

# REV. DR. TALMAGE.

## The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "Selah."  
TEXT: "Selah."—Psalms lxi., 4.

The majority of Bible readers look upon this word of text as of no importance. They consider it a superfluous, a mere flitting, a meaningless interjection, a useless refrain, an undefined echo. "Selah." But I have to tell you that it is no Scriptural accident. It occurs seventy-four times in the Book of Psalms and three times in the Book of Habakkuk. You must not charge this perfect book with such a word. It is a word of God. It is an enthroned word. It, according to an old writer, some words are battles, then this word is a Marathon, a Thermopylae, a Scadan, a Waterloo. It is a word decisive, sometimes for poetic beauty, sometimes for grandeur, and sometimes for eternal import. Through it roll the thundering chariots of the Omnipotent God.

It is this word for my life because I am so often asked what is its meaning, or whether it has any meaning at all. It has an ocean of meaning, from which I shall this morning scoop up only a few drops of meaning. I will speak to you, so far as I have time, of the Selah of poetic significance, the Selah of intermission, the Selah of emphasis and the Selah of perpetuity.

Are you surprised when I speak of the Selah of poetic significance? Surely the God who sapphire the heavens and made the earth a rosebud of beauty, with oceans hanging to it like drops of morning dew, would not make a Bible without rhythm, without cadence, without blank verse. God knew that eventually the Bible would be read by a great majority of young people, for in this world of ours, a young man at an octogenarian is exceptional, and as thirty years is more than the average of human life, if the Bible is to be a successful book it must be adapted to the tastes of the young.

Next I come to speak of the Selah of intermission, Geenius, Tholuck, Hengstenberg and other writers agree in saying that the word Selah is the Greek word *diapsalma*, a pause, a halt in the solemn march of cantillation. Every musician knows the importance of it. If you ever find this word in a musical leader, stand before five thousand singers and players upon instruments, and with one stroke of his baton smite the multitudinous babel of instruments into silence, and then, stop after the same manner, and his baton rose up the full orchestra to a great outburst of harmony, then you know the mighty effect of a musical pause. It gives more power to what was before, it gives more force to what was after, it makes the pause itself a part of the music.

So God thrusts the Selah into His Bible and into our lives, compelling us to stop and think, stop and consider, stop and admire, stop and pray, stop and love, stop and be sick, stop and die. It is not the great number of times that we read the Bible through that makes us intelligent in the Scriptures. It is that we stop and think, and we stop and pray, and we stop and love, and we stop and be sick, and we stop and die.

The Selah of Habakkuk and David is a dividing line between two anthems. David begins his book with the words, "Blessed is the man," and after seventy-four Selahs he closes his book with the words, "Praise ye the Lord." So there are miracles behind us, and there are going to be miracles before us. It is good for us that God hates us in our fortunes, and hates us with physical distress, and hates us at the graves of our dead. More than once you and I have been hated by such a Selah. You wrap your hands and said: "I can't see any sense in this Providence; I can't see why God gave me that child; if He is so soon going to take it away. Oh, my associate home! Oh, my broken heart!" You could not understand it. But it was not a Selah of overthrow. It gave you greater appreciation of the blessings that have gone; it gave you greater appreciation of the blessing that will come.

and he marked the wrist of that child with a deep cut. It must be a great exigency to make a father do that. Years of absence passed on and after awhile the parents returned, and their anxiety was to find their lost child. They looked up and down the land, examining the wrists of the young people, when lo! after awhile the father found a maiden with a scar upon her wrist. She knew him not, but he knew her. And oh, the joy of reunion! So it is now. "When the Lord loveth He chasteneth." He cutteth, He marketh, and when He comes to claim His own the Lord will know those that are His; know them by the scar of their trouble, know them by the stroke of His desolation.

Oh, it is good that the Lord sometimes has a David say, "It is good that I have been afflicted: before I was afflicted I went astray, but now have I kept Thy word." Indeed, we must all soon stop. Scientists have improved human longevity, but none of them have been able to make eternal life personal. But the Gospel makes death a Selah between two beatitudes—between dying triumphant on the one side of the grave and celestial life on the other side of the grave. Going out of this life to the unprepared is a great horror.

"Give me more laudum," said my friend, "I give me more laudum than I may think of eternally." "I leave my body to the grave and my soul to the great perhaps. It was the discord of an indespair; but the Gospel makes the Selah between the Christian a Selah between redemption and entombment. 'Almost well,' said my friend Richard Baxter, 'almost well.' 'Play those notes over again—those notes which have been so great a delight and solace to me,' said the dying Christian Mozart. 'None but Christ, none but Christ,' exclaimed a dying Laoter.

Richard Cameron, the Scotch covenanter, went into the battle three times praying: "Lord, spare the green and take the ripe, this is the day I have longed for. This is the day I shall get my crown. So you see there is only a short pause, a Selah of intermission, between dying consolations on the one side and overtopping raptures on the other.

