

DR. TALMAGE'S SERMON:

In Good Humor With Our Lot.

"Be content with such things as ye have."

If I should ask some one, "Where is Brooklyn, to-day?" he would say, "At Brighton Beach, or East Hampton, or Shelter Island, or where is New York, to-day?"

Now, the genuine American is not happy until he is going somewhere, and the passion is so great that there are Christian people, with their families, detained in the city, who come not to the house of God, trying to give people the idea that they are out of town, leaving the door-plate unscoured for the same reason, and for two months keeping the front shutters closed while they sit in the back part of the house, the thermometer at ninety!

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GOOD COMMON SENSE
In Paul's advice to the Hebrews: "Be content with such things as ye have."

IN THAT SILENT LAND
There are no titles for great men, and there are no rumbblings of chariot-wheels, and there is never heard the foot of the dance.

THE GREATEST INFLUENCE
to make a man contented. Inimosity against all financial and spiritual harpy calms the spirit, dwindles the earth into insignificance, and swallows up the soul with the thought of heaven.

YOU HAVE THE ORIGINAL
from which these pictures are copied. What is a sunset on a wall compared with a sunset hung in loops of fire on the heavens?

THE HAPPIEST PEOPLE
were not those who went down into Wall Street, for they had on their brow the anxiety of the dollar they expected to make; nor the people who came out of Wall Street, for they had on their brow the anxiety of the dollar they had lost; nor the people who swept by in splendid equipage, for they met a carriage that was finer than theirs.

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knitting. I believe real happiness of tender looks out of the window of a humble home, than through the opera-glass of the gilded box of a theatre. I find Nero growling on a throne. I find Paul singing in a dungeon. I find King Ahab going to bed at noon, through melancholy, while near by is Naboth contented in the possession of a vineyard.

HOW ONE MAY BE HAPPY
amid the most disadvantageous circumstances, just after the Ocean Monarch had been wrecked in the English Channel, a steamer was cruising along in the darkness, when the captain heard a song, a sweet song, coming over the water, and he bore down toward that voice, and found it was a Christian woman on a plank of the wrecked steamer, singing to the tune of St. Martins.

THE HEART RIGHT TOWARD GOD
and man, we are happy. The heart wrong toward God and man, we are unhappy.

ANOTHER REASON WHY WE SHOULD COME TO THIS SPIRIT INCULCATED IN THE TEXT, is the fact that all the difference of earthly condition are transitory. The houses you build, the land you culture, the places in which you barter, are soon to go into other hands. However hard you may have it now, if you are a Christian.

THE SCENE WILL SOON END.
Pain, trial, persecution, never knock at the door of the grave. A coffin made out of pine boards is just as good a resting-place as one made out of silver-mounted mahogany or rosewood.

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roughened that path, so you have to take hold of His hand. If the weather had been mild, you would have loitered along the water-courses; but at the first howl of the storm you quickened your pace heavenward, and wrapped around you the robe of a Saviour's righteousness.

WHAT HAVE I DONE? says the wheat-sheaf to the farmer, "what have I done, that you beat me so hard with your flail?" The farmer makes no answer, but the rake takes off the straw, and the mill blows the chaff to the wind, and the golden grain falls down at the foot of the wind-mill.

THE VERY BEST THING
for us. If we had an appreciation of that truth, then we should know why it was that John Noyra, the martyr, in the very midst of the flame, reached down and picked up one of the faggots that was consuming him, and kissed it, and said, "Blessed be God for the time when I was born for this preferment!"

ANOTHER CONSIDERATION LEADING US TO THE SPIRIT OF THE TEXT, is the assurance that the Lord will provide somehow. Will He who holds the water in the hollow of His hand allow his children to die of thirst? Will He who owns the cattle on a thousand hills, and all the earth's luxuriance of grain and fruit, allow His children to starve?

IMPROVIDENT PEOPLE
I ever heard of. They deserved to starve. They might have taken food enough to last them until they got back. Nothing did they take. A lad, who had more wit than all of them put together, asked his mother that morning for some loaves of bread and some fishes. They were put into his satchel. He went out into the desert. From this provision the seven thousand were fed, and the more they ate the larger the loaves grew, until the provision that the boy brought in one satchel was multiplied so he could have carried the fragments home in six satchels. "Oh," you say, "times have changed, and the day of miracles has gone." I reply that, what God did then by miracle, He does now in some other way, and by natural laws.

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tender with all-affection, and mighty with all-omnipotence, will declare: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live." Comfort one another with these words.

FIRST YANKEE STEAM ENGINE.

Description of One in Use in Cranston R. I. in 1787.

