REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Pulpit and Press Made Allies."

TEXT: "*The children of this world are in their generation wiser than the children of light.*"—Luke xvi., 8.

Sacred stupidity and solemn incompetency and sanctified laziness are here rebuked by Christ. He says worldings are wider awake for opportunities than are Christians. Men of the world grab occasions while Christian people let the most valuable occasions drift by unimproved. That is the meaning of our Lord when he says: "The children of this world are in their generation wiser than the children of light."

A marked illustration of the truth of that maxim is in the slowness of the Christian religion to take possession of the secular printing press. The opportunity is open, and has for some time been open, but the ecclesiastical courts and the churches and the ministers of religion are for the most part allowing the golden opportunity to pass unimproved. That the opportunity is open I declare from the fact that the secular newspapers are glad of any religious facts or statistics that you present them. Any animated and stirring article relating to religious themes they would gladly print. They thank you for any information in regard to churches. If a wrong has been done to any Christian church or Christian institution you could go into any newspaper of the land and have the real truth stated. Dedication services, ministerial ordinations and pastoral installations, corner stone laying of a church, anniversary of a charitable society will have reasonable space in any secular journal, if it have previous notice given. If I had some great injustice done me there is not an editorial or a reportorial room in the United States into which I could not go and get myself set right, and that is true of any well known Christian. Already the daily secular press during the course of each week publishes as much religious information and high moral sentiment as does the weekly religious press. Why then does not our glorious Christianity embrace these magnificent opportunities? I have before me a subject of first and last importance. How shall we secure the secular press as a mightier re-enforcement to religion and the pulpit.

The first thing toward this result is cessation of indiscriminate hostility against newspaperdom. You might as well denounce the legal profession because of the shysters, or the medical profession because of the quacks, or merchandise because of the swindling bargain makers, as to slambang newspapers because there are recreant editors and unfair reporters and unclean columns. Guttenberg, the inventor of the art of printing, was about to destroy his types and extinguish the art because it was suggested to him that printing might be suborned into the service of the devil, but afterward he bethought himself that the right use of the art might more than overcome the evil use of it, and so he spared the type and the intelligence of all following ages. But there are many to-day in the depressed mood of Guttenberg with uplifted hammer, wanting to pound to pieces the type, who have not reached his better mood in which he saw the art of printing to be the rising sun of the world's illumination. If instead of fighting newspapers we spend the same length of time and the same vehemence in marshaling their help in religious directions, we would be as much wiser as the man who gets consent of the railroad superintendent to fasten a car to the end of a rail train, shows better sense than he who runs his wheelbarrow up the track to meet and drive back the Chicago limited express. The silliest thing that a man ever does is to fight a newspaper, for you may have the floor for utterance perhaps one day in the week, while the newspaper has the floor every day of the week. Napoleon, though a mighty man, had many weaknesses, and one of the weakest things he ever did was to threaten that if the English newspapers did not stop their adverse criticism of himself he would with four hundred thousand bayonets cross the channel for their chastisement.

Don't fight newspapers. Attack provokes attack. Better wait till the excitement blows over and then go in and get justice, for get it you will if you have patience and common sense and equipoise of disposition. It ought to be a mighty sedative that there is an enormous amount of common sense in the world, and you will eventually be taken for what you are really worth, and you cannot be puffed up and you cannot be written down, and if you are the enemy of good society that fact will come out, and if you are the friend of good society that fact will be established. I know what I am talking about, for I can draw on my own experience. All the responsible newspapers as far as I know are my friends now. But many of you remember the time when I was the most continuously and meanly attacked man in this country. God gave me grace not to answer back, and I kept silence for ten years, and much grace is required. What I said was perverted and twisted into just the opposite of what I did say. My person was maligned, and I was presented as a gorgon, and I was maliciously described by persons who had never seen me as a monstrosity in body, mind and soul. There were millions of people who believed that there was a large sofa in this pulpit, although we never had anything but a chair, and that during the singing by the congregation I was accustomed to lie down on that sofa and dangle my feet over the end. Lying New York correspondents for ten years misrepresented our church services, but we waited, and people from every neighborhood of Christendom came here to find the magnitude of the falsehoods concerning the church and concerning myself. A reaction set in and now we have justice, full justice, more than justice and as much overpraise as once we had under appreciation, and no man that ever lived was so much indebted to the newspaper press for opportunity to preach the Gospel as I am. Young men in the ministry, young men in all professions and occupations, wait. You can afford to wait. Take rough misrepresentation as a Turkish towel to start up your languid circulation, or a system of massage or Swedish movement, whose pokes and pulls and twists and thrusts are salutary treatment. There is one person you need to manage and that is yourself. Keep your disposition sweet by communion with the Christ who answered not again, the society of genial people, and walk in the sunshine with your hat off and you will come out all right. And don't join the crowd of people in our day who spend much of their time damning newspapers.

