DR. TALMAGE'S SERMON.

Human Constellations.

phine as the stars for ever and ever."—Dan. 2:3.

ens. He speaks with voice, with eye, with hand, with foot. His silence often is thunder, and his life is an anthem or a doxology. There is no such thing as negative influnce. We are all positive in the place we occupy, making the world better or making it worse, on the Lord's side or on the devil's, making up reasons for our blessedness or banishment; and we have already done work in

PEOPLING HEAVEN OR HELL.

I their knees and say: "Lord, send my and fleets, sailing through immensity.

I hear people tell of what they are go-boy home," and the boy in Canton So Christian workers in heaven will ing to do. A man who has burned shall get right up from the gamingdown a city might as well talk of some table, and go down to find out which evil that he expects to do, or a man ship starts first for America. who has saved an empire might as well talk of some good that he expects to do. All we have done as yet has only been

God.

capsized rail-train, proving by elaborate | then, under these implements, the temder. Adam tumbled over the embank- demption will be launched. God cares ment sixty centuries ago, and the whole not for the length of our prayers, or race, in one long train, has gone on the number of our prayers, or the tumbling in the same direction. Crash! beauty of our prayers, or the place of crash! The only question now is, by our prayers; but it is the faith in them what leverage can the crushed thing be that tells. Believing prayer soars highlifted? By what hammer may the er than the lark ever sang; plunges fragments be reconstructed? I want deeper than diving-bell ever sank; darts to show you

HOW WE MAY TURN MANY

future pay for so doing.

First. We may turn them by the charm of a right example, A child coming from a filthy home, was taught at school to wash its face. It went home so much improved in appearance that its mother washed her face. And when the father of the household came home, and saw the improvement in domestic appearance, he washed his face, The neighbors happening in, saw the change and tried the same experiment, until all that street was purified, and the next street copied its example, and the whole city felt the result of one schoolboy washing his face. That is a fable. by which we set forth that the best way to get the world washed of its sins and pollution, is to have our own heart and life cleansed and purified. A man with grace in his heart, and Christian cheerfulness in his face, and holy consistency in his behavior, is a perpetual sermon; and the sermon differs from others in that it has but one head, and the longer it runs, the better.

iniquity chatter. There are happy men who go into a sick-room, and, by a look, help the broken bone to knit, and the excited nerves drop to a calm beating. There are pure men whose presence silences the tongue of uncleanness. THE MIGHTIEST AGENT

of good on earth is a consistent Christian. I like the Bible folded between lids of cloth, of calfskin, or morocco, but I like it better when, in the shape of a man, it goes out into the world -a Bible illustrated. Courage is beautiful to read about; but rather would I see a man with all the world against him, confident as though all the world were for him. Patience is beautiful to read about; but rather would I see a buffeted soul calmly waiting for the time of deliverance. Faith is beautiful to read about; but rather would I find a man in the midnight walking straight on as though he saw every-Oh, how many souls have been turned to God by the charm of a bright

When, in the Mexican War, the troops were wavering, a general rose in his stirrups and dashed into the enemy's lines, shouting, "Men, follow me!". They, seeing his courage and disposition, dashed on after him and gained the victory. What men want to rally them for God is an example to lead them. All your commands to others to advance amount to nothing so long as you stay behind. To affect them aright, you need to start for heaven yourself, looking back only to give the stirring cry of, "Men, follow!" Again: We may turn many to right-

eousness-BY PRAYER.

There is no such detective as prayer, for no one can hide away from it. It puts its hand on the shoulder of a man ten thousand miles off. It alights on a ship mid-Atlantic. The little child cannot understand the law of electricity, or how the telegraphic operator, by touching the instrument here, may dart a message under the sea to another continent; nor can we, with our small intellect understand how the touch of a Christian's prayer shall instantly strike a soul on the other side of the earth. You take ship and go to some other country, and get there at eleven o'clock in the morning. You telegraph to New York, and the message gets here at six of each other. Look up at the night. o'clock in the same morning. In other words, it seems to arrive here five hours glory. It is not like the conflagration, God says: "Before they call, I will hear." To overtake a loved one on the road, you may spur up a lathered steed tinct as if each one of them were the before it started. Like that is prayer. until he shall outrace the one that brought the news to Ghent; but a prayer shall catch it at one gallop. A boy running away from home may take the midnight train from the country vilar in all the space, from gate to gate, lage, and reach the seaport in time to gain the ship that sails on the morrow;

