THE DAILY HERALD: PLATISMOUTH, REBRASKA, MONDAY, JULY 23, 1888.

USES OF STRATAGEM.

DR. TALMAGE ADDRESSES HIS COM-RADES OF THE THIRTEENTH.

Victorious Retreat-The Triumph of the Wicked Is Short-Theatres and Drinking Saloons to Be Turned Into Asylums, Art Galleries and Churches,

PEEKSKILL, N. Y., July 22.-Chaplain T. De Witt Talmage preached today to the Thirteenth regiment of the New York State National Guards, now encamped here. The regiment assembled at 3 p. m., when people from the neighboring country, towns and cities were present in immense numbers. A military band conducted the musical part of the service. Chaplain Talmage's sermon, which was on "Uses of Stratagem," was based on Joshua viii, 7: "Then ye shall rise up from the ambush, and seize upon the city." He said:

Men of the Thirteenth regiment and their friends here gathered, of all occupations and professions, men of the city and men of the fields, here is a theme fit for all of us.

One Sabbath evening, with my family around me, we were talking over the scene of the text. In the wide open eyes and the quick interrogations and the blanched cheeks I realized what a thrilling drama it was. There is the old city, shorter by name than any other city in the ages, spelled with two letters - A, I-Ai. Joshua and his men want to take Christianization of the world. The church ft. How to do it is the question. On a former occasion, in a straightforward, face to face fight, they had been defeated; but now they are going to take it by anabuscade. General Joshua has two divisions in his army-the one division the battle worn commander will lead himself, the other division he sends off to encamp in an ambush on the west side of the city of Ai. No torches, no lanterns, no sound of heavy battalions, but 20,000 swarthy warriors moving in land; at least two hundred millions of silence, speaking only in a whisper; no clicking of swords against shields, day kindling in a blaze of revival. Falllest the watchmen of Ai discover it and the stratagem be a failure. If a roystering soldier in the Israelitish army forgets himself, all along the line the word is "Hush!" Joshua takes the other division, the one with which he is to march, and puts it on the north side of the city of Ai, and then spends the night he is, thinking over the fortunes of the coming day, with something of the feelings of Wellington the night before Waterloo, or of Meade and Lee the night pering in its sin. To-morrow will be the gins to tip the hills. The military officers of Ai look out in the morning very early, and while they do not see the division in ambush, they behold the other division of Joshua, and the cry, "To arms! to arms!" rings through all the streets of the old town, and every sword, whether hacked and bent or newly welded, is brought out, and all the inhabitants of the city of Ai pour through the gates, an infuriated torrent, and their cry is: "Come, we'll make quick work with Joshna and his troops." No sooner had these people of Ai come out against the troops of Joshna, than Joshna gave such a command as he seldom gave: "Fall back !" Why, they could not believe their own cars. Is Joshua's courage failing him? The retreat is beaten, and the Israelites are flying, throwing blankets and canteens on every side under this worse than Bull Run defeat. And you ought to hear the soldiers of Ai cheer and cheer and cheer. But they huzza too soon. The men lying in ambush are straining their vision to get some signal from Joshua that they may know what time to drop upon the city. Joshun takes his bur-nished spear, glittering in the sun like a shaft of doom, and points it toward the city; and when the men up yonder in the ambush see it, with hawklike swoop they drop upon Ai, and without stroke of sword or stab of spear take the city and put it to the torch. So much for the division that was in ambush. How about the division under Joshua's command? No sooner does Joshua stop in the flight than all his men stop with him, and as he wheels they wheel, for in a voice of thunder he cried "Halt!" One strong arm driving back a torrent of flying troops. And then, as he points his spear through the golden light toward that fated city, his troops know that they are to start for it. What a scene it was taken the city marched down against the men of Ai on the one side, and the troops under Joshua doubled up their encmies from the other side, and the men of A were caught between these two hurri-canes of Israelitish courage, thrust before and behind, stabbed in breast and back, ground between the upper and the nether millstones of God's indignation. Woe to the city of Ai! Cheer for the triumphs of Israell Lesson the first: There is such a thing as victorious retreat. Joshua's falling back was the first chapter in his successful besiegement. And there are times in your life when the best thing you can do is to run. You were were once the victim of strong drink. The demijohn and the decanter were your fierce foes. They came down upon you with greater fury than the men of Ai upon the men of Joshua. Your only safety is to get away from them. Your dissipating companions will come around you for your overthrow. Run for your life! Fall back from the drinking saloon, Fall back from the wine party. Your flight is your advance. Your retreat is your victory. There is a saloon down on the next street that has almost been the ruin of your soul. Then why do you go along that street? Why do you not pass through some other street rather than by the place of your calamity? A spoonful of brandy taken for medicinal purposes by a man who twenty years before had been re-formed from drunkenness, hurled into inebriety and the grave one of the best friends I ever had. Your retreat is your victory. Here is a converted infidel.

