## . REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN DAY SERMON.

Subject: "Narrow Escapes."

TEXT: "I am escaped with the skin of metech."-Job xix., 20.

Job had it hard. What with boils and bereavements and bankruptcy, and a fool of a
wife, he wished he was dead, and I do not
blame him. His flesh was gone, and his
bones were dry. His teeth wasted away until
nothing but the enamel seemed left. He
cries out: "I am escaped with the skin of
my teeth." There has been some difference of opinion about this passage. St.
Jerome and Schultens, and Drs. Good and
Poole and Barnes have all tried their forceps on Job's teeth. You deny my interpretation and say: "What did Job know
about the enamel of the teeth?" He
knew everything about it. Dental surgery
is almost as old as the earth. The mummies of Egypt, thousands of years old, are
found to-day with gold filling in their teeth.
Ovid and Horacs and Solomon and Moses
wrote about these important factors of the
body. To other provoking complaints, Job,
I think, has added an exasperating toothache, and putting his hand against the inflamed face, he says, "I am escaped with the
skin of my teeth."

A very narrow escape, you say, for Job's
body and soul, but there are thousands of Job had it hard. What with boils and be

A very narrow escape, you say, for Job's body and soul, but there are thousands of men who make just as narrow escape for their soul. There was a time when the partition between them and ruin was no thicker than a tooth's enamel; but as Job finally es-caped, so have they. Thank God! thank God!
Paul expresses the same idea by a different

raul expresses the same idea by a different figure when he says that some people are "saved as by fire." A vessel at sea is in fiames. You go to the stern of the vessel. The boats have snoved off. The flames advance; you can endure the heat no longer on your face. You slide down on the side of the vessel, and hold on with your fingers, until the forked tongue of the fire begins to lick the back of your hand, and you feel that you must fall, when one of the life-boats comes back, and the passengers say they think they have room for one more. The boat swings under you—you drop into it—you are saved. So some men are pursued by temptation until they are partially consumed, but, after all, get off—"saved as by fire." But I like the figure of Job a little better than that of Paul, because the pulpit has not worn it out; and I want to show you, if God will help, that some men make narrow escapes for that some men make narrow escapes for their souls, and are saved as "with the skin

their souls, and are saved as "with the skin of their teeth."

It is as easy for some people to look to the cross as for you to look to this pulpit. Mild, gentle, tractable, loving, you expect them to become Christians. You go over to the store and say: "Grandon joined the church yesterday." Your business comrades say: "That is just what might have been expected; he always was of that turn of mind." In youth tois person whom I describe was always good. He never broke things. He never laughed when it was improper to laugh. At seven, he could sit an hour in church, perfectly quiet, looking neither to the righthand nor to the left, but straight into the eyes of the minister, as though he understood the whole discussion about the eternal decrees. He never upset things nor lost them. He floated into the kingdom of God so gradually that it is uncertain just when the matter was decided.

kingdom of God so gradually that it is un-certain just when the matter was decided. Here is another one, who started in life with an uncontrolable spirit. He kept the nursery in an uproar. His mother found him walking on the edge of the house roof to see if he could balance himself. There was no horse that he dared not ride—no tree he could not climb. His boyhood was a long series of predicaments, his manwas a long series of predicaments. his manhood was reckless; his midlife very wayward. But now he is converted, and you go over to the store and say, "Arkwright joined the church yesterday." Your friends say, "It is not possible! You must be joking." You say: "No, I tell you the truth. He joined the church." Then they reply, "There is hope for any of us if old Arkwright has become a Christian." In other words, we will admit that it is more difficult for some men to accept the Gospel than for others.

I may be preaching to some who have cut loose from churches and Bibles and Sun-days, and who have come in here with no intention of becoming Christians themselves, but just to see what is going on and yet you may find yourself escaping, be fore you leave this house, as "with the skin of your teeth." I do not expect to waste this hour. I have seen boats go off from Cape May or Long Branch and drop their nets, and after awhile come ashore, pulling in their nets, without having caught a single fish. It was not a good day, or they had not the right kind of a net. But we expect no such excursion to-day. The water is full of fish, the wind is in the right direction, the Gospel net is strong. Oh, Thou who didst help Simon and Andrew to fish, show us to-day how to cast the net on the right side of

