

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "The Coming World's Fair; Shall it be Made a Blessing or Curse?"

TEXT: "They traded in thy fair."—Ezekiel xvii. 12.

Fairs may be for the sale of goods or for the exhibition of goods on a small scale or a large scale, for county or city, for one nation or for all nations.

Another suggestion concerning the coming exposition: let not the materialistic and monetary idea overpower the moral and religious. During that exposition, the first time in all their lives, there will be thousands of people from other lands who will see a country without a state religion.

Further, during that exposition, Christian civilization will confront barbarism. We shall be as a nation, have a greater opportunity to make an evangelistic impression upon foreign nationalities than would otherwise be afforded.

But you say, we may have at that fair the people of all lands and all the machinery for popularizing the religion, printing presses, and the churches, but all this would not make a Pentecost; we must have God.

See those modern opportunities, if your public men see it, and it is the duty of pulpit and printing press to help them to see it, will be the calling at that time and place of a legal congress for all nations.

By one stroke the gorgon of war might be slain and buried so deep that neither trumpet of human dispute or archangel's trumpet could resurrect it.

Under the arches of the chief building of that exposition let capital and labor, too long estranged, at last be married, each taking the hand of the other in pledge of eternal unity.

What God hath joined together let not man put asunder. The world's unity is the need of a people no longer to be divided.

Work, work, work! Till the brain begins to swim; Till the eyes are heavy and dim; Hand and gullet and soul asleep; And ever on me a dreamer's cry: O, Christian America! Make ready for the grand exposition ever seen under the sun!

A Beggar's Revenge.

It might have been a hundred years ago that there died in an old, damp hut in the little village of Monmouth two old women, and one can truthfully say they died of hunger and misery.

"Mr. King," he said, crying, "there is no one left at my house, and I must go away; will you sell me a pair of shoes?"

"Who will pay for them?" asked the shoemaker, with a mistrustful look.

"I will pay for them as soon as I can, on my honor, as true as my name is Will Jones."

Shaking his head the old man looked at the lad over his spectacles, then rose and took from his case a pair of fine, strong shoes, and gave them to the boy.

"There, Will," he said, "take them; no one shall say that I sent away a poor orphan boy with no shoes on his feet."

Will Jones will pay when you can, if not, all the rest for you; I shall not reproach you for it.

The boy thanked him and went away, still assuring him he would keep his word.

Several years pass'd. Will Jones was not heard from.

Shoemaker King who related his bargain with the boy, was laughed at, but he answered, "Will is an honest boy; if he can't pay, he can't pay, and I shall consider him trusty just the same."

Again I suggest in regard to the World's Christian civilization will confront barbarism. We shall be as a nation, have a greater opportunity to make an evangelistic impression upon foreign nationalities than would otherwise be afforded.

That attempt was made at the Philadelphia Centennial, but was defeated. The American Sabbath is the best kept Sabbath of any other lands.

Among those who come there will be, as at other expositions, lordly people who will bring their vices with them.

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SUNDAY SCHOOL LESSON.

SUNDAY OCTOBER 20, 1893. David's Thanksgiving Prayer.

LESSON TEXT. (2 Sam. 7: 18-29. Memory verses, 23, 29.)

LESSON PLAN. TOPIC OF THE QUARTER: Prosperity and Adversity.

GOLDEN TEXT FOR THE QUARTER: As long as he sought the Lord, God made him to prosper.—2 Chron. 26: 5.

LESSON TOPIC: The Joy of Gratitude.

LESSON OUTLINE. 1. Gratitude for Personal Mercies, vs. 18-22. 2. Gratitude for National Mercies, vs. 23-29.

GOLDEN TEXT: In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5: 18.

DAILY HOME READINGS: M.—2 Sam. 7: 18-29. The joy of gratitude.

W.—2 Sam. 7: 1-17. Nathan's gracious message.

F.—Psa. 116: 1-19. Reasons for gratitude.

S.—Psa. 118: 1-29. Reasons for gratitude.

S.—Psa. 103: 1-22. Gratitude aroused.

LESSON ANALYSIS.

I. GRATITUDE FOR PERSONAL MERCIES. 1. Personal Humility: Thou art great, O Lord God, and what is my house? (18.)

I am not worthy of the least of all the mercies (Gen. 32: 10).

Who am I, that I should go unto Pharaoh (Exod. 3: 11).

Behold I cannot speak: for I am a child (Jer. 1: 6).

I am the least of the apostles (1 Cor. 15: 9).

II. Divine Assistance: Thou hast brought me... Thou hast spoken also (18, 19).

Hitherto hath the Lord helped us (1 Sam. 7: 12).

I will set up thy seed after thee (2 Sam. 7: 12).

He leath me beside the still waters (Psa. 23: 2).

Fear not: for I am with thee (Isa. 43: 5).

III. Grateful Adoration: Thou art great... there is none like thee (22).

Great is the Lord, and highly to be praised (1 Chron. 16: 25).

Great is our God above all gods (2 Chron. 2: 5).

Thou art great... thou art God alone (Psa. 86: 10).

Our Lord is above all Gods (Psa. 135: 5).

Who am I... that thou hast brought me? (1) Personal unworthiness; (2) Divine watch care; (3) Grateful acknowledgment.—(1) Human helplessness; (2) Divine sufficiency.

2. What can David say more unto thee? (1) What is adequate to be said; (2) What is possible to be said; (3) What he could say; (4) What he did say.

3. "There is none like thee." (1) In personal character; (2) In gracious manifestation.