A MOTHER'S PRAYER will be on the deck to meet him, and in the hammock before he swings into it, and at the capstan before he winds the rope around and on the sea, against the sky, as the vessel ploughs on toward it.
There is a mightiness in prayer. George
Muller prayed a company of poor boys

Muller prayed a company of poor boys Muller prayed a company of poor boys together, and then he prayed up an asylum in which they might be sheltered.

He turned his face toward Edinburgh graveyard in Richmond, and you will lum in which they might be sheltered. In poetry and in song; but go to the turned his face toward Edinburgh and prayed, and there came a thousand find there six thousand graves, over pounds. He turned his face toward each one of which is the inscription, taper set in a sick man's window, or a

reach down through all the earth, his walked the cave as a lion-tamer. It ever. branches spread through all the heav- reached up, and took the sun by its

WHAT PRAYER CAN DO. of prayer. The time will come when will become Christian. Parents who

Not one of us yet knows how to pray. Though we have used only the back of to righteousness, and what will be our this weapon instead of the edge, what marvels have been wrought! If saved, we are all the captives of some earnest prayer. Would God that, in desire for the rescue of souls, we might in prayer lay hold of the resources of the Lord Om "inotent!

We may turn many to righteousness

BY CHRISTIAN ADMONITION Do not wait until you can make a formal speech. Address the one next to you. You will not go home alone today. Between this and your place of stopping you may decide the eternal destiny of an immortal spirit. Just one sentence may do the work. Just There are no fixed stars save as to reone question. Just one look. The for- lative position. The star most thor- eral torches and burning worlds. Conmal talk that begins with a sigh, and ends with a canting snuffle, is not what minute. The astronomer, using his heads, and all up and down the highis wanted, but the heart-throb of a man in dead earnest. There is not a soul on | world-crag to world-crag, and finds no | mourning, mourning, because the worlds earth that you may not bring to God if star standing still. The chamois hundare dead. But the Christian workers sixteen hundred feet high and three scientist tries to shoot through the miles long. But the English and tower of observatory. Like petrels mid-Dutch did take it. Artillery, and sap- Atlantic, that seem to come from no down Wall Street, making the teeth of The stoutest heart of sin, though it be | wing-age after age-for ever and ever. transgression, under Christian bombard- in speed beat the eagles. ment may hoist the flag of redemp-

THE REWARD.

But is all this a 'nonition and prayer and Christian work for nothing? My text promises to all the faithful eternal lustre. "They that turn many to righteousness shall shine as the stars forever." As stars, the redeemed have a borrowed light. What makes Mars and Venus and Jupiter so luminous? When the sun throws down his torch in the heavens, the stars pick up the scattered brands, and hold them in procession as the queen of the night advances; so all Christian workers, standing around the throne, will shine in the light borrowed from the Son of Righteousness-Jesus in their faces, Jesus in their songs, Jesus in their triumph.

Christ left heaven once for a tour of redemption on earth, yet the glorified ones knew He would come back again. But let Him abdicate His throne, and go away to stay for ever, the music would stop; the congregation disperse; the temples of God be darkened; the rivers of light stagnate; and every chariot would become a hearse, and every bell would tell, and there would not be room on the hillsides to bury the dead of the great metropolis, for there would be pestilence in heaven. But Jesus lives, and so all the redeemed live with Him. He shall recognize them as His comrades in earthly toil, and remember what they did for the honor of His name, and for the speed of His kingdom. All their prayers and tears and work will rise before Him as He looks into their faces, and He will divide His kingdom with them; His peace -their peace; His holiness-their holiness; His joy-their joy. The glory of the central throne reflected from the surrounding thrones, the last spot of the entire nature a-tremble and a-flash with light, they shall shine as the stars for ever and ever.

