

DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "The Food in God's Gospel."

Text: "And the manna ceased on the morrow after they had eaten of the old corn of the land."—Joshua v. 13.

Only those who have had something to do with the common life of a weary king... have a job it is to feed an army of six hundred thousand men.

I do not very much pity the Israelites for the fact that they had only manna to eat. It was, I suppose, the best food ever provided.

From among the mummies in Egypt, we know that the Israelites had corn, exactly like our Indian corn, and recently planted, they have produced the same kind of corn which we are familiar with.

Is it pain and physical distress through which you must go? Does not Jesus know all about pain? Did He not suffer it in the most sensitive part of head and hand and feet?

Is it a trouble past, or present, or to come? A vacant chair opposite you at the table? A missing upon a broken family circle never again to be united?

Is it the grief of a disappointed companion? There are those here who have it, so I am not speaking in vain.

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with the new fallen manna of God's help not five minutes old! But after fourteen thousand six hundred consecutive days of falling manna—Sunday excepted—the manna ceased.

Blessed be God, we stand in just such a place to-day, the turbulent sea coming above the girdle, the air full of the storm.

The infidel scientists of this day are offering us a different kind of food; but they are, of all men, the most miserable.

But, you say, corn is of but little practical use unless it is threshed and ground and baked. I answer: This Gospel corn is threshed and ground and baked.

You have often seen a wheel with spokes of different colors, and when the wheel is really turned all the colors blend into one rainbow of exquisite beauty.

There is another characteristic about bread, and that is, you never get tired of it. There are people here seventy years of age who find it just as appropriate for their appetite as they did when, in boyhood, their mother cut a slice of it clear around.

Using Pawpaw Leaves for Soap. The leaves of the pawpaw tree are employed by the colored people in washing linen as a substitute for soap.

Do not talk to me about a man being doubtful about the doctrine of grace. He is not doubtful to me at all. Bread is bread, and I know it the moment I see it.

Edison's Discovery of the Phonograph. Edison was a very cool man. When experimenting on the telephone the vibratory movements of the diaphragm suggested that their possible reproduction might be retained.

A Carbonic Acid Gas Gun. M. Gerrard, a French inventor, has produced a gun which shoots, not by the aid of a gaudy, but by condensed carbonic acid gas.

Millionaires of Ancient Times. The sacred writings tell us that Solomon was immensely rich; that silver was abundant in Jerusalem; and that in one year the King received from Hiram 300 talents of gold.

Eat Dark Meat on Hot Days. Dark meat of cold roast chicken is the coolest lunch on a hot day, says a New York epicure, and gravely adds a word of commendation for the drum-sticks.

Using Pawpaw Leaves for Soap. The leaves of the pawpaw tree are employed by the colored people in washing linen as a substitute for soap.

Nearly one thousand heads of families in the Province of Quebec alone have made application for the state bounty of 100 acres of land voted to Canadians who are the fathers of twelve children or more.

MARTYRDOM.

The tales of the early professors of our Christian faith have awakened, and still have power to awaken the keenest pity, the deepest reverence, and the tenderest affection among the enlightened numbers of their followers.

The Ten Persecutions of the Christian Church is a name well known in ecclesiastical history, and meant to designate the periods when the early martyrs were treated with more than usual severity.

The Ten Persecutions commonly referred to are those which occurred under Nero, Domitian, Trajan, Hadrian, Marcus Aurelius, Septimius Severus, Maximinus, Decius, Valerianus, and Diocletian.

One of the most pitiful tales of martyrdom after this fashion is that of Perpetua and Felicitas—two women who perished in a public arena in company with a small body of Christian brothers.

Among other stories is one of a beautiful girl living in the service of an intemperate and licentious master.

IL PRIDE BOASTS ITSELF. I. Trusts in Self. Certain which trusted in themselves.

