DR. TALMAGE'S SERMON

The Chain of Influences.

"Make a chain."-Ezek. 7 : 23. AT school and in college, in announcing the mechanical powers, we glorified the lever, the pulley, the inclined plane, the screw, the axle and the wheel, but my text calls us to study the philosophy of the chain. These links of metal, one with another, attracted the old Bible authors, and we hear the chain rattle, and see its coll all the way and their breath on your brow, and through from Genesis to Revelation, flashing as an adornment, or restraining as in captivity, or holding in conjunction as in case of machinery.

THE CHAIN IN THE BIBLE.

To do him honor, Pharaoh hung chain of gold about the neck of Joseph, and Belshazzar one about the neck of Daniel. The high priest had on his breast-plate two chains of gold. On of you. You may be too proud to the camels' necks, as the lshmaelites shed a tear, and you may, to convince drove up to Gideon, jingled chains of others of your imperturbability, smile gold. The Bible refers to the Church to your friend beside you; but their is as having such glittering adornments, not so much power in an Alpine ava-saying: "Thy neck is comely with lanche after it has slipped for a thouschains of gold." On the other hand, and feet, and having struck a lower a chain means captivity. David, the cliff, is taking its second bound for fifpsalmist, exults that power had been teen hundred feet more of plunge, as given over his enemies "to bind their there is power in the chain that palls kings with chains." The old missionary apostle cries out: "For the hope of Christ and Heaven. Oh, the almighty Israel, I am bound with this chain." In the prison where Peter is incarcerated, you hear one day a great crash at the falling off of his chains. St. John saw an angel come down from heaven to manacle the powers of darkness, and having "a great chain in his hand," need a surrounding conjunction of and the fallen angels are represented as "reserved in everlasting chains," while burn, Moyamensing, and all the other in my text for the arrest and limitation of the iniquity of his time, Ezekiel thunders out: "Make a chain!" What I wish to impress upon myself

and upon you is the strength, in right and wrong directions, of consecutive forces, the superior power of a chain of influences above one influence, the great | If the chain be made up of a thousand advantage of

A CONGERIES OF LINKS above one link; and in all family government, and in all effort to rescue others, and in all attempt to stop iniquity, take the suggestion of my text and make a chain!

That which contains the greatest importance, that which encloses the most tremendous opportunities, that which of earthly things is most watched by other worlds, that which has beating against its two sides all the eternities, is the cradle. The grave is nothing in importance compared with it, for that the river Seine. But there was one is only a gully that we step across in a weak point in that chain bridge. There second, but the cradle has within it a was a middle bolt that was of poor new eternity, just born and never to material, but they did not know how cease. When three or four years ago the Ohio River overflowed its banks, and the wild freshets swept down with them harvests and cities, one day was found floating on the bosom of the waters

