

LEAVEN OF THE PHARISEES

Rev. Dr. Talmage on the Simplicity of Christian Character.

A despatch from Washington says:—Dr. Talmage chose as his text, I Sam. xv. 14—"And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

The Amalekites thought they had conquered God, and that He would carry into execution His threats against them. They had murdered the Israelites in battle and out of battle, and left no outrage untried. For four hundred years this had been going on, and they said: "God either dare not punish us, or He has forgotten to do so." Let us see. Samuel, God's prophet, tells Saul to go down and slay all the Amalekites, not leaving one of them alive; also to destroy all the beasts in their possession—ox, sheep, camel, and ass.

The Amalekites and Israelites meet; the trumpets of battle blow on the oxen, and there is a death hush. Then there is a signal waved, swords out and back; javelins ring on shields; arms, fall from trunks; and heads roll into the dust. Gash after gash; the frenzied yell; the gurgling of throated throats; the cry of pain; the laugh of revenge; the curse hissed between clenched teeth—an army's death-groan. Stacks of dead on all sides, with eyes unshut, and mouths yet grinning vengeance. Huzza for the Israelites! Two hundred and ten thousand men wave their plumes and clap their shields, for the Lord God hath given them the victory.

Yet that victorious army of Israel are conquered by sheep and oxen. God, through the prophet Samuel, told Saul to slay all the Amalekites, and to slay all the beasts in their possession; but Saul, thinking that he knows more than God, saves Agag, the Amalekite king, and a fine drove of sheep and a herd of oxen that he cannot bear to kill. Saul drives the sheep and oxen down towards home. He has no idea that Samuel, the prophet, will find out that he has saved these sheep and oxen for himself. Samuel comes and asks Saul the news from the battle. Saul puts on a solemn face—for there is no one who can look more solemn than the genuine hypocrite—and he says: "I have fulfilled the commandment of the Lord. Samuel listens, and he hears the drove of sheep a little way off. Saul had no idea the prophet's ear would be so acute. Samuel says to Saul: "If you have done as God told you, and slain the Amalekites and all the beasts in their possession, what meaneth the bleating of the sheep in mine ears, and the lowing of the cattle which I hear?" Ah, one would have thought that bushes would have consumed the cheek of Saul. No, no. He says, "The army—not myself of course, but the army—had saved the sheep and oxen for sacrifice; and then they thought it would be too bad anyhow, to kill Agag, the Amalekite king. Samuel takes the sword, and he slashes Agag to pieces; and then he takes the skirt of his coat, in true Oriental style, and rends it in twain, as much as to say: "You, Saul, just like that, shall be torn away from your empire and torn away from your throne." In other words: "Let all the nations of earth hear the story that Saul, by disobeying God, won a flock of sheep but lost a kingdom."

I learn, further, from this subject that God will expose hypocrisy. Here Saul pretends he has fulfilled the Divine commission by slaying all the beasts belonging to the Amalekites, and yet, at the very moment he is telling the story and practising the delusion, the secret comes out, and the sheep bleat and the oxen bellow.

A hypocrite is one who pretends to be what he is not, or to do what he does not. Saul was only a type of a class. The modern hypocrite looks awfully solemn, whines when he prays and during his public devotion shows a great deal of the whites of his eyes. He never laughs, or if he does laugh, he seems sorry for it afterwards, as though he had committed some great indiscretion. The first time he gets a chance, he prays twenty minutes in public; and when he exhorts he seems to imply that all the race are sinners, with one exception, his modesty forbidding the stating who that one is. There are a great many churches that have two or three ecclesiastical hypocrites in it. When the fog begins to pray, look out for your chickens. The more genuine religion a man has, the more comfortable he will be; but you may know a religious impostor by the fact that he is proud himself on the fact that he is unproud. A man of that kind is of immense damage to the Church of Christ. A ship may outride a hundred storms, and yet a handful of worms in the planks may sink it to the bottom. A man may, through policy, hide his real character; but God will after awhile tear open the white sepulchre and will expose him just as thoroughly, as though He branded upon his forehead the word "hypocrite." He may think

