WEAPONS TURNED.

DR. TALMAGE'S SUNDAY SERMON

How Forces Once Arrayed Against Religion Have Been Turned in Its Favor.

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WASHINGTON, D. C.—In this discourse Dr. Talmage calls the roll of influences once antagonistic but now friendly to the gospel and encourages Christian workers; text, I Samuel xxi. 9, "There is none like that; give it me."

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David and to slay him. David goes into the house of a priest and asks him for a sword or spear with which to defend himself. The priest, not being accustomed to use deadly weapons, tells David that he cannot supply him, but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade it flashes upon David's mind that this is the very sword that was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword and says, "There is none like that; give it me"—in other words, "I want in my own hand the sword which has been used against me and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ and of His glorious church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of God is yet to be captured and used on our side, and I only imitate David when I stretch out my hand toward that blade of the Philistine and cry, "There is none like that; give it me!"

I remark, first, that this is true in regard to all scientific exploration. You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its observatory and said, "Now we will prove, by the very structure of the earth and by the movement of the heavenly bodies, that the Bible is a lie, and that Christianity, as we have it among men, is a positive imposition." Good men trembled. The telescope, the Leyden jars, the electric batteries, all in the hands of the Philistines. But one day Christianity, looking about for some weapon with which to defend itself, happened to see the very old sword that these atheistic Philistines had been using against the truth and cried out, "There is none like that; give it me!" And Copernicus and Galileo and Kepler and Isaac Newton and Herschel and O. M. Mitchell came forth and told the world that in their ransacking of the earth and heavens they found overwhelming presence of the God whom we worship, and this old Bible began to shake itself from the Koran and Shaster and Zendavesta, with which it had been covered up, and lay on the desk of the scholar and in the laboratory of the chemist and in the lap of the Christian unharmed and unanswered, while the tower of the midnight heavens struck a silvery chime in its praise.

Worldly philosophy said, "All that story about the light 'turned as clay to the seal' is simply an absurdity." Old time worldly philosophy said, "The light comes straight." Christian philosophy says, "Wait a little while." And it goes on and makes discoveries and finds that the atmosphere curves and bends the rays of light around the earth literally "as the clay to the seal." The Bible right again; worldly philosophy wrong again. "Ah," says worldly philosophy, "all that allusion to Job about the foundations of the earth is simply an absurdity, 'Where wast thou,' says God, 'when I set the foundations of the earth?' The earth has no foundation." Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So now we see how it will read if it is translated right. "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldly philosophy said: "What an absurd story about Joshua making the sun and moon stand still. If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy, "not quite so quick!" The world has two motions—one on its own axis and the other around the sun. It was not necessary, in making them stand still, that both motions should be stopped—only the one turning the world on its own axis. There was no reason why the halting of the earth should have jarred and disarranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong.

I thank God that the time has come when Christians need not be scared at any scientific exploration. The fact is that religion and science have struck hands in eternal friendship, and the deeper down geology can dig like the higher up astronomy can soar all the better for us.

The armies of the Lord Jesus Christ have stormed the observatories of the world's science, and from the highest towers have flung out the banner of the cross and Christianity now, from the observatories at Albany and Washington, stretches out its hand toward the opposing scientific weapon, crying, "There is none like that; give it me!"

I was reading of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful he had to avert his eyes. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the Lord God has, through some swinging world, flamed upon his vision, and the learned man cried out: "Who am I? Undone! Unclean! Have mercy, Lord God!"

Again, I remark, that the traveling disposition of the world, which was adverse to morals and religion, is to be brought on our side. The man that went down to Jericho and fell amid thieves was a type of a great many travelers. There is many a man who is very honest at home who when he is abroad has his honor filched and his good habits stolen. There are but very few men who can stand the stress of an excursion. Six weeks at a watering place have ruined many a man. In the olden times God forbade the traveling of men for the purpose of trade because of the corrupting influences attending it. A good many men now cannot stand the transition from one place to another. Some men who seem to be very consistent have in the way of keeping the Sabbath when they get into Spain on the Lord's day always go to see the bullfights. Plato said that no city ought to be built nearer to the sea than ten miles lest it be tempted to commerce. But this traveling disposition of the world, which was adverse to what is good, is to be brought on our side. Tours and trains—why, they take our Bibles; these steamers, they transport our missionaries; these sailors, ranging from city to city all around the world, are to be converted into Christian heralds and go to the old pagan Christ among the heathen nations. The gospels infinitely multiplied in beauty and power since Robinson and Thompson and Hawes have gone and toiled to make great Hebron and Capernaum and Jerusalem, pointing out to us the hills about which Jesus preached, the beach upon which Paul was shipwrecked, the fords of which Jordan was passed, the Red Sea beach on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel. I came back a Christian. I could not help it."

