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WORLD UPSIDE DOWN

A Discourse on the Revolution-
ary Power of the Gospel.

RELIGION IS ROBUST AND BRAWN

The Exclusiveness of the Church Must
Come Down—God Will Rise Up and
Break Down the Gates of the Churches
That Have Kept Back the Masses.

Washington, Dec. 16.—Rev. Dr. Talmage to-day preached from the text, Acts xvii, 6, "Those that have turned the world upside down are come hither also."

There is a wild, bellowing mob around the house of Jason in Thessalonica. What has the man done so greatly to offend the people? He has been entertaining Paul and his comrades. The mob surround the house and cry: "Bring out those turbulent preachers! They are interfering with our business! They are ruining our religion! They are actually turning the world upside down!"

The charge was true, for there is nothing that so interferes with sin, there is nothing so ruinous to every form of established iniquity, there is nothing that has such tendency to turn the world upside down as our glorious Christianity. The fact is that the world now is wrong side up, and it needs to be turned upside down in order that it may be right side up. The time was when men wrote books entitled them "Apologies for Christianity." I hope that day has passed. We want no more apologies for Christianity. Let the apologies be on the part of those who do not believe in our religion. We do not mean to make any compromise in the matter. We do not wish to hide the fact that Christianity is revolutionary and that its tendency is to turn the world upside down.

Our religion has often been misrepresented as a principle of tears and mildness and fastidiousness, afraid of making somebody mad, with silken gloves lifting the people up from the church pew into glory, as though they were Bohemian glass so very delicate that with one touch it may be demolished forever. Men speak of religion as though it were a refined infelicity, as though it were a spiritual chloroform that the people were to take until the sharp cutting of life were over. The Bible, so far from this, represents the religion of Christ as robust and brawny—ransacking and upsetting 10,000 things that now seem to be settled on firm foundations. I hear some man in the house say, "I thought religion was peace." This is the final result. A man's arm is out of place. Two men come, and with great effort put it back to the socket. It goes back with great pain. Then it gets well. Our world is horribly disordered and out of joint. It must come under an omnipotent surgery, beneath which there will be pain and anguish before there can be perfect health and quiet. I proclaim, therefore, in the name of my Lord Jesus Christ—revolution!

The religion of the Bible will make a revolution in the family. The things that are wrong in the family circle will be overturned by it, while justice and harmony will take the place. The husband will be the head of the household only when he is fit to be. I know a man who spends all the money he earns in drink, as well as all the money that his wife makes, and sometimes sells the children's clothes for rum. Do you tell me that he is to be the head of that household? If the wife have more nobility, more courage, more consistency, more of all that is right, she shall have the supremacy. You say that the Bible says that the wife is to be the subject of the husband. I know it, but that is a husband, not a masculine caricature. There is no human or divine law that makes a woman subordinate to a man that is unworthy of her. When Christianity comes into domestic circle, it will give the dominancy to that one who is the most worthy of it.

As religion comes in at the front door, mirth and laughter will not go out of the back door. It will not huddle the children's feet. John will laugh just as loud, and George will jump higher than he ever could before. It will steal from the little one neither ball nor bat nor hoop nor kite. It will establish a family altar. Angels will hover over it. Ladders of light will reach down to it. The glory of heaven will stream upon it. The books of remembrance will record it, and tides of everlasting blessedness will pour from it. Not such a family altar as you may have seen where the prayer is long and a long chapter is read with tedious explanation, and the exercise keeps on until the children's knees are sore, and their backs ache, and their patience is lost, and for the seventh time they have counted all the rungs in the chair, but I mean a family altar such as may have been seen in your father's house. You may have wandered far off in the paths of sin and darkness, but you have never forgotten that family altar where father and mother knelt, importuning God for your soul. That is a memory that a man never gets over. There will be a hearty, joyful family altar in every domestic circle. You will not have to go far to find Hannah rearing her Samuel for the temple or a grandmother Lois instructing her young Timothy in the knowledge of Christ, or a Mary and Martha and Lazarus gathered in a fraternal and sisterly affection, or a table at which Jesus sits, as at that of Zacchaeus, or a home in which Jesus dwells, as in the house of Simon the tanner. The religion of Jesus Christ, coming into the domestic circle, will overthrow

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all jealousies, all janglings, and peace and order and holiness will take possession of the home.

