The Brooklyn Divine's Sunday Sermon.

Subject : "The Saving Look."

TEXT: "Looking unto Jesus."-Hebrows In the Christian life we must not go slip-hod. This world was not made for us to rest shed. This world was not made for us to rest in. In time of war you will find around the streets of some city, far from the scene of conflict, men in soldiers' uniform, who have a right to be away. They obtained a furlough and they are honestly and righteously off duty; but I have to tell you that in this Christian conflict, between the first moment when we enlist under the banner of Christ, and the last moment in which we shout the victory, there never will be a single instant in which we will have a right to be off duty. victory, there never will be a single instant in which we will have a right to be off duty. Paul throws all around this Christian life the excitements of the old Reman and Grecian games—those games that sent a man on a

race, with such a stretch of nerve and muscle, that sometimes when he came up to the goal, he dropped down exhausted. Indeed, history tells us that there were cases where men came up and only had strength just to grasp the goal and then fall dead. Now, says this apostle, no bing allusion to those very games, we are all to run the race, not to crawl it, not to walk it—but "run the race set before us looking unto Jesus," and just as in the olden times, a man would stand at the end of the road with a beautiful garland that was to be put around the head or brow of the successful racer, so the Lord Jesus Christ stands at the end of the Christian race with the garisad of eternal life, and may God grant that by His holy spirit we may so run

The distinguished Welliston, the chemist, was acked where his laboratory was, and the was seized where his inboratory was, and the inquirers expected to be shown some large apartment filled with very expensive apparatus; but Welliston ordered his servant to bring on a tray a few glasses and a retort, and be said to the inquirers: "That is all my laboratory. I make all my experiments with those." Now, I know that there are a great many who take a whole library to express their theology. They have so many theories on tentheology. They have so many theories on ten thousand things; but I have to say that all my theology is compassed in these three words: "Looking unto Jesus," and when we can understand the height and the depth and the length and the breadth and the infinity and the immonsity of that passage we can underthe immensity of that passage we can under-

the immensity of that passage we can understand all.

I remark in the first place, we must look to Christ as our personal Saviour. Now, you know as well as I, that man is only a blasted ruin of what he once was. There is not so much difference between a vossel coming out of Liverpool harbor, with pennants flying and the deck crowded with good cheer, and the guns booming, and that same vessel driving against Long Island coast, the drowning passengers ground to pieces amid the timbers of the broken up steamer, as there is between man as he came from the hands of God, equipped for a grand and glorious voyage, but afterward, through the pilotage of the dovil, tossed and driven and crushed, the coast of the near future strewn with the fragments of an awful and eternal shipwreck. Our body is wrong. How easily it is ransacked of disease. Our mind is wrong. How hard it is to remember, and how easily to forget. The whole nature disordered, from the crown of the head to the zole of the foot—wounds bruises, putrefying sores. "All have sinned and come short of the glory of God." "By one man sin entered into the world and death by sin. glory of God." "By one man sin entered into the world and death by sin, and so death has passed upon all men for that all have sinned." There is in Brazil a plant they call the "murderer," for the simple reason that it is so poisonous it kills almost everything it touches. It begins to wind around the root of the tree, and coming up to the branches reaches out to the ends of the branches killing the tree as it goes along. When it has come to the tip end es along. When it has come to the tip end the branch the tree is dead. Its seed fall to the ground and start other plants just as

to the ground and start other plants just as murderous.

