DR. TALMAGE'S SERMON,

Plasters That Will not Stick.

"Miserable comforters are ye all."-Job. 16:2. THE man of Uz had a great many trials-the loss of his family, the loss of his property, the loss of his health; but the most exasperating thing that came upon him was the tantalizing talk of those who ought to have sympathized with him. Looking around upon them, and weighing what they had said, he utters the words of my text.

Why did God let sin come into the world? It is a question I often hear discussed, but never satisfactorily anawered.

GOD MADE THE WORLD FAIR

and beautifut at the start. If our first ed to his son who had recently died, parents had not sinned in Eden, they might have gone out of that garden, and found fifty paradises all around the earth-Europe, Asia, Africa, North and South America so many flowergardens, or orchards of fruit redolent and luscious. I suppose that when God poured out the Gihon and the Hiddekel, he poured out, at the same time, the Hudson and the Susquehanna; the whole earth was very fair and beautiful to look upon. Why did it not stay so? God the power to keep back sin and woe. Why did He not keep them back? Why not every cloud a roseate, and every step a joy, and every sound music, and all the ages a long jubilee of sinless men and sinless women? God can make a rose as easily as He can make a thorn. Why, then,

THE PREDOMINANCE OF THORNS?

He can make good, fair, ripe fruit as well as gnarled and sour fruit. Why so much, then, that is gnarled and sour? He can make men robust in over the afflicted. Take the promise of health. Why, then, are there so many invalids? Why not have for our whole race perpetual leisure, instead of this tug and toil and tussle for a livelihood? I will tell you why God let sin come into the world-when I get on the other side of the River of Death. That know it was a million years coming. is the place where such questions will be answered, and such mysteries solved. bone, do not take cast-iron. Do not He who this side that river attempts to answer the question, only illustrates his own ignorance and incompetency. All I know is one great fact, and that is, that a herd of woes have come in upon us, tramping down everything fair and beautiful. A sword at the gate of Eden, and a sword at every gate. More people under the ground than on it. The graveyards in vast majority. The six thousand wintershave made more scars than the six thousand summers can cover up. Trouble has taken the tender heart of this world in its two rough hands, and pinched it until

THE NATIONS WAIL

with the agony. If all the mounds of graveyards that have been lifted were put side by side, you might step on them and on nothing else, going all around the world, and around again, and around again. These are the facts. And now I have to say that, in a world like this, the grandest occupation is that

so. You mu . cultivate a cooler temperament. You must have self-reliance, self-government, self-control;" an iceberg reproving a hyacinth for having a drop of dew in its eye.

A violinist has his instrument, and he sweeps his fingers across the strings, now evoking strains of joy, and now strains of sadness. He cannot play all the tunes on one string. The human soul is an instrument of a thouthem, now a dirge. It is no evidence of weakness when one is overcome of sorrow. Edmund Burke was found in the pasture-field with his arms around a horse's neck, caressing him, and some one said, "Why, the great man has lost his mind!" No; that horse belong-

and his great heart broke over the grief. It is no sign of weakness that men are overcome of their sorrows. Thank God

THE RELIEF OF TEARS.

Have you never been in deep trouble when you could not weep, and you would have given anything for a good cry? David did well when he mourned for Absalom, Abraham did well when near me when I have any kind of troubie, is a worldly philosopher.

Again I remark, that those persons are incompetent for the work of comfort-bearing who have nothing but cant to offer. There are those who have the idea that you must groan over the distressed and afflicted. There are times in grief when one cheerful face dawning upon a man's soul is worth a thousand dollars to him. Do not whine the gospel, and utter them in a manly tone. Do not be afraid to smile, if you feel like it. Do not drive any more hearses through that poor soul. Do not tell him the trouble was foreordained; it will not be any comfort to If you want to find splints for a broken tell them it is God's justice that weighs our grief. They want now to hear of God's tender mercy. In other words, do not give them aqua fortis when they need valerian.

