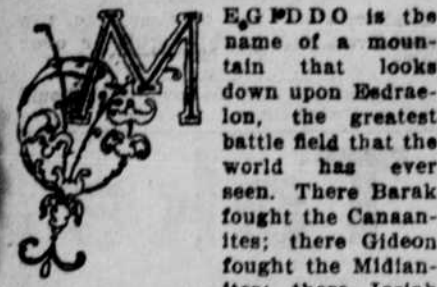


TALMAGE'S SERMON.

"ARMAGEDDON" THE SUBJECT OF SUNDAY'S DISCOURSE.

From the Text: "And He Gathered Them Together in a Place Called in the Hebrew Tongue Armageddon" - Revelations, Chapter 16, Verse 16.



MAGDO is the name of a mountain that looks down upon Ebedra-... The whole region stands for battle, and the Armageddon of my text borrows its name from it, and is here used, not geographically, but figuratively, while setting forth the idea that there is to be a world's closing battle, the greatest of all battles, compared with which the conflicts of this century and all other centuries were insignificant, because of the greater number of combatants engaged, the greater victory and the greater defeat. The exact date of that battle we do not know, and the exact locality is uncertain. It may be in Asia, Europe, Africa or America, but the fact that such a battle will take place is as certain as God's eternal truth. When I use the superlative degree in regard to that coming conflict, I do not forget that there have been wars all along on stupendous scale. As when at Marathon Miltiades brought on his men, not in ordinary march, but in full run, upon the horsemen of Persia, and the black archers of Ethiopia, and scattered them, and crying, "Bring fire! Bring fire!" set into flame the ships of the invaders. As when Pizarro overcame Peru. As when Philip the Second triumphed over Portugal. As when the Huns met the Goths. As when three hundred Spartans sacrificed themselves at Thermopylae. As when the Carthaginians took Agrigentum. As when Alexander headed the Macedonian phalanx. As when Hannibal invaded Italy. Battle of Haestings! Battle of Valmy! Battle of Pultowa! Battle of Arbelat! Battle of Tours! Battle of Borodino! Battle of Lucknow! Battle of Solferino! Battle of Fontenoy, where 100,000 were slain! Battle of Chancellors, where 300,000 were massacred! Battle of Herat, where Genghis Khan destroyed 1,600,000 lives! Battle of Nishapur, where 1,747,000 went down to death! 1,815,000 slain at Troy! And American battles, too near us now to allow us to appreciate their awful grandeur and significance, except you who were there, facing the North or facing the South! But all the battles I have named put together will not equal in numbers enlisted, or fierceness, or grandeur, or triumph, or rout, the coming Armageddon contest. Whether it shall be fought with printers' type or keen steel, whether by brain or muscle, whether by pen or carbine, whether by booming cannon or thunders of Christian eloquence, I do not know, and you may take what I say as figurative or literal, but take as certain what St. John, in his vision on the rocks of the Grecian Archipelago, is pleased to call "Armageddon."

and liquor dealers' associations, and the hundreds of millions of their patrons. They will move into the ranks with what the bible calls the "Song of the drunkard." And what a bloated, and soaked, and bleared, and blasted, and hiccupping, and nauseating host! If now, according to a scientist in England, there are fifty thousand deaths annually from strong drink, and in the United States, according to another estimate, ninety-eight thousand deaths annually from strong drink, what an army of living drunkards that implies, coming up from the whole earth to take their places in the last battle, especially as the evil increases and the millions now staggering on their way may be joined by other millions of reinforcements; brigade after brigade, with drunkards' bones drumming on the head of beer barrels the dead march of souls. These millions of victims of alcohol joined by the millions of victims of arrack, the spirituous liquor of China, and India, and Arabia, and Egypt, and Ceylon, and Siam!

