

DR. TALMAGE'S SERMON.

From Dungeon to Palace.

"The time of my departure is at hand." II Timothy, 4: 6.

THE WAY OUT OF THIS WORLD is so blocked up with coffin and hearse, and undertaker's spade and screw-driver, that the Christian can hardly think as he ought of the most cheerful passage in all his history.

A HEAP OF CHAINS

which the freed soul has shaken off, and we say: "Poor man! What a pity it was he had to come to this!"

Now, departure implies a starting-place and a place of destination.

THE LOWER DUNGEON

of the Mamertine prison. The top dungeon was bad enough, it having no means of ingress or egress but through an opening in the top.

But the next moment he goes into the realm of Him whose reign is love, and whose courts are paved with love.

Three miles.

Three miles is a good way for an old man to travel after he has been whipped, and crippled with maltreatment.

THE PLACE OF EXECUTION.

—Acque Salvia—and he is fastened to the pillar of martyrdom. It does not take any strength to tie him fast.

WHAT A TRANSITION IT WAS

from the malaria of Rome to the finest climate in all the universe, the zone of eternal beauty and health.

He changed kings likewise. Before the hour of death, and up to the last moment, he was under Nero, the thick-necked, the cruel-eyed, the filthy-lipped,

the sculptured features of that man bringing down to us to this very day the horrible possibilities of his nature—seated as he was amidst pictured-marbles of Egypt, under a roof adorned with mother-of-pearl, in a dining-room which by machinery was kept whirling day and night with most bewitching magnificence.

PAUL'S KING.

But the next moment he goes into the realm of Him whose reign is love, and whose courts are paved with love.

Now, why cannot all the aged people of this congregation have the same holy glee as that old man had?

YOU FEAR THE STRUGGLE.

at the moment soul and body part. But millions have endured that moment, and why not we as well?

But you say, "I cannot bear to think of parting from friends here."

MORE FRIENDS IN HEAVEN

than here. Just take the census. Take some large sheets of paper and begin to record the names of those who have emigrated to the other shore.

Oh, wretched, emaciated old man! surely you must be melancholy, no constitution could endure this, and be cheerful.

AN INVITATION TO A BANQUET, and he is going to dine to-day with the King.

Those shuffling feet are the feet of the executioners. They come, and they cry down through the hole of the dungeon, "Hurry up, old man: come, now, and get yourself ready."

for you than here, aged man; better climate there than these hot summers and cold winters and late springs; better hearing; better eyesight; more tonic in the air; more perfume in the bloom; more sweetness in the song.

THE RESCUE OF A RACE; and there was darkness in the sky, and there was darkness in the soul, and the pain became more sharp, and the burdens became more heavy.

I remark, again, all those ought to feel this joy of the text who have,

A HOLY CURIOSITY

to know what is beyond this earthly terminus. And who has not any curiosity about it? Paul, I suppose, had the most satisfactory view of heaven, and he says: "It doth not yet appear what we shall be."

I hope some day, by the grace of God, to go over and see for myself; but not now. No well-man, no prospered man, I think, wants to go now.

I WONDER HOW IT LOOKS over there. Somebody tells me it is like a paved city—paved with gold; and another man tells me it is like a fountain, and it is like a tree, and it is like a triumphal procession; and the next man I meet tells me it is all figurative.

THE MATTERIORS

with alpenstock and guides, and rockets and ropes, and getting half-way up stumble and fall down in a horrible massacre.

It is demonstration. It is illumination. It is sunburst. It is the opening of all the windows.

THE BEST SOCIETY of the universe. You see a great crowd of people in some street, and you say: "Who is passing there? What general, what prince is going up there?"

WHAT I WOULD ASK PAUL first, if I saw him in heaven. I think I would like to hear him describe the storm that came upon the ship when there were two hundred and seventy-five souls on the vessel.

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ward in a swoon as He uttered the last word and cried: "It is finished!"

THE DIVINE NARRATOR,

until the story is done, and then, at the tap of the baton, the eternal orchestra will rouse up; finger on string of harp, and lips to the mouth of trumpet, there shall roll forth the oratorio of the Messiah!

What He endured, oh, who can tell, To save our souls from death and hell!

When there was between Paul and that magnificent personage only the thinness of the sharp edge of the sword of the executioner, do you wonder that he wanted to go? O, my Lord Jesus, let one wave of that glory roll over this auditor!

A Clockwork Cradle.

Not long ago there was shown in a shop window, in one of the leading thoroughfares of London, an article of furniture which would fairly baffle description.

Yes, Philip, I suppose it is. To tell the truth, the major has been looking at cradles for a week.

The major was out of bed in an instant to find the watchful Mrs. Schottguth already up and staring horrified at the cradle, which was performing the most extraordinary antics.