My flesh shall slumber in the ground Till the last trumpet's joyful sound; Then burst the chains with sweet surprise, And my Redeemer's image see.

Next speak of the Selah of emphasis. Ewald, the German orientalist and theologian, says that this word means to ascend; and wherever you find it, he says, you must look after the intonation of the voice. You must put more force into your utterance. It is a Selah of emphasis. Ah! my friends, you and I need to correct our emphasis. We put too much emphasis on the world and not enough on God and the next world. People think these things around us are so important, the things of the next are not worthy of their consideration.

The first need for some of us is to change our emphasis. Look at wretchedness on a throne. Napoleon, while yet emperor of France, sat down dejected, his hands over his face. A lady came in with a tray of food and said, "Eat, it will do you good." The emperor looked up and said, "You are from the country?" The lady replied, "Yes." "Your father has a cottage and a few acres of ground?" "Yes, there is a cottage and a few acres of ground." "I never saw it until I was blind," said a Christian man. "I never knew what contentment was while I had my eyesight as I know contentment is now that I have lost my eyesight. I affirm, though few would credit it, that I would not exchange my present position and circumstances for my circumstances before I lost my eyesight." That man put the emphasis in the right place. We want to put less stress upon this world and more stress upon our God as our everlasting portion.

pers about why people do not come to church. They do not come because they are not interested. The old hackneyed religious phrase that come moving on and through the centuries will never arrest the masses. What we want to-day, you in your sphere and I in my sphere, is to freshen up. People do not want in their sermons to show flags, flowers bought at the millinery shop, but the japonica web with the morning dew; nor the heavy bones of extinct megatherium of vast ages, but the living reindeer caught last August at the edge of Schroon lake.

We want to drive out the drowsy, and the prosaic, and the tedious, and the humdrum, and introduce the brightness and vivacity, and the holy sarcasm, and the sanctified wit, and the esgrammatic power, and the blood red earnestness, and the fire of religious zeal, and I do not know of any way of doing it but wait for the dramatic. Attention! Behold! Hark! Selah!

Next I speak of the Selah of perpetuity. The Targum, which is the Bible in Chaldean, renders this word of its text "forever." Many writers agree in believing and stating that the meaning of this word is "forever." In this very verse from which I take my text I see a meaning not only poetic significance and intermission and emphasis, but it means eternal reprobation—forever! God's government forever, God's goodness forever, the gladness of the righteous forever. Ourselves, you and I have not a surveyor's chain with which to measure that domain of meaning. In this world we must build everything on a small tower five hundred feet is a great height. A tower of four thousand miles is very long. But eternity! If the archangel has not strength of wing to fly across it, but that he is a mortal man, a mortal man, there is no need of our trying to measure the shallow of human thought to voyage across it.

An Acetic desiring to show his contempt for the passing and to show that he could build enduringly, had his own sepulcher made of the finest and the hardest marble, and then he had put on the door the words, "Eternal rest for the righteous." But he had not a moment's rest, for he had put on a stone which would not wear away. He had put on a stone which would not wear away. He had put on a stone which would not wear away.

Spices. Considerable confusion exists in the minds of many people as to the nature of spices. Most of these possess a slightly stimulating effect and are actual aids to digestion. Of the common spices nutmeg is probably the most used. It is a native of the Molucca or Spice Islands and grows directly under the equator. Mace is the inner coat that lines the hull of the nutmeg. The nutmeg in its coat of mace, with the outer hull surrounding it, is often displayed as a curiosity in New York spice shops. There are two kinds of nutmeg, the long, slender shape, which is the wild, and the round, which is the cultivated nut. The latter is more oily and much better than the wild nutmeg. By scraping the side of a nutmeg with the finger and noticing whether the oil flows, one can guard against the worst fraud in this spice—the "soaked nutmeg." Large quantities of nutmeg and other spices which are brought to market are soaked in water to relieve them of their oil. These are afterward sold, of course, at a low price, but they have lost their efficacy as a spice in losing their oil, and are little better than the celebrated wooden nutmeg.

The clove grows all over the tropical world and the clove of commerce is the unexpanded flower bud of the tree, and is the most fragrant of any part of it. Cinnamon spice is the inner bark of the cinnamon tree. It grows in China and Ceylon, and is cultivated in the West Indies and South America. A great deal of the heavier outer bark and the coarse bark of the cassia tree is sold as cinnamon. The best cinnamon is hardly thicker than paper and is of rather light color. Allspice, unlike all other spices, is a berry. It is gathered while it is still green and dried in the sun. Jamaica allspice is among the best. It is of a mild flavor, and is not very much used in the cookery of to-day. The flower buds of the cassia tree are imported in considerable quantity annually, and are used chiefly in cooking for flavoring sweet pickles, to which they impart a delicate yet pleasant and distinctive flavor, different from cinnamon. Ginger, as everyone knows, is a root which grows all over the tropical world, in Asia, Africa and America. White ginger is composed of the best parts of the root, from which the outer skin has been taken off. The ground ginger of commerce is largely adulterated with turmeric, flour and various cheaper materials.—Detroit Free Press.

