THE SENNER'S HOPE.

THE PUBLICAN WAS JUSTIFIED BE-CAUSE OF HIS HUMILITY.

The Self Eighteous Pharisce- Why the Publicans Were Distilled and Their Title Used as a Byword Among the Jews- 1 his One Admitted Bis Sin -Practical Appeal.

BROOKLYN, July 2. Rev. Dr. Talmage had selected as his subject for today a picture of contrast," Arregance and Hu- not one got there until he confessed. mility," the text being Luke aviil, 13. God be merciful unto me, a sinner!"

No mountain ever, had a more brilliant of the ancient temple blazed there. The foam of the breakers. mountain top was not originally large enough to hold the temple, and so a wall 600 feet high was erected, and the mountain was built out into that wall.

It was at that point that satan met Christ and tried to persuade him to cast himself down the 600 feet. The nine gates of the temple flashed the light of silver and gold and Corinthian brass, which Corinthian brass was mere precions stones melted and mixed and crystallized. The temple itself was not so very large a structure, but the courts and the adjuncts of the architecture made it half a mile in circumference.

THE MORNING SACRIFICE. We stand and look upon that wondrous structure. What's the matter? What strange appearance in the temple? la it fire? Why, it seems as if it were a mansion all kindled into flame. What's the matter? Why, its the hour of morning sacrifice, and the smoke on the altar rises and bursts out of the crevices and out of the door and wreathes the mountain top with folds of smoke through which glitter precious stones gathered and burnished by royal munificence.

I see two men mounting the steps of the building. They go side by side; they are very unlike; no sympathy between them-the one the pharisee, proud arrogant, pompous; he goes up the steps of the building; he seems by his manner to say: "Clear the track! Never before came up these steps such goodness and consecration.

Beside him was the publican, bowed down, seemingly, with a load on his heart. They reach the inclosure for worship in the midst of the temple. The pharisee goes close up to the gate of the holy of holies. He feels he is worthy to stand there. He says practically: "I am so holy I want to go into the holy of holies. O Lord, I am a very good man! I am a remarkably good man. Why, two days in the week I eat absolutely nothing. I'm so good. I'm very generous in my conduct toward the poor. I have no sympathy with the common rabble; especially have I none with this poor, miserable, commonplace, wretched publican, who happened to come up the stairs beside me.'

THE REPENTANT PUBLICAN. The publican went clear to the other side of the inclosure, as far away from the gate of the holy of holies as he could get, for he felt unworthy to stand near the sacred place. And the Bible says he stood afar off. Standing on the opposite side of this inclosure, he bows his head, and as orientals when they have any trouble beat their breasts, so he begins to pound his breast as he cries, "God be merciful to me, a sinner!"

Oh, was there ever a greater contrast? The incense that wafted that morning from the priest's censer was not so sweet as the publican's prayer floating into the opening heavens, while the prayer of the pharisee died on his contemptuous lips and rolled down into his arrogant heart. Worshiping there, they join each other and go side by side down the steps, the pharisee cross, wretched, acrid, saturnine-the publican with his face shining with the very joys of heaven, for "I tell you that this man went down to his house justified rather than the other."

Now, I put this publican's prayer under analysis, and I discover in the first place that he was persuaded of his sinfulness. He was an honest man; he was a taxgatherer; he was an officer of the government. The publicans were taxgatherers, and Cicero says they were the adornment of the state. Of course they were somewhat unpopular, because people then did not like to pay their taxes any better than people now like to pay their taxes, and there were many who disliked them.

Still I suppose this publican, this tax gatherer, was an honorable man. He had an office of trust: there were many hard things said about him, and yet, standing there in that inclosure of the temple amid the demonstrations of God's holiness and power, he cries out from the very depths of his soul, "God be merciful to me, a sinner!" By what process shall I prove that I am a sinner? By what process shall I prove that you are a sinner? Shall I ask you to weigh your motives, to scan your actions, to estimate your behavior? I will do nothing of the kind. I will draw my argument rather from the plan of the work that God has achieved for your salvation.

SHIPWRECKED SOULS. You go down in a storm to the beach, and you see wreckers put on their rough jackets and launch the lifeboat and then shoot the rockets to show that help is coming out into the breakers, and you immediately cry, "A shipwreck!" And when I see the Lord Jesus Christ putting aside robe and crown and launch out on the tossing sea of human suffering and satanic hate, going out into the thunder-ing surge of death, I cry, "A shipwreck!"

I know that our souls are dreadfully lost by the work that God has done to save them. Are you a sinner? Suppose you had a commercial agent in Charleston or San Francisco or Chicago, and you were paying him promptly his salary, and you found out after awhile that notwithstanding he had drawn the salary he had given nine-tenths of all the time to some other commercial establishment. Why, your indignation would know no bounds. And yet that is just the way we have treated the Lord.

