## The Brooklyn Divine's Sunday Sermon.

Dictating a Sermon to His Many Readers as He Embarks for the Holy Land.

The Rev. T. De Witt Talmage, D. D., on his embarkation at New York for the Holy Land, by the steamer City of Paris, addressed his millions of friends through the press, taking for his text Acts xx., 38: "And the accompanied him unto the ship." His sermon is printed below in full:

To the more than twenty-five million people.

To the more than twenty-five million peo-ple in many countries to whom my sermons ple in many countries to whom my sermons come week by week, in English tongue and by translation, through the kindness of the newspaper press, I address these words. I dictate them to a stenographer on the eve of my departure for the Holy Land, Palestine. When you read this sermon I will be mid-Atlantic. I go to be gone a few weeks on a religious journey. I go because I want for myself and hearers and readers to see Bethlehem, and Nazareth, and Jerusalem, and Calvary, and all the other places connected with my Saviour's life and death, and so re-enforce myself for sermons. I go because I am writing the "Life of Christ," and can be more accurate and graphic when I have been an eye witness of the sacred places. Pray for my successful journeying and my safe return.

return.

I wish on the eve of departure to pronounce in the property of the pr a loving benediction upon all my friends in high places and low, upon congregations to whom my sermons are read in absence of pasters, upon groups gathered out on the prairies, and in mining districts, upon all cick and invalid and aged ones who cannot attend churches, but to whom I have long administered through the printed page. My next sermon will be addressed to you from Rome, Italy, for I feel like Paul when he said: "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.' The fact is that Paul was ever moving about on land or sea. He was an old sailor—not from occupation, but from frequency of travel. I think he could have taken a vessel across the Mediterranean as well as some of the ship captains. The sail-ors never scoffed at him for being a "land lubber." If Paul's advice had been taken, the crew would never have gone ashore at

When the vessel went scudding under bare poles Paul was the only self-possessed man on board, and, turning to the excited crew and despairing passengers, he exclaims, in a voice that sounds above the thunder of the tempest and the wrath of the sea: "Be of

good cheer."

The men who now go to sea with maps, and charts, and modern compass, warned by buoy and lighthouse, know nothing of the perils of ancient navigation. Horace said that the man who first ventured on the sea must have had a heart bound with oak and triple brass. People then ventured only from headland to headland, and from island to island, and not until long after spread their sail for a voyage across the sea. Before starting, the weather was watched, and the vessel having been hauled up on the shore, the mariners placed their shoulders against the stern of the ship and heaved it off—they, at the last moment, leaping into it. leaping into it.

Vessels were then chiefly ships of Lurden—the transit of passengers being the exception; for the world was not then migratory, as in our day, when the first desire of a man in one place seems to be to get into another place. The ship from which Jonah was thrown overboard, and in which Paul was carried prisoner, went out chiefly with the idea of taking a cargo. As now, so then, vessels were accustomed to carry a flag. In those times it was inscribed with the name of a heathen deity. A vessel bound for Syracuse had on it the inscription, "Castor and Pollux." The ships were provided with anthors. Anchors were of two kinds—those that were dropped into the sea, and those els were then chiefly ships of Lurdenthat were dropped into the sea, and those that were thrown up on to the rocks to hold the vessel fast. This last kind was what Paul alluded to when he said: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." That was what the sailors call a "hook anchor." The rocks and sand bars, shoals and headlands not being mapped out, vessels carried a plumb line. They would drop it and find the water fifty fathoms, and drop it again and find it forty fathoms, and drop it again and find it thirty fathoms, thus

discovering their near approach to the shore. In the spring, summer and autumn the Mediterranean Sea was white with the wings of ships, but at the first wintry blast the hied themselves to the nearest harbor; al-though now the world's commerce prospers in January as well as in June, and in midwinter all over the wide and stormy deep tuere float palaces of light, trampling the billows under foot and showering the sparks of terrible furnaces on the wild wind; and the Christian passenger, tippeted and shawled, sits under the shelter of the smokestack, looking off upon the phosphorescent deep, on which is written in scrolls of foam and fire: "Thy way, O God, is in the sea, and Thy path in the great waters!"

