

DR. TALMAGE'S SERMON.

Disabled Hunters.

The lame take the prey.—Isa. 33: 23. The utter demolition of the Assyrian host was here predicted. Not only robust men should go forth and gather the spoils of conquest, but even men crippled of arm and crippled of foot should go out and capture much that was valuable.

BLIND POETS.

Do you know that the three great poets of the world were totally blind? Homer, Ossian, John Milton. Do you know that Mr. Prescott, who wrote that enchanting book, "The Conquest of Mexico," never saw Mexico, could not even see the paper on which he was writing?

Do you know that Stewart, the celebrated painter, did much of his wonderful work under the shadow of the dungeon, where he had been unjustly imprisoned for debt? Do you know that Demosthenes, by almost superhuman exertion, first had to conquer the lisp of his own speech before he conquered assemblies with his eloquence?

OBSCURE PARENTAGE.

Columbus, the son of the weaver, Ferguson, the astronomer, the son of the shepherd, America the prey of the one, worlds on worlds the prey of the other. But what is true in secular directions is more true in spiritual and religious directions, and I proceed to prove it.

INTIMACY WITH JESUS CHRIST.

who have the most glowing experiences of the truth, who have had the most remarkable answers to prayer, and who have most exultant anticipations of Heaven. The temptations which weary us who are in robust health they have conquered. They have divided among them the spoils of the conquest. Many who are alert and athletic and swarthy loiter in the way. These are the lame that take the prey.

MANY ORPHANS.

During our last war, and in the years immediately following, how many children we heard say: "Oh my father was killed in the war." Have you ever noticed—I fear you have not—how well those children have turned out? Starting under the greatest disadvantage, no orphan asylum could do for them what their father would have done had he lived.

THIS SUBLIME SENTENCE

In answer: "Who is the song of the angels shall burst upon our enraptured ear, we will scarce regret that our ears were never marred with earthly sounds." Oh! the brightest eyes in Heaven will be those that never saw on earth. The ears most alert in Heaven will be those that in this world heard neither voice of friend, nor thrum of harp, nor carol of bird, nor doxology of congregations.

removed, and the mother said to her child: "Willie, can you see?" He said: "Oh mamma, is this Heaven?" The contrast between the darkness before and the brightness afterward was overwhelming. And I tell you the glories of Heaven will be a thousandfold brighter for those who never saw anything on earth.

A LEGEND OF ST. MODORBERT.

It was said that his mother was blind, and one day while looking at his mother he felt so sympathetic for her blindness that he rushed forward and kissed her blind eyes, and the legend says, her vision came immediately. That was only a legend, but it is a truth, a glorious truth, that a kiss of God's eternal love has brought to many a blind eye eternal illumination.

A step further: There are those in all communities who toil mightily for a livelihood. They have scant wages. Perhaps they are diseased, or have physical infirmities, so they are hindered from doing a continuous day's work. A city missionary finds them up the dark alley, with no fire, with thin clothing, with very coarse bread. They never ride in the street-car; they cannot afford the five cents. They never see any pictures save those in the show-window on the street, from which they are often jostled, and looked at by some one who seems so say in the look: "Move on! what are you doing here looking at pictures?"

A MAN ON CRUTCHES.

I overtook him. He was very old. He was going very slowly. At that rate, it would have taken him two hours to go a mile. I said: "Wouldn't you like to ride?" He said: "Thank you, I would. God bless you." When he sat beside me, he said: "You see, I am very lame and very old, but the Lord has been a very good Lord to me. I have buried all my children. The Lord gave them, and the Lord had a right to take them away. Blessed be His name. I was very sick, and I had no money, and my neighbors came in and took care of me, and I wanted nothing. I suffer a great deal with pain, but then I have so many mercies left. The Lord has been a good Lord to me." And before we had got far, I was in doubt whether I was giving him a ride or he was giving me a ride! He said: "Now, if you please, I'll get out here. Just help me down on my crutches, if you please. God bless you. Thank you, sir. Good morning. Good morning. You have been feet to the lame, sir, you have. Good morning!"