Again, in this effort to secure the secular press as a mightier re-enforcement of religion and the pulpit, let us make it the avenue of religious information. If you put the facts of churches and denominations of Christians only into the columns of religious papers, which do not in this country have an average of more than ten thousand subscribers, what have you done as compared with what you do if you put these facts through the daily papers which have hundreds of thousands of readers? Every little denomination must have its little organ, supported at great expense, when, with one-half the outlay, a column or half a column of room might be rented in some semi-omnipotent secular publication, and so the religious information would be sent round and round the world. The world moves so swiftly to-day that news a week old is stale. Give us all the great church facts and all the revival tidings the next morning or the same evening. My advice, often given to friends who propose to start a newspaper, is: "Don't! Don't! Employ the papers already started." The biggest financial hole ever dug in this American continent is the hole in which good people throw their money when they start a newspaper. It is almost as good and as quick a way of getting rid of money as buying stock in a gold mine in Colorado. Not more printing presses, but the right use of those already established. All their cylinders, all their steam power, all their pens, all their types, all their editorial chairs and reportorial rooms are available if you would engage them in behalf of civilization and Christianity.

Again: If you would secure the secular press as a mightier re-enforcement of religion and the pulpit, extend widest and highest courtesies to the representatives of journalism. Give them easy chairs and plenty of room when they come to report occasions. For the most part they are gentlemen of education and refinement, graduates of colleges, with families to support by their literary craft, many of them weary with the push of a business that is precarious and fluctuating, each one of them the avenue of information to thousands of readers, their impression of the services to be the impression adopted by multitudes. They are connecting links between a sermon or a song or a prayer and this great population that tramp up and down the streets day by day and year by year with their sorrows uncomforted and their sins unpardoned. More than eight hundred thousand people in Brooklyn, and less than seventy-five thousand in churches, so that our cities are not so much preached to by ministers of religion as by reporters. Put all journalists into our prayers and sermons. Of all the hundred thousand sermons preached to-day, there will not be three preached to journalists, and probably not one. Of all the prayers offered for classes of men innumerable the prayers offered for this most potential class will be so few and rare that they will be thought a preacher's idiosyncrasy. This world will never be brought to God until some revival of religion sweeps over the land and takes into the kingdom of God editors and reporters, compositors, pressmen and newsboys. And if you have not faith enough to pray for that and toil for that, you had better get out of our ranks and join the other side, for you are the unbelievers who make the wheels of the Lord's chariot drag heavily. The great final battle between truth and error, the Armageddon, I think will not be fought with swords and shells and guns, but with pens, quill pens, steel pens, gold pens, fountain pens, and, before that, the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen; prophet's pen and evangelist's pen and apostle's pen followed by editor's pen and reporter's pen and author's pen. God save the pen! The wing of the Apocalyptic angel will be the printed page. The printing press will roll ahead of Christ's chariot to clear the way.

"But," some one might ask, "would you make the Sunday newspapers also a re-enforcement?" Yes, I would. I have learned to take things as they are. I would like to see the much scoffed at old Puritan Sabbaths come back again. I do not think the modern Sunday will turn out any better men and women than were your grandfathers and grandmothers under the old-fashioned Sunday. To say nothing of other results, Sunday newspapers are killing editors, reporters, compositors and pressmen. Every man, woman and child is entitled to twenty-four hours of nothing to do. If the newspapers put on another set of hands that does not relieve the editorial and reportorial room of its cares and responsibilities. Our literary men die fast enough without killing them with Sunday work. But the Sunday newspaper has come to stay. It will stay a good deal longer than any of us stay. What, then, shall we do? Implore all those who have anything to do with issuing it to fill it with moral or religious information; live sermons and facts elevating. Urge them that all divorce cases be dropped, and instead thereof have good advice as to how husbands and wives ought to live lovingly together. Put in small type the behavior of the swindling church member, and in large type the contribution of some Christian man toward an asylum for feeble minded children or a seaside sanitarium. Urge all managing editors to put meanness and impurity in type pearl or agate, and charity and fidelity and Christian consistency in brevier or bourgeois. If we cannot drive out the Sunday newspaper let us have the Sunday newspaper converted. The fact is that the modern Sunday newspaper is a great improvement on the old Sunday newspaper. What a beastly thing was the Sunday newspaper thirty years ago! It was enough to destroy a man's respectability to leave the tip end of it sticking out of his coat pocket. What editorials! What advertisements! What pictures! The modern Sunday newspaper is as much an improvement on the old time Sunday newspaper as one hundred is more than twenty-five; in other words, about 75 per cent. improvement. Who knows that by prayer and kindly consultation with our literary friends we may have it lifted into a positively religious sheet, printed on Saturday night and only distributed, like the *American Messenger*, or the *Missionary Journal*, or the *Sunday School Advocate*, on Sabbath mornings! All things are possible with God, and my faith is up until nothing in the way of religious victory would surprise me. All the newspaper printing presses of the earth are going to be the Lord's, and telegraph and telephone and type will yet announce nations born in a day. The first book ever printed was the Bible by Faust and his son-in-law, Schoeffer, in 1460, and that consecration of type to the Holy Scriptures was a prophecy of the great mission of printing for the evangelization of all the nations. The father of the American printing press was a clergyman, Rev. Jesse Glover, and that was a prophecy of the religious use that the Gospel ministry in this country were to make of the types.

