# THE BIBLE.

SERMON BY DR. TALMAGE.

The Inexhaustible Wealth of Mean ing in the Book of Books.

Text: "Ask for the old paths, where is the good way, an I waik therein, and e shall find rest for your souls.—Jeremiah vi., 16

A great London fog has come down upon A great London fog has come down upon some of the ministers and some of the churches in the shape of what is called "ad-vanced thought" in Riblical interpretation. All of them, and without any exception, deny the full inspiration of the Bible. Genesis is an allogory, and there are many myths in the Bible, and they philosophize and guess and reason and evolute until they land in a great continent of mud, from which. I fear, for all eternity they will not be able to extricate themselves.

which, I fear, for all eternity they will not be able to extricate themselves. The B ble is not only divinely inspired, but it is divinely protected in its present shape. You could as easily, without detection, take from the writings of Shakespeare Hamlet, and institute in place thereof Alexander Smith's drauma, as at any time during the last fifteen hundred years, a man could have made any important change in the Bible without immediate detection. If there had been an element of weakness, or of de-ception, or of disintegration, the Book would long ago have fallen to places. If there had been one loose i rick or cracked casement in this castellated truth, surely the bombarilment of eight centuries would have discovered and broken through that imperfection. The fact that the Bible that imperfection. The fact that the Bible stands intact, notwithstanding all the furi-ous assaults on all sides upon it, is proof to me that it is a miracle, and every miracle is

I Gol, "But," says some one, "while we admit the Bible is of God, it has not been under stood until our time." My answer is, that if the Bible be a letter from God, our Father, to man. His child, is it not strange that that letter should have been written in such a letter should have been written in such a way that it should allow seventy genera-tions to pass away and be buried before the letter could be understood? That would be a very bright Father who should write a letter for the guidance and intelligence of His children not understandable until thousand years after they were buried and orgotten! While as the years roll on other beauties and excellencies will unfold from the Scriptures, that the Bible is such a dead failure that all the Christian scholars for failure that all the Christian scholars for 1800 years were deceived in regard to wast reaches of its meaning, is a demand upon my credulity so great that if I found myself at all disposed to yield to it I should to-morrow morning apply at some insane asylum as unfit to go alone. Who make up this precious group of ad-vanced thinkers to whom God has made es-merial reviation in our time of that which

pecial revelation in our time of that which He tried to make known thousands of years ago and failed to make intelligible! Are they distinguished for unworldliness, piety and holarship that it is to be expected that they would have been chosen to fix up the defec-tive work of Moses and Isaiah and Paul and Christ? Is it all possible? I won-

der on what mountains these mod-ern exceptes were transfigured / I wonder what star pointed down to their birthplace: Was it the North Star, or the Even-ing Star, or the Dipper! As they came through and descended to our world did Mars blush or Saturn lose one of its rings? When I find these modern wiseacres attempting to improve upon the work of the Almighty and to interlard it with their wisdom and to sug-to interlard it with their wisdom and to sug-gest prophetic and apostolic errata. I am filled with a disgust insufferable. Advanced thought, which proposes to tell the Lord what He ought to have Advanced thought, which proposes to said thousands of years ago, and would have said thousands of years ago, and would have said thousands of years ago, and would have said the had been as wise as His ninetenth century critics? All this comes of hiving away back in the eternities instead of 1888. I have two wonders in regard to these men. The first is how the Lord got along without them before they were born. The second wonder is how the Lord will get along with-out then after they are dead. "But," say some, "do you really hink the Scriptares are inspired throughout?" Yes, either as history or as guidance. Gibbon and Josephus and Prescott record in their histories a great many things they did not approve of. When George Bancroft puts upon his brilliant his-orical page the account of an Indian massa-re, does he approve of that massacre? There are scores of things in the Hible which neither for a no inspired men sanctioned. Either as in the rest and the sectioned.

Its achievements. All the missionaries of the Gospel the workl round are men who be-lieve in an entire Bible. Call the roll of all lieve in an entire Bible. Call the roll of all the missionaries who are to day enduring sacrifices in the ends of the earth for the cause of religion and the world's betterment, and they all believe in an entire Bible. Just as soon as a missionary begins to doubt whether there ever was a Garden of Eden, or whether there is any such thing as future punishment, he comes right home from Beyrout or Madras, and goes into the insurance business! All the missionary societies this day are officered by Orthodox men, and are supported by Orthodox churches. Orthodox, beginning with the Sandwich Islands, has captured vast regions of bar-

