## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN. DAY SERMON.

Subject: "The Mightiest Weapon is the Gospel."

TEXT: "There is none like that; give it me."—I Samuel xxi., 9.

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David, and to slay him. David goes into the house of a priest, and asks him for a sword or spear with which to defend himself. The priest not being accustomed for a sword or snear with which to defend himself. The priest, not being accustomed to use deadly weapons, tells David that he cannot supply him; but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade, it flashes upon David's mind that this was the very sword that was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword, and says: "There is none like that; give it me." In other words, "I want in my own hand the sword that has been used against me, and against the cause of God." in my own hand the sword that has been used against me, and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ, and of His glorious church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of God is yet to be captured and used on our side; and I only imitate David when I stretch out my hand toward the blade of the Philistine, and cry: "There is none like that; give it me!"

I remark, first, that this is true in regard to all scientific exploration. You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its observatory, and said: "Now we will prove by the three chronology was been the chronology where the chronology was been the chronology with the chronology was sufficiently to be considered to the chronology was sufficiently to be chronology with the chronology was sufficiently to be chronology when the chronology was sufficiently to be chronology with the chronology was sufficiently to be chronology with the chronology was sufficiently to be chronology with the chronology was a sufficiently to be chronology with the chronology was a sufficient to be chronology when the chronology were used to be chronology with the chronology was a sufficient to be chronolo and said: "Now, we will prove, by the very structure of the earth, and by the movement of the heavenly bodies, that the Bible is a lie and that Christianity, as we have it among men, is a positive imposition." Good men trembled. The telescope, the Leyden jars, the electric batteries, all in the hands of the Philitities. jars, the electric batteries, all in the hands of the Philistines. But one day, Christianity, looking about for some weapon with which to defend itself, happened to see the very old sword that these atheistic Philistines had been using against the truth and cried out: "There is none like that; give it me!" And Copernicus, and Galileo, and Kepler, and Isaac Newton came forth and told the world that, in their ransacking of the earth and heaven, they had found overwhelming presence of the God whom we worship; and this old Bible began to shake itself from the Koran, and Shaster, and Zendavesta with which it had been covered up, and lay on the

which it had been covered up, and lay on the desk of the scholar, and in the laboratory of the chemist, and in the lap of the Christian, unharmed and unanswered, while the towers of the midnight heavens struck a silvery

chime in its praise.

Wordly philosophy said: "Matter is eternal. The world always was. God did not make it." Christian philosophy plunges its crowbar into rocks, and finds that the world was gradually made and if gradually and the world was gradually made and if gradually and the world. was gradually made, and if gradually made there must have been some point at which the process started; then who started it? and so that objection was overcome, and in the first three words of the Bible we find that

first three words of the Bible we find that Moses stated a magnificent truth when he said: "In the beginning."

Worldly philosophy, said: "Your Bible is a most inaccurate book; all that story in the Old Testament again and again told, about the army of the locusts—it is preposterous. There is nothing in the coming of the locusts like an army. An army walks, locusts fly. An army your in order and procession, locusts fly. There is nothing in the coming of the locustablike an army. An army walks, locusts fly. An army goes in order and procession, locusts without order." "Wait" said Christain philosophy; and in 1868, in the southwestern part of this country, Christian men went out to examine the march of the locust. There are men right before me who quaust have noticed in that very part of the country the coming up of the locust like an army; and it was found that all the newspapers unwittingly spoke of them as an army. Why?

They seem to have a summary and it is a fact now, that many of the finest specimens—merely artistically considered—of sculpture and painting that are to be looked at, and they are locked up. How Paul must have felt, when, standing amidst those impurities that stared on him from the walls and the pavements and the bazars of Corintb, he preached of the pure and holy Jesus. The art of the world on the side of obscurity and crime and death.

In later days the palaces of the sum of the finest specimens—merely artistically considered—of sculpture and painting that are to be looked at, and they are locked up. How Paul must have felt, when, standing amidst those ruins are not fit to be looked at, and they are locked up. How Paul must have felt, when, standing amidst those impurities that stared on him from the walls and the pavements are not fit to be looked at, and they are locked up. tingly spoke of them as an army. They seem to have a commander. Why? They They seem to have a commander. They march like a host. They halt like a host. No arrow ever went with straighter flight than the locusts come straighter flight than the locusts come -not even turning aside for the wind. If the wind rises, the locusts drop and then rise again after it has gone down, taking the same line of march, not varying a foot. The old Bible right every time when it speaks of locusts coming like an army; worldly phil-osophy wrong.

locusts coming like an army; worldly philosophy wrong.

