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

TEXT: "They traded in thy fairs."-Ez-

Fairs may be for the sale of goods or for the hundred feet wide to the island. So they took that part of the city which was on the mainland and with it built a causeway of timber and brick and stone, on which his army marched to the capture of that part of the city which was on the island, as though a hostile army should put Brooklyn into the East River, and over it march to the capture of New York. That Tyrian causeway of ruins which Alexander's army built, is still there, and by alluvial deposits has permanently united the island to the mainland, so that it is no longer an island but a promontory. The sand, the greatest of all undertakers for burying cities, having covered up for the most part Baalbec and Palmyra and Thebes and Memphis and Carthage and Babylon and Luxor and Jericho, the sand, so small and yet so mighty, is now gradually giving rites of sepulture to what was left of Tyre. But, oh, what a magnificent city it once was! Mistress of the sea! Queen of international commerce? All nations casting their crowus at her feet! Where we have in our salling was no rinting press no books no Christian civilization is something between himself and his God, and it must not directly or indirectly be interfered with.

Furthermore, during that exposition, Christian civilization will confront barbarism. We shall as a nation have a greater opportunity to make an evange-lizing impression upon foreign national titles, than would otherwise be afforded us in a quarter of a century. Let the churches of the city where the churches of the city where the churches of the city where the the churches of the city where the churches of the city where the the churches of the city where the churches of the churches of the city where the churches of the city where the chur

ister of religion and not supposed to know much about horses, cried out in admiration: "They of the house of Togar-mah traded in thy fairs with horses." Here in another department of that world's fair at Tyre, led on by Ezekiel the prophet, we find everything all ablaze with precious stones. Like petrified snow are the corals; like fragments of fallen sky are the sapphires; and here is agate a-blush with all colors. What is that aroma we inhale? It is from chests of cedar which we open, and find them filled with all styles of fabric. But the them filled with all styles of fabric. But the aromatics increase as we pass down this lane of enchantment, and here are cassia and frankincense and balm. Led on by Ezekiel the prophet, we come to an agricultural fair with a display of wheat from Minnith anp Pannag, rich as that of our modern Dakota or Michigan. And here is a mineral-occical fair, with specimens of iron and silver ogical fair, with specimens of iron and silver and tin and lead and gold. But halt, for here is purple, Tyrian purple, all tints and shades, deep almost unto the black and bright almost unto the blue; waiting for kings and queens to order it made into robes for coronation day; purple not like that which is now made from the Orchilla weed, but the extinct purple, the lost purple, which | their native lands with the glorious tidings! the ancients knew ho e out of the gas teropod mollusks of the Mediterranean. Oh, look at those casks of wine from Helbon! See those snow banks of wool from the back

of sheep that once pastured in Gilead. Oh, the bewildering riches and variety of that world's fair at Tyre! But the world has copied these Bible mentioned fairs in all succeeding ages, and it has had its Louis the Sixth fair at Dagobert, and Henry the First fair on Dagobert, and Henry the First fair on St. Bartholomew's Day, and Hungirian fairs at Pesth, and Easter fairs at Leipzic, and the Scotch fairs at Perth (bright was the day when I was at one of them), and afterward came the London world's fair, and the New York world's fair, and the Vienna world's fair, and the Parisian world's fair, and it has been decided that, in commemoit has been decided that, in commemo-ration of the discovery of America in 1492, there shall be held in this country in 1892 a world's fair that shall eclipse all preceding national expositions. I say, God speed the movement! Surely the event commemorated is worthy of all the architeccommemorated is worthy of all the architecture and music and pyrotechnics and eloquent and stupendous planning and monetary expenditure and congressional appropriations which the most sanguine Christian patriot has ever dreamed of. Was any voyage that the world ever heard of crowned with such an arrival as that of Columbus and his men? After they had been encouraged for the last few days by flight of land birds and doating branches of red bervies, and while Columbus was down in the cabin studying the sea chart, Martin Pinzon, standing on deck and looking to the southwest, cried: "Land! Land! Land! Land "And "Gloria in Excelsis" was sung in raining tears on all the Excelsia" was sung in raining tears on all the three ships of expedition. Most appro-priate and patriotic and Christian will be a commemorative world's fair in 1893. Leaving to others the discussion as to the site of such exposition—and I wonder not that some five or six of our cities are struggling to have it, for it will give to any city to which it is as signed an impulse of prosperity for a hundred years—I say, leaving to others the selection of the particular locality to be thus honored, I want to say some things from the point of Christian patriotism which ought to be said, and the collection the better that we get thousands of earlier the better, that we get thousands of people talking in the right direction, and that will make healthful public opinion. I beg you to consider prayerfully what I feel called upon of God as an American citizen

