

TABERNACLE PULPIT.

DR. TALMAGE SAYS THE SABBATH MUST BE SAVED.

It Came to Us on the Mayflower and Will Leave Us on the Ark of National Destruction if We Are Not Vigilant of God's Command.

BROOKLYN, June 24.—For today, Rev. Dr. Talmage has chosen as the theme of his sermon through the press, viz: the necessity of guarding the Christian Sabbath against invasions that aim at its destruction. The text selected was Ex. 31:13, "Verily, My Sabbaths Ye shall Keep."

The wisdom of cessation from hard labor one day out of seven is almost universally acknowledged. The world has found out that it can do less work in seven days than in six, and that the fifty-two days of the year devoted to rest are an addition rather than a subtraction. Experiments have been made in all departments. The great Lord Castlereagh thought he could work his brain three hundred and sixty-five days in the year, but after awhile broke down and committed suicide; and Wilberforce said of him, "Poor Castlereagh! This is the result of the non-observance of the Sabbath."

A celebrated merchant declared: "I should have been a maniac long ago but for the Sabbath." The nerves, the brain, the muscles, the bones, the entire physical, intellectual and moral nature cry out for the Sabbatic rest. What is true of man is, for the most part, true of the brute. Travelers have found out that they come to their places of destination sooner when they let their horses rest by the way on the Sabbath. What is the matter with those forlorn creatures harnessed to some of the city cars? Why do they stumble, and stagger, and fall? It is for the lack of the Sabbatic rest.

In other days, when the herdsmen drove their sheep and cattle from the far west down to the seaboard, it was found out by experiment that these herdsmen and drovers who halted over the seventh day got down sooner to the seaboard than those who passed on without the observance of the holy Sabbath. The fishermen off the coast of Newfoundland declare that those men during the year catch the most fish who stop during the Lord's day. When I asked the Rocky Mountain locomotive engineer why he changed locomotives when it seemed to be a straight route, he said: "We have to let the locomotive stop and cool off or the machinery would soon break down." Men who made large quantities of salt were told that if they allowed their kettles to cool over Sunday they would submit themselves to a great deal of damage. The experiment was made, some observing the Sabbath and some not observing the Sabbath. Those who allowed the fires go down and the kettles to cool once a week were compelled to spend only a few pennies in the way of repairs; while in the case where no Sabbath was observed, many dollars were demanded for repairs.

In other words, intelligent man, dumb beast, and dead machinery cry out for the Lord's day. But while the attempt to kill the Sabbath by the stroke of axe and flail and yardstick has beautifully failed, it is proposed in our day to drown the Sabbath by flooding it with secular amusements. They would bury it very decently under the wreath of the target company and to the music of all brazen instruments.

There are to-day, in the different cities, ten thousand hands and ten thousand pens busy in attempting to cut out the heart of our Christian Sabbath, and leave it a bleeding skeleton of what it once was. The effort is organized and tremendous, and unless the friends of Christ and the lovers of good order shall rouse up right speedily, their sermons and protests will be uttered after the castle is taken. There are cities in the land where the Sabbath has almost perished, and it is becoming a practical question whether we who received a pure Sabbath from the hands of our fathers shall have piety and pluck enough to give to our children the same blessed inheritance. The eternal God helping us, we will

I protest against this invasion of the holy Sabbath, in the first place, because it is a war on Divine enactment. God says, in Isaiah: "If thou turn away thy foot from doing thy pleasure on my holy day, thou shalt walk upon the high places." What did he mean by "doing thy pleasure?" He referred to secular and worldly amusements. A man told me he was never so much frightened as in the midst of an earthquake, when the beasts of the field bellowed in fear, and even the barnyard fowls screamed in terror. Well, it was when the earth was shaking and the sky was all full of fire that God made the announcement: "Remember the Sabbath day to keep it holy."

Go through the streets where the theaters are open on a Sabbath night; go up on the steps; enter the boxes of these places of entertainments, and tell me if that is keeping the Sabbath holy. "O," says some one, "God won't be displeased with a grand sacred concert." A gentleman who was present at a "grand sacred concert" one Sabbath night in one of the theaters of our great cities, said that during the exercises there were comic and sentimental songs, interspersed with coarse jokes; and there were dances and a farce, and tight rope walking, and a trapeze performance. I suppose it was a holy dance and a consecrated tight rope. This is what they call a "grand sacred concert."

