

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Week Day Religion."

TEXT: "In all thy ways acknowledge Him." - Proverbs iii, 6.

There has been a tendency in all lands and ages to set apart certain days, places and occasions for special religious service, and to think that they formed the realm in which religion was chiefly to act.

In other words, a man cannot be so good a Christian on Sabbath that he can afford to be a worldlyling all the week.

Genuine religion is not spasmodic, does not go by fits and starts, is not an attack of chills and fever—now cold until your teeth chatter, now hot until your bones ache.

Propose, so far as God may help me, to show you how we may bring our religion into ordinary life and practice it in common things—yesterday, today and tomorrow.

And, in the first place, I remark, we ought to bring religion into our ordinary conversation. A dam breaks, and two or three villages are submerged, a South American earthquake swallows a city, and people begin to talk about the uncertainty of human life, and in that conversation think they are engaging in religious service when there may be no religion at all.

If a man have the religion of the gospel in its full power in his soul, he will talk chiefly about this world and the eternal world and very little comparatively about the insignificant past between this and that.

Now, my friends, if you have the religion of Christ in your soul, you will talk about it in an exhilarating mood. It is like walking through the water, it is brighter than the sunshine, it gives a man joy here and prepares him for everlasting happiness hereafter.

My friends, the religion of Jesus Christ is not something to be groaned about, nor something to talk about and sing about, your face irradiated. The true mark of a Christian is the faith of the gospel, as often as you find a man who is afraid that conversation will not harmonize with their life.

Well, I find God dealing with some man. He is shaping him for time and shaping him for eternity. I say, "O Lord, why not with one tremendous blow of calamity shape the life of the next world?"

Not by one great stroke, but by ten thousand little strokes of misfortune are men fitted for heaven. You know that large fortunes can soon be scattered by being paid out in small sums of money, and the largest estate of Christian character is sometimes entirely lost by these small depletions.

Do you not suppose that God cares for your insignificant sorrows? Why, my friends, there is nothing insignificant in your life. How dare you take the responsibility of saying that there is? Do you not know that the whole universe is not ashamed to take care of one violet?

My brother, you cannot be called to do anything so insignificant as that. The Sabbath who are far from that during the week. A counsellor merchant arrives in this city, and he goes into the store to buy goods of a man who professes religion, but has no grace in his heart.

There are in the churches of this day men who see very devout on the Sabbath, who are far from that during the week. A counsellor merchant arrives in this city, and he goes into the store to buy goods of a man who professes religion, but has no grace in his heart.

Suppose you were to go out to fight for your country in some great contest, would you go to do the betting at Troy or at Springfield? No, you would go there to get your swords and muskets. Then you would go out in the face of the enemy and contend for your country. Now, I take the Sabbath day and the church to be only the sunny side of the mountain, and that the sunny side of the mountain is the Sunday.

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and "Old Hundred" are not worth much if we do not sing all the week. A sermon is of little account if we cannot carry it behind the counter and behind the plow.

"Oh," says some one, "if I had a great sphere, would do that. If I could have lived in the time of Martin Luther, I could have been Paul's traveling companion, if I had some great and resounding work to do, then I should put into application all that you say."

There is but very little of it left in the world. The temples of Babel have been changed into smithies. The classic mansion at Ashland has been out into walking sticks. The muses have retreated before the emigrants as they tramped the prairie, and a Vermont might go over the Alleghany and the Rocky mountains and see neither an Oreod nor a Syph.

The groves where the gods used to dwell have been cut up for firewood, and the man who is looking for great spheres and grand scenes for action will not find them any more. And yet there are Alps to scale and there are Hellesponts to swim, and they are in common life. It is absurd for you to say that you would serve God if you had a great sphere.

Our national government does not think it belittling to put a tax on pins and a tax on needles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, oh Christian man, put a high tariff on every annoyance and vexation that comes through your soul.

Suppose a soldier should say, "This is only a skirmish, and there are only a few enemies left to be fought." He would be a coward. That man is a coward and would be a coward in any sphere. If a man does not serve his country in a skirmish, he will not in a Waterloo.

Who thinks of thanking God for the water gushing up in the well, foaming in the cascade, laughing over the rocks, pattering in the shower, clapping its hands in the sea? Who thinks to thank God for that? Who thinks to thank God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer day?

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blissings you will never think of mentioning before God.