And so it is with sin. It is a poisonous plant that was planted in our soul a long while ago, and it comes winding about the body and the mind and the soul, poisoning, poisoning, poisoning, killing, killing as it goes. Now, there would be no need of my discoursing upon this if there were no way of plucking out that plant. It is a most inconsiderate thing for me to come to a man who is in financial trouble and enlarge upon his trouble if I have no alleviation to offer. It is an unfair thing for me to come to a man who is sick and enlarge upon his disease who is sick and enlarge upon his disease if I have no remedy to offer. But I have a right to come to a man in financial distress or physical distress if I have financial re-enprocessent to offer or a sure cure to propose. Blessed be God that among the mountains of our sin there rolls and reverbrates a song of salvation. Louder than all the voices of bondage is the trumpet of God's deliverance, bondage is the trumpet of God's deliverance, sounding. "Oh, Israel, thou hast destroyed thyself, but in Me is thy help." At the barred gates of our dungeon, the conqueror knocks and the hinges creak and grind at the swinging open. The famine struck pick up the menna that falls in the wilderness and the floods clap their hands saying: "Drink, oh thirsty soul, and live forever," and the feet that were torn and deep cut on the rocky bridle path of sin now come into a smooth place, and the dry alders crackle as the panting hart deep cut on the rocky bridle path of sin now come into a smooth piace, and the dry alders crackle as the panting hart breaks through to the water brooks, and the dark night of the soul begins to grow gray with the morning, yea to purple, yea to flame, from horizon to horizon. The batteries of temptation silenced. Troubles that fought against us captured and made to fight on our side. Not as a result of any toil or trouble on our part, but only as a result of "Looking unto Jesus." "But what do you mean by 'Looking unto Jesus." "But what do you mean by faith?" I mean believing. "What do you mean by believing?" I mean this: If you promise to do a certain thing for me, and I have confidence in your veracity—if you say you will give me such a thing and I need it very much, I come in confidence that you are an honest man and will do what you say. Now, the Lord Jesus Christ says: "You are in need of pardon and life and heaven, you can have them if you come and get them." You say: "I can't come and ask for need of pardon and life and heaven, you can have them if you come and get them." You say: "I can't come and ask first. I am afraid You won't give it to me." Then you are unbelieving. But you say: "I will come and ask. I know, Lord Jesus. Thou art in earnest about this matter. I come asking for pardon. Thou hast promised to give it to me, Thou hast given it to me." That is faith. Do you see it yet? "Oh," says some one, "I can't understand it." No man ever did, without divine halp. Faith is the gift of God. You say: "That throws the responsibility off my shoulders." No. Faith is the gift of God, but it comes in answer to prayer.

All over glorious is my Lord

All over glorious is my Lord He must be leved and yet adored; His werth if all the nations knew, Sure the whole earth would love kim, too. His worth if all the nations knew Sure the whole earth would love him, too.

I remark again, that we must look to Jesus as an example. Now, a mere copyist, you know, is always a failure. If a painter go to a portfolio or a gallery of art, however exquisite, to get his idea of the natural world from these pictures, he will not succeed as well as the artist who starts out and dashes the dew from the grass and sees the morning just as God built it in the clouds, or poured it upon the mountain, or kindled it upon the sea. People wondered why Turner, the famous English painter, succeeded so well in sketching a stown upon the occan. It remained a wonder until it was found out that several times he had been lashed to the deck in the midst of a tempest and then looked out upon the wrash of the sea, and coming home to his studio, he pictured the tempest. It is not the copyist who succeeds, but the man who confronts the natural world. So if a man in literary composition resolves that he will imitate the smoothness of Addison, or the rugged vigor of Carlyle, or the weiredness of Spenser, or the epigramatic style of Halph Waldo Emerson. he will not succeed as well as

that man who cultures his own natural style. What is true in this respect is true in respect to character. There were men who were fascinated with Lord Byron. He was lame and wore a very large collar. Then there were tens of thousands of men who resolved that they would be just like Lord Byron, and they limped and wore large collars, but they did not have any of his genius. You cannot successfully copy a man whether he is bad or good. You may take the very best man that ever lived and try and live like him, and you will make a failure. There never was a will make a failure. There never was a better man than Edward Payson. Many have read his biography, not understanding that he was a sick man, and they thought they were growing in grace because they were grewing like him in depression of spirit. There were men to copy Cowper, the poet, a glorious man, but sometimes afflicted with melancholy almost to insanity. The copyists got Cowper's faults but none of his virtues.

