## REV. DR. TALMAGE.

## The Brooklyn Divine's Sunday Sermon.

Subject: "The Baptism of Fire."

Text: "None of these things move me."-Acts xx., 24.

The Rev. T. De Witt Talmage, D. D., preached at the Brooklyn Academy of Music, his first sermon after the destruction of the Brooklyn Tabernacle by fire. His audience was of vast size, and public interest was extraordinary. The opening hymn was

God moves in a mysterious way
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm.

Dr. Talmage's subject was "The Baptism of Fire," and he said: But, Paul, have you not enough affliction to move you? Are you not an exile from your native land? With the most genial and loving nature, have you not, in order to be free for missionary journeys, given yourself to celibacy? Have you not turned away from the magnificent worldly successes that would have crowned your illustrious genius?
Have you not endured the sharp and stinging neuralgias, like a thorn in the flesh? Have you not been mobbed on the land, and ship-wrecked on the sea; the samledrini against

you, the Roman Government against you, all the world and all hell against you? "What of that?" says Paul. "None of these things move me?" It was not because he was a hard nature. Gentlest woman was never more easily dissolved into tears. He could not even bear to see anybody cry, for ould not even bear to see anybody cry, for in the midst of his sermon when he saw some one weeping her sobs aloud, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." What then did Paul mean when he said, "None of these things move me?" He meant, "I will not be diverted from the work to which I have been called by any and all the adversities and calamities."

I think this morning I express not only my own feelings but that of every man, woman and little child belonging to the Brooklyn Tabernacle, or that was converted there, or comforted there, or blessed there, when I look toward the blackened ruips of the dear and consecrated spot and with an aroused faith in a loving God, cry out: 'None of these

ings move me."
When I say that, I do not mean that we have no feeling about it. Instead of standing here to-day in this brilliant auditorium, it would be more consonant with my feelings to sit down among the ruins and weep at the words of David: "If I forget thee, O Jerusa-lem, let my right hand forget her cunning." words of David: Why, let me say to the strangers here to-day in explanation of the deep emotion of my flock, we had there in that building sixteen years of religious revival. I believe that a hundred thousand souls were born there. They came from all parts of the earth and we shall never see them again until the books. we shall never see them again until the books are opened. Why, sirs! our children were there baptized, and at those altars our young men and maidens took the marriage vow, men and maidens took the marriage vow, and out of those gates we carried our dead. When from the roof of my house last Sunday morning at 3 o'clock I saw our church in flames, I said: "That is the last of the building from which we burled our De Witt on that cold December day when it seemed all Brooklyn wept with my household." And it was just as hard for you to give up your loved ones as for us to give up ours. Why, like the beautiful vines that still cover some of the fallen walls.

that still cover some of the fallen walls, our affections are clambering all over the ruins, and I could kiss the ashes that mark the place where it once stood. Why, now that I think of it, I cannot think of it as an inanimate with the place of the stood. pile, but as a soul, a mighty soul, an indestructible soul. I am sure that majestic organ had a soul, for we have often heard it ak and sing and shout and wall, and when the soul of that organ entered heaven I think Handel, and Haydn, and Mozart, and Men-delssohn, and Beethoven were at the gates to welcome it. So I do not use the words of my text in a heartless way, but in the sense that we must not and will not be diverted from our work by the appalling disasters which have befallen us. We will not turn aside one inch from our determination to do all we can for the present and everlasting happiness of all the people whom we may be able to meet.
"None of these things move me. None of

When I looked out through the dismal rain from the roof of my house and saw the church crumbling brick by brick and timber church crumbling brick by brick and timber by timber, I said to myself: "Does this mean that my work in Brooklyn is ended? Does this terminate my association with this city, where I have been more than twenty years glad in all its prosperities, and sad in all its misfortunes?" And a still small voice came to me, a voice that is no longer still or small but most emphatic and commanding, through pressure of hand, and newspaper column, and telegram and letter, and contributions saying: "Go forward!"

I have made and I now make appeal to all Christendom to help us. We want all Christendom to help us. We want all Christendom to help us.