and as a preacher of righteousness to utter.

My first suggestion is that it is not wise, as certainly it is not Christian, to continue this wide and persistent attempt of American cities to belittle and deprecate other cities. It has been going on for years, but now the spirit seems to culminate in this discussion as to where the World's Fair shall be held, a style of discussion which has a tendency to injure the success of the fair as a great moral and patriotic enterprise, after the locality has been decided upon. There is such a thing as healthful rivalry between cities, but you will bear me out in saying that there can be no good to come from the uncanny things said about each other by New York and Chicago, by Chicago and St. Louis, by St. Paul and Minneapolis, by Tacoma and Seattle, and all through the States by almost every two proximate cities. All cities, like individuals, have their virtues and their vices. All our American cities should be our exultation. What obscircing the states were the public libraries! What and their vices. All our American cities should be our exultation. What oburches! What public libraries! What asylums of mercy! What academies of music! What mighty men in inwand medicine and art and scholarship! What schools and colleges and universities! What women radiant and gracious, and an improvement on all the generations of women since Eve! What philanthropists who do not feel satisfied with their own charities until they get into the hundreds of thousands and the millions! What "God's acres" for take dead, gardens of beauty and palaces of marble for those who sleep the last sleep: Now stop your slander of American cities. Do you say they are the centres of crime and political corruption? Please admit the fact that they are centers of intelligence and generosity and the mightiest patrons of srohitecture and sculpture and painting and music and reservoirs of religious in-

people from other lands who will see a country without a state religion. Let us, by an increased harmony among all denominations of religion, impress other nationalities, as they come here that year, with the superior advantage of having all denominations equal in the sight of government. All the rulers and chief men of Europe belong to the state religion, whatever it may be although our last two Presidents have 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. My text brings us to the fairs of ancient. Tyre, a city that is now extinct. Part of the city was on an island, and part on the mainland. Alexander, the conquerer, was much embarrassed when he found so much of the city was on an island, for he had no ships. But his military genius was not to be balked. Having marched his army to the beach, he ordered them to tear up the city on the mainland and throw it into the water and build a causeway two hundred feet wide to the island. So they took that part of the city which was on the mainland and with it built a causeway of A man's religion is something between him-self and his God, and it must not directly or

at her feet! Where we have in our sailing vessels benches of wood, she has benches of ivory. Where we have for our masts of ships sails of coarse canvas, she had sails of richest embroidery.

The chapter from which my text is taken after enumerating the richest countries in thy fairs." Look in upon a world's fair at Tyre. Ezekiel leads us through one department and it is a horse fair. Under fed and over driven for ages, the horses of to-day give you no idea of the splendid animals which, rearing and plunging and snorting and neighing, were brought down over the plank of the ships and led into the world's fair at Tyre until Ezekiel, who was a minister of religion and not supposed to commerce? All nations casting their crowns | mentioned in the Bible occurred when there

mean the salvation of the round world. But, you say, we may have at that fair the people of all lands and all the machinery for gospelization, the religious printing presses and the churches, but all that would not make a Pentecost; we must have God. Well, you can have Him. Has He not been graciously waiting? and nothing stands in the way but our own unbelief and indolence and sin. May God break down the barriers! The grandest opportunity for the evangelization of all nations since Jesus Christ died on the cross will be the world's exposition of 1892. God may take us out of the harvest and the control of the control of the control of 1892.

field before that, but let it be known through-out Christenion that that year, between May and November, will be the mountain of Christian advantage, the Alpine and of Christian advantage, the Alpine and Himalayan height of opportunity overtop-ping all others for salvation. Instead of the slow process of having to send the Gospel to other land by our own American missionaries, who have difficult toil in acquiring the foreign language and then must contend with foreign prejudices, what a grand thing to have able and influsntial foreigners converted during their visit in America and then have them return to th, for an overwheiming work of grace for the year 1892, that work beginning in the autumn of 1889!