A CRADLE WITH A CHILD IN IT Il unhurt, wrapped up snug and warm, and its blue eyes looking into the blue of the open heavens. It was mentioned as something extraordinary. But every cradle is, with its young passenger, floating on the swift currents of the centuries, deep calling to deep, Ohios and St. Lawrences and Mississippis of influence bearing it onward. Now what shall be done with this new life recently launched? Teach him an evening prayer? That is important, but not enough. Hear him as soon as he can recite some gospel hymn or catechism? That is important, but not enough. Every Sabbath afternoon read his fatal debauch. She had but one him a Bible story? That is important, but not enough. Once in a while a lesson, once in a while a prayer, once in a husband's bankruptcy. She had but while a restraining influence? All one fault, and that a quick temper; these are important, but not enough. hence, the disgraceful outburst. What Each one of these influences is only a | we all want is to have put around us a link, and it will not hold him in the strong chain of good influence. Christremendous emergencies of life. Let it | tian association is a link. Good literabe constant instruction, constant pray- ture is a link. Church membership is er, constant application of good influ- a link. Habit of prayer is a link. ences, a long line of consecutive Scripture research is a link. Faith in impressions, reaching from his first year to his fifth, and from his fifth year to influences. Make a chain! his tenth, and from his tenth year to his twentieth. "Make a chain!" Spasmodic education, paroxysmal dis- are given to telling vile stories, let us cipline, occasional fidelity, amount to put ourselves among those who will not nothing. Yo can as easily hold an an-abide such utterances. If we are chor by one link as hold a child to the stingy, set us put ourselves among the right by isolated and INTERMITTENT FAITHFULNESS, The example must connect with the ins'ruction. The conversation must com- put ourselves among those who speak bine with the actions. The week-day consistency must conjoin with the Sunday worship. Have family prayers, by all means; but be petulant and inconsistent and unreasonable in your household, and your family prayers will be a blasphemous farce. So great in our times are the temptations of young men to dissipation, and young women to social follies, that it is most important that the first eighteen years of their life | For many of the circumstances of our be charged with a religious power that life we are not responsibe. For our will hold them when they get out of the parentage we are not responsible. For harbor of home into the stormy ocean of active life. There is such a thing as sible; for our features, our stature, our impressing children so powerfully with color, not responsible; for the family good, that sixty years will have no relation in which we were born, for more power to efface it than sixty min-ILLES What a rough time that young man, has in doing wrong, carefully nurtured choose and the moral influences under as he was! His father and mother have which we put ourselves. Character been dead for years, or over in Scotland, or England, or Ireland; but they have stood in the doorway of every dramshop that he entered, and under the chandelier of every house of dissipation, saying: "My son, this is no place for you. Have you forgotten the old folks? Don't you recognize these wrinkles, and this stoop in the shoulder, and this tremulous hand? Go home, my boy, go home! By the God to whom we consecrated you, by the cradle in which we rocked you, by the grass-grown graves in the old country churchyard, by the heaven where we hope yet will be surprised to find that young the church. Some Sunday you will see him at the sacrament, and perhaps drinking from the same kind of chalice that the old folks drank out of years ago when they commemorated the sufferings of the Lord. Yes, my lad, you do not have such fun hi sin as you seem to have. I know.

those prayers long ago offered, or of you, Scribes and Pharisees, hypocrites! those kind admonitions. You cannot make them go away, and you feel like

saying: "Father, what are you doing here? Mother, why do you bother me with suggestions of those olden times?" But they will not go away. They will push you back from your evil paths, though they have to come down from their shining homes in heaven and stand in the very gates of hell, and their backs scorched of the fiery blast, and with their hand on your shoulder, their eyes looking straight into yours, they will say: "We have come to take you home, oh, son of many anxieties!" At last that young man turns, through the consecutive influences of a pious parentage, who out of fidelities innumerable made a chain. That is

THE CHAIN THAT PULLS

mightily this morning on five hundred you this moment toward God and pull of the long chain of early gracious influences!

But all people between thirty and forty years of age, yes, between forty and fifty-aye, between fifty and sixty years-and all septuagenarians as well, great prisons, are men and women who went wrong in mid-life and old age. We need around us a cordon of good influences. We forgot to apply the wellknown rule that a chain is no stronger | than

ITS WEAKEST LINK.

links, and nine hundred and ninetynine are strong, but one is weak, the chain will be in danger of breaking at that one weak link. We may be strong in a from and excellences and yet have oue weamness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge

was all right except in that middle bolt. So the bridge of character may be mad up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlookedafter may be the destruction of every-And what multitudes have thing. gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt! He had

You cannot shake off the influences of are ignorant of yourself. Woe unto of Christ I saw inscribed on the monu ment of Princess Elizabeth, in the Isle of Wight, the words to which her THE CHAIN OF CAPTIVITY. index-finger pointed in the open Bible

when she was found dead in her bed, But, as I remarked in the opening, in sacred and in all styles of literature a "Come unto Me, all ye who are weary and heavy laden, and I will give you chain means not only adornment and royalty of nature, but sometimes captirest." vity. And I suppose there are those in Is there a drunkard here? You may that sense deliberately and perstently by the Sayiour's grace, have that fire of making a chain. Now here is a young thirst utterly extinguished. Is there a man of good physical health, good man-ners, and good education. How shall he put together enough links to make defrauder here? You may be made a saint. Is there a libertine here? You may be made as pure as the light. When a minister, in an outdoor meeting in

