THE CHRISTIAN AT THE BALLOT-BOX.

"Some therefore cried one thire, and some another; for the assembly was confused; and the more part knew not wherefore they were come together. And they draw alexandor out of the multipude, the Jows putting him forward. And Alexander beckoned with the mand, and would have made his defence unto the people. But when they knew that he was a Jow, all with one voice shout the space of two hours cried out, Great is Diams of the Ephesians." - Acts xix 32, 33, 34.

SERMON BY HEV. T. DEWITT TALMAGE.

Ephesus was upside down. A manufac turer of silves boxes for holding heather images had called his labourers together to discuss the benavior of one Paul, who had been in public places assaulting image worship, and consequently very much damag ing that particular business. There was great excitement in the city. People stood in knots along the streets, violently gesticulating and calling each other hard names. Some of the people favored the policy of the silversmith; other people favored the policy of Paul. There were great moral creations involved; but these did not hother them at all. The only question about which they seemed to be interested was concorning the wages and salaried positions. . The silversmith and his compeers had put up factories at great expense for the making of these silver boxes, and n.w., if this new policy is to be inaugurated, the business will go down, the laborers will be thrown out of employment, and the whole city will complete with what is to be done? "Call a convention," says some one; for in all ages a convention has been a panacea for public evils. The convention is called, and as they want the largest room in the city, they take the theatre. Having there assem-bled, they all want to get the floor, and they all want to talk at once. You know what excitement that always makes in a convention where a great many people want to talk at once. Some cried one thing, some cried another. Some wanted to denounce, some wanted to resolve. After a while a prominent man gets the floor, and he begins to speak; but they soon hiss him down, and then the confusion rises into worse upwar, and they begin to shout, all of them together, and they keep on until they are red in the face and hoarse in the throat, for two long hours crying out:

Great is Diana of the Ephesians! Great

is Diana of the Ephesians!"

The whole scene reminds me of the excitement we have almost every autumn at the elections. While the goldless Diana has lost her worshippers, and her temples have gone into the dust, our American people want to set up a god in place of it; and they want us all to bow down before it; and that god is Political Party. Consider ing our superior civilization. I have to declare to you that the Ephesian idelatry was

LESS OFFENSIVE IN THE SIGHT OF GOD

than is this all absorbing American partis anship. While there are honest men, true men, Christian men, who stand in both political parties, and who come into the autumnal elections resolving to sorve their city or their state or the nation in the best possible way, I have noticed also that with many it is a mere contest between the ins and the outs—those who are in trying to who are out trying to get in and thrust the ins out. And one party cries: "Great is Diana of the Ephesians!" and the other party cries; "Great is Diana of the Ephesians!" neither of them honest enough to sav: "G eat is my neglect-book!" say: "G eat is my pocket-book!"

Once or twice a year it is my custom to talk to the people about public affairs fr m what I call a Christian standpoint, and this morning I have chosen for that duty. I hope to say a practical word. History tells us of a sermon once preached amid the highlands of Scotland—a sermon two hours long—on the in of luxury, where there were not more than three pairs of shoes in the audience. There are times when ministers of Christ must look off upon public affairs and discuss them. Every man is, before God, responsible for his own duty. If the Norwegian boasts of his home of rocks, and the Siberian is pleased with his land of perpetual snow; if the Roman thought that the muddy Tiber was the favored river in the sight of heaven, and if the Laplander slivers out his eulogy of his native clime, and if the Chinese have pity for anybody born outside the flowery king dom, shall not we, born under these fair skies, and standing day by day amid these skies, and standing day by day amid these glorious civil and religious aberties, be public-spirited? I propose to tell the people very plainly what I consider to be their Christian duty at the ballot-box.

First: Set yourselves against all political falschood. The most monstrous lies ever told in this country are during the elections I stop at the door of a democratic meeting and listen, and hear that the republicans are theires. I stop at the door of a republican meeting and listen, and hear that the democrats are scoundrels. Our public men miscroscopized, and the truth distorted.

WHO BELIEVES A TENTH PART

of what he reads or hears in the autumnal elections? Men who at other seasons of year are more careful in their speech, hethere is a place where, once a year, they let the people do as they I tease and say what they please, and the place is foll of uproar, misrule, and wickedness, and they proximation to that in this country has been the first Tursday in November. The community at such times seems to say: 'Go, now; Ict is have a good time at lying.'

