

DR. TALMAGE'S SERMON.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

"Sectarianism" is the Subject—The Church of God Divided Into a Great Number of Denominations—The Causes of Bigotry—Evils of Intolerance.

Text: "Then said they unto him, Say, now shibboleth, and he said shibboleth; for he could not pronounce it right. Then they said unto him, Slew him at the passages of Jordan."—Judges xii, 6.

Do you notice the difference of pronunciation between shibboleth and aboboth, a very small and unimportant difference, you say. And yet, that difference was the difference between life and death for a great many people. The Lord's people, Elisha and Elishama, got into a great fight, and Elishama was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "b." When it was asked that they say shibboleth they said aboboth, and were slain. "Then said they unto him, say now shibboleth; and he said shibboleth, for he could not pronounce it right. Then they took him and slew him at the passages of Jordan. A very small difference, you say, between shibboleth and aboboth, and yet how much intolerance about that small difference? The Lord's tribes in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and aboboth.

The Church of God is divided into a great number of denominations. Time would fail me to tell of the Presbyterians, the Methodists, and the Baptists, and the Shakers, and the Quakers, and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very evil men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let every man have his own way, no more of one way than of another, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press, and that, and gibbet, and hot and cold, and the throat, tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, nor make a man see differently by putting an awl through his eyes. There is something in a man's conscience which will burn off the mountain that you threw upon it, and unsinged of the fire, out of the flame will make wings on which the martyr will mount to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke and flooded the church. After awhile the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were a hundred ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error. The Truth will conquer just as certainly as that God is stronger than the Devil. Let Error run if you only let it run. Let it run, and it will be stopped by the light of the Gospel. Let it run, and it will be stopped by the light of the Gospel. Let it run, and it will be stopped by the light of the Gospel.

I propose to speak to you of sectarianism—its origin, its evils, and its cures. There are those who would make us think that this monster, with horns and hoofs, is religion, and chase it to its hiding place, and draw it out, and burn it, and darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of sin, with its own vice and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens are more impressive when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a whisper. Another man, just as good, prefers by gaspulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am as thou art; I am for bringing all men to the hope of the Gospel; therefore, I will not quarrel with me about my broad brim. I will not quarrel with thee about thy black gown. George, give me thy hand."

In tracing out the religion of sectarianism or bigotry I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. I could mention the names of prominent ministers of the Gospel who spent their whole lives bombarding other denominations and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old.

Bigotry is often the child of ignorance. You seldom find a man with large intellect who is a bigot. It is a man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart.

So I have not fore you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baneful effects?

First of all, it cripples investigation. You are wrong, and I am right, and that end it. No taste for exploration, no spirit of investigation. From the glorious result of God's truth, over which an archangel might fly from eternity to eternity and no reach the limit, the man shuts himself out and dies, a blind mole under a corn-shock. While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic churches must present the necessity of ordinances, and the Episcopalian churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of individual membership, and the Methodist churches must show what holy enthusiasm, hearty congregational singing can accomplish. While the proclamation of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Again bigotry and sectarianism do great damage in the fact that they hinder the triumph of the Gospel. Oh, how much wasted ammunition! How many men of splendid intellect have given their whole life to controversial disputes when, if they had given their life to something practical, they might have been vastly useful! Suppose, while I speak, there were a common enemy coming up the bay, and all the forts around the harbor began to fire into each other—you would cry out "National suicide! Why don't those forts blaze away in one direction, and that against the common enemy?"

Besides that, if you want to build up any denomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist Church? For long years her ministry was forbidden the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get in the churches. And the name of the church is given in derision and as a sarcasm. The motto of the church is "They have no order, they have no method in their worship;" and the critics, therefore, is irony, called them "Methodists."

I am told that in Astor Library, New York, kept as curiosities there are seven hundred and seven books and pamphlets against Methodism. Did intolerance stop that church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, and not only important in religious trusts, but important also in secular trusts. Church marching on and the more intolerance against it the faster it marched.