Again, we shall secure the secular press as a mightier re-enforcement of religion and the pulpit by making our religious utterances more interesting and spirited, and then the press will reproduce them. On the way to church some fifteen years ago, a journalist said a thing that has kept me ever since thinking. "Are you going to give us any points to-day?" "What do you mean?" I asked. He said: "I mean by that anything that will be striking enough to be remembered." Then I said to myself: What right have we in our pulpits and Sunday-schools to take the time of people if we have nothing to say that is memorable? David did not have any difficulty in remembering Nathan's thrust: "Thou art the man;" nor Felix in remembering Paul's point blank utterance on righteousness, temperance and judgment to come; nor the English King any difficulty in remembering what the court preacher said, when during the sermon against sin the preacher threw his handkerchief into the king's pew to indicate whom he meant. The tendency of criticism in the theological seminaries is to file off from our young men all the sharp points and make them too smooth for any kind of execution. What we want, all of us, is more point, less humdrum. If we say the right thing in the right way the press will be glad to echo and re-echo it. Sabbath school teachers, reformers, young men and old men in the ministry, what we all want if we are to make the printing press an ally in Christian work is that which the reporter spoken of suggested—points, sharp points, memorable points. But if the thing be dead when uttered by living voice, it will be a hundredfold more dead when it is laid out in cold type.

Now, as you all have something to do with the newspaper press either in issuing a paper or in reading it, either as producers or patrons, either as sellers or purchasers of the printed sheet, I propose on this Sabbath morning, June 17, 1888, a treaty to be signed between the church and the printing press, a treaty to be ratified by millions of good people if we rightly fashion it, a treaty promising that we will help each other in our work of trying to illumine and felicitate the world, we by voice, you by pen, we by speaking only that which is worth printing, you by printing only that which is fit to speak. You help us and we will help you. Side by side be these two potent agencies until the Judgment Day, when we must both be scrutinized for our work, healthful or blasting. The two worst off men in that day will be the minister of religion and the editor if they wasted their opportunity. Both of us are the engineers of long express trains of influence, and we will run into a depot of light or tumble them off the embankment.

What a useful life and what a glorious departure was that of the most famous of all American printers, Benjamin Franklin, whom infidels in the penury of their resources have often fraudulently claimed for their own, but the printer who moved that the Philadelphia convention be opened with prayer, the resolution lost because a majority thought prayer unnecessary, and who wrote at the time he was viciously attacked: "My rule is to go straight forward in doing what appears to me to be right, leaving the consequences to Providence," and who wrote this quaint epitaph showing his hope of resurrection, an epitaph that I hundreds of times read while living in Philadelphia:

The Body
of
BENJAMIN FRANKLIN, Printer
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding),
Lies here food for worms.
Yet the work itself shall not be lost,
For it will (as he believed) appear once more
In a new
And more beautiful edition,
Corrected and Amended
By
The Author.

That Providence intends the profession of reporters to have a mighty share in the world's redemption is suggested by the fact that Paul and Christ took a reporter along with them, and he reported their addresses and reported their acts. Luke was a reporter, and he wrote not only the book of Luke, but the Acts of the Apostles, and without that reporter's work we would have known nothing of the Pentecost, and nothing of Stephen's martyrdom, and nothing of Tabitha's resurrection, and nothing of the jailing and unjailing of Paul and Silas, and nothing of the shipwreck at Melita. Strike out the reporter's work from the Bible and you kill a large part of the New Testament. It makes me think that in the future of the kingdom of God the reporters are to bear a mighty part.

About thirteen years ago a representative of an important newspaper took his seat in this church, one Sabbath night, about five pews from the front of this pulpit. He took out pencil and reporter's pad, resolved to caricature the whole scene. When the music began he began, and with his pencil he derided that, and then derided the prayer, and then derided the reading of the Scriptures, and then began to deride the sermon. But, he says, for some reason his hand began to tremble, and he, rallying himself, sharpened his pencil and started again, but broke down again, and then put pencil and paper in his pocket and his head down on the front of the pew and began to pray. At the close of the service he came up and asked for the prayers of others and gave his heart to God; although still engaged in newspaper work, he is an evangelist, and hires a hall at his own expense and every Sabbath afternoon preaches Jesus Christ to the people. And the men of that profession are going to come in a body throughout the country. I know hundreds of them, and a more genial or highly educated class of men it would be hard to find, and, though the tendency of their profession may be toward skepticism, an organized, common sense Gospel invitation would fetch them to the front of all Christian endeavor. Men of the pencil and pen, in all departments, you need the help of the Christian religion. In the day when people want to get their newspapers at three cents, and are hoping for the time when they can get any of them at one cent, and, as a consequence, the attaches of the printing press are by the thousand ground under the cylinders you want God to take care of you and your families. Some of your best work is as much unappreciated as was Milton's "Paradise Lost," for which the author received $25, and the immortal poem, "Hohenlinden," of Thomas Campbell when he first offered it for publication, and in the column called "Notices to correspondent's" appeared the words: "To T. C.—The lines commencing 'On Linden when the sun was low' are not up to our standard. Poetry is not T. C.'s forte."