Again: Christian workers shall be like the stars in the fact that they

A LIGHT INDEPENDENT in which you cannot tell where one only star; so our individualism will not be lost in heaven. A great multitude and from hill to hill, he were the only inhabitant; no mixing up—no mob—no indiscriminate rush; each Christian

all the story of earthly achievement adhering to each one; his self-denials and pains and services and victories publish-

London and prayed, and there came a "Unknown." The world does not re- bundle of stick kindled on the beach to thousand pounds. He turned his face member its heroes; but there will be no toward Dublin and prayed, and there unrecognized. Christian worker in came a thousand pounds. The breath heaven. Each one known by all; unrecognized Christian worker in "They that turn many to righteousness shall of Elijah's prayer blew all the clouds grandly known; known by acclamation: off the sky, and it was dry weather. all the past story of work for God we sh The breath of Elijah's prayer blew all gleaming in cheek and brow and foot ever. EVERY man has a thousand roots and a thousand branches. His roots weather. Prayer, in Daniel's time, tinet light as the stars, for ever and

Again; Christian workers shall shine like the

STARS IN CLUSTERS. We have all yet to try the full power In looking up, you find the worlds in family circles. Brothers and sisters the American Church will pray with its they take hold of each other's hands face towards the West, and all the and dance in groups. Orion in a group. prairies and inland cities will surrender The Pleiades in a group. The solar to God; and will pray with face toward system is only a company of children, the sea, and all the islands and ships with bright faces, gathered around one great fireplace. The worlds do not have wayward sons will get down on struggle off. They go in squadrons and dwell in neighborhoods and clusters.

I am sure that some people I will like in heaven a great deal better than others. Yonder is a constellation of talk of some good that he expects to do. All we have done as yet has only been stately Christians. They lived on earth By the force of your evil influence you pottering. A boy gets hold of his by rigid rule. They never laughed. have already consumed infinite values; father's saw and hammer, and tries to They walked every hour anxious lest or you have, by the power of a right make something, but it is a poor affair they should lose their dignity. But influence, won whole kingdoms for that he makes. The father comes and they loved God; and yonder they shine takes the same saw and hammer, and in brilliant constellation. Yet I shall It would be absurd for me to stand here, and, by elaborate argument, prove that the world is off the track. You might as well stand at the foot of ons of prayer, but when we come to the eternal astronomy. While some an embankment, amid the wreck of a the stature of men in Christ Jesus, souls go up from Christian battle, and blaze like Mars, these asteroids dart a argument that something is out of or- ple of God will rise, and the world's re- feeble ray like Vesta. Yonder is a constellation of martyrs, of apostles, of patriarchs. Our souls, as they go up to neaven, will seek out the most congenial

> Yonder is a constellation almost merry with the play of light. On earth they were full of sympathies and song and tears and raptures and congratulations. quicker than lightning ever flashed. When they prayed, their words took fire; when they sang, the tune could not hold them; when they wept over a world's woes, they sobbed as if heart-broken; when they worked for Christ they flamed with enthusiasm. Yonder they are-circle of light! constellation of joy! galaxy of fire! Oh, that you and I, by that grace which can transform the worst into the best, might at last sail in the wake of that fleet, and wheel in that glorious group, as the stars for ever and

Again: Christian workers will shine like the stars in swiftness of motion. The worlds

DO NOT STOP TO SHINE.

oughly fixed flies thousands of miles a you rightly go at it. They said Gib- ter has to fly to catch his prey, but not shall never quit their thrones-they raltar could not be taken. It is a reck, so swift is his game as that which the shall reign for ever and ever. volleys of death, and thousands of men | -flying, flying-so these great flocks of reckless of danger, can do anything, worlds rest not as they go-wing and rock, and surrounded by an ocean of The eagle hastes to its prey, but we shall