a chain for a down-hill road? I will give him some directions. Scotland, was eulogizing goodness, First, let him smoke. If he cannot there were hanging around the edge of stand cigars, let him try cigarettes. I think cigarettes will help him on his the audience some of the most depraved men and women, and the minister said road a little more rapidly, because the nothing about mercy for prodigals. And a depraved woman cried out, doctors say there is more peison in them, and so he will be helped along "Your rope is not long enough for the like of us." Blessed be God, our gospel faster; and I have the more confidence can fathom the deepest depths, and in proposing this because about fifty of the first young men of Brooklyn during reach to farthest wanderings, and here the last year were, according to the is a rope that is long enough to rescue doctors' reports, killed by cigarettes. the worst: "Whosoever will." Let him arink light wines first, or ale or lager, and gradually he will be able to we all have been or are now the captake something stronger, and as all tives of sin and death? And we may, styles of strong drink are more and through more adulterated, his progress will be facilltated. With the old-time drinks a drop our shackles and take a throne. man seldom got delirium tremens be-You have looked at your hand and arm fore thirty or forty years of age; now only as being useful now, and a curious he can get the madness by the time he piece of anatomy, but there is some thing about your hand and arm that is eighteen.

Let him play cards, enough money put up always to add interest to the game. If the father and mother will play with him, that will help by the way of countenancing the habit. And it will be such a pleasant thing to think over in the day of judgment, when the parents give account for the elevated manner in which they have reared their children.

Every pleasant Sunday afternoon take a carriage ride, and stop at the hotels on either side the road for Sabbath refreshments. Do not let the oldfogy prejudices against Sabbath-breaking dominate you. Have a membership in some club, where libertines go and tell about their victorious sins, and laugh as loud as any of them in derision of those who belong to the same sex as your sister and mother. Pitch your Bible overboard as old-fashioned and fit only for women and children. Read all the magazine articles that put Christianity at disadvantage, and go to hear all the lectures that malign Christ, who, they say, instead of being the Mighty One He pretended to be, was an impostor and the implanter of a great delusion. Go, at first out of curiosity, to the shackles shall fall from the last see all the houses of dissipation, and neck and the last arm and the last arm then go because you have felt the thrall

THE CHAIN FINISHED.

Let me see what further can I suggest in that direction. Become more defiant of all decency, more loud-mouthed in your atheism, more thoroughly alcoholized, and instead of the small stakes that will do well enough for games of chance in a ladies' parlor, put of oppression, but the golden chain of put up something worthy, put up more, put up all you have. Well done! You redeeming love. There let this old rapsomed world swing forever! Roll on,

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 7, 1888.

> The Commission of Joshua. LESSON TEXT. (Josh. 1: 1-9. Memory verses, 8-9.)

LESSON PLAN. TOPIC OF THE QUARTER: God's Promises Fulfilled.

GOLDEN TEXT FOR THE QUARTER: There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass .-- Josh. 21:45.

LESSON TOPIC: Receiving New Encouragement.

The New Leader, vs. 1, 2. The Great Opportunity, vs. 2-6. The supreme Encouragement, vs. 7-9. Outline:

GOLDEN TEXT : Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.-Eph. 6:14.

DAILY HOME READINGS: M.-Josh. 1 : 1-9. The new leader. T.-Exod. 17 : 8-16: Joshua as a

soldier. W.-Exod. 32 : 1-19. Joshua on Mount Sinai.

T.-Num. 14 : 1-10, 26-34. Joshua

as a spy. F.-Num. 27 : 12-23. Joshua designated as the leader.

S .- Deut. 1 : 22-39. Joshua's appointment retold.

S .- Deut. 31 : 14-23. Joshua's appointment confirmed.

LESSON ANALYSIS. L THE NEW LEADER.

L The Dead Leader :

Moses my servant is dead (2). must die in this land (Deut. 4:22). Behold, thy days approach that thou must die (Deut. 31 :14). Die in the mount whither thou goest up

(Deut. 32:50). according to the Moses....died,.... word of the Lord (Deut. 34:5).