OH! IF I HAD WEALTH.

or, if I had eloquence, or if I had high social position, how much I would accomplish for God and the church? I stand here to-day to tell you that you have great opportunities for usefulness. Who built the Pyramids? The king who ordered them built? No; the plain workmen who added stone after stone and stone after stone. Who built the dikes of Holland? The government that ordered the enterprise? No; the plain workmen who carried the earth and rung their trowel on the wall. Who are those who have built these vast cities? The capitalists? The carpenters, the masons, the plasterers, the tanners, the shoemakers, dependent on a day's wages for a livelihood. And so in the great world of assuaging human suffering and enlightening human ignorance and halting

human inquiry. In that great work, the chief part is to be done by ordinary men, with ordinary speech, in an ordinary manner, and by ordinary means. The trouble is that in the army of Christ,

WE ALL WANT TO BE CAPTAINS and colonels and brigadier-generals. We are not willing to march with the rank and file and to do duty with the private soldier. We want to belong to the reserve corps, and read about the battle while warming ourselves at the camp-fires, or on furlough at home, our feet upon an ottoman, we sagging back into an arm-chair. As you go down the street, you see an excavation and four or five men are working, and perhaps twenty or thirty leaning on the rail looking over their shoulders. That is the legion of the church of God to-day: where you find one Christian hard at work, there are fifty men watching the job.

Oh! my friends, why do you not go to work and preach this Gospel? You say: "I have no pulpit." You have. It may be the carpenter's bench, it may be the mason's wall. The robe in which you are to proclaim this Gospel may be a shoemaker's apron. But were you to preach this Gospel somewhere, somehow! If this world is ever brought to Christ, it will be through the unanimous and long-continued efforts of men who, waiting for

NO SPECIAL ENDOWMENT.

consecrate to God what they have. Among the most useless people in the world are men with ten talents, while many a one with only two talents, or no talent at all, is doing a great work, and so "the lame take the prey." There are thousands of ministers of whom you have never heard—in log cabins at the West, in mission chapels at the East—who are warring against the legions of darkness, successfully warring. Tract-distributors, month by month undermining the citadels of sin. You do not know their going or their coming; but the footfalls of their ministry are heard in the palaces of Heaven. Who are the workers in our Sabbath-schools throughout this land to-day? Men celebrated, men brilliant, men of vast estate? For the most part, not that at all. I have noticed that the chief characteristic of the most of those who are successful in the work is that they know their Bibles, are earnest in prayer, are anxious for the salvation of the young, and Sabbath by Sabbath are willing to sit down unobserved and tell of Christ and the resurrection. These are the humble workers who are recruiting the great army of Christian youth—not by might, not by power, not by profound argument, not by brilliant antithesis, but by the blessing of God on plain talk, and humble story, and silent tear, and anxious look. "The lame take the prey."

An engineer on a locomotive going across the western prairies day after day, saw a little child come out in front of a cabin and wave to him so he got in the habit of waving back to the little child, and it was the day's joy to him to see this little one come out in front of the cabin door and wave to him, while he answered back. One day the train was delayed, and it came on to the dusk of the evening. As the engineer stood at his post he saw by the headlights,

THAT LITTLE GIRL ON THE TRACK.

wondering why the train did not come, looking for the train, knowing nothing of its peril. A great horror seized upon the engineer. He reversed the engine. He gave it in charge of the other man on board, and then he climbed over the engine, and he came down on the cow-catcher. He said, though he had reversed the engine, it seemed as though it were going at lightning speed, faster and faster, though it was really slowing up, and with almost supernatural clutch he caught that child by the hair and lifted it up, when the train stopped, and the passengers gathered around, to see what was the matter, there the old engineer lay, fainting dead away, the little child alive, and in his swarthy arms.

"Oh!" you say, "that was well done." But I want you to exercise some kindness and some appreciation toward those in community who are snatching the little ones from under the wheels of temptation and sin—snatching them from under thundering rail-trains of eternal disaster, bringing them up into respectability in this world and into glory for the world to come. You appreciate what the engineer did; why can you not appreciate the grander work done by every Sabbath-school teacher this afternoon?

GOD HAS A ROYAL FAMILY.

in the world. Now, if I should ask, "Who are the royal families of history?" you would say, "House of Hapsburg, House of Stuarts, House of Bourbons." They lived in palaces, and had great equipage. But who are the Lord's royal family? Some of them may serve you in the household, some of them are in unlighted garrets, some of them will walk this afternoon down the street, on their arm a basket of broken food; some of them are in the almshouse, despised and rejected of men; yet in the last great day, while it will be found that some of us who fared sumptuously every day, are hurled back into discomfiture, there are the lame that will take the prey.

One step further: There are a great many people discouraged about getting to Heaven. You are brought up in good families, you had Christian parentage; but you frankly tell me that you are a thousand miles away from the right track. My brother, you are the one I want to preach to this morning. I have been looking for you. I will tell you.

HOW YOU GOT ASTRAY.