Another opportunity, if our public men-see it, and it is the duty of pulpit and print-ing press to help them to see it, will be the calling at that time and place of a legal peace congress for all nations. The conven-tion of representatives from the Govern-ments of North and South America, now at Washington, is only a type of what we may have on a vast and a world wide scale at the international exposition of 1892. the international exposition of 1892, By one stroke the gorgon of war might be slain and buried so deep that neither trumpet of human dispute or of arch-angel's blowing could resurrect it. When the last Napoleon called such a congress of nations many did not respond, and those that did re-spond gathered wondering what trap that wily destroyer of the French Republic and the builder of a French monarchy might spring on them. But what if the most popu-lar government on earth—I mean the United States Government—should practically say to all nations: On the American continent, in 1892, we will hold a world's fair, and all nations will send to it specimens of their products, their manufactures and their arts, and we invite all the Governments of Europe, Asia and Africa to send representatives to a peace convention that shall be held at the same time and place, and that shall stablish an international arbitration commis-sion to whom shall be referred all controversies between nation and nation, their decision to be final, and so all nations would be re-

ieved from the expense of standing armies and naval equipment, war having been made an everlasting impossibility.

All the nations of the earth worth consideration would come to it, mighty men of England and Germany and France and Russia and all the other great patienalities. sideration would come to it, mighty men of England and Germany and France and Russia and all the other great nationalities, Bismarck who worships the Lord of Hosts, and Gladstone who worships the God of Peace, and Boulanger who worships himself. The fact is that the nations are sick of drinking out of chalices made out of human skulls and filled with blood. The United States Government is the only government in the whole world that could successfully call such a Congress. Suppose France should call it, Germany would not come; or Germany should call it, Turkey would not come; or Russia should call it, Turkey would not come; or England should call it, nations long jealous of her overshadowing power in Europe would not come. America, in favor with all nationalities, standing out independent and alone, is the spot and 1892 will be the time. May it please the President of the United States, may it please the Secretary of State, may it please the Cabinet, may it please the Senate and House of Representatives, may it please the printing presses and the churches and the people who lift up and put down our American rulers!

To them I make this timely and solemn and Christian appeal. Do you not think people die fast enough without this wholesale butchery of war? Do you not think that we can trust to pneumonias and consumptions and apoplexies and palsies and yellow fevers and Asiatic

you not think that we can trust to pneumonias and consumptions and apoplexies and palsies and yellow fevers and Asiatic choleras the work of killing them fast enough? Do you not think that the greedy, wide open jaws of the grave ought to be satisfied if filled by natural causes with hundreds of thousands of corpses a year? Do you not think we can do something better with men than to dash their life out against casements or blow them into fragments by torpedoes or send them out into the world, where they need all their faculties, footless, armless, eyeless? Do you not think that women might be appointed to an easier place than the edge of a grave trench to wring their pale hands and weep out their eyesight in widowhood and child-lessness? Why, the last glory has gone out of war.

There was a time when it demanded that quality which we all admire—namely, courage—for a man had to stand at the hilt of his sword when the point pierced the foe and while he was slaying another the other might slay him; or it was bayonet charge. But now it is cool and deliberate murder, and clear out at sea a bombshell can be hurled miles away into a city, or while thousands of private soldiers, who have no interest in the contest, for they were con

for the country districts to cease talking against the cities, and it will be well for the city of one locality to stop talking against the cities of other localities. New York will not get the World's Fair by depreciating Chicago, and Chicago will not get the World's Fair by bombarding New York.