Again, the regiments elemental will come into that battle on the right side. The winds! God showed what he could do with them when the splintered timbers of the ships of the Spanish Armada were strewn on the rocks of Scotland, Norway and the Hebrides. The waters! He showed what he could do with them when he put the whole earth under them, leaving it subaqueous one hundred and fifty days. The earthquakes! He showed what he could do with them when he let Caracas drop into the open mouth of horror and the islands of the sea went into entombment. The lightnings! He showed what he could do with them when he wrapped Mount Sinai in flame, and we have all seen their flashing lanterns moving with the chariots of the midnight hurricane. All the regiments elemental will come in on our side in the great Armageddon. Come and let us mount and ride along the line, and review the troops of Emanuel, and find that the regiments terrestrial and celestial that come into that battle on the right side are, as compared with those on the wrong side, two to one, a hundred to one, a thousand to one. But who is the commander-in-chief on this side? Splendid armies have been ruined, and annihilated through the incompetence or treachery of their general. Who commands on our side? Jehovah-Jireh! so-called in one place, "Captain of Salvation," so-called in another place. King of Kings. Lord of Lords. Conqueror of Conquerors! His eye omnipotent. His arm omnipotent. He will take the lead. But do not let us shout until after we have seen the two armies clash in the last struggle. Oh, my soul! The battle of all time and all eternity opens. "Forward!" "Forward!" is the command on both sides given. The long lines of both armies waver, and swing to and fro. Swords of truth against engines infernal. Black horse cavalry of perdition against white horse cavalry of heaven. The redemption of this world and the honor of the throne of God to vindicate, how tremendous is the battle! The army of righteousness seems giving way; but no! It is only a part of the manœuvre of the infinite fight. It is a deploy of the host celestial. What a meeting in this field of splendor and wrath, of the angelic and of the diabolic, of hosanna and blasphemy, of song and curse, of the divine and the satanic. The thunderbolts of the Almighty burst and blaze upon the foe. Boom! Boom! By the torches of lightning that illuminate the scene I see that the crisis of the Armageddon has come. It is the turning point of this last battle. The next moment will decide all. Aye! the forces of Apollyon are breaking ranks. See! They fly. Some on foot, some on wing; they fly. Back over the battlements of perdition they go down with infinite crash, all the regiments diabolic! * * *

WAY TO GO TO SLEEP.

DESCRIPTION OF A SURE CURE FOR INSOMNIA.

Imagine Your Brain a Roll-Top Desk—What You Must Do Is to Shut Up Your Ideas Therein—When Finished You'll Be Asleep.



HERE is no more dangerous enemy to the perfect mental condition of man than insomnia. While those engaged in literary pursuits and large and complicated business transactions are perhaps more apt to be unsuccessful suitors for the favor of the drowsy god, still any one is likely to get into disgrace with this guardian of slumber. Long-continued inability to sleep should be regarded with the greatest and gravest suspicions. There is a wakefulness in the advanced stages of the disease that is more to be feared than the pestilence. Every muscle of the human body may be so prostrated with fatigue that a fire within scorching distance would scarcely impel the victim to arouse to action. The tongue could with difficulty frame a brief petition for its own life, yet the brain goes dancing off into the most beautiful flights of fancy and is equally capable of sustaining the most complicated, logical, well-digested argument. There is a state of mental ecstasy that completely ignores the existence of the body. This may seem to the fortunate being who has never suffered the most advanced stages of the disease to be an exaggerated statement. But there are thousands who have suffered even up to and beyond that point. Beyond that point means insanity and death. A person who had been a great sufferer from insomnia said that if he could be sent enough to wish a curse upon an enemy he would give the doomed mortal wealth and intellectual faculty to enjoy life in the fullest and then deprive him of his ability to sleep. Medical books record an instance of a man in China who had been convicted of murdering his wife under the most inexcusable circumstances. The prisoner was condemned to die from want of sleep. A guard was put over him, each man being relieved of his duty when an hour had expired, so that the guard might by no possibility fall asleep. The miserable man lived in this torture for nineteen days, but at the beginning of the eighteenth day he implored the authorities to kill him in some more merciful way. The brain that is for a long period deprived of the benefits of sleep cannot be in a healthy condition. At this particularly dangerous stage of the disease the most powerful opiates have no more effect than so much water. Even before reaching this point there are many people who cannot take opium or morphine in any of the various forms. Thousands of cures for insomnia have been tried by sufferers, only to be found insufficient. There is one that can be practiced by all persons of a sufficient amount of will power, and, if persisted in, is infallible. Briefly and practically described, this operation is to fancy your brain a roll-top desk. What you want to do is to shut up the ideas therein. When you come to try this experiment you will discover that the simile of the roll-top desk is imperfect, inasmuch as in rolls cover that closes the thoughts in rolls from the front to the back of the head. Lie down. Get all the bedding and your own personal garments smooth, so that you may be comfortable. You must attempt to lie perfectly still after you have once decided upon a comfortable position. Nothing, except mental activity, is more calculated to keep you awake than giving away to restlessness. You are now prepared to close that mental roll-top desk and pen up your thoughts until you want them the next day. This shutting up is done by a powerful effort of the will not to think. This may seem paradoxical, but try it. It can be accomplished, and you will find it the hardest work you ever did in your life. You will think that all your ideas are quicksilver, and in spite of your resolutely holding shut that cover the little imps will jump out here and there. Sometimes you can catch one of them by the ears, metaphorically speaking, before his whole body is out, and chuck him back into his prison. That is, you will catch the idea before it is fairly formulated, when it is simply a word, shut the cover down with a bang, and go on holding your mind in a state of vacuity. You hold it this way for an instant and think you are doing splendidly, when you jump another idea. This one has got out whole, complete, alive and in good health. At it you go again. You will soon be astonished by an overpowering sensation of fatigue—worse than the most profound thought ever gave you. It is much harder work to keep from thinking than it is to think. But if you will persevere in this method of shutting up your thoughts for twenty minutes or half an hour you will fall into a dreamless sleep. By practicing this you can shorten the time required to put yourself to sleep. One expert in this throwing the mind into a complete blank affirmed that he could lie down in a room in which there was a bright light and a band of music and within two minutes be sound asleep. When one reflects that a vast per cent of insanity is preceded by persistent and long-continued insomnia, the cure is worth a trial. Be not discouraged if at first you succeed, for it is ex-