the ship!
Some of you, in coming to God, will have to run against skeptical notions. It is useless for people to say sharp and cutting things to those who reject the Christian religion. I cannot say such things. By what process of temptation or trial or betrayal you have come to your present state I know not. There are two gates to your nature— the gate of the head and the gate of the heart. The gate of your head is locked with bolts and bars that an archangel could not break, but the gate of your heart swings easily on its hinges. If I assaulted your body with weapons you would meet me with weapons, and it would be sword stroke for sword stroke, and wound for wound, and blood for blood; but if I come and knock at the door of your house you open it, and give me the best seat in your parior. If I should come at you now with an argument you would answer me with an argument; if with sarcasm, you would answer me with sarcasm; blow for blow, stroke for stroke; but when I come and knock at the door of your heart you open it and say, "Come in, my brother, and tell me all you know about Christ and heaven."

Listen to two or three questions: Are you as happy as you used to be when you believed in the truth of the Christian religion? Would you like to have your children travel on in the road in which you are now traveling? You had a relative who professed to be a Christian, and was thoroughly consistent, living and dying in the faith of the Gospel. Would you not like to live the same quiet life, and die the same peaceful death? I have a letter, sent me by one who has rejected the Christian religion. It says: "I am old enough to know that the joys and pleasures of life are evanescent, and to realize the fact that it must be counfortable in old age to believe in sympthing relative in old age to believe in something relative to the future, and to have a faith in some to the future, and to have a faith in some system that proposes to save. I am free to confess that I would be happier if I could exercise the simple and beautiful faith that is possessed by many whom I know. I am not willingly out of the church or out of the faith. My state of uncertanty is one of unrest. Sometimes I doubt my immerciality, and look upon the death bed as the closing scene, after which there is nothing. What shall I do that I have not done?" Ah! skepticism is a dark and doleful land. Let me say that this Bible is either true or false. If it be false, we are as well off as you; if it be true, then which of us is safer.

it be false, we are as well on as your true, then which of us is safer.

Let me also ask whether your trouble has not been that you confounded Christianity not been that you confounded christianity not been that your confounded christianity not been that your confounded christianity not been that your a lawyer. In your who profess it. You are a lawyer. who profess it. You are a lawyer. In your profession there are mean and dishonest men. Is that anything against the law? You are a doctor. There are unskilled and contemptible men in your profession. Is that anything against medicine? You are a merchant. There are thieves and defrauders in your business. Is that anything against merchandise? Behold, then, the unfairness of charging upon Christianity the wickedness of its disciples. We admit some of the charges against those who profess religion

Some of the most gigantic swin lies of t present day have been carried on by men bers of the church. There are men stand ing in the front rank in the churches with would not be trusted for five dollars with out good collateral security. They leave their business dishonesties in the vestibule of the church as they go in and sit at the communion. Having concluded the sacra-ment, they get up, wipe the wine from the lips, go out, and take up their sins where they left off. To serve the devil is their regular work; to serve God, a sort of play spell. With a Sunday sponge they expect to wipe off from their business slate all the past week's inconsistencies. You have no more right to take such a man's life as a specimen of religion than you have to take the twisted irons and split timbers that lie on the beach at Coney Island as a speci-men of an American ship. It is time that we draw a line between religion and the frailties

of those who profess it.

Do you not feel that the Bible, take it all in all, is about the best book that the world has ever seen? Do you know any book that has as much in it? Do you not think, upon the whole, that its influence has been benefi-cent? I come to you with both hands ex-tended toward you. In one hand I have the Bible, and in the other I have nothing. This Bible, and in the other I have nothing. This Bible in one hand I will surrender forever just as soon as in my other hand you can put a book that is better. To-day I invite you back into the good old fashioned religion of your fathers—to the God whom they worshiped, to the Bible they read, to the promises on which they leaned, to the cross on which they hung their eternal expectations. You have not been happy a day since you swung off; you will not be happy a minute until you swing back. until you swing back.

until you swing back.

Again: There may be some of you who, in the attempt after a Christian life, will have to run against powerful passions and appetitee. Perhaps it is a disposition to anger that you have to contend against; and perhaps, while in a very serious mood, you hear of something that makes you feel that you must swear or die. I know a Caristian man who was once so exasperated that he said to a man customer: "I cannot Christian man who was once so exasperated that he said to a mean customer: "I cannot swear at you myself, for I am a member of the church; but if you will go down stairs my partner in business will swear at you." All your good resolutions heretofore have been torn to tatters by explosion of temper. Now there is no harm in getting mad if you only get mad at sin. You need to bridle and saidle those not breathed passions, and with them ride down injustice and wrong. There are a thousand things in the world that we ought to be mad at. There is no harm in getting rei hot if you only bring to the forge that which needs ham nering. A man who has no power of righteous indignation is an imbecile. But be sure it is a righteous indignation, and not a petulancy that blurs dignation, and not a petulancy that blurs and unravels and depletes the soul.