You have noticed the velocity of the swift horse under whose feet the miles slip like a smooth ribbon, and as he passes, the four hoofs strike the earth in such quick beat your pulses take the same vibration. But all these things are not swift in comparison with the motion of which I speak. The moon moves fifty-four thousand miles in a day. Yonder, Neptune flashes on eleven thousand miles in an hour. Yonder Mercury goes one hundred and nine thousand miles in an hour. So like the stars the Christian shall shine in swift-

ness of motion. You hear now of father or mother or child sick one thousand miles away, and it takes you two days to get to them. You hear of some case of suffering that demands your immediate attention, but it takes you an hour to get there. Oh, the joy when you shall, in fulfilment of the text, take starry speed, and be equal to one hundred thousand miles an hour! Having on earth got used to Christian work, you will not quit when death strikes you. You will only take on more velocity. There is a dying child in London, and its spirit must be taken up to God: you are there in an instant to do it. There is a young man in New York to be arrested from going into that gate of sin: you are there in an instant to arrest him. Whether with spring of foot, or stroke of wing, or by the force of some new law that shall hurl you to the spot where you would go, I know not; but my text suggests velocity. All space open before you, with nothing to hinder you in mission of light and love and joy, you shall shine in swiftness of motion as the stars for ever and ever. Again: Christian workers, like the

SHINE IN MAGNITUDE.

The most illiterate man knows that these sliken hinges; his joints are beautifully sin struck from the Christian orb, and things in the sky, looking like gilt buttons, are great masses of matter. To gold," All this may be just as truly weigh them, one would think that it said of Pawson & Nicholson's work as dreds of thousands of miles high, and inside of which is double-lined with chains hundreds of thousands of miles delicate colored buff English calf and sands of miles wide, and that then Om- line work, in the style of the great into the scales and the hills into the bal- also fly leaves of calf to match the inner ance. But puny man has been equal to | lining on the boards. the undertaking, and has set a little balance on his geometry, and weighed world against world. Yea, he has pulled out his measuring line, and announced that Herschel is thirty-six thousand miles in diameter, Saturn seventynine thousand miles in diameter, and can anywhere be bound more solidly, Jupiter eighty-nine thousand miles in diameter, and that the smallest pearl on uously and in a higher spirit of artistic the beach of heaven is immense beyond fancy or refined taste, than in this counall imagination. So all they who have try, in this city, by the firm whose work toiled for Christ on earth shall rise up to we have herein mentioned. a magnitude of privilege, and a magnitude of strength, and a magnitude of holiness, and a magnitude of joy; and the weakest saint in glory become greater than all that we can imagine of an arch-

Brethren, it does not yet appear what we shall be. Wisdom that shall know everything; wealth that shall posses

warm a shivering crew; but you must take the diameter and the circumference of the world, if you would get any idea of the greatness of our estate when we shall shine as the stars for ever and

Lastly-and coming to this point my wind almost breaks down under the contemplation—like the stars, all Christian workers shall

SHINE IN DURATION, The same stars that look down upon us looked down upon the Chaldean shepherds. The meteor that I saw flashing across the sky the other night, I wonder has ever since been wandering through the heavens, watching to see how the world would treat Him! When Adam awoke in the garden in the cool of the day, he saw coming out through the dusk of the evening thesame worlds that greeted us last night.

In Inderendence Hall is an old cracked bell that sounded the signature of Matt, 28:20. the Declaration of Independence. You cannot ring it now, but this great chime of silver bells that strike in the dome of night, ring out with as sweet a tone as when God swung them at the creation. Look up at night, and know that the white likes that bloom in all the hanging gardens of our King are century plants-not blooming once in a hundred years, but through all the centuries.

The star at which the mariner looks to-night was the light by which the ships of Tarshish were guided across the Mediterranean, and the Venetian flotilla found its way into Lepanto. Their armor is as bright to-night as when, in ancient battle, the stars in their courses fought against Sisera. To the ancients

the stars were SYMBOLS OF ETERNITY.

