

LOST TIME.

Newton, Ill.
From 1863 to 1885—about
22 years—I suffered with rheumatism of the hip. I was cured by the use of
ST. JACOBS OIL.
T. C. DODD.
"ALL RIGHT! ST. JACOBS OIL DID IT."

OUR DAILY RELIGION.

DR. TALMAGE DELIVERS AN EXTREME-PRAGMATIC SERMON.

Who Who Calls Heavensward but One Day
In the Week Will Never Get There—No
Earthly Work is Too Small to Have
the Christian Spirit Put Into It.

BROOKLYN, Jan. 24.—Dr. Talmage's
sermon this morning was on the topic
on which he is never tired of insist-
ing, and which, more than any other,
constitutes his message to this gen-
eration—the application of religion to
the affairs of daily life. His text
was taken from I Corinthians x, 31,
"Whether, therefore, ye eat or drink,
or whatsoever ye do, do all to the
glory of God."

When the apostle, in this text, sets
forth the idea that so common an ac-
tion as the taking of food and drink
is to be conducted to the glory of
God, he proclaims the importance of
religion in the ordinary affairs of our
life. In all ages of the world there
has been a tendency to set apart cer-
tain days, places and occasions for
worship, and to think those were the
chief realms in which religion was to
act. Now, holy days and holy places
have their importance. They give
opportunity for special performance
of Christian duty, and for regaling
of the religious appetite; but they
cannot take the place of continuous
exercise of faith and prayer.

In other words, a man cannot be so
much of a Christian on Sunday that
he can afford to be a worldly all the
rest of the week. If a steamer put
out for Southampton, and go one day
in that direction and the other six
days in other directions, how long be-
fore the steamer will get to South-
ampton? It will never get there.
And though a man may seem to be
voyaging heavenward during the
holy Sabbath day, if, during the fol-
lowing six days of the week, he is
going toward the world, and toward
the flesh, and toward the devil, he
will never ride up into the peaceful
harbor of heaven.

You cannot set so much at the
Sabbath banquet that you can afford
religious abstinence the other six
days. Heroism and princely be-
havior on great occasions are no
apology for lack of right demeanor
in circumstances insignificant and in-
conspicuous. The genuine Christian
life is not spasmodic; does not go by
fits and starts. It toils on through
heat and cold, up steep mountains and
along dangerous declivities, its eye
on the everlasting hills crowned with
the castles of the blessed.

I propose this morning to plead for
a religion for today.

CHRIST IN OUR DAILY CONVERSATION.

In the first place we want to bring
the religion of Christ into our con-
versation. When a dam breaks and
two or three villages are over-
whelmed, or an earthquake in South
America swallows a whole city, then
people begin to talk about the uncer-
tainty of life, and they imagine
that they are engaged in positively
religious conversation. No. You
may talk about these things and
have no grace of God at all in your
heart. We ought every day to be
talking religion. If there is any-
thing glad about it, anything impor-
tant about it, we ought to be contin-
uously discussing it.

I have noticed that men, just in
proportion as their Christian expe-
rience is shallow, talk about funerals
and graveyards and tombstones and
deathbeds. The real, genuine Chris-
tian man talks chiefly about this life
and the great eternity beyond, and
not so much about the insignificant
pass between these two residences.
And yet how few circles there are
where the religion of Jesus Christ is
welcome. Go into a circle, even of
Christian people, where they are full
of joy and hilarity, and talk of
Christ and heaven; and everything is
immediately silenced.

As on a summer day, when the for-
ests are full of life, chatter and chirp
and hum and buzz, a mighty chorus of
bird harmony, every tree branch an
orchestra—if a hawk appear in the
sky every voice stops, and the for-
ests are still; just so I have seen a
lively religious circle silenced on the
appearance of anything like religious
conversation. No one had anything
to say, save perhaps some old pat-
ern in the corner of the room, who
really thinks that something ought to
be said under the circumstances; so
he puts one foot over the other, and
heaves a long sigh and says, "Oh,
yes; that's so!"

