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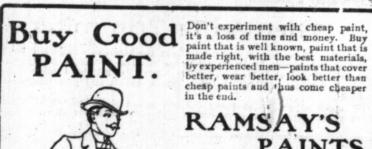
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# SPIRITUAL ARCHERY.

"He Was a Mighty Hunter Before the Lord."

HUNTING FOR IMMORTAL SOULS

Rev. Dr. Talmage Urges All Christian Workers to Increased Fidelity and Shows How Much Effort at Doing Good Pails Through Lack of Adreit-

Washington, May 12.-In this discourse Ir. Talmage urges all Chris-tian workers to increased fidelity and shows how much effort at doing good fails 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 the times interested of milders.

fested of wild beasts it was a matter of life or death with the people. It was very different from our going out on a sunshiny afternoon with patent breechloader to shoot rredbirds on the flats, when Pollux and 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 it presents him with broad shoulders and shaggy approach and suppropulations.

parel and sunbrowned face and arm bunched with muscle, 'a mighty hun-ter 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 brave thing to clear 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 stalk-

ng the land with fierce eye and

spring. I have wondered

quick

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 begin to study gospel archery of whom it

may after awhile be said, "He was

a mighty hunter before the Lord."

How much awkward Christian work 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 ngers are thumbs-religious blundrers who upset more than they right. Their gun has a crooked barrel and kicks as it goes off. They are like a lumsy comrade who goes along with skillful hunters. At the very moment he or the to be most quiet racking an alder or falling over 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 wo-man'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 people. ware 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 under-

God and religion to the souls men! The archers of olden time studied their art. They were very precise in the matter. The old books gave special directions as to how an 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 toot. With his left hand he must to 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 religious work! 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 doing good-studying spiritual archery and become known as "mighty

stand how to fasten the truths of

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. the chief battles fought by the English Plantagenets were with the long bow. They would take the arrow of polished wood and feather it with the plume of a bird, and then would fly from the bowstring of plaited silk. The bloody fields of Agincourt and Solway Moss and Nevville's Cross heard the loud thrum of the archer's bowstring. Now, my Christian friends, we have a might-ier weapon than that. It is the ar-row of the gospel; it is a sharp ar-row; it is a straight arrow; it is feathered from the wing of the dove of God's spirit; it diese of God's spirit; it flies from a bow made out of the wood of the cross. As far as I can estimate or calcul-ate, it has brought down 400,000,-000 of souls. Paul knew how to bring the notch of that arrow on to the bowstring, and its whir was heard through the Corinthian theatres and through the courtroom un-til the knees of Felix knocked together. It was that arrow that stuck 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

strike him in the heart, he throws up his hands, as did one of old when



## ONE WOMAN

With two faces; one face bright with health, the other face pinched and drawn health, the other face pinched and drawn by illness. Many a woman can take the portrait of herself made but a few years ago, and holding it by her face in the mirror realize a similar change. Behind this change in form and fea-ture is always disease, and generally dis-ease which affects the womanly organ-ism. The backache and bearing-down pains put a heavy strain on the nervous

pains put a heavy strain on the nervous system. There is loss of sleep, lack of appetite, and, as a natural result, loss of strength and flesh.

Doctor Pierce's Favorite Prescription cures diseases of the womanly organs. It establishes regularity, dries enfeebling drains, heals inflammation and ulceration and cures female weakness.

"Words cannot tell what I suffered for thirtee "Words cannot tell what I suffered for thirteen years with womb traible and dragging-down pains through my hips and back," writes Mrs. John Dickson, of Grenfell, Assimbola Dist., N.W. Ter. "I can't describe the misery it was to be on my feet long at a time. I could not eat nor sleep. Often I wished to die. Then I saw Dr. Pierce's medicines advertised and thought I would try them. Had not taken one bottle till I was feeling well. After I had taken five bottles of 'Favorite Prescription,' and one of 'Goiden Medical Discovery' I was like a new woman. Could eat and sleep and do all my own work. I would entreat of any lady suffering from femiale weakness to give Dr. Pierce's Favorite Prescription a fair trial, for I know the benefit she will receive."