made very firm. God is going to conquer them, and they will be turned into asy-Andrew Jackson Davis' tracts? Tyndall's Glasgow University address? Drop them and run. You will be an infidel before you die unless you quit that. These men of Ai will be too much for you. Turn your back on the rank and file of unbelief. Fly before they cut you with their swords and transfix you There are people who have been well nigh ruined because they risked a fooldo business.

hardy expedition in the presence of mighty and overwhelming temptations, and the men of Ai made a morning meal of them. So also there is such a thing as victorious retreat in the religious world. Thousands of times the kingdom of Christ has seemed to fall back. When the blood of the Scotch Covenanters gave a deeper dye to the heather of the highlands, when the Vaudois of France chose extermination rather than make an unchristian surrender, when on St. Bartholomew's day mounted assassing rode through the streets of Paris crying: "Kill! Blood letting is good in August! Kill! Death to the Huguenots! Kill!" when Lady Jane Grey's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when John Knox died for the truth; when John Bunyan lay rotting in Bedford jail, saying: "If God will help me and my physical life continues I will stay here until the moss grows on my evebrows rather than give up my faith," the days of retreat for the church were days of victory. The Pilgrim fathers fell back from the

other side of the sea to Plymouth Rock, but now are marshaling a continent for the of Christ falling back from Piedmont, falling back from Rue St. Jacques, falling back from St. Denis, falling back form Wurtemburg castles, falling back from the Brussels market place, yet all the time triumphing. Notwithstanding all the shocking reverses which the church of Christ suffers, what do we see the cross on heathen ground; sixty thousand ministers of Jesus Christ in this ing back, yet advancing until the old Wesleyan hymn will prove true:

with their javelins.

The Lion of Judah shall break the chain, And give us the victory again and again!