Again I remark, that those persons are poor comforters who have

NEVER HAD ANY TROUBLE

themselves. A larkspur can not lecture on the nature of a snow-flake-it never saw a snow-flake; and those people who have always lived in the summer of prosperity cannot talk to those who are frozen in disaster. God keeps axes, and if there be any other way of aged people in the world, I think, for making them than in the hot furnace, this very work of sympathy. They have been through all these trials, heavy hammer, I do not know what it They know all that which irritates and all that which soothes. If there are kind of chastisement upon you, it is men and women here who have old only to make you useful. Do not sit people in the house, or near at hand, so down discouraged, and say, "I have no that they can easily reach them, I con- more reason for living; I which I were gratulate them. Some of us have had dead!" Oh, there never was so much trials in life, and although we have had reason for you living as now! By this many friends around about us, we have ordeal you have been consecrated a of giving condolence. This holy sci-ence of imparting comfort to the trou-still alive, that we might go and tell and do your whole work for the Master. them. Perhaps they could not say much, but it would have been such a all our comfort to have them around. These aged ones, who have been all through the trials of life, know how to give condolence. Cherish them; let them lean on your arm-these aged people. If when you speak to them they cannot hear just what you say the first time, and you have to say it a second time. when you say it the second time do not say it sharply. If you do, you will be sorry for it on the day when you take the last look and brush back the silvery locks from h wrinkled brow just before they so e , the lid on. Blessed be God for the old people! They may not have so much strength to go around, but they are God's appointed ministers of comfort to a broken heart. People who have not had trial themselves cannot give comfort to others. They may talk very beautifully, and they may give you a great deal of poetic sentiment; but while poetry is perfume that smells sweet, it makes a very poor salve. If you have a grave in your pathway, and somebody comes and covers it all over with flowers, it is a grave yet. Those who have not had grief themselves know not

comfort you."

Again I remark, there is comfort in the thought that God, by all this process, is going

TO MAKE YOU USEFUL.

Do you know that those who accomplish the most for God and heaven have all been under the harrow? Show me Christ in this day, in a public or pri-vate place, who has had no trouble, not be so infidel as to say three. Say

nol I once went through an axe-factory, into your room and dress for some grand last man I want to see come anywhere | they put it between jaws that bit it in | twain. Then they put it on an anvil, thought! and there were great hammers swung by machinery-each one a half-ton in

thump! If that iron could have spoken soul into.

THE FURNACE OF TRIAL,

and then it is brought out and run through the crushing-machine, and then it comes down on the anvil, and upon it blow after blow, blow after blow, and the soul cries out, "O Lord, what does all this mean?" God says, "I want to make something very useful out of you. You shall be something to hew with, and something to build with. It is a practical process through which I am putting you." Yes, my Christian friends, we want more tools in the Church of God. Not more wedges to split with; ve have enough of these. Not more bores with which to drill; we have too many bores. What we really want is keen, sharp, well-tempered and on the hard anvil, and under the is. Remember that if God brings any

tropical climes, when a tiger comes real as the residence in which they stay, down from the mountains and carries You are afloat, you who do not know off a child from the village, the neigh- in the morning what will happen before bors band together and go into the for- night. They are housed and safe forest and hunt the monster, so I would ever. Do not, therefore, pity your dehave you, if I thought these misfortunes | parted friends who have died in Christ. were sent by an enemy, go out and bat- They do not need any of your pity. You tle against them. But no; they come might as well send a letter of condolfrom a Father so kind, so loving, so ence to Queen Victoria on her obscurgentle, that the prophet, speaking of ity, or to the Rothschilds on their His tenderness and mercy, drops the poverty, as to pity those who have won sand strings, and all sorts of emotions idea of a father, and says, "As one the palm. Do not say of those who are whom his mother comforteth, so will I departed, "Poor child!" "Poor father!" 'Poor mother!,' They are not poor. You are poor-you whose homes have been shattered-not they. You do not dwell much with your families in this

world. All day long you are off to

business. Will it not be pleasant WHEN YOU CAN BE TOGETHER all the while? If you have had four a man that has done anything for children, and one is gone, and anybody and whose path has been smooth. Ah, four-one in heaven. Do not think that the grave is unfriendly. You go

and I saw them take the bars of iron entertainment, and you come forth 4:18. and thrust them into the terrible fur- beautifully appareled; and the grave is naces. Then besweated workmen with only the place where we go to dress for long tongs stirred the blaze. Then the glorious Resurrection, and we will he bemoaned Sarah, Christ did well they brought out a bar of iron and put come out radiant, radiant, mortality when he wept for Lazarus; and the it into a crushing-machine, and then having become immortality. Oh, how much condolence there is in this