O men of the pencil and pen, amid your unappreciated work you need encouragement and you can have it. Printers of all Christendom, editors, reporters, compositors, pressmen, publishers and readers of that which is printed, resolve that you will not write, set up, edit, issue or read anything that debases body, mind or soul. In the name of God, by the laying on of the hands of faith and prayer, ordain the printing press for righteousness and liberty and salvation. All of us with some influence that will help in the right direction, let us put our hands to the work imploring God to hasten the consummation. A ship with hundreds of passengers approaching the South American coast, the man on the lookout neglected his work and in a few minutes the ship would have been dashed to ruin on the rocks. But a cricket on board the vessel, that had made no sound all the voyage, set up a shrill call at the smell of land, and the Captain, knowing that habit of the insect, the vessel was stopped in time to avoid an awful wreck. And so, insignificant means now may do wonders and the scratch of a pen may save the shipwreck of a soul.

Are you all ready for the signing of the contract, the league, the solemn treaty proposed between journalism and evangelism? Aye, let it be a Christian marriage of the pulpit and the printing press. The ordination of the former on my head, the pen of the latter in my hand, it is appropriate that I publish the banns of such a marriage. Let them from this day be one in the magnificent work of the world's redemption.

Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee;
And over land and stream and main,
Now wave the scepter o Thy reign.
O, let that glorious anthem swell,
Let host to host the triumph tell,
Till not one rebel heart remains,
But over all the Savior reigns.

TEMPERANCE

The Wicked, Cruel Spider.

I know a dingy corner, where a wicked spider clings;
Where he spins his web round bottles, glasses, jugs, and other things;
And I listened in the shadow as one day I passed along,
And I heard the wicked spider, as he sung his cruel song:
"Will you take a little cider? Will you call while passing by?"
Said the wicked, crafty spider, to the busy little fly:
"Will you take a little lager? Surely you will not decline
Just to take a drink for friendship; say, just sip a little wine."
"He is coming for his cider!" said the wicked, cruel spider;
"He is coming for his wine, and my cords shall round him twine;
While he sits and sips his lager, I will wet my little dagger,
And when he has drank his wine he will find that he is mine.
Ha! the little fool is coming; I can hear him buzzing, humming.
He who comes to visit me vainly struggles to be free.
* * * * * *
"You are welcome to my parlor, I am glad to see you come,
Do not stay outside the entrance, please to make yourself at home;
Will you take a little lager while I sharpen up my dagger?
Will you take a drop of wine? then you surely shall be mine;
I will bind you, I will grind you, though you struggle, weep and pray.
I will tie your hands behind you, you shall never get away;
I will fight you, I will smite you, I will stab you, I will bite you,
I will make you poor and needy, I will make you old and seedy,
I will make you bleared and bloated, and with rags and tatters coated,
And your hat will look so shocking, that the boys will all be mocking.
I will haunt you till you die, then I'll hang you up to dry."
Oh, my boy, beware of cider, and of lager and of wine,
Then the wicked, cruel spider ne'er shall get a child of mine.
Let us storm his ugly castle, let us tear his web away;
Let us drive away this spider; heaven in mercy speed the day!

Testimony of the Doctors.

Not long ago the Toledo *Blade* interviewed ten of the principal physicians of that notoriously beer guzzling city. This is some of the testimony:

Dr. S. H. Bergen, of thirty-five years' practice, said: "It kills quicker than any other liquor. Pneumonia, pleurisy, fever, etc., have a first mortgage on the beer drinker."

Dr. S. S. Thorne: "In regard to surgical operations every physician dreads to have anything to do with beer drinkers. It is dangerous for a beer drinker to even cut his finger."

Dr. M. H. Parmalee: "Beer is worse than whisky, the hops contained in the beer producing congestion of the liver, dyspepsia and kindred diseases. Habitual beer drinkers seem to have no constitutional power to resist disease."

Dr. W. T. Ridenour: "Beer drinkers are very liable to die of pneumonia, and when a confirmed beer drinker takes pneumonia he dies."