he has been successful in the deception, but, at the most unfortunate moment, the sheep will bleat, and the oxen will bellow. Oh, my dear friends, let us cultivate simplicity of Christian character. Jesus Christ said: "Unless you become as this little child, you cannot enter the kingdom of God." We may play hypocrite successfully now, but the Lord God will, after a while, expose our true character. If we are really kneeling to the world while we profess to be lowly subjects of Jesus Christ, the screen has already been removed and all the hosts of heaven are gazing on our hypocrisy. God's universe is a very public place, and you cannot hide hypocrisy in it. Going out into a world of delusion and shame, pretend to be no more than you really are. If you have the grace of God, profess it. Profess no more than you know. But I want the world to know that where there is one hypocrite in the church, there are five hundred outside of it, for the reason that the field is larger. There are men in all circles who will bow before you, and who are obsequious in your presence, and talk flatteringly, but who, all the while they are in your conversation, are digging for bait and angling for imperfections. In your presence they imply that they are everything friendly, but after a while you find that they have the fierceness of a catamount, the slyness of a snake, and the spite of a devil. God will expose such. The gun they load will burst in their own hands; the lies they tell will break their own teeth; and at the very moment they think they have been successful in deceiving you and deceiving the world, the sheep will bleat and the oxen will bellow.

I learn, further from this subject how natural it is to try to put off our sins upon other people. Saul was charged with disobeying God. The man says it was not him; he did not save the sheep, the army did it; trying to throw it off on the shoulders of other people. Human nature is the same in all the ages. You cannot throw off the responsibility of any sin upon the shoulders of other people. Here is a young man who says: "I know I am doing wrong, but I have not had any chance. I had a father who despised God, and a mother who was a disciple of Godless fashion. I am not to blame for my sins—it is my bringing up." Ah, no; that young man has been out long enough in the world to see what is right and to see what is wrong, and in the great day of eternity he cannot throw his sins upon his father or mother, but will have to stand for himself and answer before God. You have had a conscience, you have had a Bible, and the influence of the Holy Spirit; stand for yourself or fall for yourself. Here is a business man. He says: "I know I don't do exactly right in trade, but all the dry goods men do it, and all the hardware men do this, and I am not responsible." You cannot throw off your sins upon the shoulders of other merchants. God will hold you responsible for what you do, and them responsible for what they do. I want to quote one passage of Scripture for you. I think it is in Proverbs: "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

I learn, further, from this subject what God meant by extermination. Saul was told to slay all the Amalekites and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God likes nothing done by halves. God will not stay in a soul that is half His and half the devil's. There may be more sins in our soul than there were Amalekites. We must kill them. Wee unto us if we spare Agag. Here is a Christian who says: "I will drive out all the Amalekites of sin from my heart." Here is jealousy, down goes that Amalekite. "And what slaughter he makes among his sins, striking right and left. What is that out yonder lifting up his hands? It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. Oh, my brethren, I appeal this morning for entire consecration. Without holiness no man shall see the Lord. I know men who are living with their souls in perpetual communion with Christ, and day by day are walking within the sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why can we not all have this consecration. Why slay some of the sins in our soul and leave others to bleat and bellow for exposure and condemnation. Christ will not stay in the house with Agag. You must give up Agag or give up Christ. Jesus says: "All of that heart or none." Saul slew the poorest of the sheep and the meanest of the oxen, and kept some of the finest and the fattest; and there are Christians who have slain the most unpopular of their

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, OCT. 28.
The Prodigal Son, Luke 15. 11-24. Golden Text: "I will Absorb and Go to My Father." Luke 15. 18.
PRACTICAL NOTES.

Verses 11. A certain man had two sons. The man represents our Father, the sons two sorts of his children. The whole story should be carefully read. It has gone into literature under the title of "The Parable of the Prodigal Son." Many careful students believe that the emphasis of the story is on the portion that is omitted from this lesson, and that if a title be given to it at all it should be the title of "The Jealous Brother." Another suggestion quite as profound is that it is "The Parable of the Bereaved Father;" emphasizes our heavenly Father's eagerness to save his lost children and his rejoicing over the saved. All three views should be kept in mind as we proceed with this marvelous story.

12. Father, give me the portion of goods that falleth to me. Really, no portion fell to him. He was the younger son, and would, according to Jewish law inherit only one third of the patriarchal property, and that only at the death of his father. It was a selfish and unreasonable demand, not justified by the law of the country or its customs. He wanted this special favor for the worst of purposes—criminal indulgence. He divided unto them his living. Which he had no right to do. He could not set aside the responsibilities of life until he died, and he could not properly meet those responsibilities after he had divided his resources between his sons. Furthermore, he does not seem in the strictest sense to have done this. Practically, he merely gave up control of the wayward boy and kept control of the docile and obedient one, for he evidently retained his own authority over the elder son's share.