There is a large class of persons in mid-life There is a large class of persons in mid-life who have still in them appetites that were aroused in early manhood, at a time when they prided themselves on being a "little fast," "high livers," "free and easy," "hail fellows well met." They are now paying, in compound interest, for troubles they collected tweaty years ago. Some of you are trying to escape, and you will—yet very narrowly, "as with the skin of your teeth." God and your own soul only know what the struggle is. Omnipotent graces what the struggle is. Omnipotent grace has pulled out many a soul that was desper in the mire than yor are. They line the beach of heaven—the multitule whom God has rescued from the thrall of suicidal habits. If you this day turn your back on the wrong and start anew, God will help you. Ou, the weakness of human help! Men will sympathize for a while, and then turn you off. If you ask for their their pardon, they will give it, and say they will try you again; but, falling away again under the power of temptation, they cast you off forever. But God forgives seventy times seven; yes, seven hundred times; yes, though this be the ten-thousandth time, He is more earnest, more sympathetic, more helpful, this last time than

whee you took your first missten If, with all the influences favorable for a right life, men make so many mistakes, how nuch harder it is when, for instance, some appetite thrusts its iron grapple into the roots of the tongue, and pulls a man down with hands of destruction! If, under such circumstances, he break away, there will be no sport in the undertaking, no holiday enjoyment, but a struggle in which the wrestlers move from side to side, and bend and twist, and watch for an opportunity to get in a heavier stroke, until with one final effort, in which the muscles are distended, and the veins stand out, and the blood starts, the swarthy habit falls under the knee of the victorcaped at last as "with the skin of his teeth The ship Emma, bound from Gottenburg

The ship Emma, bound from Gottenburg to Harwich, was sailing on, when the man on the loo cont saw something that he pronounced a vessel bottom up. There was something on it that looked like a sea-gull, but was afterward found to be a waving handkerchief. In the small boat the crew pushed out to the wreck, and found that it was a capsized vessel, and that three men had been digging their way out through the bottom of the ship. When the vessel capsized they had no means of escape. The captain took his penknife and dug away through the planks until his knife broke. Then an old nail was found, with which they attempted to scrape their way out of the darkness, each one working until his hand darkness, each one working until his hand was well nigh paralyzed and he sank back

was well nigh paralyzed and he sank back faint and sick. After long and tedious work the light broke through the bottom of the ship. A handkerchief was hoisted. Help came. They were taken on board the vessel and saved. Did ever men come so near a watery grave without dropping into it? How narrowly they escaped!—secaped only "with the skin of their teeth."

There are men who have been capsized of evil passions, and capsized mid-ocean, and they are a thousand miles away from any shore of help. They have for years been trying to dig their way out. They have been digging away and digging away, but they can never be delivered unless they will hoist some signal of distress. However weak and feeble it may be, Christ will see it, and bear down upon the helpless craft, and take them on upon the helpless craft, and take them on board, and it will be known in earth and in

heaven how narrowly they escaped—"escaped as with the skin of their teeth."

There are others who in attempting to some to God must run between a great many business perplexities. If a man go over to business at 10 o'clock in the morn-ing, and comes away at 3 o'clock in the afover to business at 10 o'clock in the inorning, and comes away at 3 o'clock in the afternoon, he has some time for religion; but how shall you find time for religious contemplation when you are driven from suntise to sunset, and have been for five years going behind in business, and are frequently dunned by crelitors whom you cannot pay, and when, from Monday morning until Saturday night, you are dodging bills that you cannot meet? You walk day by day in uncertainties that have kept your brain on fire for the past three years. Some with less business troubles than you have gone crazy. The clerk has heard a noise in the back counting-room, and gone in, and found the chief man of the firm a raving maniac; or the wife has heard the bang of a pistol in the back parlor, and gone in, stumbling over the dead body of her husband—a suicide. There are in this house to-day three hundred men pursued, harrassed, trodden down and scalped of business perplexities, and which way to turn next they do not know. Now God will not be hard on you. He knows what obstacles are in the way of your being a Christian, and your first effort in the right direction. He will crown with success. Do not let Satan, with cotton bales and kegs, and hogsheads and counters and stocks of unsalable goods, block up your way to heaven. Gather up all your energies. Tighten the girdle about your loins. Take an agonizing look into the face of God, and then say: "Here

goods, block up your way to heaven. Gather up all your energies. Tighten the girdle about your loins. Take an agonizing look into the face of God, and then say: "Here goes one grand effort for life eternal?" and then bound away for heaven, escaping as "with the skin of your teeth."