II. Despiseth Others. God, I thank thee, that I am not as the rest of men.

III. Boasts before God. I fast twice in the week; I give tithes of all that I get.

IV. Exalting self. (1) Exalting self; (2) Belittling righteousness; (3) Ignoring Christ.

some altar for worship. Anything the martyr touched, saw, or came in contact with, ever so slightly, was gifted with a power divine, and as such placed among the relics.

The chief signs of their resting-places in the Roman catacombs were believed to be the letters B. M., the figure of a palm tree, and a phial containing red liquor purported to be blood.

When we reflect on what Christianity has done for us, the story of its upward growth seems dark indeed. But, the days of individual despotism, the insatiable appetites of men for scenes of human suffering that never have had, and never can have their equal in our day, are destroyed.

SUNDAY SCHOOL LESSON. SUNDAY, AUGUST 24, 1890. Prevailing Prayer.

LESSON TEXT. (Luke 18: 1-4. Memory verses: 13-14.)

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

GOLDEN TEXT FOR THE QUARTER: He is able to save to the uttermost.—Heb. 7: 25.

LESSON TOPIC: Emphasizing the Right Spirit in Prayer.

LESSON OUTLINE: 1. Persistence Conquers, vs. 1-5. 2. Pride Boasts Itself, vs. 6-8. 3. Humility Triumphs, vs. 9-14.

GOLDEN TEXT: He that humbly himself shall be exalted.—Luke 18: 17.

DAILY HOME READINGS: M.—Luke 18: 1-14. Prevailing prayer.

T.—John 9: 13-34. Pride boasts itself.

F.—Luke 1: 46-55. Humility triumphs.

S.—Acts 4: 23-37. Effective praying.

LESSON ANALYSIS. I. PERSISTENCY CONQUERS.

1. Persistent Praying Enforced: They ought always to pray, and not to faint (1). Continuing steadfastly in prayer (Rom. 12: 12).

2. "He would not for a while." (1) Regardless of his plea; (2) Regardless of his duty; (3) Regardful of his people.

III. Boasts before God: I fast twice in the week; I give tithes of all that I get (12). The wicked boasteth of his heart's desire (Psa. 10: 3).

IV. Exalting self: (1) Exalting self; (2) Belittling righteousness; (3) Ignoring Christ. 2. "God, I thank thee, that I am not as the rest of men." (1) Familiar-

ty with God; (2) Contempt for mankind; (3) Complacency for self. 3. "I fast twice in the week; I give tithes of all that I get." (1) Spiritual pride; (2) Self-praise; (3) Overestimated services.

I. An Humble Posture: The publican, standing afar off, smote his breast (13). Worship ye afar off (Exod. 24: 1).

II. A Penitential Plea: God, be merciful to me a sinner (13). Have mercy upon me, O God (Psa. 51: 1).

III. A Complete Justification: This man went down to his house justified (14). He, desiring to justify himself, said (Luke 10: 29).

REQUISITES IN PRAYER. Help of the Holy Spirit (Eph. 6: 18; Jude 20). Faith (Matt. 21: 22; Jas. 1: 6). Prepared hearts (Psa. 78: 8; Heb. 10: 22).

LESSON SURROUNDINGS. INTERVENING EVENTS.—If the last lesson belongs earlier in the history than those verses which precede it and succeed it, Luke 17: 20 should be connected directly with verse 10.

PERSONS.—The first parable was spoken to the disciples; the second, to others of a self-righteous character. In the first parable, an unrighteous judge and a poor widow; in the second, a Pharisee and a publican.

INCIDENTS.—The occasion of the first parable; the character of the judge; the importunity of the widow; the meditation of the judge; the lesson drawn by our Lord; the final question respecting faith on the earth.

THE END. [The doctor told the poet that he could not stay five weeks four hours.] A few brief hours and I shall be... Breathe you calm and peaceful sky.

With straightened limbs my bones shall beg My head against my coffin pressed; And hour by hour, and day by day, My humble dust shall pass away.

My eyes of life, my humble lot, The friendly's view will be forgot; And as the world with its notes shall be, As if I never had a name, so shall I be.—Hugh E. Mackintosh.