But here the figure of my text breaks down-not in defeat, but in the majesties of the judgment, The stars shall not shine forever. The Bible says they when the connecting factory-band slips at nightfall from the main-wheel, all the smaller wheels slacken their speed, and with slower and slower motion they turn until they come to a full stop; so this great machinery of the universe, wheel within wheel, making revolution of appalling speed, shall, by the touch of God's hand, slip the band of present law, and slacken and stop. That is what will be the matter with the mountains. The chariots in which they ride shall halt so suddenly that the kings shall be thrown out. Star after star shall be carried out to burial amid funstellations shall throw ashes on their telescope for an alpenstock, leaps from ways of space there shall be mourning,

If Thackeray, who loved everything that denoted the beauty of refined fancy and elegance of execution in art, and The glory of God did lighten it (Rev. who had the fondness of Lamb for fairly printed and sumptuously bound books, could but come back to us for a brief while and turn over with mortal fingers the creamy, crisp, thick leaves of his own Book of Snobs, which those cunning and skilled masters of the binders' art, Pawson & Nicholson, have bound so fitly, he would feel, we think, a glow of pleasurable pride in his humorous, satirical work exceeding any that was permitted him before he went

away upon his long journey. There are three great qualities in a well-bound book, solidity, elegance, and this one has them all in their most perfect state. The history of it, for it is the only one of its kind, we are informed, in this country, is interesting. It the fourteenth volume of a most luxurious edition of Thackeray's complete works, published in London, and was sent to this country in the original sheets by the publisher of one of the There remaineth ... a sabbath rest for leading daily newspapers of that city-a a gentleman of refined, scholarly tastes II. Fidelity Promised: and a devoted lover of noble books in noble dress-to be bound by Pawson & hast spoken (17). Nicholson, the fame of whose work long I have accepted thee concerning this ago reached far beyond the British Capital, The other thirteen volumes My covenant will I not break (Psa. have been respectively bound by as many other eminent masters of the art Ask, and it shall be given you (Matt. in Germany, Italy, France, England and other countries; this one, the Book | The supplication of a righteous man of Snobs, alone being sent to the United States, and our own townsmen being the only Amfricans complimented by the opportunity to compete with their foreign rivals in the binding of the set. The volume is in form an imperial octavo, and has been bound by Messrs, Pawson & Licholson in full blue levant morocco, with gilt top, being finished on the outside in the Charles Lewis style, with fine lines. Lewis was a famous London bookbinder of the 18th century, of whose work Dr. Dibdin says: "His books appear to move on squared and wrought upon with studded would require scales with a piller hun- shown in the volume under notice, the long, and at the bottom of the chains with morocco joints; it has fine tooled basins on either side hundreds of thounipotence alone could put the mountains French binder, Groller, There are

We do not know how the binders of the other thirteen volumes of this noble edition of Thackeray have executed their respective tasks, but we should have to have ocular proof of their superiority as master binders to convince us that books can anywhere be bound more solidly,

"YES," he said, "I'm tired. I've spent the whole day practicing on a type writer machine, and it's hard work." "I thought you employed a type

writer?" "Yes, but I married ber."

SUNDAY SCHOOL LESSON. SUNDAY, JULY 15, 1888. God's Presence Promised.

LESSON TEXT. (Exod. 33: 12-23. Memory verses, 12-14.)

LESSON PLAN. TOPIC OF THE QUARTER: God's Covenant Relations with Israel.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to observe to do according to all the law. which Moses my servant commanded thee: if it was not the same one that pointed turn not from it to the right hand or to to where Jesus ley in the manger, and the left, that thou mayest have good sucif, having pointed out his birthplace, it cess whithersoever thou goest-Josh. 1:7.

> LESSON TOPIC: Covenant Relations Renewed.

1. Through Prayer, vs. 12, 13, 15,16, 18.
2. By Promise, vs. 14, 17, 19.
3. With Privilege vs. 20-23. GOLDEN TEXT: Lo, I am with you always, even unto the end of the world,-

DAILY HOME READINGS:

relations renewed. T .- Exod, 33:1-11. Covenant re-

lations withdrawn. W .- Exod, 34:1-14, 29-35. Relations formally renewed.

T.-Psa. 106: 19-48. Breaking covenant relations. F.-Psa. 89:15-37. Covenant obligations remembered. S.-2 Chron. 6:12-21, 40-42. Plead-

ing the covenant. S .- Deut. 7: 1-11. Fidelity to the covenant urged.

LESSON ANALYSIS. I. RENEWED THROUGH PRAYER. L Knowledge of God Sought :

Shew me thy ways, that I may know thee (13). shall fall like autumnal leaves. As, Shew me thy ways, 'O Lord; teach me thy paths (Psa, 25:4). Let him that glorieth glory in this, that he ... knoweth me (Jer. 9 : 24). This is life eternal, that they should know thee (John 17:3).