We must see a blind man led along by his dog before we learn what a grand thing it is to have one's eyesight. We must see a man with St. Vitus's dance before we learn what a grand thing it is to have the use of our physical energies.

We get on board a train and start for Boston and come to Norwalk bridge, and the "draw" is off and crash! goes the train. Fifty lives dashed out of us. We escape. We come home in great excitement and call our friends around us, and they congratulate us, and we all kneel down and thank God for our escape while so many perished.

In other words, you seem to be more grateful when you lose your sight than you are when you get of than you are grateful to God when you all get off and you have no alarm at all. Now, you ought to be thankful when you escape from accident, but more thankful when they all escape.

Oh, these common mercies, these common blessings, how little we appreciate them and how soon we forget them! Like the ox that grazes in the clover up to its eyes, like the bird picking the worm out of the furrow—never thinking to thank God, who makes the grass grow and who gives life to every living thing from the animalcules in the soil to the seraph on the throne.

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SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 17.

Lesson Text: "Personal Responsibility," Romans xiv., 12-23—Golden Text: Romans xiv., 21—Commentary.

"So then every one of us shall give account of himself to God." This epistle may be divided into three sections and labeled doctrinal (chapters vi. to viii.), dispensational (chapters ix. to xi.), and practical (xii. to xvi.). The practical, with which we now have to do, may be subdivided as follows: xii., character; xiii., relation to civil rulers; xiv., relation to brethren; xv., labors; xvi., Christian salutations; so that we find ourselves to-day dealing with the practical question of right relations to the brethren, and especially in the matter of eating and drinking.

"Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." In I Cor. iv., 5 we are exhorted to judge nothing before the time until the Lord come. In Jas. ii, 13 it is written that "he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment," while Jesus Himself said, "If ye had known what it meant, ye would not have condemned the guiltless" (Math. xii, 7). We are here not to live unto ourselves, but unto the Lord (verses 7, 8) and by a Christlike life lead people unto Him.

"I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Jesus taught that "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth" (Math. xv, 11). And Paul in another place teaches us that if one should see fit to accept an invitation to eat with an unbeliever the proper thing would be to eat what is provided, asking no question for conscience sake (I Cor. x, 27) unless the host should say, "This is offered in sacrifice to idols." Then a believer could not eat of it. The glory of God must be the one aim in all eating and drinking as well as in all else (I Cor. x, 31).

"If your brother be grieved with thy meat, now waken thou not charitably. Destroy not him with thy meat for whom Christ died." This matter is more fully dwelt upon in I Cor. viii., 1-13, and is summed up in verse 13. "Wherefore, if meat make my brother who is weak to stumble, I will not eat of it, lest I should be a stumbling block and an occasion to fall in his brother's way." The great question with a believer should not be, "May I do this or that and not sin?" but "How can I best hasten His kingdom and win men to Him?"

"Let not, then, your good be evil spoken of: A perfectly lawful act, something that I might do or enjoy with a clear conscience before God, might be misunderstood by a weak brother and become to him a stumbling block, in which case it would be for the glory of God and the good of the weak brother for me to refrain from even that which in God's sight might be innocent."

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The chief business of the person who Christ died for is not eating and drinking, but a right relation to God, our neighbors and ourselves. The foundation is righteousness (Rom. x, 3, 4; II Cor. v, 21), the state is peace (Rom. v, 1; Eph. ii, 14), and the manifestation is joy (John xv, 11; xvi, 24; Rom. xv, 13).

"Let us therefore allow for peace and things wherewith one may edify another." Our Lord and Saviour is the Prince of Peace, and a mind at peace with God will have a perfect peace (Isa. ix, 6; xxvi, 3; III, 7; Rom. x, 15).

"For meat destroyed not the work of God. All things indeed are pure, but it is evil for that man who eats with offense." "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure" (Titus i, 15). In this lesson, however, it is the brethren—the believers—whom we are to be careful not to offend.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." It is only telling a part of the truth to select from this drinking of wine and made it so-called temperance lesson, while the many other things that offend are left untouched. A good worker on the side of total abstinence may possibly be a stumbling block in other directions, and so in other departments of Christian work. The only sure way is to adopt II Cor. ix, 11, and daily say, "I will give a free will offering, while the many other things that offend are left untouched. A good worker on the side of total abstinence may possibly be a stumbling block in other directions, and so in other departments of Christian work. The only sure way is to adopt II Cor. ix, 11, and daily say, "I will give a free will offering, while the many other things that offend are left untouched. 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