ceedingly hard work, but it can be done. After the habit is once well formed you will find that you can sleep all night without waking. But at first you will be apt to waken in so short a time that you will feel disheartened at having done so much hard work for a brief half-hour or so of sleep, only to awake and do the whole thing over again. Boston Saw a Mirage. Clouds overcast the sky the greater part of August 18 in Boston. The sun's face was but rarely visible. There were several showers in the late afternoon, but we had no rainfall between 6 and 7 p. m., notwithstanding which a rainbow with all its beautiful colors was on the southeastern horizon; the rays of the setting sun piercing through the ascending vapors had formed it. Turning to the west at 6:30, a long, narrow, dark island seemed to be floating in a blue green smooth lake, surrounded by a rocky shore, a stream of fiery molten lava winding its way through the rocks. But there were no islands, lakes and rocks. It was the western sky, the sun's fiery rays giving higher colors to the blue sky, a denser dark to the dark clouds, and showing his fire in intense colors through the lighter vapors. But a great surprise awaited the watchers of this glorious sunset. There to the left, south of the setting sun, about four degrees from the sensible horizon, clouds were heaped on top of each other, and while the last rays of the sun were beating on the city of Boston, still damp from the afternoon rain, its picture was being photographed on the clouds. The blocks of houses were plainly visible; the Charles river and Boston harbor marked the outlines of the city plainly on the clouds. For three minutes the outlines became more distinct, then when the sun's fiery face was half way below the horizon they faded away and disappeared. Boston Transcript. No Autographs for Her. A certain family, whose home is in the suburbs of London, have in their employ a cook whose ways are invariably so methodical and her cooking so near perfection that, were she to leave her present home, one-half of the mistresses in the district would be eager to secure her services. Never by any chance has dinner been late at Myrtle Villa, or the joint under or over done, neither has any policeman crossed its threshold. But, treasure that she is, she came near to making a change of residence at the close of her very first month's stay. On the morning of the day upon which her wages became due her mistress requested her to step into the study where her master was waiting to pay her. In a few moments she rushed from the study to the kitchen, where she had left her mistress, and in less time than it takes to narrate, had given the astonished lady notice. "But whatever is the matter, Mary?" inquired her mistress. "What has your master said or done to annoy you?" "He hasn't said nuthin'," replied Mary, as she flourished a check in her mistress's face, "but he's only given me this for a month's slavery. Not me; I ain't no orthograph collector, I ain't."—Amusing Journal. Disturbed Her Nap. A minister named Pettigrew who, on asking why his flock were so regardless of his exhortation to them to remain awake during the sermons, was told that his own wife set the example, but as she sat below the pulpit she was out of the minister's sight. On this it was arranged that on the following Sunday the informant should hold up his finger when Mrs. Pettigrew succumbed to Morpheus. The preacher bent forward and saw his consort enjoying a snug nap. With a tremendous blow on the pulpit he aroused her from her slumber, and as the lady, who, according to the legend, was destitute of both fortune and beauty, looked up, he addressed her in accents of wrath: "Sit ye up there, Jean Pettigrew! Ye are na bonnie; I gat nae tocher wi' ye, and gin ye hae na heavier grace about ye I hae gotten an unca bad bargain o' ye!"—Pittsburg Dispatch. The Right Name. "I wish you'd stop calling that boy 'Willie,'" he said, irritably, as he looked up from his paper. "It does seem rather odd to call a college boy 'Willie,'" she admitted. "I suppose I ought to call him 'Will' or 'William,' but a mother ought to be excusable for holding to the diminutive as long—"

THE SUNDAY SCHOOL.

LESSON IV—OCT. 25—PROVERBS OF KING SOLOMON.

Golden Text: "My Son, if sinners entice thee, Consent Thou Not"—From Book of Proverbs, Chapter 1, Verse 10—Wisest of Rulers.