There never was but one Being fit to copy A few centuries ago He came out through humble surroundings and with a gait and man-ner and behavior different from anything the world had seen. Among all classes of people He was a perfect model. Among fishermen, He showed how fishermen should act. Among taxgatherers, He showed how taxgatherers should act. Among lawyers, He showed how should act. Among lawyers, He showed how lawyers should act. Among farmers He showed how farmers should act. Among rulers, He showed how rulers should act. Critics tried to find in His conversation or sermons something unwise or unkind or inseculate: but they never found it. They watched Him, oh how they watched Him! He never went into a house but they knew it, and they knew how long He stayed and when He came out how long He stayed, and when He came out and whether He had wine for dinner. Slande twisted her whips and wagged her poisoned tongue and set her traps, but could not catch Him. Little children rushed out to get from Him a kiss, and old men tottered out to the

street corner to see Him pass.

Do you want an illustration of devotion, behold Him whole nights in prayer. Do you want an example of suffering, see His path across Palestine tracked with blood. Do you want an example of patience, see Him abused

want an example of patience, see Him abused and never giving one sharp retort. Do you want an example of industry, see Him without one idle moment. Do you want a specimen of sacrifice, look at His life of self denial, His death of ignominy, His sepulcher of humiliation. Oh what an example! His feet wounded, yet He submitted to the journey. His back lacerated, and yet He carried the cross. Struck, He never struck back again. Condemned, yet he rose higher than His calumniators, and with wounds in His feet and wounds on His brow and wounds in His slede, He ejaculated: "Father forgive them, they know not what they do." Ah, my brethren, that is the pole by which to set your compass, that is the headland by which to steer, that is the light by which to kindle your lamps, that is the example that we ought all to follow. How it would smooth out the roughness in our disposition, and the ought all to follow. How it would shoots out the roughness in our disposition, and the world would be impressed by the transformation and would say: "I know what is the matter with that man, he has been with Jesus and has learned of Him."

Alexander was going along with his army pressure and the spore and the

in Persia and the snow and ice were so great that the army halted and said: "We can't march any further." Then Alexander dis-mounted from his horse, took a pickay, went mounted from his horse, took a pickax, went ahead of his army and struck into the ice and snow. The soldiers said: "If he can do that we can do it," and they took their picks and soon the way was cleared and the army marched on. So our Lord dismounted from His glory, and through all icy obstacles hows a path for Himself and a path for us, saying: "Follow Me! I do not ask you to go through any suffering, or fight any battles where I do not lead the way! Follow Me!"

Again I remark, that we are to look to Christ as a sympathizer. Is there anybody in the house to-day who does not want sympathy! I do not know how any one can live without sympathy. There are those, how-

without sympathy. There are those, how-ever, who have gone through very rough paths in life who had no divine arm to lean on. How they got along I do not exactly know. Their fortunes took wings in some unfortunate investment and flew away. The bank failed and they buttoned up a penniless pocket. Ruthless speculators carried off the fragments of an estate they were twenty-five years in getting with hard work. How did they stand it without Christ? Death came into the nursery and there was an empty crit. One was less in the house. an empty crib. One voice less in the house-hold. One fountain less of joy and laughter. Two hands less, busy all day long in sport. Two feet less to go bounding and romping through the hall. Two-yes less to beam with love and gladness. Through all that house shadow after shadow, shadow after shadow

chant, an anthem, a battle march, a jubilea, a coronation. Oh, do you not feel the breath of Christ's sympathy now, you wounded ones, you troubled ones? If you do not, I would like to tell you of the chaplain in the army who was wounded so he could not walk, but he heard at a distance among the dying a man who said: "Oh, my God!" He said to himself: "I must help that man though I can't walk." can't walk."

himself: "I must help that man though I can't walk."