Islands, has captured vast regions of bar-barism for civilization, while heterilory has to capture the first square inch. Blatant for many years in Great Britain and the United States, and strutting about with a peacockian States, and strutting about with a psacockian braggadocio it has yet to capture the first continent, the first state, the first township, the first ward, the first space of ground as big as you could cover with the small end of a sharp pin. Ninety-nine out of every hundred of the Protestant churches of America were built by people who believed in an entire Bible. The pul-pit now may preach some other Gospel, but it is a heterodox gun on an orthodox carriage. The foundations of all the churches that are of very great use in this but it is a heterodox gun on an orthodox carriage. The foundations of all the churches that are of very great use in this world to-day were laid by men who be-lieved the Bible from lid to lid, and if I cannot take it in that way I will not take it at all; just as if I received a letter that pretended to come from a friend, and part of it was his and part some-body else's, and the other part somebody else's, and it was a sort of literary mongrel-ism, and I would throw the garbled sheets into the waste basket. No church of very great influence to-day

ism, and I would throw the garbled sheets into the waste basket. No church of very great influence to-day but was built by those who believed in an entire Bible. Neither will a church last long built on a part of the Bible. You have noticed, I suppose, that as soon as a man begins to give up the Bible he is apt to preach in some hall, and he has an audience while he lives, and when he dies the church dies. If I thought that my church in Brooklyn was built on a quarter of a Bible, or a half a Bible, or three-quarters of a Bible, or a half a Bible, or three-quarters of a Bible, I would expect it to die when I die; but when I know it is built on the entire Word of God, I know it will last two hundred years after you and I sleep the on the entire word of God, i know it will last two hundred years after you and I sleep the last sleep. Oh, the splendors of an ortho-doxy, which, with ten thousand hands and ten thousand pulp is and ten thousand Christian churches, is trying to save the world! In Music Hall, Boston, for many years stood Theodore Parker battling orthodoxy,

giving it, as some supposed at that time, its death wound. He was the most fascinat-ing man I ever heard or ever expected to hear. Ing man lever heard or ever expected to hear, and I came out from hearing him think-ing in my boyhool way: "Well, that's the death of the church." On that same street and not far from being opposite, stood Park Congregational Church, called by its enemies "Hell-fire Corner." Theodore Parker died and his church died with him; or, if it is in existence it is so small you cannot see it existence, it is so small you cannot see it with the naked eye. Park Congregational Church still stands on "Hell-fire Corner," thundering away the magnificent truths of this glorious ortholoxy just as though Theo-dore Parker had nover lived. All that Bos-ton, or Brooklyn, or New York, or the world ever got that is worth having came through the wide aqueduct of ortholoxy from the throne of tiod.

throne of God. Behold the splen lors of character built up by orthodoxy. Who had the greatest human intellect the world ever knew? Faul. In physical stature, insignificant; in mind, head and shoulders above all the giants of the age. Orthodox from scalp to heel. Who was the greatest poet the ages ever saw, acknowledged to be so both by infields and Chris-tians? John Milton, seeing more without eyes than anybody else ever saw with eyes. Orthodox from scalp to heel. Who was the greatest reformer the world has ever seen? so acknowledged by infields as well as by Chris-tians. Martin Luther. Orthodox from scalp to heel. Then look at the certitudes. O man he-

to heel. Then look at the certitudes. O man, be-lieving in au entire Bible, where did you come from? Answer: "I descended from a perfect parentage in Paradise, and Jehovah breathed into my nostrils the breath of life. I am a son of God." O man, believing in a half-and-half Bible, believing in a Bible in spots, where did you come from? Answer: "It is all uncertain; in my ancestral line away back there was an orang-outang and a tadpole and a polywog, and it took millions of years to get me evoluted." Oh man, believing in a Bible in spots, where are you going to when you quit this world? Answer: "Going into a great to be, so on into the great somewhere, great to be, so on into the great somewhere, and then I shall pass through on to the great anywhere, and I shall probably arrive in the nowhere." That is where I thought you nowhere." That is where I thought y would fetch up. O man, believing an entire Bible, and believing with all y an entire Blole, and believing with all your heart, where are you going to when leave this world! Answer: "I am going to my Father's house; I am going into the companionship of my loved ones who have gone before; I am going to leave all my sins, and I am going to be with God and like God forever and forever." Oh, the glorious

sweeping through the gates washed in the blood of the Lamb!" "The chariots are coming!" "I mount, I fly!" "Wings, wings!" "They are coming for me!" "Peace, be still!" Alfred Cookman's death-bed, Richard Cecif's death-b sd, Commo love Foote's death-bed. Your father's death-bed, your mother's death-bel, your sister's death-bel, your child's death-bed. Ten thousand radiant, songful death-beds of those who believed an entire Bible.

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songtul death-beds of those who believed an entire Bible. Now, take my arm and let us go through that areane, and look off upon the other side. No smile of hope. No shout of triumph. No face supernaturally illumined. Those who reject any part of the Bible never die well. No beckoning for angels to come. No listening for the ce-lestial secort. Without any exception they go out of the world because they are pushed out; while on the other hand the list of those who believed in an entire Bible and gone out of the world in triumph is a list so long it seems intermina-able. Oh, is not that a splendid influence, this orthodoxy, which makes that which must other wise be the most dreadful hour of life-the last hour-positively paradisnical?

the last hour-positively paradissical ! the last hour-positively paradissical? Young men, old men, middle-aged men, take sides in this contest between ortholoxy and heterodoxy. "Ask for the old paths, walk therein, and ye shall find rest for your souls." But you follow this crusade against any part of the Bible-first of all you will give up Genesis, which is as true as Matthew; then you will give up all the historical posts of the Bible; then after a while you will give up the miracles; then you will find it convenient to give up the Ten Command-ments; and then after a while you will wake up in a fountainless, rockless, treeless desort swept of everlasting sirocco. If you are wept of everlasting sirocco. If you are laughed at you can afford to be laughed at for standing by the Bible inst as Ged has given it to you and miraculously preserved