IV. GRATITUDE FOR NATIONAL MERCIES. I. A Superior Nation: What one nation in the earth is like thy people? (23).

This great nation is a wise and understanding people (Deut. 4: 6).

The Blessing of the Lord be upon you.

(Psa. 129: 8). The blessing of the Lord, it maketh rich (Prov. 10: 22).

1. "Thou, O Lord of hosts... hast revealed to thy servant." Revelation; (1) Its source; (2) Its recipients; (3) Its methods; (4) Its disclosures.

2. "Therefore hath thy servant found in his heart to pray." (1) A praying man; (2) A helping prayer; (3) A stimulating promise.

3. "With thy blessing be the house of thy servant blessed forever." (1) God the benefactor; (2) Man the beneficiary; (3) Eternity the scope.

LESSON BIBLE READING. Commanded (Psa. 50: 14; 1 Thess. 5: 18).

Christ rendered it (Matt. 11: 25; 26: 27; John 11: 41).

Heavenly host renders it (Rev. 4: 9; 7: 11, 12; 11: 16, 17).

Should accompany prayer (Neh. 11: 17; Phil. 4: 6; Col. 4: 2).

Should be blended with prayer (1 Tim. 2: 1; 2 Tim. 1: 3; Phil. 4).

Given for all things (Eph. 5: 20; Col. 3: 17).

Accepted through Christ (Rom. 1: 8; Heb. 13: 15).

LESSON SURROUNDINGS.

INTERESTING EVENTS.—The detailed account of the triumphal entry of the ark into Jerusalem is found in 2 Samuel 6: 1-19 (comp. 1 Chron. 15: 1 to 16: 3).

A song of praise is inserted in 1 Chronicles 16: 8-36, apparently made up from several psalms now standing separately in the Psalter.

The sneer of Michal, daughter of Saul and wife of David, is next recorded (2 Sam. 6: 20-23). In an interval of peace, probably not long after the return of the ark, David thought of building a house for it; but Nathan was commanded by the Lord to forbid this.

The entire message, as full of encouragement to David, and promises that his son will be permitted to build a temple for the Lord. The latter part of the promise has a Messianic application (2 Sam. 7: 1-17). The lesson is the response of David to this message.

PLACES.—Certainly in Jerusalem; probably in the tent where the ark had been placed ("before the Lord," v. 18).

TIME.—The interval between this lesson and the last seems to have been a brief one. There is no objection to assigning this prayer to the close of the same year; that is, B. C. 1047 or 1045.

PERSONS.—David alone before the Lord. INCIDENTS.—David enters the tent where the ark is, and sits reverently before the Lord; he communes with the Lord, and offers a prayer of thanksgiving and petition.

PARALLEL PASSAGE: 1 Chronicles 17: 16-27.

The Eyes.

When the eyes are treated fairly, they are strengthened, not weakened by work, says an article in a London journal.

Just as the arms of a blacksmith grow the stronger for his trade, so the eyes of watchmakers, who work under healthful conditions, are able to improve and not to deteriorate in vigor and quickness. It is the abuse of the eyes, not their use, which is to be avoided.

If a man is aware either that his eyes need no artificial correction, or else have received their proper adjustment, and if his work, whether literary or mechanical, is done in a light both steady and sufficient and with a due regard to ordinary sanitary rules, he may feel sure that he is strengthening his eyes, not weakening them by hard work.

Men of intellectual pursuits sometimes are afraid of losing their mental power in old age, because they have drawn so much upon it when young. The reverse is nearer the truth, and if they have not overtaxed their brains, the fear is absolutely groundless. The man whose intellect goes first in old age is generally some farmer or laborer who has never strengthened and invigorated it by use.

Not the politician, the lawyer, or the man of letters. So with the eyes. Those who have strengthened their eyes by using them properly keep sight longer than those who have never trained them. In the case of the man who has neglected to give his eyes their full development, they will fail in power along with his other bodily functions.

When, however, the man who, born with good eyes, has kept them in constant hard work, and yet never strained them, reaches old age, he may find them capable of performing their functions better than any other organ of the body. In short, if people will learn to use their eyes wisely there is no reason why mankind should not increase rather than lose their power of seeing. If, however, we are to take this possible, we must lose no time in saving the eyes for the present generation.

Borings for salt in Northern Germany have revealed the existence of immense deposits of mineral in some of the most neglected and forlorn localities. One of these drills reacted salt at a depth of about 1100 feet from the surface, and at 15.0 feet it had not yet penetrated the deposit, giving the immense thickness of more than 400 feet.

A preparation of artificial cork is patented in Germany by Grunzwak and Hartman of Ludwigshafen-on-the-Rhine, and is made by incorporating sixty-three parts of ground or powdered cork chips with 180 parts of boiling starch paste. The result is a plastic mass, which is pressed into forms, and after being removed dried by means of heat.

The British Medical Journal says that it is very easy to find organisms in any disease if the proper methods of preparation are observed, but it is very much more difficult, and far more important to establish that there is any connection between the organism and disease.

A DISCONTENTED MAN is like a snake who would swallow an elephant.

To persecute the unfortunate is like throwing stones on one fallen into a well.

NEITHER LIFE NOR DEATH is as serious as marriage. Yet nothing is entered into half as thoughtlessly by most women.

GRADUALLY WASTING AWAY.—"When your practicing friend across the way has learned to play the concert he will entertain the whole neighborhood," said Mrs. Brown.

"Yes," said Mrs. Crown, "but by that time there won't be any neighborhood here."

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