What did intolerance accomplish against the Baptist Church? If laughing scorn and tirade could ever have destroyed the church, would not have to-day a disciple left? The Baptists were hurled out of Boston in olden times. Those who sympathized with them were imprisoned, and when a petition was offered asking leniency in their behalf, all the churches in the city refused to sign it. Intolerance stopped the Baptist Church. The last statistics in regard to it showed forty-four thousand churches and four million communicants. Intolerance never put down anything.

What did intolerance accomplish against the Episcopal Church? If laughing scorn and tirade could ever have destroyed the church, would not have to-day a disciple left? The Episcopalians were hurled out of Boston in olden times. Those who sympathized with them were imprisoned, and when a petition was offered asking leniency in their behalf, all the churches in the city refused to sign it. Intolerance stopped the Episcopal Church. The last statistics in regard to it showed forty-four thousand churches and four million communicants. Intolerance never put down anything.

What did intolerance accomplish against the Jewish Church? If laughing scorn and tirade could ever have destroyed the church, would not have to-day a disciple left? The Jews were hurled out of Jerusalem in olden times. Those who sympathized with them were imprisoned, and when a petition was offered asking leniency in their behalf, all the churches in the city refused to sign it. Intolerance stopped the Jewish Church. The last statistics in regard to it showed forty-four thousand churches and four million communicants. Intolerance never put down anything.

I think we may overthrow the severe sectarianism and bigotry in our hearts, and in the church also, by realizing that the one hundredth birthday of Christendom has yielded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adoniram Judson; another yielded a Latimer and a Meville; another yielded a Wesley and the blessed Summerfield, while our own denomination yielded John Knox and the Alexanders—men of whom the world was not worthy. Now, I say, if we are honest and fair-minded men, when we come up in the presence of such churches and such denominations, although they may be different from our own, we ought to admire them, and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martyrdom, ought to win our affection—at any rate, our respect. So come on, ye six hundred thousand Episcopalians in this country, and ye four hundred thousand Presbyterians, and ye four million Baptists, and ye five million Methodists—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help. Forward, the whole line! In the Young Men's Christian Associations, in the Bible Society, in the Tract Society, in the Foreign Missionary Society, shoulder to shoulder all denominations.

Perhaps I might forcibly illustrate this truth by calling your attention to an incident which took place twenty-five years ago. One Monday morning at about two o'clock, while her nine hundred passengers were sound asleep in her berths dreaming of home, the steamer Atlantic crashed into Mars' Head. Five hundred souls in ten minutes landed in eternity. What a scene! Agonized men and women running up and down the gangways, and clutching for the rigging, and the plunge of the helpless steamer, and the slapping of the hands of the merciless sea over the crowing and the dead, threw two continents into terror. But see the brave quartermaster pushing out with the life-line until he gets to the rock; and see these fishermen gathering up the shipwrecked and taking them into the cabins and wrapping them in flannels snug and warm; and see that minister of the Gospel with three other men getting into a life-boat and pushing out for the wreck, pulling away until they had saved one man, and then getting back with him to the shore, those men never forget that night? And can they forget their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet, they will be friends when they mention the story of that night when the Atlantic struck Mars' Head. Well, my friends, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship has lurched and tossed in the tempests of six thousand years. Out with the life-line! I do not care what denomination rows it. Side by side, in the memory of common hardships, and common trials, and common prayers and common tears, let us be brothers forever.

Dead Brothers in Arms. Two brothers, Mortimer and Emmett Huffman, sons of D. C. Huffman, of Indianapolis, Ind., were killed at Santiago. The family moved from Lawrenceburg, Ind., to Indianapolis several years ago, and at that city a few months since Edna, the only daughter, committed suicide because her lover had killed himself after a misunderstanding with his sweetheart. Later Mrs. Huffman ended her life with carbolic acid while grieving over the death of her daughter, and now the sons have lost their lives on Cuban soil fighting for the honor of their country.

German school boys study harder and play less than those of any other country.

A TEMPERANCE COLUMN.

THE DRINK EVIL MADE MANIFEST IN MANY WAYS.