It is in those days of early navigation that I see a group of men, women and children on the beach of the Mediterranean. Paul is about to leave the congregation to whom he had preached, and they are come down to see him off. It is a solemn thing to part. There are so many traps that wait for a man's feet. The solid ground may break through, and the sea—how many dark mys-teries it hides in its bosom! A few counsels,

through, and the sea—how many dark mysteries it hides in its bosom! A few counsels, a hasty good-by, a last look, and the ropes rattle, and the sails are hoisted, and the planks are hauled in, and Paul is gone! I expect to sail over some of the same waters over which Paul sailed, but before going I want to urge you all to embark for heaven.

The church is the dry dock where souls are to be fitted out for heaven. In making a vessel for this voyage, the first need is sound the timber. The floor timbers ought to be of solid stuff. For the want of it, vessels that looked able to run their jibbooms into the eye of any tempest, when caught in a storm have been crushed like a wafer. The truths of God's Word are what I mean by floor timbers. Away with your lighter materials. Nothing but oaks, hewn in the forest of divine truth, are stanch enough for this craft.

You must have love for a helm, to guide and turn the craft. Neither pride, nor ambition, nor avarice will do for a rudder. Love, not only in the heart, but flashing in the eye and tingling in the hand—love married to work, which many look upon as so homely a bride—love, not like brooks which foam and rattle yet do nothing, but love like a river that runs up the steps of mill wheels and works in the harness of factory bands—love that will not pass by on the other side, but visits the man who fell among thieves near Jericho, not merely saying: "Poor fellow! you are dreadfully hurt," but, like the good Samaritan, pours in oil and wine and pays his board at the tavern. There must also be a prow, arranged to cut and override the billow. That is Christian perseverance.

also be a prow, arranged to cut and override the billow. That is Christian perseverance. There are three mountain surges that cometimes dash against a soul in a minute— the world, the flesh and the devil—and that the world, the flesh and the devil—and that is a well built prow that can bound over them. For lack of this, many have put back and never started again. It is the broadside wave that so often sweeps the deck and fills the hatches; but that which strikes in front is harmiess. Meet troubles courageously and you surmount them. Stand on the prow; and, as you wipe off the spray of the split surge, cry out with the apostle: "None of these things move me." Let all your fears stay aft. The right must conquer. Know that Moses, in the ark of bulrushes, can run down a war steamer.

down a war steamer.

Have a good, strong anchor. "Which hope we have as at auchor." By this strong cable and windlass, hold on to your anchor. "If any man sin, we have an advocate with the

sall and other canvas. Faith is our canvas. Hoist it and the winds of heaven will drive you ahead. Sails made out of any other canvas than faith will be slit to tatters by the first northeaster. Strong faith never lost a battle. It will crush foes, blast rocks, quench lightnings, thresh mountains. It is a shield to the warrior, a crank to the most ponderous wheel, a lever to pry up pyramids, a drum whose beat gives strength to the step of the heavenly soldiery, and sails to waft ships laden with priceless pearls from the barbor of earth to the harbor of heaven.

But you are not yet equipped. You must have what seamen call the running rigging. This comprises the ship's braces, halliards, clew lines and such like. Without these the yards could not be braced, the sails lifted nor the canvas in anywise managed. We have prayer for the running rigging. Unless you

the canvas in anywise managed. We have prayer for the running rigging. Unless you understand this tackling you are not a spiritual seaman. By pulling on these ropes you hoist the sails of faith and turn them every whither. The prow of courage will not cut the wave, nor the sail of faith spread and flap its wing, unless you have strong prayer for a halliard.

halliard.
One more arrangement and you will be ready for the sea. You must have a compass—which is the Bible. Look at it every day, and always sail by it, as its needle points toward the Star of Bethlehem. Through fog and darkness and storm it works faithfully. Search the Scriptures. "Box the compass."
Let me give you two or three rules for the voyage. Allow your appetites and passions.

Let me give you two or three rules for the voyage. Allow your appetites and passions only an under deck passage. Do not allow them ever to come up on the promenade deck. Mortify your members which are upon the earth. Never allow your lower nature anything better than a steerage passage. Let watchfulness walk the decks as an armed sentinel, and shoot down with great promptness. anything like a mutiny of riotous appetites. Be sure to look out of the forecastle for debugs. These are cold Christians floating about in the church. The frigid zone professors will sink you. Steer clear of icebergs. Keep a log-book during all the voyage—an account of how many furlongs you make a day. The merchant keeps a day book as well as a ledger. You quebt to know avery day. The merchant keeps a day book as well as a ledger. You ought to know every night as well as every year, how things are going. When the express train stops at the depot you hear a hammer sounding on all the wheels, thus testing the safety of the rail train. Bound, as we are, with more than express speed toward a great eternity, ought we not often to try the work of self-examination? examination?