Do not jump overboard from the stanch old Great Eastern of old-fashioned Ortholoxy until there is something ready to take you up stronger than the fantastic yawl which has painted on the side: "Adwhich has painted on the side: "Ad-vanced Thought," and which leaks at the prow and leaks at the stern and has a steel prowand leaks at the stern and has a steel pen for one oar and a glib tongue for the other car, and now tips over this way and then tips over that way, until you do not know whether the pissengers will land in the breakers of despair or on the sinking sand of infidelity and atheism.

of infidelity and athesim. I am in full sympathy with the advance-ments of our time, but this world will never advance a single inch beyond this old Bible. God was hat as capable of dictating the truth to the prophets and apostles as He is capable of dictating the truth to these modern apostles and prophets. God has not learned anything in a thousand years. He knew just as much when He gave the first dictation as He does now, giving the last dictation, if He is giving any dictation at all. So I will stick to the old paths. Naturally a skeptic and preferring new things to old. I never so much as to-day felt the truth of the entire Bibbe, especially as I see into what spectacular Bible, especially as I see into what spectacular imbecility men rush when they try to chop up the Scriptures with the most axe of their own preferences, now calling upon philosophy, now calling on the Church, now calling on God, now calling on the devil. I prefer the thick, warm roke of the old religion—old as God—the roke which has kept so many warm amid the cold pilgrimage of this life and amid the chills of death. The old robe rather than the thin, uncertain gauze offered us by these wiseacres who be-

ratio of the second state is the time time, there time factor offered us by these wiseacres who be-lieve the Bible in spots. On July 27th, 1814, at seventy-two years of age, expred I stabella Graham, sie was the most useful woman of her day amid the poor and sick, at the head of the orphan asylums and Magialen asylums, and an angel of mercy in hospital and reformatory. Dr. Ma-son, one of the mightest men of his day, said at her funeral that she was mentally and spiritually the most wonderfully endowed person he had ever met. She was an im-personation of the most ortholox orthodoxy. Her last word was peace. As a sublime peroration to my sermon, I will give an ex-tract from her last will and testament, show-ing how one who believes in an entire Bible may make a glorious exit: An extract from a will:

An extract from a will: "My children and my grandchildren I leave to my covenant God, the God who hash fed me all my life with the bread that perisacth and the bread that never perisheth, who has been a Yather to my fatherless children and a husband to their widowed mother thas far. And now receiving my Redeemer's testimony, I set to my scal that God is true: and believing the record of Join that God hath given to me eternal life and this life is in His Son, who, through the elernal spirit, overcomes without spot nuto God, and being consecrated a priset for-ever hath with His own blood entered into the holy place, having obtained eternal redemption for me. I also believe that He will perfect what conterns me, support and carry me safely through death, and present me to His Father, complete in His own tighteousness, without spot or wrinkle. An extract from a will: its own righteousness, without spot or wrinkle. and Holy Ghost I commit my redeemed spirit.-

# SUNDAY SCHOOL.

LESSON FOR SABBATH, AUG 12

"The Day of Atonement," Lev. xvi.,

1-0-Golden Text Heb. ix., 22.

V.1. "The Lord spake." This sentences should always command our most reverent attention; we want to bow our heads and hearts in loving submission and say: "Speak, Lord, for thy servant heareth." "The death of the two sons of Aaron." This was because of disobedien." (X. 1): they wilfully did what God had commanded them not to do (Ex. xxx., 0), and fire from the Lord devoured them. How terrible in disobedience. How merciful is God in bear-ing so patiently with us! How awful will be the realization of the vengeance of God on them that obey not the Gospel! (II. Thess. L, 7.8.)

"They offered before the Lord." All our "They offered before the Lord." All our service as Christians is before the Lord and ought to be unto Him in the power of the

eucht to be unto Him in the power of the Spirit; all else is strange fire. V. 2. "Come not at all times within the vall," for the way into the holest of all was not yet made manifest; but now we have boldness to enter at all times into the holiest by the blood of Jesus. (Heb. ix., S: x. 19.) "The cloud upon the mercy seat." What a glorious new and living way it is that not only given us access to but permits to abide

only gives us access to, but permits to abide In Him who is our Ark and Mercy Seat and Cloud and Holy of Holies, in whom we have redemption not for a year, but eternal re-demption. (Heb. ix., 12.) V. 3. "Thus shall Aaron come into the

V. 3. "Thus shall Aaron come into the holy." We will best understand this lesson by looking at it under the following head-ings: 1, the person of Aaron; 2, the sacrifices for himself and his house; 3, the sacrifices for the people; 4, his entrance to the holiest; 5, the disposal of the blood; 6, the disposal of the sin-offering; 7, the disposal of the scape-gent; 8, the burnt offering; 9, the grand result.

result. 1. The person of Aaron. -- Verse 4 says that he has to wash his fiesh in water and put on holy linen garments—breeches, coat, girdle and miter; this signifies that he put off the beautiful garments ordinarily worn by him, and described in Ex. xxviii, thus he stands be-fore us typifying the Lord Jesus, who inid side all His glory and beauty and as the spotless one became our substitute. The garments of glory and beauty (Ex. xxviii, 2) speak to us of the present work of our High Priest making continual intercession for us. 2. The sacrifices for himself and his house. —These are found in verses 3, 6, 11, 24, and included both a sin offering and a burnt offering. Being a sinful man, he had to offer sacrifice for himself as well as for the sins of the people (Heb. ix, 7), but our High Priest is holy, harmless, undeflied and sepa-rate from sinners. tiful garments ordinarily worn by him, and