We hear a great deal of talk about "the rights of the people" to have just such amusements on Sunday as they want to have. I wonder if the

Lord has any rights. You rule your family, the governor rules the state, the President rules the whole land; I wonder if the Lord has a right to rule the nations and make the enactment, "Remember the Sabbath day to keep it holy," and if there is any appeal to a higher court from that decision, and if the men who are warring against the enactment are not guilty of high treason against the maker of heaven and earth. They have in our cities put God on trial. It has been the theaters and the opera houses, plaintiffs, vs. the Lord Almighty, defendant; the suit has been begun, and who shall come out ahead, you know. Whether it be popular or unpopular, I now announce it as my opinion that the people have no rights save those which the great Jehovah gives them. He has never given the right to man to break his holy Sabbath, and as long as his throne stands, he never will give that right.

The prophet asks a question which I can easily answer, "Will a man rob God?" Yes, they robbed him last Sunday night at the theaters and the opera houses, and I charge upon them the infamous and high-handed larceny. I hold the same opinion as a sailor I have heard of. The crew had been discharged from the vessel because they would not work while they were in port on the Lord's day. The captain went out to get sailors. He found one man and he said to him, "Will you serve me on the Sabbath?" "No." "Why not?" "Well," replied the old sailor, "a man who will rob God Almighty of his Sabbath would rob me of my wages if he got a chance."

"Suppose you were poor, and you came to a dry goods merchant and asked for some cloth for garments, and he should say, 'I'll give you six yards,' and while he was off from the counter binding up the six yards you should go behind the counter and steal one additional yard. That is what every man does when he breaks the Lord's Sabbath. God gives us six days out of seven, reserving one for himself, and if you will not let him have it, it is mean beyond all computation.

Again: I am opposed to this desecration of the Sabbath by secular entertainments because it is a war on the statutes of most of the states. The law in New York state says:

"It shall not be lawful to exhibit, on the first day of the week, commonly called Sunday, to the public, in any building, garden, grounds, court room or other room or place within the city and county of New York, any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelsy, negro or other dancing, or any other entertainment of the stage, or any part or parts therein, or any equestrian, circus, or dramatic performance, or any performance of jugglers, acrobats or rope-dancing."

Was there ever a plainer enactment than that? Who made the law? You, who at the ballot boxes decided who should go to Albany and sit in the legislature. You who in any region exercise the right of suffrage. They made the law for you and for your families, and now I say that any man who attempts to over-ride that law insults you and me and every man who has the right of suffrage.

Still further: I protest against the invasion of the Sabbath, because it is a foreign war. Now, if you hear at this moment the booming of a gun in the harbor, or if a shell from some foreign frigate should drop into your street, would you keep your seats in church? You would want to face the foe and every gun that could be managed would be brought into use, and every ship that could be brought out of the navy yard would swing from her anchorage, and the question would be decided. You do not want a foreign war, and yet I have to tell you that this invasion of God's holy day is a foreign war.

As among our own native-born population there are two classes—the good and the bad; so it is with the people who come from other shores—there are the law-abiding and the lawless. The former are welcome here. The more of them the better we like it. But let not the lawless come from other shores expecting to break down our Sabbath and institute in the place of it a foreign Sabbath.

How do you feel, ye who have been brought up amid the hills of New England, about giving up the American Sabbath? Ye who spent your childhood under the shadow of the Adirondacks or the Catskills; ye who were born on the banks of the Savannah, or Ohio, or Oregon, how do you feel about giving up the American Sabbath? You say: "We shall not give it up. We mean to defend it as long as there is left any strength in our arm, or blood in our heart! Do not bring your Spanish Sabbath here. Do not bring your Italian Sabbath here. Do not bring your French Sabbath here. Do not bring your foreign Sabbath here. It shall be for us and our children forever a pure, consecrated, Christian, American Sabbath."