Again, Christianity will produce a revolution in commercial circles. Find me 50 merchants, and you find that they have 50 standards of what is right and wrong. You say: "To some one about a merchant, 'Is he honest?' 'Oh, yes,' the man says, 'he is honest, but he grinds the faces of his clerks! He is honest, but he exaggerates the value of his goods. He is honest, but he loans money on bond and mortgage with the understanding that the mortgage can lie quiet for ten years, but as soon as he gets the mortgage here, he begins a foreclosure suit, and the sheriff's writ comes down, and the day of sale arrives, and away goes the homestead, and the creditor buys it at half price.' Honest? When he loaned the money, he knew that he would get the homestead at half price. Honest? But he goes to the insurance office to get a policy on his life and tells the doctor that he is well when he knows that for ten years he has had but one lung. Honest? Though he sells property by the man, forgetting to tell the purchaser that the ground is all under water, but it is generous in him to do that, for he throws the water into the bargain."

Ah, my friends, there is but one standing of the everlasting right and of the everlasting wrong, and that is the Bible, and when that principle shall get its pry under our commercial houses I believe that one-half of them will go over! The ruin will begin at one end of the street, and it will be crash! crash! crash! all the way down to the docks. "What is the matter? Has there been a fall in gold?" "Oh, no." "Has there been a new tariff?" "No." "Has there been an unaccountable panic?" "No." This is the secret: The Lord God has set up his throne of judgment in the exchange. He has summoned the righteous and the wicked to come before him. What was 1857? A day of judgment! What was 1857? A day of judgment! What was the extreme depression of two years ago? A day of judgment! Do you think that God is going to wait until he has burned the world up before he rights these wrongs? I tell you, nay! Every day is a day of judgment.

The fraudulent man piles up his gains, bond above bond, United States security above United States security, emolument above emolument, until his property has become a great pyramid, and as he stands looking at it he thinks it can never be destroyed, but the Lord God comes and with his little finger pushes it all over.

Here is your money safe. The manufacturer and yourself only know how it can be opened. You have the key. You touch the lock, and the ponderous door swings back. But let me tell you that, however firmly barred and bolted your money safe may be, you cannot keep God out. He will come some day into your counting room, and he will demand "Where did that note of hand come from? How do you account for this security? Where did you get that mortgage from? What does this mean?" If it is all right, God will say: "Well done, good and faithful servant." Be prosperous in this world. Be happy in the world to come. If it is all wrong, he will say: "Depart, ye cursed. Be miserable for your iniquities in this life, and then go down and spend your eternity with thieves and horse jockeys and pickpockets."

You have an old photograph of the signs on your street. Why have those signs nearly all changed within the last 20 years? Does the passing away of a generation account for it? Oh, no. Does the fact that there are hundreds of honest men who go down every year account for

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Oh, no. This is the secret: The Lord God has been walking through the commercial streets of our great cities, and he has been adjusting things according to the principles of eternal rectitude.

The time will come when, through the revolutionary power of this gospel, a falsehood, instead of being called exaggeration, equivocation or evasion, will be branded a lie, and stealing that now sometimes goes under the head of percentages and commissions and bonuses will be put into the catalogue of state prison offenses! Society will be turned inside out and upside down and ransacked of God's truth until business dishonesties shall come to an end, and all double dealing, and God will overturn and overturn and overturn, and commercial men in all cities will throw up their hands crying out: "These that have turned the world upside down are come hither!"

The religion of Jesus Christ will produce a revolution in our churches. The non-committal, do-nothing polity of the church of God will give way to a spirit of bravest conquest. Piety in this day seems to me to be salted down just so as to keep. It seems as if the church were chiefly anxious to take care of itself, and if we hear of war and squalor and heathenism outside we say, "What a pity!" and we put our hands in our pockets, and we feel around for a 2-cent piece, and with great flourish we put it upon the plate and say: "We are amazed that the world is not converted in six weeks."

"But," says some one, "we are establishing a great many missions, and I think they will save the masses." No, they will not. Five hundred thousands of them will not do it. They are doing a magnificent work, but every mission chapel is a confession of the disease and weakness of the church. It is making a dividing line between the chasses. It is saying to the rich and to the well conditioned, "If you can pay your pew rents, come to the main audience room." It is saying to the poor man: "Your coat is too bad and your shoes are not good enough. If you want to get to heaven, you will have to go by the way of the mission chapel." The mission chapel has become the kitchen where the church does its sloppy work. There are hundreds and thousands of churches in this country that are on built and supported—gorgeously bright and sunny days are not half full of worshippers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room.

Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together, the Lord the Maker of them all. Mind you that I say that mission chapels are a necessity, the way churches are now conducted, but my God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the church that have kept back the masses, and we will be able to stand in the way! They will be trampled under foot by the vast population making a stampede for heaven.