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. Let us, by an brought again from the dead our Lord Jesus scripted, are losing their lives, their General may sit smoking one of the best Havana cigars after a dinner of quall on toast. It may be well enough for graduating students of colleges on commencement day to orate about the poetry of war, but do not talk about the poetry of war to the men of the Federal or Confederate armies who were at the front, or to some of us who, as members of the Christian commission, saw the chartly hospitals at Antietam and Hagers.

were at the front, or to some of us who, as members of the Christian commission, saw the ghastly hospitals at Antietam and Hagerstown. Ah! you may worship the Lord of Hosts, I worship the "God of Peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep."

War is an accursed monster and it was born in the lowest cavern of perdition, and I pray that it may speedily descend to the place from which it arose, its last sword and shield and musket rattling on the bottom of the red hot marl of hell. Let there be called a peace convention for 1892, with delegates sent by all the decent Governments of Christendom, and while they are in session, Christendom, and while they are in session, if you should some night go out and look into the sky above the exposition buildings, you may find that the old gallery of crystal, that was taken down after the Bethlehem anthem of eighteen centuries ago was sung out, is rebuilt again in the clouds, and the same angelic singers are returned with the same librettos of light to chant "Glory to God in the highest, and on earth peace, good

Again, I suggest in regard to the World's Fair that, while appropriate places are prepared for all foreign exhibits, we make no room for the importation of foreign vices. America has enough of its own, and we need no installments of that kind. A world's fair will being all kinds of people, good and had will bring all kinds of people, good and bad. The good we must prepare to welcome, the bad we must prepare to shun. The attempt will again be made in 1892, as in 1876, to break up our American Sabbaths. That attempt was made at the Philadelphia Contonial but was defeated That attempt was made at the Philadelphia Centennial, but was defeated. The American Sabbath is the best kept Sabbath on earth. We do not want it broken down, and substituted in the place thereof the Brussels Sabbath, the Vienna Sabbath, the St. Petersburg Sabbath or any of the foreign Sabbaths, which are no Sabbaths at all. I think the Lord is more than respectively in asking only fifty-two days out of generous in asking only fifty-two days out of the 365 for His service. You let the Sabbath go and with it will go your Bible, and after that your liberties, and your children or your grandchildren will be here in America under a despotism as bad as in those lands where they turn the Lord's day into warn't are they turn the Lord's day into wassail and

Among those who come there will be, as at other expositions, lordly people who will bring their vices with them. Among the Dukes and Duchesses and Princes and Princesses of other lands are some of the best men and women of all the earth. Remember Earl of Kintore, Lord Cairns and Lord Shaftsbury. But there is a snobbery and flunkevism in American society that and flunkeyism in American society that runs after a grandee, a Duke, a Lord or a Prince, though he may be a walking laza-retto and his breath a plague. It makes the fortune of some of our queens of society to dance one cotillion with one of society to dance one cotillion with one of these princely lepers. Some people cannot get their hat off quick enough when they see such a foreign Lord approaching, and they do not care for the mire into which they drop their knees as they bow to worship. Let no splendor of pedigree or any pomp and para-phernalia of circumstance make him attrac-tive. There is only one set of Ten Com-mandments that I ever heard of, and no class of men or women in all the world are excused from obedience to those laws written by finfrom obedience to those laws written by finger of lightning on the granite surface of Mount Sinai. Surely we have enough American vices without making any drafts upon European vice for 1892.

By this sermon I would have the nation made aware of its opportunity and get ready.

made aware of its opportunity and getready to improve it, and of some perils and get ready to combat them. I rejoice to believe that the advantages will overtop everything in that world's fair. What an introduction to each other of communities, of states, of republics, of empires, of zones, of hemis-pheres! What doors of information will be swung wide open for the boys and girls now on the threshold! What national and inon the threshold! What national and in-ternational education! What crowning of industry with sheaves of grain, and, what imperial robing of her with em-broidered fabrics! What scientific ap-paratus! What telescopes for the infinitude above and microscopes for the infinitude be-neath, and instruments to put nature to the torture until she tells her last secret! What a display of the munificence of the God who a display of the munificence of the God who has grown enough wheat to make a loaf of good bread large enough for the human race, and enough cotton to stocking every foot, and enough timber to shelter every head, making it manifest that it is not God's fault. but either man's oppression or indolence or dissipation if there be any without supply. 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 each in pledge of eternal fidelity, while representations of all nations stand round rejoicing at the nuptials, and saying:

"What God hath joined together let not man 'What God hath joined together let not may put asunder." Then shall the threnody of the needle-woman no longer be heard:

Work, work, work!