There, Cynthia, that will rock the baby without taking up your time. All you've got to do is to put in the baby and start the machinery, and then you can go on with your sewing or reading without any bother.

Yes, Philip, said Mrs. Schottguth, "yes, that's a very pretty cradle;" and yet, somehow, she didn't exactly seem to like it.

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SUNDAY SCHOOL LESSON.

SUNDAY, JULY 31, 1877.

The Temptation of Jesus. LESSON TEXT.

(Matt. 4: 1-11. Memory verses, 1-4)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.—Psa. 2: 6.

LESSON TOPIC: The King Triumphantly Victorious.

Lesson 1. Victorious Over Skepticism, vs. 1-4. Lesson 2. Victorious Over Presumption, vs. 5-7. Outline: 3. Victorious Over Ambition, vs. 8-11.

GOLDEN TEXT: He is able to succor them that are tempted.—Heb. 2: 18.

DAILY HOME READINGS:

- M.—Matt. 4: 1-12. The King triumphantly victorious. T.—Mark 1: 12, 13. Mark's account of the victory. W.—Luke 4: 1-13. Luke's account of the victory. T.—John 14: 15-31. Another assault impending. F.—John 12: 20-31. Another victory assured. S.—Matt. 27: 57-66; 28: 1-6. Victorious at the tomb. E.—1 Cor. 15: 12-28. The final victory.

LESSON ANALYSIS.

I. VICTORIOUS OVER SKEPTICISM.

I. Physical Exhaustion: When he had fasted forty days, . . . he afterward hungered (2). His disciples were an hungered (Matt. 12: 1).

I would not send them away fasting, lest they faint (Matt. 15: 32). If I send them away fasting, . . . they will faint (Mark 8: 3). On the morrow . . . he hungered (Mark 11: 12).

II. Suggested Doubt:

If thou art the Son of God (3).

Tell us whether thou be the Christ, the Son of God (Matt. 26: 63).

If thou art the Son of God, come down from the cross (Matt. 27: 40).

Art thou he that cometh, or lookest we for another? (Luke 7: 19).

Can any good thing come out of Nazareth? (John 1: 46).

III. Unshaken Confidence:

It is written, Man shall not live by bread alone (4).

Man doth not live by bread only (Deut. 8: 3).

Thou takest away their breath, they die (Psa. 104: 29).

Is not the life more than the food? (Matt. 6: 25).

In him we live, and move, and have our being (Acts 17: 28).

"Then was Jesus led up of the Spirit . . . to be tempted." (1) The Son; (2) The Spirit; (3) The Devil.

Subject of the temptation; (2) Source of the temptation; (4) Purpose of the temptation.

"Command that these stones become bread." (1) Christ's hungering condition; (2) Satan's plausible appeal; (3) Christ's positive refusal.

"Man shall not live by bread alone." (1) A quotation from Scripture; (2) A fact from experience; (3) A defense in anxiety; (4) A refuge under assault.

II. VICTORIOUS OVER PRESUMPTION.

I. Presumption Urged:

He set him on the pinnacle, . . . and saith, . . . cast thyself down (5, 6).

Ye . . . were presumptuous, and went up into the mountain (Deut. 1: 43).

The man that doeth presumptuously . . . shall die (Deut. 17: 12).

Keep back thy servant also from presumptuous sins (Psa. 19: 13).

If thou art the Son of God, cast thyself down from hence (Luke 4: 9).

II. Scripture Misapplied:

It is written, . . . on their hands they shall bear thee up (6).

Ye have perverted the words of the living God (Jer. 23: 36).

Ye do err, not knowing the scriptures (Matt. 22: 29).

Cast thyself down: . . . for it is written (Luke 4: 9, 10).

The ignorant . . . wrest, as they do also the other scriptures (2 Pet. 3: 16).

III. Temptation Repelled:

Thou shalt not tempt the Lord thy God (7).

Wherefore do ye tempt the Lord? (Exod. 17: 2).

Those men . . . have tempted me these ten times (Num. 14: 22).

Ye shall not tempt the Lord your God (Deut. 6: 16).

God cannot be tempted with evil (Jas. 1: 13).

"Then the devil taketh him into the holy city." (1) Satan's power over the Lord; (2) The Lord's piliary under Satan.

"If thou art . . . cast thyself down: for it is written." (1) A claim to be established; (2) An act to be demonstrative; (3) An assurance to be trusted.

"Thou shalt not tempt the Lord." (1) A sin to be feared; (2) A prohibition to be observed.

III. VICTORIOUS OVER AMBITION.

I. Worldly Glory:

The kingdoms of the world, and the glory of them (8).

Thou exceedest the fame that I heard of thy riches (Esther 5: 11).

Haman recounted unto them the glory of his riches (Esther 5: 11).