> Tim. 1:12). II. Presence of God Sought: If thy presence go not with me, carry

> us not up hence (15). Let the Lord, I pray thee, go in the midst of us (Exod. 34:9). In thy presence is fullness of joy (Psa. 16:11). Cast me not away from thy presence

> (Psa. 51:11). Lo, I am with you alway (Matt. 28:

III. Glory of God Sorght:

Shew me, I pray thee, thy glory (18). The Lord our God hath shewed us his glory (Deut. 5:24). So have I looked....to see....thy glory (Psa. 63:2).

Dwelling in light unapproachable (1 Tim. 6:16).

 $21 \cdot 23$).

ur to prayer. 2. "If I have,...shew me,...that,to the end." (1) The basis of

prayer; (2) The scope of prayer; (3) The end of prayer.

3. "If thy presence go not,...carry us not up." (1) Willing to go; (2) Fearing to go; (3) Qualifying to go. II, RENEWED BY PROMISE.

I. Rest Promised:

I will give thee rest (14). Until the Lord give rest unto your brethren (Deut. 3: 20). And the Lord gave them rest round about (Josh, 21:44).

I will give you rest (Matt. 11:28). the people of God (Heb. 4:9). was far enough from the camp to secure

I will do this thing also that thou thing also (Gen. 19:21).

89:34). 7:7).

availeth much (Jas, 5:16). III. Grace Promised. I will be gracious to whom I will be gracious (19).

My mercy will I keep for him for evermore (Psa. 89: 28). Grace did abound more exceedingly (Rom. 5: 20). The free gift of God is eternal life

(Rom. 6:23). My grace is sufficient for thee (2 Cor. 12:9).

1. "My presence shall go with thee."
(1) Human need; (2) Divine sufficiency, (3) Gracious supply.
"I will give thee rest." (1) As a

heritage in the earthly Canaan; (2) As a type of the spiritual Canaan; (3) As a foretaste of the heavenly 3. "I will make all my goodness pass

before thee," (1) The exalted exhibitor; (2) The honored spectator; (3) The wondrous display .-- (1) God's displays of goodness; (2) Man's conceptions of goodness.

Man shall not see me and live (20). III. RENEWED WITH PRVIILEGE. L Prohibition:

Charge the people, lest they break through unto the Lord to gaze (Exod. 19:21). We shall surely die, because we have seen God (Judg. 13: 22).

He smote, ... because they had looked into the ark (1 Sam. 6: 19).

Wee is me! (or more 19).

Woe is mel....for mine eyes have seen the King (Isa. 6:5). II. Protection: I will put thee in a cleft of the rock, and will cover thee (22).

Children of men take refuge under.... thy wings (Psa. 36:7). My soul taketh refuge in thee (Psa. 57:1).

Plowing under grass and clover makes the largest addition to the soil of the best kind of plant food at the How often would I have gathered, even as a hen (Matt. 23: 37).

III. Permission:

Thou shalt see my back (23). I have seen God face to face (Gen, 32:30). They saw the God of Israel (Exod.

24:10). They beheld God, and did eat and drink (Exod. 24:11) Caught up into Paradise, and heard un-

speakable words (2 Cor. 12:4). 1. "Thou canst not see my face." (1) Divine effulgence; (Human inability

"I will be gracious to whom I will be gracious." God's graciousness: (1) Its nature; (2) Its basis; (3) Its recipients; (4) Its scope. "I will ... cover thee with my hand." (1) The overwhelming glory; (2) The imperiled observer; (3) The

LESSON BIBLE READING.

covering hand.

SEEING GOD. Man never fully saw God (Deut. 4:12; John 1: 18, f. c.; 6:46). Impossible to fully see God (Exod. 33

20; 1 Tim. 6:16). Partial views allowed (Exod. 24:9, 10; 33:21-23). M.—Exod. 33: 12-23. Covenant Disclosed in visions (Gen. 28: 12, 13;

Isa. 6:1-5). Disclosed by pillar of fire and cloud (Exod. 13: 21, 22). Disclosed by fire and smoke (Exod. 19: 18-20; Deut. 5:24).

