitation of the just."

I remark further: That God arranges all our friendships. You were driven all that crisis who sympathized with you and helped you. You say, "How lucky I was!" There was no luck about it. God sent that friend just as certain as he sent the angel to strengthen Christ. Your domestic friends, your business friends, your Christian friends, God sent them to bless you, and if any of them have proved traitorous, it is only to bring out the value of those who remain. If some die, it is only that they may stand at the outpost of heaven to greet you at your coming.

You always will have friends—warm; hearty friends, magnanimous friends, kind friends, who come to you in a twanging line when you are in a strait. They will be your watchers; when trouble comes to your heart, there will be sympathizers; when death comes, there will be gentle fingers to close the eyes and fold the hands, and gentle lips to tell of a resurrection. Oh, we are compassed by a body-guard of friends! Every man, if he has behaved himself well, is surrounded by three circles of friends—the circle of the outer circle willing him well; those in the next circle willing to help him; while those close up to his heart are a few who would die for him. God pity the wretch who has not any friends! He has not behaved well.

I remark again: That God puts down that limit to our temporary prosperity. The world of finance seems to have a God in it. You cannot tell where a poor man will land. The affluent fall; the poor rise. The ingenious fall; the ignorant succeed. An enterprise opening grandly shuts in bankruptcy, while out of the past dug up from some New England marsh the millionaire builds his fortune. The poor man thinks it is chance that keeps him down; the rich man thinks it is chance which hoists him; and the are both wrong. It is so hard to realize that God rules the money market, and has a hook in the nose of the stock gambler, and that all the commercial revolutions of the world shall result in the very best for God's dear children. My brethren, do not kick against the divine allotment. God knows just how much money it is best for you to lose. You never gain unless it is best for you to gain. You go up when it is best for you to go up, and go down when it is best for you to go down. Prove it, you say. I will: Romans viii, 28: "All things work together for good to them that love God." You go into a factory, and you see going in different directions. This hand is rolling off this way, and another hand another way; one down and another up. You say, "What confusion in a factory!" Oh, not all these different hands are only different parts of the machinery. So I go into your life and see strange things. There is one providence pulling you one way, and another in another. But these are different parts of one machinery by which He will advance your everlasting and present well-being.

Now you know that a second mortgage, and a third and fourth mortgage, is often worth nothing. It is the first mortgage that is a good investment. I have to tell you that every Christian man has a first mortgage on every trial and an every disease, and it may make a payment of eternal advantage to his soul. How many worments it would take out of your heart if you believe that fully. You buy goods and hope the price will go up, but you are in a fret and frown for fear the price will go down. You do not buy the goods, using your best discretion in the matter, and then say, "Oh, Lord, I have done the best I could; I cannot help it; and I am ruined." You have a first mortgage on every trial, and it may make a payment of eternal advantage to his soul. The wheat must be sown, the diamond must be ground, the Christian must be afflicted, and that single event, which you supposed stood entirely alone, was a connecting link between two great chains—one chain reaching through all eternity past and the other chain reaching through all eternity future—so that an event fastening two eternities together.

Do not sit looking so depending upon your stock of unsalable goods. Do you think that God is going to allow you, a Christian man, to do business alone? God is the emboldening partner in every firm, and although your debilities may abound, although your securities may fail, although your store may be empty, God will, out of an infinity of results, choose for you the very best results. Do not have any idea that you can overstep the limit that God has laid down for your prosperity. You will never get one inch beyond it. God has decided how much prosperity you can stand honorably, and employ usefully, and control righteously, and at the end of 1886 you will have just so many dollars and cents, just so much wardrobe, just so much furniture, just so many bonds and mortgages, and nothing more. I will give you \$100 for every penny beyond that. God has looked over your life. He knows what is best for you, and He is going to bless you in time and bless you for eternity, and He will do it in the best way.

Your little child says, "Papa, I wish you would let me have that knife." "No," you say, "it is a sharp knife and you will cut yourself." He says, "I must have it." "But you cannot have it," you reply. He gets angry and red in the face, and says he will have it. But you say he shall not have it. So God treats his children. I say, "I wish, heavenly Father, to get that." God says, "You cannot have it." I get angry and say, "I will have it." God says, "You shall not have it," and I do not get it. Is he not kind and loving and the best of Fathers? Do you not tell me there is no rule and regulation in these things? Tell that to the man who believes in no God and no Bible. Tell it not to me.

A man of large business concludes to go out of his store, leaving much of his investments in the business, and he says to his sons: "Now, I am going to leave this business in your hands. Perhaps I may come back in a little while, and perhaps not. While I am gone you will please to look after the affairs. After awhile the father comes back and finds everything at loose ends, and the whole business seems to be going wrong. He says, 'I am going to take possession of this business—you know I never fully surrendered it; and henceforth consider yourselves subordinates.' He is not right in doing it. He leaves the business, the Lord seems to let us go on in life, guided by our own skill, and we make miserable work of it. God comes down to our shop of store, and says: 'Things are going wrong, I come to take charge. I am master, and I know what is best; and I proclaim my authority.' We are merely subordinates.

It is like a boy at school with a long hair that he cannot do. He has been working at it for hours, making figures here and rubbing out figures there, and it is all mixed up; and the teacher, looking over the boy's shoulder, knows that he cannot get out of it, and clearing the slate, says, "Begin again." Just so God does to us. Our affairs get into an inextricable entanglement, and He rubs out everything and says, "Begin again." Is he not wise and loving in so doing?

I think the trouble is that there is so large a difference between the divine and the human estimate as to what is enough. I have heard of people striving for that which is enough, but I never heard of any one who had enough. That God calls enough for man, man calls too little. What man calls enough, God says is too much. The difference between a poor man and a rich man is only the difference in banks. The rich man puts his money in the Nassau bank, or the Park bank, or Fulton bank, or some other bank of that character, while the poor man comes up and makes his investments in the bank that he calls enough for man, man calls too little. What man calls enough, God says is too much. The difference between a poor man and a rich man is only the difference in banks. 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