The Two Sons—Economic Aspects of the Liquor Problem—How Drinking Habits Affect the Workingman's Chances of Securing Employment.

"I do not weep," the mother said, "For him who lies before me dead."

"His trouble and his toll is past, And death has brought him peace at last."

"Far more I weep for him who strays From virtue's path in devious ways."

"And every hour beholds him sink Still deeper in the mire of drink."

"The dead is safe in God—but he Lives on in utter misery."

"And so," the weeping mother said, "I mourn the living, not the dead."

Liquor and Labor. The Department of Labor at Washington has been turning its statistical attention to the "Economic Aspects of the Liquor Problem," with results more interesting than anything previously published. The data collected have the fault of incompleteness as well as vagueness, but the inquiry is commendable, and, if persisted in another year, may yield more definite returns. It is the purpose of this investigation to learn how the habit of drinking intoxicants affects the workingman's chances of securing employment and what means were considered most effective in deterring men from this form of indulgence.

Although a series of carefully prepared questions was sent to over 80,000 employers, replies were received from only 7025 establishments, representing 1,745,928 employees. But it is noteworthy that only 100 employers reported that the use of liquor was not taken into question in engaging men. All the others made inquiry of some kind into the use of liquor by their employees. The two chief reasons given for forbidding drinking are to "guard against accidents" and because of "responsibility of position." One surprising development of the inquiry is that men who work at night are less addicted to the liquor habit than men who work at day. The contrary impression has prevailed. Another discovery is that men who work overtime are less likely to use stimulants than men of more leisure. The majority of employers noted that men were prone to drink immediately after receiving their wages.

Apparently, the most frequent method used to deter employees from drunkenness is discharge. In very many cases this is summary, and the knowledge of this inevitable punishment is the chief reliance for prevention. Not a few employers, however, advise "education" as a means to curb the evil. In a report that prohibition laws only provoked the desire to drink among their men.

But the significant lesson of these returns, incomplete though they are, is that the use of liquor is universally regarded as impairing the workingman's usefulness. There is in this fact a temperance lecture of the most practical and convincing kind. It is to be hoped that employers will more generally co-operate with this effort of the authorities to compile statistics that may have an instructive bearing upon the problem of most effectively restraining the abuse of labor's greatest enemy.—New York Mail and Express.

Drawing-Room Drinking. Last summer a strange scene took place in a pretty garden not a hundred miles from London in England. It was noon, and the only tenants of the garden were the servants, who were arranging refreshments upon tables on the lawn. They seemed full of nods and becks, and whispers of apparently mysterious import and of a nervous nature. A crowd of saloons to the gate, and two ladies, entering, look around for the hostess. The servant who has admitted them goes in search of his mistress, and in a few moments afterward a very young and well and beautifully dressed woman issues from the house, her face deeply flushed, her eyes half closed and her gait uncertain. Just at this moment another carriage drives up, a gentleman and a lady being the occupants. They, too, enter the garden gate, and advance toward the hostess, who, in a nervous approach the uncertain, swaying figure of their hostess they look at each other significantly, and the lady says in a low voice: "I was afraid of this. Where can Mr. X. be? I will never see him in this state!"

The painful scene was over with the arrival of the husband, whose look of misery, as he led his wife on his arm through the groups of gayly-dressed people into the house, touched even the laughter with pity.

This is no exaggeration of fact. It is, unfortunately, a scene from real life, and I fear, not an uncommon one. The love of strong drink appears to be increasing among the educated women of our day.—Banner of Gold.

A Boston Judge Scores the Saloon. The Hon. Joseph D. Fallon, Justice of the Municipal Court of South Boston, Mass., has addressed a letter to Governor Wolcott protesting in the strongest possible language against the action of the Police Board of Boston in crowding saloons around the railroad depots of that city. Speaking of the temporary closing of the liquor-selling places a few months ago, he says:

"On the first of May the liquor licenses were issued. Some reduction was made in the number of first and fourth-class licenses, and for two months, just till the adjournment of the Legislature, the hotels were closed—closed because the only business they ever did, or pretended to do, was a liquor business, especially a Sunday liquor business. "Now mark the result. There was a perceptible improvement in the homes, the clothing and the general appearance of the children of the poor residing in the vicinity of the suppressed liquor establishments. The court records show a net gain in the whole district of thirty-three per cent. in the interest of sobriety."

