

GOSPEL ARCHERY

Talmage Wants to See Many Men Develop Into "Mighty Hunters Before the Lord"

Washington report—In this course Dr. Talmage urges all Christian workers to increased fidelity and shows how much effort at doing good falls through lack of adroitness. Text, Genesis x, 9: "He was a mighty hunter before the Lord." In our day hunting is a sport, but in the lands and times infested with wild beasts it was a matter of life or death with the people. It was very different from our going out on a sunny afternoon with a patient brace to shoot red birds on the hills and the Achilles and Diomedes went out to clear the land of lions and panthers and bears. Xenophon grew eloquent in regard to the art of hunting. In the far east people, elephant mounted, chased the tiger. Francis I was called the father of hunting. And Moses, in my text, sets forth Nimrod as a hero, when he presents him with broad shoulders and shaggy appearance and a face and neck bunched with muscle, "a mighty hunter before the Lord." I think he used the bow and the arrows with great success practicing archery. I have thought if it is such a grand thing and such a noble thing to hunt wild beasts out of a country, if it is not a better and a braver thing to hunt down and destroy those great evils of society that are stalking the land with fierce eye and ready paw and sharp fang and quick spring. I have wondered if there is not such a thing as gospel archery, by which those who have been flying from the truth may be captured for God and heaven. The Lord Jesus in His sermon used the art of angling for an illustration when He said, "I will make you fishers of men." And so I think I have authority for using hunting as an illustration of gospel truth, and I pray God there may be many a man enlisted in the work who shall bring to study gospel archery of whom it may after awhile be said, "He was a mighty hunter before the Lord."

How much an ardent Christian hunter there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him! All their fingers are thumbs—religious blunderers who upset more than they right. Their gun has a crooked barrel and kicks as it goes off. They are like a clumsy comrade who goes along with skilful hunters. At the very moment he ought to be most quiet he is cracking an alder or falling over a log and frightening away the game. How few Christian people have ever learned how the Lord Jesus Christ at the well went from talking about a cup of water to the most practical religious truths, which won the woman's soul for God. Jesus in the wilderness was breaking bread to the people. I think it was very good bread. It was very light bread, and the yeast had done its work thoroughly. Christ, after He had broken the bread, said to the twelve, "Be aware of the yeast or of the leaven of the Pharisees." So natural a transition it was and how easily they all understood Him! But how few Christian people there are who understand how to break the bread of God and religion to the souls of men! The archers of olden time studied their art. They were very precise in the matter. The old books gave special directions about the bow. The archer should go and as to what an archer should do. He must stand erect and firm, his left foot a little in advance of the right foot. With his left hand he must take hold of the bow in the middle, and then with three fingers and the thumb of his right hand he should lay hold the arrow and affix it to the string—so precise was the direction given. But how clumsy we are about religion! How little skill and care we exercise! How often our arrows miss the mark! I am glad that there are institutions established in many cities of our land where men may learn the art of archery. So in the study of archery and become known as "mighty hunters before the Lord."

In the first place if you want to be effectual in doing good you must be very sure of your weapon. There was something very fascinating about the archery of olden times. Perhaps you do not know what they could do with the bow and arrow. Why, the chief battles fought by the English Plantagenets were held in long bow. They would take the arrow, polish the wood and feather it with the plume of a bird, and then it would fly from the bowstring of plaited silk. The bloody fields of Agincourt and Solway Moss and Neville's Cross heard the loud thrum of the archer's bowstring. Now, my Christian friends, we have a mightier weapon than that. It is the arrow of the gospel; it is a sharp arrow; it is a straight arrow; it is feathered from the wing of the dove of God's spirit; it flies from a bow made out of the wood of the cross. As far as I can estimate or calculate, it has brought down 400,000,000 of souls. Paul knew how to bring the notch of that arrow on to the bowstring, and his whir was heard through the Corinthian theaters and through the courtroom until the knees of Felix knocked together. It was that arrow that struck in Luther's heart when he cried out, "Oh! my sins! Oh, my sins!" If it strike a man in the head, it kills his skepticism; if it strike him in the heel, it will turn his step; if it strike him in the heart, he throws up his hands as did one of old when wounded in the battle, crying, "O Galilean, thou hast conquered!" In the army of the Earl of Pembroke there are old corslets which show that the arrow of the English used to go through the breastplate through the body of the warrior and out through the backplate. What a symbol of that gospel which is sharper than a two-edged sword, piercing the dividing asunder of soul and body and of the joints and marrow! Would to God we had more faith in that gospel! The humblest man in

