

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Faith Without Works."

TEXT: "Faith without works is dead."—Jas. ii. 20.

The Roman Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. I charge Protestantism with putting too much stress upon good works as connected with salvation. Good works will never save a man, but if a man has not good works he has no real faith and no genuine religion. There are those who depend upon the fact that they are all right in their hearts, and their conduct is wrong outside. Their religion for the most part is made up of talk—vicious talk, fluent talk, boastful talk, perpetual talk. They will utter words that will tempt in telling you how good they are. They come up to such a higher life that we have no patience with ordinary Christians in the plain discharge of their duty. As near as you can tell, this ocean craft is mostly sail and very little tonnage. Foretopmast staysails, foretopmast studding sail, maintopsail, mizentopsail—everything from flying jib to mizzen spanker—but making no use of tonnage. Now the world has got tired of this, and it wants a religion that will work into all the circumstances of life. We do not want a new religion, but the old religion applied in all possible directions.

Yonder is a river with sheep and rocky banks, and it roars like a young Niagara as it rolls on over the rocks. It does nothing but talk about itself all the way from its source in the mountain to the place where it empties into the sea. The banks are so steep the cattle can't come down to drink. It does not run one fertile field into the adjoining field. It has not one grist mill or factory on either side. It sulks in wet weather with chilling fogs. No one cares when that river that flows in the clouds, and no one cares when it dies into the sea. But yonder is another river, and it mosses its banks with the warm tide, and it rocks with doral lullies and the warm tide of its bosom. It invites herds of cattle, and flocks of sheep, and coveys of birds to come there and drink. It has three grist mills on the side and a cotton factory on the other. It is the wealth of two hundred miles of luxuriant farms. The birds of heaven chanted when it was born in the mountains, and the ocean shipping will press in from the sea to bathe in it as it comes down the Atlantic coast. The other river is a man who lives for himself, the other river is a man who lives for others.

Do you know how the site of the ancient city of Jerusalem was chosen? There were two brothers who had adjoining farms. The one brother had a large family, the other had a small family. The brother with a large family said, "There is my brother who has a large family, and I will try to cheer him up, and I will take some of the sheaves from my field in the night time and set them over on his farm and say nothing about it." The other brother said, "My brother has a large family, and it is very difficult for him to support them, and I will help him along, and I will take some of the sheaves from my own farm in the night time and set them over on his farm and say nothing about it." So the work of transference went on night after night, and night after night, but every morning things seemed to be just as they were, for though sheaves had been subtracted from each farm, sheaves had also been added, and the brothers were perplexed and could not understand. But one night the brothers happened to meet while making this generous transference, and the spot where they met was so sacred that it was chosen as the site of the city of Jerusalem. If that tradition should prove untrue, it will nevertheless stand as a beautiful allegory setting forth the idea that wherever a kindly and generous and loving act is performed, the spot is fit for some temple of commemoration.

I have often spoken to you about faith, but now I speak to you about works, for "faith without works is dead." I think you will agree with me in the statement that the great want of this world is more practical religion. We want practical religion to go into all merchandise, to be in the labeling of goods. It will not allow a man to say a thing was made in one factory when it was made in another. It will not allow the merchant to say that watch was manufactured in Geneva, and it was made in Massachusetts. It will not allow the merchant to say that wine came from Madeira when it came from California. Practical religion will walk along by the store shelves and tear off all the tags that make misrepresentation. It will not allow the merchant to say that pure coffee when he has adulterated coffee, and it will dump into the ash barrel in front of the store the scum that is left in the can. It will not allow that is pure sugar when there are in it sand and ground glass.

When practical religion gets its full swing in the world it will do the most wonderful things. It will come to that store and rip off the fictitious soles of many a fine looking pair of shoes, and show that it is pastboard sandwiched between the second leather. And this practical religion will go right into the grocery store, and it will pull out the plug of all the adulterated sirups, and it will dump into the ash barrel in front of the store the scum that is left in the can. It will not allow the brick dust that is sold for cayenne pepper, and it will shake out the Prussian blues from the tea leaves, and it will sift from the flour plates and the bones dust and sand, and it will by chemical analysis separate the one quart of Ridge-water from the few honest drops of cow's milk, and it will throw out the live animals from the brown sugar.