I expect to see my kindred in heaven. I expect to see them as certainly as weight - that went thump! thump! expect to go home to-day. Ay, I shall most certainly see them. Eight or ten it would have said, "Why all this beat-ing? Why must I be pounded any more than any other iron?" The work-from the mountains back of Amoy, men would have said, "We want to China; and another will come up from make axes out of you, keen, sharp axes the sea off Cape Hatteras; and thirty -axes with which to hew down the will come up from Greenwood; and I forest, and build the ship, and erect shall know them better than I ever houses, and carry on a thousand enter- knew them here. And your triendsprises of civilization. That's the rea-son we pound you." Now, God puts a trumpet that sounds here will sound there. You will come up on just the same day. Some morning you have overslept yourself, and you open your eyes and see that the sun is high in the heavens, and you say, "I have overslept, and I must be up and off." So you will open your eyes on the morning of the Resurrection, in the full blaze of God's light, and you will say, "I must be up and away." Oh yes, you will come up, and there will be a re-union, a reconstruction of your family. I like what Halburton-I think it was good old Mr. Halburton-said in his last moments: 'I thank God that I ever lived, and that I have a father in heaven, and a mother in heaven, and brothers in heaven, and sisters in heaven, and I am now going up to see them."

I remark, once more: our troubles are PREPARATIVE FOR GLORY.

What a transition it was for Paulfrom the slippery deck of a foundering ship to the calm presence of Jesus! What a transition it was for Latimerfrom the stake to a throne! What a transition it was for Robert Hall-from insanity to glory! What a transition it was for Richard Baxter-from the dropsy to the "saint's everlasting rest!" And what a transition it will be for you -from a world of sorrow to a world of

joy! John Holland, when he was dying, said, "What means this brightness in

SUNDAY SCHOOL LESSON. SUNDAY, SEPTEMBER 23, 1888.

Death and Burial of Moses. LESSON TEXT.

(Duct. 34 : 1-12. Memory verses, 5-7.)

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: Glorified in Death. Lesson Outline: The Leader's Outlook, vs. 1-4. The Leader's Removal, vs. 5-8. The Leader's Eulogy, vs. 9-12.

GOLDEN TEXT : The path of the just is as the shining light, that shineth more and more unto the perfect day .- Prov.

DAILY HOME READINGS:

- M.-Deut. 34 : 1-12. Glorified in death. T.-Exod. 2 : 1-25. The leader's
- early life. W.-Exod. 3 : 1-22. The leader called
- T.-Exod. 4 : 1-23. The leader's outset. F.--Exod. 12: 29-51. Led out of
- Egypt. S.-Deut. 32: 44-52. Called to the mountains.
- S.-Deut. 23 : 1-29. The parting blessing.

LESSON ANALYSIS.

I. THE LEADER'S OUTLOOK. L The Exalted Standpoint :

Moses went up....to the top Pisgah (1).

He took him to the top of Pisgah Num. 23:14). Get thee up into this mountain of

Abarim (Num. 27 : 12). Get thee up into the top of Pisgah (Deut. 3 : 27).

Get thee up unto Mount Nebo (Deut. 32:49).

II. The Broad View : And the Lord showed him all the

land (2). All the land which thou seest, to thee

will I give it (Gen. 13 15). Lift up thine eyes, ... and behold (Deut. 3:27).

Behold the land of Canaan (Deut. 32 : 49).

Thine eyes ... shall behold a far stretching land (Isa. 33: 17).

III. The Appointed Privation:

Thou shalt not go over thither (4). Ye shall not bring this assembly into the land (Num, 20 12). Thou shalt not go over this Jordan (Deut. 3 : 27). It went ill with moses for their sakes

Psa. 106 : 32). They were not able to enter in because

of unbelief (Heb. 3:19). 1. "Moses went up." (1) From the

Brought us forth with great terribleness (Deut. 26 : 8). 1. "Joshua.... was full of the spirit of wisdom." Joshua (1) As a sol-

- dier; (2) As a spy; (3) As a leader. 2. "The children of Israel harkened unto him." (1) As ordained of God;
- (2) As commanded by Moses; (3) As claimed by Joshua.

