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## WAR AGAINST SATAN.

Rev. Dr. Talmage's Sermon on  
the Lost Weapons.

TOO WILLING TO SURRENDER.

A Warning to the Christian Church to  
Protect Itself Against the Assaults of  
Unrighteousness and Unbelief—We  
Must Do Our Whole Duty.

Washington, Feb. 4. — In this dis-  
course Dr. Talmage shows how the  
cause of righteousness has lost many  
of its weapons and how they are to  
be recovered and put into effective  
operation; text, I Samuel xiii, 19-21:  
"Now there is no smith found  
throughout all the land of Israel, for  
the Philistines said, Lest the Heb-  
rews make them swords or spears.  
But all the Israelites went down to  
the Philistines, to sharpen every man  
his share, and his coulter, and his  
ax, and his mattock. Yet they had  
a file for the mattock, and for the  
coulters, and for the forks, and for  
the axes, and to sharpen the goads."

What a galling subjugation for the  
Israelites! The Philistines had  
carried off all the blacksmiths and  
turned down all the blacksmiths' shops  
and abolished the blacksmiths' trade  
in the land of Israel. The Philis-  
tines would not even allow these par-  
ties to work their valuable mines of  
brass and iron, nor might they make  
any swords or spears. There were  
only two swords left in all the land.  
Yes, these Philistines went on until  
they had taken all the grindstones  
from the land of Israel, so that if an  
Israelite farmer wanted to sharpen  
his plow or his ax he had to go over  
to the garrison of the Philistines to  
get it done. There was only one  
sharpening instrument left in the  
land, and that was a file, the farm-  
ers and mechanics having nothing to  
whet up the coulter, and the goad,  
and the pickaxe, save a simple iron.  
Industry was hindered and work  
practically disgraced. The great  
idea of these Philistines was to keep  
the Israelites disarmed. They might  
get iron out of the hills to make  
swords of, but they would not have  
any blacksmiths to weld this iron. If  
they got the iron welded, they would  
have no grindstones on which to  
bring the instruments of agriculture,  
or the military weapons up to an  
edge.

Oh, you poor, weaponless Israel-  
ites, reduced to a file, how I pity  
you! But these Philistines did not  
forever to keep their heels on the  
neck of God's children. Jonathan,  
on his hands and knees, climbs  
a great rock, beyond which were the  
Philistines, and his armor bearer, on  
his hands and knees, climbs up the  
same rock, and these two men, with  
their swords, hew to pieces the Philis-  
tines, the Lord throwing a great  
terror upon them. So it was with  
us. Now more of a Philistine than  
their knees mightier than a Philis-  
tine host on their feet!

I learn, first, from this subject,  
that it is dangerous for the church  
of God to allow its weapons to stay  
in the hands of its enemies. These  
Israelites again and again have  
obtained a supply of swords and  
weapons, as, for instance, when they  
took the spoils of the Ammonites,  
but these Israelites seemed content to  
have no swords, no spears, no black-  
smiths, no grindstones, no active iron  
mines, until it was too late for them  
to make any resistance. — I see the  
farmers tugging along with their pick-  
axes and plow, and I say, "Where are  
you going with those things?" They  
say, "Oh, we are going over to the  
garrison of the Philistines to get  
these things sharpened." I say,  
"You foolish men, why don't you  
sharpen them at home?" "Oh,"  
they say, "the blacksmiths' shops  
are all torn down, and we have nothing  
left us but a file."

So it is in the church of Jesus  
Christ to-day. We are all willing to  
give up our weapons to the enemy.  
The world boasts that it has  
gobbled up the schools and  
the colleges and the literature and the  
printing press. Infidelity is making  
a mighty attempt to get all our  
weapons in its hand, and then to  
keep them. You know it is making  
this boast all the time, and after  
while, when the great battle be-  
tween sin and righteousness has op-  
ened, if we do not look out we will  
be as badly off as these Israelites,  
without any sharpening instruments.  
I call upon the superintendents of  
literary instruction to see to it that  
the men who go into classrooms to  
stand beside the Leyden jars and the  
electric batteries and the microscop-  
es and telescopes be children of God,  
not Philistines.