Priest is boly, harmless, undefiled and sepa-rate from sinners. 3. The sacrifices for the people.—These are found in verses 5, 7-10, and also include 1 a sin offering and burnt offering. The burnt offering in each case was a ram, but the sin offering was, for Aaron, a bullock, and for the people, two goats. Many other sacrifices were offered on this greatest of all days in the year to an Israelite see Num xxix, 7-11, but all pointed to the only sacrifice by which sin can be atomat for, for "It is not possible that the blood of bulls and of goats should take away sins" (Heb x., 4-1). 4. The entrance to the Holiest.—This is de-scribed in verses 12-17. We must under-

scribed in verses 12-17. We must under-stand the arrangement of the tabernacle, and remember that into this room went the high priest alone, and only once every year (lieb, ix., 7). He was to take the censer of burn-ing coals from off the golden altar before the wail and carry it within the vail, putting on the fire handfuls of sweet incense beaten small, that a cloud of incense might cover the wave wast that he die not the mercy seat, that he die not. The pre-cious truth of the merits of Chirst as a sweet incense before God on our behalf will fill our

before the other before the other behalf will find our souls if we only receive it. 5. The disposal of the bloot, —This was the all important part of the day's work. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atom ment for your souls: for 12 is the blood that that maketh an atonement for the soul." (Lev. xvii., 11.) Verses 14-16, 18, 19, tell us what was done with the bood; on the mercy mat and seven times before the mercy seat; on we horns of the altar and seven times on the ultar. A perfect application for God and man, necessary because of man's transgresof sin 6. The disposal of the sin offerings. Verses 25, 27, 28. The fat burned upon the altar, for own in Christ as our sin offering bearing our sinsthere was an excellence that only God could appreciate; the bodies burned without the camp. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come.<sup>3</sup> (Heb. xiii, 11-14.) 7. The disposal of the scapegoat. (Vs. 20-000) (Vs. 20-00) (Vs. 20-00 22, 56.1 Two goats were taken for the people's sin-off-ring. One was slain and the blood sprinkled, as we have learned, on the head of the other, as these verses tell us. The priest had both his hands and confessed all the inquities, transgressions and sims of all the people, putting them on the head of the goat, and he was then led away into the wilder-ness, bearing them all into a land not inhab-ited BOTTOW. ited The burnt offerings (Vs. 23, 24.) The S. The burnt offerings (Vs. 25, 24) The whole sin question having been now attended to Aaron again washes himself, having put off the white linen garments and put on his other garments, and comes forth to offer the burnt offerings for himself and for the people, and makes an atonement. From Num. xxix., 6, we learn that every burnt offering was accompanied by a meat offering; and that the daily burnt offering had, both meat of the start offering. These tell us at least of the start offering. and drink offerings. These tell us at least of the perfect humanity of Christ always pleas-ing God, a life cheerfully poured out for man, and at the same time wholly yielded unto God a precious and acceptable sacrifice. Nothing for Himself; all for God and man. 9. The grand world: Wishan form all your Into God a precious and acceptable sacrifice. Nothing for Himself; all for God and man. 9. The grand result. "Clean from all your sins before the Lord" all iniquity, transgres-sion and sin borne to a land of separation. (Vs. 21, 22, 29, 30.) What a day it was! A day of affliction of soul, but no work might be done in it. Their part was penitence. The priest's work was to make atonement, and in that he was perfectly alone. (V. 17.) They did not help him in any way. Clean from all sin was God's gift to them through the work of another and by the sacrifice of a substi-tute. How glad they must have been: what peace and rest-all sins forgiven! But it was only for a year. The priest might say: "Next year I must go over all this again." One of the people might scarcely have been cleansed till he must come again to the priest with an offering for some tres-pass committed. But our "sacrifice has been offered once for all." "Giena every whit," He says to all who respect Him, and that precious blood, once shed, would continually cleanse from all sin if we would but walk in the light. "Sanctified through the offering of the body of Jesus Christ once for all. For by one of effining the hath perfected forever cleanse from all sin if we would but walk in the light. "Sanctified through the offering of the body of Jesus Christ once for all. For by one offering He hath perfected forever them that are sanctified!" (Heb. x., 10-14). True genitence is our part, and even that the spirit works in us; full salvation has He wrought out for us, and freely gives to "who-ever will." Tell it out, gather in the lost, hasten the completion of His body, that He may return for Israel's restoration and the salvation of the world.—Lesson Helper. Saloons Depend Upon Drunkards. The cost of alcoholic liquor in the United States is \$900,000,000 annually. In 1883 there were 203,970 liquor dealers and manufacturers, and the capital is estimated at \$1,000,000,000. The saloons could not exist \$1,000,000,000. The saloons could not exist upon the patronage of moderate drinkers. The maintenance of these places depends upon the drunkard. Intemperance is often an intangible quantity. The sufferer him-self is not conscious of its ravages. Every morning the police calendar is black with the names of men and women arrested for drunkenness. The Bureau of Labor of Bos-ton, after a careful investigation, declares that eighty-four per cent. of all crime is the direct or indirect fruit of alcohol. All stud-ies of American political economy bring the conclusion that poverty would scarcely ex-ist were it not for drink.—Prairie Farmer.