I saw in some paper an account of a church in Boston in which, it is said, there were a great many plain people. The next week the trustees of that church came out in the paper and said it was not so at all: "they were elegant people and highly conditioned people that went there." I laughed outright, and when I laugh I laugh very loudly. "Those people," I said, "are afraid of the sickly sentimentalism of the churches." Now, my ambition is not to preach to you so much. It seems to me that you must be faring sumptuously every day, and the marks of comfort are all about you. You do not need the gospel half as much as do some who never come here. Rather than be priding myself on a church in front of which there shall halt 50 splendid equipages on the Sabbath day I would have a church up to whose gates there should come a long procession of the suffering, and the stricken, and the dying, begging for admittance. You do not need the gospel so much as they. You have good things in this life. Revolution! The pride of the church must come down. The exclusiveness of the church must come down! The financial boasting of the church must come down! If monetary success were the chief life in the church, were I say that the present mode of conducting finances is the best. If it is to see how many dollars you can gain, then the present mode is the best. But if it is the saving of souls from sin and death and bringing the mighty populations of our cities to the knowledge of God, then I cry revolution! It is coming fast. I feel it in the air. I hear the rumbling of an earthquake that shall shake down in one terrible crash the arrogance of our modern Christianity.

Revolution! It may be that before the church learns its duty to the masses God will scourge it and come with the whip of omnipotent indignation and drive out the money changers. It may be that there is to be a great day of upsetting before that time shall come. If it must come, O Lord God, let it come now! In that future day of the reconstructed church of Christ the church building will be the most cheerful of all buildings. Instead of the light of the sun strained through painted glass until an intelligent auditor looks green and blue and yellow and copper colored, we will have no such things. The pure atmosphere of heaven will sweep out the fetid atmosphere that has been kept in many of our churches boxed up from Sunday to Sunday.

The day of which I speak will be a day of great revivals. There will be such a time as there was in the parish of Shotts, where 500 souls born to God in one day. Such times as were seen in this country when Edwards gave the alarm, when Tennent preached, and Whitefield thundered, and Edward Payson prayed; such times as some of you remember in 1857, when the voice of prayer



Extreme cases of disease test the real value of a medicine. Many "tonic" and "stimulant" preparations, which have no real medicinal value, seem to brace up the users when they are feeling "played out." Any stimulant will do this whether bought at the liquor store or drug store. The true test of a medicine is when life itself is staked on its remedial power. In hundreds of such cases Dr. Pierce's Golden Medical Discovery has been the means of saving life when even the "family doctor" had pronounced sentence of death.

"I had been a great sufferer for several years, and my family doctor said I would not be a living man in two years. But, thank God, I am still living," writes Mr. George W. Truett, of Lipscomb, Augusta Co., Va. "Pierce's Golden Medical Discovery is what saved my life. I had heart trouble so bad that I could not lie on my left side without a great deal of pain. I nearly past work when I commenced your medicine. I can do more work now than I ever did. I cannot say too much for the benefit I have received."

Many diseases, named for the organs affected, as "heart disease," "lung disease," "liver complaint," etc., are perfectly cured by Dr. Pierce's Golden Medical Discovery, which cures through the stomach diseases which originate in the stomach.

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ALMOST ALWAYS HEALS.

and praise was heard in theatre and warehouse and blackshop and factory and engine house, and the auctioneer's cry of "a half, and a half, and a half," was drowned out by the adjoining prayer meeting, in which people cried out: "Men and brethren, what shall we do?"

In those days of which I am speaking the services of the church of God will be more spirited. The ministers of Christ, instead of being anxious about whether they are going to lose their place in their notes, will get on fire with the theme and pour the living truth of God upon an aroused auditory, crying out to the righteous: "It shall be well with you," and to the wicked: "Woe! It shall be ill with you." In those days the singing will be very different from what it is now. The music will weep and wail and chant and triumph. People then will not be afraid to open their mouths when they sing. The man with a cracked voice will risk it on "Windham" and "Ortonville" and "Old Hundred." Grandfather will find the place for his grandchild in the hymnbook, or the little child will be spectacles for the grandfather. Hosannas will meet hosannas and together go climbing to the throne, and the angels will hear, and God will listen, and the gates of heaven will hoist, and it will be as when two sons meet—the wave of earthly song mingling with the surging anthems of the free.

Oh, my God, let me live to see that day! Let there be no power in disease or accident or wave of the sea to disappoint my expectations. Let all other sight fail my eyes rather than that I should miss that vision. Let all other sounds fail my ears rather than that I should fail to hear that sound. I want to stand on the mountain top to catch the first ray of the dawn and with flying feet bring the news. And, oh, when we hear the clattering hoofs that bring on the King's chariot may we all be ready, with arches sprung and with hand on the rope of the bell that is to sound the victory, and with wreaths all twisted for the way, and when Jesus dismounts let it be amid the huzzas! huzzas! of a world redeemed!

Where and when will that revolution begin? Here and now. In your heart and mine. Sin must go down, our pride must go down, our worldliness must go down, that Christ may come up. Revolution! Except a man be born again, he cannot see the kingdom of God.

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