The Tyndalean thinkers of our  
times are trying to get all the intel-  
lectual weapons in their own grasp.  
We want scientific Christians to cap-  
ture the science, and scholastic Chris-  
tians to capture the scholarship, and  
philosophic Christians to capture the  
philosophy, and lecturing Christians  
to take back the lecturing platform.  
We want to send out against Schen-  
kel and Strauss and Renan a Theo-  
dore Christlieb of Bonn and against  
God worshiping Silliman and Hitch-  
cock and Agassiz.

Let me of God go out and take  
possession of the platform. Let any  
praying presses that have been cap-  
tured by the enemy be recaptured for  
God and the reporters, and the typ-  
ewriters, and the editors, and the pub-  
lishers swear allegiance to the Lord  
God of truth. Ah, my friend, that  
day must come, and if the great body  
of Christian men have not the faith,  
or the courage, or the consecration  
to do it, then let some Jonathan on  
his hands and knees on his praying  
knees climb up on the rocks of Hind-  
rance and in the name of the Lord  
God of Israel slash to pieces these  
literary Philistines! If these  
weapons are converted to God, then  
they must be overthrown.

Again, I learn from this subject

that a large amount of the church's  
resources is actually hidden and bur-  
ied and undeveloped. The Bible in-  
timates that that was a very rich  
land, this land of Israel. It says,  
"The stones are iron, and out of the  
hills thou shalt dig brass," and yet  
hundreds and thousands of dollars' worth  
of this metal was kept under the  
hills. Well, this is the difficulty  
with the church of God at this day.  
Its talent is not developed. If one-  
half of its energy could be brought  
out, it might take the public in-  
finites of the day by the throat and  
make them bite the dust. If human  
eloquence were consecrated to the  
Lord Jesus Christ, it would in a  
few years persuade this whole earth  
to surrender to God. There is  
enough undeveloped energy in this  
city to bring all the United States  
to Christ—enough of undeveloped  
Christian energy in the United States  
to bring the whole world to Christ,  
but it is buried under strata of in-  
difference and under whole mountains  
of sloth. Now, is it not time for  
the mining to begin, and the pick-  
axes to plunge, and for this buried  
metal to be brought out and put into  
the furnaces and be turned into how-  
itzers and carbines for the Lord's  
host?

The vast majority of Christians in  
this day are useless. The most of  
the Lord's battalions belong to the re-  
serve corps. The most of the crew  
are asleep in the hammocks. The  
most of the metal is under the hills.  
Oh, is it not time for the church of  
God to rouse up and under the  
weight all the wealth enlisted for  
Christ's sake? I like the nickname  
that the English soldiers gave to  
Blucher, the commander. They called  
him "Old Forward." They had  
enough retreats in the church of  
Christ; let us have a glorious ad-  
vance. And I say to you as the gen-  
eral said when his troops were af-  
frighted—rising up in his stirrups,  
his hair flying in the wind, he cried  
up his voice until 20,000 troops  
heard him crying, "Forward, the  
vanguard!" We want all the lay-  
men enlisted. Ministers are numer-  
ically too small. They do the best  
they can. They are the most over-  
worked class on earth. Many  
of them die of dyspepsia, because they  
cannot get the right kind of food to  
eat, or, getting the right kind, are  
so worried that they take it down  
in chunks. They die from early and  
late exposure.

If a novel or a historical pub-  
lication is a book a year, he is con-  
sidered industrious, but every faith-  
ful pastor must originate enough  
thought for three or four volumes  
a year. Ministers receive enough  
calls in a year from men who have  
maps and medicines and lightning  
rods and pictures to sell to exhaust  
their vitality. They are bored with  
agents of all sorts. They are set  
in drafts at funerals and poisoned  
by the unventilated rooms of invalids  
and waited upon by committees who  
want addresses made until life be-  
comes a burden to bear. It is not  
hard study that makes ministers look  
pale. It is the infinity of interrup-  
tions and botherations to which they  
are subjected. Numerically too small  
to convert and save the world, they  
are no more the work of the pulpit  
to convert and save the world than  
it is the work of the pew. If men  
go to ruin, there will be as much  
blood on your skirts as mine.