## TEMPERANCE READING.

Effects of Strong Drink.

Effects of Strong Drink. Most of the misery, want and suffering the human family endure to day may be justly attributed to our non-conformity to the will and design of the Creator. Mankind is ever too ready to contract habits that are evil and vile, habits that are productive of misery, suffering and crime. Our useless habits and foolish fashions draw hundreds down to want and beggary where monopoly and capital do one; and, of all the habits that ever cursed the human race, the habit of using strong drink as a beverage ranks first. That a ono has produced more misery, want, wretcheddrink as a beverage ranks first. That a one has produced more misery, want, wretched-ness and crime in the land since the Christian era than war, pestilence and famine com-bined, and has done more to corrupt the morals and impede the prosperity of our country than any other cause. This old King Alcohol is one of the most cruel and heartless despots ever known, one who imposes the heaviest burdens on his sub-jects, and, no matter how locat and devoted

jects, and, no matter how loyst and devoted they may be to him, they never get any act of kindness or favor from him in return for their menial servitude; and as soon as one enlists in his service he begins to brand and forture not only him, but his whole household, torture not only him, but his whole household, family and friends, and he scon destroys every-thing of value to the poor man. Above all, he ruins or destroys that great and price-less gen, the talent or intellectual power of the mind, that enables him to bring out and utilize all the blessings given us by the Cre-ator, the germ that makes him so superior to the bryte. The continual use of alcohol in any form soon destroys qualities that are pure and noble, and arouses passions that are vile, brutish and dangerous. Authentic sta-tistics show that a very large percentage of tistics show that a very large percentage of the misery, pauperism and crime in the land is directly or indirectly the result of the use

We can hardly take a paper in our hands in which is not chronicled one or more bloody and fatal crimes committed by some poor drunken fiend who has been fitted and pre-pared for this cruel and bloody work by some avaricious landlord or druggist who some avaricious landlord or druggist who some-times seems to care little or nothing for the safety or well-being of the poor suffering wife and helpless children at the home of the drunkard, as long as the business brings them in a good profit. The greatest sufficients from the evils of intemperance are the poor and destitute wives and families of drunkards, where a the sufficient sufficient sufficient sufficient to be a sufficient sufficient sufficient sufficient sufficient to be a sufficient sufficient sufficient sufficient sufficient to be a sufficient suff destitute wives and families of drankards, who are at home in some lonely havel with-out necessary food, fuel or clothing shiver-ing with cold and hunger, and the little inno-cent children hadding around their poor heart-broke and grief stricken mother, beg-ging and crying in vain for bread or some-thing to soothe or allay the pangs of hunger and cold. Perhaps this same mother once taithfully labored early and late with her heart buoyant with hope, looking forward to the near future when she should sit in the midst of plenty, where she and the partner of her life, surrounded by children, could en-joy the highest type of earthly bliss and hap-piness; but ere she was aware this monster untermperance laid his ruthless hand upon her ence fond husband, and transformed him once fond husband, and transformed him into a brute, and now her burden of poverty shame and wretchedness becomes so great that in her fremy and despair she takes her own life or the lives of her dear little ones whom she would giadly have laad down her whom she would gate have have non-own life to protect before this monster in-temperance invaded her once happy home. Oh! have the mind, talent and energies of our American people become so dwarfed that they are unable, or the avenues to the heart to closed, or the heart itself so callonsed, or eyes so blind, that they cannot be made to feel, see and realize the fearful responsi-bilities resting upon them? Very often, in stating events or circum-targers the subject is events and and an

stances, the subject is exaggerated and en-larged, but in portraying the evils of intem-perance it is impossible for the greatest artist to overdraw the picture, as his greatest efforts and gandest results come far short of the reality. No pen can write, or penci-paint, the fearful anguish that is produced by thismonster, it must be experienced to be re-alized. Let no one thins or feel himself guiltles who treats this thing lightly or turns these things one side as of no account. This vile curse, with its sid effects and re-sults, has become a thing of so common ocstances, the subject is exaggerated and en-

sults, has become a thing of so common oc-currence that it fails to excite in us that dogree of horror that it otherwise would. Some of the brightest and most aspiring youths of our land, those who bid fair to rank high in our land, those who bid fair to rank high in intellectual ability and usefulness, ere they are aware of any danger, are environed with the powerful meshes of this vile curse and have begun to descend the drunkard's ladder, which is made for descending but never to ascend. The rounds or steps in this ladder ang o ing at the top: Evil associations, tea, to-Lacco, rum, crime, delirium and death, The evils of intemperance are not so common out in the country as in our large towns and cities, where you will often find the deprayed of both sexes joining in drunken carousals. -George W. Cook, in the "Battle A.ce of Temperance.

### WORDS OF WISDOM.

Mirth becomes a feast.

He that want : health wants everything. Force meets force and when resistance s met motion ceases.

If you carnestly seek for the truth it will not escape you long.

Having decided for yourself, grant the same privilege to others.

