

THE DAYS OF REJOICING

Country's National Day Should be Held Sacred.

WAYS OF CELEBRATING

A Strong Plea for Patriots—God Always Blesses the Individual as Well as the Nation.

Entered According to Act of Parliament of Canada, in the year 1902, by William Bady of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, June 29.—Reversing the usual course, Rev. F. De Witt Talmage in this sermon, on the approaching national anniversary, takes a look forward. The text is Matthew xiii, 38, "The field is the world."

Every country has an annual holiday. It has a birthday celebration for banquets, fire-works, oratorical pyrotechnics and for the arousing of patriotic enthusiasm.

The French Republic's holiday is celebrated on the 14th day of July. This is the anniversary when the grim fortress of a prison for state criminals was razed to the ground. So on the 14th day of July every car and wagon is stopped in the Parisian capital. Then the young men and maidens, decked in holiday attire, turn the broad boulevard of the Champs Elysees into a ballroom. Then in the French cities can be heard the songs of the merry-makers and the music from the different bands playing up and down almost every street. The Brazilian Republic's holiday is celebrated on the 15th day of November, the anniversary of the time when Dom Pedro's Empire was overthrown and the exiled Imperial family had to sail away from the waters of the Amazon. One of the first acts of the Cuban Congress which assembled after the American soldiers had been withdrawn was to appoint a national holiday to commemorate the day on which the Cuban Republic had gained her independence.

But there is an unwise as well as a wise way of celebrating the modern holiday. The first way is to glorify the past. The other way is to take a national retrospect for the purpose of rousing our ambitions to go ahead and win the further victories that must be won in order to fulfil the mission, and if any minister tries the latter way he cannot take in the full sweep of our future influence and work unless he discusses them from a worldwide standpoint. He must attribute his sermon to a world's theme, as Phillips Brooks, the most beloved man of New England in his day, keyed his ministry to an international tone when from a European city he sent to a friend at home a letter which read something like this: "Dear Harry—I wish you might do as I do every year. I wish you would annually spend two months abroad in travel. Such a vacation teaches you the immensity of God's providences and how small are the circumscriptions of our own individual lives and how small even the Episcopal church appears to be when it is focused from across the seas."

Emphatically the most important of all future missions is the spreading of the gospel until it shall "be preached in all the world for a witness unto all nations." The Bible does not state that the millennial day shall come gradually, as the sunrise first tips the eastern hills with light, making it appear as though the underbrush upon the tops of the mountains had been set afire by some careless campers. It does not state that the millennial day shall come as when the dawn in the beginning shoots its long, slender bars of yellow gold across the heavens. It does not state that the glory of the Lord shall cover the earth as the waters cover the sea, as the flood tide gradually creeps up the beach. But the Bible does teach that when the gospel of Jesus Christ shall be proclaimed in every town, village and city of every nation; when it shall be proclaimed in the mountain log hut and in the ship's cabin; when it shall be proclaimed under the shadow of every legislative hall and by the camp-fire of every heathen tribe; when it shall "be proclaimed in all the world for a witness unto all nations, then shall the end come." Then the millennial day shall be flooded with light, even as a darkened hall is instantly illuminated when the many different electric lights flash out at the touch of a single button. Then the millennial day shall be full of brilliancy, as the blackness of midnight was changed into the brightness of noon when God spake at the morning of creation the four simple words, "Let there be light," and there was light. The millennial day shall come as suddenly as the tongues of fire leaped out of the heavens when the Holy Spirit hovered over the heads of the praying, pleading, exultant Pentecostal worshippers.

How the different religious denominations are able to work side by side in America for the scattering of the gospel seed may be illustrated by an incident in the life of George Whitefield. One day the great evangelist stopped dramatically in his sermon and, looking up as though addressing the throne of the Almighty, cried out in interrogation, "O Lord, are there any Presbyterians in heaven?" "No," came back the answer. "O Lord, are there any Episcopalians in heaven?" "No," again came the answer. "O Lord, are there any Methodists in heaven?" "No." "Who then, are the denizens of the skies?" "Christians one, Christians all." So in the scattering of the gospel seed by the Ameri-

can nation there are no religious sects. In the sight of the Government there are only Christians. The Calvinists and the Armenians, the close communicants and the Congregationalists, the Protestants and the Catholics, can work side by side because these different religious denominations believe in the atonement. They can and should scatter the gospel seed unto all nations because the American nation was settled and consecrated by our forefathers to the service of the Lord Jesus Christ.