Let us quit this grand farce of try-  
ing to save the world by a few  
clergymen, and let all hands lay hold  
of the work. Give us, in all our  
churches, two or three aroused and  
qualified men and women to help.  
In most churches to-day five or ten  
men are compelled to do all the  
work. A vast majority of churches  
are at their wits' end how to carry  
on a prayer meeting if the minister  
is not there, when there ought to be  
enough pent up energy and religious  
force to make a meeting go on with-  
out such power that the minister would  
never be missed. The church stands  
working the pumps of a few minis-  
terial cisterns until the buckets are  
dry and choked, while there are  
thousands of fountains from which  
might be dipped up the waters of  
eternal life.

Again, I learn from this subject  
that we sometimes do well to take  
advantage of the world's grindstones.  
These Israelites were reduced to the  
garrison of the Philistines to get  
their axes and their goads and their  
plows sharpened. The Bible dis-  
tinctly states it—the text which we  
read at the beginning of the service  
—that they had no other instrument  
—that they had no other instrument  
—and with which to do this work, and  
the Israelites did right when they  
went over to the Philistines to use  
their grindstones. My friends, is it  
not right for us to employ the  
not right for us to employ the  
faculty on the other side, let us go  
over and employ it for Christ's sake.  
The fact is we fight with too dull  
implements. We hack and we maul  
when we ought to make a clean  
stroke. Let us go over among sharp  
business men and among sharp liter-  
ary men and find out what their tact  
is and then transfer it to the cause  
of Christ. If they have science, and  
art, it will do us good to rub against  
it.

In other words, let us employ the  
world's grindstones. We will listen  
to their music, and we will watch  
their acumen, and we will use their  
grindstones and we will borrow their  
philosophical apparatus to make our  
Bibles, and we will borrow their  
rail trains to carry our Christians  
literature, and we will borrow their  
ships to transport our missionaries.  
The way what made Paul such a  
master in his day. He not only got  
all the learning he could get of Dr.  
Gamaliel, but afterwards, standing  
on Mars hill and in crowded the-  
atres, he quoted their poetry and  
sophisms, quoted their logic and wielded their  
grasp of their logic and wielded their  
sequence and employed their my-  
thology until Dionysius the Areopagite,  
learned in the schools of Athens and  
Heliopolis, went down under his tre-  
mendous powers.  
That was what gave Thomas Chal-  
mers his power in his day. He con-  
quered the world's astronomy and  
compelled it to ring out the wisdom  
and greatness of the Lord, until, for

the second time, the morning stars  
sang together and all the sons of  
God shouted for joy. That was what  
gave to Jonathan Edwards his in-  
fluence in his day. He conquered the  
world's metaphysics and forced it  
into the service of God, until not  
only the old meeting house at North-  
ampton, Mass., but all Christendom,  
felt thrilled by his Christian power.

Again, my subject teaches us on  
what a small allowance Philistine  
iniquity puts a man. Yes, these  
Philistines shut up the mines, and  
then they took the spears and the  
swords; then they took the black-  
smiths, then they took the grind-  
stones, and they took everything but  
a file. Oh, that is the way sin  
works: it grabs everything!  
Oh, "the way of the transgressor  
is hard!" His cup is bitter. His  
night is dark. His pangs are deep.  
His end is terrible. Philistine iniquity  
says to that man, "Now, surren-  
der to me and I will give you all  
you want—music for the dance,  
swift steeds for the race, imperial  
couch to slumber on, and you shall  
be refreshed with the rarest fruits,  
in baskets of golden filigree." He  
lies. The music turns out to be a  
groan. The fruits burst the mind  
with rank poison. The filigree is  
made up of twisted reptiles. The  
couch is a grave. Small allowance  
of rest, small allowance of peace,  
small allowance of comfort. Cold,  
hard, unrelenting but a file. So  
it is with Voltaire, the most ap-  
plauded man of his day.

The Scripture was his jestbook,  
whence he drew his weapons.  
Bonaparte to gull the Christian and  
the Jew.

