# THE REV. DR. TALMAGE,

## THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "How to Save the Cities."

TEXT: "And the men of the city said unto Elisho: Behold, I pray thee, the situation of this city is pleasant, as my Lord seth; but the water is naught, and the ground barren. And he said: Bring me a new cruse, and put sait therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the sait in there, and said: Thus, said the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters in users haded unto this day."—2 Kings in, 19-32.

<text>

Intellectual darkness is generally the pre-cursor of moral darkness. I know there are educated outlaws-men \*ho, through their sharpness of in-tellect, are made more dangerous. They use their fine pennanship in signing other people's names, and their science in ingenious tellect, are made more dangerous. They use their fine penmanship in signing other people's names, and their science in ingenious burglaries, and their fine manners in adroit libertinism. They go their round of sin with well-cut apparel, and dangling jewelry, and watches of 'eiglizen karats, and kid gloves. They are refined, educated, magnificent vil-lains. But that is the exception. It is generally the case that the criminal classes are as igno-rant as they are wicked. For the proof of what I say, go into the prisons and peniten-tiaries, and look upon the men and women in-carcerated. The dishonesty in the eye, the low passion in the lip, are not more conspicu-ous than the ignorance in the forehead. The ignorant classes are always the dangerous classes. Demagogues marshal them. They are helmless, and are driven before the gale. It is high time that all city and State au-thority, as well as the Federal Government, appreciate the awful statistics that while years ago in this country there was set apart for ty-eight millions of acres for school purposes, there are now in New England one hundred and ninety-one thousand people who can neither read nor write, and in the State of Pennsylvania two hundred and twenty-two thousand who can neither read nor write, and in the State of New York two hundred and forty-one thousand who can neither read nor write, while in the Luited States there are nearly six millions who can neither read nor write, while in the Luited States there are nearly six millions who can neither read nor write, statistics enough to stagger and confound any man who loves his fact, I am in favor of complay educa-tion. When parents are so bestial asto neglect this duty to the child, I say the law, with a strong hand, at the same time with a sensitiu tableau when in our city a swarthy policeman, having picked up a lost child in the street, was found appressing its was a beautiful tableau when in our city a swarthy policeman, having picked up a lost child in the street, was found appeasing its crise with a stick of candy he had bought at the apple-stand. That was well done, and beautifully done. But, oh! these thou ands of little ones through our streets who are crying for the bread of knowledge and intelligence. Shall we not give it to them? The officers of the law ought to go down into the cellars and up in the garrets and bring out these benighted little ones, and put them under educational influences; after the comb, putting before them the spelling yook, and teaching them to read the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Our city cought to be father and mother to these

outcast little ones. As a recipe for the cure of uncity five the woe, and want, and crime of our city, five the words which Thorwaldsen had chissled on the open scroll in the hand of John Gutaberg, the inventor of the art of public fountains. Without calling any of them by name, I refer more especially to those which recognize the physical as well as the moral woes of the world. There was pathos and a great deal of common sense in what the poor women said to Dr. Cuthrie when he was talling her what a very good woman she ought to be. 'Oh,'' she said, ''ff you were as hungry and cold as I am, you could think of nothing else.'' I believe the great want of our city is the Gospel and something to eat! Faith and repentance are ef infinite importance; but they cannot sat-isty an empty stomach ! You have to go forth in this work with the bread of eternal life in your right hand, and the bread of this life in your lefth and, and the multitude in the wildarness, and then began to preach, recognizing the fact that while people are maniftent theories, and more hard work. "Still turther: The great remedial influence in the distribution of our charities; fewer "artificent theories, and unce hard work. "Still arther: theories, and nore hard work. "Still arther theories of sine. Take that down in the distribution of our charities; fewer in the distribution of suffering. Take that down in the distribution and palaces of your city, the gospel of Christ. Take that down in this cluster of three cities, New York, Jersey City and Brocklyn, there are a great multi-tio the port and palaces of your city, they sleep under the stoops, in the burned out safe, in the wagons in the streets, in whet dist forth by an incident. A city is your tower hear of Jesus Christ '' 'No, I don't think lever heard of them.'' ''Did you ever hear of God?'' 'Yes, I've heard of God, swell storth by an incident. A city is your were hear of Jesus Christ ''' on thate and mother?'' 'They are deed, sir.'' Did you ever hear of Jesus Christ in on they sendent on t