Prominent candidates for office are denomination that the first transfer of the trough of beastiatity and abomination I warn young men against political line unless they are tectotalers and consecuted Christian men.

Again: I counsel you that when you go to the ballot he x at the city or state or the nation it elections, you recognize that and appeal to Him for His blessing. There is a power higher than the ballot-tox, than the gubernatorial chair, than the presidential White Hame. Prominent candidates for office are denousced as renegade and mebrate. A small lie will start ip the corner of a country news paper, and keep on running until it has continent. What garbling of speeches! What misinterpretation of motives! What mis-To cepture the unwaiv, you shall have a ticket Democrat heading and Republican names following, and the poor man will stand at the polls bewildered, at la t, perhaps, voting for those whom he has been three weeks vociferously denouncing Oh. Christian men, frown upon this political falselood. Remember that a political lie is as black as any other kind of a lie. God has reported all the falsehoods that have

been told at the city, state, or national elections since the foundation of this Govern-ment, and, though the perpetrators and their victims may have gone into the dust, in the last day judgment will be award

Again: I counsel you as Christian men to set yourselves against the misuse of money in political campaigns. Of the tens of thousands of dollars already spout this autumn, how much of the amount do yen suppose has been properly used? You have a right to spend money for the pub lishing of political tracts, for the establishment of organizations for the carrying out of what you consider to be the best; you have a right to appeal to the reason of men, by argument and statistics and by facts; but he who puts a bribe into the hand of a voter, or plies weak men with mercenary and corrupt motives,

COMMITS A SIN AGAINST GOD

and the nation. Bribery is one of the most appalling sins of this country. God says. "Fires shall consume the tabernacles of bribery." Have nothing to do with such a sin, O Christian man! Fling it from the ball t-box. Hand over to the police the man who attempts to tamper with your vote, and remember that elections cannot be car ried without bribes ought never to be carried at all.

Again: I ask you as Christian men to set yourselves against the dissipations that hoverover the fallot box. Let me sig that no man can afford to go into political life who is not a tectotaler. Hot political dis cussion somehow creates an unnatural thirst and hundreds of thousands of men have gone down into drunkeness through politi cal life. After an exciting canvass through the evening you must "take something," and rising in the morning with less anima tion than usual you must "take semething," and before night has come something has taken you. There are but few cases where men have been able to stand up against the dissipations of political life. Joseph was a politici in, but he maintained his in-Deniel was a politicien, but he was a tectotaler to the last. Abraham was a rolitician, but he was always characterized as the father of the faithful Moses was a politician; the grandest of them; but he honored God more than he did the Pharaohs. And there are hundreds of Christian men now in the political parties maintaining their integrity, even when they are obliged to stand amid the blas ed loch erous, and loathsome crew that sometimes surround the ballot box; these Christian men doing their political duty, and then coming back to the prayer meetings and Christian circles as pure as when they went out But that is not the ordinary circum stance, that is the exception. How often you see men coming back from the political conflict, and their eye is glazed and their check has an unnatural flush, and they talk londer than they usually do, and at the least provocation they will bet, and you say they are convivial or they are exceedingly vivacious, or you apply some other sweet name to them; but God knows they are drunk! Some of you, a month or six weeks, had no more religion than you ought to have, and after the elections are over, to calculate how much religion you have left will be a sum in vulgar fractions. Oh, the pressure is tremendous.

How many mighty intellects have gone down under the dissipation of politics. I think of one who came from the West. He was able to stand out against the whole American Senate. God had given him faculties enough to govern a kingdom, or to frame a constitution. His voice was terri ble to his country's enemies, and a mighty inspiration in the day of national peril. He was in a fair way to become our president; but twenty glasses of strong druk a day were his usual allowance, and he went down and he went down into the habits of a confirmed inchriste. Alas for him. Though a costly monument has been reared over his resting place and though in the presence of the laying of the corner stone there stone military and ecclesiastical dignitaries, the young men of this country shall not be deni-ed the awful lesson that the agency by which the world was rebbed of one of its mightiest intellects, and our country of one of its ablest constitutional defenders, was the dissipation of political life. You want taknow who I mean? Young man ask your father when you get home. Oh the adverso tide is fearful, and I warn you against it.