Christendom to help us. We want all Christendom to help, and I will acknowledge the tendom to help, and I will acknowledge the receipt of every contribution, great or small, with my own hand. We want to build larger and better. We want it a national church, in which people of all creeds and all nations may find a home. The contributions already sent in make a small hearted church forever impossible. Would not I be a sorry spectacle for angels and men if, in a church built by Israelites and Catholics, as well as all the styles of people commonly called evangelical, I should, instead of the bannen of the Lord God Almighty, raise a fluttering rag of small sectarianism? If we had three hundred thousand dollars we would put them all in small sectarianism? If we had three numbered thousand dollars we would put them all in one great monument to the mercy of God. People ask on all sides about what we shall build. I answer, it all depends on the contributions sent in from here and from the ends of the earth. I say now to all the Baptists, that we shall have in it a haptistary. I say to butions sent in from here and from the ends of the earth. I say now to all the Baptists, that we shall have in it a baptistery. I say to all Episcopalians, we shall have in our services as heretofore at our communion table portions of the Liturgy. I say to the Catholics we shall have a cross over the pulpit and probably on the tower. I say to the Methodists, we mean to sing there like the voices of mighty thunderings. I say to all denominations, we mean to preach a religion as wide as heaven and as good as God. We have said we had a total loss. But there was

wide as heaven and as good as God. We have said we had a total loss. But there was one exception. The only things we saved were the silver communion chalices, for the happened to be in another building, and I take that fact as typical that we are to be in communion with all Christendom. 'I believe in the communion of saints!'

I think, if all the Brooklyn firemen and all insurance companies should search among those ruins on Schermerhorn street, they would not find a splinter large as the tip end of the little finger marked with bigotry. And as it is said that the exhumed bricks of the walls of Babylon have on them the letter N, standing for Nebuchadnezzar, I declare to you that if we ever get a new church the letter we should like to have on every stone and every timber would be the letter C, for that would stand both for Christ and Catholicity. The last two words I uttered in the old church on Friday night, some of you may remember, were "Hallelujah! Amen!"

The two words that I utter now as most expressive of my feelings in this our first service after the Baptism of Fire, are Hallengah! Amen! "None of those things move me."

We are kept in this mood by two or three

Me are kept in this mood by two or three considerations. The first is, that God rules. In what way the church took fire I do not know. It has been charged on the lightnings. Well, the Lord controls the lightnings. He managed them several thousands of years before our electricians were born. The Bible indicates that, though they flash down the sky recklessly, God builds for them a road to travel.

a road to travel.

In the Psalms it is said: "He made a way for the lightning and thunder." Ever since the time of Benjamin Franklin the world has been trying to tame the lightnings, and they seem to be quite well harnessed, but they occasionally kick over the traces. But though we cannot master great natural forces. God can and does, and that God is

our Father and best Friend, and this thought

We are also reinforced by the increased We are also reinforced by the increased consolation that comes from fraternity of sorrow. The people who, during the last sixteen years, sat on the other side of the aisle, whose faces were familiar to you, but to whom you had never spoken—you greeted them this week with smiles and tears as you said: "Well, the old place is gone." You did not want to seem to cry, and so you swept the sleeve near the corner of the eye, and pretended it was the sharp wind made your eyes weak. Ah! there was nothing the matter with your eyes; it was your soul bubbling over. I tell you that it is impossible to sit for years around the same church fireside and not have sympathies in common. Somehow you feel that you would like those people on the other side of the aisle, about whom you know but little, of the aisle, about whom you know but little, prospered and pardoned and blessed and saved. You feel as if you were in the same boat, and you want to glide up the same harbor and want to disembark at the same

wharf.

If you put gold and iron and lead and zinc in sufficient heat, they will melt into a conglome the mass; and I really feel that last Sabbath's fire has fused us all, grosser and finer natures, into one. It seems as if we all had our hands on a wire connected with an electric battery; and when this church sorrow started it thrilled through the whole circle, and we all felt the shock. The oldest man and the youngest child could join hands in this misfortune. Grandfather said: "I expected from those altars to be buried;" and one of the children last Sabbath cried Grandpa, that place was next to our own louse. Yea, we are supported and con-ident in this time by the cross of Christ.

fident in this time by the cross of Christ.