In the biography and diary of Manasseh Cutler, LL. D., of Ipswich, Mass., just issued, is given a description of what was probably the first practical stationary steam engine used in the United States. It appears in the diary of Dr. Cutler as written when the impression was fresh in his mind. It may be called a "Yankee steam engine," having been made under the direction of a Rhode Island man, and containing improvements upon its English prototypes. The diarist was on a chaise journey to New York, and his diary is of the date of June 27, 1787. He says:

To go to the furnace and engine was eight miles, nearly, out of my way, but my curiosity was so much excited by the description of so singular a scheme—that the only one in America—that I could not deny myself the pleasure of viewing it. I arrived at the ore beds (from Cranston) at 12 o'clock. The engine was at work raising water from a well eighty feet deep. The iron flue was two and one-half feet wide by six feet long, with a square hearth at the mouth secured from fire by large, thick, iron plates. On the back part of the flue is a winding funnel which passes into a chimney on the back part of the building.

Above the flue is placed a wooden boiler, six feet in diameter, which is constantly kept full of water when the engine is in motion. The boiler rises above the first story of the building, much in the form of the large cisterns used in distilleries, where it receives, at the top, the condensing cylinder, two and one-half feet in diameter, and made of plated iron.

From this cylinder a large worm passes with many windings down the boiler. The valve that passes into this cylinder is more than two feet in diameter, and rises and descends by means of an iron rod made fast to one end of a large beam. Around the top of the boiler are numerous leaden pipes—some connected with the condenser and some not—furnished with stopcocks for admitting or excluding air or water, as necessary in working the machine; but they are too numerous and complicated to admit of any description for a mere view of the machine.

A large reservoir of water is placed in the third left of the house, constantly affording water to the works below, and is constantly supplied, with a pump for the purpose, by the working of the machine. The large beam is a massive piece of timber near four feet in diameter and twenty feet long, being two very large oak timbers nicely forged together. It moves on a large iron bolt in the center, like the beam of scales, and has two arching timbers at each end, forming the segments of a circle, along which two chains of a prodigious size play on the beam mover.

One of these chains leads to the piston or valve of the condenser, and the other, at the opposite end, to the pumps in the well. There are four cold-water pipes, one feeding pipe and one venting pipe. By the same motion of the beam which raises the water out of the well all these pipes open or close by means of stopcocks and valves, as the design of them requires.

There are two large pumps in the well, which is eighty feet deep and twenty-three feet wide. The sides of the well are supported by large timbers, laid horizontally, so as to make the form of the well quadrangular, and the ends of the timbers are let into one another. The engine raises seven hogheads of water in a minute, and the flue consumes two cords of wood in twenty four hours.

The immense weight of the beam, the cast iron wheels, large chains, and other heavy parts of the works occasion a most tremendous noise and trembling of the large building in which it is erected when the machine is in motion. By the sides of the well from which the water is drawn are two other wells, seventy feet deep. These are sunk down in the bed of ore, and in these are the workmen, ten or twelve in number, digging ore.

The ore is raised in large buckets, which hold about one ton weight, let down and drawn up by large chains, carried from the well to a large capstan, which is constantly turned by an ox. As one bucket rises another goes down. These wells are kept dry by the water continually drawing off into the well where the pumps are fixed, and the pumps keep the water below the height where the men work.

This curious machine was made under the direction of Mr. Joseph Brown, of Providence, and is a standing proof of the abilities of that able philosopher. The invention was not new, but he has made many valuable improvements in simplifying and making the workings of it more convenient above what has yet been done in Europe. It cost upward of \$1,000.

The Crow and The Traveller.

A Traveller, whose Route lay along a certain road, was much annoyed by the disagreeable notes of the Crows, who were keeping him company by the hundred. His Patience exhausted at last, he cried out: "Pray tell me, if you can, why you make such a Horrid Din?" "We were Calling to you," answered one of the Birds. "But why call to me?" "For fear you might take us for Eagles."

Moral—There are lots of People who might pass for something better if they did not give themselves away. Isolate a patient in an upper room from which curtains, carpets, and stuffed furniture have been removed. Discontent is the want of self-reliance; it is infirmity of will. The Empress of Austria has almost entirely given up hunting, which sport she used to be very fond of.

SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 5, 1888.

The Burnt Offering.

LESSON TEXT.

(Lev. 1: 1-9. Memory version, 4-5)

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: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest—Josh. 1: 7.

LESSON TOPIC: Covenant Relations Promoted by Self-Surrender.

Lesson: 1. The Substitute Appointed, vs. 1-5. Outline: 2. The Substitute Surrendered, vs. 4-6. Golden Text: The Lord hath laid on him the iniquity of us all.—Isa. 53: 6.