Dr. S. S. Lungren: "Every part of the body of a confirmed beer drinker becomes loaded down with morbid and poisonous matter, and every part will soon fall into ruin and decay.

Dr. J. T. Woods: "Lager beer, if used at all, should be used as a medicine, as ipecac, quinine, rhubarb and strychnine."

Dr. C. A. Kirkley: "There is no more faithful source of Bright's disease than beer drinking. The evil effects are not confined to the consumers of the beverage, but are transmitted to their offspring."

Dr. C. W. Chapman: "I regard beer as harmful as ardent spirits, brandy and whisky, as it produces fatty degeneration of the heart, liver and kidneys."

Dr. G. A. Cullamore: "Beer drinking produces a morbid effect upon the heart, lungs, brain, stomach, liver and kidneys. The brain is kept in a hyperemic condition, which prevents normal cerebration or the accurate use of the mental faculties."

Is that so? If these physicians tell the truth, such facts are worth remembering. If not true, what interest have these medical gentlemen in trying to deceive the public? Their interests would lead them to favor beer drinking if it makes beer drinkers sick. That's so.

Not the Same.

California has a preacher, Rev. B. W. R. Taylor, of the Episcopal Church, who lately preached a sermon favoring legislative discrimination as between wine, beer and the stronger liquors, and declaring his belief that "Gad gave us the fruit of the vine for other purposes besides eating them as grapes and making raisins." He adds; "The 'wine that maketh glad the heart of man,' is spoken of in the same passage of Scripture as corn and oil, and referred to as gifts of God." But this wine, we venture to infer, could scarcely be the same as that also referred to in the Scripture, which "biteth like a serpent and stingeth like an adder."—*National Advocate.*

RELIGIOUS READING.

A Worker's Prayer.

Lord, speak to me, that I may speak,
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
The hungering ones with manna sweet.

Oh, strengthen me, that while I stand
Firm on the rock, and strong in Thee
I may stretch out a loving hand
To wrestlers with the troubled sea.

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

Oh, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see
Thy rest, Thy joy, Thy glory share.
—[Frances Ridley Havergal.

The Mission of the Church of Christ.

In a discussion of this topic in the Homiletic Review, Rev. J. E. Twitchell, D.D., presents quite forcibly and opportunely the mission of the church in holding forth the word of life. Pastors and people are not to wait for the careless and unconcerned to come to them. They are to search for the lost sheep, unless this is done the lost will not be found. Each member of the church is to be a witness and a light bearer. Here is a field for the Young Men's Christian Associations, and the societies of Christian Endeavor in which they may work individually and indefinitely. To leave this field for social entertainments and public exhibitions for popular favor will be a sad mistake.

This holding forth the word of life by the churches naturally leads out to the evangelization of the world. History shows this will be accomplished only as the church does it. Human philosophy has given birth to no system of saving truth. To every local church and to every individual member is given a share in the commissioned agency by which the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.—[Hartford Rel. Herald.

Your Weapons.

"I think I'll give up my music," exclaimed a young girl graduate; "it's of no use." But she was persuaded to keep up her practising, and a few years later circumstances placed her in the centre of a worldly community, where, by her brilliant musical talent alone, she drew and held numbers of young people under church and Sunday-school influence. "I am so glad I did not lose the use of my gift," she said to an old friend, "it is now one of the best weapons for the Lord's service."

Every gift or grace, every accomplishment or talent, if held for this high service, can be used to advantage in the great warfare. And what interest, what zest it will put into your study or work to keep this in mind! Is it a tiresome lesson in mathematics, or a day of baking and brewing, or a monotonous practice of shorthand lessons, or patient effort in a drawing class? It matters not which it is, they are weapons all for you to fashion and polish; in the campaign of life they are all to have part. "And I know," said one of God's saints, "that it is my duty to keep these weapons clean and bright, though God's only use for them and me at present seems to be the daily drill."—[Forward.

What Confronts Evangelists.

In an address before the Congregational ministry of Boston recently, Rev. Dr. Geo. F. Pentecost made some statements which deserve wide and serious consideration. The new evangelistic movement he considered as important in its effect on pastors as in sending out evangelists. Pastors should be evangelists. Dr. Pentecost defined his position as that of a hopeful pessimist. Evangelists must look obstacles in the face; and the first difficulty is a great lack of clear, distinct presentations of the great doctrines of religion. There has been an unholy crusade against doctrinal preaching. We want a revival of righteousness; but we cannot get righteousness till we get it through Christ. That which binds man back to God is the cross of Christ.