He sent us out into the world to serve him. He has taken good care of us. He has clothed us, he has sheltered us, and he has surrounded us with 10,000 bens
would drown the voice of the speaker, have been known to purchase the market has clothed us, he has sheltered us, and he has surrounded us with 10,000 bens
ize your sin before God that you are not its personal fortune.—London Tit-Bits. He sent us out into the world to serve

factions, and yet many of as have given this moment crying, "Mercy, mercy, | nine-tenths of our lives to the service of mercy! the world, the ficalizand the devil. Why, my friend, the Bible is full of confession,

until he has confessed. up into heaven." And among the millions before the throne of God tonight An The coast of eternal sorrow is strewn with the wreck of those who, not taking the warning, drove with the cargo of

Repent! the voice celestial cries, And meets the fiery day.

NO SELF RIGHTEOUSNESS himself flat on God's mercy.

change the disease? Have you any idea that you can by changing your life change your heart-that you can purchase your way to heaven? Come, try it. to the hungry, all the medicine you ever I should not have said, how many things that have ever distinguished you. Add now, let me say to such a soul, God is them all up into the tremendous aggre- waiting, God is ready, and you are near gate of good words and works, and then the kingdom, or rather you have encuts that spirit of self satisfaction as he mined to serve God and surrender the gold by D. J. Fry, druggist, Salem shall no flesh be justified."

Well, say a thousand men in this audience, if I am not to get anything in of his soul says that but he is already a the way of peace from God in good Christian. works, how am I to be saved? By mercy. Here I stand to tell the story; mercy, mercy, long suffering mercy; sovereign streets of Augusta one day, and he saw mercy, infinite mercy, omnipotent a man, a black man, step from the sidemercy, everlasting mercy. Why, it walk out into the street, take his hat off seems in the Bible as if all language were and bow very lowly. My uncle was not exhausted, as if it were stretched until it a man who demanded obsequiousness, broke, as if all expression were struck and he said, "What do you do that for?" dead at the feet of prophet and apostle and evangelist when it tries to describe night I was going along the street, and I God's mercy.

HOPE FOR THE REPENTANT. God and seek his mercy. No, no! The murderer has come, and while he was

the responsibility of saying that if all ful to me, a sinner! and away off I saw this audience, instead of being gathered a light coming, and it came nearer and in a semicircle, were placed side by side, nearer and nearer until all was bright in in one long line, they could all march right through that wide open gate of mercy, "Whoseover," "whoseover." Oh, myself if ever I met you in the street this mercy of God-there is no line long enough to fathom it; there is no ladder long enough to scale it; there is no arithmetic facile enough to calculate it; no you than to any other man. That is the angel's wing can fly across it.

Heavenly harpers, aided by choirs with feet like the sun, cannot compass that harmony of mercy, mercy. It utter this prayer, the prayer of the black sounds in the rumbling of the celestial man, the prayer of the publican, "God gate. I hear it in the chiming of the ce- be merciful to me, a sinner?" While I uplifted and downcast coronets of the it? I do not say audibly, but utter it saved. I hear it in the thundering tread down in the depths of your souls' conof the bannered hosts around about the sciousness. Yes, the sigh goes all throne, and then it comes from the through the galleries, it goes all through harps and crowns and thrones and pro- the pews, it goes all through these aisles, cessions to sit down, unexpressed, on a sigh after sigh-God be merciful to me, a throne overtopping all heaven-the sinner! throne of mercy.

THE GOSPEL LIFEBOAT. she tried to save herself, but those who tear yet, but the prayer is beginninguntil she fell off. Oh, I bless God that needs to utter it mere than my own soulthis lifeboat of the gospel has room God be merciful to me, a sinner! enough for the sixteen hundred millions of the race-room for one, room for all,

and yet there is room! I push this analysis of the publican's prayer a step further and find that he did not expect any mercy except by pleading for it. He did not fold his hands together as some do, saying: "If a boun on all rhymesters and at the same I'm to be saved, I'll be saved. If I'm to be time insure himself many gratuitous adlost, I'll be lost, and there is nothing for vertisements if he were to select a word me to do." He knew what was worth that rhymes to one of the many words having was worth asking for; hence this in common use that have very few

to me, a sinner!" It was an earnest prayer, and it is characteristic of all Bible prayers that but 'Penge' and 'Stonehenge.' 'Cotf' has they were answered—the blind man, no rhyme at all. 'Starve' has no rhyme "Lord, that I may receive my sight;" the except (oh, irony!) 'carve.' 'Scarf' has leper, "Lord, if thou wilt, thou canst no rhyme, though I fully expect to be make me clean;" sinking Peter, "Lord, save me:" the publican, "God, be merciful to me, a sinner!" But if you come up with the tip of your finger and tap at the gate of mercy, it will not open. You have got to have the earnestness of the

gauntleted fist pounds at the palace gate. You have got to have the earnestness of the man who, at midnight, in the fourth story, has a sense of suffocation, with the house in flames, goes to the sign officials. The wife cannot leave her "Help!" O unforgiven soul, if you were bome even were it on the most urgent in full earnest I might have to command silence in the auditory, for your prayers would drown the voice of the speaker,