But there is a more marked illustration Joshua, the Jesus of the ages. First fall-ing back from an appalling height to an appalling depth, falling from celestial hills to terrestrial valleys, from throne to manger; yet that did not seem to succe further trom. Bethlehem to Nucce still further trom. Bethlehem to Nucce still of victorious retreat in the life of our in reconnoitering in the valley. There ing back from an appalling height to an before Gettysburg. There he stands in further from Bethlehem to Nazareth, the night, and says to himself; "Yon- from Nazareth to Jerusalem, back der is the division in ambush on the west from Jerusalem to Golgotha, back side of Ai. Here is the division I have from Golgotha to the mausoleum in under my especial command on the north side of Ai. There is the old city slum- precipices of perdition until he walked amid the caverna of the eternal battle. Look! the morning already be- captives, and drank of the wine of the wrath of Almighty God amid the Ahabs and the Jezebels and the Belshazzars. O. men of the pulpit and men of the pew, Christ's descent from heaven to earth oes not measure half the distance. was from glory to perdition. He de-scended into hell. All the records of earthly retreat are as nothing compared with this falling back, Santa Anna, with the fragments of his army flying over the plateaux of Mexico, and Na-poleon and his army retreating from Moscow into the awful snows of Russia, are not worthy to be mentioned with this retreat, when all the powers of darkness seem to be pursuing Christ as he fell back, until the body of him who came to do such wonderful things lay pulseless and stripped. Methinks that the city of Ai was not so emptied of its inhabitants when they went to pursue Joshua, as perdition was emptied of devils when they started for the pursuit of Christ and he fell back and back down lower, down lower, chasm below chasm. nit below pit, until he seemed to strike the bottom of objurgation and scorn and torture. Oh, the long, loud, jubilant shout of hell at the defeat of the Lord God Almighty! But let not the power of darkness rejoice quite so soon. Do you hear that listurbance in the tomb of Arimathea? I hear the sheet rending! What means that stone hurled down the side of the him back! the dead must not stalk in this open sunlight. O, it is our Joshua. Let him come out. He comes forth and starts for the city. He takes the spear of the Roman guard and points that way. Church militant marches up on one side and the church triumphant marches down on the other side. And the powers of darkness being caught between these ranks of celestial and terare to start for it. What a scene it was when the division in ambush which had restrial valor, nothing is left of them save just enough to illustrate the direful overthrow of hell and our Joshua's eternal victory. On his head be all the crowns. In his hand be all the scepters. At his feet be all the human hearts; and here, Lord, is one of them. Lesson the second: The triumph of the wicked is short. Did you ever see an army in a panic? There is nothing so uncontrollable. If you had stood at Long bridge, Washington, during the opening of our sad civil war, you would know what it is to see an army run. And when those men of Ai looked out and saw those men of Joshua in a stampede, they expected easy work. They would scatter them as the equinox the leaves. Oh, the gleeful and jubilant de-scent of the men of Ai upon the men of Joshua! But their exhilaration was brief, for the tide of battle turned and these quondam conquerers left their mis-erable carcases in the wilderness of Bethaven. So it always is. The triumph of the wicked is short. You make \$20,000 at the gaming table. Do you expect to keep it? You will die in the poorhouse. You made a fortune by iniquitous traffic. Do you expect to keep it? Your money will scatter, or it will stay long enough to curse your children after you are dead. Call over the roll of bad men who prospered and see how short was their prosperity. For a while, like the men of Ai, they went from conquest to conof your calamity? A spoonful of brandy taken for medicinal purposes by a man who twenty years before had been re-formed from drunkenness, hurled into inebriety and the grave one of the best friends I ever had. Your retreat is your victory. Here is a converted infidel. He is so strong now in his faith in the pel he says he can read anything. The pel he says he can read anything. quest, but after a while disaster rolled

lums and art galleries and churches. The stores in which fraudulent men do business, the splendid banking institutions where the president and cashier put all their property in their wives' hands and then fail for two hundred thousand dollars-all these institutions are to become the places where honest Christian men How long will it take your boys to get through your ill gotten gains? The wicked do not live out half their days. For a while they swagger and strut and make a great splash in the newspapers, but after awhile it all dwindles down into a brief paragraph: "Died suddenly, July 22, 1888, at 35 years of age. Rel-atives and friends of the family are invited to attend the funeral on Wednesday, at 2 o'clock, from his late residence on Madison square. Interment at Greenwood." Some of them jumped off the docks. Some them took prussic acid.

Some of them fell under the snap of a Derringer pistol. Some of them spent their last days in a lunatic asylum. Where are William Tweed and his associates? Where are Ketcham and Swartwout, absconding swindlers? Where is James Fisk, the libertine? Where is John Wilkes Booth, the assassin? and all the other misdemeanants? The wicked do not live out half their days. Disembogue, G world of darkness! Come up, Hildebrand and Henry II and Robespierre, and with blistering and blaspheming and ashen lips, hiss out: "The triumph of the wicked is short." Alas for the men of Ai when Joshua stretches out his spear toward the city!

Lesson the third: How much may be accomplished by lying in ambush for opportunities. Are you hypercritical of Joshua's maneuver? Do you say that it was cheating for him to take that city ing of skepticism they dodge, by ambuscade? Was it wrong for Wash- they fall back, they break ranks. We by ambuscade? Was it wrong for Washington to kindle camp fires on New Jersey Heights, giving the impression to the opposing force that a great army was encamped there when there was none at all? I answer, if the war was right then Joshua was right in his stratagem. He violated no flag of truce. He broke no treaty, but by a lawful ambuscade captured the city of Ai. Oh, that we all knew how to lie in ambush for opportunities to serve God. The best of our opportunities do not lie on the surface, but are se-creted; by tact, by stratagem, by Chris-tian ambuscade, you may take almost Jonah. And while we ought to be massfrom home, and then drop in on them from a Christian ambuscade. There has been many a man up to his chin in scientific portfolios which proved there was no Christ and no divine revelation, his pen a scimetar flung into the heart of theological opponents, who, nevertheless, has been discomfited and captured for God by some little three-year-old child who has got up and put her snowy arms around his sinewy neck, and asked some simple question about God and heaven.