So he rolled over and rolled through his own blood and rolled on over many of the slain, until he came where this poor fellow was suffering and he preached to him the comfort of the Gospel, and with his own wound. It was sympathy going out toward an object most necessitous, and one that he could easily understand. And so it is with Christ, though wounded all over Himself, He hears the cry of our repentance, the cry of our bereav ment, the cry of our poverty, the cry of our wretchedness, and He says: "I must go and help that soul," and He rolls over with wounds in head, wounds in hands, wounds in feet, toward us until He comes just where we are weltering in our own blood, and He puts His arm over us—and I see it is a wounded arm, and it is a wounded hand—and as He throws His arm over us I hear Him say: "I have loved thee with an everlasting love."

ing love."

Again, we must look to Christ as our final rescue. We cannot with these eyes, however good our sight may be, enten a glimpee of the heavenly land for which our souls long. But I have no more doubt that beyond the cold river there is a place of glory and of rest, than we have that across the Atlantis Ocean there is another continect. But the heavenly land and this land stand in mighty contrast. This is barrenness and that verdure. These shallow streams of earth which a thirsty ox might drink dry, or a mule's hoof trample into mire, compared with the bright, crystalline river from under the

throne, on the banks of which river the ar

throne, on the banks of which river the names of heaven may rest, and into whose clear flood the trees of life dip their branches.

These instruments of earthly music, as easily racked into discord, compared with the harps that thrill with eternal raptures, and the trumpets that are so musical that they wake the dead. These streets along which we go panting in summer heat or shivering in winter's cold, and the poor man carries his broden and the vaccant asks for slives and burden and the vagrant asks for alms, and along which shuffle the feet of pain and want and woe, compared with those streets that sound forever with the feet of joy and holiness, and those walls made out of all manner of precious stones, the light intershot with reflections from jasper and chrysolite and topaz and sardonyx and beryl and emerald and chrysolites.

and chrysoprasus.

Oh, the contrast between this world, where we struggle with temptation that will not be conquered, and that world where it is perfect joy, perfect holiness and perfect rest! Said a little blind child: "Mamma will I be blind in heaven!" "Oh, no, my dear," replied the mother, "you won't be blind in heaven."

A little lame child said: "Mamma will I be lame child said: heaven." A little lame child said:
"Mamma, will I be lame in heaven?"
"No," she replied, "you won't be lame
in heaven." Why, when the plainest
Christian pilgrim arrives at the heavenly
gate it opens to him, and as the angels
come down to escort him in, and they
spread the banquet, and they keep festival
over the angust arrival, and Jesus comes
with a crown and says: "Wear this," and
with a palm and says: "Wave this," and
points to a throne and says: "Mount this."
Then the old citizens of heaven come around
to hear the newcomer's recital of deliverance to hear the newcomer's recital of deliverance wrought for him, and as the newly arrived soul tells of the grace that pardoned and the mercy that saved him, all the inhabitants shout the praise of the King, crying: "Praise Him! Praise Him!"

Quaint John Bunyan caught a glimpse of that consummation when he said: "Just as the gates were opened to let in the man, I looked in after them, and behold the city shone like the sun; the streets were also paved with gold and in them walked many man with crowns on their heads and collection." men with crowns on their heads, and golden harps to sing praises withal. And after that they shut up the gates, which when I had seen I wished myself among them."

DR. TALMAGE'S APPEAL FOR AID. On the morning of the day on which the Tabernacle, was completely destroyed by fire. Dr. Talmage has issued the following appeal for aid to all his friends throughout

Christendom:
To the People:

By a sudden calamity we are without a church. The building associated with so much that is dear to us is in ashes. In behalf of my stricken congregation I make appeal for help, as our church has never confined its work to this locality. Our church has never been sufficient either in size or appointments for the people who come. We want to build something worthy of our city and worthy of the cause of God. We want \$100,000, which, added to the insurance, will build what is needed. I make appeal to all build what is needed. I make appeal to all our friends throughout Christendom, to all denominations, to all creeds and those of no creed at all, to come to our assistance.