finches with fear. Instead of his taking the catamount takes him. What would become of the Greenlander if when out hunting for the bear he should stand shivering with error on an iceberg? What would have become of Du Challa and Livingston in the African thicket with a faint heart and weak knee? When a panther comes within 20 paces of you and it has its eye on you and it squatted for the fearful spring, "steady there!" Courage, O ye spiritual archers! There are great monsters of iniquity prowling all around about the community. Shall we not in the strength of God go forth and combat them? We not only need more heart, but more backbone. What is the church of God that it should fear to look in the eye any transgression? There is the Bengal tiger of drunkenness that prowls around, and instead of attacking it how many of us hide under the romance of the communion table? There is so much invested in it we are afraid to assault it. Millions of dollars in barrels, in vats, in casks, in corkscrews, in gin palaces with marble floors and Italian top tables and chased ice coolers, and in the strychnine and the logwood and the tartaric acid and the nux vomica that go to make up our "pure" American drinks. I looked with wondering eyes on the Heidelberg tum. It is a great liquor vat of Germany, which is said to hold 800 hogheads of wine, and only three times in 100 years it has been filled. But as I stood and looked at it I said to myself: "That is nothing—800 hogheads. Why, our America will hold 10,000,000 barrels of strong drinks, and we keep 300,000 men with nothing to do but to see that it is filled." Oh, to attack this great monster of intemperance and the kindred monsters of fraud and uncleanliness requires you to rally all your Christian courage. Through the press, through the pulpit, through the platform you must assault it. Would to God that all our American Christians would



HE HAD BEEN THROUGH THE POCKETS. Mrs. I see by this morning's paper that there is very little change in me—I transfer this spring. Mr.—Yes, I notice that.

band together, not for crack brained fanaticism, but for holy Christian reform! Would to God that the timid and her and there a straggler going out to fight these great monsters of iniquity in our country the millions of membership of our churches would band together and how in vain these great crimes that make the land frightful with their roar and are fattening up on the bodies and souls of immortal men! Who is ready for such a party as that? Who will be a mighty hunter for the Lord?

perfect tabernacle—Authorities seem to be evenly divided as to the meaning of these words. Some think that his body is the tabernacle, others think the tabernacle not made of hands refers to heaven, representing the spiritual sphere. Not this creation (R. V.)—"Not making any part of this lower creation." 12. By His own blood—Here the redemption of man is attributed to the blood of Christ, and this blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats and calves was shed under the law.—Clarke. Once for all (R. V.) The high priest entered into the holiest once each year, but Christ made an atonement that did not need to be repeated. Into the heavenly place—Clarke. The high priest entered into the holiest place, which was the sanctuary or holy place; it was thirty feet long and fifteen feet wide, and contained the altar of incense; the table of shewbread and the candlestick. The second atonement was made in the holiest place, it was ten cubits (fifteen feet) each way, being a cube; its only article of furniture was the ark of the covenant. Into the holiest place the high priest entered once each year, on the great day of atonement, which was the 10th of Tishri (October), carrying with him the golden censer, and not without blood. 13. Blood—Lev. xvi. 14, 15, Num. xix. 2-10. Sprinkling—Blood was sprinkled everywhere. The priest sprinkled the tabernacle, and all the utensils, the altars, the people, the veil, the mercy seat, in fact, everywhere we see the blood. The ashes of the heifer were put in pure water and sprinkled on those who had contracted any legal defilement. Num. xix. 17-21. The unclean—These were distinctly for purification from ceremonial offences.—Horn. Com. The flesh—Purifying from uncleanness according to the Mosaic ritual, having the body particularly in view. 14. How much more—"This form of argument is characteristic of this epistle." That which the blood of bulls could never do the blood of Jesus has done. All the blood that ever flowed around Israel's altars, could not blot out one stain from the conscience, or justify a sinner to himself. C. H. M. Through the eternal Spirit—There are two views with regard to the meaning of this: 1. By his own divine nature. 2. By the help and through the power of the Holy Spirit. The latter appears to be the correct explanation. Without blemish (R. V.)—This is an allusion to the Jewish offerings which, to be acceptable to God, must be without blemish. Dead works—All sinful works. 24. Made with hands—He who entered into the holy places in the tabernacle or temple as the Jewish high priest did, but into heaven it is, which he has thus opened to