IL The Promised Successor : After the death of Moses, ... the

Lord spoke unto Joshua (1). Take thee Joshua, ... and lay thine hand upon him (Num. 27:18).

Israel to inherit it (Deut. 1:38). Thou shalt go with this people into the

the land (Josh. 1 : 6).

III. The Promised Advance:

Now therefore arise, go over this Jordan (2).

I am come.... to bring them unto a good land (Exod. 3:8). will bring you in unto the land I

am Jehovah (Exod. 6:8). Mine angel shall go before thee, and bring thee in (Exod. 23:23).

They shall know the land which ye have rejected (Num. 14:31).

1. "After the death of Moses, the Lord spake unto Joshua." (1) The departed leader; (2) The abiding Lord; (3) The coming leader. 2. "Arise, go over this Jordan." (1) The people's position; (2) The land beyond; (3) The intervening river; (4) The arousing command. 3. "The land which I do give to them." Canaan: (1) A land of promise; (2) A land of plenty; (3) A land of symbolism.

So the Lord was with Joshua; and his fame was in all the land (Josh, 6:27).

1. "Only be strong and very courageous, to observe to do according to all the law." How to keep God's laws; (1) Supremely; (2) Forcefully; Courageously; (4) Scrupulously; (5) Completely.

"Turn not from it, that thou 2. mayest have good success." (1) Steadfast in obedience; (2) Abundant in success

3. "The Lord thy God is with thee whithersoever thou goest." (1) Exalted companionship; (2) Constant companionship; (3) Profitable companionship.

LESSON BIBLE READING.

GOD PRESENT WITH HIS CHILDREN.

With Jacob (Gen. 31 : 3). With Moses (Exod. 3: 12; Deut. 2:7;

34:10).With Joshua (Deut. 31:23; Josh. 1:5,

9:6:27).With David (1 Kings 1 : 37).

With the apostles (Matt. 28: 20; Mark

16:20). With all the saints (John 14:23; 1

John 4 : 12). In the tabernacle (Exod. 25:22;29

42; 30: 36). In the temple (1 Kings 8:10, 11; 2

Chron. 5:13, 14). By the Holy Spirit (1 Cor. 3:16; 2

Tim. 1:14).

By his Son Jesus (Matt. 1:23).

LESSON SURROUNDINGS.

The Book of Joshua continues the history of the Israelites. The present lesson immediately follows in time the last one of the third quarter. The thirty days of mourning for Moses (Deut, 34 : 8) probably intervened before "the commission of Joshua."

The place was the encampment of the Israelites in the plains of Moab over against Jericho; the communication to Joshua was probably made in "the tent of meeting.

The time was during the first week of the first month of the forty-first year after the departure from Egypt. On the tenth day of the month the people crossed over the Jordan (Josh. 4:19). and the command to prepare for this movement was given three days in advance (Josh. 1:11), immediately after the events recorded in this lesson.

PERSONAL ENIGMAS.

The Art of Managing Scholars or Servants with Gentle.tess.

A gentle lady, but a strict disciplinarian, on becoming the teacher of a primary department of a young ladies' school, discovered that the pupils were boisterous, disorderly and indisposed to heed her request, which she spoke in a soft, low and distinct voice. She was surprised, for they were daughters of refined, cultivated people; but one day at recess her eyes were opened.

"Please, miss, said one of the girls, seeing the grieved look on the teacher's face, "we don't mean to disobey you, but you don't order us as the last teacher, Miss Simmons, did. She used to hammer the desk with her ruler, and shout at us till we minded. You speak so gently to us that we think you don't care if we mind or not. "Please don't cryl" seeing the tears glistening in the nervous woman's eyes, "We all like you much better than we did Miss Simmons, but we haven't got used to your lady-like ways."