In the last day it will be found that Hugh Latimer and John Knox and Huss and Ridley were not the greatest martyrs, but Christian men who went up incorrupt from the contaminations and perplexities of Wall street, Water street, Pears street, Broad street, State street and Third street. On earth they were called brokers, or stock jobiers, or retailers, or importers; but in heaven, Chris-

heir feet; no inquisition demanded from their recantation; no soldier aimed a pike at their heart, out they had mental tortures, ompared with which all physical consuming

compared with which all physical consuming is as the breath of a spring morning.

I find in the community a large class of men who have been so cheated, so lied about, so outrageously wronged, that they have lost their faith in everything. In a world where everything seems so topsy turvy they do not see how there can be any God. They are confounded and freuzied and misanthropic. Elaborate arguments to prove to them the truth of Christianity, or the truth of anything else, touch ments to prove to them the truth of Christianity, or the truth of anything else, touch them nowhere. Hear me, all such men. I preach to you no rounded periods, no ornamental discourse; but put my hand on your shoulder, and invite you into the peace of the Gospel. Here is a rock on which you may stand firm, though the waves dash against it harder than the Atlantic pitching its surf clear above. Edystone pitching its surf clear above Eddystone Lighthouse. Do not charge upon God all these troubles of the world. As long as the world stuck to God, God stuck to the world; but the earth seceded from his government, and hence all these outrages and all these woes. God is good. For many hundreds of years He had been coaxing the world to come back to Him; but the more He has coaxed the back to Him; but the more He has coaxed the more violent have men been in their resistance, and they have stepped back and stepped back until they have dropped into ruin.

Try this God, ye who have had the blood-hounds after you, and who have thought that God had forgotten you. Try Him, and see if He will not help. Try Him, and see if He will not pardon. Try Him, and see if He will not save. The flowers of spring have no bloom so sweet as the flowering of Christ's affections. The sur hath no warmth compared with the glow of His heart. The waters have no refreshment like the fountain that will slake the

ment like the fountain that will slake the thirst of thy soul. At the moment the reindeer stands with his lips and nostril thrust in the cool mountain torrent the hunter may be coming through the thicket. Without crackling a stick under his foot, he comes close by the stag aims his gun. without cracking a stick under his 1995, he comes close by the stag, aims his gun, draws the trigger and the poor thing rears in its death agony and falls backward, its antiers crashing on the rocks; but the panting hart that drinks from the water brooks of God's promise shall never be fatally wounded and shall never die. wounded and shall never die.

This world is a poor portion for your soul, oh business man! An eastern King had graven on his tomb two fingers, represented as sounding upon each other with a snap, and under them the motto: "All is not with that." Apicius Collius hanged himself better the start of the control of the contr cause his steward informed him that he houly eighty thousand pounds sterling let.
All of this world's riches make but a small

All of this world's riches make but a smalinheritance for a soul. Robespierre attempted to win the applause of the world; but when he was dying, a woman came rushing through the crowd, crying to him: "Murderer of my kindred, descend to hell, covered with the curses of every mother in France." Many who have expected the plaudits of the world have died under its Anathema Maranatha.

Oh find your passes in God Make one Oh, find your peace in God. Make one strong pull for heaven. No half way work will do it. There sometimes comes a time on will do it. There sometimes comes a time on shipboard when everything must be sacrificed to save the passengers. The cargo is nothing, the rigging nothing. The captain puts the trunpet to his lips and shouts, "Cut away the mast?" Some of you have been tossed and driven, and you have, in your efforts to keep the world, well-nigh lost your soul. Until you have decided this matter, let everything else go. Overboard with all those other anxieties and burdens! You will have to drop the sails of your pride and cut away the mast! With one earnest cry for help, put your cause into the hand of Him who helped Paul out of the breakers at Melita and who, above the shrill blast of the wrathiest tempest that ever blackened the sky or shook the coses can have the faintest implies. shook the ocean can hear the faintest implor-

ation for mercy. you, who have considered your case as hop-less, will take heart again, and that, with a blood red earnestness, such as you have never experienced before, you will start for the good land of the Gospel-at last to look back saying: "What a great risk I ran! Almost lost, but saved! Just got through, and no Escaped by the skin of my teeth."