I am not shocked, as some have been, at the building of railroads in the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. How many who could not afford mulecours now easily buy tickets from Constantinople to Joppa. Then let Christians travel! God speed the rail trains and guide the steamships this night panting across the deep in the phosphorescent wake of the shining feet of Him who from wave cliff to wave cliff bestormed Tiberias. The Japanese come across the water and see our civilization and examine our Christianity and go back and tell the story and keep that empire rocking till Jesus shall reign

"Where'er the sun
Does his successive journeys run."

And the firearms with which the infidel traveler brought down the Arab horseman and the jackals of the desert have been surrendered to the church, and we reach forth our hand, crying, "There is none like that; give it me!"

So it has also been with the learning and eloquence of the world. People say, "Religion is very good for aged women, it is very good for children, but not for men." But we have in the roll of Christ's host Mozart and Handel in music; Canova and Angelo in sculpture; Raphael and Reynolds in painting; Harvey and Boerhaave in medicine; Cowper and Scott in poetry; Grotius and Burke in statesmanship; Boyle and Leibnitz in philosophy; Thomas Chalmers and John Mason in theology.

The most brilliant writings of a worldly nature are all aglow with Scriptural allusions. Through senatorial speech and through essayist's discourse Sinai thunders and Calvary speaks and Siloam sparkles.

Samuel L. Southard was mighty in the courtroom and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton commencement and pleaded for the grandeur of our Bible.

Daniel Webster won not his chief garlands while responding to Hayne nor when he opened the batteries of his eloquence on Bunker Hill, that rocking Sinai of the American Revolution, but on that day when, in the famous Girard will case, he showed his affection for the Christian religion and eulogized the Bible. The eloquence and the learning that have been on the other side come over to our side. Captured for God! "There is none like that; give it me!"

So, also, has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity, but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins or examines the chiseled pillars of Thebes and Nineveh and Pompeii, and then comes back to tell us of the beastliness of ancient art, and it is a fact now that many of the finest specimens, merely artistically considered, of sculpture and painting that are to be found amid those ruins are not fit to be looked at, and they are locked up.

How Paul must have felt, when, standing amid those impurities that stared on him from the walls and the pavements and the bazaars of Corinth, he preached of the pure and holy Jesus! The art of the world on the side of obscenity and crime and death.

Much of the art of the world has been in the possession of the vicious. What to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffreys, the unjust judge, the picture of the "Last Judgment?" What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the world on the wrong side. But that is being changed now. The Christian artist goes over to Rome, looks at the pictures and brings back to his American studio much of the power of these old masters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ," and comes back to the American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of the "Last Judgment." The tears start, and he goes back to his room in the hotel and prays God for preparation for that day when

"Shriveling like a parched scroll,
The flaming heavens together roll."

So, I remark, it is with business acumen and tact. When Christ was upon earth the people that followed Him for the most part had no social position. There was but one man naturally brilliant in all the apostleship. Joseph, of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think of only one—Lydia. How many of the castles on the beach at Galilee entertained Christ? Not one. When Peter came to Joppa he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange or in the bazaars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now that is all changed. Among the mightiest men in our great cities today are the Christian merchants and the Christian bankers, and if to-morrow, at the Board of Trade, any man should get up and malign the name of Jesus, he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants, and the enterprises of the world are coming on the right side. There was a farm willed away some years ago, all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm go toward the missionary cause. One of the finest printing presses ever built was built for the express purpose of publishing infidel tracts and books. Now it does nothing but print holy Bibles.