man who has only one idea; he is irresistible." I say: Look for the man who has one idea, and that a determination for soul saving. I believe God would strike me dead if I dared to point the spear in any other direction. Oh, for some of the courage and enthusiasm of Joshua! He flung two armies from the tip of that spear. It is sinful for us to rest, unless it is to get stronger muscle and fresher brain and purer heart for God's work. I feel on my head the hands of Christ in a new ordination. Do you not feel the same omnipotent pressure? There is a work for all of us. Oh, that we might stand up side by side and point the spear toward the city! It ought to be taken. It will be taken. Our cities are drifting off toward loose religion or what is called "liberal Christianity," which is so liberal that it gives up all the cardinal doctrines of the Bible, so liberal that it surrenders the rectitude of the throne of the Almighty. That is liberality with a vengeance. Let us decide upon the work which we, as Christian men, have to do, and, in the strength of God, go to work and do it.

It is comparatively easy to keep on a parade amid a shower of bouquets and hand clapping, and the whole street full of enthusiastic huzzas; but it is not so easy to stand up in the day of battle, the face blackened with smoke, the uniform covered with the earth plowed up by whizzing bullets and bursting shells, half the regiment cut to pieces, and yet the commander crying, "Forward, march!" Then it requires old fashioned valor. My friends, the great trouble of the kinedom of God in this day is the cowards. They

do splendidly on a parade day, and at the communion, when they have on their best clothes of Christian profession; but put them out in the great battle of life, at the first sharpshootconfront the enemy, we open the battle against fraud, and lo! we find on our side a great many people that do not try to pay their debts. And we open the battle against intemperance, and we find on our own side a great many people who drink too much. And we open the battle against profanity, and we find on our own side a great many men who make hard speeches. And we open the battle against infidelity, and Ic, we find who would like to go out on a campaign with satin slippers and holding umbrellas over their heads to keep off the heavy dew, and having rations of canvas back ducks and lemon custards. If they cannot have them they want to go home. They think it is unhealthy among so many bullets!

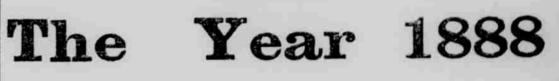
I believe that the next twelve months will be the most stupendous year that heaven ever saw. The nations are quaking now with the coming of God. It

The Plattsmouth Herald

Is enjoying a Boom in both its

DAILYANDWEEKLY

EDITIONS.



Will be one during which the subjects of national interest and importance will be strongly agitated and the election of a President will take place. The people of Cass County who would like to learn of

Political, Commercial

Oh, make a flank movement; steal a march on the devil; cheat that man into heaven. A \$5 treatise that will stand all the laws of homiletics may fail to do that which a penny tract Christian entreaty may accomplish. Oh, for more Chris-tians in ambuscade, not lying in idleness, but waiting for a quick spring, waiting until just the right time comes. Do not talk to a man about the vanity of this world on the day when he has bought something at "twelve" and is going to sell it at "fifteen." But talk to him about the vanity of the world one the day when he has bought something at "fifteen" and is compelled to sell at "twelve." Do not rub a man's disposition the wrong way. Do not take the imperative mood when the subjunctive mood will do just as well. Do not talk in perfervid style to a phlegmatic. nor try to tickle a torrid temperament with an icicle. You can take any man for Christ if you know how to get at him. Do not send word to him that to-morrow at 10 o'clock you propose to open your batter-ies upon him, but come on him by a skillful, persevering, God directed ambuscade.