Warmth and Cleanliness for the Aged.

Warmth is very important for the the malady most to be feared, and its attacks are very easily provoked. Many old people suffer from more or less er on trash. year after year and be almost unheeded. At last perhaps a few minutes exposure to a cold wind increases the irritation in the lungs, the cough becomes worse and the difficulty of breathing increases until suffocation better things, our prudent holder of terminates in death. To obviate such risk the skin should be carefully protected by warm flannel clothes, the outdoor thermometer should be noticed and winter garments should always be at hand. In cold weather the lungs should be protected by breathing through the nose as much as possible, and by wearing a light woolen or silken muffler over the mouth. The temperature of the sitting and bed-rooms is another point which requires attention. Some old people pride themselves on never requiring a fire in their bed-It is, however, a risky practice to exchange a temperature of 65 degrees or 70 degrees for one 15 or 20 degrees lower. As a general rule, for persons 65 years of age and upward, the temperature of the bed-room should not be below 60 degrees, and when there are symptoms of bronchitis, it should be raised five to ten degrees higher. Careful cleansing of the skin is the last point which needs to be mentioned in an article like the present. Attention to cleanliness is decidedly conducive to longevity, and we may congratulate ourselves on the general improvement in our habits in this respect. Frequent washing with warm water is very advantageous for old people, in whom the skin is only too apt to become hard and dry; and the benefit will be increased if the ablutions be succeeded by friction with coarse flannel or linen gloves, or with a flesh-brush. Every part of the skin should thus be washed and rubbed The friction removes worn-out particles of the skin, and the exercise promotes warmth and excites perspira-Too much attention can hardly be paid to the state of the skin; the comfort of the aged is greatly dependent upon the proper discharge of its functions.—Selected.

the offending article does not roll out stomach and intestines.

A SIMPLE remedy for round shoulders is to stand facing a corner of the room, and with hands extended on the wall in either direction, and the feet firmly placed, to move the body slowly to ward the corner. This exercise, faithfully repeated every morning, will make the form beautifully erect. Patient waiting is often the highest

way of doing God's will.

On Buying Trash. BY ALICE RATHBONE.

No one would deliberately set out for the purpose of buying trash, yet few escape the folly of b inging home from a shopping expedition things which have tempted away our money, without satisfying any real or aesthetic need. We voluntarily surround ourselves with trashy knick-knacks from the shops, which, after the excitement of the purchase is over, seem anything but desirable. Such investments are only too familiar; the vase, fine neither in form nor color, but only thirty-five cents; Japanese fans so cheap that we indulge in several, since each costs so little; the tiny teapot of some choice ware, marked down because of a broken handle, for which our purse is the dollar lighter; the ribbon bow to conceal the defect in the teapot handle, for which we part with another little sum in order to place a most inappropriate decoration on china; do we bring nome joys forever in such purchases as these?

If only we might have realized before parting with our money, that the rib-bon-bedecked, broken piece of china could not satisfy the real desire of our heart for a pretty teapot! and that, with the amount expended on the tasteless vase, superfluous fans, handless teapot and the misplaced ribbon, we might have possessed a little teapot of real value instead of trash!

The true pleasures of buying can not be realized by those who indulge in trash, they lose the happy choosing of that which is to gratify some long-felt want; of that which is to be the tangible result of thoughtful deliberation and abstinence from anything in the nature of trash. Such pleasure Elia describes as shared by "Cousin Bridget" of the essays and himself in the purchase of rare books and "the old print after Leonardo," in the days when a purchase "used to be a triumph" for them.

With people of limited means the frittering away of dimes, quarters and half dollars on this, that, and the other thing, that we should often be better off without is a serious matter, and until taught by long experience to value money properly, many women are sad wasters in this direction. Seeming luxuries, longed for with a reasonable longing, are not to be thought of seriously until their phan-tom "ship comes in;" while little packages return from a day's shopping containing cheap gloves, fussy fancy-work, or materials purchased in the name of Art by one who has not learned to

draw. In the home of the wise shopper we shall find no trash; in its place, are well chosen objects, few it may be, but each good of its kind. New books of worth we shall find there, and artistic needlework; bright bits of pottery or delicate porcelain, and photographs of some of the treasures of the old-world galleries, all gathered together slowly tion for mercy.