Thy better portion trace."

which fastened the prisoner of Chillon to the pillar-into the staple of which I have thrust my hand-on the isolated rock of the Lake of Geneva; such as the chain which the Russian extle clanks on his way to the mines of Siberia, Aye, there have been races in chains, and

A WORLD IN CHAINS; but, thank God, the last one of them shall be broken, and, under the liberating power of the omnipotent Gospel, and the last foot. But these shattered of their fascination. Getting along fetters shall all be gathered up again splendidly now! and the mines and the rivers and the

fields, and they shall again be welded and again strung link to link, and polished and transformed until this world, which has wandered off and been a recreant world and a lost world, shall by that chain be lifted and hung to the

makes me think they are an undeveloped wing. And if you would know what possibilities are suggested by that, ask the eagle, that has looked close into the eye of the noonday sun; or ask

the albatross, that has struck its claw into the black locks of the tempest; or ask the condor that this morning is ascending to the highest peak of Chimborazo. Your right hand and arm and your left hand and arm, two undeveloped wings, ready for the empyrean. "Rise, my soul, and stretch thy wing,

But why take extreme cases, when

THE GREAT EMANCIPATOR,

There have been chains famous in the world's history, such as the chain

there has been

Encourage thou him; for he shall cause

land (Deut. 31 : 7). Thou shalt cause this people to inherit

ST. AT SPOILS YOUR FUN.

BUT ONE FAULT.

and that was avarice; hence, forgery. He had but one fault, and that was a burning thirst for intoxicants; hence, fault, and that an inordinate fondness for dress; and hence, her own and her God is a link. Put together all these Most excellent is it for us to get into

company better than ourselves. If we charitable. If we are morose, let us

put ourselves among the good-natured. If we are given to tittle-tattle, let us no ill of their neighbors. If we are despondent, let us put ourselves among those who make the best of things. If evil is contagious, I am glad to say that good is also catching. People go up into the hill-country for physical health; so if you would be strong in your soul, get yourself up off the lowlands into the altitudes of

HIGH MORAL ASSOCIATION.

the place of our nativity, not responour national tastes, for our mental character, not responsible. But we are

responsible for the associates, that we seeks an equilibrium. A B is a good man. Y Z is a bad man. Let them now voluntarily choose each other's som ciety. A B will lose a part of his goodness and Y Z a part of his badness, and they will gradually approach each other in character and will finally stand on the same level. One of the old painters refused to look at poor pictures because he said it damaged his

style. A musician cannot afford to dwell among discords, nor can a writer afford to peruse books of inferior style, nor an architect walk out among disproporto meet you, go home! Go home, my tioned structures. And no man or boy, go home!" And some Sunday you woman was ever so good as to be able to afford to choose evil associations. man suddenly asking for the prayers of | Therefore, I said, have it a rule of your life to go among those better than yourselves. Cannot find them? Then what a pink of perfection you must be! When was your character completed? What a misfortune for the saintly and angelic of heaven that they are not en-

have succeeded. You have made a chain-the tobacco habit one link, the rum habit one link, the impure clue another link, infidelity another link, Sabbath desecration another link, uncleanness another link, and altogether they make a chain. And so there is a chain on your hand, and a chair on your foot, and a chair on your tongue, and a chain on your eye, and a chain on your brain, and a chain on your property, and

A CHAIN ON YOUR SOUL.

Some day you wake up and say: "I am tired of this, and I am going to get loose from this shackle." You pound away with the hammer of good resolution, but cannot break the thrall. Your friends join you in a conspiracy of help, but fail exhausted in the unavailing attempt. Now you begin, and with the writhing of a Laocoon, to try to break away, and the muscles are distended. and the great beads of perspiration dot your forchead, and with the concentered energies of body, mind, and soul you attempt to get loose, but have only made the chain sink deeper. All the devils that encamp in the wine-flask and the rum-jug and the decanter-for each one has a devil of its own-come out and sit around you and chatter.

In some midnight you spring from your couch and say: "I am fast! O God, let me loose! O ye powers of darkness, let me loose! Father and mother and brothers and sisters, help me to get loose!" And you turn your prayer to blasphemy, and then your blasphemy into prayer, and to all the din and uproar there is played an accompaniment -not an accompaniment by key and pedal, but the accompaniment is rattle, and the rattle is that of a chain.