That is used to the fire. On the dark day when Jesus died, the lightning struck it from above, and the flames of hell dashed up against it from beneath. That tearful, painful, tender, blessed cross still stands. On it we hang all our hopes; beneath it we put down all our sins; in the light of it we expect to make the rest of our pilgrimage. Within sight of such a sacrifice, who can feel he has it hard? In the sight of such a symbol who can be discouraged however great bol, who can be discouraged, however great the darkness that may come down upon him Jesus lives! The loving, patient, sympathizing, mighty Jesus! It shall not be told on earth, or in hell, or in heaven, that three He-brew children had the Son of God beside them in the fire, and that a whole church was forsaken by the Lord when they went through a furnace about two hundred feet

Wide ULord Jesus! shall we take out of Thy hand the flowers and the fruits, and the brightness and the joys, and then turn away brightness and the joys, and then turn away because Thou dost give us one cup of bitterness to drink? Oh, no, Jesus! we will drink it dry. But how it is changed! Blessed Jesus, what has Thou put into the cup to sweeten it? Why, it has become the wine of heaven, and our souls grow strong. I come now, and place both of my feet deep down into the blackened ashes of our consumed church, and I cry out with an exhilaration that I never felt since the day of my soul's emancipation, "Victory! victory! through our Lord Jesus Christ?"

Your harps, ye trembling saints, Down from the willows take, Loud to the praise of love divine Bid every string awake.

We are also re-enforced by the Catholicity that I have already referred to. We are in the Academy to-day, not because we have no other place to go. Last Sabbath morning at 9 o'clock we had but one bath morning at 9 o'clock we had but one church; now we have about thirty, all at our disposal. Their pastors and their trustees say: "You may take our main audience rooms, you may take our lecture rooms, you may take our church parlors you may baptize in our baptisteries, and sit on our anxious seats." Oh! if there be any larger hearted ministers or larger hearted churches anywhere than in Brooklyn, tell me where they are, that I may go and see them before I die. The millenium has come. People keep wondering when it is coming. It has come. The lion and the lamb lie down together, and the tiger eats straw like an ox. I should like to have seen two of the old time bigots, with their swords, fighting through that great fire on Schering through that great fire on Scher-merhorn street last Sabbath. I am sure the swords would have melted, and they who wielded them have learned war no more who wielded them have learned war no more. I can never say a word against any other denomination of Christians. I thank God I never have been tempted to do it. I cannot be a sectarian. I have been told I ought to be, and I have tried to be, but I have not enough material in me to make such a structure. Every time I get the thing most done, there comes a fire, or something else, and all is gone. The angels of God shake out on this air, "Glory to God in the highest," on this air, 'Glory to God in the highest, and on earth peace, good will toward men." I do not know but I see on the horizon the first gleam of the morning which shall unite all denominations in one organization, distinguished only by the locality as in apostolic times. It was then the Church of Thyatira, and the Church of Antioch, and the Church of Antioch, and the Church of Iaodicea. So I do not know but that in the future history, and not far off either, it may be simply a distinction of locality, and not of creed, as the Church of New York, the Church of Brooklyn, the Church of Boston, the Church of Charleston, the Church of Madras, the Church of Constantinopie, the Church of America.

America.

My dear brethren, we cannot afford to be severely divided. Standing in front of the great foes of our common Christianity, we want to put on the whole armor of God and march down in solid column, shoulder to shoulder! one commander! one triumph!

The trumpet gives a martial strain O Israel' gird thee from the fight; Arise, the combat to maintain; Arise, and put thy foes to flight.

Arise, the combat to maintain;
Arise, and put thy foes to flight.