13. Not many days after. He who craves indulgence and sees it within reach can never have patience. The sooner he could rid himself of his father and the synagogue and the Sabbath the better. The younger son gathered all together, and took his journey. This sentence might stand as a concise biography of every selfish soul. Into a far country. No matter how disposed he was to engage in "dissolute living," he would be restrained so long as he dwelt in Palestine, for though Gentiles lived in large numbers among the Jews, especially in Galilee and Perea, and though heathen practices were familiar to most of the Jews, and though the Jews themselves by their frequency of divorce and their bad habits had greatly lowered moral standards, there was, nevertheless, a controlling sense of propriety which made a heavy line of demarcation between the Hebrews and other nations. The places to indulge unrestrained in "pleasing vice" were the centers of the pagan religion, and it was to Corinth or to Ephesus, to Rome or to Alexandria, that this young man went away. "The far country" represents estrangement from God. Wasted his substance with riotous living. He recklessly scattered his opportunities like one of the abandoned ones. There is no such waster as a sinner who wastes time, opportunity, physical vigor, mental power, holy character, neighborly influence.

14. When he had spent all. And that time came soon. The four scenes follow each other quickly: 1. Impatience with restraint; 2. Opportunity to indulge self; 3. Self-indulgence; 4. Want. A mighty famine. Famines have been common through all history until the last century or two, and are now frequent in the East. We would have them in our own country were it not for the modern inventions and methods of trade which make every part of civilization dependent on every other part and a diminution of pressure on any single locality; but where, as in the East, in our Lord's time and now, vast populations are packed together, and dependent for food on what they raise, these famines cannot be avoided. This famine stands in the parable for the painful hunger of the soul, the heart craving for divine things. That land, the far country, the region farthest away from the benign Father. He began to be in want. The larger a soul is the same it hungers and thirsts, and if it does not return to the fount of every blessing, who only can appease the cravings of the human heart, it must pine and suffer with famine.

15. Joined himself. He glued himself. He stuck against the man's will. He was hungry, starving, and did not care how much of a bore he made himself to others. All his riotous living, which doubtless included many a banquet and many a spree, had been unavailing to win him a single friend. The freedom of sin had been turned into slavery. He sent him into his fields to feed swine. The most contemptible work that the apocryphal Jews, Jesus is here picturing a man who was as wicked and wretched as the publicans and sinners whom the Pharisees hated, and it would seem

HE AND THERE

When the light of the fourteenth century came into a company of friends, he said to his friends, "I am going to the Holy Land." The days of the knight are a survival of the past.

Upon the death of James VI. of Scotland, the throne of England and the throne of Scotland were united, and the support of the royal arms have since been divided before a flag. Some of the family badge of the Stuart family was a lion and a greyhound. The oldest Christian hymn was composed not only by a pagan, the Roman Emperor Augustus, but by a persecutor of Christians as well. The hymn begins with the line, "Heavenly love, heavenly love, and was written between the years 70 and 138 A.D., the dates of the Emperor's birth and death. The hymn was paraphrased by Alexander Pope in the early part of the eighteenth century.

The turn of the century is derived from a little fable of the Sicilians, who believed that during the seven days following and following the winter solstice, December 21, the halcyon or Kingfisher floated on the water in a nest in which her young were deposited, and that during this time her brooding was so perfect that the sea was calm. Our Italian summer corresponds to the halcyon of the Sicilians.

Women have superior rights in China, even to the privilege of fighting in the years of the country. It the rebellion of 1850 women did as much fighting as men. At Nanking, in 1853, 500,000 women from various parts of the country were formed into legions of 13,000 each, under female officers. Of these soldiers 10,000 were picked women, drilled and garrisoned in the city. But they not only fought as men, but took their share of the drudgery, digging moats, making earthworks, and doing all the things that fall to the lot of the common soldier in any war.

Queen Elizabeth was not only Queen of England, but also King of France. According to the Salique law, no woman could be ruler of France, and hence there could be no Queen, but Elizabeth did not let that prevent her assuming a title. "If I can not be Queen of France," she said, "I will be King." The monarchs of England bore the title for 32 years, but on January 1, 1801, it was omitted for the first time since the days of Edward III.

of a canal or pond, which receives the seed. The raft is moored to the bank in still water and requires no further attention. The straw and gives way, and the soil also, the raft drawing support from the water below. In about twenty days the raft is completely covered with the creeper and its stems and roots are gathered for cooking. In autumn, its small white petals, and yellow stamens, nestling among the round leaves, presents a very pretty appearance. In some places marshy land is profitably cultivated in this manner.