The Full Account. A prosperous liquor dealer was boasting to a group of men standing near his saloon of the amount of money he had made. "I have made \$1000 in the last three months," he said. "You have made more than that," quibbled a remarker to a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than I reckon, but you'll get the full account some day."—The Christian Life.

Temperance News and Notes. Hobson of "Merrimac" fame is a total abstainer. The joys extracted by a corkscrew are always transitory ones. Sometime, perhaps, there will be less pauperism, but before that there will have to be no drunkards.

Around the sin of drunkenness is thrown a glamour of sociability. The devil never hesitates to give a sin an attractive name, so as to mislead the unwary. Though "It is never too late to mend," yet the difficulty of doing so increases year by year. Now is the time to mend a character that is being undermined by drink.

We come into contact with drink and its consequences in every turn. It is a most persistently puzzling problem. Help to solve it by taking the total abstinence pledge. The children have some rights. For one thing, they have a right to sober homes wherein their chances of success in this life and station in the next will not be jeopardized.

Miles Tracked by a War Chest.

For several days preceding the time that General Miles finally left for Cuba there was much speculation about the headquarters of the army in the Department building about the date of his departure. Inquiries were made of the General himself, and he is generally accommodating to men of the newspaper profession, but these inquiries were of no avail. Then resort was had to General Alger, the Secretary of War, but he, also, vouchsafed no satisfactory or definite reply.

With this state of affairs it was necessary to resort to strategy, and strategy successfully solved the problem. It was said by one of the old and observing employes that on the day General Miles departed from Washington a war chest, which is always located near the door that leads into his own office when he is in town, would be taken away. This chest—what it contains is not generally known—accompanies him on all his travels.

Therefore, for two or three days many eyes were watching the war chest, a square box bound with iron bands and painted a dark gray. At last, on the morning of the day that the General really did leave for Santiago the war chest was not in its accustomed place. The newspaper men at the Department took the risk to announce that the General would depart for Cuba that evening, and it was printed in the afternoon newspapers, and sure enough it turned out that General Miles did follow the war chest, starting on the journey that took him to the headquarters tent of General Shafter.

Crows Chase a Cat. "Caw! caw! caw!" shrieked a couple of crows in the "nurseries" near Chamounix drive in the West Park recently. Park guard No. 88, who happened to be on the drive at the time, cocked up his ears. "Something wrong with those crows," said he to a cyclist who had stopped near by to rest; "never heard them caw that way unless there was something up."

The incessant cawing grew louder and closer each moment. Suddenly out from a bunch of small trees dashed a big black and white tomcat, running as fast as he could. Two infuriated crows were hovering him, taking turns at swooping down upon him and pecking him viciously with their sharp beaks. At each attack the cat accelerated his speed, and, with bristling tail, simply flew over the ground. The crows pounced upon him unmercifully, until finally, when the chase had almost reached the two surprised spectators, the cat took refuge in a culvert which runs under the drive at that point. One of the crows alighted on the edge of the culvert, and then, catching sight of the two spectators, turned and flew back to some tall pines back of the nurseries. "Well, what do you think of that?" explained the guard. "Did you ever see a crow chase a cat before? Never? Why, a cat can lick any kind of a bird. That cat must have been robbing their nest."

—Augusta (Ga.) Chronicle.

A Turkish Admiral. An Admiral of the Turkish fleet, seasick in a storm, was disturbed by a grating noise. He inquired whence it proceeded, and, on being told it was the rudder of the ship, he desired it might be immediately taken off.—Tit-Bits.

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Hamburg's (Germany) Improved apparatus for burning garbage does the work for about nine cents per 1000 pounds.

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