I sak all readers of my sermons in the world over to contribute as far as their means will allow. What was do as a Church described.

allow. What we do as a Church depends upon the immediate response made to this call. I was on the eve of my departure for a brief visit to the Holy Land, that I might be better prepared for my work here, but that visit must be postponed. I cannot leave until something is done to decide our future. May the God who has our destiny as individuals and churches in White and frequently at the and churches in His hand appear for our de-

Response to this appeal to the people may be sent to me. "Brooklyn, N.Y." and I will, with my own hands, acknowledge the receipt thereof.

T. DE WITT TALMAGE.

A Quaint Chinese Legend.

Christ, there lived in the Province of pectation of realizing a fortune in a few Shansi a most wonderful sorcerer, months, or years at most, by its rise in named Chao. To this dealer in myster- value. In many instances the taxes and ies there came, therefore, one day, a many managements have been more than the Mr. P'ang to consult the oracle; and Chao having divined, by means of a tortoise shell diagram, informed him sell at a loss. This desire to own land that he had but six days more to live. with a prospect, or hope, of one day Naturally, Mr. Pang was much dis- building a home for herself, is natural through the hall. Troopes less to beam with lows and gladness. Through all that hows shadow and gladness. Through all that hows shadow after shadow, shadow after shadow, shadow after shadow, shadow after shadow, shadow after shadow after shadow. Who had also acquired quite a reputation of the hough it? I do not knew. They trudget the great Sharas with no water in the gost shim. They plunged to their ciai in the slongh of deepond and had no one to lift them. In an unknavorthy craft they put out into a black Eurocydon.

My brother, my siter, there is a baimt that curs the worst wound. There is a light that will indie up the worst darkness. There is a will indie up the worst darkness. There is a will indie up the worst darkness. There is a will indie up the worst darkness. There is a will indie up the worst darkness. There is a will indie up the worst darkness. There is a will indie up the worst wound. There is a light that on the seventh day after, Chao was consumed any have the Saviour's sympathy. Ye was cannot get on this way. I see your trouble is wearing you out body and mind and soul. I come on no foot's errand beal any wound. Are you wery? Jesus was weary, Are you personal? Jesus was persecuted. Are you berear will be into Jesus weap over and learned that there was a greater magician in Shansi than himself and the will also the seventh day after, Chao was consumed with astonishment, mortification was seven in the was still unmarried. The arm of Bether Jesus comes bounding to your was sick. Are you were yell of the work of th mayed, and in his distress he resorted and laudable. But the investigation of to the fair Peachblossom, a young lady | titles is expensive and troublesome, and

the wise Peachblossom knew this as well as he and feared not. "I will go," Christian brotherhood shall be prohibit-she said; "I will fight and defeat him." When the wedding morning came, then the snowy grains the fair Peachblossom

on her way unharmed. And this, then, according to the Monthe bride.

Manners When Travelling.

It is the wisest thing in the world, says a gentleman. A gentleman would break | William Durant. his neck rather than peril your evident good opinion of him. Men have a beautiful regard for womankind in the abstract. They may be quite capable of abusing the particular woman dependent upon them, but they all of them are ust full up of courtesy and kindness for ust full up of courtesy and kindness for ust full up of courtesy and kindness for faults, and while speaking spare those to be a refuge.—

I aday (... I in the speaking spare those in form a neighbor)—"It is impossible to mercies (Psa. 103: 4).

While silent consider your own faults, and while speaking spare those in the speaking spare those in faults, and while speaking spare those in the space in the stract. They may be quite capable of abusing the particular woman depend-

OF INTEREST TO WOMEN.

The Vigilance of Women.

At a recent meeting of women in Philadelphia, Mrs. Sarah C. Hallowell said; Does anybody suppose, if a vigilance committee of Johnstown women, eighteen months ago, had been made acquainted with the treacherous condition of that dam, that either the South Fork fishing club of Pittsburg, or the town officials of Johnstown, or the county officers, would have had one weeks peace until the dam was strengthened, and safety outlets provided? Women have the defects of their qualities, but they also have the qualities of their de fects. The same habits of "nagging" and worrying and fretting, which are so unamiable and tiresome when applied to the little things of life, are qualities of the first importance when applied to great things. They are great forces then. When a woman's mind becomes "obessed" over some petty matter in her house or among her neighbors, when she must talk about it and must dwell upon it, the results may be belittling, pitiful and wearisome to all around, When the same power of holding on to a subject, of sitting down before it and never, never letting go or leaving off until the desired end is reached,—when this power is called out by large public interests, matters that concern us all, in our homes, in our city life, matters of health, of good morals, of public decency, of protection,-then a force is brought into action, by women that simply does not exist without them.