Till the brain begins to swim;

Work, work, work!

Till the eyes are heavy and dim.
Seam and gusset and band.

Band and gusset and seam.

Thi over the buttons I fell asleep,
And sew them on in a dream.

O. Christian America! Make ready for the O, Christian America! Make ready for the grandest exposition ever seen under the sun! Have Bibles enough bound. Have churches enough established. Have printing presses enough set up. Have revivals of religion enough in full blast. I believe you will, "Hosanna to the Son of David! Blessel is he that cometh in the name of the Lord!"

Through the harsh voices of our day A low, sweet prelude finds its way; Through clouds of doubt and creeds of fear A light is breaking calm and clear. That song of love, now low and far, Ere long shall swell from star to star; That light, the breaking day which tips The golden spired Apocalypse!

Columbus Wasn't Much of a Fellow

"On my last trip through Indiana," said a New York drummer recently, three or four of us put in a night at the tavern in a small town. It was in misery and want, ept by a dreadfully innocent looking old chap, and in order to guy him a bit the boys put him on that I was Christooher Columbus, the discoverer of America. The old fellow gave me considerable attention, fixed up the best rocm in the house and introduced mo to his aged wife. Next morning, as I sat on the veranda smoking a cigar, he came along and queried:

"Let s see. What did you do?"
"Discovered America," I soberly re-

He looked disappointed as he went away, and in about ten minutes he re-"I've had it all wrong about you."

"How?" "Why, I kinder had it that you was from Washington, and I was thinking you might get my boy Sam into some

"No, I'm not," "You are only Christopher Columbus?"

'That's all." "All you ever did was to discover Ar +rua?"

"That all." "Humph! I'll have to charge you extra for them three biled eggs this morning, and the ole woman thinks she ought to have an extra quarter for

A Beggar's Revenge.

It might have been a hundred years ago that there died in an old, damp but in the little village of Monmouth two old women, and one can truthfully say they died of hunger and misery. When the grave-diggers had ended their work, a pale, thin, barefoot boy left the hut, and after wandering some time on the main street, finally entered a shoe-

maker's shop.
"Mr. King," he said, crying, "there is no one left at my house, and I must him to prosper.—2 Chron. 26: 5. go away; will you sell me a pair of

"And who will pay for them?" asked the shoemaker, with a mistrustful tude. "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. You will pay me when you can, if not, all the worse 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. Sheemaker 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."

One day at last there appeared on the streets of Monmouth a poor, ragged man, who entered the gate at the tavern and begged a piece of 1 read. The old innkeeper roughly refused him, and | I. Personal Humility: when he still begged, he set the dogs on

streets, and going to the town officer begged help of him, saying, "I am Will Jones, and I have wandered many but everything has gone badly with me, to may native town, hoping that the good people there will not let me die of | II. Divine Assistance: hunger."

"Be gone again, and quick," cried beggars. You must find another city

door in Will's face. and casting his eyes up and down, dis- (Psa. 23:2). King.

Father King, will you give poor Will Jones a little piece of bread?" over his spectacles and seemed to re-

cognize him, for he said at once: "Ah, you are going to pay me for my shoes perhaps?" "Alas, no," answered Will. "Not this, but I will as soon as I can." "Wife, this is really Will, come back

poor and needy. He can't pay for my shoes, but who can't pay, can't pay. Give him a piece of bread; his debt will not be any greater for that, and he has sed to pay me.'

Will took the piece of bread, thanked the old man and kissed his hand, "Don't be discouraged, my boy; your promise is as good as gold to me. I can wait; try your luck elsewhere."

Will Jones left the city for the second time, and the old shoemaker thought no more of the shoes.

