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A LESSON DRAWN FROM DANIEL IN THE LION'S DEN.

Dr. Talmage Shows That the More Work You Have to Do the More Need You Have for Christianity-God and the

WACO, Tex., Aug. 31.—Dr. Talmage to-day delivered the following discourse on the text: "Then the king commanded, and they brought Daniel and cast him into the den of lions."—Daniel vi, 16.
Darius was king of Babylon, and the

young man Daniel was so much a favorite with him that he made him prime minis-ter, or secretary of state. But no man could gain such a high position without exciting the envy and jealousy of the people. There were demagogues in Babylon who were so appreciative of their own abilities that they were affronted at the eleva-tion of this young man. Old Babylon was afraid of young Babylon. The tailer the cedar the more apt it is to be riven of the lightning.

These demagogues asked the king to make a decree that an ody that made a petition to any one exce. the king within thirty days should be put to death. King Darius, not suspecting any foul play, makes that decree. The demagogues have accom-plished all they want, because they know that no one can keep Daniel from sending petitions before God for thirty days.

So far from being afraid, Daniel goes on with his supplications three times a day, and is found on his housetop making prayer. He is caught in the act. He is condemned to be devoured by the lions. Rough executioners of the law seize him and hasten him to the cavern. I hear the growl of the wild beasts, and I see them pawing the dust, and as they put their mouths to the ground the solid earth quakes with their bellowing. I see their eyes roll, and I almost hear the flery eyeballs snap in the darkness. These monsters approach Daniel. They have an appetite keen with hunger. With one stroke of their paw or one snatch of their teeth they may leave him dead at the bottom of the cavern. But what a strange welcome Daniel receives from these hungry mon-sters! They fawn around him, they lick his hand; they bury his feet in their long manes. That night he has calm sleep, with his head pillowed on the warm necks of the tamed lions.

THE LIONS' MOUTHS WERK SHUT.

But not so well does Darius the king sleep. He loves Daniel, and hates this stratagem by which he has been condemned. All night long the king walks the floor. He cannot sleep. At the least sound he starts and his flesh creeps with horror. He is impatient for the dawning of the morning. At the first streak of the daylight Darius hastens forth to see the fate of Daniel. The heavy palace doors open and clang shut long before the people of the city waken. Darius goes to the den of lions; he looks in. All is silent. His heart stops. He feels that the very worst has happened; but gathering all his strength he shouts through the rifts of the rock, "O Daniel! is the God whom thou servest continually able to deliver thee!" There comes rolling up from the deep dark-ness a voice which says: "O king! live for-ever. My God has sent his angel to shut the lions' mouths that they have not hurt

Then Daniel is brought out from the den. The demagogues are hurled into it, and no sooner have they struck the bottom of the den than their flesh was rent, and their bones cracked, and there blood spurted through the rifts of the rock, and as the lions make the rocks tremble with their roar they announce to all ages that while God will defend his people the way of the

Learn first from this subject that the greatest crime that you can commit in the eyes of many is the crime of success. What had Daniel done that he should be flung to the lions? He got to be prime minister. They could not forgive him for that, and behold in that a touch of unsanctified human nature as seen in all ages of the world. So long as you are pinched in poverty, so long as you are running the gantlet between landlord and tax gatherer, so long as you find it hard work to educate your children, there are people who will say, "Poor man, I am sorry for him: he ought

to succeed, poor man!

THE PENALTY OF SUCCESS. But after a while the tide turns in your favor. That was a profitable investment you made. You bought at just the right time. Fortune becomes good humored and smiles upon you. Now you are being in some department successful your suc-cess chills some one. Those men who used to sympathize with you stand along the street, and they scowl at you from under the rim of their have. You have more money or wore influence "han they have, and you ought to be seewled at from under the rim of their hats. You tatch a word or two as you passed by them. "Stuck up," says one. "Got it dishonestly," says up," says one. "Got it dishon stly," says another. "Will burst soon," says a third. Every stone in your new house is laid on their hearts. Your horse's hoofs went over their nerves.