Many women are generally supposed to be entirely helpless in the taking care of their money matters. But why should they not be? How many girls at school learn how to keep accounts? And if they did study the art at school they are not allowed the benefit of putting what they learn into practice during foregoing sermon was to have been delivered by Dr. Talmage, his church, the Brooklyn them are encouraged to do it or have regular allowances of money. A father of a large family of daughters said that he did not give his children allowances;

> business of various kinds who did not know how to make out a bill when they first started out in trade, and who keep their accounts according to a method of their own, an incomplete one, and there are many little sums paid out or received that never get into their account books end of the year they are surprised to find that they have spent more than they have received. Just where the fault is they do not know, and so they stumble

In the matter of investments, too, women generally show little judgment. Many of them have a wild desire to own Long, long ago, in the time of the land, and will grass at the opportunity of buying lots at a low price with the ex-

But he reckoned without his host, for sare beforehand of having reserved for

But there are some visitors, on the she ordered that a quantity of rice be other hand, who are chillier than an thrown out before her door; which was | iceberg to approach; and their temperadone. This the Golden Pheasant saw, ture always runs down to the lowest and hastened to enjoy, and while his point in church. We have often tried attention was occupied in picking up to give you a hearty welcome, Mr. Zero, when you visited our services; but you stepped into the bridal chair and passed always act as if you thought us mighty presuming and impudent. If we were able to force a handshake, what a limp, golians, is why we still throw rice after clammy, hyperborean grasp you return. It is even worse in the case of your beloved better-half, and your charming daughter, Miss Gingerly Zero. More than once they have looked straight in our face, as they brush by us in the a writer in the Boston Globe, for a aisle, when we tried to welcome them; woman travelling alone to regard all the but evidently they were blind and deaf men she meets as gentlemen, and to dis-play the presence of that conviction in mannered as to toss their heads as they her mind directly she is approached by did, and pass by in silence with an in-them in anyway. A cad will usually be at sulted air. And yet we have heard great pains to avoid disturbing the il- some of your family complain about the usion when he finds himself taken for unsociability of our church!-Rev.

> SERVANT MAID-"Madam, the doc-Lady (who is having a delightful call

SUNDAY SCHOOL LESSON. SUNDAY OCTOBER 27, 1889. Sin Forgiveness, and Peace.

LESSON TEXT.

(2 Sam. 32 : 1-11. Memory verses, 1, 2.)

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 Par-

LESSON OUTLINE: 1. Blessedness of the Pardoned, vs. 1, 2, 11.
2. Pursuing a Pardon, vs. 36.

3. Enjoying a Pardon, vs. GOLDEN TEXT: Therefore being justi-Red by faith, we have peace with God through our Lord Jesus Christ.-Rom.

DAILY HOME READINGS: M.-Psa. 32: 1-11. The joy of pardon. T.-Psa. 85: 1-13. Comfort for the

pardoned. W.—Isa. 12:1-6. Praises for par-

T.-Luke 7: 36-50. A sinner par-

pardoned.

LESSON ANALYSIS.

I. BLESSEDNESS OF THE PARDONED. I. His Sin is Covered:

Blessed is he....whose sin is cover-Thou hast covered all their sin (Psa.

He will abundantly pardon (1sa. 55:7). I will pardon all their iniquities (Jer. 33:8 Not reckoning unto them their tres-

pass (2 Cor. 5:19). II. His Spirit is Pure: In whose spirit there is no guilt (2).

He that....speaketh truth in his heart (Psa. 15:2).