Here is another group, an army of Here is another group, an army of neglected children. They come on toward the brink, and every time they step ten thousand hearts break. The ground is red with the blood of their feet. The air is heavy with their groans. Their ranks are being filled up from all the houses of iniquity and shame. Skeleton Despair pushes them on to-ward the brink. The death-knell has already becun to toll and the angels of

with their groans. Their rains are being filled up from all the house of iniquity and shame. Skeleton Despair pushes them on toward the brink. The death-knell has already begun to toll and the angels of God hover like birds over the plunge of a cătarack. While these children are on the brink they halt, and throw out their hands, and cry: "Help1 help!" O Church of God, will you help? Men and women bought by the blood of the Son of God, will you help? While Christ cries from the heavens: "Save them from going down; I am the ransom."
I stopped on the street and just looked at the face of one of these little ness the gad of the god. They of the christ cries from the heavens: "Save them from going down; I am the ransom."
I stopped on the street and just looked at the face of one of these little ends the gad ness in their faces. When a group of them rush across the road, it seems as though a spring guts had unloosened an orchard of apple blossoms. But these children of the poor. There is but little ring in their laughter, and it stops quick, as though some bitter memory tripped it. They have an old walk. They do not skip or run up on the lumber just for the pleasure of leaping down. They never bashed in the brook for petbles. They never bashed in the brook for petbles. They never has do the butterfly across the lawn, putting ther hat right down where it was just before. Childhood has been dashed out of them. Want waved its wizard wand above the manger of their birth, and withered leaves and budding giant <text>

brother. "Don't you remember that a boy came in here six months ago and wanted to bor-row five dollars to go into the newspaper busines?" "O, yee, I remember; are you the lad?" "Yee, " he replied, "I have got along nicely. I have got a nice home for my mother (she is sick yet), and I am as well clothed as you are, and there's your five dollars." O, was he not morth saving? Why that lad is worth fifty such boys as I have sometimes seen mov-ing in elegant circles, never put to any use for God or man. Worth saving? I go farther than that, and tell you they are not only worth saving, but they are being saved. One of these lads picked up from our streets, and sent West by a benevolent society, wrots East, saying: "I am getting along first rate. I am on probation in the Methodist Church. I shall be entered as a member the first of next month. I now teach a Sunday-school class of eleven boys. I get along first rate its that the a blacking box on their shoulder, or a bundle of papers under their arms, only knew what high old times we boys have out here, they wouldn't hesistate about coming West, but come the first chance they get." So some by one humane and Chris-tion there, they wouldn't hesistate about con thousand nine hundred and ninety-ive turned out well. In other words, only five of the two thousands of them who, through Christian societies, have out mera, they can be another, are be inverting the rich grace of our Lord Jesus bar this land, and there are many who, shrough the rich grace of our Lord Jesus inverting have first on the street of Baltimore and othousand nine the streets of Baltimore and there into a grade of the there are many who, shrough the rich grace of the societies, and Wer this land, and there are many who, hrough the rich grace of our Lord Jesus Christ, have already won the crown. A little girl was found in the streets of Baltimore and aken into one of the reform societies, and they said to her: "What is your name?" She said: "My name is Mary?" "What is your other name?" She said: "I don't know." So they took her into the reform society, and as they did not know her last name they always called her "Mary Lost," since she had been picked up out of the street. But she grew on, and after awhile the Holy Spirit came to her heart, and she became a Christian child, and she changed her name; and when anybody asked her what her name was, she said: "It used to be Mary Lost, but mow since I have become a Christian, it is Mary Found." For this wast multitude, are we willing to go forth rom this morning's service and see what we can do, employing all the agencies I have spoken of for the rectification of the pol-soned fountains? Wo, live in a beautiful the line have found the pol-