3. "There hath not arisen a prophet since in Israel like unto Moses." Moses pre-eminent (1) In personal abilities; (2) In divine fellowships; (3) In providential opportunities; (4) In momentous achievements.

LESSON BIBLE READING. THE LAST DAYS OF MOSES.

His farewell message)Deut. 1: 3, 5). The book of the law located (Deut. 31 : 24-26).

His farewell song (Deut. 31:30;32: 44).

His successor appointed (Deut. 31: 14, 23).

His last blessing (Deut. 33:1). His age and physical condition (Deut.

34:7).His call to the mount (Deut. 32:48, 49). His ascent of the mount (Deut, 34:1). His outlook from the mount (Deut, 32 :

52; 34: 1-4).His death and burial (Deut. 32:50; 34:5,6).

Mourning for Moses (Deut. 34:8). In memoriam (Deut. 34 : 10-12).

LESSON SURROUNDINGS.

The last lesson told of the sin of Moses and Aaron and the children of Israel at "the waters of Meribah;" the present one tells of the result, the death of Moses in sight of the Promised Land. The interval is about a year, the last one of the forty in the wilderness. During this period the Israelites moved by a circuitous route from Kadesh to "the plains of Moab beyond the Jordan at Jericho" (Num. 22:1). The Promised Land was north of Kadesh, but the direct route was a difficult one, and associated with a former defeat. The way through Edom would be a practicable one if the inhabitants permitted a passage; hence Moses sent messengers asking that privilege, but was refused (Num. 20: 14-21). The Edomites were not attacked, on account of their origin; and their country was avoided by passing down to the head of the Gulf of Akabah, then around Mount Seir to the east of Edom.

In the fifth month of the year, and before the move southward, Aaron died, and was buried on "Mount Hor" (Num. 20: 22-29; 33: 38). The traditional site of "Mount Hor," near Petra, is in the land of Edom. and therefore cannot be the true site; for the Edomites refused to the Israelites an entrance to their land, and God explicitly said to his people, ' I will not give you of their land, no, not so much as a foot-breadth' (comp. Num. 20:14-21; Deut. 2:5). The more probable identification of "Mount Hor", is Jebel Madurah, not far from 'Ayn Qadees, in a north-easterly direction.

A new murmuring of the people was punished by a visitation of fiery serpents, and Moses, by divine command, "lifted up the serpent in the wilderness," Moving northward, the host of Pisgah; (3) For the survey of kept to the right of the main territory of Moab, avoiding conflict with this people also (Deut. 2:9). They were land." (1) The land; (2) The leader; thus brought into contact with the Amorites, with whom after an attempt at reconciliation, they had a fierce and successful conflict (Num. 21 : 21-31). This was followed by another battle with a new enemy, Og, king of Bashan, the northern neighbor of the Amoritish king (Num. 21 : 32-35). Virtually in possession of the eastern bank of the Jordan, the people remained for some time in the plains of Moab. The remaining portion of the Pentateuch (Num. 22 to Deut. 34) belongs to this period of time. The episode of Balak and Balaam (Num. 22-24) followed the encampment in the plains of Moab; here, too, the evil influence of the Moabites was felt and punished (Num. 25). Chapter 26 tells of another census of the people, having reference to the inheritance of the promised land. A question arose at this time respecting the portion of those who had died leaving daughters only (Num. 27: 1-11), a matter again referred to in Chapter 36. where such women are bidden to marry in their own tribe, to preserve the inheritance in that tribe. Numbers 27 : 12-23 tells of the choice of Joshua to be the leader of the people, predicting the gyent navrated in the present lesson The remainder of the book includes many ritual prescriptions, but tells of a war against Midian (chap. 31), also of the request of two tribes and a half to remain in possession of the East Jordanic territory (chap. 32). Chapter 33 recapitulates the journeys. Chapter 34 tells of the provision for bounding and dividing the land, and Chapter 35 of the cities of refuge. The Book of Deuteronomy is in one sense a summing up of the three preceding books; in another, it forms a preparation for the solemn event in the present lesson. Briefly stated, it consists of three addresses by Moses: the first, a history of the wanderings (chaps. 1 to 4:40); the second, a repetition of the law (chaps, 5 to 26); the third, "the blessing and the curse" (chaps. 27 to 30). Chapter 31 tells of the formal transfer of the leadership to Joshua; Cimpter 32 contains the song of Moses; and Chapter 33 is his final blessing on the children of Israel. The time of the lesson is the close of the fortieth year of the wanderings. The place was in the mountain range called Abarim, east of the Jordan, over against Jericho; the precise site of Nebo and Pisgah has been long in dispute, but opinion now inclines to the peaks called Jebel Nebba, and a crest to the west of it (Jebel Siaghah).