The second mission is emphatically the establishment of an international court of arbitration so that bloody wars in the future shall be an impossibility. That a great international court of arbitration can be established by the united action of the ten or twelve principal nations of the world is undeniable, and that such a court will be ultimately established is also unquestionable. When such a court is established the United States, England, France, Spain, Austria, Germany, Italy, Russia, Japan and China will each have representatives upon that tribunal. Then when international difficulties arise these difficulties will be peacefully settled, as the Alabama claims were amicably settled before the Geneva tribunal which assembled in 1871, composed of the five representatives which were furnished by the United States, Great Britain, Italy, Switzerland and Brazil; as the Venezuela claims were settled before a tribunal which met in Paris in 1900; as the Alaska boundary line was amicably settled and as the war claims against the Chinese Government by the different allied forces are now being amicably settled.

Recognizing the fact that many people are looking forward to the time when war shall forever be abolished, an imaginative writer once described how the blessed condition was to be accomplished. He declared that the time would come when all Europe would be convulsed by a great international struggle. He pictured that event in the dim future. He arrayed every European nation upon one or the other side of the combat. But the night before the great battle was to open an angel in human shape would be seen going through the camps of the two armies. This visitor would stop long enough to pin upon every soldier's breast a sign. And when the two vast armies would next day prepare for battle and the command would be given to the troops to fire, not a rifle would flash, not a sword would be unsheathed, not a cannon would speak, because the sign pinned upon every soldier's heart would be the sign of the cross. The picture drawn by that imaginative writer may be accepted as a truthful one except in two or three facts. He describes that day as in the dim future; I believe the day is now almost at hand. Again, the writer describes the peacemaker who will attach the emblem of the cross to the breast of the common soldier as a man. I believe that peacemaker will not be a man, but a nation, and that peacemaking nation the American nation. America shall pin a sign of universal peace upon every European nation by the means of a supreme court of international arbitration. This sign shall decree that war, bloody, fendish, demonical war, shall be no longer; that war shall forever be as dead as the multitudes of dead soldiers, whose bodies

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The sufferer from St. Vitus' Dance, even in a mild form, is much to be pitied, but when the disease assumes an aggravated form the patient is usually a helpless as an infant, and has to be watched with as much care. St. Vitus' dance is a disease of the nerves and must be treated through them, and for this purpose there is no other medicine in the world so speedily as Dr. Williams' Pink Pills. Proof of this statement is found in the case of Miss Louise Luffman, whose home is at Pouches Mills, Ont., who was cured by these pills after two doctors had failed to benefit her in the least. The young lady's mother tells the story of her daughter's illness as follows: "I do not think it possible anyone could be afflicted with a more severe form of St. Vitus' Dance than that which attacked my daughter Louise. Her arms and legs would twitch and jerk, her face was drawn and livid, her head became numb as though paralyzed. Two doctors attended her, but their treatment not only did not help her but she grew steadily worse. Her tongue became swollen, her speech thick and indistinct, and she could neither sit still nor stand still. She could not hold anything in her hand and it was necessary to watch her all the time as we feared she would injure herself. The last doctor who attended her told me she would never get better and it was then that I decided to try Dr. Williams' Pink Pills. After she had taken two boxes we could see an improvement in her condition. Her appetite improved, she could sleep better and the spasms were less severe. From that on there was a marked improvement in her condition and one day the doctor who had said she could not get better called while passing and found her ironing—something she had not been able to do for months. I told him it was Dr. Williams' Pink Pills that was curing her and he said, 'Well, I am surprised, but continue the pills, they will cure her.' She used in all eight or ten boxes and is now as healthy a girl as you will find anywhere, and she has not since had a symptom of the trouble."

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are now decomposing in the grave trenches all round the world.

And I would specially plead for the American nation to start forth and succor the helpless and weaker nations because God always blesses the individual as well as the mighty nation that is true to those who are weak. Do you know why the colony of Pennsylvania never had any difficulties with the American Indians? When Massachusetts and Virginia were being decimated by Indian wars, Pennsylvania colonies were living in peace and happiness with the Redskins because William Penn was always true and honorable with the original settlers of the American soil. When the great Christian Quaker was about to sail for America, King Charles of England, asked William Penn if he should not send over a regiment of soldiers to protect the young colony. "No," answered William Penn; "I do not want a regiment of English soldiers. I shall have no trouble with the Indians because I intend to buy the land from them." "Buy the land from the Indians?" exclaimed King Charles. "What do you mean? Why I have deeded you that tract of land. It is mine, and I gave it to you. For what then, William Penn, did you pay me \$16,000?" "I paid you the \$16,000," replied the brave Quaker, "to purchase your good will, not the land. That land, your majesty, does not belong to you any more than it does to me. The land of Pennsylvania does not belong to you any more than the city of London would belong to a party of American Indians who in a canoe might be blown across the Atlantic and land upon our shores and who then might go up the Strand waving their tomahawks and shouting, 'The city of London is ours because we discovered it!'" So William Penn, believing that all weak and helpless people should be justly protected, crossed the Atlantic and made his famous agreement with the Indian chiefs under the "Charter oak." And as a result of that agreement the Pennsylvania colonies lived in peace and happiness because they were true to the helpless. So God will prosper America's future if the American nation is true and faithful in its protection and care of the weaker and helpless nations.

