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TABERNAACLE PULPIT.

TALMAGE ON THE COMMUNION OF SAINTS.

The Sectarian Bigot Gets a Scathing Denunciation—Truth and Error Now On Trial—Cause of Intolerance—Liberality Coming.

BROOKLYN, N. Y., Sept. 9.—Rev. Dr. Talmage, who is now in Australia, whence he will shortly sail for Ceylon and India, has selected as the subject for to-day's sermon through the press, "Communion of Saints," the text chosen being Judges 2:1, "Then said they unto him, say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan."

Do you know the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And yet, that difference was the difference between life and death of a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was asked that they say shibboleth they said sibboleth, and were slain. "Then said they unto him, say now shibboleth; and he said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference! The Lord's tribes in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and sibboleth.

The church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabatarians, and the Baxterians, and the Dunks, and the Shakers, and the Quakers, and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let there be no gag law, no moving of the previous question, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and sixteenth centuries the church proposed to make people think right by prohibiting discussion, and by strong censorship of the press, and rack, and gibbet, and hot lead down the throat, tried to make people orthodox; but it was discovered that you can not change a man's belief by twisting of his head, nor make a man see differently by putting an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and unsung of the fire, out of the flame will make red wings on which the martyr will mount to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke loose and flooded the church. After awhile the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were twenty men ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error. The truth will conquer just as certainly as that God is stronger than the devil. Let Error run if you only let Truth run along with it. Urged on by septic's shout and transcendentalist's spur, let it run, God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart, God's vengeance will tear it to pieces.

I propose to speak to you of sectarianism—its origin, its evils, and its cure. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding place, and drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the seas shall be among the least of the excitements, to give account for every

thought, word, action, preference, and dislike—that man is mad who has no religious preference. But our early education, our physical temperament, our mental constitution, will very much decide our form of worship. George Whitefield was going over a Quaker rather roughly for some of his religious sentiments and the Quaker said: "George, I am as thou art; I am for bringing all men to the hope of the gospel; therefore, if thou wilt not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand."

In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and, after a while, go and see for themselves; and, looking in those churches, and finding that the people are good there, and they love God and keep his commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole life bombarding other denominations and who lived to see their children preach the gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots 10 years old.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most wealthy or the most popular, or the most influential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head, and wants other denominations to know their places. It is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, is no evidence that the church is acceptable to God. Better a barn with Christ in the manger than a cathedral with magnificent harmonies rolling through the long drawn aisle, and an angel from heaven in the pulpit, if there be no Christ in the chancel, and no Christ in the robes. Bigotry is often the child of ignorance.

You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is always a bigot. The whole tendency to education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far east a great obelisk, and one side of the obelisk was white, another side of the obelisk was green, another side of the obelisk was blue, and travelers went and looked at that obelisk; but they did not walk around it. One man looked at one side, another at another side, and they came home each one looking at only one side; and they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy a more intelligent traveler came, and said, "Gentlemen, I have seen that obelisk, and you are all right, and you are all wrong. Why didn't you walk all around the obelisk?"

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's sunshine.

So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a corn shock. It stops all investigation.

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine, and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Now, my friends, the church of God was never intended for a war barracks. People are afraid of a riot. You go down the street and you see an excitement, and missiles flying through the air, and you hear

the shock of firearms. Do you, the peaceful and industrious citizen, go through that street? Oh, no! you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every which way, and they say, "Well, I guess I'll take the broad road; there is so much sharp-shooting on the narrow road I guess I'll try the broad road!"

Francis I. so hated the Lutherans that he said that if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one church and another, so long men will be disgusted with the Christian religion, and say, "If that is religion I want none of it."

Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of the gospel. Oh, how much wasted ammunition! How many men of splendid intellect have given their whole life to controversial disputes when, if they had given their life to something practical, they might have been vastly useful! Suppose, while I speak there were a common enemy coming up the bay, and all the forts around the harbor began to fire into each other—you would cry out, "National suicide! why don't those forts blaze away in one direction, and that against the common enemy?" And yet I sometimes see in the church of the Lord Jesus Christ a strange thing going on: church against church, minister against minister, denomination against denomination, firing away into their own fort, or the fort which ought to be on the same side, instead of concentrating their energy and giving one mighty and everlasting volley against the navies of darkness riding up through the bay!

Socialism in Germany.