You need not go tay to find the worn-out

politician. Here he is stumbling along the inghway, his hinds hardly able to hold him up. Bent over and pale with exhausting sickness. Surly to anybody who accosts him. His last decent article of apparel pawned for strong drink. Glad if, when going by a grocery, some low acquaintance invites him in to take a sip of ale, and then wiping his hip with his greasy sleeves.

That is what some of you will become unless by this morning a warning, and the mercy of God, your steps are arrested Ob, there are no words enough potent, portent ous, consuming, damning, to describe the horrible drunkeness that has fulled over this land, and to at has bent down the nicks of some of the mightiest intellects until they have been compelled to drink out of come pedlers of scandal. In the far East, the trough of beastiality and abomination

power higher than the ballot-tox, than the gubernatorial chair, than the presidential White House. It is high time that we put less confidence in political platforms and more confidence in God. See what a paper, and keep on running until it has weak thing is human for eight. How captured the minting presses of the whole little on wise men seem to know. See how, every as tumn, thou-ands of men who are out, as Job saith, How oft is the candle of clambering up for high positions are turned, the wick diput out. So that saint who misinterpretation of motivos! What miss clambering up for high positions are turned representation of individual antecedents! under God upsets them Every man. every party every nation, has a mission to perform Failing to perform, down he goes down it pors. God said to the house of Bourhon. Remodel France and establish equity." House of Bourbon would not do tt. Down it went. God said to the House of Sina-t: "Make the English people free, God fearing, and happy." House of S uart world not do it. Down it went. God said to the House of Hapsburg: "Rule Austria in Cradock.

Righteoususes, and open the prison houses until the captives shall go free." House of Hapsburg refuses to do it. Down it goes. God says to the political parties in this day: "By the principles of Christianity remodel, govern, educate, save the people." Failing to do that, down they go, burying in their ruins their disciples and advacates, God can spare all the political intrigues of this day, and can raise up arother genera-tion who shall do justice and love mercy. If Ged could spare Luther before the refer mation was done, and if he could spare Washington before free government had been fully tested, and if He could spare Howard before more than one out of a thou sand dungeons had been alleviated, and if He could spare Robert McCheyne just as Scotland was gathering to his burning ut terances, and if He could spare Thomas Clarkson while yet millions of his fellow men had chains rusting to the bone, then

HE CAN SPARE ANY MAN.

and He can spare any party. That man, who through cowardies or blind idolatry or party forsakes the cause of righteousness goes down, and the armed battalions of God march over him

Oh Christian men, take out your Bible this afternoon, and in the light of that word make up your mind as to what is your duty as citizens. Remember that the highes kind of a patriot is a Christian patriot Consecrate yourselves first to God, then you will know how to consecrate yourselved to your country. All these political excite ments will be gone. Bullot-boxes and gubernatorial chairs and continerts will moke in the final confingration; but those who love God and do the r best, shall come to lustrous do minion after the stars have ceasod their shining, and the ocean has heaved its last billow, and the closing thun-der of the judgment day shall tell at the funeral of a world ! Oh prepare for that day. Next Tuesday questions of the Sinte will be settled; but there comes a day when the questions of eternity will be de-You may vote right and may get the victory at the bellot-box, and yet suffer eternal defeat. After you 'neve cast you' last vote, where will you go to? In this country there are two parties. You belong to the one or the other of them. Lekewise in eternity there will be two parties, and only two. "These shall go away into everlasting punishment; but the righteons into life eternal." To which party will you belong 2 God great blot and the control of the cont long? God grant that, while you look after the welfare of the land in which God has graciously east your lot, you may not forget to look after your soul—blood bought, judgment-bound, immortal! God save the people !

Doctrine.

The doctrines of religion nourish faith. In proportion to our faith will be our desire to the increase of knowledge. No doctrines will be unimportant, though some will be closer to our bosom than others. But doctrine, doctrine, doctrine, is that which faith desires. It is lamontable that the Christianity of our day desires it not. There is a craving for what is a contradic tion in terms—teaching which is not doctrinal. The cry is for literature, for illus tration, for exhortation, for imagination for eloquence, for anything but truth. It faith ever rises to manly vigor, it must be be by enlarging the minds acquaintance with the whole extent of saving truth.