Dr. Pierce's Pleasant, Pollate over

Dr. Pierce's Pleasant Peilets cure biliousness and sick headache.

wounded in the battle, crying,

Galilean, thou hast conquered. In the armory of the Earl of Pembloody paw and sharp tusk and broke there are old corselets 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 to 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 the world, if he had enough faith in it, could bring a hundred souls to portion as this age seems to believe less and less in it, I believe more and more in it. What are men about that they will not accept their own deliverance? There is nothing pro-

like this gospel. The religion of Ralph Waldo Emer-on was the philosophy of icicles; the religion of Theodore Parker was a strocco of the desert; covering up the soul with dry sand; the veligion of Renan was the romance of believ-ing almost nothing; the religion of a pedestal on which human philoso phy sits shivering in the night of the soul, looking up to the stars, offer-ing no help to the nations that crouch and groan at the base. Tell me where there is one man who has rejected that gospel for another who is thoroughly satisfied and helped and contented in his skepticism as d I will take the car to-morrow ride 500 miles to see him. The full power of the gospel has not been touched. As a sportsman throws up his hand and catches the ball flying through the air, just so easily will this gospel after awhile catch this

round world flying from its orbit and bring it back to the heart Christ. Give it full swing, and will pardon every sin, heal every wound, cure every trouble, enfancipate every slave and ransom every nation. Ye Christian men and men who go out this afternoon do Christian work, as you go into the Sunday Schools, and the lay preaching stations, and the peniten tiaries, and the asylums, I want you to feel that you bear in your hand a weapon compared with which the lightning has no speed and avalanches have no heft and the thunderbolts of heaven have no power; it is the arrow of the omnipotent gospel, Take careful aim! Pull the arrow clear back until the strikes the bow! Then let it

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spiritual archery you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or over Raquette Lake into the wilds of the Adirondacks? It is the only way o do. The deer are shy, and one "bang" of the gun clears the forest. From the California stage you see, as you go over the plains, here and there a covote trotting alone almost within range of the gun-sometimes quite within range of it. No The good game is hidden and secluded. Every hunter knows that. So many of the souls that will be of most worth for Christ and of most value to the church are secluded. They do not come in our way. You will have to go where they are. You der they are down in that cellar Yonder they are up in that garret-far away from the door of any church. The gospel arrow has not been pointed at them. The tract distributor and the city missionary sometimes just catch a glimpse of them, as a hunter through the trees gets a momentary sight of a part-ridge or roebuck. The trouble is we are waiting for the game to come to us. We are not good hunters. We are standing on some street or road expecting that the timid antelope will come up and eat out of our hand. We are expecting that prairie fowl will light on our church teeple. It is not their habit. If the church should wait 10,000,000 years for the world to come in and

saved, it will wait in vain. The world will not come. What the church wants now is to lift its feet from damask ottomans and put them in the stirrups. The church wants not so much cushions as it wants saddlebags and arrows. We have got to put aside the gown and kid gloves and put on the hunt-ing shirt. We want a pulpit on wheels. We have been fishing so long in the brooks that run under the shadow of the church that the fish know us, and they avoid the hook and escape as soon as we come to the bank, while yonder in Upper Saranac and Big Tupper's Lake, where the first swing of the gospel net would break it for the multitude of the fishes. There is outside work to be done. What is it that I see in the backwoods? It is a tent. The hunters have made a clearing and camped out. What do they care they have wet feet or if they have nothing but a pine branch for a pillow or for the northeast storm? a moose in the darkness steps into Christ-perhaps 500. Just in pro- the lake to drink, they hear it right away. If a loon cry in the midnight, God we have exposed work. We have got to camp out and rough it. We deliverance? There is nothing pro-posed by men that can do anything paratively few people who go to church. What are we doing for the millions who do not come? Have they no souls? Are they sinless that they need no pardon? Are there no dead in their houses that they need no comfort? Are they cut off from God to go into eternity, no wing to bear them, no light to cheer them,