Be sure to keep your colors up! You know the ships of England, Russia, France and Spain by the ensigns they carry. Sometimes it is a lion, sometimes au eagle, cretimes a star, sometimes a crown. Let it ever be known who you are, and for what port you are bound. Let "Christian" be written on are bound. Let "Christian" be written on the very front, with a figure of a cross, a crown and a dove; and from the masthead let float the streamers of Immanuel. Then the pirate vessels of temptation will pass you unharmed as they say: "There goes a Christian, bound for the port of heaven. We will not disturb her, for she has too many guns aboard." Run up your flag on this pulley: "I am not ashamed of the Gospel of Christ, for it is the power of God and the wisdom of God unto salvation." When driven back, or laboring under great stress of weather—now changing from starboard tack to larboard. changing from starboard tack to larboard, and then from larboard to starboard—look above the topgallants, and your heart shall beat like a war drum as the streamers float on the wind. The sign of the cross will make you patient, and the crown will make you

glad.

Before you gain port you will smell the land breezes of heaven; and Christ, the Pilot, will meet you as you come into the Narrows of Death, and fasten to you, and say: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Are you ready for such a voyage? Make up your minds. The gangplanks are lifting. The bell rings. All aboard for heaven! The world is not your rest. The chaffinch is the silliest bird in all the earth for trying to make its nest on the the earth for trying to make its nest on the rocking billow. Oh, how I wish that as I em-bark for the Holy Land in the East, all to whom I preach by tongue or type would em-What you all most need is bark for heaven. God, and you need Him now. Some of you I leave in trouble. Things are going very rough with you. You have had a hard struggle with poverty, or sickness or persecution or bereavement. Light after light has gone out and it is so dark that you can hardly see any blessing left. May that Jesus, who comforted the widow of Nain, and raised thedeceased to life, with His gentle hand of sympathy wipe away your tears. All is well. When David was fleeing through the wilderness, pursued by his son, he was being prepared to become the sweet singer of Is-rael. The pit and the dungeon were the best schools at which Joseph ever graduated. The hurricane that upset the tent and killed Job's children prepared the man of Uz to write the magnificent poem that has astounded the ages. There is no way to get the wheat out of the straw but to thresh it. There is no way to purify the gold but to burn it. Look at the people who have always had it their own way. They are proud, dis-contented, useless and unhappy. If you want to find cheerful folks, go among those who have been purified by the fire. After Rossini had rendered "William Tell" the five hundredth time, a company of musicians came under his window in Paris and serecame under his window in Paris and sere-naded him. They put upon his brow a golden crown of laurel leaves. But amidst all the applause and enthusiasm Rossini turned to a friend and said: "I would give all this brilliant scene for a few days of youth and love." Contrast the melancholy feeling of Rossini, who had everything that this world could give him, to the joyful ex-perience of Isaac Watts, whose misfortunes

vere innumerable, when he says: The hill of Zion yields A thousand sacred sweets, Before we reach the heavenly fields Or walk the golden streets.

Then let our songs abound, And every tear be dry; We're marching through Immanuel's ground To fairer worlds on high.

ife; it is the quails! it is the quails!

I cannot leave you until once more I con reas my faith in the Saviour whom I have preached. He is my all in all. I owe more to the grace of God than most men. With this ardent temperament, if I had gone overboard I would have gone to the very depths. You know I can do nothing by halves.

O to grace how great a debtor Dally I'm constrained to be !

I think all will be well. Do not be worried about me. I know that my Redeemer liveth, and if any fatality should befall me. I think I should go straight. I have been most unworthy, and would be sorry to think that any one of my friends had been as unworthy a Christian as myself. But God has helped a great many through, and I hope He will help me through. It is a long account of shortcomings, but if He is going to rub any of it out, I think He will rub it all out.

And now give us (for I go not alone) your benediction. When you send letters to a friend in a distant land, you say via such a city, or via suca a steamer. When you send you good wishes to us, send them via the phrone of God. We shall not travel out of the reach of your prayers. I think all will be well. Do not be worried the reach of your prayers.

There is a scene waere spirits dwell, Waers friend hoods intercourse with friends Though sandered far, by faith we meet Around one common mercy seak

And now, may the blessing of God come down upon your bolles and upon your souls, your fathers and mothers, your companions, your children, your brothers and sisters, and your friends! May you be blessed in your outliness and in your houses and in your housest and in your fire the state of t Father." Do not use the anchor, wrongfully. Do not always stay in the same latitude and longitude. You will never ride up the harbor of Eternal Rest if you sil the way drag your anchor.