But perhaps the greatest mission next to scattering the gospel of Jesus Christ is to prove that people can be true to God in its days of prosperity as well as in its days of adversity. When a people are poor, weak and helpless, when a troubled and bleeding and suffering people are struggling for liberty and for their very existence, when a collection of ex-slaves are following their leader through the weary journey of a forty year tramp through the wilderness, it is not so difficult for them to pray and worship God, but it is difficult for a people to be true to God unless when riches come and prosperity comes and unlimited influence comes, they have an especial grace given to them. It is difficult to be true to God when the mighty fortresses have been builded at the mouth of every harbor to keep out the foreign foe and when the rattle of the factory and the whistle of the steam engine, and the blow of the hammer and the rasp of the saw are all playing an accompaniment to the tune of a national financial success. It is difficult for a people to pray to a supernatural being, "O God, give us this day our daily bread," when the granaries are full of wheat and corn and the bank vaults are a-thrope with solid gold and the seven years of plenty have crowded out of the public mind the fact that there ever could come seven years of abject and unrelieved want. And since the most prosperous days which have yet come to a people are now crowding upon our nation the American people will have to pray harder than the people ever prayed at the Plymouth Rock or the Pennsylvania colonists ever prayed about William Penn or the Virginia planters ever prayed at Jamestown to preserve as a nation our Christian integrity.

As the American nation is a government for the people and by the people, I would have every one of us this season reconsecrate our nation to God by reconsecrating our own personal lives to this divine service. When the ambassador from Germany appears at the White House and presents his official documents, he does not come as a representative of the German nation, but as the personal representative of Emperor William. The ambassador of England represents King Edward. The representative of Italy represents King Victor Emmanuel. But when America's ambassador goes abroad he does not represent the president or the secretary of state, but he represents the people—the common people of America. And as part of the common people of America we can here and now begin to reconsecrate our government to the Lord in its days of prosperity by reconsecrating ourselves. O Lord, our God, can any one have a greater work to do in the evangelization of the world than we Americans if we will only consecrate our lives to thy service?

I selected this text, "The field is the world," for two reasons—first, because the five words spoken by Jesus Christ to his disciples, "Go ye and convey the idea of the world's sweep of America's future into the evangelization of the two hemispheres. A Christian nation has the more right to close its doors and live for itself and let the rest of the people of the world suffer and die than an individual has the right to lock and bar the doors of his own home and let his neighbors be murdered in cold blood or allow his neighbors to maltreat their own children. As Cain was his brother's keeper, so is every Christian nation morally responsible for the education, evangelization and the protection of every other nation.

But the second reason why I selected this text is because it always has had an intense personal interest to me. This was the first text which my father as a theological student ever preached upon. When my father was a young man at New Brunswick, N.Y., he went to visit my uncle, who was then a pastor in Easthampton, N.Y. He went to visit in the same old parsonage where the great Lyman Beecher, the father of Henry Ward Beecher, used

to live, and where many of the famous brothers and sisters of Henry Ward Beecher were born. And while my father was visiting his brother-in-law the Rev. Stephen Mershon, the village minister, asked him to preach. So he preached in the schoolhouse there in the village of Easthampton his first sermon. The schoolhouse is now used as a barber shop. It is not larger than the ordinary sized parlor of an average city house. In that little schoolhouse the unknown theological student took for his text, "The field is the world." He little realized then that there ever would come a time when his gospel field would literally be the world. He little realized that before he died his printed sermons every week would appear before at least 20,000,000 readers. He little realized how God would some day bless his pen and lip. He could not foresee his future worldwide power any more than some of us can foresee the worldwide influence that will result from our lives if we will only help in the days of national prosperity to dedicate the nation to the service of God.

So may the national holiday ever be to all a sacred day. May it be a time when by retrospect we learn what pure and noble and consecrated ancestral blood is flowing in our veins. May it be a time when the people bow their heads to make an earnest, intense plea that the present generation shall be as true to its gospel trust as our forefathers were true to theirs. Then, after we have knelt in prayer, may we go forth inspired by the Holy Spirit to do the work which has been given us to do.

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