

DR. TALMAGE'S SERMON.

Books and Pictures.

"Many of them also which used curious arts...

"Paul had been stirring up Ephesus with some lively sermons about the sins of that place...

BAD BOOKS.

and in a public place made a bonfire of them. I see the people coming out with their arms full of Ephesian literature...

A GREAT BONFIRE

of bad books and newspapers. We have enough fuel to make a blaze two hundred feet high.

THE MIGHTIEST AGENCY ON EARTH

for good and for evil. The minister of the Gospel, standing in a pulpit, has a responsible position; but I do not think it is as responsible as the position of an editor or a publisher.

WHAT IS TO BE THE ISSUE

of all this? I believe the Lord intends the printing-press to be the chief means for the world's rescue and evangelization.

THE GREAT BLESSING THAT EVER CAME TO THIS NATION

is that of an elevated literature, and the greatest scourge has been that of unclean literature.

THIS MODERN FEST

has already shovelled its millions into the charnel-house of the morally dead.

AN ADMIXTURE OF EVIL.

You have read books that had two elements in them—the good and the bad.

WHAT SHALL WE READ?

Shall our minds be the receptacle of everything that an author has a mind to write? Shall there be no distinction between the tree of life and the tree of death?

NOVELS?

I reply, There are novels that are pure, good, Christian, elevating to the heart and ennobling to the life.

novels are healthfully redolent with the breath of the seaweed, and the air of the American forest.

Now, I say, books like these, read at right times, and read in right proportion with other books, cannot help but be ennobling and purifying; but, alas, for the loathsome and

IMPURE LITERATURE

that has come upon this country, in the shape of novels, like a freshet overflowing all the banks of decency and common sense!

I shall take all the world's literature—good novels and bad, travels true and false, histories faithful and incorrect, legends beautiful and monstrous, all tracts, all chronicles, all epilogues, all family, city, State, and national libraries—and pile them up in a pyramid of literature, and then I shall bring to bear upon it some grand, glorious, infallible, unmistakable Christian principles.

FALSE PICTURES OF LIFE.

Life is neither a tragedy nor a farce. Men are not all either knaves or heroes. Women are neither angels nor furies. And yet, if you depended upon much of the literature of the day, you would get the idea that life, instead of being something earnest, something practical, is a titful and fantastic and extravagant thing.

THE DEADLY BOOK

out of the grasp. Hot tears fall. She laughs with a shrill voice that drops dead at its own sound.

LASCIVIOUS PICTORIAL LITERATURE

of the day as most tremendous for ruin. There is no one who can like good pictures better than I do.

BUT WHAT SHALL I SAY OF THE PROSTITUTION OF ART

to purposes of iniquity? These death-warrants of the soul are at every street corner.

MORAL STRYCHNINE

for your soul! Pick not up this nest of coiled adders for your pocket!

WHEN SATAN GOES A-FISHING

he does not care whether it is a long line or a short line, if he only draws his victim in.

sions, I do not refer now to that kind of a book which the villain has under his coat waiting for the school to get out, and then, looking both ways to see that there is no policeman around the block, offers the book to your son on his way home.

APOLOGETIC OF CRIME.

It is a sad thing that some of the best and most beautiful bookbinders, and some of the finest rhetoricians, have been brought to make sin attractive.

CURSED BE THE BOOKS THAT TRY TO MAKE IMPURITY SEEM AND CRIME ATTRACTIVE.

and you will have the vultures of despair clawing at your soul, and those whom you have destroyed will come around to torment you, and to pour hotter coals of fury upon your head, and rejoice eternally in the outcry of your pain.

CHAINED TO THE ROCK.

and you will have the vultures of despair clawing at your soul, and those whom you have destroyed will come around to torment you, and to pour hotter coals of fury upon your head.

THE BEST WAY FOR FARMERS TO FIGHT DEALERS IN ADULTERATED GOODS.