all believers." Like in pattern to the Jews (R. V.)—The sanctuary of God on earth is a pattern of heaven, and communion with God in his sanctuary is to lift people a heaven on earth.—Henry. To appear—As our high priest, "He also in heaven as High Priest to present to the Father his own atonement and sacrifice for the sins of the whole world." 25. Offer himself often—In this and the next verse the apostle shows that the atonement of Christ once made was sufficient for all nations to all ages. See on v. 12. of others—That is, with the blood of bullocks and goats. 26. Since the foundation, etc. Although Christ offered Himself only once, that one offering is in itself so meritorious that its influence reacheth backward to the beginning of the world and forward to the end of time; on which account Christ is termed (Heb. xiii. 8) "the Lamb slain from the foundation of the world."—Benson. End of the ages (R. V.)—This has preference to the end of the Jewish dispensation. To put away sin—To abolish sin-offerings. 27. As it is appointed, etc.—Inasmuch as God hath decreed that man shall die once, and only once, and that he shall come to the judgment, and be judged once; so Christ who has been offered once, shall die no more. 28. To bear the sins—There is an allusion here to the scape goat (Lev. xvi. 5-10; 20-22) which, in a figure, carried away the sins of the people into the wilderness; but Christ literally bears away the sins of all who come to Him. That look to Him—All true believers are patiently waiting and earnestly looking for the appearing of Christ. PRACTICAL SURVEY. "How much more." These words imply a better provision, a more desirable condition, a great advancement over the past. As we look back over the history of the human family we can better appreciate the significance of this language. What a dreary, hopeless Sahara the human race traversed; what a starless night from the expulsion from Eden to the exodus from Egypt! Paul says, "Death reigned from Adam to Moses." Rom. v. 14. During this long, dreary march no common deliverer was known; all wandered in hopeless night only as God secured the attention of nations, and then one among the millions: Abel, Enoch, Noah, Melchisedec, Abraham and his family. "Angel visits" as now, "were few and far between."

MURDER OF MISSIONARIES. Story of an Eye-witness of the Horrible Butchery. MR. PIGOTT DIED PREACHING. The following harrowing account of the massacre of missionaries at Taiyuan-Fu last year is given by an eye-witness to the North China Daily News. The narrator is a Christian named Yung Cheng, a member of the Baptist Church, who barely managed to escape, and the authenticity of whose story is vouched for by Dr. Creasey Smith. The narrator states that in July last he saw a party of missionaries, including the Rev. Mr. Pigott, wife and son, Mr. Robinson, Miss Daval and two girls, being escorted into Taiyuan-Fu by a number of Chinese soldiers. The two men were handcuffed, and on arrival in town the whole party of seven were thrown into the district prison. The narrator proceeds: "The next day I was on the street near the Governor's yamen; I saw a big crowd, and went to see what it was they were following. I found it was the foreign pastors and their wives and children, and the Roman Catholic priests, and some Chinese Christians. I heard people say they were going to be killed. I tried to get out of the crowd, but could not, so I stayed and witnessed with my own eyes the killing of the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife. "He was quickly followed by Pastors Hoodie and Beynon, Drs. Loritt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Ya Hsien, grew impatient, and told his body guard, all of whom carried long beheading knives with long handles, to help to kill the others. Pastors Stokes and Whitehouse were the next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. "Mrs. Farthing had hold of the hands of her children, who clung to her, but the soldiers parted them, and with one blow beheaded all the children, and did it skillfully, needing only one blow, but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Loritt was wearing her spectacles, and held her hand to her face, even when she was killed. A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed, the Roman Catholics were brought forward. The bishop, an old man, with a long white beard, asked Governor Ya Hsien why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the bishop across the face, one heavy stroke, blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district jail, which is close by. He was still very calm. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also quickly. In all that day forty-five foreign people were beheaded, thirty-three Protestants and twelve Roman Catholics. A number of native Christians were