But you must have sails. Vessels are not But you must have sails. Vessels are not acrow from the unseen world should strike any of us may it only basen on the representation. fit for the sea until they have the flying jib, any of us, may it only hasten on the raptures the colesail, topgallant, the skysail, the gaff-that Cod has prepared for those who love

too sad, too formal a word for me to speak or write. But, considering that I have your hand tightly clasped in both of mine, I utter a kind, an affectionate and a cheerful good-by! Him! I utter not the word farewell; it is

"Breathin' on the Stairs."

"Breathin' on the stairs! That's what twas. You needn't tell me! I never had no higher eddication, as you call it, but I never did no breathin on the stairs, neither, nor a host of redic'lous things that poor, misguided woman ust to do and think it was dretful smart; not that I've got a single word to say agin her as is gone over into the kingdom and the power and the glory, for she was one of the saints of the airth if there ever was one, for all she was sich a-fool, I was goin' to say, and I dunno on the hull why I shouldn't, seein' as its the blessed truth, and mebbe now she'll git a better kind of higher eddication than she ever did in this world, and one that's better wuth the name.'

"I suppose I am stupid, Aunt Melinda," I managed at last to get a chance to say, "but I've no more idea what..." "You know Mis' Chittenden died last night, don't you?"

"And left a husband and three children?"

"Yes."

"But, Aunt Melinda," I gasped, getting a second chance to slip a word in edgewise, "what in the world do you mean by 'breathin' on the stairs?' "Why, I s'posed you knew all about that, seein's how you was sich a visitor tell no one about sich a thing as that, nor do it before 'em, 'cept they ketched her at it as I've done time and time agin.

"At what?" I ventured as a dropped stitch in the old lady's knitting compel

led another pause. "Why, breathin' on the stairs, as I ed herself on her housekeepin', and she like the lace curtains to the front parlor corners was all right, but them stairsif she was a goin' to have companyon her knees and scrub them stairs; she had three different kinds of cloth to do 'em with, and rub every livin' one of 'em five minutes by the clock, and breathe on every one on 'em over and over agin' till she'd gone from the top to the bottom, and then she'd allus have to lie down with a spell of a dredful pain in her side, and as white as the scourin' cloth, and once she fainted dead away. and I hain't had no sort of patience with her on them stairs; they ust to shine, that's sure, but what made em? You needn't tell me! It was just poor Mis' Chittenden's breath of life went into them stairs, and put the polish on better'n the hired girl could do-seems hired girls don't have no special pride nor interest; and 'twas jest the same with the door-plate, and the curtains was too fine to be trusted to anybody else inside or out of the house, and so when they was done up Mis' Chittenden she'd have 'em pinned down on the parlor carpet, and she'd bend over 'em hours and hours on her hands and knees jest a gaspin' for breath half the time, straight to suit her, to my sartain knowledge; and she was jest so partic'lar about every mortal, livin' thing, and had to be dressed jest so allus, tight and trig, and lookin' 'sif she'd come out of a bandbox, and stoopin' over that way was jest the wust thing, if she did write a valedictionary, as they call it, because It is prosperity that kills and trouble that saves. While the Israelites were on the imarch, amidst great privations and hardships, they behaved well. After a while, they prayed for meat, and the sky darkened with a large flock of qualls, and these qualis fell in great multitudes all about them; and the Israelites ate and ate, and stuffed themselves until they died. Oh! my friends, it is not hardship, or trial, or starvation that injures the soul, but abundant supply. It is not the vulture of trouble that eats up the Christian's life; it is the qualls! she was fust in her class at Culminate College; and I've jest told her time and agin; I says to her, says I, 'Mis' Chittenden,' says I, 'you'll jest as sure kill yourself one of these days and leave a lot of helpless babies,' and it's because she never took no care of her poor, perishin' body that they're sich a measley, mise'ble set, without no lungs and constitution, and when it's too late I says to her, says I, 'Mis' Chittenden,' says I, 'you'll jest as sure kill yourself one of these days and leave a lot of helpless babies,' and it's because she never took no care of her poor, perishin' body that they're sich a measley, mise'ble set, without no lungs and constitution, and when it's too late I says to her, says I, 'Mis' Chittenden,' says I, 'you'll jest as sure kill yourself one of these days and leave a lot of helpless babies,' and it's because the never took no care of her poor, perishin' body that they're sich a measley, mise'ble set, without no lungs and constitution, and when it's too late I says to her, says I, 'Mis' Chittenden,' says I, 'you'll jest as sure kill yourself one of these days and leave a lot of helpless babies,' and it's because the never took no care of her poor, perishin' body that they're sich a measley, mise'ble set, without no lungs and constitution, and when it's too late I says to her, says I, 'Mis' Chittenden,' says I, 'you'll jest as sure kill yourself one of these days and leave a lot of helpless babies,' and it's because the neve she was fust in her class at Culminate thing better'n for a woman that's got a husband and three children to do for 'em than make shiny stairs for 'em to walk over, when they might jest as well be a-walkin' over her flesh and blood. and so I says to her time and time agin, You needn't tell me. And she'd jest smile and press her hand to her side, and says she, 'I must be thorough'; her mother taught her to be thorough, and she felt 'sif her house was a sort of trust, and she said she must be faithful to it for the sake of her family, and the servant couldn't doeverything, and I didn't have no patience, for I knew the family needed something more than them shiny staira all iled, and you could most see your face in 'em; and now she's gone, and the fam'ly can't live on the stairs, and they won't shine much longer, anyhow, and you needn't tell me. I haint nothing on airth agin a woman gittin' all the idees into her head she possibly can; the more the better; but there's something besides the botiny and the algebry and the scientifics and painted teacups and shiny housekeepin', and they'd orter have some notion of their poor, perithin' bodies and those they bring inter the world, for they'd orter know how to be wives before

