

R. TALMAGE PREACHES A
Sermon on the Existing Con-
dition of Religion. The Church
Needs More Backbone.

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rest from his subject how dangerous for the church of God to allow its to stay in the hands of its enemies. Paracletes might again and again be a supply of swords and armor for the Ammonites, but the spoils of the Ammonites, but the Ammonites seemed content to have gold, no spears, no blacksmiths, no active iron mines, until it came for them to make any resistance. The farmers tugging along with their plows and I say, "Where are your swords and spears?" They say, "We have never had the goods to buy them to get these things sharp." "You foolish men, why don't you get them at home?" "Oh, they're in the blacksmiths' shops are all torn down. We have nothing left us but a

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Again, I learn from this subject that we sometimes do well to take advantage of the world's sharpening instruments. These Israelites were reduced to a file, and so they went over to the garrison of the Philistines to get their axes, and their goods, and their weapons sharpened. The Bible distinctly states in the context that these were the tools of instruments now with which to do this work. Did the Israelites do right when they went over to the Philistines to use their grindstones. My friends, is it not right for us to employ the world's grindstones? If there be art, if there be logic, if there be business faculty on the outside, let us go over and employ it for Christ.

That was what made Paulsich a master in his day. He not only got all the learning he could get of Dr. Gamaliel, but afterward standing on Mars hill and in crowded thoroughfares quoted their poetry and grasped their logic and wielded their eloquence and employed their mythology until Dionysius, the Areopagite, learned in the schools of Athens and Heliopolis, went down under his tremendous Heliopolis.

Well, now, my friends, we all have tools of Christian usefulness. Do not let them lose their edges. We want no rusty blades in this fight. We want no colter that cannot rip up the globe. We want no ax that cannot fell the trees. We want no goad that cannot start the lazy team. Let us get the very best grindstones we can find, though they be in the possession of the Philistines, compelling them to turn the crank, while we bear down with all our might on the swift revolving wheel until all our energies and faculties shall be brought up to a bright, keen, sharp, glittering edge.

Oh, the way of the transgressor is hard,"
His cup is bitter. His night is dark. His
pangs are deep. His end is terrific. Philips
surrender to that man. Now, sur-
render to me, and I will give you what you
want—music for the dance, swift steeds
for the race, imperial couch to slumber
on, and you shall be refreshed with the
finest fruits in baskets of golden filigree.
But first, you must give up your grogery.
The fruits burst the rind with rank poison.
The filigree is made up of twisted snakes.
The couch is a grave. Small allowance
of rest, small allowance of peace, small allow-
ance of pleasure. You have a rough—noth-
ing but a file, so it was with Voltaire, the
most applauded man of his day.

So it was with Lord Byron, his uncleanness in England only surpassed by his uncleanness in Venice, then going on to his brilliant misery at Missolonghi, and fretting at his nurse, Fletcher, fretting at himself, fretting at the world, fretting at God, and he who gave to the world "Childe Harold," and "Sardanapalus," and "The Prisoner of Chillon," and "The Siege of Corinth," reduced to nothing but a file!

I wonder how many days of the year the vultures are
 flying through the air but when a trans-
 pressor dies the skies is black with whole
 flocks of them. Vultures! When I see sin
 robbing so many people, and I see them go-
 ing day by day and week by week, I
 cannot give up. I cannot give up. I
 but back lest I risk the salvation of my own
 soul. Rover, the pirate, pulled down the
 warning bell on Incheopore rock, thinking that
 he would have a chance to despoil vessels
 that were passing the rocks, but one
 night his own ship crashed on the rocks, and
 every rock, and he went down with all his
 cargo. God declares, "When I say to the
 wicked thou shalt surely die, and thou
 givest him not warning, that same man shall
 die," but his blood will re-
 quire at the hands

I learn from this subject what a sad thing it is when the church of God loses its metal. I regret all the missiles weapons out of the hands of the church. I regret all the swords and spears they took the swords and the spears. They did not want them to have a single mortal weapon. When the metal of the Israelites was gone, their strength was gone. I regret that the church of God is losing its metal. It is surrendering its courage. It has not got enough metal. How seldom it is that you see a man taking his position in a pew or in pulpit, or in a religious society, and showing that position against all oppression, and all evil, and all persecution, and all criticism.

I sometimes say to my wife: "There is something wrong; the newspapers have not assuaged me for three months! I have not done my duty against public iniquity and the 'lost' Sunday school. Then I will stir them up, and all the following week the devil hoves and howls, showing that I have not been very hard. Go forth in the service of Christ and do your whole duty. You have your sphere. I have another sphere." "The Lord of Hosts is with us, and the God of

work? Where is the anvil? Where is the hammer meeting? Where is the pulpit? And finding out what God wants us to do go ahead and do it—all the energies of our body, mind and soul enlisted in the undertaking. Oh, my brethren, we have but little time in which to fight for God. You will be dead soon.