I believe that the time will come when in commercial circles the voice of Christ will be the mightiest of all voices and the ships of Tarshish will bring presents and the queen of Sheba her glory and the wise men of the East their myrrh and frankincense.

I look off upon the business men of this land and rejoice at the prospect that their tact and ingenuity and talent are being brought into the service of Christ. It is one of the mightiest of weapons. "There is none like that; give it me!"

Now, if what I have said be true, away with all downheartedness! If science is to be on the right side and the traveling disposition of the world on the right side and the learning of the world on the right side and the picture making on the right side and the business acumen and tact of the world on the right side, Thine, O Lord, is the kingdom! Oh, fall into line, all ye people! It is a grand thing to be in such an army and led by such a commander and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. We have been rebels, but a proclamation of amnesty goes forth now from the throne of God, saying, "Whosoever will, let him come." However long you may have wandered, however great your crimes may have been, "whosoever will, let him come." Oh, that this hour I could marshal all the world on the side of Christ! He is the best friend a man ever had. He is so kind, He so loving, so sympathetic. I cannot see how you can stay away from Him. Come now, and accept His mercy. Behold Him as He stretches out the arms of His compassion, saying, "Look unto Me, all ye ends of the earth, and be ye saved, for I am God." Make final choice now. You will either be willows planted by the water courses or the chaff which the wind driveth away.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MAY 19.

Subject: Jesus Ascends Into Heaven. Luke xxiv., 44-53; Acts i., 1-11—Golden Text, Luke xxiv., 51—Memory Verses, 9-11—Lesson Commentary.

44. "These are the words." Now you will understand what seemed so dark to you when I told you about the Son of man being put to death and rising again. Chap. 18:31-34. "The law—the prophets—the psalms." The three Jewish divisions of the Old Testament Scriptures, here mentioned as containing, each of them, things concerning Christ.

45. "Then opened He." Now by the influence of Christ they are, not only the prophecies which pointed out the Messiah, but also the Messiah who was pointed out by these prophecies. "Understand the Scriptures." Jesus opened their minds by explaining to them the true meaning of the prophecies, and by unfolding the true nature of His kingdom.

46. "Thus it is written," etc. Here are the two great essential facts of the gospel. 1. The atonement of Christ. 2. His resurrection from the dead.

47. "Repentance." This implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions and inclinations are changed, and that in consequence, there is a total change in his conduct. "Remission of sins." The forgiveness of sins, the removal of the punishment, and deliverance of the soul from the power of sin. "In His name." As obtained for sinful men by His atoning sufferings, as the fruit of His intercession, and the effect of His grace. "Among all nations." God wills the salvation of all, and Jesus tasted death for every man. "Beginning at Jerusalem." Because it was thus written. Isa. 2:3. Because there the facts on which the gospel was founded were transacted; and because Christ desired to give further proof of His love and example of forgiving His enemies.

48. "Ye are witnesses." They had been with Jesus throughout His ministry, they had heard His teaching, they had seen His miracles, they knew His character, they had seen Him after He rose from the dead, and now their work was to bear witness of these things.

49. "I send the promise." The Holy Ghost which was promised to the church through Christ. "Endued." Invested, or clothed with. "From on high." It is from on high, and therefore draws the soul upward, and makes it aim high. This power was the promise of the Father; it could not fail.

50. "As far as Bethany." Not the village itself, but on the descent to it from Mount Olivet. "Lifted up His hands." Probably to lay them on their heads, for that was the ordinary way in which a blessing was given. Gen. 48:8-20.

51. "Into heaven." The disciples did not see Him rise out of the grave, because His resurrection could be easily proved by their seeing Him afterward; but they saw Him return to heaven, as there would be no other way to prove it.

52. "They worshiped Him." In gratitude for His blessing upon them. The cloud that received Him out of their sight did not put them or their services out of His sight. "With great joy." Every sorrow had been turned into joy. They were full of love and joy in the Holy Spirit.

53. "Continually in the temple." While they abode together at Jerusalem, waiting and praying with one accord for the Spirit of power, truth and holiness, they went to the temple at the proper times to join in the worship there performed.