There has been so much adulteration of articles of food that it is an amusement to me that there is a healthy man or woman in America. Heaven forbid that I should put into the spices, and into the sugars, and into the butter, and into the apothecary drugs. But chemical analysis and the microscope have made wonderful revelations. The board of health in Massachusetts analyzed a great amount of what was called pure coffee and found in it not one particle of coffee. In England there is a law that forbids the putting of alum in bread. The public authorities examined fifty-one packages of bread and found them all guilty. The honest physician, writing a prescription, does not know but that it may bring death instead of health to his patient, because there may be one of the drugs weakened by a cheaper article, and another drug may be in full force, and so the prescription may have just the opposite effect intended. Oil of wormwood, warranted pure, from Boston, was found to have forty-one per cent. of resin and alcohol and chloroform. Scammony is one of the most valuable medicinal drugs. It is very rare, very precious. It is the sap of the gum of a tree or bush in Syria. The root of the tree is exposed, an incision is made into the root, and then shavings are placed at this incision to catch the sap or the gum as it exudes. It is very precious. But the peasant mixes it with cheaper material, then it is taken to Aleppo, and the merchant there mixes it with a cheaper material; then it comes to the retail druggist, and by the time the poor sick man gets it into his bottle it is valueless and cheap sand, and some of what has been called pure scammony after analysis has been found to be no scammony at all.

Now, practical religion will yet rectify all this. It will go to those hypocritical professors of religion who got a "corner" in corn and wheat in Chicago and New York, and sold and sold and sold until they were beyond the reach of the poor, keeping these bread-stuffs in their own hands, or controlling them until the prices going up and up and up, and they sold out, making themselves millionaires in one or two years—trying to fix the market with the Lord by building a church, or a university, or a hospital—deluding them-

self with the idea that the Lord would be so pleased with the gift He would forget the middle. Now, as such a man may not have any hurry in which to say his prayers, I will compose for him one which he practically is making: "O Lord, we, by getting a 'corner' in the corn and wheat, have made suffering all up and down the land, and we would like to compromise this matter with Thee. Thou knowest it was a scaly job, but then it was smart. Now, here we compromise it. Take one per cent. of the profits, and with that one per cent. you can build an asylum for these poor miserable ragamuffins of the street, and I will take a yacht and go to Europe, for ever and ever, amen."

My friends, if a man has gotten his estate wrongfully, and he build a fine hospital and universities from here to Alaska, he cannot atone for it. After a while this man who has been getting a "corner" in wheat dies, and the money goes to "corner" on him. He goes into a great, long Black Friday. There is a "break" in the market. According to Wall street parlance, he wiped others out, and he is himself wiped out. No collateral on which to make a spiritual loan. Eternal defalcation! This practical religion will not only rectify all merchandise, it will also rectify all mechanism and all toil. A time will come when a man will work as faithfully by the job as he does by the day. You say when a thing is slightly done, Oh, that was done by the job! You can tell by the swiftness or slowness with which a hackman drives whether he is hired by the hour or by the excursion. If he is hired by the excursion he whips up the horse, so will take around and get another customer. All styles of work have to be inspected. Ships inspected, horses inspected, machinery inspected. Boss to watch the journeyman. Capitalist coming down unexpectedly to watch the boss. Conductor of a city car sounding the punch bell to prove his honesty as a passenger hands to him a clipped nickel. All things must be watched and inspected. Imperfections in the wood covered with putty. Garments warranted to last until you put them on the third time. Shoddy in all kinds of clothing. Chromo. Punched diamonds for a dollar and a half. Book-binding that holds on until you read the third chapter. Spurred horses by skillful dose of jockeys for several days and a look spray. Wagon tires poorly put on. Horses poorly shod. Plastering that cracks upon any provocation and falls off. Plumbing that needs to be plumbed. A perfect car wheel that hails the whole train with a hot box. So little practical religion in the mechanism of the world. I tell you, my friends, the law of man will not rectify these things. It will be the all pervading influence of the practical religion of Jesus Christ that will make the change for the better.