Every item of your success has been to them an item of discomfiture and despair. Just as soon as in any respect you rise above your fellows, if you are more virtuous, if you are more wise, if you are more influential, you cast a shadow on the pros-pect of others. The road to honor and success is within reach of the enemy's guns. Jealousy says, "Stay down or I'll knock you down." "I do not like you," said the snowflake to the snowbird. "Why don't you like me?" said the snowbird.
"Oh!" said the snowflake, "you are going up and I am coming down." Young merchants, young lawyers, young doctors, young mechanics, young artists, young farmers, at certain times there were those to sympathize with you, but now that you are becoming master of your particular occupation or profession, how is it now, young lawyers, young doctors, young artists, young farmers—how is it now? The greatest crime that you can commit is the crime of success.

Again, my subject impresses me with the value of decision of character in any department. Daniel knew that if he con-tinued his adherence to the religion of the Lord he would be hurled to the lions, but having set his compass well he sailed

MAKE UP YOUR MIND. For the lack of that element of decision of character so eminent in Daniel many men are ruined for this world, and ruined for the world to come. A great many at 40 years of age are not settled in any respect, because they have not been able to make up their mind. Perhaps they will go west. Perhaps they will go east. Perhaps they will not. Perhaps they will go north. Perhaps they may go south. Perhaps they will not. Perhaps they may make that investment in real estate or in railroads. Perhaps they will not. They are like a steamer that should go out of

New York harbor, starting for Glasgow, and the next day should change for Havre de Grace, and the next for Charlesten, and the next for Boston, and the next for Liverpool-these men on the sea of life, everlastingly tacking ship and making no beadway. Or they are like a man who starts to build a house in the Corinthian style and changes is to Doric, and then completes it in the Ionic, and is cursed by all styles of architecture.

Young man, start right and keep on. Have decision of character. Character is like the goldfinch of Tonquin: it is magnificent while standing firm, but loses all its beauty in flight. How much decision of character in order that these young men may be Christians! Their old associates make sarcastic flings at them. They go on excursions and they do not invite them. They prophesy that he will give out. They wonder if he is not getting wings. As he passes they grimace and wink and chuckle, and say, "There goes a saint."

DON'T MIND THEIR SCOFFS. Oh, young man, have decision of character. You can afford in this matter of re-ligion to be laughed at. What do you care for the scoffs of these men, who are affronted because you will not go to ruin with them? When the grave cracks open under their feet, and grim messengers push them into it, and eternity comes down hard upon their spirit, and conscience stings, and hopeless ruin lifts them up to hurl them down, will they laugh then?

I learn also from my subject that men may take religion into their worldly business. Daniel had enough work to do to occupy six men. All the affairs of state were in his hands-questions of finance, questions of war, of peace, all international questions were for his settlement or adjustment. He must have had a correspondence vast beyond all computation. There was not a man in all the earth who had more to do than Daniel, the secretary of state, and yet we find him three times a day bowing before God in prayer. There are men in our day who have not a hundredth part of Daniel's engagements who say they are too busy to be religious. They have an idea somehow that religion will spoil their worldly occupation, that it will trip the accountant's pen, or dull the car-penter's saw, or confuse the lawyer's brief. or disarrange the merchant's store shelf. INCONVENIENT RELIGION.

They think religion is impertinent. They would like to have it very well seated beside them in church on the Sabbath, to find the place in the psalm book, or to nudge them awake when they get sleepy under the didactic discourse; or they would like to leave it in the pew on Sabbath evening, as they go out closing the door, saying, "Good night, religion; I'll be back next But to have religion go right Sunday!" along by them all through life, to have religion looking over their shoulder when they are making a bargain, to have religion take up a bag of dishonest gold and shake it, and say, "Ha! ha! where did you get that?"—they think that is an impertment religion. They would like to have a religion to help them when they are sick, and when the shadow of death comes over them they would like to have religion as a sort of night key with which to open the door of heaven; but religion under other circum-stances they take to be an impertinence. Now, my friends, religion never robbed a man of a dollar. Other things being equal, a mason will build a better wall, a cabinet maker will make a better chair, a plumber will make a better pipe, a lawyer will make a better piea, a merchant will seli a better

I say other things being equal. Of course when religion gives a man a new heart it does not propose to give him a new head, or to intellectualize him, or to change a man's condition when his ordipary state is an overthrow of the philosophical theory that a total vacuum is impossible; but the more letters you have to write, the more burdens you have to carry, the more miles you have to travel, the more burdens you have to lift, the more engagements you have to meet, the more lisputes you have to settle, the more oppor tunity you have of being a Christian.