I will make a comparison between the American Sabbath, as some of you have known it, and the Parisian Sabbath. I speak from observation. On a Sabbath morning I was aroused in Paris by a great sound in the street. I said: "What is this?" "O," they said, "this is Sunday." An unusual rattle of vehicles of all sorts. The voices seemed more boisterous than on other days. People running to and fro, with baskets or bundles, to get to the rail trains or gardens. It seemed as if all the vehicles in Paris, of whatever sort, had turned out for the holiday. The "Champs Elysees" one great mob of pleasure-seeking people. Balloons flying. Parrots chattering. Footballs rolling. Peddlers hawking their knock-knocks through the streets. Punch and Judy shows in a score of places, each one with a shouting audience. Hand organs, symbols, and every kind of racket, musical and unmusical. When the evening came down,

all the theaters were in full blaze of music, and full blaze of light. The wine-shops and saloons were thronged with an unusual number of customers. At eventide I stood and watched the excursionists coming home, fagged out men, women and children, a gulf stream of fatigue, irritability, and wretchedness; for I think it would take three or four days to get over that miserable way of Sundaying. It seemed more like an American Fourth of July than a Christian Sabbath.

Now, in contrast, I present one of the Sabbaths in one of our best American cities. Holy silence coming down with the day dawn. Business men more deliberately looking into the faces of their children, and talking to them about their present and future welfare. Men sit longer at the table in the morning, because the stores are not to be opened, and the mechanical tools are not to be taken up. A hymn is sung. There are congratulations and good cheer all through the house. The street silent until 10 o'clock, when there is a regular, orderly tramp churchward. Houses of God, vocal with thanksgiving for mercies received, for prayers with comfort, with charities for the poor. Rest for the body. Rest for the soul. The nerves quieted, the temples cooled, the mind cleared, the soul strengthened, and our entire population turned out on Monday morning ten years younger, better prepared for the duties of this life, better prepared for the life that is to come.

Which do you like best, the American Sabbath or the Parisian Sabbath? Do you know in what boat the Sabbath came across the seas and landed on our shores? It was in the "Mayflower." Do you know in what boat the Sabbath will leave us, if it ever goes? It will be in the ark that floats over a deluge of national destruction.

Bring your voices, your pens, your printing presses and your pulpits into the defense of our holy day. To-day, in your families and in your Sabbath schools, recite: "Remember the Sabbath day to keep it holy." Decree before high heaven that this war on your religious rights and the cradles of your children shall bring ignominious defeat to the enemies of God and the public weal. For those who die in the contest battling for the right we shall chisel the epitaph: "These are they who came out of great tribulation, and had their robes washed and made white in the blood of the lamb." But for that one who shall prove in this moral crisis recreant to God and the church there shall be no honorable epitaph. He shall not be worthy even of a burial place in all this free land; but the appropriate interment for such an one would be to carry out his remains and drop them into the sea, where the lawless winds which keep no Sabbath may gallop over the grave of him who lived and died a traitor to God, the church and the free institutions of America. Long live the Christian Sabbath. Perish forever all attempts to overthrow it.

AN EGG STEALER.

The Weasel is Easily Entitled to the Championship.

Game eggs and small birds alike are the objects of the foe, furred and feathered, who come behind man. The feathered ones naturally have the widest scope; for eggs, whether reposing on the ground or in a well-built nest in a lofty tree, come equally within the range of sight and swoop. The furred ones have to content themselves with the ground eggs, which are, of course, the best; perhaps, therefore, they have the best of the deal, though not so much variety. And among them we rank facile princeps the stealthy, sinuous, ubiquitous weasel. Stout and polecat like eggs, but they are rarer and more sparsely distributed than the smaller but much more effective weasel. This wily creature is an egg-sneaker of immense enthusiasm and perseverance. Winding its way through the purple heather, or the scrub and bracken, toward the nursery of the red or black grouse, creeping amid grass or clover, or scarcely rustling along the leaf-carpeted ditch toward the simple nest of the gallant hen partridge, a veritable amazon in defense of her family, poking its head out of a disused drain in the farm yard, reconnoitering the hen houses, gliding through the long grass at the edges of the rides, and amid the hazels and hollies of the copses after the pheasant's costly eggs, the weasel is equally indefatigable. It will banquet on every egg it can find till gorged like a trout on the may-fly, and kill young birds till it desists only from sheer weariness. Like its semi-tame relative, the ferret, it is in bloodthirstiness and its concomitants a four-footed Septembriseur.

The New Congressional Library. The new library of congress at Washington has two porches, which are to be decorated with figures of famous writers of the past, each figure to stand between columns that support the porches. On one side there are four, on another side there are five openings to be decorated with likenesses. These nine statues are as follows: Demosthenes, Dante, Franklin, Goethe, Macaulay, Scott, Irving, Emerson and Hawthorne. The sculpturing will be done by Herbert Adams, Jonathan Hartley and F. Wellington Ruckstuhl.