God is good....to such as are pure inheart (Psa. 73:1). Blessed are the pure in heart (Matt. An Israelite indeed, in whom is no guile

(John 1:47). III. His Joy is Assured: Be glad in the Lord, and rejoice ye righteous (11).

The righteous shall be glad in the Lord (Psa. 64: 10).

Ye rejoice greatly with joy unspeakable (1 Pet. 1:8). 1. "Blessed is he whose transgression

is forgiven." (1) Sin; (2) Forgiveness; (3) Blessedness, 2. 'The Lord imputeth not iniquity." (1) Injurity existing: (2) Injurity imputed: (3) Iniquity canceled.

iniquity; (2) To whom the Lord does not impute iniquity.
3. "Reioice ye righteous." (1) The party addressed; (2) The duty com-

II. PURSUING A PARDON.

I. In the Wrong Way: When I kept silence, my bones waxed If like Adam I covered my transgres-

sions (Job. 31: 33). If I regard iniquity in my heart, the Lord will not hear (Psa. 66: 18) He that covereth his transgress shall not prosper (Prov 28: 13).

If we say that we have no sin, we deceive ourselves (1 John 1:8). II. In the Right Way:

I acknowledge my sin unto thee (5). said, I will confess my transgressions (Psa. 32: 5).

I acknowledge my transgressions (Psa. 51:3). Whose confesseth and forsaketh them shall obtain mercy (Prov. 28: 13).

If we confess our sins, he is faithful

.to forgive (1 John 1:9). II. At the Right Time: Let every one...pray...when thou mayest be found (6). Then shall they call upon me, but I will not answer (Prov. 1: 28).

Seek ye the Lord while he may be found (Isa. 55: 6). Behold, your house is left unto you desolate (Matt. 23: 38).

The door was shut (Matt. 25; 10). (2) Grivous affliction.

2. "I said, I will confess; ... and thou forgavest ... my sin." (1) Sin recognized; (2) Sin confessed; (3) Sin forgiven.

ever half the coffensive to me.

"Then they are silly; they talk such nonsense as sixteen-year-old girls wouldn't be guilty of. It is all about

reach him." (1) The overflowing waters; (2) The protecting Lord; "If you thin animal, you just

III. ENJOYING A PARDON. . Safe in God: Thou art my hiding place; thou wilt

reserve me (7). The Lord also will be a high tower for the oppressed (Psa. 9: 9). He shall keep me secretly in his pavilion (Psa. 27:5). In the shadow of thy wings will I re-Thou art my hiding place and my shield to the standard of the average man.

(Psa. 119: 114). II. Taught of God: O God, thou hast taught me from my youth (Psa. 71: 17). Thou teachest me thy statutes (Psa. 119: 171).

All thy children shall be taught of the Lord (Isa. 54: 13). Ye yourselves are taught of God (1 Thess. 4: 9.).

(1) Man's perils; (2) Man's defen-

2. "I will instruct thee and teach thee." (1) A needy pupil. (2) A competent instructor.—(1) Man's

need; (2) God's supply. 3. "Mercy shall compass him about."
(1) Man's need; (2) Mercy's supply. -(1) The saint's heed; (2) The saint's environment.

LESSON BIBLE READING.

THE GRANTING OF PARDON. From God alone (Dan. 9:9; Mark

From Christ (Mark 2:5; Luke 7:48). Through blood of Christ (Matt. 26:28; Rom. 25 :(3.

In the name of Christ (1 John 2:12). In the riches of grace (Eph. 1:7;2:

Granted freely (Psa. 86:5; Isa. 43:25). Granted abundantly (Isa. 55:7; Rom. 5:20). Granted on confession (Psa. 32:5;1

John 1:9). Granted through faith (Acts 10: 43).

LESSON SURROUNDINGS.

INTERVENING EVENTS. - Psalm 32 seems to have been written about the time of the birth of Solomon. In the narrative of 2 Samuel the last lesson is appropriately followed by an account of David's victories over surrounding nations (2 Sam. 8:1-14), though some of these wars may have occurred later. doned.