Disclosed by the Shekinah (Exod. 40: 34, 35; 1 Kings 8: 10, 11). Disclosed by angels (Gen. 32: 30; Judg. 6:22;13:21,22). Disclosed by the Son (John 1:18 L c. ; 6:46;1 John 4:12). God seen through faith (Heb. 11:27).

Clearer vision coming (1 Cor. 13:12; 1 John 3:2). Seeing God the reward of purity (Matt. 5:8).

LESSON SURROUNDINGS. Some important incidents occurred in the short period intervening between

the last lesson and the present one. Summary punishment was inflicted upon the multitude (Exod. 32: 26-28), probably including only those who kept up the idolatrous orgies. "The sons of Levi" rallied at the command of their know him whom I have believed (2 kinsman Moses; and while their fierce zeal resembled that of their ancestor, their loyalty seems to have been the fit preparation for their future mission as the servants of the sanctuary. The cruelty of the slaughter is more apparent than real; the whole people were saved by this judgment, which was in keeping with the age and circumstances. Verse 25 implies that intoxication and unbridled license prevailed, which would

account for the fact that a single tribe executed such vengeance. Verses 30-35 tell of the renewed intercession of Moses, verses 31, 32 presenting a sublime instance of self-abnegation, with which the language of Paul (Rom. 9:3) may be compared. The scene of this passage is not indicated definitely. Probably it was some secluded spot near the foot of the mount. Chapter 33 opens with a divine command to depart to Canaan, but accompanied by the threatening words, "Thou sayest unto me:... and thou hast not let me know." (1) God's thee," etc. This resulted in further directions quoted; (2) Man's diffi-culties stated.—(1) Knowledge as a people (vs. 4-6). Verses 7-11 give an account of "the tent of meeting" (Auth. Ver., "the tabernacle of the congregation"). This was probably a provisional sanctuary set up at once, though some regard the passage as describing what occurred after the erection of the tabernacle as a permanent sanctuary. In either case, the name means the tent where the Lord met his people, not the

place of public assembly. In this temporary tent, and near it, the events of the present lesson may have occurred, since Exodus 34:2 implies that Moses had not yet gone up into Mount Sinai, "on the top of the mount." Some, however, think that the revelation of verses 18-23 must be placed on the mountain itself. But it is evident that "the tent of meeting"

The time may have been the second day, after the first descent from the mountain. At all events, the interval was brief. The month was the fourth or fifth, in the first year of the journey in the wilderness.

The Grand Lama Of Thibet.

A recent number of the Perkin Gazette contains a memorial to the Emperor from the Chinese Resident at l'Hassa stating that a certain Thibetan official, who is called the Nomenhan of Uiterior Thibet, reported to him that he had found three young boys of remarkable intelligence and strangeness, into one of whom, beyond a doubt, the spirit of the late Lama of Teshulumbe (one of the two supreme pointiffs) had passed. Hereupon the Resident sent a reporter to Perkin, asking that the ceremony of selecting one of these three children might be permitted. By the time the authority arrived the Nomenhan with the children had reached l'Hassa, and a lucky day was chosen for the ceremony. The golden vase in which the lots are cast was brought and placed before the image of the Emperor. Prayers were chanted before the assembled Lamas, and the children were conducted into the presence of the Resident and the Thibetan authorities in order that their intelligence and difference from other persons might be tested. At this point the memorial stops, the writer promising that as soon as the lots are cast and the selection made he will report the result,

A Clerk Who Stole Stamps.

Postage stamps are a big item of ex pense in our business," said an insurance man the other day. "They are also a constant temptation to dis esty. Why, I know of a person who had charge of the stamp disbursement of a big firm here in Chicago who made a regular practice of stealing about se many stamps every day. Then he disposed of, and in five years he accumula-ted enough to buy a house and lot. His employer found him out at last, and he was forced to deed them his home to escape prosecution.

pepper boiled potatoes; roll in balls, dip in egg, then in bread crumbs, fr; in hot lard. Potato rissoles-Mash, salt