But I take a step higher, and tell you there is

A POWER THAT CAN BREAK ANY CHAIN -chain of body, chain of mind, chain of soul. The fetters that the hammer of the gospel have broken off, if piled together, would make a mountain. The captives whom Christ has set free, if stood side by side, would make an army. act, then, after a hard struggle, scam-Quicker than a ship-chandler's furnace ever melted a cable, quicker than the bayonets of revolution pried upon the Bastile, you may be liberated, and backscheash," all in chorus. made a free son or a free daughter of God. You have only to choose between serfdom and emancipation, between a chain and a coronet, between Satan and God. Make up your mind, and make it up quick.

When the King of Sparta had crossed the Hellespont, and was about to march John Harvard, who saved a few hunthrough Thrace, he sent word to the people in the different regions, asking them whether he should march through their countries as a friend or an enemy. "By all means as a friend," answered most of the regions; but the King of Macedon replied, "I will take time to consider it," "Then," said the King of Sparta, "let him consider it; but meantime we march-we march!" So Christ, our King, gives us our choice between His triendship and His trown, and many of us have long been considering what we had better do; but meantime He marches on, and our

OPPORTUNITIES ARE MARCHING BY. And we shall be the loving subjects of his reign, or the victims of our own joying the improving influence of your obduracy. So, I urge you to precipisoclety! Ah, if you cannot find those tancy rather than slow deliberation, better than yourself, it is because you | and I write all over your soul the words |

ransomed world swing forever! Roll on, ye years, roll, ye days, and hasten the glorious consummation!

The Toilers of the Nile.

We are in Nubia, the climate, the different types of the negro race, their black skins displayed with a lavish disregard of dress, all remind us that we are indeed in Africa, for all about us are the very scenes we used to see in the geography pictures when but chil-dren. Myself a native of the south, and familiar with plantation life in half a dozen different states, before as well as since the civil war, I find these Africans in their own country a particularly interesting study. We have watched them at their daily toil, and far too often are they made to work night as well as day, until exhausted nature

could stand no more. Their food is lentils, a grain something like barley, but tasting more like the bean. A coarse, dry bread, that a well bred dog would not eat at home. Sometimes a few dates as a luxury, and this is all. We buy a sheep now and then for the boat's crew, and they are as ravenous over it as a pack of starving wolves. The crews of the boats are at least decently covered, but with a great number clothing is unknown. We see these people drawing water from the river, toiling in the fields and laboring

in the great sugar mills of the Nile. For my part, I can truly say that slavery was not understood by me betore visiting Egypt. In intelligence and respectability the average of these people, not simply Nubians. but those of Egypt as well, I mean, of course, the felaheen, do not compare with our plantation negroes. The alleged cataracts are nothing more than rapids, not as fine as those above Niagara falls, nor the Lachine of the St. Lawrence. We descended the lesser one in a small row boat, found it exciting, with perhaps, a spice of danger in it. It was good sport to watch the ebony sons of the desert leap from the rocky cliff into the seething waters of the great catarper up the steep bank, and, by the dozen, make our ears ring with the din of the national motto, "backscheash,

The Age's Educational Folly.

The educational folly of the age consists in the assumption that any large proportion of our population desire much instruction in schools. Rev. dred pounds from his scanty salary that he might endow a college, stated that he made the sacrifice because "the young people about him were possessed of an absolute passion for acquiring knowledge." Had he lived in our time he would have discovered that the young people had a passion for almost anything else. He would have used his money in obtaining the pleasures of vacations. Girls go to high schools now, not for the love of learning, pure and simple, but in order to get a chance to teach, and the sons of rich men attend college chiefly because it is fashionable.

One of Chicago's millionaires, Mr. Dale, sold for \$75,000 not long ago a originally paid only \$75 for.

II. THE GREAT OPPORTUNITY. A Broad Possession:

Every place that....your foot shall tread upon, to you have I given it (3). All the land which thou seest, to thee will I give it (Gen. 13 : 15).

In the length of it and in the breadth of it;.... will I give it (Gen. 13:17). To him will I give the land that he hath trodden (Deut, 1:36).

Every place your foot shall tread shall be yours (Deut, 11:24).

II. The Divine Fellowship:

As I was with Moses, so I will be with thee (5). Certainly I will be with thee (Exod.

3:12).He will be with thee, he will not fail

31:8).

Fear thou not, for I am with thee (Isa, 41:10).