bled we ought all of us to study. There are many of you who could look around upon some of your very best friends who wish you well and are very intelligent, and yet be able truthfully to say to them in your days of trouble, "Miserable comforters are ye all !"

I remark, in the first place, that very VOLUBLE PEOPLE.

are incompetent for the work of giving comfort. Bildad and Eliphaz had the gift of language, and with their words almost bothered Job's life out, Alas for these voluble people that go among the houses of the afflicted, and talk, and talk, and talk, and talk! They rehearse their own sorrows, and then they tell the poor sufferers that they feel badiy now, but they will feel worse after a while. Silence! Do you expect, with a thin courtplaster of words, to heal a wound deep as the soul? Step very gently around about a broken heart. Talk very softly around those whom God has bereft. Then go your way. Deep sympathy has not much to A firm grasp of the hand, a comsay. passionate look, just one word that means as much as a whole dictionary, and you have given, perhaps, all the comfort that a soul needs.

A man has a terrible wound in his arm. The surgeon comes and binds it up. ."Now," he says, "carry that arm Let no one touch it." But the neighbors have heard of the accident, and they come in, and they say, "Let us see it " And

THE BANDAGE IS PULLED OFF,

and this one and that one must feel it, and see how much it is swollen; and there is irritation and inflammation and exasperation, where there ought to be healing and cooling. The surgeon comes in and says, "What does all this mean? You have no business to touch those bandages. That wound will never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very careful and gentle treatment; but the neighbors have heard of the bereavement or of the loss, and they come in to sympathize, and they say, "Show us now the wound. What were his last words? Rehearse now the whole scene. How did you feel when you found you were an orphan?" Tearing off the bandages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. Oh let no loquacious people, with ever-ratiling tongues, go into the homes of the distressed!

Again I remark, that all those persons are incompetent to give any kind of comfort who act as

WORLDLY PHILOSOPHERS.

They come in and say, "Why, this is what you ought to have expected. The laws of nature must have their way;" and then they get eloquent over something they have seen in postmortem examinations. Now, away with all human philosophy at such a time! What difference does it make to that father philosopher be of the stoical school he

THE MYSTERY OF A BROKEN HEART.

They know not the meaning of childlessness, and the having no one to put in a sling, and be very careful of it. to bed at night, or the standing in a room where every book and picture and door is full of memories-the doormat where she sat, the cup out of which she drank, the place where she stood at the door and clapped her hands, the odd figures that she scribbled, the blocks she built into a house. Ah, no; you through trouble know what a sinful must have trouble yourself before you can comfort trouble in others But come, all ye who have been bereft, and ye who have been comforted in your sorrows, and stand around these afflicted souls, and say to them, "I had that very sorrow myself. God comforted me, and He will comfort you"; and that will go right to the spot. In other words, to comfort others we must have faith in God, practical experience, and good, sound common sense.