And to say, as has been said, that "doc-trino is the skin of truth, sympped off, dried, and set up empty," is to prate ignorantly for the sake of momentary effect, if not to be treacherous to the ligh majesty of truth itself. Doctrine is the form of sacred truth, adapted to inculcation and transmission Destrical preaching is supposed by some to be controversial or polemical. If any -c err, they need the schoolmaster more than the preacher. Doctrine is, above all, needed at a period of general awakening. A man convinced of his sins, aska how a sinner can be pardoned, in consistency, with God' justice; the answer to his question is docirine. He asks what that work of Christ is, on account of which he may be admitted to favor; the answer to his question, whether true or false, is doctrine. He further asks, by what means the benefits of redemption may be made his own ; the answer to this is doctrine .- J. W. Alex-

Living by Faith.

God takes occasion many times to dash all that ever is in us, and that ever hath been done by as, God will write hyperray upon it. He will make us read so at least, Dost thou see what thou art? there is no creation ture carnal, and in that thou hast done there is this crookedness and that hypocorsy, there is this guile and that, all is naught. Then the Lord by this teaches one to go on a highway without crutches; one of these saintings teacheth one to go without a staff, abone. And theroin also is the glory of God, who is glorious in all his works of creation and movidence, glorious works of creation and providence, glorious in war, snapping the spear asunder; but His glory in the Gospel is more, that usually when God lata showed a saint his confusion and wickedness, to inaginfy His grace the more, then God takes these times to do more for a poor soul than ever he did at any time; the Lord will then give a new seal of the pardon of size and your a new seal of the pardon of sins, and new discove ies of the mysteries of the Gospel and of Je-us Christ in the must of these confusions. But it is the hardest thing in the world to live clearly by faith when sense is gone; this is what I dere at all this while. I see poor creatures moping everywhere, and when sonse is out, then their candle is lives by sense his comfort is no longer than he sees and feels grace, he hath assurance of God's love no longer than he feels grace. of God's fove no longer than he leels grace. So there are but few of you that have a recoff faith, that in all the ebbings and flowings of grace your comfort, and strength, and assurance by faith goes in its course as be fore. Now desire the 1 old to bring you to proverh you may live by faith .- Walter

Turning the Battle to the Gate.

The most recent literature of the alleged "conflict between solunce and religion," shows conclusively that the at racting scientists are being rapidly forced to the defen-sive. Professor Tyndall "rises to explain" that the paganism of his famous address was due to a fit of the blues, and that atheism is only the resort of shallow minds. Mr Hux'ey finds it convenient to declare that, notwithstanding all his glorifications of matter and materialism, he is "no materialist, but, on the contrary, believes ma terratism to involve grave philosophical orror." John Stuart Mill's posthumous volume on religion staggers his own dis-ciples with its constrained tributes to Jesus Christ and to the absolute necessity of recognition and regulating the religious

And now Christian scientists and philoso phers who have pati ntly sounded the depths and measured the height, and length, and broadth of the materialistic theories of the time, have assumed the of fensive, and from many quarters have com bined against the common foe. Like their challengers they are using the press, the platform, the professional chair, and mean them upon their own ground. Large and cultivated audiences greet the eminent lee urers who, like Principal Dawson in his recent course in this city, and President McCosh, and Chancellor Crosby, and others who might be named, have subjected the anti-Chris ian hypotheses to the severest tests of logic and of science, and upon their own grounds have proved them to be philosophically incorrect, and therefore un worthy of credence in their argument

against the Bible. Dr. Dawsor, who is the foremost American opponent of these theories, and ranks very high among reientific writers, has shown in his lectures that genuine science is reacting against the dogmatic intelerance of the philosophers, quite as much as it loes against that of certain classes of theologians. And he is but one of a corps of first class men in Europe and in this country, who are equally at home in religi ous and scientific fields of research, and whose learning enables them first carefully and candidly to examine the ground and then to expose the sophistries and assumptions of these hasty assailants of Christian ity. M . Huxley's doctrine of Protoplasm ias been riddled by such men as Lio el S. Beale, and especially by Dr. Hitchison S orling, of whose work Sir. John Herschel, the astrono ner, says: "Anything more complete and final in the way of r futation than this essay, I cannot well imagine." On every field where the Philistines have flung out their challenges, they have been met by men who are, at the least, their quals in learning and their superiors ; a g ment, and while the clanger of batche still keep up it probably indicates a slufting of forces and a change of tactics. Thus, as Isaiah says, the Lord of hosts is "for strength to them that turn the battle to the