Prof. A. J. Cook points out the fact that while comparatively little genuine maple syrup is made, it is well-nigh impossible to go into any of the thousands of grocery stores in this country without finding plenty of jars marked "Pure Maple Syrup."

QUEER THINGS ABOUT MONEY.

A woman who bought an old-fashioned bureau at a second-hand store in Cincinnati discovered a secret drawer in it which contained \$1,300 in gold and old bank bills.

THE UNSUCCESSFUL STRIVER MAY LOSE HIS PROPERTY, HIS SITUATION, HIS MEANS OF LIVELIHOOD.

all his plans may come to naught and all his efforts be frustrated; but until he lose his courage, he has not lost all.

Beware of bad ones. The assassin of Lord Russell declared that he was led into crime by reading one vivid romance. The consecrated John Angell James, than whom England never produced a better man, declared in his old days, that he had never yet got over the effects of having for fifteen minutes once read a bad book.

A COMRADE

who was great-hearted, noble, and generous. He was studying for an honorable profession; but he had an infidel book in his trunk, and he said to me one day, "DeWitt, would you like to read it?"

ABBOTSFORD.

All men go to Abbotsford who go to that country at all, and yet the place is hardly to be looked at with patience.

THE BLOOD.

They shall take of the blood (7). Moses took half of the blood, and put it in basons (Exod. 24: 6).

THE BLOOD SPRINKLED.

They shall ... put it on the two side posts and on the lintel (7). Half of the blood he sprinkled on the altar (Exod. 24: 6).

THE FLESH EATEN.

They shall eat the flesh in that night (8). Thus shall ye eat it; with your loins girded (Exod. 12: 11).

TERRIFIC DOOM.

I will go through ... and will smite all the firstborn (12). All the firstborn in the land of Egypt shall die (Exod. 11: 5).

SAVING BLOOD.

When I see the blood, I will pass over you (13). When he seeth the blood ... the Lord will pass over (Exod. 12: 23).

SPRING GRACE.

There shall no plague be upon you to destroy you (13). I will spare all the place for their sake (I John 1: 7).

SUNDAY SCHOOL LESSON.

SUNDAY, MAY 23, 1887.

The Passover.

LESSON TEXT. (Exod. 12: 1-14).

LESSON PLAN.

TOPIC OF THE QUARTER: Bondage and Deliverance.

GOLDEN TEXT FOR THE QUARTER: There is no other God that can deliver after this sort.—Dan. 3: 29.

LESSON TOPIC: Delivered from Death.

LESSON OUTLINE: (1) The Lamb, vs. 1-6. (2) The Blood, vs. 7-10. (3) The Passover, vs. 11-14.

GOLDEN TEXT: Christ our passover is sacrificed for us.—1 Cor. 5: 7.

DAILY HOME READINGS:

M.—Exod. 12: 1-14. Delivered from death. T.—Exod. 12: 21-36. Death of Egypt's first-born. W.—Heb. 11: 23-29. Kept through faith. T.—Ezra 6: 16-22. A joyous Passover. F.—Luke 22: 7-23. Christ's last Passover. S.—John 1: 19-34. The Lamb of God. R.—Rom. 8: 31-39. Joy in deliverance.

LESSON ANALYSIS.

I. THE LAMB.

I. A Lamb Provided: They shall take to them every man a lamb (3). God will provide himself the lamb (Gen. 22: 8).

Draw out, and take you lambs (Exod. 12: 21).

He was ... as a lamb that is led to the slaughter (Isa. 53: 7). Behold, the Lamb of God (John 1: 36).

II. A Lamb Without Blemish:

Your lamb shall be without blemish (5). A lamb ... without blemish, for a burnt offering (Lev. 9: 3).

He-lambs without blemish (Lev. 14: 10).

Christ ... offered himself without blemish unto God (Heb. 9: 14). A lamb without blemish and without spot (1 Pet. 1: 19).