We also feel reinforced by the thought that we are on the way to a heaven that can never burn down. Fires may sweep through other cities—but I am glad to know that the New Jerusalem is fireproof. There will be no engines rushing through those streets; there will be no temples consumed in that city. Coming to the doors of that Church, we will find them open, resonent with songs, and not cries of fire. Oh, my dear brother and sister! if this short lane of life comes up so soon to that blessed place, what is the use of our worrying? I have felt a good many times this last week like Father Taylor, the sailor preacher. He got in a long sentence while he was preaching one day, and lost himself, and could not find his way out of the sentence. He stopped and said: "Brethren, I have lost the nominative of this sentence, and things are generally mixed up, but I am bound for the kingdom anyhow."

And during this last week, when I saw the

have set that light there in the window." No; guess again. Jesus set it there; and He will keep it burning until the day we put our finger on the day we put our finger on the latch of the door and go in to be at home forever. Oh! when my sight gets black in death, put on my eyelids that sweet oint-ment. When in the last weariness I cannot ment. When in the last wearmess I cannot take another step, just help me put my foot on that doorsill. When my ear catches no more the voices of wife and child, let me go right in, to have my deafness cured by the stroke of the harpers whose fingers fly over the strings with the anthems of the free.

the strings with the anthems of the free.

Heaven never burns down! The fires of the last day, that are already kindled in the heart of the earth, but are hidden because God keeps down the hatches—those internal fires will after a while break through the crust, and the plains, and the mountains, and the seas will be consumed, and the flames will fling their long arms into the skies; but all the terrors of a burning world will do no more harm to that heavenly temple than the fires of the setting sun which kindle up the window glass of the house on yonder hill top.

Oh, blessed land! But I do not want to go Oh, blessedland! But I do not want to go there until I see the Brooklyn Tabernacle re-built. You say, "Will it be?" You might as well ask me if the sun will rise to-morrow morning, or if the next spring will put gar-lands on its head. You and I may not do it—you and I may not live to see it; but the Church of God does not stand on two legs nor on a thousand legs.

How did the Israelites get through the Red

Sea? I suppose somebody may have come and said: "There is no need of trying; you will get your feet wet; you will spoil your clothes; you will drown yourselves. Who ever heard of getting through such a sea as ever heard of getting through such a sea as that?" How did they get through it? Did they go back? No. Did they go to the right? No. Did they go to the left? No. They went forward in the strength of the Lord Almighty; and that is the way we mean to get through the Red Sea. By going forward. But says some one: "If we should build a larger church, would you be able with your voice to fill it?" Why, I have been wearing myself out for the last sixteen years in trying to keep my voice in. Give me room where I can preach the glories of Christ and the grandeurs of heaven.

Forward! We have to march on, breaking

down all bridges behind us, making retreat impossible. Throw away your knapsack if it impedes your march. Keep your sword arm free. Strike for Christ and His kingdom while you may. No people ever had a better mission than you are sent on. Prove yourselves worthy. If I am not fit to be your leader, set me aside. The bright-est goal on earth that I can think of is a country parsonage amidst the mountains. But I am not afraid to lead you. have some dollars; they are at your disposal. I have good physical health; it is yours as long as it lasts. I have enthusiasm of soul; I will not keep it back from your service. I have some faith in God, and I shall direct it toward the rebuilding of our new spiritual house. Come on, then. I will lead you.

Come on, ye aged men, not yet passed over Jordan! Give us one more lift before you go into the promised land. You men in middle life, harness all your business faculties to this enterprise. Young man, put the fire of your soul into this work. Let women conse crate their persuasiveness and persistence to this cause, and they will be preparing benedictions for their dying hour and everlasting rewards; and if Satan really did burn tha Tabernacle down, as some people say he did, he will find it the poorest job he ever under-

Good-by, old Tabernacie. I put my fingers to my lips and throw a kiss to the departed church. In the last day, may we be able to church. In the last day, may we be able to meet the songs there sung, and the prayers there offered and the sermons there preached. Good-by, old place, where some of us first felt the Gospel peace, and others heard the last message ere they fied away into the skies! Good-by, Brooklyn Tabernacle of 1873! But welcome our new church. (I see it as plainly as though it were already built!) Your gates wider, your songs more triumphant, your ingatherings more glorious. Rise out of the ashes and greet our waiting vision! Burst on our souls, oh day of our church's resurrection! By your a itars may we be preresurrection! By your altars may we be pre-pared for the hour when the fire shall try every man's work of what sort it is. Wel-come, Brooklyn Taberna cle of 1890!