In the excitement of a first attack upon some new point of the defences of Christianity there is naturally a popular ferment and an indiscriminate rush to arms, and overy one who can soze a weapon feels inclined to strike a blow. Alterwards there is a marshaling of organized forces, and a more extended warfare, which brings the leaders to the front, and then the contest centres at the citadel where only the more skilful generalship hems in the fee and carries the day. This has been the uniform process in all the great controversies of Christianity with its enemies, and so will it continue to be until the last victory is won. For that victory and all that nust proceede it, God will prepare the men anothe means. When Paul preached in the temple, "all Jerusalem was in an up roar," and when between the fierce dissen tions of Pharisess and Sad lucces, he was in danger of being "pulled in pieces of them," the clief captain sent Lim to the castle under a guard of Roman so dors, "and the night following the Lord stood by him and said, Be of good cheer, Paul, for as thou has testified of me in Jerusalem, so must thou also bear witness at Rome." scon s shifted, but the battle went on in Rome as at Jerusalem, and though the apostle became the martyr there, yet history tells us how the empire became Curistian, and how the Gospel triuzaphod.

Pulpit Prayer.

The Presbyterian Weekly pleads for more carnest prayer in the pulpit, and thinks occasionally the love, formal, caroful prayer can be well thrown aside.]

We cannot avoid the conviction that, as a general rule, pulpit prayers are too cold and formal. We have in our service an invection and two prayers. The first is oftentimes a cold, format address, made in way and manner which no doubt often disposes the Spirit to stay away. The next prayer is whet the people call the "long prayer +-a fixed, regular, stereotyped production, which has a character all the world over. How few men make it anything else. Short, warm, fervent prayers from the pulget have maken with Guland. ers from the pulpit have power with God and men. The formatity of pulpit prayer must be broken up, if God is to bless His Church be broken up, it God is to bless it is onuren with revival power. There should be earnest pleading. Never mind if the custom of your church expects you to make at least one long, frimal, careful prayer; throw custom aside in so great a matter. That system is a tyranny that won't give a paster a little f eedom to direct his own services. Enter your pulpit from the closet, have your heart aglow when you pray, remembering whom you approach, and what you are who come, and how great the need for winch you pray; such warm, caruest, heart sermons will lead men to Christ, and glorify God.

The Coming Blessing.

tWhile the eyes and hearts of Christians go out toward an unexpected revival. The N. Y. Evangetist, too, discerns the coming blessing, and says J. The petition "Thy kingd Ma come" is a comprehensive one. To feel its full significance, we must regard it not margin in comprehensive one. To the interesty in ficance, we must regard it not merely in detail. We the mass, as it wore, but in detail. We need to consider what it includes. We are more moved to sympathy by one case of

drods are the victims. We trust that the dreds are the victims. We trust that the Weck of Prayer will bring a blessing with it to all our churches. Already we disceen some signs of promise. The bow is in the cloud. There are many who are praying and laboring for a revival of God's work. Some good influences stream hither areas the cases from Society and Indiana. acriss the ocean from Scotland and Ire-With the memories of these great scenes in mind, inspiring hope and courage let us bow before the Giver of every bless. ing, and on our bended knees welcome the coming year.

Missionary Intelligence.

THE number of baptized Kols in the Chota Nagpore, India, is estimated at 26, 000. About three-fourths of these belong to the German Gossner Mission, and the remainder to the Ritualistic Society for the Propagation of the Gospel.

THE Methodist Episcopal United States Mission in Mexico, is established at 12 stations, 5 of them being in the capital. The average attendance at these Mexican congregations is nearly 400 A small beginning has also being made with day and Sunday Schools. Eleven native preachers aid the work, and English preaching is kept up in 4

THE Baptist Mission in Slam, from which we recently reported good nows, is continuing to prosper. At Ku-Buang, where a congregation was lately organized, twenty or thirty Chinese are waiting for baptism. At Sin Buang there is an equal number of converts. At soveral other places, and in Bangkok, there is also much encouragment.