But there are three or four considerations that I will bring this morning to those who are sorrowful and distressed, and that we can always bring to them knowing that they will effect a cure. And the first consideration is that

GOD SENDS OUR TROUBLES

in love, I often hear people in their trouble say, "Why, I wonder what God has against me!" They seem to think God has some grudge against them be-cause trouble and misfortune have come. Oh no. Do you not remember that passage of Scripture, "Whom the Lord loveth He chasteneth"? A child comes in with a very bad splinter in its hand, and you try to extract it. It is a very painful' operation. The child draws back from you, but you persist. You take the child with a

GENTLE BUT FIRM

grasp; for although there may be pain in it, the splinter must come out, And and mother what disease their son died it is love that dictates it, and makes filled with an uncertain and indefinite of? He is dead, and it makes no dif- you persist. My friends, I really think population. That is the kind of heaven ference whether the trouble was in the that nearly all our sorrows in this world epigastric or hypogastric region. If the are only the hand of our Father extract- the most tremendous fact in all the uniphilosopher be of the stoical school he ing some thorn. If all these sorrows verse-this heaven of the gospel. Our will come and say, "You ought to con- were sent by enemies, I would say, arm departed friends are not affoat. The

There is comfort in the thought that

TROUBLES ARE A REVELATION.

Have you ever thought of it in that connection? The man who has never been through chastisement is ignorant about a thousand things in his soul he ought to know. For instance, here is a man who prides himself on his cheerfulness of character. He has no patience with anybody who is depressed in spirits. Oh, it is easy for him to be cheerful, with his fine house, his filled wardrobe, and well-strung instruments of music, and tapestried parlor, and plenty of money in the bank waiting for me permanent investment. It is easy for him to be cheerful. But suppose his fortune goes to pleces, and his house goes down under the sheriff's hammer, and the banks will not have anything to do with his paper! Suppose those people who were once elegantly entertained at his table get so short-sighted that they cannot recognize him upon the street! How then?

IS IT EASY TO BE CHEERFUL? It is easy to be cheerful in the home, after the day's work is done, and the gas is turned on, and the house is full of romping little ones. But suppose the piano is shut because the fingers that

played on it will no more touch the keys, and the childish voice that asked so many questions will ask no more. Then is it so easy? When a man wakes up and finds that his resources are all gone, he begins to rebel, and he says, "God is hard; God is outrageous. He had no business to do this to me!" My friends, those of us who have been and rebellious heart we have, and how much God has to put up with, and how much we need pardon. It is only in the light of a flaming furnace that we can learn our own weakness and our own lack of moral resource.

There is also a great deal of comfort in the fact that there will be a family RECONSTRUCTION IN A BETTER PLACE.

From Scotland or England or Ireland a child emigrates to this country. It is very hard parting, but he comes, after a whilewriting home as to what a good land it is. Another brother comes, a sister comes, and another, and after while the mother comes, and after a while the father comes, and now they are all here. and they have a great time of congratulation and a very pleasant reunion. Well, it is just so with our families: they are emigrating to a better land, Now, one goes out. Oh, how hard it is to part with him! Another goes. Oh, how hard it is to part with her! And another, and another, and we ourselves will after a while go over, and then we will be together. Oh, what a reunion! Do you believe that? "Yes," you say. You do not! You do not believe it as you believe other things. If you did, why, it would take nine-tenths of your trouble off your heart! The fact is, heaven to many of us is a great fog. It is away off somewhere. population. That is the kind of heaven that many of us dream about; but it is

which your ieclings. You must not cry yourselves against them; and, as in residence in which you live is not so fortable and well fed.

the room? Have you lighted the candles?" "No," they replied, "we have not lighted any candles," Then said he, "Welcome, heaven!" the light already beaming upon his pillow. O ye who are persecuted in this world! your enemies will get off the track after a while, and all will speak well of you among the thrones. Hol ye who are sick now, no medicine to take there. One breath of the eternal hills will thrill you with immortal vigor. And ye who are lonesome now, there will be a thousand

SPIRITS TO WELCOME YOU into their companionship. O ye bereft souls! there will be no grave-digger's spade that will leave the side of that hill, and there will be no dirge wailing from that temple. The river of God, deep as the joy of heaven, will roll on between banks odorous with balm, and over depths bright with jewels, and under skies roseate with gladness, argosies of light going down the stream to the stroke of glittering oar and the song of angels! Not one sigh in the wind; not

one tear mingling with the waters! "There shall I bathe my weary soul In seas of heavenly rest,

And not a wave of trouble roll Across my peaceful breast."

Bushy-Tail.