HARD WORK AND RELIGION. If you have a thousand irons in the fire ou have a thousand more opportunities of serving God than if you had only one iron in the fire. Who so busy as Christ? And yet who a millionth part as holy? The busiest men the best men. All the persons converted in Scripture busy at the time of their being converted. Matthew attending to his custom house duties; the Prodigal Son feeding swine: Lydia selling purple; Simon Peter hauling in the net from the sea; Saul spurring his horse toward Damascus, going down on his law business. Busy! busy! Daniel with all the affairs of state weighing down upon his soul, and yet three times a day wor-shiping the God of heaven.

Again, I learn from this subject that a nan may take religion into his politics. Daniel had all the affairs of state on hand ret a Christian. He could not have kept nis elevated position unless he had been a thorough politician; and yet all the thrusts of officials and all the danger of disgrace did not make him yield one iota of his high toned religious principle. He stood before that age, he stands before all ages, a specimen of a Christian politician. So there have been in our day and in the days of our fathers men as eminent in the service of God as they have been eminent in the service of the state. Such was Benjamin F. Butler, attorney general of New York in the time of your fathers. Such was John McLean, of Ohio. Such was George Briggs, of Massachusetts. Such was Theodore Frelinghuysen, of New Jer-Men faithful to the state, at the same time faithful to God.

It is absurd to expect that men who have been immersed in political wickedness for thirty or forty years shall come to refor mation; and our hope is in the young men who are coming up, that they have pa-triotic principle and Christian principle side by side when they come to the ballot box and cast their first vote, and that they swear allegiance to the government of heaven as well as to the government of the United States. We would have Bunker Hill mean less to them than Calvary, and Lexington mean less to them than Bethle-

But because there are bad men around the ballot box is no reason why Christian men should retreat from the arena. The last time you ought to give up your child or forsake your child is when it is surrounded by a company of Choctaws; and the last time to surrender the ballot box is when it is surrounded by impurity and dishonesty and all sorts of wickedness.

Daniel stood on a most unpopular platform He stood firmly, though the demagogues of the day hissed at him and tried to overthrow him. We must carry our religion into our politics. But there are great many men who are in favor of taking religion into national politics who do not see the importance of taking it into city politics; as though a man were intelligent about the welfare of his neighborhood and had no concern about his own

Religion would drive out all base person-

alities from pullics. You have a right to discuss men's politics and denounce their political sentiments, or receive them, as you will; but you have no right to assail their private character, as is done every autumn. That is not carrying religion into politics. Now you can always tell without asking, in any contest, what candidate I will vote for. It is always for the man who is most badgered, and most abused and most spit upon, and most howled at You have a right to contest a man's political sentiments; you have no right, for base political purposes, to assail his private moral character.

My subject also impresses me with the fact that lions cannot hurt a good man. No man ever got into worse company than Daniel got into when he was thrown into the den. What a rare morsel that fair young man would have been for the hungry monsters! If they had plunged at him he could not have climbed into a niche be yond the reach of their paw or the snatch of their tooth. They came pleased all around about him as a hunter's hounds at he well known whistle come bounding to his feet.

You need not go to Numidia to get among lions. You all have had them after you-the lion of financial distress, the lion of sickness, the lion of persecution. You saw that lion of financial panic putting his mouth down to the earth, and he reared until all the banks and all the insurance companies quaked. With his nostril he scattered the ashes on the domestic hearth. You have had trial after trial, misfortune after misfortune, lion after lion; and yet they have never hurt you if you put your trust in God, and hey never will hurt you. They did not hurt Daniel, and they cannot hurt you.