It was not treacherousness on your part. It was perhaps through the geniality and sociability of your nature that you fell into sin. You wandered away from your duty, you unconsciously left the house of God; you admit the Gospel to be true, and yet you have so grievously and so prolongedly wandered, you say rescue is impossible. It would take a week to count up the names of those in Heaven who were on earth worse than you tell me you are. They went the whole round of infinity, they

disgraced themselves, they disgraced their household, they despaired of return because their reputation was gone, their property was gone, everything was gone, but in some hour like this they heard the voice of God, and threw themselves on the divine compassion, and they rose up more than conquerors. And I tell you there is the same chance for you. This is one reason why I like to preach this Gospel, so free a Gospel, so tremendous a Gospel. It takes a man all wrong and makes him all right.

In a former settlement where I preached, a member of my congregation quitted the house of God, quitted respectable circle, went into all styles of sin, and was slain of his iniquity. The day for his burial came, and his body was brought to the house of God. Some of his comrades who had destroyed him were overheard along the street, on the way to the burial, saying: "Come, let us go and hear Talmage damn this old sinner!" Oh! I had nothing but tears for the dead, and I had nothing but invitations for the living. You see I could not do any otherwise. "Christ Jesus came to seek and save that which was lost." Christ in his dying prayer said: "Father, forgive them," and that was a prayer for you and for me. Oh! start on the road to Heaven to-day.

YOU ARE NOT HAPPY.

The thirst of your soul will never be slaked by the fountains of sin. You turn everywhere but to God for help. Right where you are, call on Him. He knows you, He knows all about you, He knows all the odds against which you have been contending in life. Do not go to Him with a long rigmarole of a prayer, but just look up and say: "Help! Help!"

But you say: "My hand trembles so from my dissipation, I can't even take hold of a hymn-book to sing." Do not worry about that, my brother; I will give you a hymn that the close so familiar you can sing it without a book. But you say: "I have such terrible habits on me, I can't get rid of them." My answer is, Almighty grace can break up that habit, and will break it up. By the grace of God, go into the presence of that one, and the apologies you ought to have made on earth make in Heaven.

"Oh!" says some man, "if I should try to do right, if I should turn away from evil doing unto the Lord, I would be jostled, I would be driven back, nobody would have any sympathy for me." You are mistaken. Here, in the presence of the church on earth and in Heaven, I give you to-day the right hand of Christian fellowship. God sent me here to-day to preach this, and He sent you here to hear this: "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, who will have mercy, and unto our God, who will abundantly pardon." Though you may have been the worst sinner, you may become the best saint, and in the great Day of Judgment it will be found that "where sin abounded, grace does much more abound," and while the spoils of an everlasting kingdom are being awarded for your pursuit, it will be found that we are this Sabbath, one week nearer the obliteration of all the inequalities of this life and all its disquietudes.

THE PILOT'S RING.

Years ago, on a boat on the North River, the pilot gave a very sharp ring to the bell for the boat to slow up. The engineer attended to the machinery, and then he came up with some alarm on deck to see what was the matter. He saw it was a moonlight night and there were no obstacles in the way. He went to the pilot and said: "Why do you ring the bell in that way? Why do you want to stop? there's nothing the matter." And the pilot said to him: "There is a mist gathering on the river; don't you see that? and there is night gathering darker and darker, and I can't see the way. Then the engineer, looking around and seeing it was a bright moonlight, looked into the face of the pilot, and saw that he was dying, and then that he was dead.

God grant that when our last moment comes we may be found at our post doing our whole duty; and when the mists of the river of death gather on our eyelids, may the good Pilot take the wheel from our hands and guide us into the calm harbor of eternal rest.

General Arthur's Greatest Service.

The New York Evening Post says: "The most important service Mr. Arthur rendered to the country was that of sprinkling down the flames of foreign strife in South and Central America, kindled by our gratuitous and unnecessary meddling. Casting a glance backward, and seeing how all the bad blood of that time has cooled and settled without the expenditure of a dollar on our part, and how the old friendly feelings have taken the place of hate and fear by no other effort than taking our hands out of other people's affairs, we cannot fail to appreciate Mr. Arthur's service in this crisis."

BREVETTES.

THE Christian Kingdom Society has been established in England to promote the establishment of the Kingdom of Peace on Earth and Good Will to men. Rev. Alex Smith, A. M., is the organizer.

THE 27th of each month has been adopted at the suggestion of The World's Advance Thought, Portland, Oregon, as a day for united prayer throughout the world for the establishment of universal peace.

THE State Board of Arbitration of Massachusetts, has recently decided several important labor cases in Plymouth Foundry, the Weymouth hand-sewers shoe trade, and J. W. Ingalls & Son, shoe manufacturers, Lynn.