A beautiful gray squirrel had his nome on a lady's country-place, near Boston. The lady was an invalid, and the lively, pretty ways of this little creature gave her much amusement They wept for Aaron thirty day (Num. and pleasure. She often sat and watchtree to tree, and gathered up his stores for the coming winter. She used to throw out nuts for him, and he grew so tame that he would come on the bank under her windows to get them. One day this poor little fellow, who had been accustomed to protection and kindness, roved too far from his safe and happy home. Two idle boys who were out with a gun saw him, and marked him for their prey. He rushed along towards his familiar refuge, and they pursued him even into the lady's own grounds. There they fired. She heard the report of the gun, and ran out, but she was too late. Before she could reach the spot they had fired again, and her poor little pet fell from the branches before her eyes. She took him tenderly in her hand. The blood was trickling from his side and those graceful, active little limbs never moved again. His innocent, Joyous life was ended by those cruel boys. They had taken what did not belong to them, and what they could never restore. They did not realize what a sorrow and pain they had caused to that lady, who missed him sadly. Nor did they know, probably, that accord-ing to game laws they subjected themselves to a fine of \$10. As a warning for the future, let them understand this, that there is also a fine of \$10 for killing insectivorous and song birds at any time, and a fine of \$20 for "trapping, snaring and ferreting of birds and animals, and setting snares at all I will put forth my hand, and smite times."

Arrange not to winter any more stock than can be kept warm and com-

is of Moab: (2) To the heights Canaan; (4) For the ascent to God. 2. "The Lord shewed him all the

- (3) The Lord .- (1) The land as a promise; (2) The land as a possession; (3) The land as a prophecy.
- 3. "This is the land which I sware unto Abraham." (1) The original promise; (2) The long delay; (3) The sure fulfillment.

II. THE LEADER'S REMOVAL. L Death:

So Moses the servant of the Lord died (5).

Behold, thy days approach that thou must die (Deut. 31 : 14). Die in the mount whither thou goest

up (Deut. 32:50). Moses was an hundred and twenty years

old when he died (Deut. 34:7). Moses my servant is dead (Josh, 1:2).

II. Burial: And he buried him in the valley. (6).

Thou shalt be buried in a good old age (Gen. 15:15).

I will bury my dead there (Gen. 23:13). No man knoweth of his sepulchre (Deut, 34:6).

He disputed about the body of Moses (Jude 9).

IIL Lamentation. And the children of Israel wept for Moses (8).

The Egyptians wept for him threescore and ten days (Gen. 50 : 3). They lamented with a very great and

sore lamentation (Gen. 50 : 10).

20:29). ed him as he played about, sprang from Devout men buried Stephen, and made

great lamentation (Acts 8:2). 1. "Moses the servant of the Lord died there." (1) The honored ser-

vant; (2) The designated death-bed. "He buried him." (1) The illustrious dead; (2) The funeral cortege; (3) The burial rites; (4) The

unknown sepulchre. "The children of Israel wept for Moses." (1) A nation in tears; (2) A saint at rest.

III. THE LEADER'S EULOGY. Helpfal to Men:

Full of wisdom; for Moses had laid his hands upon him (9).

Take thee Joshua ... and lay thine hand upon him (Num. 27 18). Moses called unto Joshua, and said, ...

Be strong (Deut. 31 : 7). This man led them forth (Acts 7: 36). Who went about doing good (Acts 10:38).

II. Intimate with God:

A prophet whom the Lord knew face to face (10).

And Enoch walked with God (Gen. 5 : 24).

I have seen God face to face (Gen. 32 : 30).

The Lord spake unto Moses face to face (Exod, 33 : 11).

With him will I speak mouth to mouth (Num, 12:8),

III. Terrible Against Sin: All the great terror, which Moses

wrought (12).

Egypt (Exod, 3 : 20).

wil redeem you....with great judge-ments (Exod. 6 : 6). (Deut. 4 : 34).

One of the largest brittania firms in New England recommends the following to clean silver: One half pound of sal-soda added to eight quarts of water; when at a boiling heat dip the pieces of silver, and immediately wash in soap suds, and wipe dry with a piece of cotton flannel.

A large piece of meteoric iron has been found in a bed of tertiary lignite in Upper Austria. This is the first find of that sort in distinct geological periods, a proof that meteoric stones fell Take him a nation by great terrors also in former periods of the earth's i history.