TEARS OF SORROW. The Persians used to think that spring rain falling into sea shells would turn into Horses Boarded and best of care taken of all Stock entrusted to us. pearls; and I have to tell you that the tears of sorrow turn into precious gems when they drop into God's bottle. You need be afraid of nothing putting your trust in God. Even death, that monster lion whose den is the world's sepulcher, and who puts his paw down amid thousands of millions of the dead, cannot affright you.

When in olden times a man was to get the honors of knighthood he was compelled to go fully armed the night before among the tombs of the dead, carrying a sort of spear, and then when the day broke he would come forth, and amid the sound of cornet and great parade he would get the honors of knighthood. And so it will be with the Christian in the night before heaven, as fully armed with spear and helmet of salvation he will wait and watch through the darkness until the morning dawns, and then he will take the honors of heaven amid that great throng with snowy robes streaming over seas of sap

An Appropriate Hymn.

Some time ago a prominent scientist lectured in one of the leading churches of the city, and, in the course of an hour's talk, undertook to show the relation between geology and the Bible. It may be that he was not as clear as was expected, it may be that the arguments of a scientist were too deep for the audience, and still again it is possible that the warm evening produced a drowsiness that drugged the senses of the hearers. At all events, the relationship sought to be established was not very sharply outlined to the audience of learning, and as the learned man ceased his discourse a look of doubt as to just what was the object of the lecture was apparent on the faces of all. While thus in a state of uncertainty the pastor of the church jumped up and announced as the closing hymn, "Nobody Knows but Jesus." The look of doubt vanished as bright smiles beamed throughout the hall and the hymn was sung with an emphasis .-

Deliberation

There is much to be said in favor of wisely deliberating before acting. Doubt less many rash deeds are performed, bringing all sorts of unfortunate consequences in their train, simply for the want of a little reflection, and others, that would have been of the utmost benefit to mankind, have never seen the light from the same cause. Yet while this is true there is a kind of deliberation much practised which is nearly always pernicious in its results upon future action. It is that which puts aside the first instinctive perceptions of right and wrong, speculates upon them. doubts them, subjects them to processes of casuistical reasoning, and generally ends either by so clouding the mental vision that no distinct course is visible, or by actually making the worse appear the better cause. Much of the wrong doing of the world is the fruit of this kind of deliberation.-New York Ledger.

Top Knot Should Come Jewn. One of the American Baptist perhalicals finds fault with the free and easy confluct of ministers when sojoying their vacations. It says that when they take off their usual black coat and stiff collar and put on the flannel shirt and the felt hat they often put on manners which would astonish their best friends. But, on the other hand, may it not be said that many minis ters might advantageously banish their formal conventionalities by which they endeavor to show that they are different from the ordinary run of humanity? It is not without reason that a number of ministers in the old country have dropped the titls of "Rev." and are now only known among men by their plain names. No sensible person would object to take spiritual guidance from a man because his manners were simple and natural and because he wore ; flannel shirt and a felt wide awake.-Te

A Camp Meeting Enthusiast.

The champion camp meeting goer of America is Steve Merritt, the "eloquent undertaker" of New York city. Mr. Merritt has been a regular attendant at the Sing Sing camp for forty years, never missing a summer. He is a ready speaker, quick witted and full of repartee and saving grace together. Several years ago he consented to run for a political office, and his canvass excited a great deal of talk here. The Sing Sing meeting is the oldest in the country, having been established fifty-eight years ago, and kept up ever since without a break.—Cor. New York Commercial Advertiser.

Stokers Versus Boiler Tubes. It has been proposed to put safety valves upon the stoke holes in the great ocean racers, so that the air can automatically escape when the pressure is so great that the boiler tubes and grate bars are in danger. If a safety valve were intro-duced thus would blow off when the stokers are in danger there would be much less collapse among those useful hand and much less difficulty in securing each trip men who are willing and able to gethrough the fiery ordeal that stoking involves.—New York Telegram.

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