A f w days after a beautiful carriage rolled up the main street of the city and stopped before the shop of Master King. "Father King," cried a familiar

voice. "Come out a moment, I bring you back the shoes you gave Will Jones and waich he could not pay for." "Nonsense," replied the worthy man, "but that is better than nothing," and

stepped out to the carriage " "Here they are,' said a richly dre-sed gentleman, and handed Master A holy nation (Pet. 2: 9). King a beautiful chest. "They are so II. The Lord's People: torn and worn out I had to put them in this little box in order to bring all the

Master King was like one fallen from the clouds. The gentleman was no To be unto him a people of inheritance other than Will Jones, and when he od torn shoes, but filled with gold

Before he could recover from his surprise the carriage moved away, and he heard a voice calling back. "Remember poor Will J. nes, now Baronet and Member of the Council."

Some months later, on the hill outing. On a blabk marble tablet over the entrance. In gold letters, were the Confirm thou it forever (2 Sam. 7: 25). words, "For the poor old persons whom | His seed shall endure forever)Psa. 89: Monmouth cannot support."

In this way did Lord William Jones find revenge on his native rown, which had allowed his poor mother and aunt to starve and himself to wander away

The Two Tennysons.

Alfred Tennys n was born 1809 He gained the chanceller's melal, at Trinity College, Cambridge, in 1829, for his poem "Timbuctoo." In the same year he published, conjointly with his brother Charles, his first collection of verse. Charles was a minister in a country parish and wrote very prettily. In 1830 his first individual book of poems appeared, and since then his He was elevated to the peerage in by his pen.

How many a man, by throwing him self to the ground in despair, crushes and destroys forever a thousand flowers of hope that were ready to spring up and gladden all his pathway.

GRADUALLY WASTING AWAY .-When your practicing friend across the way has learned to play the cornet he will entertain the whole neighbor- 84: 11). hood," said Mrs. Brown. "Yes," said Mrs. Crown. "but by

that time there won't be any neighbor-

hood here,"

SUNDAY SCHOOLLESSON. SUNDAY OCTOBER 20, 1333.

David's Thanksgiving Prayer. LESSON TEXT. (2 Sam. 7: 18-29. Memory verses, 28, 29.)

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

GOLDEN TEXT FOR THE QUARTER: As long as he sought the Lord, God made

LESSON TOPIC: The Joy of Grati-

Lesson Outline:

1. Gratitude for Personal Mercies, vs. 18-22.
2. Gratitude for National Mercies, vs. 23-25.
3. Gratitude for Promised Blessings, vs. 27-29.

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

DAILY HOME READINGS:

M.-2 Sam. 7: 18-29. The joy of gratitude. T.-1 Chron. 17: 16-27. Parallel narrative. W.-2 Sam. 7: 1-17. Nathan's gracious message. T.-1 Chron. 17: 1-15. Parallel narrative. F.—Psa. 116: 1-19. Reasons for

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

LESSON ANALYSIS.

L GRATITUDE FOR PERSONAL MERCIES. Who am I, O Lord God, and what is my house? (18). The poor beggar wandered on in the I am not worthy of the least of all the treets, and going to the town officer mercies (Gen. 32:10). Who am I, that I should go unto Phar-

aoh (Exod. 3:11). years around the world to seek a living, Behold I cannot speak: for I am a child (Jer. 1:6). and nothing is left for me but to return | I am 'the least of the apostles (1 Cor. 15:9).

Thou hast brought me ... Thou has David to this message. spoken also (18, 19). the officer, Monmouth cannot support Hitherto hath the Lord helped us (1 Sam. 7:12). richer than this," and he slammed the | I will set up thy seed after thee (2 Sam. | 18).

7:12). covered the shop of honest Master Fear not; for I am with thee (Isa. 43:5).

Entering the dark little shop he cried: | III. Grateful Adoration: Thou art great there is none like Lord. thee (22). The shoemaker looked at the beggar 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 God alone Thou art great ... (Psa. 86: 10). Our Lord is above all Gods (Psa. 135:

"Who am I ... that thou hast brought me?" (1) Personal un-worthiness; (2) Divine watch care;

sufficiency.

manifestation.

II. 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). Who is like unto thee, a people saved

by the Lord! (Deut, 33; 29). He hath not dealt so with any nation (Psa. 147: 20).