DAILY HOME READINGS:

M.—Lev. 1: 1-9. The burnt offering.

T.—Lev. 6: 8-13. Law of the burnt offering.

W.—Lev. 22: 17-25. Offerings without blemish.

T.—Lev. 9: 1-24. Aaron's first offerings.

F.—1 Kings 8: 62-66. Solomon's great offering.

S.—1 Kings 18: 7-20. Baal's humiliation.

S.—1 Kings 18: 30-46. Jehovah's exaltation.

LESSON ANALYSIS.

I. THE SUBSTITUTE APPOINTED.

A Living Offering:

Ye shall offer... of the herd and of the flock (2).

He hath given him flocks and herds (Gen. 24: 35).

Take both your flocks and your herds, and be gone (Exod. 12: 32).

They shall go with their flocks and herds to seek the Lord (Hos. 5: 6).

Present your bodies a living sacrifice, holy, acceptable (Rom. 12: 1).

II. Without Blemish:

He shall offer it a male without blemish (3).

Take one young bullock and two rams without blemish (Exod. 29: 1).

Whosoever hath a blemish, that shall ye not offer (Lev. 22: 20).

A glorious church... holy and without blemish (Eph. 5: 27).

As of a lamb without blemish and without spot (1 Pet. 1: 19).

III. In Man's Stead:

That he may be accepted before the Lord (3).

Whosoever hath a blemish... shall not be acceptable for you (Lev. 22: 20).

Justified freely... through the redemption that is in Christ Jesus (Rom. 3: 24).

In whom we have our redemption through his blood (Eph. 1: 7).

Acceptable to God through Jesus Christ (1 Pet. 2: 5).

1. "The Lord... spake unto him out of the tent of meeting." (1) The place; (2) The parties; (3) The purposes.

2. "Speak unto the children of Israel, and say." Divine revelation: (1) Its source; (2) Its medium; (3) Its destination; (4) Its design.

3. "When any man of you offereth... ye shall offer." (1) Willingness recognized; (2) Service regulated.

IV. THE SUBSTITUTE SURRENDERED.

Offered:

He shall lay his hand upon the head of the burnt offering (4).

He shall lay his hand upon the head of his oblation (Lev. 3: 2).

The goat shall bear upon him all their iniquities (Lev. 16: 22).

The Lord hath laid on him the iniquity of us all (Isa. 53: 6).

Christ also, having been once offered to bear the sins of many (Heb. 9: 28).

II. Accepted:

It shall be accepted for him to make atonement for him (4).

The priest shall make atonement for them, and they shall be forgiven (Lev. 4: 20).

It is the blood that maketh atonement by reason of the life (Lev. 17: 11).

The priests shall make your burnt offerings... and I will accept you (Ezek. 43: 27).

Jesus Christ, through whom we have now received the reconciliation (Rom. 5: 11).

III. Stain:

He shall kill the bullock before the Lord (5).

He shall... kill the sin offering in the place of burnt offering (Lev. 4: 29).

As a lamb that is led to the slaughter (Isa. 53: 7).

Worthy is the Lamb that hath been slain (Rev. 5: 12).

The Lamb... slain from the foundation of the world (Rev. 13: 8).

1. "A male without blemish." (1) The symbol of strength; (2) The symbol of purity; (3) The symbol of value.

2. That it may be accepted before the Lord." (1) The place of acceptance; (2) The basis of acceptance; (3) The results of acceptance.

3. "He shall... sprinkle the blood round about upon the altar." (1) The shed blood; (2) The sprinkled blood.—(1) The priest; (2) The blood; (3) The altar; (4) The offerer.

III. THE SUBSTITUTE CONSUMED.

I. The Altar Prepared:

Put fire upon the altar, and lay wood in order (7).

Noah builded an altar unto the Lord (Gen. 8: 20).

Abraham builded the altar there, and laid the wood in order (Gen. 22: 9).

He builded an altar... and he put the wood in order (1 Kings 18: 32, 33).

We have an altar (Heb. 13: 10).

II. The Offering Prepared:

Lay the pieces... in order upon the wood (8).

Abraham... bound Isaac his son, and laid him on the altar (Gen. 22: 9).

He... cut the bullock in pieces, and laid it on the wood (1 Kings 18: 33).

There they crucified him (Luke 23: 33).

Who his own self bare our sins in his body upon the tree (1 Pet. 2: 24).

III. The Offering Consumed:

The priest shall burn the whole on the altar (9).

It shall be wholly burnt unto the Lord (Lev. 6: 22).

The fire of the Lord fell, and consumed the burnt offering (1 Kings 18: 38).

The bodies of those beasts... arburnied without the camp (Heb. 13: 11).