A French Patriarch. Adolph Zameri, who died April 2, in the district of Guizot, France, was in possession of documentary evidence which proved that he was born in 1742! When old Zameri first saw the light of day Washington was a lad of but ten tender years. Wellington was not born until twenty-seven years later, and Waterloo was seventy-three years in the future. Zameri's allotment of years exceeded those of all men of recent times except Henry Jenkins and "Old Parr," two English worthies, the former of whom lived to be 169 years old and the latter 152.—St. Louis Republic.

# A PROFITABLE TALK.

## Our Special Reporter Secures the Facts.

HE DETERMINED TO THOROUGHLY INVESTIGATE A SUBJECT THAT IS CAUSING MUCH COMMENT, AND HE HAS SUCCEEDED.  
(N. Y. Sun.)  
Two days ago one of the most prominent professional men in New York published a letter so outspoken, so unusual as to cause extensive talk and awaken much comment. Yesterday I prevailed on the gentleman to the contents of the letter, and he fully confirmed it in every respect. He not only did this but he also mentioned a number of unusual cases which had come under his observation in which the less than a miracle had been performed.

So important has the entire subject become that I determined to investigate it to the bottom, and accordingly called upon Mr. Albert G. Eaves, the prominent customer at No. 61 East Twelfth street, the gentleman mentioned in my interview with the doctor yesterday. Mr. Eaves has made quite a name for himself as a student of history, an appreciation of art and reliability are essential in his profession. "Mr. Eaves," I said, "I learn that your wife is afflicted with a peculiar ailment; are you willing to describe it?"

The gentleman thought a moment and an expression of pleasure passed over his face. "When I think," he said, "of what my wife once passed through and the condition she is in to-day, I cannot but feel grateful. Nearly three years ago she was at the point of death. You can understand how sick she was when I say she was totally blind and in a state of unconsciousness. Three doctors attended her and all agreed that her death was only a question of hours, perhaps minutes." "May I ask what the doctors called her trouble?"

"Uraemia and periserial convulsions, so you can imagine how badly she must have been. At last one doctor it was Dr. R. A. Gunn said that as she was still able to swallow, one more attempt might be made, and a medicine was accordingly given her. She seemed to improve a little; in a few days her sight was restored, I have had a long, long sleep, she said, upon recovering consciousness, and I am rejoiced to say that she was restored to perfect health wholly through the use of Warner's Safe Cure, which was the remedy administered when she was just all consciousness."

I looked at Mr. Eaves as he said this. His face was beaming with satisfaction. He continued: "The physicians told us, after my wife's recovery, that she could never endure childbirth, and yet she has had a fine boy nearly a month. I do not know what she owes to I attribute it to the wonderful power of Warner's Safe Cure. Why, my sister, who resides in Virginia, was a white girl, afflicted precisely as my wife had been. I at once advised her to use this same great remedy; it cured her promptly."

"You find that it is especially adapted for women, do you?" I inquired. "By no means, I have known it to be wonderful in its power in the case of gentlemen to whom I have recommended it. I speak from my experience entirely, and you should be surprised that I am so firm a believer in this discovery, which has done so much for me."

I was not surprised, I saw by every word, by every look, that Mr. Eaves meant all he said. I had ample confirmation of Dr. Gunn's letter and interview, and I do not wonder that people who have seen such things, who have watched their dearest friends go down into the dark valley and be brought back into the light, should be both enthusiastic and grateful. I myself, caught by the spirit, and I shall be glad if the investigations I have made prove of profit to those who may read them.

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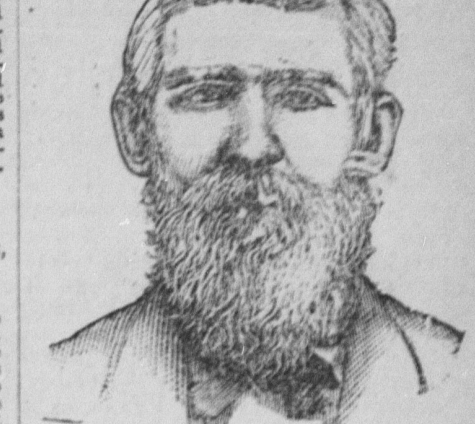
Nine young men are about to walk from Anvers, Ga., to Chicago, Ill., a distance of 1000 miles by road, on a wager.

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Gosport, Ind., Jan. 18, 1892.  
DR. KILMER & CO., BINGHAMTON, N. Y.—I do not know how to express my heart-thanks to you for the benefit I have received from using your Swamp Root Kidney and Bladder Cure. I am now 65 years old, and have suffered almost death for about three years. I had given up to die, but as I profess to be a Christian man and a great believer in the prayer of the righteous, I prayed that God would send something that would prolong my life, and I feel thankful to him and you for the means that was sent. May God spare your life many years yet that you may bear the great good work that is going on in the world.

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