Another obstacle is a worldly church, that is, a church which is worldly in its methods and life. A man cannot get spirituality until he breaks away from the old Adam life and gets the new Jesus life. We have relied too much on worldly means. We begin in the spirit and go on in the flesh. We rely on such attractions as a new meeting-house or a fine choir, but people who join the meeting-house are barnacles ever after, and a choir is a hindrance to spirituality right straight through. A worldly church grows more worldly every year. Our churches are dying and dead by reason of resorting to one hundred and one catch-penny tricks to get money to pay parish expenses. Fairs and all such things dry up both benevolence and spirituality. Ministers shut their mouths because afraid of driving off generous but irreligious pew-holders. I'd never appeal to unconverted men for money, but I'd take their free offerings. The world patronises the church, but this is not fellowship. Our wealthy church members are not active in spiritual work. (Of course, there are noble exceptions.) They pay so much money and then quit coming to the prayer meeting; or, if they come, have nothing to say. Their minds are all on business, and we take their money and let them go. The rich Christian says: "Here's one hundred dollars to help on your meeting, but you must run it yourself." He is not found at the evangelistic services, nor are his employes. Why should they go?

We need a revival of church members. A man says, We must have some new converts right away, or our church will die; but we should remember that converts are not for the church, but the church is for converts. The first question asked me continually is, "How many converts?" not, What is the state of religion? There is almost an insane idea to get in converts. I'm getting conservative in this matter. It is not so much converts as revived churches that are needed. The Spirit works through the church; but, if the church won't work, then He has to work through outside agencies. Hence Wesley and Whitfield; hence the Salvation Army. There is a great indisposition to personal work. Pastors are to blame for this. They make social visits and do not seek souls. They do not go in and out saying, "Now is the accepted time; now is the day of salvation." Dr. Pentecost gave an affecting incident of a business man's coming to Christ, whose pastor for twelve years had talked everything else but religion with him. Souls are waiting for close personal talks. The church of Christ must humble itself before God.—[Chris. Watch.

Atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint and to every virtuous affection; that, leaving nothing above us to excite awe, nor around us to awaken tenderness, it wages war with heaven and earth; its first object is to dethrone God, its next to destroy man.

Sin is a bad thing, not alone that it dishonors God; that is enough—but it debases the God in man. Not alone that it injures society; that is enough but a man loses his sensitiveness to virtue. Sin lies in ambush in the mind and heart, ready to spring upon the life in its dangerous moments. It must be destroyed or it will destroy.

A Canker at the Vitals.

The battle between man and the saloon rages, and it is likely to increase in intensity till the end comes, because the saloon is an unnatural product in our civilization. Veterans in the contest of to-day have witnessed, alternately success and failure in all the organized movements of temperance people. But there will not be any permanent backward steps in the temperance reform—all signs of the times point forward.

Temperance seems to be the only great moral problem that looms above our social or political horizon. All else has assumed the quiet of an established order of things; and this order of things is almost being forbidden in the wild scramble for office, power and patronage, but thoughtful and good men should stop and consider that a canker is eating at the very vitals of the Government.—*Chautauquan.*

LATER NEWS.

THREE workmen were killed in New York city by the caving in of a trench dug for gas mains.

CAPTAIN LINDEN, of Pinkerton's detective force, has arrested Express Agent Huber, of Sunburg, Penn., for stealing $29,600 from the Adams Express Company, August 20, 1886. The money was shipped from Philadelphia to Shamokin to pay the employes of the Mineral Mining Company. The money was found in Huber's house, behind the parlor mantle. Eleven thousand dollars was missing, and what was left had not been taken from the original packages.

THE President has sent the following nominations to the Senate: John F. Phillips of Missouri, to be United States District Judge for the Western District of Missouri; James G. Jenkins of Wisconsin, to be United States District Judge for the Eastern District of Wisconsin; Edward Mallet of New York, to be an Indian Inspector.

EMPEROR WILLIAM has sent a peaceful message to President Carnot of France, declaring his intention to pursue the policy outlined by his father.

JOHN DILLON, the Irish member of Parliament, was convicted of inciting tenants to resist landlords, and placed in Dublin prison to serve a six months' sentence.

DETAILED accounts of the gale which recently occurred on the coast of Iceland show that four hundred French fishermen were drowned, thirty vessels having been wrecked.

SUMMARY OF CONGRESS.

Senate Proceedings.

113TH DAY.—The Senate went into secret session and took up and ratified the long-pending treaty providing for an adjustment of the Venezuelan claims.

114TH DAY.—The following bills were passed: The Senate bill to provide pneumatic gun carriages for the War Department (authorizing contracts with the Pneumatic Gun Carriage Company, and appropriating $160,000); the Senate bill appropriating $500,000 for an additional fire-proof building for the use of the National Museum (to be erected in the Smithsonian grounds, just west of the Smithsonian Institution) House joint resolution authorizing the loan of tents and tent equipage for the veteran organization of the Society of the Army of the Potomac, at the Gettysburg reunion, was explained by Mr. Hawley, and passed.

115th DAY.—Mr. Edmunds, from the Committee on Foreign Affairs, reported back adversely the bill directing the President to make proclamation prohibiting the importation of certain products of foreign States ....The Senate took up the private pension bills on the calendar and passed all of them, ninety-two in number, including one giving $12 a month to each of the two daughters of Major Abner Morgan, of the Revolutionary Army, and one for a soldier of the War of 1812.