My friends, the religion of Jesus
Christ is something to talk about
with a glad heart. It is brighter than
the waters; it is more cheerful than
the sunshine. Do not go around
grouching about your religion when
you ought to be singing it or talking
it in cheerful tones of voice. How
often it is that we find men whose
lips are utterly incoherent, who at-
tempt to talk religion, and always
make a failure of it! My friends, we
must live religion or we cannot talk
it. If a man is cranky and cross and
uncongenial and hard in his dispo-
sition, and then begins to talk about
Christ and heaven, everybody is repel-
led by it.

Yet I have heard such men say in
whining tones, "We are miserable
sinners." "The Lord bless you." "The
Lord have mercy on you," their con-
versation interlarded with such ex-
pressions, which mean nothing but
nothing, and ending in the worst

been changed into storehouses and
smithies. The residences of poets
and princess have been turned into
brokers' shops. The classic mansion
of Ashland has been cut up into walk-
ing sticks. The groves where the
poets said the gods dwell have been
cutted out for fire wood. The muses
that we used to read about have dis-
appeared before the emigrant's ax
and the trapper's gun, and that man
who is waiting for a life bewitched of
wonders will never find it. There is,
however, a field for endurance and
great achievement, but it is in every
day life. There are Alps to scale,
there are Heliconians to strive, there
are fires to brave; but they are all
around us now. This is the hardest
kind of martyrdom to bear.

I took grace to lead Latimer and
Ridley through the fire triumphantly
when their armed enemies and their
friends were looking on; but it re-
quires more grace now to bring men
through persecution, when nobody is
looking on. I could show you in this
city a woman who has had rheuma-
tism for twenty years, who has en-
dured more suffering and exhausted
more grace than would have made
twenty martyrs pass triumphantly
through the fire. If you are not
faithful in an insignificant position in
life you will not be faithful in a
grand mission. If you cannot stand
the bite of a midge, how could you
endure the breath of a basilisk?

GOD IS GLORIFIED IN ALL GOOD WORK.

Do not think that any work God
gives you to do in the world is too
small a scale for you to do. The
whole universe is not ashamed to
take care of one little flower. I say,
"What are you doing down here in
the grass, you poor little flower? Are
you not afraid of night? You will
not be fed. Poor little flower!"
"No," says a star, "I'll watch over it
tonight." "No," says a cloud, "I'll
give it rain." "No," says the sun,
"I'll warm it in my bosom." Then I
see the pulleys going and the clouds
are drawing water, and I say, "What
are you doing there, O clouds?" And
they reply, "We are giving drink to
that flower."

Then the wind rises, and comes
bending down the wheat and sound
ing its psalm through the forest, and
I cry, "Whither away on such swift wing, O wind?" And it
replies, "We are going to cool the
cheek of that flower." And then I
bow down and say, "Will God take
care of the grass of the field?" and
a flower at my foot responds, "Yes; he
clothes the lilies of the field, and
never yet has forgotten me, a poor
little flower." Oh, when I see the
great heavens bending themselves to
what seems insignificant ministra-
tion, when I find out that God does
not forget any blossom of the spring
or any snowflake of the winter, I
come to the conclusion that we can
afford to attend to the minute things
in life, and that what we do we
ought to do well, since there is as
much perfection in the construction
of a spider's eye as in the conforma-
tion of flaming galaxies.

Plato had a fable which I have
now nearly forgotten, but it ran
something like this: He said spirits
of the other world came back to this
world to find a body and find a sphere
of work. One spirit came and took
the body of a king, and did his work.
Another spirit came and took the
body of a poet, and did his work.
After awhile Ulysses came, and he
said, "Why, all the fine bodies are
taken, and all the grand work is
taken. There is nothing left for
me." And some one replied, "Ah!
the best one has been left for you."
Ulysses said, "What's that?" And
the reply was, "The body of a com-
mon man, doing a common work,
and for a common reward." A good
fable for the world, and just as good
a fable for the church. Whether we
eat or drink, or whatsoever we do,
let us do it to the glory of God.

Again, we need to bring the reli-
gion of Christ into our commonest
trials. For severe losses, for bereave-
ment, for trouble that shocks like a
earthquake and that blasts like a
storm, we prescribe religious consol-
ation; but, business man, for the small
annoyances of last week how much
of the grace of God did you apply?
"Oh," you say, "these trials are too
small for such application." My
brother, they are shaping your char-
acter, they are souring your temper,
they are wearing out your patience
and they are making you less and
less of a man.

