

DR. TALMAGE'S SERMON.

Hunting for Souls.

"He was a mighty hunter before the Lord." - Gen. 10: 9.

In our day, hunting is a sport; but in the lands and the times infested with wild beasts, it was a matter of life or death with the people.

TO CLEAR THE LAND OF LIONS

and tigers and bears. My text sets forth Nimrod as a hero when it presents him with broad shoulders and shaggy apparel and sun-browned face and arm bunched with muscle.

GOSPEL HUNTING.

by which those who have been flying from the truth, may be captured for God and heaven. The Lord Jesus, in His sermon used the art of angling for an illustration when He said, "I will make you fishers of men."

RELIGIOUS BLUNDERERS.

who upset more than they right. Their gun has a crooked barrel, and kicks as it goes off. They are like a clumsy comrade who goes along with skillful hunters.

WHERE TO HUNT.

II. Again: if you want to be skilful in spiritual hunting you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or over Raquette Lake into the wilds of the Adirondacks?

A STORY OF A STORM.

Truman Osborne one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he said, "Mr. Talmage, all your children Christians?"

WHAT AN ARCHER SHOULD DO.

He must stand erect and firm, his left foot a little in advance of his right foot. With his left hand he must take hold of the bow in the middle, and then, with the three fingers and the thumb of his right hand, he should lay hold of the arrow and affix it to the string.

OUTSIDE WORK TO BE DONE.

What is that I see in the backwoods? It is a tent. The hunters have made a clearing and camped out. What do they care if they have wet feet, or if they have nothing but a pine branch for a pillow, or for the northeast storm?

SURE OF YOUR WEAPON.

There was something very fascinating about the archery of olden times. Perhaps you do not know what they could do with the bow and arrow. Why, the chief battles fought by the English Plantagenets were with the long bow. They would take the arrow of polished wood, and feather it with the plume of a bird, and then it would fly from the bow-string of plaited silk.

broke, there are old corselets which show that the arrow of the English used to go through the breast-plate, through the body of the warrior, and out through the back-plate. What a SYMBOL

of that Gospel which is sharper than a two-edged sword, piercing to the dividing asunder of soul and body, and of the joints and marrow! Would to God we had more faith in that Gospel!

III. I remark, further, if you want to succeed in Gospel hunting, you MUST HAVE COURAGE.

If the hunter stand with trembling hand, or shudder as he flinches with fear, instead of his taking the catamount, the catamount takes him. What would become of the Greenlander if, when out hunting for the bear, he should stand shivering with terror on an iceberg?

IV. I remark again: If you want to be successful in spiritual hunting, you need not only to bring down the game, but

to bring it home. I think one of the most beautiful pictures of Thorwaldsen is his "Autumn." It represents a sportsman coming home and standing under a grape-vine. He has a staff over his shoulder, and on the other end of that staff are hung a rabbit and a brace of birds.

DRILL AND PRACTICE ought not we to subject ourselves in order to become spiritual archers and "mighty hunters before the Lord!" But let me say, you will never work any better than you pray.

Oh I for a closer walk with God, A calm and heavenly frame, A light to shine upon the road, That leads me to the Lamb.

I am sure that there are some here who, at some time, have been hit by the

awake, missionary Church, that can take the full meaning of that command: "Go into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

There is in a forest in Germany, a place called THE "DEER LEAP," two crags about eighteen yards apart, between a fearful chasm. This is called the "Deer Leap," because once a hunter was on the track of a deer; it came to one of these crags; there was no escape for it from the pursuit of the hunter, and in utter despair it gathered itself up, and in the death agony attempted to jump across. Of course it fell, and was dashed on the rocks far beneath.

THE TRUMPET OF THE GOSPEL. Blast the first—"Whosoever will let him come." Blast the second—"Seek ye the Lord while He may be found." Blast the third—"Now is the accepted time; now is the day of salvation."

A TOBACCO IN INDIA of marvelous architecture. Twenty thousand men were twenty-two years in erecting that and the buildings around it. Standing at that tomb, if you speak or sing, after you have ceased you hear the echo coming from the height of one hundred and fifty feet. It is not like other echoes. The sound is drawn out in sweet prolongation, as though the angels of God were chanting on the wing.

Timber Without Wood. The inventive Yankee has discovered, not how to make bricks without straw, but how to make timber from straw.

Spiders on Telegraph Wires. Spiders are one of the great obstacles to telegraphers in Japan. Filling the trees along the lines, these insects spin their webs between the earth, the wires, the post, the insulators, and the trees.

THE HERALD. I. THE HERALD. His Message: Repent ye: for the kingdom of heaven is at hand.

II. HIS AUTHORITY: This is he that was spoken of by Isaiah (53). The voice of one that crieth, Prepare ye... the way (Isa. 40: 3). I send my messenger, and he shall prepare the way (Mal. 3: 1).

III. HIS APPEARANCE: His raiment of camel's hair, and a leather girdle (4). An hairy man, and girl with a girdle of leather (2 Kings 1: 8).

IV. HIS HEARERS: Hearers Multiplied. Then went out unto him Jerusalem, and all Judea (5). All the city was stirred, saying, Who is this? (Matt. 21: 10).

VI. A BENEFACTOR: He shall baptize you with the Holy Ghost (11). I will pour my spirit upon thy seed (Isa. 44: 3).

III. A JUDGE. He will thoroughly cleanse his threshing-floor (12). Who may abide the day of his coming (Mal. 3: 2).

SUNDAY SCHOOL LESSON. SUNDAY, JULY 17, 1887. John the Baptist. LESSON TEXT. (Matt. 3: 1-12).

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion. GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.—Ps. 2: 6.

LESSON TOPIC: The King Glorious—Heralded. LESSON (1. The Herald, vs. 1-4. Outline: (2. The Herald, vs. 5-12. GOLDEN TEXT: Bring forth therefore fruits meet for repentance.—Matt. 3: 8).

DAILY HOME READINGS: M.—Matt. 2: 1-12. The King heralded. T.—Mal. 3: 1-12. The herald foretold.

LESSON ANALYSIS. I. THE HERALD. I. His Message: Repent ye: for the kingdom of heaven is at hand (2).

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Foreword him shall be gathered all the nations (Matt. 25: 32). The judgement-seat of Christ (2 Cor. 5: 10).

Christ Jesus, who shall judge the quick and the dead (2 Tim. 4: 1). 1. "Mightier than I." (1) In word; (2) In deed; (3) In nature; (4) In achievements; (5) In destiny.

LESSON BIBLE READING. THE HERALD OF THE LORD. Sent of God (John 1: 6, 33). Foretold by prophets (Isa. 40: 3; Mal. 3: 1).

LESSON SURROUNDINGS. Between the present lesson and the last a period of thirty years intervenes. The evangelists preserve an impressive and significant silence concerning the childhood and education of Jesus, and of his forerunner, John the Baptist.

Unladylike Ladies. "I do think some women are perfect fiends." This was not the utterance of a crusty old bachelor, but of a young married woman just returned from a holiday shopping tour, and her remark was directed at her own sex.

To Keep Away Creditors. Creditors are a species of parasite, infesting the human race, usually brought on by luxurious living. Persons who are troubled with them may free themselves by the bankruptcy treatment, but this always leaves an unpleasant irritation behind, and spots that are never effaced.

The transition resistance supposed by Poggendorff to exist in electrolytic cells between the surface of the electrode and that of the electrolyte in contact with it has lately been investigated with great care by Prof. J. Gordon Macgregor in solutions of very pure zinc. The conclusion arrived at was that such a transition resistance, if it exists at all is less than 0.0125 of an ohm.