III. A Lamb Slain:

The congregation of Israel shall kill it at even (6). A gentle lamb that is led to the slaughter (Jer. 11: 19).

Our passover also hath been sacrificed, even Christ (1 Cor. 5: 7). A Lamb standing, as though it had been slain (Rev. 5: 6).

The Lamb that hath been slain (Rev. 5: 12).

1. "It shall be the first month of the year to you." (1) The old ended; (2) The new begun.—(1) Old things are passed away; (2) All things are become new.

2. "They shall take to them every man a lamb." (1) A universal peril; (2) An all-sufficient remedy; (3) A saving act.

3. "Your lamb shall be without blemish." (1) A symbol of ceremonial purity; (2) A symbol of purity in Christ.

II. THE BLOOD.

I. The Blood Shed: They shall take of the blood (7). Moses took half of the blood, and put it in basons (Exod. 24: 6).

This is my blood of the covenant (Mark 14: 24). Apart from shedding of blood there is no remission (Heb. 9: 22).

Whose blood is brought into the holy place (Heb. 13: 11).

II. The Blood Sprinkled:

They shall ... put it on the two side posts and on the lintel (7). Half of the blood he sprinkled on the altar (Exod. 24: 6).

Moses took the blood, and sprinkled it on the people (Exod. 24: 8).

By faith he kept ... the sprinkling of the blood (Heb. 11: 28).

III. The Flesh Eaten:

They shall eat the flesh in that night (8). Thus shall ye eat it; with your loins girded (Exod. 12: 11).

Go and make ready ... the passover, that we may eat (Luke 22: 8). I have desired to eat this passover with you (Luke 22: 15).

That they might ... eat the passover (John 18: 28). 1. "They shall take of the blood." (1) The blood; (2) The taking; (3) The sprinkling; (4) The preservation.—(1) Gracious provision; (2) Believing appropriation; (3) Glorious salvation.

III. THE PASSOVER.

I. Terrible Doom: I will go through ... and will smite all the firstborn (12). All the firstborn in the land of Egypt shall die (Exod. 11: 5).

The Lord smote all the firstborn in the land (Exod. 12: 29). There was not a house where there was not one dead (Exod. 12: 30).

He smote ... the chief of all their strength (Psa. 105: 36).

II. Saving Blood:

When I see the blood, I will pass over you (13). When he seeth the blood ... the Lord will pass over (Exod. 12: 23).

This is my blood ... which is shed for many (Matt. 26: 28). The blood of Jesus his Son cleanseth us (I John 1: 7).

III. Spring Grace:

There shall no plague be upon you to destroy you (13). I will spare all the place for their sake (I John 1: 7).

I will put a division between my people and thy people (Exod. 8: 23). A difference between the Egyptians and Israel (Exod. 11: 7).

I will spare them, as a man spareth his own son (Mal. 3: 17).

1. "Ye shall eat it in haste." (1) Ready for departure; (2) Awaiting the summons; (3) Glad to obey. 2. "I will ... smite all the firstborn." (1) An angry God; (2) A fearful doom; (3) A sweeping blow. 3. "This day shall be unto you for a memorial." (1) Of grace to God's children; (2) Of vengeance to God's foes.

LESSON BIBLE READING.

FEAST OF THE PASSOVER.

I. Law of the Passover:

Ornamented of God (Exod. 12: 14, 24; 13: 9, 10). Date of observance (Exod. 12: 2, 6, 18; Lev. 23: 4, 5).

Length of observance (Exod. 12: 15, 19; Lev. 23: 6). Titles (Exod. 12: 11, 27; John 2: 23; John 11: 55; Luke 22: 1; Acts 12: 3).

All males attended (Exod. 23: 14-17; Deut. 16: 16).

The prescribed food (Exod. 12: 8, 15; Deut. 16: 3).

2. Lessons of the Passover:

The passing over in Egypt (Exod. 12: 26, 27). Deliverance from Egypt (Exod. 12: 17, 42; Deut. 16: 3).