THE HUMBLE PRAYER. This prayer of the publican was also and I do not find anybody is pardoned an humble prayer. The pharises looked up; the publican looked down. You can-What did David say? "I will confess not be saved as a-motaphysician or as a my transgressions unto the Lord." What rhetorician; you cannot be saved as a did Isaiah say? "Woe is me, because I scholar; you cannot be saved as an artam a man of unclean lips." What did lat; you cannot be saved as an official. Exra say? "Our iniquities are increased If you are over saved at all, it will be as over our head, and our tresspass is grown asinner. "God be merciful to me, a sin-

Another characteristic of the prayer of the publican was, it had a ring of confidence. It was not a cry of despair. He knew he was going to get what he saked for. He wanted mercy; he asked for it, coronet than Mount Moriah. The glories immortal hope into the white tangled expecting it. And do you tell me, C man, that God has provided this salvation and is not going to let you have it?

Nor longer days delay;
The wretch that scorns the mandate dies will be not let people go over it? If a physician gives a prescription to a sick man, will be not let him take it? If an But I analyze the publican's prayer a architect puts up a building, will be not step further, and I find that he expected let people in it? If God provides salvano relief except through God's mercy. tion, will be not let you have it? Oh, if Why did not he say, I am an honorable there be a pharisee here, a man who man. When I get \$10 taxes, I pay them says, I am all right, my past life has right over to the government. I give been right, I don't want the pardon of full permission to anybody to audit my the gospel, for I have no sin to pardon, accounts. I appeal to thy justice, O let me say that while that man is in that God! He-made no such plea. He threw mood there is no peace for him, there is no pardon, no salvation, and the proba-Have you any idea that a man by bility is he will go down and spend eterbreaking off the scales of the leprosy can nity with the lost pharisee of the text.

THE GRATEFUL NEGRO. But if there be here one who says I want to be better. I want to quit my sins, my life has been a very imperfect Come, bring all the bread you ever gave life, how many things have I said that gave to the sick, all the kind words you I have done I should not have done, I have ever uttered, all the kind deeds want to change my life, I want to begin you will see Paul sharpen his knife as he tered it, for no man says I am detercries, "By the deeds of the law there sins of my life; here, now, I consecrate myself to the Lord Jesus Christ who died to redeem me; no man from the denth

My uncle, the Rev. Samuel K. Talmage of Augusta, Ga., was passing along the "Oh," says the man, "massa, the other had a burden on my shoulder, and I was sick, and I was hungry, and I came to Oh, says some one, that is only adding the door of your church, and you were to my crime if I come and confess before preaching about God be merciful to me, a sinner!' and I stood there at the door long enough to hear you say that if a washing the blood of his victim from man could utter that prayer from the his hands, looked into the face of God depths of his soul God would pardon him and cried for mercy, and his soul has and finally take him to heaven. Then I been white in God's pardoning lovel put my burden on my shoulder, and I And the soul that has wandered off in started home. I got to my home, and I the streets and down to the very gates of sat down, and I said, 'God be merciful hell has come back to her father's house, to me, a sinner!' but it got darker and throwing her arms around his neck, and darker, and then, massa, I got down on been saved by the mercy that saved Mary my knees, and I said 'God be merciful to me, a sinner!' and the burden got But, says some one, you are throwing heavier, and it got darker and darker. I open that door of mercy too wide. No, knew not what to do. Then I got down I will throw it open wider. I will take on my face, and I cried, 'God be mercimy heart, and I arose. I am h -the burden is all gone-and I said to would get clear off the sidewalk, and I would bow down and take my hat off before you. I feel that I owe more to reason I bow before you."

THE CALL IS ON YOU. Oh, are there not many now who can lestial towers. I see it flashing in the halt in the sermon, will you not all utter

Have you all uttered 'it?' No, there is one soul that has not uttered it, too How I was affected when some one proud to utter it, too hard to utter it. told me in regard to that accident on O Holy Spirit, descend upon that one Long Island sound, when one poor wom- heart. Yes, he begins to breathe it now. an came and got her hand on a raft as No bowing of the head yet, no starting were on the raft thought there was no it is born. God be merciful to me, a sin room for her, and one man came and ner! Have all uttered it? Then I utter most cruelly beat and bruised her hands it myself, for no one in all the house

What Poets Need.

A whimsical letter written by W. S. earnest cry of the text, "God be merciful rhymes or none at all. A few more words rhyming to 'love' are greatly wanted. 'Revenge' and 'avenge' have no rhyme told that 'laugh,' 'calf' and 'half' are admissible, which they certainly are not.'

-Philadelphia Press.

The reform of the passport system is about to be undertaken in Russia. At warrior who, defeated and pursued, dismounts from his lathered steed and with present nobody can change his dwalling even in the same street without sending his passport twice to be vised by the police-first on quitting the old house and secondly on entering the new one. This business without a passport delivered to her by her husband, and unscrupulous husbands take advantage of this. Wives

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and so sens! tive is this portion of the nervous sys-tem that even the prick of a needle #11)

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