breaking lace window curtains, and black walnut stairs iled and polished with three rags; and breathed on till they're jest shiny enough to show the faces of them little orphans she's left behind her; and I know 'twant nothing but what I've said to her time and time agin-breathin' on them stairs. You needn't tell me!-c. B. LE BOW, in Phrenological Journal.

Show Your Hand, Edwin Ellis!

I have been twenty years at the study

of palmistry or chirognomy, and during that time have not been able to dis-

cover any philosophic reason for believ-ing that the lines of the hand and its shape indicate character. The want of Dying Faith. a connecting theory frequently causes me to lose all hope and belief in the investigation; but practice restores confidence. No one can look at even a few hands every month for years together without being driven to conclusion that they really do contain a guide to much | me an everlasting covenant, order in that is to be found in the nature of their all things, and sure. -2 Sam. 23:5. owners. As an actual fact, however, I find that the leading lines of the hand are never eccentrically deformed, broken, or deficient in persons who have not some gaps or queer places in their characters, to match. If the lines are long, clear, red, gently curved except "And the young ones are all a poor lot, not a reel healthy one among 'em; that's breathin' on the stairs, I say. substantial tips and not too long roots, You needn't tell me! Annie, that's the the best sort of nature may be looked oldest, she's fourteen, and she's got for. In the case of persons of brilliant weak eyes and weak lungs, and she's original talent and thought, the upright gittin' all humped over, jest like a reg'- line from the base of the palm toward lar old woman; and Bess, that's the the fingers is never absent and is somenext one, and, well, I dunno what to times repeated twice or even thrice. It make of Bess, she's so nervous, her is called the 'line of Saturn," and mother used to say. Nervous! Twelve springs from many different places. In years old-a fine state of things! You musicians, actors, and some others it needn't tell me! and a shakin' and a usually starts from below the little fincryin' and a havin' to be kep' upon qui-nine and Angelina wine, and what not. the curved line round the thumb an in-And the next one, her name was Mary, dependence of feeling, out of proporshe died; never had no strength to live | tion to the will-strength or the pride of on, anyhow. And Rodman, that's the the rest of the character, is to be expec- His king shall be higher than Agag baby, of all the puny, pindlin babies I ever see, and it's all breathin' on the stairs. You needn't tell me 'taint," ted. If the line called that of the head which crosses the hand from above the thumb, usually turning down to the pad which crosses the hand from above the | That thou shouldest be prince over my thumb, usually turning down to the pad below the little finger, be entirely separate from the line that surrounds the thumb, the whole character will be modified, whether it be a good or bad one, by this separation. As a rule, that modification will tend to make the perto the Chittenden's, but I might a son seem more elever when thinking knowed Mis' Chittenden wouldn't never out of his own head, but less able, howout of his own head, but less able, however sympathetic and docile, to adopt the modes of getting at ideas by which his teachers achieve their success. A short little finger often goes with a sweetness, a readiness to repent of evil and of anger, and sometimes even a cheerful abnegation. Both kinds are consistent with a permanence of negawas sayin'. Mis' Chittenden allus pridtive wishes, or, as it is usually called, obstinacy, as this is a quality capable of was a master hand at it, that's a fact, drawing strength from many sources. things that showed off to the neighbors A large-ended thumb is very good in a good man, and helps him to fight the windows, and the plants in 'em, and the battle of life. In a dull and selfish big silver door-plate, and all that; not | man it enables him to be extra oppresbut that she kep' the corners clean, too, sive at home, and to make his opinions furzino, I didn't never get a chance