go forth from this morning's service and see what we can do, employing all the agencies I have spoken of for the rectification of the poi-soned fountains? We, live in a beautiful city. The lines have failen to us in pleasant places, and we have a goodly heritage; and any man who does not like a residence in Brooklyn, must be a most un-comfortable and unreasonable man. But, my friends, the material prosperity of a city is a not its chief glory. There may be fine houses and beautiful streets, and that all be the graniture of a sepulchre. Some of the most prosperous cities of the world have gone down, not one stone left upon another. But a city may be in ruins long before a tower has fallen, or a column has crumbled, or a tomb has been defaced. When in a city the churches of God are full of cold formalities and health and the storest are filled with crime unarrested and sin unenlightened and helplessness unpitied—that city is in trains, though every church were a St. Feter's, and every moneyed institution were a British Museum, and every library were a British Museum, and every library were do the threak, and a tower like that of Antwerp, and traceried windows like those of Freiburg. My brethren, our pulses beat rapidly the time away, and soon we shall be gone; and what we have to do for the city in which we live we must do right speedily, or never do it at all. In that day when those who have in we have to do for the city in which we is a tall. In that day when those who have in what we have to shame and everlasting contempt, I hope it may be said of you and me that we gave bread to the hungry, and wiped away the tear of the orphan, and upon the wanderer of the street wo opened the brightness and benediciton of a Christian home; and then, through our instrumental-ity, it shall be known on earth and in heaven, that Mary lost became Mary found!

#### The Treatment of Warts

"In my own experience," says a cor respondent, "I have found nothing to remove warts. After having tried the numerous remedies that have come to my notice and meeting with little succes from any of them I finally came to thos conclusions, which apply principally to the so-called seed warts: Being a fungu growth of the tissues they would, if left entirely alone, mature and ripen and then die like the fungus growths of a vegetable nature.

"I had occasion to remove some wart: from the hand of a gentleman not lons since who had, as he expressed it, 'tried everything under the sun,' but without success. I directed him to avoid irrita ting them by cutting or scraping, for a time, which he did, and soon had the satisfaction of seeing them slowly disap satisfaction of seeing them slowly disap pear. Since then I have recommended this plan to several, but have heard

# Solitude dulls the thought ; too much so-ciety dissipates it. RELIGIOUS READING.

at He will give them back-bright, pure and beautiful-We know He will but keep Our own and His until we fall asleep. We know He does not mean To break the strands reaching between The Here and There, He does not mean-though Heaven be fair-ochange the spirits entertaining, there, that they forget The eyes upraised and wet, The lips too still for prayer, The mute despair. He will not take

"A little fire is quickly trodden out Which, being suffered, rivers cannot, quench." Procrastination may rob you of time, but by increased dilligence you can make up the loss; bnt if it rob you of life the loss is ir-remediable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, hall such cases Dr. Pierce's "Golden Medical Discovery" will speedly effect a genuine, radical cure-make a new man of you and save you from the tortures of lingering dis ease

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ain strength, to overcome disease, and to purify, Italize an i enrich the blood, take Hood's Sarsa

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The eyes upraised and wey, The firs too still for prayer, The mute despair. He will not take The spirits which He gave, and make The giorified so new That they are lost to me and you. I do believe They will receive Us—you and me—and be so glad To mest us that when most I would grow sad I just begin to think about that gladness, And the day When they shall tell us all about the way That they have learned to go— Heaven's pathways show. My lost, my own, and I Shall have so much to see together by-and-by, I do not believe that just the same sweet face.

Recompense.

We are quite sure That He will give them back-bright, pure

face, But glorified is waiting in the place Where we shall meet if only I Am counted worthy in that by and by. I do believe that God will give a sweet s

sur-Deterve that God wing from sweet sale prize To tear stained, saddened eyes, And that His Heaven will be Most glad, most tided through with joy for you and me. As we have suffered most. God never

made, Spirit for spirit, answering shade for

Spirit for spirit, answering shade, And place i them side by side. So wroughtin one,though separate, mysti-fied, And meant to break The quivering thread between. When we shall wake, I am quite sure, we will be very glad That ior a little while we were so sad. ---George Klingle.