Lesson the fourth: The importance of hill? Who is this coming out? Push i taking good aim. There is Joshua, but how are those people in ambush up yon-der to know when they are to drop on the city, and how are these men around Joshua to know when they are to stop their flight and advance? There must be some signal—a signal to stop the one division and to start the other. Joshua, with a spear on which were ordinarily hung the colors of battle, points toward the city. He stands in such a conspicu-ous position, and there is so much of the morning light dripping from that spear tip, that all around the horizon they see it. It was as much as to say: "There is the city. Take it. Take it now. Roll down from the west. Surge up from the north. It is ours, the city of Ai." God knows and we know that a great deal of Christian attack amounts to nothing simply because we do not take good aim. Nobody knows and we do not know ourselves which point we want to take, when we ought to make up our minds what God will have us to do, and point our spear in that direction and then hurl our body, mind, soul, time, eternity at that one target. In our pul-pits and pews and Sunday schools and prayer meetings we want to get a reputation for saying pretty things, and so we point our spear toward the flowers; or we want a reputation for saying sublime things, and we point our spear toward the stars; or we want to get a reputation for historical knowledge, and we point our spear toward the past; or we want to get a reputation for great liberality, so we swing our spear all around; and it strikes all points of the horizon, and you can make out of it whatever you please; while there is the old world, proud, rebellious, and armed against all righteousness; and instead of running any farther away from its pursuit, we ought to turn around, plant our foot in the strength of the cternal God, lift the old cross and point it in the di-rection of the world's conquest till the

will be a year of successes for the men of Joshua, but of doom for the men of Ai. You put your ear to the rail track and you can hear the train coming miles away. So I put my car to the ground and I hear the thundering on of the lightning train of God's mercies and judgments. The mercy of God is first to be tried upon this nation. It will be preached in the pulpits, in theatres, on the streets, everywhere, People will be invited to accept the

mercy of the Gospel and the story and the song and the prayer will be "mercy." But suppose they do not accept the of-fer of mercy-what then? Then God will come with his judgments, and the grasshoppers will cat the crops, and the freshets will devastate the valleys, and the defalcations will swallow the money markets, and the fires will burn the cities, and the earth will quake from pole to pole. Year of mercies and of judgments. Year of invitation and of warning. Year of jubilee and of woe. Which side are you going to be on? With the men of Ai or the men of Joshua? Pass over this Sabbath into the ranks of Israel. I would clap my hands at the joy of your coming. You will have a poor chance for this world and the world to come without Jesus. You cannot stand what is to come upon you and upon the world unless you have the pardon and the comfort and the help of Christ. Come over. On this side is your happiness and safety, on the other side is dis-quietude and despair. Eternal defeat to the men of Ai! Eternal victory to the

men of Joshua!

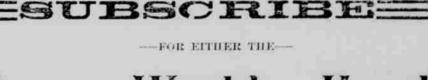
"Booking" for the Season. This is the time of year when the managers of country opera houses come into the city to go through a process which they importantly call "booking," Translated, that means the engaging of companies to visit their houses during the approaching season. The smaller places, or "one night stands," are represented by "managers," who generally pursue other occupations, varying from black-smith to lawyer. Their knowledge of theatricals is brief, but they can argue on sharing terms with great plausibility, and they sign contracts with the utmost care for their own interests. To well known stars they gladly yield 75, 80, 85, and sometimes 90 per cent. of the entire receipts. The smaller companies have to be content with 55, 60, and 65 per cent. Most of the minstrel shows, which are big cards in the minor cities, get 80 or 85 ver cent .- New York Sun.

"Promising Churches."

At the Unitarian festival in Boston a minister from St. Louis remarked that when ministers came to the "unfenced pasture" in the west he was always tempted to warm them of the privations that awaited them in "promising churches"-that is, churches that promise to pay \$700 a year or more and do not keep their promise. Some ministers have found such "promising churches" without taking such a long trip .- Chrittian Inquirer.

and Social Transactions

of this year and would keep apace with the times should



Weekly Herald. Daily or

> Now while we have the subject before the people we will venture to speak of our

JOB DEPARTMENT.

Which is first-class in all respects and from which our job printers are turning out much satisfactory work.

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PLATTSMOUTH,