to of much more effect than their value see, but she was a good woman, and honest in all her dealins, so I guess the and its shaft poor, as though it were a she just ust once a week, and oftener be twisted off the hand, is not an advantage. This leads to many evils, and, black walnut, iled-and she'd git down though often found in a good man, gives a tendency to change the reasons for his good deeds or good opinions, even after he has been very emphatic in choosing or defending them. Such change will usually be rather of the nature of a reversal than a drifting away Blunt-ended thumbs seldom go with a natural tendency to politeness of address or a polished approach, except when, as in persons much before the world, this has been learned as a part. But in good types it goes with a gentle ness and kindness of manner bred by self-knowledge which has taught the owner to counteract his faults before they have time to hurt innocent people. It follows as a matter of course that among women those whose fingers and thumbs are pointed are generally the more superficially charming. Those with large blunt-ended fingers are (if intellectual and educated) more valued and more impressive, and even commanding. But command, like melancholy, has more than one origin, viewed as an expression of constitutional tendency. Pointed-fingered people have and used up more'n three papers of no excuse if they are not agreeable, for pins once before she could get 'em it costs them little to seem so. If largeended blunt-fingered people show delicate discernment, self-abnegation in mental matters, indulgence to shallow weakness, patience with anger and folly, they are either entirely uninterested personally in the occasions that bring such qualities before them, or have bought their good nature at a price, like the Centurion his freedom. How to do it. When a student of the hand has realt and applied for himself all the volumes that have been written on the subject, and when he has also discovered how to discount the bias of his different authors by guessing at their hands and accounting for their predictions, and when he has achieved such proficiency in looking at a hand and adding up all the conflicting forces suggested by its balance of lines and segments that he can at once tell how to classify the owner and what to expect of him, yet the greatest of all difficulties will remain to be surmounted. This hard hill to climb is nothing less than to describe a character in such terms

his portrait, and say, "Yes, it is true; am like that."—Universal Review.

that the owner of the same must confess

The Czar's New Train. A new imperial train has just been built for the Emperor of Russia. The saloons are covered with iron outside, and then come eight inches of cork, instead of the steel plates with which the carriage of the old train was pro-tected. All the saloons (which communicate by a covered passage) are exactly the same in outward appearance, so that no outsider may be able to discover in which carriage the Czar is traveling. During the Emperor's journey last autumn he passed most of his time in a carriage which, from the outside, looks like a luggage van.-London

LITTLE disputes before marriage are great ones after it; as northerly winds, they're them, and how to be mothers of which are warm in summer, blow keen

done-up, pinned-down, parlor back, I to tell which is which.

SUNDAY SCHOOL LESSON. SUNDAY NOVEMBER 17, 1833. David's Last Words.

LESSON TEXT. @ Sam. 23 : 1-17. Memory verses, 3, 4

LESSON PLAN.

TOPIC OF THE QUARTER: Prosperity and Adversity. GOLDEN TEXT FOR THE QUARTER: A8 ong as he sought the Lord, God made him to prosper.—2 Chron. 26: 5.

LESSON TOPIC: The Consolations of

( 1. God's Words by David, LESSON OUTLINE: 2 Vs. 1, 2.
2 God's Words Concerning Rulers, vs. 3-5.
3 God's Words Concerning Enemies, vs. 6, 7.

GOLDEN TEXT: He hath made with

DAILY HOME READINGS : M.-2 Sam. 23:1-7. Consolations

of dying faith. T.-1 Chron. 29 : 20-30. David's last days. W.-Gen. 48: 1-22. Jacob's last consolations. T.-Gen. 49 : 28:33; 50 : 1-13. Jacob's death and burial. F.-Acts 7:54-60. Stephen's last

consolations. S.-1 Cor. 15:1-26. Consolations for all saints. S.-1 Cor. 15: 35-57. Consolations for all saints.