Life is too short to dwell on failurespush on to a new success.

Disappointment often does a person more real good than success.

All persons are not discreet enough to know how to take things by the right handle.

Books are waste papers unless we spend action the wisdom we get from thought.

Felicity, pure and unalloyed, is not a plant of earthly growth. Her gardens are skies.

He who steals a little, steals with the same wish as he who steals much, but with less power.

As the ivy twines around the oak, so to misery and misfortune encompass the aappiness of man,

If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.

Every solitary kind action that is done the world over is working briskly in its own sphere to restore the balance between right and wrong.

A more glorious victory cannot be gained over another man than this, that when the injury begins on his part the kindness should begin on ours.

Do to-day's duty, fight to days temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you did see them.

#### A Life-Sustaining Drink for Horses.

"What is that white stuff in the water?' said one of the passengers on one of the Brooklyn street cars, as the horses were stopped to drink out of pails of water

"That's oatmeal which we mix with the water," said the conductor, to whom the question was addressed.

"Datmeal! What has come over the officers of the corporation? Have they joined the Society for the Prevention of Cruelty to Animals."

"It's not that," said the conductor. "It's economy," "Economy," exclaimed a passenger.

"Why, yes, Don't you know that nothing sustains life better than outmeal and water. Soldiers can make longer marches than when drinking water or beer alone. The company save money by giving the animals oatmeal and water. It gets more work out of them and fewer horses drop dead than on water alone.

"Is it sunstroke that kills so many horses " said the New York Telegram reporter.

"Some of them die of sunstroke, but most of them die from heart-disease. What kills them more than anything else is the starting when they have to start often on an uphill grade. When the car is stopped every block or so, as is often done, it is terrible on the poor brutes. I have often seen their veins standing out lik cords - Carls it, and might save the horses a treat deal by occasionally walking a block or so."

## The Salvation Army in India.

od nor inspired men sanctioned. Either as ry or as guidance the entire Bible was red of God.

spired of God. "But," says some one, "don't you think at the copyists might have made mistakes transferring the divine words from one anus ript to another?" Yes, no doubt there are such mistakes; but they no more affect meaning of the Scriptures than the mis-ing of a word or the ungrammatical cture of a sentence in a last will and uniont affect the validity or the meaning aat will. All the mistakes made by the yists in the Scriptures do not amount to more importance than the difference bethat will. more importance than the difference be-a your spelling in a document the word f, forty or fourty. This book is the last and testament of God to our lost world, it bequenths everything in the right way. ough human hands may have damaged grammar or made unjustifiable interpo

e men who pride themselves in ou on being advanced thinkers in Biblical pretation will all of them end in athetoday they are doing more in the differ nominations of Christians, and through the world, for damaging Christianity hindering the cause of the world's

erment than five thousand Robert ersolls could do. That man who stands de a castle is far more dangerous if he can a enemy than five thousand enemies out-the castle. Robert G. Ingersoll assails castle from the outside. These men who and to be advanced thinkers in all the puninations are dichting the tenth form nations are fighting the truth from

inside, and trying to shove back the sand swing open the gates. bw. I am in favor of the greater freedom ligious thought and discussion. I would as much liberty for heterodoxy as for blocky. If I should change my theories ligious theorem and the same theories ligion I should preach them out and out,

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to in the building where I am accus-d to preach, for that was creeted by e who believe in an entire Bible, and it d be discussed for entire Bible, and it d be dishonest for me to promulgate sen-ats different from those for which that ing was put up. When we enter any mination as ministers of religion we take ann yow that we will preach the senti-s of that denomination. If we change heories, as we have a right to change the then there is a world several thousand in circumference, and there are hun-of halls and hundreds of academies of where waves waves the several thousand where we can ventilate our sentiments, member that in all our cities, in time itical agitation, there are the Republi-endquarters and the Democratic head-ers. Suppose I should go into one of headquarters The Suppose I should go into one of headquarters pretending to be in sym-with their work, at the same time oncering for the opposite party. I would find that the centrifugal force was r than the centripetal! Now, if a inters a denomination of Christians, a solemn oath, as we all do, that we fomulgate the theories of that denom-

and then the man shall proclaim other theory, he has broken his oath, is an out-and-out perjurer. Never-I declare for largest liberty in re-discussion. I would no more have empt to rear a monument to Thomas nterfered with than I would have in-t with the lifting of the splendid mon-to Washington. Largest liberty for y, largest liberty for the mind, largest for the soul.