I shall go home to-day feeling that some of change that by the thoughtless buyer on who have considered your care as here.

Things of worth and beauty are no alone for those to whom "a parchase is not a purchase," since they "have money enough and to spare." A share of the beautiful may come to each of, us who will wisely plan and wait for it, instead of snatching up trash. A goodsized photograph of some favorite picture (of a Madonna, perhaps, with sweet up-lifting face), may be had for one dollar and a half, and the same amount aged; exposure to the chills should be will glaze and frame the picture. The scrupulously avoided. Bronchitis is patient workers of Japan send us many curious things of value, quite within the reach of those who will not squand-

A simple bamboo frame for a cabinet 1. photograph, of neatest construction, and pretty withal, was lately found in a Japanese store for one of those dimes that so easily slip from our grasp at the ten cent counter. Knowing the the slender purse can pass, untempted, the crowded counters loaded with crude wares of various kinds. For, looking at those wares as the result of poor workmanship, and poorer taste she sees them in their true light, and finds them only trash .- Good House-

A Doctor's Opinion of Candy. H. REYNOLDS, M. D.

The candy-eating habit is quite prevalent among children, and to a considerable extent among older persons. It is not a harmless indulgence, as many seem to think. It is a cause of much ill health among children, and the predisposing cause of many acute attacks of disease of various kinds. Much dyspepsia, indigestion, and many bilious attacks are directly or indirectly due to candy eating. Candy produces a condition of the stomach which is very unfavorable to the patient when attacked by severe disease. Most of the candy sold nowadays contains a considerable proportion of glucose, a kind of sugar made from starch, and which more easily ferments, or sours in the stomach, than does cane-sugar. An excess of sugar of any kind in the stomach tends to ferment becomes sour, sometimes intensely sour, so as to produce great irritation of the stomach, resulting in a catarrhal condition, bilious attacks, and other derangements of the digestive organs. It is a common practice among children to run to the candy-store with all the pennies they can get, and spend them for candy and nuts. Eating nuts along with the candy renders it still more injurious, as the nuts are hard to digest. Peanut and cocoanut candy is especially a hurtful compound, and all prudent parents should forbid their low a button, a penny, or any article of the kind, turn him head downwards, holding him by the pack and holding hi of white clay, rendering it still more objectionable. A child who is in the of his mouth, administer a dose of habit of eating much candy, and has castor oil to aid its passage through the stomach and intestines. table condition, takes cold from a very slight exposure, and is easily made sick by a slight indiscretion in its diet, resulting in a severe attack of vomiting, diarrhoea, or febrile disturbance. Much of the sickness among children may be traced to this cause. - Selected.

To forgive the fault in another, is more sublime than to be faultless to

SUNDAY SCHOOL LESSON. SUNDAY, MAY 13, 1890. The Transfiguration.

LESSON TEXT. (Luke 9 : 28, 36. Memory verses. 33-35.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: This is indeed the Christ, the Saviour of the world .- John 4: 42.

LESSON TOPIC: Displaying His

1. The Transfigured Lord, LESSON OUTLINE: 2. The Attendant Saints, vs. 30-33.
3. The Approving Father, vs. 34-36.

GOLDEN TEXT: And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9:

> DAILY HOME READINGS . M.-Luke 9: 28-36. Displaying

glory. T.—Matt. 17 : 1-9. Matthew's parallel narrative. W.—Mark 9: 2-10. Mark's paral-

lel narrative. T .- Dent. 34: 1-12. The death of Moses. F.-2 Kings 2:1-15. Translation

of Elijah. S .- Matt. 3: 13-17. The attesting Father. S.-2 Peter 1: 12-21. The holy

mount remembered. LESSON ANALYSIS.

I. THE TRANSFIGURED LORD.

His Companions: He took with him Peter and John and James (28). Jesus taketh with him Peter, and James and John (Matt. 17:1).

He took with him Peter and the two sons of Zebedee (Matt. 26:37). He suffered no man to follow, ... Peter, and James, and John (Mark 5:37).