THE Philadelphia Record says after the Superintendent had inspected and formally accepted a six inch steel gun, a Baltimore, mechanic discovered a flaw in the powder chamber that proved the gun useless, although it cost \$5000.

GEN. HARNEY, of the United States army, is the oldest man on the register. He became a soldier in 1818, and participated in every war in which the country has engaged since that time. He is 86 years of age and very rich.

SUNDAY SCHOOL LESSON. SUNDAY, JUNE 17, 1893. The Great Commission.

LESSON TEXT. (Matt. 28: 16-20. Memory verses, 13-20.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor.—Heb. 2: 9.

LESSON TOPIC: The King Exercising Sovereignty.

Outline: 1. In His Claims, vs. 16-19. 2. In His Commands, vs. 19, 20, f. c. 3. In His Assurances, v. 20, l. c.

GOLDEN TEXT: The Lord gave the word: great was the company of those that published it.—Psa. 68: 11.

DAILY HOME READINGS: M.—Matt. 28: 16-20. Exercising sovereignty. T.—Mark 16: 14-20. Sovereignty exercised. W.—Psa. 2: 1-12. Sovereignty appointed. T.—Heb. 1: 1-14. Sovereignty recognized. F.—Matt. 21: 33-46. Sovereignty resisted. S.—Matt. 25: 31-46. Sovereignty over all. S.—Phil. 2: 1-11. Sovereignty confessed.

LESSON ANALYSIS.

I. IN HIS CLAIMS.

I. Control Over Men: The eleven disciples went... where Jesus had appointed (16). There shall ye see him: lo, I have told you (Matt. 28: 7). I will go before you into Galilee (Mark 14: 28). If ye love me, ye will keep my commandments (John 14: 15). If a man love me, he will keep my word (John 14: 23).

II. Worthy to be Worshipped:

They worshipped him (17). They fell down and worshipped him (Matt. 2: 11). They... took hold of his feet, and worshipped him (Matt. 28: 9). In the form of God... on an equality with God (Phil. 2: 6). Let all the angels of God worship him (Heb. 1: 6).

III. Supreme in Authority:

All authority hath been given unto me (18). All things have been delivered unto me of my Father (Luke 10: 22). The Father... hath given all things into his hand (John 3: 35). Thou gavest him authority over all flesh (John 17: 2). He put all things in subjection under his feet (1 Cor. 15: 27).

1. "Went... where Jesus had appointed them." (1) Specific appointments from the Lord; (2) Specific obedience from the disciples.

2. "When they saw him, they worshipped him; but some doubted." (1) The Lord disclosed; (2) The Lord adored; (3) The Lord doubted.

3. "All authority hath been given unto me." (1) The Giver; (2) The gift; (3) The recipient; (4) The outcome.

II. IN HIS COMMANDS.

I. To Go: Go ye therefore (19). Go... And as ye go, preach (Matt. 10: 6, 7). Go ye into all the world, and preach (Mark 16: 15). They went forth, and preached everywhere (Mark 16: 20). They... went about preaching the word (Acts 8: 4).

II. To Baptize:

Baptizing them (19). He that believeth and is baptized shall be saved (Mark 16: 16). Repent ye, and be baptized (Acts 2: 38). He arose and was baptized (Acts 9: 18). Buried... with him through baptism into death (Rom. 6: 4).

III. To Teach:

Teaching them to observe all things (20). They continued steadfastly in the apostles' teachings (Acts 2: 42). They ceased not to teach (Acts 5: 42). Teaching every man in all wisdom (Col. 3: 28). These things command and teach (1 Tim. 4: 11).

1. "Go ye... make disciples of all nations." Christian missions: (1) By whom pushed; (2) To whom carried; (3) At what aimed.

2. "The name of the Father and of the Son and of the Holy Ghost." (1) The one name; (2) The triple personality.

3. "Teaching them." (1) The teachers; (2) The pupils; (4) The lessons.

III. IN HIS ASSURANCES.

I. Of Personal Fellowship:

Lo, I am with you (20). Fear thou not, for I am with thee (Isa. 41: 10). I will not leave you desolate; I come unto you (John 14: 18). But the Lord stood by me (2 Tim. 4: 17). I will come in to him, and will sup with him (Rev. 3: 20).

II. Of Constant Fellowship:

I am with you... ways (20). We will... make our abode with him (John 14: 23). That Christ may dwell in your hearts (Eph. 3: 17). Christ in you (Col. 1: 27). Our fellowship is with... his Son Jesus Christ (1 John 1: 3).

III. Of Eternal Fellowship.

I am with you... even unto the end of the world (20). Where I am, there ye may be also (John 14: 3). So shall we ever be with the Lord (1 Thess. 4: 17).