THINGS WORTH KNOWING, Banana Culture,

The edible banans, it is said, is known to seed only in one small spot on earth, the Andaman Islands. However this or three of these simple scarfs will not may be, it is universally grown from suckers. Its cultivation in the West Indies has vastly increased during the sideboard loaking neat and orderly past fifteen years, owing to the demands every day.

of the United States for its cheap,

A handsome box for holding collars of the United States for its cheap, 400 or 500 trees are planted to the acre, as gentlemen's collars come in, and and the plantations are called "banana-walks." In former days any available spot was chosen, usually an abandoned cane-field, where the ground was most easily prepared for the new crop. But experience and competition have experience and competition have any or careful methods of confete metals may be made in the same.

Cover the outside with pale blue silk; line with silk of a pale yellow tint, placing a layer of perfumed cotton under the lining, Cover and line the cover of the box in same way, and paint on it a bunch of buttercups. A box for experience and competition have a cover of the box in same way, and paint on it a bunch of buttercups. A box for layer the cover of the box in same way, and paint on it a bunch of buttercups. A box for layer the cover of the box in same way, and paint on it a bunch of buttercups. A box for layer the cover of the box in same way, and paint on it a bunch of buttercups. A box for layer the cover of the outside with pale blue silk; line with silk of a pale yellow tint, placing a layer of perfumed cotton under the lining, Cover and line the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the lining, cover and line the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the lining cover the outside with pale blue silk; line with silk of a pale yellow tint, placing a layer of perfumed cotton under the lining cover and line the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, placing a layer of perfumed cotton under the line with silk of a pale yellow tint, place a layer of perfumed cotton under the line with silk of a pale yel and the plantations are called "bananaplanting, and the best place for a way, selecting a somewhat deeper box banana-walk is now considered a valley than is used for the collars. or hillside with a western prospect. The tree fruits the first year, and the expense of cultivation is so small that a bunch of bananas, delivered at the sea cost, need have cost its owner no more than four or five cents, while it may be sold in the Winter months for from twelve to eighteen cents, and in Spring months for four times as much. There are risks attending banana cultivation, loop of ribbon at the fourth corner for The king said unto him, risks attending banana cultivation, however, for the thievish negroes often seriously decrease the value of a crop, the bananas begin to casta shade, young cocoa plants are set out between them. as this tree needs protection from the sun in its youth; and when the bananas cease to be profitable, which is at the end of three or four years, almon trees or other fruit trees are often set in their places, while a new "walk" is laid out playing small photos and little orna-

## Women's Life Insurance.

Moreon's Life Insurance.

Women's Life Insurance.

Women's Life Insurance.

I wonder how many people know that to myself. "I do not know just where we had to myself." I do not know just where we had to myself. "I do not know just where we had to myself." I do not know just where we had to myself. "I do not know just where we had to myself." I wonder how many people know that to myself. "I do not know just where we had to myself." I wonder how many people know that to myself. "I do not know just where we had to myself." I wonder how many people know that to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just where we had to my had not know just when had not had not know just when had not had not know just when had not know it is not know in the had not know just when had not know it is not know in the had not know had to go in the had not know had to go in the had not know had not know it is not know in the had not know had not know had not kn

Household Art.

WRITTEN BY MARGARET PERCY.

There is very little excuse in these days for bare and cheerless rooms in the homes of those who are above the condition of penury and wont. We should make our homes as attractive as our means will reasonably permit. The refining influence of an attractive home is beyond estimating. If more attention was paid to this matter, there would be less of desire on the part of the boys and girls in many families to seek enjoyment and recreation away from home. There is an innate sense of the beautiful in the human breast. The humblest and even the most barbarian classes of mankind, are not insensible to the charm which attaches to beautiful objects. Some ornamentation is needed to give an air of cosiness and cheeriness such as is seen and felt in a true home. Much may be done with simple means, and that, which there may be no money to buy, the hands of love can make.