> LESSON ANALYSIS. I. GOD'S WORDS BY DAVID.

David's Words as King: David, . . . the man who was raised on righ, saith (1). (Num. 24:7).

people (2 Sam. 7:8). He chose David ... to feed Jacob his people (Psa. 78:70, 71). The highest of the kings of the earth (Psa. 89:27). II. David's Words as Psalmist:

David ... . saith, . . . the sweet psalmist of Israel (1). On that day did David first ordain to give thanks (1 Chron. 16:7). David himself saith in the book of Psalms (Luke 20:42). When ye come together, each one hath

a psalm (1 Cor. 14:26). Speaking one to another in psalms and hymns (Eph. 5:19). III. David's Words from God: The spirit of the Lord spake by me

He spake by the mouth of his holy prophets (Luke 1:70). The Holy Ghost spake before by the mouth of David (Acts 1:16). Every scripture inspired of God is also profitable (2 Tim. 3:16).

Men spake from God, being moved by the Holy Ghost (2 Pet. 1:21). 1. "These be the last words David's last words.

2. "The man whom God raised on high." (1) The lowly origin; (2) The Divine uplift; (3) The exalted

3. "The spirit of the Lord spake by (1) David the voice; (2) God the speaker .- (1) The source of revelation; (2) The mediums of revelation.

IL GOD'S WORDS CONCERNING BULERS. What Good Rulers Must Be: One that ruleth ... righteously ... in the fear of God (3).

Joseph said, .... This do, and live; for I fear God (Gen. 42:18). Able men, such as fear God, ... to be rulers (Exod. 18:21). Ye judge not for man, but for the Lord (2 Chron. 19:6).

So did not I, because of the fear of God (Neh. 5:15). II. What Good Rulers Are Like: He shall be as the light of the morn-prefix.

ing (4). Let them that love him be as the sun (Judg. 5:31). His throne as the sun before me (Psa. 89:36).

As the shining light, that shmeth more and more (Prov. 4: 18). Thy judgments are as the light (Hos.

III. How God Treats Good Rulers:

He hath made with me an everlasting ovenant (5). Thine house and thy kingdom shall be made sure (2 Sam. 7:16). My covenant shall stand fast with him

(Psa. 89:28). An everlasting covenant, ... even the sure mercies of David (Isa. 55:3). Then may also my covenant be broken with David (Jer. 33:21).

1. "He shall be as the light of the morning." (1) He illuminates; (2) He invigorates; (3) He comforts. 2. "He hath made with me an everlasting covenant." (1) The source

the covenant. 3. "It is all my salvation, and all my desire." God s covenant (1) As a source of blessing; (2) As an object III. GOD'S WORDS CONCERNING ENEMIES.

I. Equipped for Evil: The ungodly shall be all of them as thorns (6). They have sharpened their tongue like a serpent (Psa, 140 ; 3).

Their feet run to evil (Prov. 1:16). One sinner destroyeth much good (Eccl. 9:18). The poison of asps is under their lips -(Rom. 3:13). II. Overcome by Power:

The man that toucheth them must be armed with iron (7). The Lord shall have them in derision (Psa. 2:4). 37:13).

He it is that shall tread down our adversaries (Psa. 60:12). He came forth conquering, and to conquer (Rev. 6 : 2). III. Doomed to Destruction:

They shall be utterly burned with healthy children, and how to be house keepers that don't give up all comfort and length of days to clear-starched, are indolent, but it is frequently hard. They shall be utterly burned with fire (7). (Psa, 1:6).

In smoke shall they consume away (Psa. 37:20). The chaff he will burn up (Matt. 3:

Who shall suffer . . . eternal destruction (2 Thess. 1:9).

1. "The ungodly shall be all of them as thorns to be thrust away." The ungodly (2) Intrinsically harmful; (2) Universally doomed .-- (1) Full of virulence; (2) Appointed to destruction.

2. "Armed with iron and the staff of a spear." (1) Man's equipment for extirpating thorns; (2) God's equipment for extirpating rebels.

3. "They shall be utterly burned with fire in their place." The end of the wicked; (1) Its terribleness; (2) Its completeness.

LESSON BIBLE READING.

LAST WORDS. Of Jacob (Gen. 49: 29-32).

Of Joseph (Gen. 50: 25, 26). Of Moses (Deut, 33: 26-29).