The United Presbyterian (Scotch) Mission in the extreme north-eastern part of China, at Niu Chwang is moving on carefully, but with marked success. Mr. Ross, who has charge of this station, depends largely on native help, as he finds the Chinese less suspicious and more ready with their inquiries when the Gospel message is delivered by their own country-

Dr. Berry, the medical missionary of the American Board in Japan, on a late tour, found houself greatly assisted by the ladies of the mission who accompanied him, and around whom the Japanese women gathered everywhere in large numbers. He writes that he hopes never to make a four into the interior again without being accompained and assisted by fem the workers.

The British Bible Society employs two colporteurs in the Tyrol They have been selling tog-ther from 5 10 to 700 Bibles per month. They met with much opposition, and were continually denounced by the Roman Catholic to reals. It is now probable that one of them, named Rauch, has been murdered in the southern part of the c untry His diary and cane have been found on the banks of a stream, bus his body was not recovered. THE Presbyterian (North United States)

have 20 missionaries among the Indians, 5 o whom are under the charge of the Home Mission Board and the test under the Board of Foreign Missions. These missionaries are distributed as follows: 8 among the Senecas in New York, 8 am ing the Onippewas to Wiscons and Micingan, Lamong the Omahas in Nebraska, 8 (one of them a native) among the Dakonas, 1 among the Semmoss, 1 among the Cherokees, 1 among the Creeks, 3 among the Nez Perces in Idah , I crittory , 2 among the Navajoes I , Nov. Mexico, and one among the Indians in Washington Territory. Several of these are nominated by the Board but are sup-ported by Government Indian finds. On the recent visit of a missionary to the Spekanes, whose reservation is in Washington Territory, 59 adults were baptized on pro-fession of their faith and 18 cuttdren.

THE Friend of India says, that at least 1,500 native women in and around Calcutta are being educated at their own homes, principally of the middle class-each paying on an average a rupee a month for Bengaloe; and two rupces for English instruction. The expense is met by a government grant, regulated by the number of pupils. In a single year the Bongal government oaid 1.212 rupees a month for 1.416 pupils, in ackn wledgment of local contributions to the amount of 2,092 rupees. It is estimated that for the past ten years 2,500 women have been constantly under instruction at their homes in India:

THE last General Assombly of the Southern United States Presbytorian Church, orn United States Presbytorian Guiren, organized its Chineso missionaries into a Presbytory. The missionaries themselves, however, while at first in favor, are now opposed to this step. They find that it does not work well in the Northern Presbytory Hang Chan. In this hady they say that Hang Chau. In this body they say that the Chinese Presbyteries form two-thirds of the body and are now the senior members. Grace does not outirely overe me race, and the result sometimes is that the Coinese will stand as a body on the one side and the foreigners in a body on the other side. It is also argued that a fusion of Chinese and foreigners would tend to perpetuate home difference which are not essential, and would create English, Scotch, Northern, and Southern Pesbyteris, instead of single Presbyterian Church. They would have the missionaries retain their original character as evangelists, and, by being merely advisory members of the Native Church, maintain its harmony and independence of action.

THE American Board has recently sont forth a young Japanese convert to labor in connection with the Japan Mission. Rev. Joseph Neesima, grow up in the city of Tokio, without any knowledge of Christian ity, but with the conviction that he needed help such as the Pagan systems around him could not give. In this state of mind he received from a friend a little book entitled, "Story of the Bible," from which he learned in the story of the Bible," ed, in a dum way, to worship a Divine Creator. An account of this country, written in Chinese, by Dr. Beidgeman, gave him a strong desire to visit America. His father forbado it; but, having escaped from the port of Hakodaki, the young man reached Boston, where he was kindly re-ceived by the Christian owner of the vessel.

Having, through this merchant's generaty, pursued a course of study at Phillip's Academy, Amherst Collage, and Andover Seminary. Mr. Nessima was ordained at the Mount Vernon Church, Boston, September 24th, and her since vernous de Japan. extreme suffering that comes directly under our eye, than by the general accounts of distant calamities in which scores or hunder of distant calamities of distant c