1. "The former treatise." The gospel of Luke. Luke was the author of Acts. "O Theophilus." He was probably a magistrate or high official who had been converted to Christianity. "To do and teach." A very important statement, dividing the work of Christ into two great branches; the one embracing His work on earth, the other His subsequent work from heaven.

2. "Through the Holy Ghost." God gave not the Spirit by measure unto Him. John 3: 34. Jesus who was anointed with the Holy Ghost (Luke 4; Matt. 12) in the power of the Holy Ghost, gave commandments to the apostles to be His witnesses, so that such commandments were given by the Spirit also. "Apostles." The twelve generally called disciples in the gospels are in the Acts spoken of as apostles, or "those sent forth."

3. "Passion." Sufferings on the cross. "Infallible proofs." The single Greek word, translated "infallible proof," denotes the strongest proofs of which a subject is capable, an irresistible proof.

4. "Not depart from Jerusalem." The coming of the Spirit was to be at the next great feast after the crucifixion. They waited by prayer, by conference together, by doing necessary duties. Vs. 13, 14. "Promise." Jesus thus termed it, because God the Father had promised the gift of the Spirit, through the prophets under the old covenant. "Heard of me." In His conversations with them. See on verse 49.

5. "John." The Baptist, the forerunner of Christ. "With water." John's baptism was a baptism unto repentance. "With the Holy Ghost." The outpouring of the Spirit upon them would eradicate all sin from their hearts and fill them with love and power.

6. "Come together." At the Mount of Olives. V. 50. "At this time restore." "Wilt thou break the Roman yoke from off our necks and immediately erect the kingdom of the Messiah?"

8. "Shall receive power." They were promised the power of the Holy Ghost in order to properly carry on God's work. "Witnesses." They were to be witnesses to a crucified Christ, a risen Christ, a coming Christ. "Uttermost part," etc. They were to begin at home, with the Jews, and gradually reach out until the glorious gospel reached the whole human race.

9. "A cloud." Perhaps it was like the "fiery, cloudy pillar," the symbol of God, that led the Israelites through the wilderness; or Elijah's storm chariot, or the bright cloud of glory which overshadowed Him on the Mount of Transfiguration. This was His "royal chariot," as Chrysostom calls it.

10. "Were looking." (R. V.) Wondering what it all meant. "Two men." Angels in the form of men. "White apparel." Matt. 28:3. The white garments were an emblem of purity.

11. "Shall so come." The second or final coming. This will not be in obscurity like His first coming; but "He will come in power and glory, on the clouds, and with His holy angels with Him." Matt. 24:30, 31; 25:46.

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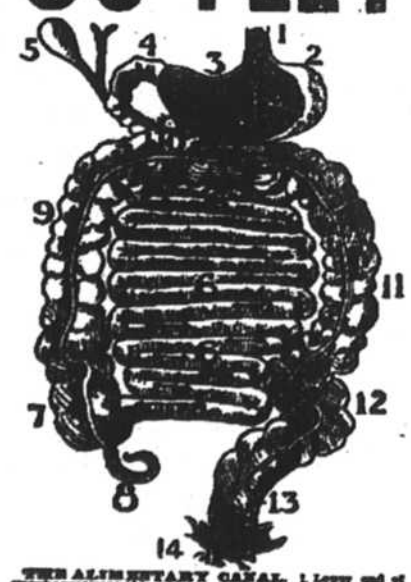
30 FEET OF BOWELS



THE ALIMENTARY CANAL. 1. Liver, and of its gall-duct. 2. Gall-bladder which conveys the food from the stomach. 3. Duodenum. 4. Gall-bladder. 5. Transverse colon. 6. Vermiform appendix. 7. Ascending colon. 8. Descending colon. 9. Descending colon. 10. Sigmoid flexure. 11. Rectum. 12. Anus. 13. Pancreas. 14. Small intestine. This small intestine is smaller than the large intestine, or colon as the canal. The entire intestine is packed through the cavities of the bowels, mostlike in packing through the elementary canal.

are packed away in your insides and must be kept clean, in order and doing business.

It's a long way, with many turns and pitfalls to catch the refuse and clog the channel if not most carefully cleaned out every day.

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