One Summer Morning.

The following extract from a private letter will have a special interest to the friends of "Irenaus" and Mark Hop-

kins. This morning early as I sat at my win "Irenzus" went nome from these New England hills, and of how he was loved and honored here, and I tried to picture the loveliness of the dear country that can surpass such a scene as this, where one after another of the fathers who have led us pass on, and meet out of our sight of our sight. Just then the chapel bell rang sweetly

ot our sight. Just then the chapel bell rang sweetly the call to morning prayer, and I joined the number that were silently gathering from every part of the village. After all were seated, the president entered, followed by the senior class in their gowns and caps significant of their having completed their course of study. President Carter opened the service by saying that it was his sad duty to an-nounce to the college the death of Dr. Hopkins, and in a few sentences he touched al hearts by his own deep feel-ing and evident loss. "In a sense," he stud, it seems as if the starngth of the hills had gone from us, but the influ-ence of the life we have cherished has gone into all the world and will linger here as a stimulus and benediction for-ever; and to this Senior Class who have had his instruction to the very close of his life it will be a memorable season." There will be much said and written about the death of Dr. Hopkins, but nothing more heartful or touching will be offered to his memory than that early morning service. The students with loving hands had

morning service. The students with loving hands had already draped the desk of the chapel in black, and as with bowed heads they

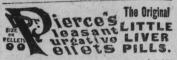


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"Untold Agony from Catarrh."

"Untold Agony from Catarn?" I Prof. W. HAUSNER, the fantous mesmerist, of *llhaca*, N. Y., writes: "Some feb years ago I suffered uniold age:", from chrotike masal catarn. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards stm-set, my voice would become so hearse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. sage's Cutarnt Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting." Trowks J. Russikko, Esg., 2002 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the has eight months could not breathe through the nostrik. I thought nothing could be done for me. Luck-ity, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience asfounding results and a permanent cure."

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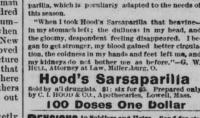
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definitely from but one, which was to the effect that the warts were slowly taking their departure."

### Gipsy Proverbs.

After misfortune comes fortune.

Better a donkey which lets you ride, than a fine horse which throws you off. Those are the fattest fishes which fall back into the water.

It is not good to choose women or cloth by candle-light.

What is the use of a kiss unless there he two to divide it?

Who has got luck, need only sit at home with his mouth open.

Who wants to steal potatoes must not forget the sack. \ ---

Two hard stones do not grind small.

Polite words cost little and do much.

Who flatters you has either cheated you or wants to cheat. 1

Who waits till another calls him to supper, often remains hungry.

If you have lost your horse, then you can throw away saddle and bridle as well.

## Cold City Facts.

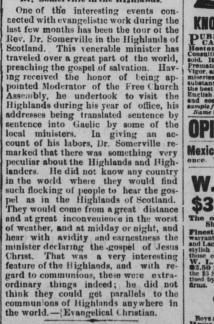
The Burlington Free Press man says "Please send us a few cold facts," Here

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The ice man now come The ice man now comes Bringing this season's rates, And he sings the same bune, "Price newer abates." "And the man with the screens Presents his large bil. And the box with the hose With terms for his skill; And the boy with the hose With terms for his skill; And terms for Dr. Somerville in the Highlands

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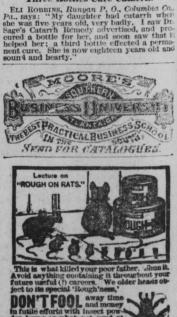
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or, boraz or w es. For 2 or 8 ni about and down the in pipe. First thing in the away down the sink, d insects from garret to ROACHES rs out

notion on Rars," is sold all id, in every clime, is the most ertised and has the largest of its kind on the largest nd th DESTROYS POTATO BUGS well sprin with sprin spoonful of the powder, of water, and applied and \$1 B

irred up. 15c., -CLEARS OT BED BUCS, FLIES.

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