It has been thought strange that in docile Germany, where order and submission have been proverbial, Socialism, with which in the ordinary mind the excesses of the French Revolution are most intimately associated, could ever rise to the height of a strong party, and assume proportions which for solidity and the prospect of continuation and growth have been equaled in no other country. There are two main causes of this strength—first, the condition of natural and social causes, on account of hardship; and, next, the German nature is made up of feeling to a greater degree than any other European character—of feeling deep and solid which, when roused in philanthropy or from convictions of personal injustice, is not turned to this side or that by some slight accident, as is the case in French character, but carries the philanthropist to the end in his plans for assistance; and the heavy, stolid, deep nature of the laborer keeps him consistent in his opposition to a condition of society which his leaders tell him is the cause of his misfortunes. The German laborer, then, is discontented, and educated philanthropists, in sympathy with him, think that in Socialism they have found a cure for his hard condition—a condition depending primarily on backwardness in industries and the poverty of the German soil, which, though fertile in the south, is generally hard, unyielding and sterile.

Any one who has traveled through the northeastern part of Germany knows well the hard condition of the peasants—knows that they are ill-fed, hard-worked, and that their hovels, many of them with one window, some lacking even one, are hardly fit for the fowls which share them with the family. There are many huts containing only one room, with damp earth as a floor, and not more than fifteen feet square, where two families dwell; where sons bring their wives; where young and old of both sexes are thrown together; where modesty can furnish no barrier to vice, and fine feelings, if any could arise, are crushed by hard surroundings. There is a look of dejection on most faces, while the women especially seem utterly downcast. One feels that here are the descendants of those who for hundreds of years have been underlings, in whom habits of submission and obedience have been so thoroughly grounded that all will be borne to the last. But there is also a stolid strength here, that, when once roused, knows no retreat.—Willard Brown, in Atlantic.

Thomas Jefferson and the Plow.

It appears that Thomas Jefferson invented the modern plow. There were plows, of course, thousands of years before the time of the sage of Monticello, but he first laid down the mathematical principles that underlie the construction of the plow, and so enabled any blacksmith to make one. A plow consists of two wedges, a cutting and a lifting wedge, and Jefferson discovered and enunciated the proportions of each, and the relation each bore to the other. Before his day no two smythe made plows alike; now they are all made in accordance with a mathematical formula.

Triplets Coming of Age.

The rare instance of the coming of age of a whole family of triplets was celebrated recently at Whitcomb, near Leamington, England. Generally in case of triplets the children die soon after birth, but occasionally they survive and reach maturity. One case is on record of quadruplets, all of whom were reared.

The board of health has determined to stop the sale to minors of candy containing brandy. A chemical report made to the board showed that six "brandy drops" contain as much alcohol as an ordinary cocktail. There has been a large sale of those drops near public schools.—Philadelphia Ledger.

The Fondest Hour Memory Recalls.
The question naturally suggests itself, Which is "the fondest hour memory recalls?" Has the reader, whose attention we hope to engage, ever had a controversy with his stomach on the subject of dyspepsia? After convincing proofs that the digestive organ has got the upper hand, has a wise resort been made to Hostetter's Stomach Bitters? If so, the "fondest hour" has been recalled by memory in the shape of a lasting resumption of the power to digest, assimilate thoroughly and eat heartily without fear of being uncomfortable afterward. When the dinner bell, that "toxin of the soul," strikes agreeably upon the ear, the auditor then greets it as a welcome sound and hastens to obey its summons. The Bitters, so renowned as a stomachic, overcomes malarial, bilious and kidney trouble and remedies nervousness, rheumatism and sick headache.

Fortune's Wheel.

Louis Prang, the famous chromolithographer, was a Prussian calico printer at the age of 18, and was traveling through Europe for a Bohemian manufacturer, when the revolution of 1848 broke out. He was obliged to flee to Switzerland, and then came to New York in 1850. He did so poorly in one business that he sold out all his rights after a year's hard work for \$25, but with that \$25 he got together capital which in after years enabled him to start a little lithographing shop. It was illness that caused him to relinquish his trade of wood engraving and started him in the line that brought him fame and fortune.—Cincinnati Times-Star.

New Way of Serving Pineapple.

Where the pineapple is very fine and ripe, it may be brought to the table whole; it is a pretty dish, and can be served by digging out the eyes, one or two at a time, with a cheese scoop or pointed spoon. The sections will be found to run clear to the center, and will split as readily as those of an orange. This method of serving a pineapple is that always used in England for the fine hot house fruit, which never costs less than half a guinea. Pineapple thus served is eaten by holding in the hand and dipping the pieces in sugar, in the manner familiar to us for strawberries.

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