I go into a sculptor's studio and
see him shaping a statue. He has a
chisel in one hand and a mallet in the
other, and he gives a very gentle
stroke—click, click, click! I say,
"Why don't you strike harder?"
"Oh," he replies, "that would shat-
ter the statue. I can't do it that
way. I must do it this way." So he
works on, and after awhile the fea-
tures come out and everybody that
enters the studio is charmed and fas-
cinated. Well, God has your soul
under process of development, and it
is the little annoyances and voca-
tions of life that are chiseling out
your immortal nature. It is click,
click, click! I wonder why some
great providence does not come and
with one stroke prepare you for
heaven. Ah, no. God says that is
not the way.

And so he keeps on by strokes of
little annoyances, little sorrows, little
trials, until at last you shall be a
glad spectacle for angels and for men.
You know that a large fortune may
be spent in small change, and a vast

amount of moral character may go
away in small depletion. It is the
little troubles of life that are having
more effect upon you than great
ones. A swarm of locusts will kill a
grain field sooner than the incursion
of three or four cattle. You say,
"Since I lost my child, since I lost my
property, I have been a different
man."

But you do not recognize the archi-
tecture of little annoyances that are
tearing, digging, cutting, shaping,
splitting and interjoining your moral
qualities. Hats may sink a ship. One
lunatic match may send destruction
through a block of warehouses.
Catherine de Medici got her death
from smothering a poisonous rose. Co-
lumbus, by stopping and asking for
a piece of bread and a drink of water
at a Franciscan convent, was led to
the discovery of the new world. And
there is an intimate connection be-
tween trifles and emergencies, be-
tween nothings and everything.

NO SIN TOO SMALL TO BE AVOIDED.

Now, be careful to let none of those
annoyances go through your soul un-
arranged. Compel them to adminis-
ter to your spiritual health. The
scratch of a sixpenny nail sometimes
produces lockjaw, and the chip of
a most insignificant annoyance may
damage you forever. Do not let any
annoyance or perplexity come across
your soul without its making you
better.

Our national government does not
think it belittling to put a tax on
pins, and a tax on buckles, and a tax
on shoes. The individual taxes do
not amount to much, but in the ag-
gregate to millions and millions of
dollars. And I would have you, O
Christian man, put a high tariff on
every annoyance and vexation that
comes through your soul. This might
not amount to much in single cases,
but in the aggregate it would be a
great revenue of spiritual strength
and satisfaction. A bee can suck
honey even out of a nettle, and if
you have the grace of God in your
heart you can get sweetness out of
that which would otherwise irritate
and annoy.

A returned missionary told me that
a company of adventurers rowing
up the Ganges were stung to death
by flies that infest that region at cer-
tain seasons. I have seen the earth
strewn with the carcasses of men
slain by insect annoyances. The
only way to get prepared for the
great troubles of life is to conquer
these small troubles. What would
you say of a soldier who refused to
load his gun or to go into a conflict
because it was only a skirmish, say-
ing, "I am not going to expend my
ammunition on a skirmish; wait un-
til there comes a general engage-
ment, and then you'll want
courageous I am, but I want
I will do." The general would say to
such a man, "If you are not careful
in a skirmish, you would be nothing
in a general engagement."

And I have to tell you, O Chris-
tian man, if you cannot apply the
principles of Christ's religion on a
small scale you will never be able to
apply them on a large scale. If you
cannot successfully contend against
these small sorrows that come down
single handed, what will you do
when the greater disasters of life
come down with thundering arti-
llery rolling over your soul?

Again, we must bring the religion
of Christ into our commonest bless-
ings. When the autumn comes, and
the harvests are in, and the govern-
ment makes proclamation, we assem-
ble in churches, and we are very
thankful. But every day ought to be
a thanksgiving day. We do not re-
cognize the common mercies of life.
We have to see a blind man led by
his dog before we begin to think our
selves of what a grand thing it is to
have eyesight. We have to see some
one afflicted with St. Vitus' dance
before we are ready to thank God for
the control of our physical energies.
We have to see some wounded man
hobbling on his crutch, or with his
empty coat sleeve pinned up, before
we learn to think what a grand thing
God did for us when he gave us our
healthy use of our limbs.