Worldly philosophy said: "All that story about the light 'turned as clay to the seal' is simply an absurdity." Old time worldly philosophy said: "The light comes straight." Christian philosophy said: "Wait a little while," and it goes on and makes discoveries and finds that the atmosphere curves and bends the rays of light around the earth, literally, "as the clay to the seal." The Bible right again; worldly philosophy wrong again. "Ah," says worldly philosophy, "all that illusion in Job about the foundations of the earth is simply an absurdity. "Where wast thou," says God, "when I set the foundations of the earth.' The earth has no foundations." Christian philosophy comes and finds that the word as translated "foundation" may be better translated "foundation" may be better translated "sockets." So now see how it will read if it is translated right: "Where wast thou when I set the sockets of the

when they get into Spain, on the Lord's day always go out to see the bull fights. Plato said that no city ought to be built nearer to the sea than ten miles, lest it be tempted to commerce. But this traveling disposition of the world, which was adverse to that which is good, is to be brought on our side. These rail trains, why, they are to take our Bibles; these steamships, they are to transport our missionaries; these sailors rushing from city to city all around the world, are to be converted into Christian heralds and go out and preach Christ among the heathen nations. The Gospels are infinitely multiplied in beauty and power since Robinson, and Thompson, and Burckhardt have come back and talked to us about Siloam, and Capernaum, and Jerusalem, pointing out to us the lilies about which Jesus preached, the beach upon which Paul was shipwecked, the fords at which Jordan was passed, the Red Sca bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel; I came back a Christian. I could not help it."

I am not shocked at the idea of building a railroad to the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. If we cannot afford to pay for muletoers now, perhaps when the rail train goes we can afford to buy a ticket from Constantinople to Joppa, and so we will get to see the Holy Land. Then let Christians travel! God speed the rail trains, and guide the steamships this night panting across the deep in the phosphorescent wake of the shining feet of him who from wave cliff to wave cliff trod the stormed Tiberias. The Japanese come across the water and see our civilization, and examine our Christianity, and go back and tell the story, and keep that Empire rocking until Jesus shall reign.

Where'er the sun Does his successive journeys run.

And the firearms, with which the infidel traveler brought down the Arab horseman and the jackals of the desert, have been surrendered to the church, and we reach forth our hands, crying: "There is none like that; give it wal!"

So it has also been with the learning and the eloquence of the world. People say: "Religion is very good for women, it is very good for children, but not for men." But we have in the roll of Christ's host Mozart and Handel in music; Canova and Angelo in sculpture; Raphael and Reynolds in painting; Harvey and Boerhaave in medicine; Cowper and Scott in poetry; Crotius and Burke in statesmanship; Boyle and Leibnitz in philosophy; Thomas Chalmers and John Mason in theology. The most brilliant writings of a worldly nature are all aglow with scriptural allusions. Through senatorial speech and through essayist's discourse Sinai thunders and Calvary pleads and Siloam sparkles.

Samuel L. Southard was mighty in the court room and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton commencement and leaded for the grandeur of our Rible Deniel So it has also been with the learning and

cieties at Princeton commencement and pleaded for the grandeur of our Bible. Daniel Webster won not his chief garlands while he Webster won not his chief garlands while he was consuming Hayne, nor when he opened the batteries of his eloquence on Bunker Hill, that rocking Sinai of the American Revolution, but on that day when, in the famous Girard will case, he showed his affection for the Christian religion and eulogized the Bible. The eloquence and the learning that have been on the other side came over to our side. Where is Gibbons's historical pen? Where is Robespierre's sword? Captured for God. "There is none like that; give it me?"

So, also, has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity; but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins, or examines

looks at pictured ruins, or examines the chiseled pillars of Thebes, and Ninevak and Pompeii, and then comes back to tell us of the beastliness of ancient art; and it is a In later days the palaces of Kings were adorned with pictures. But what to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffries, the unjust Judge, the picture of the "Last Judgment?" What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the baptism in the Jordan? The art of the world still on the side of super-stitition and death. But that is being changed now. The Christian artist goes across the water, looks at the pictures, and brings back to his American studio much of the power of those old mastudio much of the power of those old mastudio much of the power of those old mastudio much of the power of the Christian minister. ters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ," venice, looks at the "Crucifixion of Christ," and comes back to his American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of the "Last Judgment." The tears start, and he goes back to his room in the hotel, and prays God for preparation for that day when,