House Proceedings.

139TH DAY.—Bills were placed on the calendar authorizing the United States to become a party to the Geodetic Association, and providing for a World's Exposition at Washington in 1892, and for a permanent exposition of the three Americas....The Army Appropriation bill was passed.... There was warm debate on the need of coast defences....The Sundry Civil bill was reported, but no action was taken.

140TH DAY.—A bill was passed appropriating $50,000 for the erection of a public building at Brownsville, Texas....A bill was passed appropriating $50,000 for the completion of the public building at Wichita, Kan. ....On motion of Mr. Randall the House then went into Committee of the Whole on the Sundry Civil Appropriation bill. Mr. Lawler moved an amendment appropriating $50,000 for the repair of the Chicago Post-office and Custom-house. After a long struggle, he finally received an allowance of $20,000 for the purpose....Mr. Townshend, of Illinois, moved to suspend the rules and pass the joint resolution appropriating $25,000 for the celebration of the twenty-fifth anniversary of the battle of Gettysburg. The measure failed to pass....A resolution was introduced, authorizing the loan of tents and tent equipage to the Society of the Army of the Potomac, at the Gettysburg Reunion. Time expired before a decisive vote was taken.

141ST DAY.—Mr. Townshend offered a resolution authorizing the Secretary of War to loan tents and equipage to the Society of the Army of the Potomac at the coming Gettysburg reunion, and it was passed unanimously ....The House then considered the Sundry Civil Appropriation bill. The pending paragraph was that relating to the Congressional Library building. Mr. Ryan had read a resolution directing the Senate and House Committees on Public Grounds to invite plans for a library, cost not to exceed three millions, from five eminent architects, and report at the next session. Meanwhile the work on the building is to be stopped, and the Library Committee dissolved. It was finally adopted, and the provision in the bill appropriating $500,000 for the continuation of the work on the Library building was stricken out. An amendment increasing the appropriation for salaries and commissions of registers and receivers of land offices from $500,000 to $524,000 was passed....A bill was passed authorizing the appointment of an additional Associate Justice for the Territory of Dakota.

142D DAY.—The House went into Committee of the Whole on the Sundry Civil Appropriation Bill. Mr. McShane, of Nebraska, favored a reduction of the appropriation for special agents from $100,000 to $50,000. Various amendments to increase and decrease the appropriation were rejected, and the paragraph remained unchanged.... The evening session was devoted to the consideration of bridge bills.

THE LABOR WORLD.

THE nail-makers are forming a syndicate.

NUMEROUS industrial enterprises are springing up throughout Louisiana.

GEORGIA is rapidly coming to the front as a railroad building, mining and manufacturing State.

THE Stove Founders' National Defense Association have just held a National Convention in Pittsburgh.

OVER fifty new unions have been organized during the past three months by the Brotherhood of Carpenters.

THE National Convention of the Iron Molders' Union of North America was held at Anchor Hall, St. Louis, June 11.

LABOR generally is well employed; organization is general, but is less combative and more conservative than for years past.

THE Clark's O. N. T. Thread Company is erecting in Kearny, N. J., opposite Newark, the largest mill of the kind in the country.

A NEW milling process saves $40 on every 100 barrels of flour, by using more of the wheat than it was possible to utilize by the old process.

ACCORDING to an estimate in Bradstreet's the whole number of strikes last year in the United States was 858, involving 340,854 wage workers.

COTTON factories, rice manufactories, creameries and shops of every character are being erected in the South as fast as labor and material can be had.

THE Spiegel furnaces of the Lehigh Zinc Company at Bethlehem, Penn., have been lighted after a year's idleness. This puts the entire plant in operation.

THE Buffalo (N. Y.,) Boiler Works is the largest in the United States. It has the largest tools for riveting the heaviest metals, one that strikes a 100-ton blow.

THE operatives in Rich & Woodbury's shoe factory, Gloucester, Mass., have struck for higher wages. The girls made from $2 to $2.50 per week, and the men less than $1.25 a day.

AS Chinese immigration is now prohibited the Chinese laundrymen of California have combined to advance the price of washing, no longer fearing competition from their countrymen.

ANOTHER glass factory will be located at Findlay, Ohio. This makes eleven since natural gas was struck. The new place will employ one hundred men. A specialty of the firm will be lamp chimneys.

NEW ENGLAND shoe manufacturers are sending special agents to work up the South American trade, and South American countries are opening up promising fields for American commercial enterprise.

A WELL-KNOWN London firm of refreshment contractors recently advertised for 4000 additional waiters, and 10,000 applications were received in response, the whole of the candidates claiming to have had experience.

KLEPTOMANIACS.

PEOPLE WHO STEAL FROM NECESSITY OR CHOICE.