Thou didst establish to thyself thy people Israel (24). Ye shall be a peculiar treasure unto me (Exod. 19: 5).

(Deut. 4: 20). opened the chest he actually found the Yet they are thy deople and thy inheritance (Dent. 9: 29). The Lord's portion is his people (Deut.

> The house of thy servant David shall be established (26). I will establish . . . his kingdom forever (2 Sam. 7: 13).

side the town, rose a beautiful build- Thy kingdom shall be made sure forever (2 Sam. 7: 16).

> 1. "What one nation... is like thy people?" (1) The acknowledged glories of the nations; (2) The surpassing glories of God's people.-Superior (1) In numbers; (2) In for the present generation.

graces; (3) In duties; (4) Indestiny. 2. "Whom God went to redeem unto himself for a people." Redemp-tion: (1) The author; (2) The subjects: (3) The methods; (4) The pur-

"Do as thou hast spoken." (1) ment besought. III. GRATITUDE FOR PROMISED BLESSINGS. God's Purposes Revealed:

Thon ... hast revealed, ... saying, will build thee an house (27). literary activity has been incessant. I is not in me; God shall give Phaaroh an answer (Gen. 41: 16). 1883, and has gained a large fortune Then was the secret revealed unto Daniel (Dan. 2: 19). It had been revealed unto him by the

Holy Spirit (1 Cor. 2: 10). II. God's Goodness Promised: unto thy servant (28). Thou saidst, I will surely do thee good

(Gen. 32: 12). The Lord hath spoken good concerning Israel (Num. 10: 29).

Ye shall cat the good of the land (Isa. 1 portant to establish that there is any 19). III. God's Blessing Desired:

With thy blessing let ... thy servant be blessed (29). NEITHER life nor death is as serious I will bless thee, and make thy name making real coffee for you. You ortal told me last night that you didn't last thoughtlessly by most In blessing I will bless thee (Gen. 22:

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 heart; (3)

A stimulating promise.

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

LESSON BIBLE READING.

THANKSGIVING. Commanded (Psa. 50 : 14 ; 1 Thess. 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.

Heb. 13:15).

Accepted through Christ (Rom. 1:8;

LESSON SURROUNDINGS. INTERVENING EVENTS .- The detailed account of the triumphal entry of the ark into Jerusalem is found in 2 Samuel 6:13-19 (comp. 1 Chron 15:1 to gratitude.
S.—Psa. 103: 1-22. Gratitude 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, repeated in the Book of Chronicles, is full of encouragement for 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 Places. - Certainly in Jerusalem; probably in the tent where the ark had been placed ("before the Lord," v.

Will Jones stood again on the street, decaying his eyes up and down, dis(Psa. 23:2).

He leadeth me beside the still waters son and the last seems to have been a brief one. There is no objection to as-TIME.—The interval between this lessigning this prayer to the close of the same year; that is, B. C. 1047 or 1045. Persons .- David alone before the

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 thanks-

giving and petition. PARALLEL PASSAGE: 1 Chronicles 17: 16-27.

The Eves.

When the eyes are treated fairly, they are strengthened, not weakened by (3) Grateful acknowledgment.—(1) work, says an article in a London jour-Human helplessness; (2) Divine nal. Just as the arms of a blacksmith grow the stronger for his trade, so the 2. "What can David say more unto eyes of watchmakers, who work under thee?" (1) What is adequate to be healthy conditions, are found to imsaid; (2) What is possible to be said. prove and not to deteriorate, in vigor -(1) What he ought to say; (2) and quickness. It is the abuse of the What he could say; (3) What he did eyes, not their use, which is to be avoided. If a man is aware either that his 3. "There is none like thee." (1) In eyes need no artificial correction, or personal character; (2) In gracious 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 as 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 keen 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

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 reached salt Promises remembered; (2) Fulfil- at a depth of about 1100 feet from the surface, and at 15.0 feet it had not yet pencirated the deposit, giving the immense thickness of more than 400 feet.

A preparation of artificial cork is patented in Germany by Grunzwaig 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 Thou hast promised this good thing 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 be observed, but it is very much more difficult, and far more imconnection between the organism and

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