to-day surging up from that lower depth of our cities a groan that comes through our Christian assemblages and through our beautiful churches, and it blots out all this scene from my eyes to-day, as by the mists of a great Niagara, for the dash and the plunge of these great torrents of life dropping down the fathomless and thundering abysm of suffering and woe. I sometimes think that just as God blotted out the churches of Thyatira and Corinth and Laodicea because of their sloth and stolidity he will blot out American and English Christianity and raise on the ruins a stalwart, wide awake missionary church that can take the full meaning of that command: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned"-a command,

you see, punctuated with a throne of heaven and a dungeon of hell. I remark, further, if you want to succeed in spiritual archery you must have courage. If the hunter stands with trembling hand or shoulder that flinches with fear, instead of his taking the catamount the catamount takes him. What would become of the Greenlander if when out hunting for the bear he should stand shivering with terror on an iceberg? would have become of Du Chaillu and Livingstone in the African thicket with a faint beart and a weak knee? When a Pan-

ther comes within 20 paces of you and it has its eye on you and it has 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 church pew or the communion table? There is so much invested in it we are afraid to assault it. Millions of dollars in barrels, in vats, in spigots, in corkscrews, in gin palaces with marble floors and Italian sop tables and chased ice coolers, and in the strychning and in the 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 tun." It is the great liquor vat of Germany, which is said to hold 800 hogsheads of wine and only three hogsheads 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 hogsheads. Why, our American vat holds 10,200,000 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 uncleanness requires you to rally all your Chris-tian courage. Through the press, through the pulpit, through the HEALTH AND LUXURY

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platform you must assault it. Would to God that all our American Christians would band together, not for crack brained fanaticism, but for holy Christian reform! Would to God that instead of hear 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 hew in twain these great crimes that make the land frightful their roar and are fattening with upon 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?

I remark, again, if you want to be successful in spiritual archery you need not only to bring down game, but bring it in. I think one of the most beautiful pictures of Thor-waldsen is his "Autumn." It represents a sportsman coming home and standing under a grapevine. He has a staff over his shoulder, and on the other end of that staff are hung a rabbit and a brace of birds. Every hunter brings home the game. No one would think of bringing down a roebuck or whipping up a stream for trout and letting them lie in the At eventide the camp is woods. adorned with the treasures of the forest-beak and fin and antler.

If you go out to hunt for immortal souls, not only bring them down under the arrow of the gospel, but bring them into the church of God, the grand home and encampment we have pitched this side the skies. Fetch them in; do not let them lie out in the open field. They need our prayers; and sympathies and help. That is the meaning of the church of God-help. O ye hunters for the Lord, not only bring down the game, but bring it in.

I am sure that there are some men who at some time have been hit by the gospel arrow. You felt the wound of that conviction, and you plunged into the world deeper, just as the stag, when the after it, plunges into Schroon lake, expecting in that way to escape, Jesus Christ is on your track to-O impenitent man! Not in day, wrath, but in mercy. O ye chased and panting souls! Here is the stream of God's mercy and salvation, where you may cool your thirst! Stop that chase of sin today. By the red fountain that leaped from the heart of my Lord, I bid you stopt There is in a forest in Germany

place they call the "deer leap"-two crags, about 18 yards apart; between them a fearful chasm. This is called the "deer leap" because once a hunter was on the track of a deer. It came to one of these crags. There was no escape for it from the pursuit of the hunter, and in utter despair it gathered itself up and in the death agony attempted to jump across. Of course it fell and was on the rocks far beneath. Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says: "I won't walk in that path. I will take my own way." He comes on up until he confronts the chasm that divides his soul from heaver. Now his last hour has come, and he resolves that that chasm from the heights of earth to the heights of heaven. Stand back now and give him full swing, for no soul ever did that successfully. Let him try. Jump! He misses the mark, and he goes down, depth below depth, "destroyed without remedy. angels, devils! What shall we call that place of awful catastrophe? Let it be known forever as the soul's death leap.

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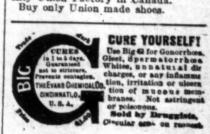
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