If God is for us, who is against us? (Rom, 8:31).

III. A Sure Inheritance:

Thou shalt cause this people to inherit the land (6). To thee will I give it, and to thy seed

for ever (Gen. 13 : 15). Unto these the land shall be divided for

an inheritance (Num. 26: 53). Canaan, the lot of your inheritance no way; but he's so drefful still and

(Psa. 105 : 11). A place which he was to receive for an

inheritance (Heb. 11:8). 1. "Every place that your foot shall tread upon, to you have I given it." (1) Unlimited opportunity; he does smile beautiful!" (2) Actual occupancy; (3) Unquali-

fied assurance. 2. "There shall not any man be able to stand before thee." (1) Enemies

presupposed; (2) Triumph assured. "Be strong and of a good courage." Divine encouragement: (1) Its necessity; (2) Its quality; (3) Its conse-

quence. III. THE SUPREME ENCOURAGEMENT. I. The End to be sought:

Observe to do according to all the law (7).

the this day (Exod. 34 : 11).

Moses took Joshua, and gave him a charge (Num, 27 : 22, 23). Observe and hear all these words which

I command thee (Deut. 12:28). So did Moses command Joshua: and so did Joshua (Josh, 11:14).

II. The Means to be Used:

This book of the law shall not depart out of thy mouth (8).

He shall write him a copy of this law in a book (Deut. 17 : 18). He shall read therein all the days of his

life (Deut. 17 : 19).

In his law doth he meditate day and night (Psa. 1:2).

The sacred writings which are able to make thee wise (2 Tim, 3 ; 15).

III. The Power to be Trusted: The Lord thy God is with thee whith-

ersoever thou goest (9). He will be with thee, he will not fail

thee (Deut, 31 : 8). I will be with thee (Deut. 31 : 23). lot within the city limits that he This day will I begin to magnify thee (Josh. 3 : 7).

The patient, gentle teacher persisted in her "lady-like ways," and in time the pupils had learned to be guided by her eye.

The anecdote illustrates how difficult it is for children who have been used to noisy, explosive government to apprehend a teacher whose commands fail as gently as the dew. Servants also are often perplexed by a gentle, forbearing master. The late George P. Marsh, when a member of Congress, was an enigma to his Washington servants, because he never spoke harshly to them. An old negro woman, who had been a servant in his family for nearly two years, was noticed one day standing bethee, neither forsake thee (Deut. fore his portrait, studying it intently. "What are you doing?" asked Mrs,

Marsh. "Laws, missus, I'se tryin' to see how massa looks!" she answered. "Pears like I'se afraid to look at him real." "But why are you afraid? He al-

ways speaks kindly to you." "Oh yes, missus, it's just that! He speaks to us all kin' o' quiet-like, just zif we'se white folks. If he'd only swear at us sometimes, and say he'd break 'er heads, we wouldn't be 'feared

deep! Then, turning away from the portrait, she added, speaking to herself: "Yes, massa's deep as the sea! Even a poor nigger can make that out. But

A friend once asked Mr. Marsh how he managed to refrain from speaking

harshly to his servants. "By always remembering," he replied, "how little their poor, narrow lives can give them at the best,"

Yucatan Women.

As a rule the women of Yucatan take kindly to their chains, having never known or heard of any other mode of living; and when, as in rare cases, she rebels, it only does her in-Observe thou that which I command finite harm by increasing the harshness of her master. Though instinctively virtuous, so far as faithfulness unto death to one man is concerned, their standard of morality is not so high, and the amigas ("friends") of married men are considered to be as good as The nature of Yucatan anybody. women is not intense; it is only warm, weak, and indolent. Though as children, especially among the lower classes they go about absolutely unclothed till nearly half grown, as adults they are fully as modest in appearance as their Northern sisters.

Whatever their inward thoughts may be I cannot say. A young American writer, lately here, who doubtless observed the girls more intelligently than your correspondent could do, says of them: "They can no more help showing the pleasure a young man's presence causes them than flowers can help showing that they like the sunshine; but they look demure as kittens, and when gazed at drop their liquid eyes like vestal nuns "

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