SOLLOM the older scholars should learn something about the Book of Proverbs. By looking at the titles in the first verses of chapters 1, 10, 25, 30 and 31, also 22: 17; 24: 23; 31: 16, they can see that the book is a collection of smaller books and does not consist wholly of Solomon's proverbs. It is well, too, to remember that these were of a high order, such a book, from which we have only three lessons, to point out some of the choicer passages, as well as to gather together whatever is said in other parts of the book upon the subjects treated in the lesson. The section includes the whole chapter, together with light from Proverbs 8: 1-11 and 9: 1-12, describing the invitations of wisdom. Today's lesson includes Proverbs (Chapter 1: 1-19, as follows: 1. "The proverbs of Solomon." This is the title of the book as a whole, see above. "Son of David," this is stated in order to identify the author without possible mistake. The choice of Solomon as one of the writers of the Bible at first sight startles, but in deeper study instructs. 2. "To know wisdom." The book of Proverbs belongs to what modern critics call the "wisdom literature," including Proverbs, Job, Ecclesiastes and Solomon's Song. "Instruction." Properly, "discipline." It signifies education, moral training, good culture and habits, the practical side, as it were, of wisdom.—Lange. "To perceive the words of understanding," to discern, not merely to read or learn by heart, to distinguish good from bad, and to make the proper applications. 3. "To receive." This is the second object of the book—not only to know, but to accept, to lay hold of, to take into the daily life. "The instruction" or discipline that leads to "wisdom," not the word used in verse 2, but rather with revised version, "wise dealing," or discernment, thoughtfulness, "the thinking through" of a subject. 4. "To give subtilty," a wise foresight and shrewdness which foresees evil and avoids it. "To the simple," inexperienced, simple-hearted, not foolish. "To the young man." 5. "A wise man will hear." Because he is not conceited like a fool, but is willing and anxious to learn. "A man of understanding." An intelligent one. "Shall attain unto wise counsels." Literally, the power to steer his course rightly on the dangerous seas of life. 6. "To understand a proverb, and the interpretation." The result of the wise man's study in verse 5. "Dark sayings," enigmas; sayings hard to understand, but mines of gold when we once understand them. 7. "The fear of the Lord is the beginning of knowledge." The fear of the Lord is that reverence of Jehovah as God which leads us to worship and obey him. "But fools," who thus prove that they are fools, "despise," look down upon, "wisdom and instruction." They think they know enough without the help of others or of God's Word. 8. "My son," a term indicative of affection, addressed by a teacher to his pupil, by an experienced person to a youth. 9. "For they," they refers here to the paternal discipline and maternal teachings. "An ornament of grace unto thy head." A graceful crown, a wreath of grace, as in chapter 4: 9. "Chains about thy neck." The insignia of office and honor were usually displayed by some conspicuous ornament worn about the neck.—Stuart. 10. "My son, if sinners entice thee," as sinners are sure to do. No one can get out into the world and not be exposed to temptations. "Consent thou not," This is the defense, a blunt, peremptory No. Your method of defense must be different from the adversary's mode of attack. 11. "Come with us," etc. The most easy and natural form dishonesty took at that time. "It would seem that bandits were not only frequent, but that the attractions which such a mode of life offered to young, idle and profligate persons were great and dangerous. 12. "Let us swallow them up alive as the grave," suddenly, completely. "We will be as Sheol, as Hades, as the great under world of the dead, the devouring, merciless."—Cook. Thus they would be safe. There would be none to revenge the injury, none to tell of their wickedness and bring them to justice. 13. The second inducement was the amount of "all precious substance," silver, gold, precious stones, they could thus safely obtain. "Fill our houses with spoil," taken from those they had robbed. 14. "Cast in thy lot among us," join in our enterprises and share in its dangers and its rewards. "All have one purse." The oneness of the purse consists in this, that the booty which each of them gets belongs not wholly or chiefly to him, but to the whole together.—Kell. 15. "Walk not thou in the way with them." Avoid their courses, their conversation, and company.—Pool. Have nothing to do with them; do not walk with them enough even to be tempted by them. "Refrain thy foot." Refrain thyself, as it were, by force and violence, as the word implies.—Pool. Tear yourself away. 16. "For their feet run to evil." It is a sin and crime. That fact alone should deter you. Through all their charming picture see the horrid face of sin. 17. "Surely in vain the net is spread in the sight of any bird." Open your eyes and see that those men are spreading a net and setting a trap for you. Moreover, they are going to be caught in their own snare. 18. "And they lay wait for their own blood." They are hunting to their own destruction, and they wish you to go with them. 19. "So are the ways of every one that is greedy of gain," and not alone of those who show it in the way above described. "We are not tempted to be highwaymen, but the greed of gain is alive to-day." JOSH BILLINGS' PHILOSOPHY. The right to labor is Heaven's best gift to man. It don't require much brains to make munny, but to keep it, and kno how to use it dux. Fine clothes are ov sum account to everybody, and they are all there is ov sum phoiks. Excesses are heathy, provided always that they don't occur too often and are handled carefully.