3. Observances of the Passover: In Egypt (Exod. 12: 28, 50; Heb. 11: 28).

In the wilderness (Num. 9: 1-5). On entering Canaan (Josh. 5: 10, 11).

On returning from captivity (Ezra 6: 19-22). Recognized by Roman governors (Matt. 27: 15).

Honored by the Lord Jesus (Matt. 26: 17-20; Luke 22: 7-16; John 2: 13, 23).

LESSON SURROUNDINGS.

The last lesson treated of the call of Moses to be the deliverer of the Hebrews; the present one describes the great festival divinely instituted at the conclusion of the first part of the work of Moses.

Moses was at first reluctant to undertake the commission given him in the desert, and his reluctance seems to have led to the division of his work with Aaron; but he accepted the position finally assigned to him, and he returned to Egypt accordingly.

The first result of his appeal to Pharaoh was an aggravation of the sufferings of the Hebrews, who were compelled to hunt straw or stubble for their brick-making, in addition to their former share of work.

As a result, he spoke hardly of their would-be deliverer. Then commenced an extraordinary series of miraculous plagues, or strokes, on the Egyptians from the hand of the Lord.

They were so performed as to be credentials of Moses, as a true minister of Jehovah. They were ten in number. They differed each from all the others. They were performed in swift succession, several occurring at intervals of only a week, and the whole completed, apparently, within two or three months. All of them were of a most formidable character.

These plagues were intended to show the supremacy of Jehovah over all nature. He was not simply a national deity, but One to whom all the active agencies in the universe are subject. This was clearly manifested by the wide sweep of the judgments, affecting land and water, vegetable and animal life, the comfort and even the existence of man and beast.

The plagues were in a peculiar sense, an exhibit of the powerlessness of the gods of Egypt. The idolatry of the Egyptians had assumed the form of nature-worship, and their divinities were all associated with the Nile, or the earth, or some of the numberless forms of animated existence.

When these, one after another, were struck by a resistless hand, there was a judgment executed "upon all the gods of Egypt." They were shown to be "things of nought," or nonentities (Psa. 96: 5, Rev. Ver., marg.).

Along with this demonstration against idolatry was an exposure of the emptiness of magic arts. It matters not, in this view of the case, whether we consider the magicians of Egypt simply as skillful adepts in sleight of hand, as we know that at the present day that land shows wonderful exploits in legerdemain, or whether we adopt the view that Satan was allowed to assist his disciples then, as he was afterwards allowed to do, in New Testament times, by demonic possessions. In either case the defeat of "Jannes and Jambres" (2 Tim. 3: 8) and the other sorcerers was complete; they being compelled to say, when the third plague occurred, "This is the finger of God." There was also a thorough humiliation of Egypt as represented in the person of its sovereign.

It is said that in the progress of these plagues "Pharaoh's heart was hardened" (Exod. 7: 22; 8: 19); again, that "Pharaoh hardened his heart" (Exod. 8: 15, 32; 9: 34); and yet again, that "the Lord hardened the heart of Pharaoh" (Exod. 9: 12; 11: 10). All these statements are in accordance with the simple truth, that in the order of God's providence a heart that resists the pressure of God's hand upon it grows hard instead of tender under that pressure.

At last, however, there was to come such a stroke as even a heart of stone must feel. The first-born in every home in Egypt was to die in a single night; "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of cattle." That plague was to make Pharaoh and all his people urgent that a cause of such a judgment, should go away, as they desired.

It is at this point that the lesson opens, with the Lord's directions for the guarding of the homes of the Hebrews against a share in the plague he was to send upon Egypt. The place is Goshen in eastern Lower Egypt. The time is, according to the chronology of our Bible margins, B. C. 1491.

There is a great deal of cheap counsel about being contented with one's lot. Out upon that contentment that is satisfied with the imperfect! It is a sign of weakness, not of wisdom.