A bracket, however pretty, is rendered much prettier by a dainty scarf, One may be made from a square of China or pongee silk or from a silk handkerchief of a pretty pattern. Sew small silk tassels or balls across two ends and gather it a little at one side of the center, so that the ends will be of different lengths. Cover the gathering with a bow of ribbon, and drape the scarf over one corner of your bracket. This makes an inexpensive and pretty bit of decoration.

A very delicate and pretty cover for pincushion consists of a small square of soft, creamy pink silk, which is first embroidered with a design of primroses and buttercups, worked in natural colors, and then placed crosswise upon a square of cream-colored silk. It is secured to this foundation by fancy stitches, and the edge of the foundation itself, is finished with a frill of gold

A most convenient piece of bed-room furniture is a boot and shoe box. The width of the box should be sufficient for the boots and shoes it is to contain about twenty-six inches long and nine inches high would be about the right size. It may be covered with plush or cloth, as preferred. The inside should be lined with cambric, The cover of the box should be lightly padded with cotton before covering with the plush; which is decorated with embroidery. Olive plush or diagonal cloth decorated with single blossoms of golden coreopsis would be very handsome for this. The box can be placed either before the dressing-table or fender, thus serving the double purpose of shoe box, and hassock. The cover or lid of box only, is to be decorated with embroidery, not the whole box.

A handsome scarf to throw over a writing desk when open is of robin's egg blue silk, embroidered with large ellow pansies in the natural shades The ends are finished with tiny silk

tassels in blue and yellow. A cheap yet beautiful cover for the sideboard is greatly to be desired by most women. One may be made of fine linen crash which costs about twelve and a-half cents a yard. Cut it long nough so that the ends will hang over about one-quarter of a yard, fringe the ends deeply and knot the fringe differently at each end, then make three rows of drawn work above the fringe, and if you wish to still further ornament it, a simple vine in outline stitch may be worked on each end. Work this with crewel; it will wash better than

wholesome and luscious fruit. About is made thus. Take a round box, such cover the outside with pale blue silk; brought about more careful methods of | cuffs to match may be made in the same

A novel and pretty catchall may be made of celluloid; cut a piece twelve inches square and line with pale pink surah silk. Now turn three corners together in envelope shape and lace the edges together with pink silk cord through holes pierced for the purpose. suspending the catchall.

and it may be entirely swept away in a single hour by a hurricane. As soon as pend them by narrow ribbons of different lengths. Fasten together at the top with a bow of broad ribbon making one David said... Let us flee; for else none would be better without any. long loop on which sew a thermometer.

Hang in the hall. A palette, neatly covered with plush or velvet and hung to the wall with large bows of ribbon, is useful for dis-

A handsome sofa cushion made of cretonne with a large flowered design.

SUNDAY SCHOOL LESSON. SUNDAY NOVEMBER 3, 1553. David's Rebellious Son.

LESSON TEXT. @ Sam. 15: 1-12. Memory verses, 4, 6.)

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 Baseness of Filial Ingratitude.

LESSON OUTLINE: 

1. it Exalt Self, vs.
2. it Fosters Deception, vs. 7-9.
3. it Dishonors Parents, vs. 10-12.

GOLDEN TEXT: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee .- Exod. 20:12.

DAILY HOME READINGS:

M.-2 Sam. 15: 1-12. The Baseness of filial ingratitude. T.-2 Sam. 14: 1-20. A plea for Absalom in exile. W.-2 Sam. 14: 21-33. Clemency

for Absalom. T.-2 Sam. 15 : 13-30. David's flight before Absalom. F.-2 Sam. 16:1-14. David'ssor-

rowful journey.
S.—Psa. 3: 1-8. David's confidence when he fled. S .- Eph. 6: 1-3. Filial gratitude enjoined.

> LESSON ANALYSIS. I. IT EXALTS SELF.