At the month of two witnesses or three shall every word be established (2 Cor. 13:1). II. His Errand: He .... went up into the mountain to

pray (28). He went up into the mountain apart to pray (Matt. 14:23). Sit ye here, while I go yonder and pray (Matt. 26:36). He . . . departed into a desert place, and

there prayed (Mark 1:35). Who ... offered up prayers and supplications (Heb. 5:7). III. His transfiguration: The fashion of his countenance was

altered (29). Then shall the righteons shine forth as the sun (Matt. 13: 43). He was transfigured before them (Matt. His garments became glistering, ex-

ceeding white (Mark 9: 3). body of his glory (Phil. 3: 21). 1. "He took with him Peter and John and James." (1) The favoring Lord; (2) The favorable opportuni-

ty; (3) The favored disciples. 2. "He ... went up into the mountain to pray." (1) Privacy sought;
(2) Prayer enjoyed.—(1) The sacred mount; (2) The Lordly visitant; (3) The earnest supplication.

3. "The fashion of his countenance was altered." The Lord's transfiguration (1) In its manifestations; (2) In its lessons.

II. THE ATTENDANT SAINTS The Saintly Guests:

Behold, there talked with him ... Moses and Elijah (30). So Moses ... died there in the land of Moab (Deut. 34: 5). Elijah went up by a whirlwind into heaven (2 Kings: 11). Behold, ... Moses and Elijah talking with him (Matt. 17:3). There appeared unto them Elijah with

Moses (Mark 9: 4). II. The Solemn Converse: Who...spake of his decease... Jerusalem (31).

He must go unto Jerusalem, . . . and be killed (Matt. 16: 21). They were talking with Jesus (Mark 9: 4). The Son of man must suffer many things, ... and be killed (Luke 9:

22). Him,...ye by the hand of lawless men did crucify (Acts 2: 23). III. The Sacred Influence: Master, it is good for us to be here

If thou wilt, I will make here three tabernacles (Matt. 17: 4). Rabbi, it is good for us to be here

Mark 9: 5) We were eyewitnesses of his majesty (2 Pet. 1:16). We were with him in the holy mount

(2 Pet, 1:18). 1. "There talked with him two men, which were Moses and Elijah." (1) Jesus; (2) Moses; (3) Elijah.—(1) The characters; (2) The combina-

tion; (3) The conversation. 2. "Who appeared in glory, and spake of his decease."—Christ's death the prime topic of the glorified: (1) It glorified them; (2) They glorify it. "It is good for us to be here.

Here, (1) Apart from the world; (2) Present with the Lord; (3) Associated with the sainted; (4) Instructed in the stonement. III. THE APPROVING FATHER.

Overshadowed by the Cloud: There came a cloud, and overshadowed them (34). The glory of the Lord appeared in the cloud (Exod. 16: 10).

him (Psa. 97: 2). Who maketh the clouds his chariot (Psa. 104: 3). A cloud received him out of their sight (Acts 1:9)

II. Approved by the Father:

Clouds and darkness are round about

And a voice, ... saying, This is my Son, my chosen (35). Lo, a voice, .... saying, This is loved Son (Matt. 3: 17). Behold, a voice out of the cloud, saying,... Hear 100 him (Matt. 17:5)?
This is my beloved Son: hear ye him

(Mark 9: 7). There came such a voice...from excellent glory (2 Pet. 1: 17).

III. Alone with the Lord: Jesus was found alone (36). They saw no one, save Jesus only

(Matt. 17: 8). Jesus only with themselves (Mark 9: 8). The same came unto him by night (John 3: 2). Jesus....sat thus by the well.... There

cometh a woman (John 4:6, 7.)

1. "A voice came out of the cloud." (1) The cloud; (2) The voice; (3) The announcement.—The voice: (1) From whom; (2) To whom; (3)

Concerning whom.

2. "This is my Son, my chesen: hear ye kim." (1) God's chosen Son; (2) Man's authorized teacher.

3. "Jesus was found alone." (1) The guests departed; (2) The Father withdrawn; (3) The disciples ob-

servant; (4) The Lord present. LESSON BIBLE READING.

SPECIAL VIEWS OF JESUS. As a babe (Matt. 2:9-11). As a boy (Luke 2: 41-52). In his baptism (Matt. 3: 13-17). In his triumph over Satan (Matt. 4:

In the garden (Luke 22: 39-44). On the cross (Luke 23: 44-46). In resurrected body (John 20: 26-29). To the dying St phen (Acts 7:54-56). To Saul of Tarsus (Acts 9: 3-6). To John on Patmos (Rev. 1:12-18).