## Shriveling like a parched scroll, The flaming beavens together roll.

bends the rays of sight around the card, The control of the ray of the sail, with a sight the sail, when I set the old about the control of the sail fillution is 10 about the sail fillut

learning of the world on the right side, and the picture making on the right side, and the business acumen and tact of the world on the right side—Thine, O Lord, is the kingdom? Oh, fall into line, all ye people! It is a grand thing to be in such an army, and led by such a commander, and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. A proclamation of amnesty goes forth now from the throne of God, saying: "Whosoever will, let him come." However great your sins may have wandered, however great your sins may have been, "whosoever will, let him come." Oh, that I could marshall all this audience on the side of Christ. He is the best friend a man ever had. He is so kind—He is so lovely, so sympathetic. I cannot see how you can stay away from Him. Come now and accept His mercy. Behold Him as He stretches out the arms of His salvation, saying: "Look unto Me, all ye ends of the earth, and be ye saved; for I am God." Make final choice now. You will either be willows planted by the water courses or the chaff which the wind driveth away.

CLOTHES do not make the man, as witness those worn by Mr. Parnell, who is probably as much in the public eye as any man in Great Britain. According to the testimony of his friend and colleague in the House of Commons, T. P. O'Connor, Mr. Parnell has never given much care to his dress. When he first entered the House he wore a short shooting-jacket made of coarse Irish frieze, and carried a big blackthorn stick. He looked like a young and innocent farmer from the country who had strayed into London. and who would fall an easy victim to the first confidence trick man that tempted him. This era passed away, and he took to the long frock coat which nearly every member of Parliament wears. These coats he has ever since worn, and nearly always till they were threadbare even to shininess. His hats, too, have competed with those of Mr. Biggar as to being the most napless and shapeless in the House of Common). Of recent years this tendency to bad clothes has increased, and especially since his ill-

THE healthiest and the most hopeful attack upon foreign influence in this country is that which we find made by a body of our adopted Irish fellow-citizens who have resolved that "we pledge ourselves not to patronize any hotel, inn, or saloon that deals with any brewer of the English syndicate, and thus pays tribute to the British octopus and encourages the growth of foreign monopoly on American soil." They cannot do too much of this. It will take a form of real self-denial, without doubt, in many cases; but we trust they will not be discouraged. Every aging foreign capital in this country. benefit themselves.

An El Paso reporter was recently shown a strange freak of nature. Mrs. T. Howard witnessed the balloon ascension, and a few days later presented Mr. Howard with a nice little boy, who bears a singular birthmark. which is nothing more nor less than a Roy's balloon. The photograph, as it the eyes, on the forehead, and every outline of the balloon is boldly portrayed in purple lines in the skin of the infant; even the patch on the air-ship can be seen, being reproduced by a patch of white skin. The photograph,

wife often gets into the same habit. oats.

Anglican Communion hold themselves tion certainly is. No doubt of that, if

girls of the neighborhood whenever it | Garfield died his estate aggregated

INTERNATIONAL LESSON FOR JUNE 30.

Mark xvi., 6.

From Bethany to Calvary-The twelve les sons now coming under review begin with the Triumphal Entry and end with the Resthe Triumphal Entry and end with the Resurrection. They may be arranged in three groups. 1. The Kingly Coming. Less. 1.-4.

2. The Saviour's Sorrow. Less. 5-8.

3. The Redgemer's Triumph. Less. 9-12. The royal ride from Bethany to Jerusalem was followed by the rejection of the heir and divine Son, and giving a summary of the commandments, and the final fall of the temple. The dangers threatening the disciples called for the command to watch. A true friend anointed the Lord at Bethany, and He appointed the Lord's Supper as a memorial of Himself. Then passing through the agony in Gethsemane, He was betrayed by a false friend. His own people condemmed Jesus; and then brought Him to the Roman governor to be sentenced; He suffered on the cruel cross for our sins, and rose for our justification.

QUESTIONE.

QUESTIONS. Introductory—With what great event does this review begin? With what end? Into how many groups may the lessons be di-vided? State the three. vided? State the three.