We are so stupid that nothing but
the misfortunes of others can raise
us up to our blessings. As the ox
grazes in the pasture up to its eyes
in the clover, yet never thinking
what makes the clover, and as the
bird picks up the worm from the fur-
row, not knowing that it is God who
makes everything, from the ani-
malcula in the soil to the seraph on
the throne, so we go on eating,
drinking and enjoying, but never
thinking or seldom thinking, or, if
thinking at all, with only half a
heart.

DO BRUTES AND PLANTS PRAISE GOD!

I compared our indifference to the
brute; but perhaps I wronged the
brute. I do not know but that,
among its other instincts, it may
have an instinct by which it recog-
nizes the divine hand that feeds it.
I do not know but that God is,
through it, holding communication
with what we call "irrational crea-
tion." The cow that stands under
the willow by the water course
chewing its cud looks very thank-
ful; and who can tell how much a
bird means by its song? The aroma
of the flowers smells like incense,
and the mist arising from the river
looks like the smoke of a morning
sacrifice. Oh, that we were as re-
sponsive!

Yet who thanks God for the water
that gushes up in the well, and that
foams in the cascades, and that laughs

Those Afflicted

With the habit of using tobacco,
LIQUOR, OPIUM OR TOBACCO
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COMPLETE, PERMANENT CURE
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SOUTH.		NORTH.	
7:00 p. m.	Lv. Portland Ar. S. F.	7:35 a. m.	Lv. S. F. Ar. Portland
8:15 a. m.	Lv. Salem Ar. S. F.	8:50 a. m.	Lv. S. F. Ar. Salem
8:35 a. m.	Lv. Astoria Ar. S. F.	9:15 a. m.	Lv. S. F. Ar. Astoria

Above trains stop only at following sta-
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Oregon City, Woodburg, Salem, Albany
Juntura, Shasta, Halsey, Harrisburg
Junction City, Irving and Eugene.
ROSBURG MAIL DAILY.

8:00 a. m.	Lv. Portland Ar. S. F.	4:00 p. m.
10:25 a. m.	Lv. Salem Ar. S. F.	1:50 p. m.
10:50 a. m.	Lv. Astoria Ar. S. F.	1:20 p. m.

Albany Local, Daily (Except Sunday).

5:00 p. m.	Lv. Portland Ar. S. F.	8:50 a. m.
12:00 p. m.	Lv. Salem Ar. S. F.	10:05 a. m.
12:30 p. m.	Lv. Astoria Ar. S. F.	10:35 a. m.

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For accommodation of second class
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and Corvallis:
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7:00 a. m.	Lv. Portland Ar. Corvallis	10:55 p. m.
12:15 p. m.	Lv. Corvallis Ar. Portland	12:55 p. m.

At Albany and Corvallis connect with
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EXRESS TRAIN—DAILY (EXCEPT SUNDAY)

4:00 p. m.	Lv. Portland Ar. S. F.	8:20 a. m.
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The above trains connect at YAQUINA
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STRAINERS. FROM YAQUINA

Paradise, Friday	July 21
Winnemette, Saturday	July 22
Paradise, Sunday	July 23
Winnemette, Monday	July 24

STRAINERS. FROM SAN FRANCISCO

Winnemette, Friday	July 27
Paradise, Saturday	July 28
Winnemette, Sunday	July 29
Paradise, Monday	July 30

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"Thick and Glossy."

THE PRODUCTION of an abundant
growth of hair, of a silk-like texture
and of the original color, often results
from the use, by those who have become
bald or gray, of Ayer's Hair Vigor:

"I was rapidly becoming gray and
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bottles of Ayer's Hair Vigor my hair
grew thick and glossy and the origi-
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daughter to be abundant and glossy, but
it has given my rather scanty mustache
a respectable length and appear-
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HEART DISEASE!

STATISTICS show that one in four has a weak
or diseased heart. The first symptoms are short
breath, oppression, fluttering, faint and
heavy spells, pain in the chest, and
swelling of the ankles, dropsy, and death. For
a nervous remedy, that has been tried
with heart disease for years, my wife was
restored to health. It is a powerful
remedy, and contains no alcohol, opium,
or any other dangerous ingredients. It
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