Yes, this practical religion will also go into agriculture, which is proverbially honest, but needs to be rectified, and it will keep the farmer from sending to the New York market a calf that is too young to kill, and when the farmer farms on shares it will keep the man who does the work from making his half three-fourths, and it will keep the farmer from building his posts and rail fence on his neighbor's premises, and it will make him shelter his cattle in the winter storm, and it will keep the old farmer from working on Sunday afternoon in the new ground when no body sees him. And this practical religion will hover over the house, and over the barn, and over the field, and over the orchard.

Yes, this practical religion of which I speak will come into the learned professions. The lawyer will feel his responsibility in defending innocence, and arraigning evil, and expounding the law, and it will keep him from charging for briefs he never wrote, and for fees he never made, and for percentages he never earned, and from robbing widow and orphan because they are defenseless. Yes, this practical religion will come into the physician's life, and he will feel the responsibility as the conservator of the public health, a profession honored by the fact that Christ himself was a physician. And it will make him honest, and when he does not understand a case he will say so, not trying to cover up lack of diagnosis with ponderous technicalities, or send the patient to a reckless drug store because the apothecary happens to pay a percentage on the prescriptions sent.

And this practical religion will come to the school teacher, making her feel her responsibility in preparing our youth for usefulness, and for happiness, and for honor, and will keep her from giving a slip box to a dull head, chastising him for what he cannot help, and sending discouragement all through his after years of a lifetime. This practical religion will also come to the newspaper man, and it will help them in the gathering of the news, and it will help them in setting out the best interests of society, and it will keep them from putting the sins of the world in larger type than its virtues, and its mistakes than its achievements.

Yes, this practical religion, this practical religion, will come and put its hand on what is called good society, elevated society, successful society, that those people will have their expenditures within their incomes, and they will escape the hypocritical "look at home" rebuff to see you, and will keep innocent respect from becoming intoxicating conviction.

Yes, there is a great opportunity for missionary work in what are called the successful classes of society. It is no rare thing now to see a fashionable woman intoxicated in the street, or the rail car, or the restaurant. The number of fine ladies who drink too much is increasing. Perhaps you may find her at the reception in most exalted company, but she has made too many visits to the wine room, and now her eyes are glassed, and after a while her cheek is unattractively flushed, and then she falls into fits of execratable laughter about nothing, and then she offers sickening flatteries, telling you a homely man how well he looks, and then she is helped into the carriage, and by the time the carriage gets to her home it takes the husband and coachman to get her down the stairs. The report is, she was taken suddenly ill at a German. Ah! no. She took too much champagne, and mixed liquor, and got drunk. That was all.

Yes, this practical religion will have to come in and fix up the marriage relation in America. There are members of churches who have too many wives and too many husbands. Society needs to be reorganized and washed and fumigated and Christianized. We have missionary societies to reform Elm street, in New York, Bedford street, Pall Mall, and St. James, London, and the Brooklyn docks; but there is need of an organization to reform much that is going on in Beacon street and Madison square and Rittenhouse square and West End and Brooklyn Heights and Brooklyn Hill. We want this practical religion not only to take hold of what are called the lower classes, but to take hold of what are called the higher classes. The trouble is that people have an idea they can do all their religion on Sunday with hymn book and prayer book and Hymns, and some of them sit in church rolling up their eyes to the ceiling, they were ready for translation, when their Sabbath is bounded on all sides by an inconsistent life, and while you are expecting to come out from under their arms the wings of an angel, there comes out from their forehead the horns of a beast.