A Slander Refuted.

"It takes a war, or at least something as theatrical as war, to bring out the patriotism of women," said the oracular man. "Of plain, every day work for the good of the country they haven't the least idea." "I happen to know better than that," said the other man, "I know the wife of a congressman who took the manuscript of a tariff speech her husband was intending to perpetrate and gave it to the hired girl to clean the stove with."

THE SUNDAY SCHOOL.

LESSON II—JULY 8—PRESENTATION IN THE TEMPLE.

John 1:9: A Light to Light in the Darkness, and the Glory of Thy People Israel.—Luke 11: 25-36.

Introductory. When Jesus was forty days old the holy family went up from Bethlehem to Jerusalem to perform two ceremonies required by Jewish law, the ceremonial purification of Mary and the redemption of the first-born, commonly called in the case of Jesus, the presentation in the temple. Every first-born male child, like the first-fruits of the farm, was consecrated to God, because the first-born of the Israelites had been preserved from the destroyer who slew the first-born of all the Egyptians. But God afterward chose the whole tribe of Levi to be the priests instead of the first-born. (Num. 3:12, 13.) In recognition of this the first-born son was consecrated to God and then redeemed to the family by the payment of five shekels (\$2.75).

I. Picture of an Aged Saint—vers. 25-28. 25. "And behold, there was a man in Jerusalem, whose name was Simeon." A righteous man, keeping the second table of the law, upright, honest, generous, kindly. "And devout." The Greek word expresses the cautious, scrupulous, side of religious life.—Elliott. "Waiting for the consolation of Israel." Waiting for relief from evil and deliverance from enemies, which were to come through the expected Messiah.

26. "And it was revealed unto him by the Holy Ghost." In what way we do not know; but the Spirit's presence in the soul is like the full daylight after the dimness of twilight. "That he should not see death." Should not die. "Before he had seen the Lord's Christ." The Messiah whom Jehovah gives and sends.—Godet.

27. "And he came by the spirit." Guided and influenced by the spirit. So that perhaps at some hour when he was not usually in the temple, he was constrained to come. Sadler. "To do for him after the custom of the law." To redeem their first-born. 28. "Then he took him up in his arms." Recognizing that this was the Messiah he had been waiting for. "And blessed God." Gave thanks and praise. There was here the wonderful insight of faith that could see the Messiah in a six weeks old babe.

H. His Song of Praise—vers. 29-32. 29. "Lord, Master." "Now." After long waiting. "Lettest thou." Not a prayer, but a statement of fact; "now thou art letting." "Thy servant depart in peace." Discharged from his long service by death. "According to thy word." The revelation mentioned in verse 26.

30. "For mine eyes have seen thy salvation." Simeon sees in this child the means of deliverance which God is giving to the world.

31. "Which thou hast prepared." The whole previous history of the world was a preparing of this salvation. "Before the face of." As lying open to their acceptance. "All thy people." Only a salvation that was for all people, classes, races, and nations could be a divine salvation.

32. "To lighten the Gentiles." The nations. In Isa. 25:7 they are represented as enveloped in a thick mist, and covered with darkness. Jesus is the light of the world. "And the glory of thy people Israel." The light that shines the farthest is brightest at its source. That the Messiah, the world's Redeemer was a Jew glorified that nation. If they had only received him, he would have made them the greatest nation that ever existed.

III. The Saint's Benediction—vers. 33-35. 33. "And Joseph and his mother marvelled." Both at the words coming from a stranger and because of the boundless benefits he predicted.

34. "This child is set for the fall and rising again." Christ destroys bad customs; that he may build up good ones; overthrows false ideas that the truth may prevail; "turns the world upside down" that he may place it right on eternal foundations. "And for a sign." Of God's love and power, of the fulfillment of God's promises. "Which shall be spoken against." Jews and Pagans execrated the Christians, and spoke all manner of ill of them.

35. "A sword shall pierce through thy own soul also." Mary should not receive all these wondrous blessings through her son without tortures to her own soul. "That the thoughts of many hearts may be revealed." Jesus brings out the good thoughts, hopes and desires of the heart.