An infidel when well, but what when  
sick?  
Oh, then a text would touch him to  
the quick!

Seized with hemorrhage of the  
lungs in Paris, where he had gone to  
be crowned as the idol of all France,  
he sends a messenger to a priest,  
that he may be reconciled to the  
church before he dies. A great ter-  
ror falls upon him. Philistine in-  
iquity had promised him all the  
world's garlands, but in the last  
hour of his life, when he needed a  
solacing, sent tearing across his con-  
science and his nerves a file, a file.  
So it was with Lord Byron; his un-  
cleanness in England only surpassed  
by his uncleanness in Venice, then go-  
ing on to end his brilliant misery in  
Missolonghi.

Flashed, fretting at himself, fretting  
at the world, fretting at God, and  
he who gave the world "Childe Har-  
old," and "Sardanapalus," and "The  
Prisoner of Chillon," and "The Siege  
of Corinth," and "The Giaour," and  
"The Corsair," reduced to nothing but  
a file. Oh, sin has a great facility  
for making promises, but it has just  
as great facility for breaking them!  
I learn from this subject what  
sad thing it is when the church of  
God loses its metal. These Philis-  
tines saw that if they could only get  
the metallic weapons out of the  
hands of the Israelites, all would be  
well, and therefore they took the  
swords and the spears. They did not  
want them to have a single metallic  
weapon. When the metal of the Is-  
raelites was gone, their strength was  
gone. This is the trouble with the  
church of God to-day. It is surren-  
dering its courage. It has not  
enough metal. How seldom it is  
that you see a man taking his pos-  
ition in pew or in pulpit or in reli-  
gious society and holding that position  
against all opposition, and all trial,  
and all persecution, and all criticism.  
The church of God, to-day, has  
more backbone, more defiance, more  
consecrated bravery, more metal,  
How often you see a man start out  
in some good enterprise, and at the  
first blast of opposition he has col-  
lapsed, and all his courage gone, for-  
getting the fact that if a man be  
right all the opposition of the earth  
pounding away at him cannot do  
him any permanent damage. It is  
only when a man is wrong that he  
can be damaged. Why, God is going  
to vindicate his truth, and he is go-  
ing to stand by you, my friends, in  
every effort you make for Christ's  
cause and the salvation of men.

Go forth in the service of Christ  
and do your whole duty. You have  
one sphere. "The Lord of Hosts  
is with us, and the God of Jacob is  
our refuge." "Selah." We want more  
of the determination of Jonathan. I  
do not suppose he was a very won-  
derful man, but he got on his knees  
and clambered up the rock, and with  
the help of his armor bearer he hew-  
ed down the Philistines, and a man  
of very ordinary intellectual attain-  
ments on his knees can storm any-  
thing for God and for the truth. We  
want something of the determination  
of the general who went into the  
war and as he entered together, his  
plumes knocked not quite up to his  
eyes, and he looked down at his  
knees and said: "Ah, if you  
knew where I am going to take you  
you would shake worse than that!"  
There is only one question for you  
to ask and for me to ask, What does  
God want me to do? Where is the  
field? Where is the work? Where is  
the anvil? Where is the prayer meet-  
ing? Where is the pulpit? And find-  
ing out what God wants us to do,  
go ahead and do it, all the energies  
of our body, mind and soul enlisted  
in the undertaking.

Church of God, lift up your head at  
the coming victory! The Philistines  
will go down, and the winning side  
will go up. We are on the king's horses  
and being hooked up to the chariot,  
and when he does ride down the sky  
there will be such a hosanna among  
his friends and such a wailing among  
his enemies and such a wailing among  
the plumes of the Lord's caval-  
rymen tossing in the air. The arch-  
angel before the throne has already  
put its golden lips to its own,  
and he will blow the long, loud  
blast that will make all the nations  
free. Clap your hands, all ye people!  
Hark! I hear the falling thrones  
and the dashing down of demolished  
iniquities. "Halleluiah, the Lord  
God omnipotent reigneth! Hallelu-  
iah, the kingdoms of this world are  
become the kingdoms of our Lord  
Jesus Christ!"

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