There has got to be a new departure in religion. I do not say a new religion. Oh, no; but the old brought to new appliances. In our time we have had the daguerotype, and the ambrotype, and the photograph, but it is the same old sun, and these arts are only new appliances of the old sunlight. So this glorious Gospel is just what we want to photograph the image of God on our soul, daguerotype it on another soul. Not a new Gospel, but the old Gospel put to new work. In our time we have had the telegraphic invention, and the telephonic invention, and the electric light invention, but they are all the children of old electricity, an element that the philosophers have a long while known much about. So this electric Gospel needs to flash its light on the eyes and ears and souls of men, and become a telephonic medium to make the deaf hear, a telegraphic medium to dart invitation and warning to all nations; an electric light to illuminate the eastern and west-

ern hemispheres. Not a new Gospel, but the old Gospel doing a new work. Now you say, "That is a very beautiful theory, but it is possible to take one's religion into all the avocations and business of life." Yes, and I will give you a few specimens. Medical doctors who took their religion into the laboratory, Dr. John Christy, of Aberdeen, the greatest Scottish physician of the day, his book on "Diseases of the Brain and Spinal Cord," no more wonderful than his book on "The Philosophy of the Moral Feelings," and often kneeling on the bedside of his patients to commend them to God in prayer. Dr. John Brown, of Edinburgh, immortal as an author, dying under the benediction of the sick of Edinburgh, myself remembering him as he sat in his study in Edinburgh talking to me about Christ and his hope of heaven. And a score of Christian family physicians in Brooklyn just as good as they were.

Lawyers who carried their religion into their profession; The late Lord Cairns, the Queen's advocate for many years, the highest legal authority in Great Britain—Lord Cairns, every summer in his vacation, preaching as an Evangelist among the poor of his native town, and when they get home at the supreme Court of the United States and President of the American Sunday School Union, feeling more satisfaction in the latter office than in the former. And a score of lawyers as eminent in the church of God as they are eminent at the bar.

Merchants who took their religion into everyday life; John McLean, who died in his day because he established that system by which we come to find out the commercial standing of business men, starting that system, and when they get home at night, as I know him well, more than a hundred Monday mornings inviting to a room in the top of his storehouse the clerks of his establishment, asking them about their worldly interests, and when they get home at night giving out a hymn, leading in prayer, giving them a few words of good advice, asking them what church they attended on the Sabbath, and when they get their letters they had special troubles of their own. Arthur Tappan, I never heard his eulogy pronounced. I pronounce it now. And other merchants, like Moses H. Grinnell, in the shipping business; Peter Cooper, in the gas business. Scores of men just as good as they were.

Farmers who take their religion into their occupation; Why, this minute their horses and wagons stand around all the meetings of our national industries. They began this day by a prayer to God, and when they get home at night, after they have put their horses up, will offer prayer to God at the table, seeking blessing, and this summer there will be in their fields, not one dishonest ear of corn, not one dishonest apple. Worshipping God to-day away up among the Berkshire Hills, or away down in the valley of Florida, or away out among the mountains of Colorado, or along the banks of the Pacific and the Arabian, where I know them better because I went to school with them.

Mechanics who took their religion into their occupations; James Brindley, the famous millwright; Nathaniel Bowditch, the famous ship chandler; Eliza Burritt, the famous blacksmith, and hundreds and thousands of strong arms which have made the hammer, and the saw, and the adze, and the drill, and the ax sound in the grand march of our national industries. Give your heart to God, and then fill your life with good works. Consecrate to Him your store, your shop, your banking house, your factory and your home. They will be blessed, and you will be blessed. That is enough. You hardly know of any one else than Wellington as connected with the victory at Waterloo; but he did not do the hard fighting. The hard fighting was done by the Somerset cavalry, and the Ryland regiment, and Kemp's infantry, and the Scots Greys and the Life Guards. Who cares, if only the day was won!

In the latter part of the last century a girl in England became a kitchen maid in a farm-house. She had many styles of work, and much hard work. Time rolled on, and she had a great deal of water of Halifax. They were industrious; they saved money enough after a while to build them a home. On the morning of the day when they were to be married, the groom's carriage came to the door, and the bride, dressed in her best, entered the front door, and she was married, and she became a lady. She had made this solemn vow: "O Lord, if I ever become a lady, I will give a share of it." Time rolled on, and a fortune rolled in. Children grew up around them, and they all became affluent; she, a member of parliament, and a noble lady. She had a great deal of water of Halifax. They were industrious; they saved money enough after a while to build them a home. 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