An Agency Projected Which Will Protect Merchants From Their Depredations — Respectable Women Shoplifters, Etc.

"Why is it that so many persons prefer stealing to making an honest living?" asked a Washington *Star* reporter of a detective the other day.

"There are various reasons," replied the detective. "Some persons steal because they can't help it; others because they find it easier than working, while others steal simply because they have an opportunity. There are some persons who steal thousands of dollars' worth of property before they are caught. Often they are ladies, the wives of respectable citizens, who would never for a moment be suspected of anything wrong. Some of them, as I said before, do it simply because they have an opportunity. Others commit these thefts because they like to dress well and fashionably, and are not allowed enough money for that purpose by their husbands. Such women always dress well, and usually have enough money to spend for ordinary wearing apparel, but not enough to keep pace with the fashions. They usually confine their operations to three or four stores. They will do their shopping in such few stores that their purchases at each amounts to considerable in a year. They become acquainted with the proprietors and clerks of the stores, and are regarded so highly by them that they are given full sway, and can go about the stores without ever being watched or suspected, and even if they acted suspiciously no notice would be taken of them. In this way they manage to secure considerable property. They are not always satisfied with robbing the stores, but will sometimes pick up a stray purse, carelessly placed on the counter by another customer, who is making some purchases, or who is being fitted to a cloak or trying on a bonnet. Then when the purse is missed, complaint is made, but she, of course, is not suspected. The only other persons about are the clerks, upon whom suspicion rests, and sometimes such clerks are closely watched and sometimes discharged and the suspicion hangs to them forever afterward. There is another class of persons," continued the detective, "who need considerable watching. Young men who are employed as clerks in the stores at salaries ranging from $3 to $10 per week. They are frequently from fifteen to twenty years old. After hours, when the time is their own, they frequently fall into bad company and bad habits soon follow. They have to pay board at home, and after that amount is taken out of their week's earnings they have but very little left. With that small sum they cannot hire buggies, put up champagne and go about like others, and the consequence is they soon begin to knock down.

"To avoid so much of this class of stealing," he said, "I think it would be a good plan for the merchants to organize a sort of protective agency or society, and have in their employ detectives who would watch the scores of clerks after business hours, and note the habits of each. Monthly reports of their conduct could be made and the merchants would then be able to know or at least have an idea of how the clerks conducted themselves while not attending to business. Take a case for instance where a clerk receiving a small salary would visit saloons and other places where he would spend money freely, and spend more in a night or two than he actually earned in a week, his employer would certainly know that there was something wrong and could then take special notice of the particular individual.

"Another class of persons who steal are porters. They usually open the store in the morning, and there is ample opportunity for them to wrap up bundles and secrete them in the celler or other convenient places, and when they start out to deliver goods they carry the plunder with them. Sometimes a porter in a dry goods house will cut a silk dress pattern and pin it to the lining of his coat. He can then put his coat on and walk out of the store undiscovered. Then there are some persons who steal on account of poverty. Such persons, however, are few, and their thefts amount to but little.

"A great amount of stealing done results from the carelessness of persons in employing servants," continued the detective. "Householders frequently employ servants who come as perfect strangers, without any recommendation, unless it be the recommendation of some unknown person, which any person can get from some one. They receive their pay and leave, and, if they ask it, will often be given a recommendation. Before such a servant has been gone any length of time a theft has been discovered and the police are called in to investigate the case.

"There is another class of persons who steal for nothing else than to get money for the purchase of whisky. This class of persons travel about in the guise of a tramp and go from door to door asking for something to eat. There are very few persons who will refuse such hungry-looking individuals something to eat, and will either invite them in or tell them to wait at the door untill they return. In the former case they usually manage to pick up some trifling ornament which will get them a drink, and in the latter case they will step in and clean the hatrack, and when the charitable persons return they have disappeared.

"Then there are persons who have dishonest sons. From time to time they miss pieces of silverware or clothing, and the servant is suspected. The unsuspected member of the family continues his systematic robberies until the matter is reported to the police, and an investigation follows. The officer soon learns the place frequented by the son, and when it is shown beyond a doubt that he and not the servant is the guilty party there is trouble in the family. Persons who rob their parents in this way usually do it because they have fallen into bad company or are addicted to the use of intoxicants, or some other bad habit, so that there is no doubt but that innocent persons are often suspected of theft and their reputation injured.

A Petrified Tree.

A portion of a petrified tree was discovered in a solid sandstone rock quarry at Zanesville, Ohio, the other day. The tree is about the thickness of a telegraph pole, has well defined bark and roots. It was found while blasting, or immediately after a blast, fully sixty feet below the top of the hill, and was in solid rock. Over it is the earth formation, then a species of shale, then limestone strata, followed by a conglomeration of stone, then some forty feet of solid sandstone, near the bottom of which is the petrified tree.—*Pittsburg