also killed; I did not see how many were killed, but I saw many of the bodies lying on the ground. During the night they were buried in the earth, and the bones were such as rings and watches. Next day they were removed to the great South Gate, and the bones of the hands, which were of iron cages on the gates on the city wall.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IX. JUNE 2, 1901.

Jesus Our High Priest in Heaven.—Heb. 9: 11-25.

Commentary.—In order to a proper understanding of this lesson the whole chapter must be studied. The effort on the part of the apostle is to show the excellency and superiority of Christ's priesthood. In the first part of the chapter reference is made to the tabernacle and its furniture, to the ministrations of the priests in their daily offerings, and to the annual atonement made by the high priest. But the Mosaic ritual could make nothing perfect, it had no power to purify the conscience, or deliver from the guilt of sin. 1. But Christ having come (R. V.) Although Christ had not one, yet He is understood by us under a variety of forms. He is the "tabernacle" on account of the human body in which He dwelt. He is the "table" because He is our bread of life. He is the "ark" which has the law of God enclosed within, because He is the Word of the Father. An high priest—The work of the high priest was twofold. 1. To offer sacrifices. 2. To act as mediator. 3. To instruct the people. Of good things to come—Christ our high priest is a dispenser of all the spiritual blessings promised in this world or the next. More

The Markets

Leading Wheat Markets. Following are the closing quotations at important wheat centres today: Cash. July. Chicago \$0.70 1-2 New York 0.70 1-2 Milwaukee 0.76 0.77 1-2 St. Louis 0.69 3-4 Toledo 0.75 3-4 0.74 3-8 Detroit, red 0.77 0.75 7-8 Detroit, white 0.77 0.75 7-8 30 to 40 to car on truck here. —Winnipeg Commercial. Toronto Provision Market. There is a good demand for all classes of hog product, and the firmness in the market continues. Prices are unchanged. Pork—Canada short cut, \$20 to \$20.50; heavy mess, \$19 to \$19.50. Smoked and dry salted meats—Long clear, tons and cases, 10c; breakfast bacon, 14c; hams, 12 1-2 to 13c; rolls, 11c; shoulders, 10c to 10 1-2c; backs, 13c. Green meats out of pickle are quoted at 1c. less than smoked. Lard—Tierces 10 1-2c, tubs 10 3-4c, and pails 11c. Toronto Farmers' Market. Wheat, white, 73c; wheat, red, 72 1-2c to 73c; wheat, goats, 63c to 69c; wheat, spring, 72 1-2c; Barley, 47c to 47 1-2c; rye, 51 1-2c; buckwheat, 55 1-2c; oats, 35c; peas, 66c; soy, \$12 to \$13.50; straw, \$8 to \$9; butter, 13c to 17c; eggs, boiling, new laid, 10 to 12c; chickens, per lb., 11c to 13c. Toronto Live Stock Markets. Export cattle, choice, per cow, \$5 00 to \$ 5 33 do medium 4 50 to 5 00 Export cows 3 50 to 5 00 Butcher cattle picked 4 00 to 5 00 Butcher cattle, choice 4 00 to 5 00 Butcher cattle good 3 25 to 3 90 Butcher cows, mixed 3 00 to 3 50 Butcher cows, best ewe 4 00 to 4 50 Bulls, export, heavy, per cwt. 3 75 to 4 25 Bulls, export, light, per cwt. 3 50 to 4 00 Feeders, short-keep 4 25 to 4 75 Feeders, medium 3 75 to 4 25 40 lbs 3 50 to 4 00 Stockers, 400 to 800 lbs. 3 00 to 3 50 Steers, 400 to 800 lbs. 3 00 to 3 50 Butcher bulls 2 75 to 3 20 Light stock bull, per cwt. 1 75 to 2 20 High