1. The Kingly Coming—From what place was the triumphal entry made? Who procured the beast on which Jesus rode? How was it covered? How was the way strewn? Who greeted Jesus? By what cry? Into what sacred building did He enter? To whom did Jesus speak in parables? Who planted a vineyard? To whom did the man let it? What did he ask in return? Whom did he send to get the fruit? How were they treated? How was the first or greatest commandment? What did He say was the greatest command? What did He say was the greatest command? What did He say was the greatest command? What did He say of it? What perils to disciples did He foretell? 2. The Saviour's Sorrow—What signs of coming trials did Jesus describe? What were all to do? At what feast did a woman anoint

all to do? At what feast did a woman anoint Jesus's head? In whose house? In what town? How did some disciples speak of her act? How did Jesus commend her? Where was the Passover prepared for Jesus? How did the disciples find the place? What memorial did He appoint at that time? Whither did Jesus go after the Supper? By whom was Jesus betrayed? In what garden? By whom was Jesus betrayed? In what garden? By whom arrested? Whose ear was cut off? Whither was Jesus taken by the officers?

3. The Redeemer's triumph—Who sought to put Jesus to deatl? By what kind of witnesses? How did the high priest require Him to answer? What answer did Jesus make? What was the verdict of the Jewish council? Before what governor was Jesus next taken?

What was the verdict of the Jewish council? Before what governor was Jesus next taken? What did Pilate ask Jesus? Whom was Pilate willing to release? Whom did the people choose? How was Jesus treated by the soldiers? Where was He crucified? Who were crucified with Him? How many classes of persons reviled Him? What did Jesus say on the cross? What did the Roman centurion say? Who came to the sepulchreof Jesus on Sunday morning? What did they see rolled away? Who sat within the sepulchre? How did He greet the women? What woman saw Jesus early that morning? Who saw Him toward evening of that day? To whom did they bring the good news? How was it received?—Lesson Helper.

PROBABLY the biggest hunting exedition ever arranged by private individuals is that now under discussion by Charles Carroll, Harry Carey, and blow they deal the British lion in a and Willie Chanler, three well-known beer saloon will be blessed. If it does New-Yorkers. Their idea is to arrive not do a great deal of good by discour- at Zanzibar, on the southeast coast of Africa, about Nov. I and proceed inthey may be almost certain that it will | land after big game and adventure of all kinds, including the fascination of exploring an unknown country. A party of four hundred natives, thoroughly armed and equipped, will be the bodyguard, and the outfit is already being prepared.

THE cruelest woman in the country is mentioned by the Boston Traveller perfect representation of Professor Le | as follows: "A woman in Irwin County, Georgia, understands the hen busimight be called, is located just above ness. Whenever she gets ready to set a hen, it matters not whether the hen is ready or not, she catches the fowl, breaks one leg, puts eggs and hen in a nest and nails them up. She says there is nothing like breaking one leg to make them set. By the time the hen hatches, the leg is well and she is ready to care for the chicks,"

THE farmer who reads and studies is the one who works to a purpose; while the one who does not read makes his efforts at hap-hazard. The farmer is posted on the markets, and from long study is able to draw conclusions and form pretty correct ideas of what it down comfortably as they do in the will be to his interest to market. He East, and with coal at \$15 a ton they | will not be found now-a-days, turning can't afford to use it. So the husband his attention to raising scrub cattle, gets into the habit of going out for a nor building large barns and granaries walk in order to keep warm, and the to accommodate his prospective crop of

THE New York World insists that whether execution by electricity instead of by rope is constitutional or not, so much of the law as forbids the publication of the details of the execuyou can get them. This is a free country, and a free press means the publication of everything you know; but how are you going to find out about about the details?

DR. OLIVER WENDELL HOLMES advises young men not to smoke. "It is liable to injure the sight," he says, "to render the nerves unsteady, to enfeeble the will, and to enslave the nature to an imperious habit likely to stand in the way of a duty to be performed."

THE skeleton of a man, evidently a pioneer Indian fighter, was found the other day in the middle of a big log taken to a Georgia saw-mill. In the wood that had grown over it was the imprint of the clothes as well as the old flintlock rifle that lay beside it.

MRS. JAMES A. GARFIELD is said to be worth \$500,000. When General about \$30,000.

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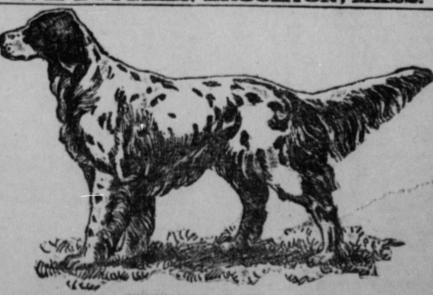
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