Jesus also... suffered without the gate (Heb. 13: 12).

1. "Aaron's sons, the priests, shall lay the pieces." (1) The priestly office; (2) The priestly ritual; (3) The priestly work.

2. "Burn the whole on the altar." (1) None for self; (2) All for God.

3. "A sweet savour unto the Lord." Complete surrender a duty; (2) Complete surrender a privilege;—(3) Complete surrender; (1) As performed on earth; (2) As accepted in heaven.

LESSON BIBLE READING.

THE BURNT OFFERING.

Antiquy (Gen. 4: 4; 8: 20; 22: 13; Job 1: 5).

Acceptableness (Gen. 8: 21; Lev. 1: 9; 3: 17).

Its purpose (Lev. 1: 4; 9: 7; Num. 8: 12).

Its victims (Lev. 1: 2, 3, 14; 22: 19).

Offering freely (Lev. 1: 3; 22: 19).

At the door of the tabernacle (Lev. 1: 3; Deut. 12: 6, 11, 14).

Entirely consumed (Lev. 1: 8, 9, 12; 3: 6, 9).

Superior offerings (1 Sam. 15: 22; Jer. 7: 21-23; Hos. 6: 6; Mark 12: 33).

Symbol of Christ (Eph. 5: 2; Heb. 10: 8-10).

Symbol of Christian consecration (Rom. 12: 1).

LESSON SURROUNDINGS.

In Exodus 40: 17-33 the actual erection of the tabernacle is narrated. The details are welligh identical with the commands included in the last lesson, verses 31 and 32 referring to a part of the ritual previously enjoined (Exod. 30: 19, 20). In the closing verses of the Book of Exodus (Exod. 40: 34-38) there is a description of the "cloud" which covered the tent of meeting, and of the glory of the Lord which filled the tabernacle. The guidance of this visible sign of the presence of the Lord is also referred to; compare the fuller account in Numbers 9: 15-23 (Lesson 9 for this quarter).

The place of this lesson was "the tent of meeting," in the encampment near Mount Sinai. The details of the ceremonial law seem to have been reserved until the sanctuary was finished, and this became the fitting place for making known these regulations. The time was probably the very day on which the tabernacle was reared, the first day of the first month of the second year. The second Passover was observed on the fourteenth day of the month, and a number of events intervened (Lev. 1 to Num. 9).

The Baby's Sense of Color.

None of the experiments recorded by Professor Preyer are more interesting than those concerning color. He began showing red and green colored disks to the child in the eighty-fifth week of its existence, naming the colors, and trying to get baby to distinguish between them. It was not, however, until the 78th day that the child showed, by answering right eleven times out of seventeen, that he had begun to differentiate them. Then yellow was added to red and green, and soon it became his favorite color. In the 110th week he answered right on yellow twenty-three times out of twenty-eight. Then blue was added, but that proved hard for the boy to distinguish, especially after violet and gray had been brought in. When the child was a little over 2 years old he had, so to say, quite a repertoire of colors, and could distinguish yellow, red, brown and violet rightly at almost every trial. Green, blue and orange puzzled him. Indeed, he was not sure of these until he was 3 years old. The exact order in which he learned to pick out the colors with some precision was as follows: yellow, brown, red, violet, black, rose, orange, gray, green, blue.

These experiments with colors, continuing thus for a year and a half, were coincident with dozens of other daily trials, intended to ascertain the development of the senses, the will, and the understanding in other directions. The amount of care and patience which the professor must have expended during the three years is altogether incalculable.

The First Ocean Steamer.

It is remarkable that after so much has been written and published in regard to early steam navigation (especially ocean navigation, which is of comparatively recent date), it remains to be shown that the first regularly built ocean steamer was constructed on this side of the Atlantic. Waiving all that has been claimed for the voyage of the Savannah, we now find that an American ship-builder constructed the first sea-going steamer that ever crossed the ocean propelled wholly by steam. This was called the Royal William, in honor of the "sailor King" who then reigned in England, and the Historical Society of Chicago has her original drawings on file in its archives.

Sermon by a Little Colored Boy.

A little colored boy in South Carolina made an attempt to write an excuse to his teacher for his absence as follows: "Dear Affectionately Teacher: I'm sorry I couldn't come to school on Friday, but I couldn't come it rained and dat's de way it go in dis world. If de Lord shut de door, no man can open de door. If de Lord say 'It rain,' no man stop it rain. But de Lord, he do all things well. And you oughtn't to growl about it."

An attempt is made in California to irrigate some 30,000 acres of land by water fed from Kings River. The water will be conveyed in a canal, and is expected to be five feet deep, with a fall of eighteen inches to the mile.