IV. Blessing of a Mother in Israel—vers. 36-38. 36. "A prophetess," one who holds communion with God and speaks what he gives her to say. "Phanneel," same as Peniel. "Asser," same as Asher.

37. "A widow of about fourscore and four years." Either her age or the time of her widowhood.

38. "Gave thanks." Showing that by faith she saw who Jesus was. "Spoke of him to all them that looked for redemption." To those who were full of the hope and desire.

ETCHINGS AND ECHOES.

Lawn is fine linen bleached on the lawn instead of the ordinary drying ground.

A new set of stamps are to be issued by the French government. Prizes are offered for the most suitable designs.

Benjamin Wells is said to be the oldest ticket agent in the railway service in the United States. He is 80 years old and for fifty-seven years has been stationed at Elkton, Md., as the agent for the Philadelphia, Wilmington and Baltimore railroad.

Highest of all in Leavening Power.—Latest U.S. Gov't Report:

Royal Baking Powder ABSOLUTELY PURE

While there are no night miracles in the far west like the one of an inverted shore, light-houses and vessels recently seen off the North Carolina coast, the twilight or dawn upon plains or mountains sometimes brings a strange magnifying of celestial bodies near the horizon. Thus, at the close of a day, when from evaporating snow or a recent rainfall the air is humid near the ground, the going down of a red and sullen sun below the western sky line is sometimes followed almost coincidentally by the rising in the east of a full moon as vast and fiery, which, red and portentous, seems to poise at the moment of its complete emergence over prairie, ridge or mountain, threatening to roll, a burning sphere, down the slope toward the beholder. Similarly the morning and evening stars at times take on size and colors so extraordinary that even the experienced plainman can scarcely believe that new and vast constellations have not appeared for the first time in the heavens.

"London Stone"

Most travelers while in London pay a visit to "London Stone." This historic stone is oblong in shape, of a grayish color, and is embedded in the slabs of the foundation of St. Swithin's church, which is situated right in the heart of the city. This stone was erected by the Romans half a century before the birth of the Saviour as the central milestone of point of their possessions in Britain. From it all roads, divisions of property and distances throughout the province were measured. It has been recognized as the heart of England from which all its arteries flowed by every historian or antiquary known to English literature. A feeling has always existed among Englishmen about this stone which was not altogether superstitious, that as all distances were reckoned from it so it was in a certain way the base of the stability of England.

About Asparagus.

Asparagus, deservedly a favorite vegetable, was extensively cultivated by the ancient Romans, but was not introduced into England before 1660. In some parts of Europe the seeds are used as a substitute for coffee, and a spirituous liquor is made from the ripe berries. Asparagus is both lithic and diuretic, and its roots were once extensively used in medicine. The young tender sprouts or stems, from six to ten inches long, are the edible parts, and those that are entirely green are the most tender and delicate. The white asparagus is, as a rule, very tough, the tips alone being eatable. In some old recipe books directions are given for boiling asparagus one hour, but this is a great mistake. Twenty or thirty minutes is long enough to cook it sufficiently.

A "Cure" Place.

The Zoothermic institute in Rome is a "cure" place where people go to drink fish blood for the cure of gout, rheumatism and the great prostration and anemia caused by the malarial fevers of the Pontine marshes. The blood to be imbibed is first rapidly freed from fibrin by a carefully aseptic method, the animals from which it is derived having previously undergone inspection by a veterinary surgeon. Some patients bathe either a part or the whole of the body in the warm blood, and, the Italian doctors think, with great benefit.

Perfect Acoustics.

The Mormon tabernacle in Salt Lake City is the whispering gallery of the world. The dropping of a pin into a silk hat at one end of the huge structure is distinctly heard at the other.

Seven years ago in Chillicothe, O., George Finner got into a dispute with a man and the latter emphasized his argument with the aid of an ax and crushed of a piece of Berner's skull. This little piece of bone was used by the court as evidence and marked "Exhibit A." Now Berner is searching the skull records for the missing bit of skull.

That soul without imagination is what an observatory would be without a telescope.

Men are never so likely to settle a question rightly as when they discuss it freely.

Notes.

I want every man and woman in the United States who are interested in the opium and whisky habits to have one of my books on these diseases. Address, B. M. Woolley, Atlanta, Ga., box 37, and one will be sent you free.

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