cows, each 4 00 to 4 50 Sheep, ewes per cwt. 3 50 to 3 85 40 lbs 3 25 to 3 50 Lambs, grain 2 50 to 3 00 do barnyard, per cwt. 4 00 to 4 50 do spring, each 4 00 to 4 50 Calves, per head 1 00 to 1 50 Hogs, choice, per cwt. 7 25 to 8 00 Hogs, light, per cwt. 6 75 to 7 50 Hogs, fat, per cwt. 6 50 to 7 00 Stags 2 00 to 2 00 Toronto Dairy Markets. Butter—Supplies are moderate and prices unchanged. Pound rolls sell 12c to 14c, and large rolls at 12c to 13c; poor to medium quality, 10 to 11c; creamery, boxes, 17 1-2 to 18c; and pounds, 18 1-2 to 19c. Eggs—Trade is fairly active, and offerings moderate. Quotations, 10 1-2 to 11c, in case lots; No. 2 chips, 8 1-2 to 9c. Cheese—Market quiet. Full cream, September, 9 to 9 1-2c; new, 8 1-2 to 9c. Hides and Wool. Price list revised daily by E. T. Carter, successor to John Hallam, 85 East Front street: Hides, green, 5 to 7c; hides, cured, 7 to 7 1-2c; calfskins, No. 1, 9c, No. 2, 8c; sheepskins (dressed), each 60 to 70c; sheepskins, fresh, 90 to \$1; tallow, rendered, 5 to 5 1-4c; wool, fleece, 13 to 14c; unwashed, fleece, 8 to 9c. Manitoba Wheat Markets. In Manitoba wheat very little business is being done. The Ontario millers don't seem to want any by lake, as there is no demand from them. Prices are now practically on an export basis, and export freights are very moderate at present. The local mills have been doing better than Fort William prices for low grade wheat for shipment from country points, and this demand still continues. Prices at some of the business yesterday show a slight advance on a week ago, and were: No. 1 hard, 78 1-2c; No. 2 hard, 75 1-2c; No. 3 hard, 67c; No. 3 northern, 65c; dried No. 3 hard, 67c, and dried No. 3 northern 63c, all in store Fort William or Fort Arthur. There is a good demand for oats for feed purposes, and some good qualities are also wanted. Ontario grades are being used to fill the latter demand. We quote prices unchanged, as follows: Ontario oats, No. 2 white, 46c per bushel; Alberta oats, 41 to 43c; Manitoba grades, Bailey 700, Kerr 600. One factory got 1-16c more, to complete the quantity the buyer wanted. English Live Stock Markets. Liverpool, May 24.—Here and at London cattle are steady and unchanged at from 10 3-4 to 12c per lb., dressed weight; refrigerator beef is quoted at 8 3-4 to 9c per lb. Cheese Markets. Perth, May 24.—There were 665 boxes of cheese brought into Perth cheese market to-day, all white. Bissell got 330, Webster 135. Price paid 8 3-4c. Winchester, May 24.—At the meeting of the Cheese Board to-day, 635 boxes were registered; 585 white and 50 colored. The highest price offered for both was 8 3-4c, at which figure 293 boxes white were sold to Weir, buyer for Alexander. Kingston, May 24.—At the Cheese Board to-day 900 boxes were boarded; 300 sold at 8 5-8c. Iroquois, May 24.—At the Cheese Board to-day 159 colored and 575 white cheese were boarded. The best price offered was 8 3-4c, at which price 56 boxes were sold on the board. New York, May 24.—At the meeting of the Frontenac Cheese Board here to-day there were 1,100 white cheese boarded, and 300 sold on board at 8 5-8c, part at 8 1-2c. Failures for the week numbered 190 in the United States against 183 last year, and 22 in Canada against 20 last year.

T H I S C O R I E N T I N A L D O C U M E N T I S I N V E R Y C O O R D I N A T I O N