Neither will I in any wise forsake thee (Heb. 13: 5). He shall go out thence no more (Rev. 3: 12).

- 1. "Lo, I am with you." (1) A surprising revelation; (2) A comforting revelation; (3) An assuring revelation. 2. "Always."—margin, "All the days." (1) Days of prosperity; (2) Days of adversity; (3) Days of toil; (4) Days of repose; (5) Days on earth; (6) Days in heaven. 3. "Even unto the end of the world,"—margin, "the consummation of the age." (1) The age; (2) The consummation; (3) The King.

LESSON BIBLE READING.

MISSIONARY WORK.

Commanded (Matt. 28: 19; Mark 16: 15). Needed (Luke 10: 2; Rom. 10: 14, 15). Christ-like (Matt. 4: 17, 23; 11: 1; Acts 19: 38). Apostolic (Mark 16: 19, 20; Acts 8: 4, 5). Excellent (Isa. 52: 7; Rom. 10: 15). Imperative (Ezek. 33: 6; Jonah 1: 1-4). Effective (Psa. 126: 5, 6; Isa. 55: 10, 11). Glorious (Matt. 4: 16; Acts 8: 5-8; 15: 3).

LESSON SURROUNDINGS.

Matthew narrates but one appearance of the risen Lord on the day of the resurrection—that to the women (v. 9). This was probably the second appearance, though some make it the first (Robinson), and others (so Andrews) identify it with the appearance to Mary Magdalene. Later in the day our Lord appeared to Peter (comp. Luke 24: 34; 1 Cor. 15: 5); toward evening he met two disciples on the way to Emmaus (Luke 24: 13-32), and in the evening he showed himself to the ten apostles, Thomas being absent (John 20: 19-24). John tells us of an appearance one week later, when Thomas was present.

Shortly after this the disciples returned to Galilee, where there was a remarkable appearance to seven of the apostles (John 21: 1-23). The next appearance seems to have been that narrated in the present lesson. This is, perhaps, identical with that mentioned by Paul in 1 Corinthians 15: 6 ("to above five hundred"); although at this point there is a difference of opinion. Despite the similarity of language in the great commission as given in Mark 16: 15, 16, that passage seems to refer to the last interview on the day of the resurrection, and not to this Galilean manifestation.

The place was some mountain in Galilee, now unknown. It is not improbable that it was the mountain where Jesus began his formal instruction to his disciples, in what is called the Sermon on the Mount. If this be the place, it is pretty well identified in the Horns of Hattin, west of the Sea of Galilee. The time was probably during the latter half of the forty days between the resurrection (April 9) and the ascension (May 18). Before the latter event the apostles returned to Jerusalem, and time must be allowed for this journey. This would make the date during the ten days of May, 753.—A. D. 30.

Parallel passage: Perhaps 1 Corinthians 15: 6.

A "Peacemaker" Not Included in The Blessing.

The New York Times says: "The Peacemaker is a submarine boat from which torpedoes are discharged. It moves rapidly even forty feet below the surface of the water. It may disappear from the surface, move for a mile at that depth and then rise again, at all times obedient to those who are carried in it. A vessel of this kind does not fear a man-of-war's gun. It is not checked by netting. Its approach is not disclosed by anything that is seen on the surface. It can be driven to a point twenty feet below the keel of an iron-clad, and from that point can release the torpedoes, which will immediately become attached to the vessel's bottom. A few revolutions of the screw takes the boat to a place of safety, and the iron-clad is blown to pieces before those on board of her know that she has been attacked. The little boat that dived under the Kingston recently is a marvelous thing. Where are the iron-clads that can withstand the attacks of this steel fish that comes up from the depths with dynamite in its mouth?"

Can anything more nearly approaching infernal mechanism be invented? Is it possible a Christian nation can use this monster of destruction against another nation? We presume this is one of the inventions referred to by General Sheridan as calculated to put an end to war altogether. If so, perhaps it is entitled to the name it has adopted. It should have this effect by showing the enormity and sin of war as well as by the danger its use involves. Bids have been recently opened at the Navy Department, Washington, for building another boat of this character. The lowest was \$135,000.

Solomon's System of Defence.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously inclined youth inquired of his pastor. "Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life." "Indeed, sir! Did you learn the old English system, or Sullivan's system?" "Neither," learned Solomon's system," replied the minister. "Solomon's system?" "Yes. You will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defence of which I have any knowledge."

I TRUST that the efforts for arbitration paved the way for a higher order of civilization and Christianity; a state in which exercise of brute force for the settlement of disputes will be relegated to a sphere outside of the human family.—FINLEY ACKER.