

THE BIBLE.

SERMON BY DR. TALMAGE.

The Inexhaustible Wealth of Meaning in the Book of Books.

TEXT: "Ask for the old paths, where is the good way, as I walk therein, and ye shall find rest for your souls."—Jeremiah vi., 16.

A great London fog has come down upon some of the ministers and some of the churches in the city of London, and the fog is called "advanced thought" in Biblical interpretation.

All of them, and without any exception, deny the full inspiration of the Bible. They say that it is a mere collection of legends, myths in the infancy of the race, and that it is a great continent of mud, from which, I fear, for all eternity they will not be able to extricate themselves.

The Bible is not only inspired, but it is divinely protected in its present shape. You could as easily, without detection, take from the writings of Shakespeare, Hamlet, and substitute in its place the story of Alexander Smith's drama, as at any time during the last fifteen hundred years, a man could have made any important change in the Bible without immediate detection.

But," says some one, "while we admit the Bible is of God, it has not been underwritten by our Lord Jesus Christ. It is a letter from God, not from His Son. His child, it is not strange that that letter should have been written in such a way that it should allow seventy generations to pass away and still be as fresh as the letter could be understood."

Who make up this precious group of advanced thinkers to whom God has made special revelation in our time of that which He has revealed to the prophets of old? They are men who have failed to make it into their own lives, and who are distinguished for unworldliness, piety and scholarship that it is to be expected that they would have been chosen to fix up the defective work of the Holy Spirit of old.

Then look at the certitudes. O man, believing in an entire Bible, where did you come from? Did you descend from the perfect parentage in Paradise, and Jehovah breathed into your nostrils the breath of life? I am a son of God, O man, believing in a half Bible, believing in a Bible in spots, where did you come from? Answer: "I do not know."

Behold the splendors of orthodoxy in its announcements of two destinies. Palace and penitentiary. Palace with its gates open to the world, and its inmates enter and live on celestial luxuries without end, and all for the knocking and the asking. A palace grander than all the palaces of the Versailles and the Windsor, and the imperial abodes of all earth were based upon into one architectural glory.

Behold also the splendors of the Christian Orthodoxy deny the Bible, or deny any part of it, never did they. They either go out in silence, or they go out in a blaze of glory. They are all coming out at the shining gate. There they are, in a glory together. Thomas, Paul and George Whitehead, Jesse and Mary Lyon, Nero and Charles Wesley, Charles Gideon and James A. Garfield, John Wilkes Booth and Abraham Lincoln—all in glory together.

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SUNDAY SCHOOL.

LESSON FOR SABBATH, AUG 12.

"The Day of Atonement." Lev. xvi., 1-10—Golden Text Heb. ix., 22.

V. 1. "The Lord spake." This sentence should always command our most reverent attention. We are to bow our heads and hearts in loving submission and say: "Speak, Lord, for thy servant heareth."

V. 2. "Come not at all times within the sanctuary." This is a warning to us not to enter the sanctuary at all times, but only at the appointed times. It is a warning to us to be careful of our hearts and minds, and to be sure that we are always in the presence of God.

V. 3. "Thus shall Aaron come into the holy place." This is a description of the high priest's duties on the day of atonement. It is a description of the high priest's duties on the day of atonement, and it is a description of the high priest's duties on the day of atonement.

V. 4. "The high priest shall take of the blood of the bullock, and of the blood of the goat, and shall put it upon the horns of the golden altar." This is a description of the high priest's duties on the day of atonement. It is a description of the high priest's duties on the day of atonement, and it is a description of the high priest's duties on the day of atonement.

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TEMPERANCE READING.

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 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 not, and all of the habits that ever cursed the human race, the habit of using strong drink as a beverage ranks first.

This old King Aeschylus is one of the most cruel and heartless despots ever known, one who imposes the heaviest burdens on his subjects, and no matter how loyal and devoted they may be to him, he never gets any act of grace or favor from him in return for their mental servitude; and as soon as one enlists in his service he begins to brand and torture not only him, but his whole household, family and friends, and he soon destroys every thing that is dear to him. Above and above all, he burns or destroys that great and priceless gem, the talent or intellectual power of the mind, that enables him to bring out and utilize all the blessings given us by the Creator, the germ that makes him so superior to the brute. 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 statistics show that a very large percentage of the misery, pauperism and crime in the land is directly or indirectly the result of the use of strong drink as a beverage.

We could hardly take a paper in our hands which is not chronicle one or more bloody and fatal crimes committed by some poor drunken fiend who has been fitted and prepared for such a crime by the use of some avicious and/or druggist's who so often 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 sufferers from the evils of intemperance are the poor and destitute wives and families of drunkards, who are at home in some lonely hotel without necessary food, fuel or clothing, shivering with cold and hunger, and the little innocent children huddling around their poor heart-broken and grief-stricken mother, begging for a crust of bread, or some thing to soothe or allay the pangs of hunger and cold. Perhaps this same mother once faithfully labored early and late with her heart buoyant with hope, looking forward to the day when she should be able to support her own family, where she and the partner of her life, surrounded by children, could enjoy the highest type of earthly bliss and happiness, but ere she was aware this monster of a habit had seized her, and she had become a drunkard's wife, and transformed her into a brute, and now her burden of poverty, shame and wretchedness becomes so great that her very heart is broken, and she is unable to care for the lives of her children, whom she would gladly have laid down her own life to protect before this monster of intemperance invaded her once happy home.

These are the facts, and the statistics of our American people become so dwarfed that they are unable, or the avenues to the heart so closed, or the heart itself so calloused, or eyes so blind, that they cannot be made to feel the horror of this fearful responsibility resting upon them.

Very often, in stating events or circumstances, the subject is exaggerated and enlarged, but in portraying the evils of intemperance, the facts are not so common as to overlook the picture, as his greatest efforts and grandest results come far short of the reality. No pen can write, or pencil can draw, the horrors that are produced by this monster. It must be experienced to be realized. Let no one think or feel himself guiltless who treats this thing lightly or turns these things on one side as of no account. Let us have the mind, talent and energies of our people, as become a thing of so common occurrence that it fails to excite in us that degree of horror that it otherwise would. Some of the brightest and most aspiring youths of our race, who are so full of intellect and intellectual ability and aspirations, are 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, and are descending for food and drink to ascend. The records or steps in this ladder are named in the following order, commencing at the top: Evil associations, tea, tobacco, rum, crime, delirium and death. The records of these evils are not so common in the country as in our large towns and cities, where you will often find the depraved of both sexes joining in drunken carousals.—George Cook, in the "Battle Axe of Temperance."

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WORDS OF WISDOM.

Mirth becomes a feast.

He that wants health wants everything. Force meets force and when resistance is met motion ceases. If you earnestly 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 failures—push 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 in action the wisdom we get from them. 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 do misery and misfortune encompass the happiness 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 today'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.

"Oatmeal? 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 oatmeal 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 when 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 like cords."

"I have seen them start," said the reporter. "It's not that, it's the starting, and it might save the horses a