. Worldly Display: Absalom prepared him a chariot and norses, and fifty men (1). He took six hundred chosen chariots (Exod. 14:7). Adonijah . . . exalted himself . . . he pre-

pared him chariots (1 Kings 1:5). Naaman came with his horses and with his chariots (2 Kings 5:9). Some trust in chariots, and some in horses (Psa. 20:7).

II. False Friendship: He put forth his hand, and took hold of him, and kissed him (5). Joab took Amasa....to kiss him. But ....he smote him (2 Sam. 20:9, 10). The kisses of an enemy are profuse

(Prov. 27:6). He came to Jesus, and said, Hail, Rabbi; and kissed him (Matt. 26: 49). Judas, betrayest thou the Son of man with a kiss? (Luke 22: 48.) III. Treasonable Popularity:

So Absalom stole the hearts of the Thomson. men of Israel (6). I will rise up evil against thee out of thine own house (2 Sam. 12: 11).

Let every soul be in subjection to the Our reference Bibles, reading "forty higher powers (Rom. 13: 1).

Our reference Bibles, reading "forty years" in verse 7, give B. C. 1023 as Absalom (2 Sam. 15: 13).

(Rom. 16: 18).

(2) Cunning.

2. "Oh that I were made judge in the land."

(A) His part of Solomon, and the earlier part four years before land." (1) His expressed desire; this.

implied lament. the men of Israel." (1) To whom hundred men from Jerusalem; Ahithop-their hearts were due; (3) To whom hel the Gilonite, David's counselor. (3) A heartless thief.

II. IT FOSTERS DECEPTION. I. A Hypocritical Request:

Absalom sent spies (2 Sam. 15; 9, 10).

Then ye shall say, Absalom is king in Hebron (2 Sam. 15: 10).

Why tenut to be a spies (2 Sam. 15; 9, 10).

But proclaimed king in Hebron. He sends for Ahithophel. The conspiracy grows stronger, and Absalom's followers increase in number.

beguile (Rom. 16: 18). II. A Spurious Piety:

Then I will serve the Lord (8). Absalom sent for Ahithopel... while he offered the sacrifices (2 Sam. 15: 12).

(Ezek. 33: 3. In sheep's clothing, but inwardly.... ravening wolves (Matt. 7: 15).

A very pretty ornament is made of He discerned him not:...so he blessed him (Gen. 27: 23).

Joseph is without doubt torn in pieces stranger, and give the stronger to a very young member of the family, who would be better without any. Where

several cups of equal strength are wantof us shall escape (2 Sam. 15: 14).

Deliver my soul, O Lord... from a deceifful tongue )Asa. 120: 2).

Several cups of equal strength are such, and then go back, inverting the order as you fill them, and the strength will as you fill them, and the strength will

dition fixed.—(1) Absalom's proponce with boiling water; set from the osition; (2) Jehovah's elemency; (3) fire about ten minutes to draw, then

Ahithophel is among the conspirators with Absalom (2 Sam. 15: 31). O Lord ... turn the counsel of Ahitho-

phel into foolishness (2 Sam. 15: 31). Ahithophel saw that his counsel was not followed (2 Sam. 17: 23). Mine own familiar friend ... hath lifted up his heel (Psa. 41; 9).

"Absalom is king of Hebron." (1) The newly-chosen capital; (2) The newly-proclaimed king; (3) The newly-developed treason.-A wicked son; (2) A scheming politician; (3) an ungodly usurper; (4) A doomed 2. "They were invited, and went in

their simplicity." (1) Allurement; (2) Simplicity; (3) Transgression. 3. "The conspiracy was strong." (1)
Against the Lord's annointed; (2) For the base usurper; (3) With the pliant crowd.

LESSON BIBLE READING.

UNDUTIFUL CHILDREN. Know not God (1 Sam. 2:12).

Obey not parents (1 Sam. 2: 25; 2 Tim. 3:1, 2). Despise parents (Prov. 15:5, 20; Ezek.

Curse parents (Prov. 30:11; Mark 7: Bring a reproach (Prov. 19: 13, 26). Are an abiding grief (Prov. 10:1; 17:25). Are condemned of God (Deut. 21:20, 21:27:16; Prov. 30:17; Rom. 1:

LESSON SURROUNDINGS.