Put in the Christian cause every energy

semble and the heavens sing. I see now the
plumes of the Lord's cavalrymen tossing in
the air. The archangel before the throne has
already burnished his trumpet, and then he
will put its golden lips to his own, and he
will blow the long, loud blast that will make
all Nations free. Clap your hands, all ye
people! Hark! I hear the falling thrones
and the dashing down of demolished in-
iquities.

Argenteuil and Montmartre, where they huddle together, as close as they safely can, to the limekilns, in order to obtain a little warmth. Along the suburban roads in the direction of Paris they can be seen in twos and threes bent double almost and hungry, hurrying on and footsore, in the hope of being in time to obtain a night's shelter in the *maisons de nuit*—night refuges—of the capital. But in those buildings, according to the Philadel-

from whence cometh thou? What is thy calling?" And so from all directions leading toward Paris they come in large numbers at night, mud-beattered, hollow-cheeked, worn out with fatigue, and numbered by hundreds as they descend into the quarries, where, pressed pell mell one against the other, they endeavor by contact to keep out the cold. The largest number and deepest of these disused quarries are in the neighborhood of Argenteuil, and there it is that the police often make their raids when

the following good one comes to us from the mountain regions. E. T. Julia standing as authority. The country between Little Big Black Mountain is a ginseng region, and the Parker family are noted as "senglers." The girls go out barefooted in the mountains, though the country is infested with rattlesnakes and copperheads, and dig the ginseng, for which they get good prices at the stores, and from which it is taken to Pennington Gap for shipment.

Some of the snakes were larger than a man's arm, and few of them as large as the calf of a man's leg. For hours she fought them as they hissed and writhed and rattled around her, but the brave, determined girl battled with them until she exterminated every one that did not succeed in hiding among the crevices of rocks and in the dense underbrush. When she had crushed the last one to be seen she counted the dead, and there were just sixty-three. —Fredericksburg (Va.) Star.

LESSON FOR SUNDAY, AUGUST 8.

"Paul at Miletus," Acts xx., 32-35. Gold
en Text: Heb. xiii., 7. Commentary.

ng gone to Macedonia. Then followed the
apoor, after which Paul left Macedonia
went as far as Greece, tarried there three
months, then returned through Macedonia
to Jerusalem. And him at Miletus on his way
to Jerusalem, desiring to be there if possi-
ble by Pentecost (verse 10). Touching at
Miletus on their homeward voyage, he said
to Ephesus to have the elders come down to
him, and our lesson to-day is his farewell to
them. He reminds them of his manner of
life among them and of his teaching. Doing
must precede teaching. See Math. v, 19
Acts 1, 1; Mark vi, 30. Josh. 1, 8; Ro-
vi, 10.

24. "But none of these things move me neither count I my life dear unto myself, that I might finish my course with joy. The ambitions of this servant of Christ may be seen in such passages as this in connection with I Cor. ii., 2; II Cor. v., 9; Phil. i., 20; Gal. vi., 14. To make known the gospel of grace, to make Christ known through these bodies, to be in all things pleasing

the judgment seat of Christ, and therefore he would speak to them the more earnestly and waste no time on vain words. If when we speak to people, even in ordinary conversation, we felt that we might not meet them again in this world, we would be more apt to say something about Jesus and things eternal.

27. "For I have not shunned to declare unto you all the counsel of God," That which he had received of the Lord he had made known unto them without diminishing a word (I Cor. xvi., 3; Jer. xxvi., 2). He had kept back nothing (verse 20) through fear of man. He believed in his heart that it was to please men he was not worthy to be called a servant of Christ (Gal. i. 10).

is full of Him who is the living word, and H. H. H. said, "He that eateth Me, even he shall live by Me" (John vi, 57).

29. For I know this, that after my departure, ye shall stand in amazement among you, no sparing the flock." It was Paul's delight to maintain himself by his own labors that he might have to give to the needy thing temporal and spiritual. But there were no needy people among the flock, for the shepherds, not only do not keep the flock, they take good care to live upon the flock—wolves in sheep's clothing (Matt. vii, 15, x, 16).

30. "Also of your own selves shall men speak, saying, perverse they are, to draw away disciples after them." It is the duty of the man to be accused of drawing people away

33. "I have coveted no man's silver or gold or apparel." He was not seeking their

ness, III., showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." It is not recorded that Jesus ever said just these words, so that possibly Paul has here given us some of the unrecorded words. This principle, however, was certainly in His teaching, and very prominent (Luke vi. 30; xiv. 13, 14).—*Lesson Helper.*

▲ DISAGREABLE DUTY.

You have a disagreeable duty to do at twelve o'clock. Do not bladden nine and ten and eleven and all between, with the color of your face, and with each of week, and reap your reward in peace. — *Sabbath School.*

ment in the future becomes the present you must meet it walking in the light and that the light will overcome its darkness. The right preparation is the present will to do right and do this will to keep the eye so clear and the body so full of light that the right action will be performed. Hence, the right words will rush from the heart to the lips, and the man, full of the Spirit of God, because he cares for nothing but the will to do right, will be able to say, "I will, and because, it may be, in a chariot of fire to the presence of his father, or stand unmoved amid the cruel mockings of the men he loves. — George MacDonald.