or the sonl. I want to show you, as a matter of y for what I believe to be the right, adors of orthodoxy. Many have sup-nat its disciples are people of flat and no reading, and behind the the victims of gullibi ity. I shall on that the word orthodoxy for the greatest splendors i beaven. Behold the splendors of

certitates of orthodaxy! Behold the splendors of orthodoxy in its announcements of two destines. Palace and penitentiary. Palace with gates on all sides through which all may

enter and live on celestial luxuries world without end, and all for the knocking and the asking. A palace grander than if all the Alhambras and the Versailles and the Windsor Castles and the Winter Gardens and the imperial abodes of all earth were heaved up into one architectural glory. At the other end of the universe a penitentiary where men who want their sins can have them. Would it be fair that you and I should have our choice of Christ and the palace, and other men be denied their choice of sin and

there is a second there choice of sin and eternal degradation? Palace and penitentiary. The first of no use unless you have the last. Brooklyn and New York would be better places to live in with Raymond Street Jail, the Tombs and Sing Sing, and all the smallthe romos and Sing Sing Sing, and all the small-pox hospitals emptied on them, than heaven would be if there were no hell. Palace and penitentiary. If I see a man with a full bowl ot sin, and he thirsts for it, and his whole nature craves it, and he takes hold with both nature craves it, and he takes hold with both hands and presses that bowl to his lips, and then presses it hard between his teeth, and the draught begins to pour its sweet-ness down his throat; shall we snatch away the bowl, and jerk the man up to the gate of heaven, and push him in if he does not want to go and sit down and sing psalms forever! No. God has made you and me so completely free that we need not go to heaven unless we prefer it. Not more free to soar than free to sink. Nearly all the heterodox people I know be-lieve all are coming out at the same destiny;

Nearly all the haterodox people I know be-lieve all are coming out at the same destiny; without regard to faith or character we are all coming out at the shining gate. There they are, all in glory together. Thom-as Paine and George Whitelield, Jezebel and Mary Lyon, Nero and Charles Wesley, Charles Guiteau and James A. Garfield, John Wilkes Booth and Abraham Lincoln-all in glory together? All the imnees the model. where Booth and Abraham Lincoln-all in glory together! All the innocent men, wo-men, and children who were massacred, side by side with their marderers. If we are all coming out at the same destiny, without regard to character, then it is true. I turn away from such a debauched heaven. Against that cauldron of piety and blaspheny, philanthropy and assacing heaven. Against that cauldron of piety and blasphemy, philanthropy ane assassination, self-sacrifice and beastliness, I place the two destinies of the Bible forever and forever and forever apart. Behold also the splendors of the Christian

Behold also the splendors of the Christian Orthodox death beds. Those who deny the Bible, or deny any part of it never die well. They either go out in darkness or they go out in silence portentous. You may gather up all the biographies that have come forth since the art of printing was invented, and I challenge you to show me a triumphant death of a man who rejected the Scriptures or rejected any part of them. Here I make a great wide avenue. On the one I put the death beds of those who believed in an entire Bible. On the other side of that avenue I put the death beds of those who rejected part of the Bible, or rejected all of the Bible. Now, take my arm and let us pass through this dividing avenue. Look off upon the right side. Here are the deathbeds on the right side of this avenue "Vic-tory through our Lord Jesus Christ!" "Free grace!" "Glory, glory!" "I am

Let me die the death of the righteous, and Let my last end be like hers. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen and Amen."

A sixteen-year-old boy, who is a drankarn and afflicted with epilepsy, says the New York Graphic, was entenced to six months in the Penitentiary for stealing a watch and chain from his mother by Recorder Smyth in the Court of General Sessions to-day. The prisoner's name is William Crow. His father is an undertaker. He says that the boy is a chronic drunkard, and that his epi eptic fits are to a great extent due to that cause. Law-yer Purdy was assigned to defend the pris-oner, and he told the Recorder that his client pleaded guilty, and said he stole the watch to provide money with which to purchase drink. He has been on the Island before.

#### What Brings Peacef

A doctor who was once visiting a Christ-In patient had himself long Leen anxions to feel that he was at peace with God; the Spir-it had convinced him of his sin and need, and he longed to posses "the peace which the world cannot give." On his ocwhich the world cannot give." On his oc-casion, addressing himself to the sick one, he said: "I want you just to tell me what it is -this balaxing in the side of -this believing an 1 getting happiness, faith in Jesus and all that sort of thing that brings peace." His patient replied, "Doctor, I in Jesus and all that sort of thing that brings peace." His patient replied, "Doctor, I have felt that I could do nothing, and I have put my case in your hands. I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?" he exclaimed: "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished.' and 'whosever be-lieveth in Him shall not perish, but have everlasting life?" From that sick-bed the doctor went a happy man rejoicing that his doctor went a happy man rejoicing that his sins were washed away in the blood of the Lamb.

#### A Little Thing May Decide,

A Cunarder put out from England for New York. It was well equipped, but in putting up a stove in the pilot-box, a nail was driven too near the compass. You know how that nail would affect the compass. how that nail would affect the compass. The ship's officers, deceived by that distracted compass, put the ship two hundred miles off her right course, and suddenly the man on the lookout cried, "Land ho!" and the ship was halted within a few yards of her demoli-tion on Nantucket shoals. A six-penny nail

was halted within a few yards of her demoli-tion on Nantucket shoals. A six-penny nail came near wrecking a great Cunarder. Small ropes hold mighty destinies. A minister, seated in Boston at his table, lacking a word, puts his hands behind his head and tilts back his chair to think and the ceiling falls and crushes the table, and would have crushed him. A minister in Jamaica at night, by the light of the table, and would have crushed him. A minister in Jamaica at night, by the light of an insect called the candle-fly, is kept from stepping over a precipice of a hundred feet. F. W. Robertson, the celebrated English-man, said that he entered the ministry from a train of circunstances started by the bark-ing of a dog. Had the wind blown one way on a certain day, the Spanish Inquisition would have been established in Englishd; but it blew the other way, and that dropped the accursed institution, with 75,000 tons of shipping, to the bottom of the sea, or flung the broken splintered logs on the rocks.