30:32).

INTERVENING EVENTS.-The capture of Rabbah, narrated in 2 Samuel 12 26-31, is by many regarded as placed out of its chronological order. It is maintained by them that it occurred at an earlier day. The history given in chapters 13 to 15 is a partial fulfilment of the prediction (2 Sam. 12:10), "the sword shall never depart from thine house." The crimes were such as might well occur in a polygamous household, especially after David's own sin. These crimes were the incestuous outrage upon Tamar, and the avenging murder of Amnon, the first-born son of David, by Absalom, his third son. The sub-sequent flight of Absalom, the guile of Joab in bringing about his return, and his final restoration to the king's presence, are all narrated in detail. ungrateful return made by Absalom is

the subject of the lesson. PLACES. - First Jerusalem, and then Hebron, where David had first reigned over Judah. Geshur, in Syria, is also mentioned, and Giloh, a city in the hill country of Judah (Josh. 15:51). which is generally identified with Beit-Jala, two miles northwest of Bethlehem. This view, however, is opposed by

TIME. - Certainly late in the reign of David, since Absalom, who born at Hebron after David began to reign, was The hearts of the men of Israel are after | fully grown at least seven years before the time at which the lesson begins. They beguile the hearts of the innocent | the date of Absalom's rebellion, counting "forty years" from the anointing of 1. "Absalom rose up early, and stood beside the way." (1) His early start; (2) His favorable position; (3) the start of the latter part of the less-Hissinister purpose.—(1) Diligence; son in B. C. 1023 or 1025, about seven

(2) His unjust insinuation; (3) His Persons.—Absalom and his followimplied lament.
"So Absalom stole the hearts of the king; the spics of Absalom; two

their hearts were turned.—(1) A INCIDENTS.—Absalom steals the hearts valuable treasure; (2) A base theft; of the people by standing in the gate (3) A heartless thief. who sought justice of the king. He Let me go and pay my vow...in
Hebron (7).

Let me go and pay my vow...in
Hebron (7). He arose and went to Hebron. But proclaimed king in Hebron. He sends

OF INTEREST TO WOMEN.

The Way to Pour Tea. There is more to be learned about pouring tea and coffee than most peo-With their mouth and with their lips do honour me (Isa. 29: 13).

With their mouth they shew much love are brought on the table ready made, it still requires judgment so to apportion them that they shall prove sufficient in quantity for the family, and that the elder members shall have the stronger The king said unto him, Go in peace cups. Often persons pour out tea, who, not being at all aware that the tea grows stronger as they proceed, bestow

1. "I pray thee, let me go and pay my vow."

(1) Absalom's appeal; (2) An earthen pot is by far the best for An earthen pot is by far the best for the teams the teams then be poured inerous son; (2) The indulgent father; brewing; the teamay then be poured into a silver pot, if desired. Heat the (3) The hypocritical pretext. to a silver pot, if desired. Heat the 2. "Then I will serve the Lord." (1) pot and pour the water out before put-The service promised; (2) The con- ting in the tea required, filling up at pour out as above. - The Housewife.

> The Feast of Roses. It is almost impossible fitly to describe the beauty and splendor of the Princess of Wales appearance at the Feast of Roses in Regent's Park. Her victoria was covered, body, wheels, spokes, and tires, with yellow roses and yellow Marguerites. The whip was a wand of yellow, and yellow Marguerites outlined every strap of the harness. Both footman and coachman wore buff liveries with yellow aster cockades in their hats. The Princess's dress was of fawn-colored corded silk, bordered with velvet of green and gold, and her bonnet was of golden gauze with a decora-tion of auricula bloom. Behind her was a tumbril of York and Lancaster roses, which in turn was followed by a go-cart of pink carnations drawn by two golden-haired babies, and a rose boat on wheels with daisy oars manned by tiny sailors with blouses covered with rag-

ged sailor blossoms. THERE is no more degrad ng servitade in this life than to be obliged to