LESSON SURROUNDINGS.

Intervening Events.-Luke's narrative omits a number of events recorded by Matthew and Mark be ween the miracle of feeding the multi ude and the interview with the disciples at Cassarea Philippi. (It is an evidence that all three Gospels are not limited to the contents of an earlier document; that just here, where Matthew and Mark for the first time agree closely in order, Luke begins to deviate from both, thought hitherto Mark and Luke corresponded most closely.) After the five thousand were fed, our Lord walks on the water of the Sea of Galilee, to join the disciples, who were there in a storm. A remarkable discourse at Capernaum followed (John 6: 22-71), which led many to cease from following Jesus. The tide of popularity in Galilee turned. Hence-forward the journeys were largely the result of hostil-Our Lord was attacked because his disciples ate with unwashed hands (Matt. 15:1-20; Mark 7:1-23). This led to a withdrawal to the regions of Tyre and Sidon, where the daughter of the Syro-Phœnician woman was healed (Matt. 15:21-28; Mark 7:24-30). On the return, by a circuitous route, through Decapolis, a deaf and dumb man was healed (Mark 7:31-37), and the four thousand fed (Matt. 15:29-38; Mark 8:1-9). Near Magadan, on the west side of the lake, the Pharisees and others asked for a sign (Matt. 16:1-4; Mark 8:10-12). The little party recrossed the lake, and the disciples were warned agains tthe leaven of the Pharisees (Matt. 16: 4-12; Mark 8: 13-21). Near Bethsaida Julias, a blind man was healed (Mark 8: 22-26). Then came the long journey to the region of Caesarea Philippi, where the descriples confess their faith in Jesus as the Messial Peter being specially commended by our Lord, but afterwards rebuked, he objects to the predicted death of his Master (Matt. 16: 13-28; Mark 8: 27; 9:1: Luke 9:18, 21). A week afterward the transfiguration occurs.

PLACES. -- Most probably Mount Hermon, the highest peak of the range called Anti-Libanus. It lies east of north from Cæsarea Philippi. In favor of this locality may be urged: The height of the mountain, its proximity to Cæsarea Philippi, the reference to "snow" (Mark; omitted in Rev. Ver.), its uninhabited condition, the subsequent notice of a journey through Galilee. The presence of scribes at the foot of the mountain 18, however, an objection, since Hermon was remote from an exclusively Jewish population. The traditional site is Tabor; but this was inhabited, and very remote from the scene of the preceding incidents. The tradition was current in the days of Jerome.

TIME.-An interval of some length must be made between the Passover (the feeding of the five thousand) and the transfiguration. On the other hand, the Feast of Tabernacles (in October) occurred some little time after the transfiguration. The date is therefore in the summer of A. U. C. 782; that is, A. D. 29. The transfiguration probably occurred at night.

Persons .- Our Lord, Peter and John and James; two men, "which were Moses and Elijah;" God the Father speaking out of the cloud.

INCIDENTS .- The ascent of the mountain; Jesus, while praying, is transfigured; the two men appear in glory; the three disciples are aroused from their drowsiness; Peter proposes to build three tabernacles; a cloud overshadows the principal persons; an attesting voice comes from the cloud; after this Jesus is found alone; the disciples are silent concerning the transfiguration, as the Lord commanded them to be (Matthew, Mark). PARALLEL PASSAGES .- Matthew 17 :

1-9; Mark 9: 2-10. The Great African Forest.

In Stanley's report to the British Government in regard to his expedition for the relief of Emin Pasha, he spe ks as follows of the discovery of an immense forest: "We can prove that east and north and northeast of the Congo there exists an immense area of about 250,000 square miles which is covered by one unbroken, compact and veritable forest. \* \* Through the core of this forest we traveled for thirteen months, and in its gloomy shades many scores of our dark followers perished. Our progress through the dense undergrowth of bush and ambitious young trees which grew beneath the impervious shades of the forest giants, and which was matted by arums, phrynia and amoma, meshed by endless lines of calamus, and complicated by great cable-like convolvuli. was often only at the rate of 400 vards an hour. Through such obstructions as these we had to tunnel a way for the column to pass. The Amszon valley can not boast a more impervious or a more umbrageous forest, nor one which has more truly a tropical character than this vast Upper Congo forest, nourished as it is by eleven months of tropical showers.