#### Temperance News and Notes

There is an Iowa decision against ginger-

Boston has a new law prohibiting the sale of liquor on holidays,

The New York News speaks of a begging tramp with "a system soulded with gin and

A law has been passed in Waldeck, Ger-many, forbidding the granting of a marriage license to a person adda ted to the liquor habit. The Austrian Government has introduced into the Reichsrath a strong measure for the prevention of drunk-nness. The reason alleged is the alarming deterioration in the physique of young men enrolled for military service.

minitary service. Encouraging reports are received of the temperance work in China. Several young men of the Angle-Chinese College at Shang-hai have un test with those of the Presby-terian Mission Press in a temperance society which meets monthly. This society not only advocates temperance but purity of life, and is against opium, tobacco and other evils. A number of societies have been formed among boarding school girls.

M. Marabet in a recent communication to the Paris Academy of Medicine, states that after examining 3000 convicted criminals he found that of the vagabonds and the mendi-cants 70 per cent. were drunkards; of the assassing and incendiaries, 50 and 57; of rob-bers 71; of those convicted of crimes against the person 88 per cent.; and of those guilty of attacks on property 77 per. cent. were alco-holics. Of 100 criminal youths under 20, 64 holics. Of 100 criminal youths under 20, 64 are already drunkards. Drunkenness has greatly increased in France since the con-sumption of spirits has supplemented that of wine

#### Where the Saloons Were There Were the "Out-Door Poor."

Some time since, says a tract sent out by the Liverpool Popular Control and Sunday Closing Association, the guardians of Toxteth Park had their attention called to the large number of applications for relief from a par-ticular district in the township, Mr. Ed. Jones, B. A., moved for a return, which was prepared and revealed the following startling tacts:

District A .- Estimated population, 25,000;

District A.—Estimated population, 25,000; public houses, 100; persons in receipt of out-door relief, 911, or 1 in 28. District B.—Estimated population, 45,000; public houses, 100; persons in receipt, of out-door relief, 542, or 1 in 80. District C.—Estimated population, 50,000; public houses, 0; persons in receipt of out-door relief, 45; or 1 in 1100. It was further found that, almost without exception, the persons receiving relief in Dis-

exception, the persons receiving relief in Dis-trict Clived in streets bordering on District A.

#### Youthful Drunkards.

Youthtul Drunkards. Although but eight years of age, says the Chicago Mail, George Dinzie is said to be a confirmed drunkard. For the past year it is said that he has hardly drawn a sober breath. He lives with Mr. Fred Lang at 343 Vine street, and despite the frequent whippings he has received because of his bibulous habits, he persists in "rushing the growler," as he terms it. He frankly admitted that he got drunk quite often, because he liked it. Ho was fined, and the parties who sold him liquor will be looked after by an agent of the Citizens' League. liquor will be loos Citizens' League.

One of the strangest developments of modern religious fervor is the Salvation Army in India. This remarkable organization, which may be disliked, but which is not to be despised anywhere, has taken a form in India entirely adapted to the native sentiment and imagination. Its European members dress in Indian costume and walk barefoot-a terrible thing to do on the burning soil. They submit to privations which the native fakir can scarcely surpass, and live on an average of about twenty cents a week. They have drawn into their ranks Commissioner Tucker, an English official, who has resigned a yearly salary of \$4000 to follow them, and who marches dressed in the wretched attire of a fakir, but under a red canopy carried by four Salvationists. These missionaries address the natives in their own language. At Madius lately they had a great demonstration, and preached in their characteristic style to an attentive audience of natives. Perhaps this is the best way for Christianity to get at the dull and debased myriads of India after all. - Baston Transcript.

#### Rise of the Mustache,

It is not many years since the man who wore a mustache in this country was regarded as either a gambler, a thief or a rowdy. A distinguished instructor in Yale College once gave as a definition of a rowdy: "A man who wears a mustache and eats sardines."

Nor was the mustache alone consid-ered a badge of disgrace. Many of our older men and women can remember when a man who permitted his beard to grow would not be tolerated in decent society. An artist living in New Haven some forty years ago, Mr. Samuel Hooker, who was a near relative of the husband of Isabella Beecher Hooker, was not permitted to sit at the table of a distinguished citizen of Eastern Connecticut for that reason. A few years afterward, however, the same citizen rejoiced in a patriarchial beard.

The first impetus to a mustache in polite circles in the Eastern States was given by a physician, who declared that shaving the upper lip tended to weaken the eyes, and, after experiment, many were convinced of the assertion .- New York Sun.

### **Costly Horse Trappings.**

Silver ornaments for bridle and saddle are legal tender in exchange for anything salable wherever the Gaucho, the South American cowboy, goes. Their saddles are sometimes worth \$100°, and with solid silver stirrups, pommels and ornaments, weigh as much as a man. A pair of silver spurs are worth anywhere from \$50 to \$100, according to size and workmanship, and stirrups of solid silver, in the form of a heelless slipper, the belles of Argentine consider essential to riding costume. The same are often made of brass, and when highly polished add a unique feature to the accoutrement. of an Argentine caballero, -Detroit Free