Of Joshua (Josh. 24: 27-29). Of David!(2 Sam. 23:1-7). Of Simeon (Luke 2:29-32).

Of Stephen (Acts 7:59, 60). Of Paul (2 Tim. 4:6-8). Of Jesus on the cross, (Luke 24:46: at his ascension, Acts 1:8,9; in his revelations to men, Rev. 21:20).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- David's exsessive grief for Absalom disconcerted the people, and Joab severely rebuked the king, who then "arose, and sat in the gate." The tribes of Isrsel began to talk about the return of the king. David thereupon sent, through the priests, a message to the people of his own tribe, Judah, to stir them up in the matter. He sent also to Amasa, promising him the place of Joab. The elders of Judah invited David to return and they met him at Gilgal (2 Sam. 19:

Shimei, the recent reviler of the king, reappears to beg pardon. Abishai proposes to kill him, but David spares him. Mephibosheth also comes to meet the king, probably at Jerusalem, explains his absence, but his property is divided between him and Ziba. Barzillai attends David across the Jordan, but dectines to be his guest at Jerusalem, sending Chimham instead. A controversy then takes place between the men of Israel and of Judah about the king's return (2 Jam. 19:41-43). Sheba takes advantage of this to incite a re-bellion. David asks Amasa to collect the men of Judah, but, as the latter delays, he sends Abishai to put down the rebellion. Joab, the deposed commander-in-chief, meets Amasa on the way, and treacherously kills him. Sheba is pursued to Abel-beth-mascah, from which city his head is thrown over the

wall to Joab (2 Sam. 20:1-22). A list of the king's officers follows (vs. 23-26). The next two chapters probably belong to an earlier period. Chapter 21 tells of a famine on account of Saul's slaughter of the Gibeomtes, the sacrifice of seven descendants of Saul at the request of the Gibeonites, and the burial of the victims. The Philistine wars are also recounted, the date of these being in doubt. Chapter David." (1) David's many words; | 22 contains a psalm that may belong to (2) David's precious words; (3) an earlier period; while the pestilence narrated in chapter 24 probably occur-red before the date of the lesson. The account seems to be placed at the close of 2 Samuel on account of its relation

to the buying of the site of the temple. Place.—Probably Jerusalem. TIME.—The last year of David's life,

-B. C. 1016 or 1018.

"Strong Minded" Women. Just where the weak minded woman stops and the strong minded begins it is hard to say. The boundary line, is so vague, it is crossed so unconsciously, so unpremeditatedly, that some women do not even know when they have crossed it, until some morning they wake up and find the epithet "strong minded" prefixed to their names. And it is strange that such an epithet should be used as a term of reproach when applied to a woman, for surely "weak minded" would also be an undesirable

No sensible woman would like to be called "weak minded" and no refined woman, desires to be called "strongminded," taking the word in its present and generally accepted definition. For, generally speaking, when a woman is called "strong minded" it is meant that she is eccentric almost to insanity, regardless of public opinion, and that no one need be surprised at anything she may do, for she is capable of doing any-thing and everything that is queer. It may be argued that the opinion of persons who are strong minded in this sense is of no value. Very true it is of no value, for, truthfully speaking, a wo-man who is strong minded is not eccentric, nor regardless of public opinion. nor likely to do anything shocking. Rather should these things be expected of a weak minded woman.

A strong minded woman is, first of all, a woman of sense; she has convictions, and the courage to express themshe is clever, and nearly always talent; of the covenant; (2) The recipient ed. If she does not comform to all the of the covenant; (3) The scope of frivolities and small conventionalities of ed. If she does not comform to all the the covenant; (4) The duration of fashionable life, it is because her mind is intent on higher and nobler things. She claims a right to make her life what she chooses to make it, the same right that men have had from time ime memorial. She works for money if she wishes to do so, or for the love of work. and the refined, the cultured, the people of broad minds and liberal views of life respect her and admire her. She is not the masculine woman. Heaven forbid! Rather should the masculine woman le called weak minded, in that she has the weakness to be ashamed of being a woman and to emulate a man in manner and dress .- Miss Palfrey in New York Star.

In putting down carpets if care is ex-ercised in thoroughly drying the floors beforehand, the moths will not be so liable to bother in the house.

Many a man wearies his life out "taking care of things" which are of no earthly use to him or his.

"I say, conductab, bow c mes it that we've reached our destination half a mir u'e late?" "Front end of train's on time. Rear

end's allus late," He is a fool that praises himself, and he is a madman that speaks ill of