F.—Matt. 18: 21-35. Duty of the are named in 2 Samuel 8: 15-18. In chapter 9 there is given an account of S.—Rom. 10: 1-15. The way of pardon.
S.—Rom. 3: 19-31; 4: 18. Pardoned by grace.

LESSON ANALYSIS.

Chapter 5 there is given an account of David's seeking and finding a survivor of the house of Saul to "shew him kindness for Jonathan being made his permanent guest. Nahash, the king of the Ammonites, who had shown kindness to David having died friendly messages. David, having died, friendly messages of condolence were sent by David to his son and successor. But the messengers were grossly insulted through personal indignities. A great war ensued, in which the Ammonites hired help from their Syrian neighbors. Joab and his brother won a decisive victory, but the Syrians then became the principals in the war. These were defeated by David himself (2 Sam. 10).

The next year the war against the Ammonites was renewed, and Rabbah was besieged; but David "tarried at Jerusalem." While thus tarrying he was led into the great sin of his life, which entangled him in other crimes. He committed adultery, sought to hide his crime in the meanest way. Failing in this, he caused the death of Uriah by having him exposed in battle (2 Sam. 11). Nathan was sent to rebuke David, which was done by a parable that made David condemn himself. Though forgiven, punishment was pronounced upon the king. Evil was to come upon his house, public dishonor on himself, and the child of Bathsheba to be taken (Psa. 64: 10).
Let them rejoice with gladness (Psa. 68: 3).
Rejoice in the Lord alway: again 1 will say, Rejoice (Phil. 4: 4).

PLACE. - Jerusalem. Time.—Uncertain; probably between B. C. 1034 and 1038.

The Type-Writer Girl.

She is often a subject of conversation (2) To whom the Lord does impute | judges her according to his own experience. If he has a girl who does her duty in the right spirit and in the right manner, he commends the custom of employing girls. Quiet and cheerful efficiency carry the day over all the slight inconveniences involved in the employment of women in offices and counting-rooms.

Men who have not had the good fortune to get the right kind of girl, or who are not the right kind of persons to have girls in their employment, object to them. They have to keep a restraint upon themselves, which is irk-

They cannot scold a young lady, except very gently, and with judicious circumlocution. They are often compelled to perceive that the type-writer girl does not care two straws for the business she is engaged in, that she does it only because she must, and that she is longing for the day of her deliverance. Such girls have acquired the name of "clock watchers."

On the other hand, there are plenty of men who need the restraint upon their words and temper which the presence of a woman naturally imposes. A type-writer girl of Indianapolis has expressed herself on this subject with commendable vigor in the *Journal* of that city. She declares that she was

sick of men and their untidy ways. "They sling paper," she added, "all over the office, and loll about on the desks and chairs in such undignified attitudes. They smoke and chew. We 1. "When I kept silence, my bones have fourteen drummers who come into waxed old." (1) Culpable silence; our office, and only one of them has ever had the courtesy to ask me if

3. "The great waters....shall not neckties, new hats, ballets, good din-

"If you think man is the superior animal, you just spend some time in a business office with assorted sizes of him and you will see. I am beginning to believe that a trashy dime novel is better society than the average man,

and equally improving. It is a relief to know that the men of whom she complains are of assorted sizes. Her description applies to the conduct of persons who will have to grow a good while before they come up We observe from the remarks of the

young lady that there are two parties involved in this question. The employ-I will instruct thee and teach thee (8). ment of girls as type-writing clerks pre-supposes and necessitates a much higher type of civilization than that described. Among men of business who know how to behave in the presence of women, the system appears to grow every year in favor.

Mercy shall compass him about (10)
Mercy shall follow me all the days of telling what honors have been done my life (Pss. 23: 6).

The multitude of thy tender mercies kept and the like; by which they plainly (Psa. 51:1).
Who crowneth thee with...tender than their due and such as their friends would not believe if they had not been told; whereas a man truly proud thinks the honor below his merit, and scorns