THE GREAT HARM OF TEMPERANCE.
Boundless intemperance
In nature is a tyranny; it hath been
The untimely emptying of the happy throne,
And fall of many kings.
—Shakespeare.

HOW WE CIVILIZE THE HEATHEN.
One of the most shameful things we have seen in connection with the Chicago Exposition is the debauchery of the heathen and semi-heathen who have been brought to this country as a part of the big show. The shipping of rum to Africa has been a standing

civilized countries. If these are the lessons we are to teach those who come to our shore to learn of our greatness and wealth, better a thousand times that the thought of the Exposition had died in the brain of the man who first conceived it.—St. Louis Christian Advocate.

condemnation, at least without horror. You stand before the court for a sentence in every moral sense manslaughter, and you are in the spirit, if not in the letter, guilty of manslaughter, so the law says whoever celebrates the death of a human being unlawfully is guilty of the crime. You boasted witness upon the witness stand, and who undoubtedly committed perjury to screen your

the widow's tears. You are steadily killing our victims and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty, and tears. Anxious mothers watch and pray in tears, nightly, with desolate hearts, for the coming home of their victims, whom you are luring, with the wiles and the

the system, the symptoms produced on the face are those of alcohol poisoning and paralysis. The flush which may be observed on the face is caused by the paralysis of the delicately constructed sympathetic nerves. In course of time they become thoroughly paralyzed, and the vessels dilate, and then the bloom on the cheek develops into the inevitable blotch on the nose.

When alcohol is taken into the system, the pulse throbs quicker for a time, the eyes sparkle with flame, and for a short time the man seems to be invigorated, after which he succumbs to collapse and prostration. It is thus that all poisons act; and the very symptoms that men consider a test of the good they derive from alcohol are in reality

ing thus for a time gained control of the victim, leave him, as he but too often proves himself to be, a brute and no man. It is no wonder, therefore, that we have exhibited to us, from time to time, such convincing examples of this truth, and that we see men, who, in sobriety, are kind and affectionate, guilty, under the influence of drink, of crimes—the most brutal, appalling and cold-blooded, which it is within the ingenuity of

The great statistician, Carroll D. Wright, says: "Ninety-two per cent. of all the crimes committed in the world in the last century is the direct result of intoxicating liquors."

Alcoholic insanity is twice as common in France now as fifteen years ago, and the number of persons placed under restraint on account of it has increased twenty-five per cent. in the last year.

"Let there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation," said Horace Mann, "and a mob would be as impossible as comets without oxygen."

Mayor Grainger, of Port Dodge Iowa, recently said: "If all drinking saloons were closed, the lawless crowd that hangs out on the streets and in the parks and on the sidewalks and screens on Sundays, would disappear."

TALE TO ME OF JESUS.
 "Talk to me of Jesus." So said a little child to its mother. Parents, let these first dawnings of the infant mind be regarded. Let your children be introduced to Jesus, and

"We shall see our Saviour there,
In yon bright world."

"Talk to me of Jesus;" may that ever be
the language of that little one. In youth may
he love to hear of Jesus; may that name ever
fill his heart with joy, and may he join to

THE WAY TO BE HAPPY.

There was an Italian Bishop, who has struggled through great difficulties without repenting, and who met with much opposition in the discharge of his episcopal function without ever betraying the least impatience.

ever since I am, I first look up to Heaven, and I remember that my principal business here is to get there. I then look down upon the earth, and call to mind how small a space I shall soon occupy in it. I then look abroad into the world, and observe what multitudes there are more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very artificial

heart goes out. Over him he sighs and weeps. He sees him without a home, without a friend, well-exiled from the paternal roof. He thinks of him in poverty, in rage, in thirst, in famine, ready to lie down and die. He fancies him drinking the cup of the drunken, sitting down among the unclean, joining in the mirth of

We have only to remember that the "warrior" is the Lord's and the fullness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends, in how humble a manner so ever, to benefit the world or to satisfy its wants, he is engaged in the Lord's service, and may do and ought to do what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether it be administering only to the physical, or to spiritual wants, whether he is making pictures or sermons — and it is far better work for God to make a good shoe than a poor sermon — pictures or pins, provided only he

tion of the serpent, "Hath God indeed, said?"—these are unquestionably the adversaries you have most to fear. There never was a fire but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that I may take sleep at even small sins. O! it is not merely great transgressions that can bring a man to ruin. Little and innumerable ones are, perhaps, even more dan-

THE BINKER'S HEART HARDENING.

On a winter evening, says McChoyne, when the frost is setting in, with a keen and

When this sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground is in disorder and more impenetrable to be ploughed, than in the morning. The evening, with ever increasing intensity, is turning the stiffening clouds. On the other hand, the gental rays, which alone can soften them, are every moment withdrawing and leaving a chilling power. Take heed that it be not so long a journey, as you are unconverted you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of righteousness, is hastening to depart. If, then, the clouds of grace cannot enter your hearts,

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