Is not this great Babylon, which I have built (Dan. 4: 30).

Solomon in all his glory was not arrayed like one of these (Matt. 6: 29).

II. Satanic Cunning:

All these things will I give thee, if thou wilt . . . worship me (9).

The serpent beguiled me, and I did eat (Gen. 3: 13).

Satan answered, . . . Doth Job fear God for naught? (Job 1: 9).

We are not ignorant of his devices (2 Cor. 2: 11).

The old serpent, . . . the deceiver of the whole world (Rev. 12: 9).

III. Complete Victory:

Get thee hence, Satan. . . Then the devil leaveth him (10, 11).

When the devil had completed every

temptation, he departed (Luke 4: 13). Now shall the prince of this world be cast out (John 12: 31).

Resist the devil, and he will flee from you (Jam. 4: 7).

And the devil . . . was cast into the lake of fire (Rev. 20: 10).

1. "All these . . . will I give thee." (1) Possession claimed; (2) Surrender proffered; (3) Worship demanded.

2. "Get thee hence, Satan." (1) Satan recognized; (2) Satan repelled.

3. "The devil leaveth . . . angels came." (1) The victorious Lord; (2) The departing tempter; (3) The ministering angels.

LESSON BIBLE READING.

THE LORD'S TEMPTATION.

I. Its Facts:

Appointed by the Spirit (Matt. 4: 1; Mark 1: 12; Luke 4: 1, 2).

Preceded by fasting (Matt. 4: 2; Luke 4: 2).

Surrounded by perils (Mark 1: 13).

The first assault (Matt. 4: 3, 4; Luke 4: 3, 4).

The second assault (Matt. 4: 5-7; Luke 4: 9-12).

The third assault (Matt. 4: 8-10; Luke 4: 5-8).

Satan departs (Matt. 4: 11; Luke 4: 13).

Angels minister (Matt. 4: 11; Mark 1: 13).

2. Its Lessons:

Prophecy is fulfilled (Gen. 3: 15).

Conflict is joined (Luke 22: 53; John 14: 30).

Victory is foreshadowed (John 12: 31; 16: 11; Col. 2: 15).

Human ills are tasted (Isa. 53: 4; Heb. 2: 10).

Sympathy with man is secured (Heb. 2: 17, 18; 4: 15).

Man's deliverance is assured (Heb. 2: 14, 15).

LESSON SURROUNDINGS.

All three synopsists place the period of temptation immediately after the baptism of Jesus.

Mark introduces his brief account with his favorite term "straightway." If the baptism is placed early in January, 780 (A. D. 27), the forty days would extend to the middle of February.

This leaves a sufficiently long interval before the Passover for the events narrated by John (John 1: 19 to 2: 12).

The place is indefinitely described as "the wilderness" by all three evangelists.

This has been generally understood to be the wilderness of Judaea, extending from near Jericho along the western shore of the Dead Sea.

Yet there is nothing in the Bible narrative which is in any sense conclusive as to the site.

The traditional locality of the special temptations recorded in this lesson, is a mountain near Jericho, called Quarantania, from the forty days' fast.

It is high and precipitous, close to the banks of the Jordan.

Some, however, think that "the wilderness" means here, as in many another case, "the wilderness" of Sinai.

This supposition acquires added force in the fact that the wilderness of Sinai was the place of the forty days' fasting of Moses and Elijah, the great prophets of the Old Testament economy, and yet later was, probably, the scene of the retirement of Paul, the apostle to the Gentiles.

The Sweet Girl Graduate.

One of those bright Vassar graduates says that there is no particular advantage to be derived from being present at Commencement.

"Those of us," she adds, "who have been through it ourselves know that the authors of 'Yesterday, To-day and To-morrow,' 'Life's Failures,' 'Lights Ahead,' 'Philosophy vs. Rationalism,' 'Which, When and Why?' 'The Influence of Metaphysics on Society,' 'The Sovereignty of Change,' 'Look Aloft,' 'The Mirage of Life,' 'Our Country's Perils,' 'Anarchical Tendencies of Modern Civilization'—the authors of these papers, essays and orations will, ten minutes after it is all over, be saying:

"I got nineteen bouquets."

"Didn't it go off lovely?"

"Did my train hang all right?"

"How did I do, anyhow?"

"I was scared nearly to death."

"I was so worried about my hair."

"Did my sash ends hang right?"

"You did splendidly."

"So did you."

"Your essay was just grand."

"How lovely of you to say so!"

"Every thing was just perfect."

"I thought I'd die when my name was called. But I remembered that my dress cost \$9, and that helped me out."

"I'm afraid that not half the audience knew that the flounce on my train was real lace."

"I'm dying to see what the papers say!"

"It'll be perfectly horrid if they don't describe the costume."