THE IMPERIAL HOUSE

A preliminary step in the process of the dissolution of parliament is the issue of the necessary writs by the lord chancellor of Great Britain and Ireland. Writs are issued to the temporal and spiritual peers of England, the representative peers of Ireland, the judges of the High Court, and the sheriffs and returning officers for counties and boroughs.

The twenty-eight representative peers of Ireland sit for life, and therefore in their case a dissolution more involves a writ of summons to the new parliament. It is otherwise however, with the peers of Scotland. They hold their seats only during the lifetime of parliament, and have to be re-elected at each general election. The election takes place in Holyrood Palace, in Edinburgh.

Outside London and Middlesex returning officers receive their writs by post, and a record of the names of the recent gale and her entire crew of twenty men were drowned. The schooner is a total loss.

AMBITIOUS FORETHOUGHT

rose to his position from the ranks. When he was a recruit in the 93rd Highlanders, says an exchange, he had a rolling gait, and the drill corporal used to laugh at him for it.

Another recruit who had the same habit proposed one day to the corporal a gambling. No, said McBeal. Some day I'm going to command the regiment, and it would be a bad beginning.

BOERS WERE A

Bethune's Force Kills 60, Wretches the Rest of the Command.

A despatch from London says: A military despatch to the Central News from Durban states that Bethune's Mounted Infantry annihilated a Boer command near Vryheid, killing 60, wounding 35, and capturing the remainder, numbering 65. Bethune's command thereby was on the march.

POLICE RAID "CHABROU"

HOUSE OF NOTORIOUS GUERIN SEARCHED FOR PAPERS.

West Proof of Existence of Dangerous Anti-Republican League. A despatch from Paris, says:—The police to-day unexpectedly raided the notorious "Fort Chabrou" in Paris, and also the residence of the mother of its defender, M. Jules Guérin. A number of papers were seized in both places. The object of the raid is said to have been to find proof of the existence of the so-called "Grand Occident of France," an anti-Republican league, whose headquarters during the Dreyfus agitation was at Fort Chabrou. The Nationalist organs ask if the Government wishes to "work up another High Court conspiracy trial." A despatch from St. John's, Nfld.,

BRITISH LOSSES SEVERE

Three Officers and Eight Men Killed, 25 Wounded.

A despatch from London, says:—Lord Roberts reports from Pretoria under date of Oct. 15, as follows:—"French started from Muenster towards Heidelberg, clear a path to the country not yet visited by our troops. Mahon, commanding the mounted troops, successfully engaged the enemy on Oct. 13, but our men were severe, three officers and 25 men being killed and three officers and 25 men wounded.

French occupied Gredat yesterday, capturing a convoy during the day. Lord Roberts also reports a number of minor affairs, showing that the Boers are still active over the field.

STARVING THEM OUT

British Collecting All Cattle in the Bloemfontein District.

A despatch from Cape Town, says:—General Suttell is taking energetic measures to finish the war in the Bloemfontein district, which he has occupied without opposition, the Boers fleeing on his approach. The British have collected all the cattle in the district, for which receipts have been given. Had this been done earlier it would have greatly helped to starve the Boers out.

EARLY IN NOVEMBER.

General Roberts: Will Sail for England.

A despatch from Cape Town, says:—Gen. Buller will sail hence for England on Oct. 24. Gen. Roberts will probably leave for home early in November.

MAY VISIT THE U.S.

Kruger Expected to Cross the Ocean.

A despatch from Brussels, says:—The Transvaal agency thinks that President Kruger will visit the European capitals, and that he will visit President McKinley.

FORTY-THREE DROWNED.

Loss of Life on Newfoundland Coast in Recent Gale.

says:—The St. Pierre schooner "Fortune" drifted ashore in Fortune bay during the recent gale and her entire crew of twenty men were drowned. The schooner is a total loss.

DESERTERS PUNISHED.

Five Kingston Battery Men Tried by Court Martial.

A despatch from Kingston, Ont., says: Five battery men who deserted during the past few months were tried at the barracks to-day by district court-martial. The evidence in the case of three of them—Gr. Arquette, Moxey, and Cooney—was forwarded to the Militia Department at Ottawa. The other two, Gunners McKay and Pratt, were each sentenced to 120 hours hard labor.