REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Seraphic Postures and Human Imperfections."

Text: "With twain he covered his face, with twain he covered his feet, and with twain he did fty."-Isalah vi., 2.

In a hospital of leprosy good King Uzziah had died, and the whole land was shadowed with solemnity, and theological and prophetic Isaiah was thinking about religious things, as one is apt to do in time of great national bereavement, and forgetting the presence of his wife and two sons, who made up his family, he had a dream, not like the dreams of ordinary character, which generally come from indigestion, but a vision most instructive, and under the touch of

the hand of the Almighty.

The place—the ancient temple; building -grand, awful, majestic. Within that temple a throne higher and grander than that occupied by any czar, or sultan or emperor. On that throne the eternal Christ. In lines surrounding that throne the brightest celestials, not the cherubim, but higher than they, the most exquisite and radiant of the heavenly inhabitants, the seraphim. They are called burners because they look like fire. Lips of fire, eyes of fire, feet of fire. In addition to the features and the limbs, which suggest a human being, there are pinions, which suggest the lightest, the swiftest, the most buoyant and most in spiring of all intelligent creation—a bird. spiring of all intelligent creation—a bird.

Each seraph had six wings, each two of the wings for a different purpose. Isaiah's dream quivers and flashes with these pinions. Now folded, now spread, now beaten in locomotion. "With twain he covered his feet, with twain he covered his feet, with twain he covered his face, and with twain he did fig."

and with twain he did fly."
The probability is that these wings were not all used at once. The seraph standing there near the throne overwhelmed at the insignificance of the paths his feet had trodden as compared with the paths trodden by the feet of God, and with the lameress of his locomotion amounting almost to decrepitude as compared with the divine velocity, with feathery veil of angelic modesty hides the feet. "With twain be did cover his feet."

Standing there overpowered by the overmatching splendors of God's glory, and unable longer with the eyes to look upon them, and wishing those eyes shaded from the insufferable glory, the pinions gather over the countenance. "With twain he did cover the face." Then as God tells this scraph to go to the farthest outpost of immensity on message of light and love and joy, and get back be-fore the first anthem, it does not take the seraph a great while to spread himself upon the air with unimagined celerity; one stroke of the wing equal to ten thousand leagues of air "With twain he did fly."

The most practical and useful lesson for you and me, when we see the seraph spreading his wings over the feet, is a lesson of humility at imperfection. The bright-st angels of God are so far beneath God that He charges them with folly. The seraph so far beneath God, and we so far beneath the seraph in service we ought to be plunged in humility, utter and complete. Our feet, how laggard they have been in the divine service! Our feet, how many missteps they have taken! Our feet, in how many paths of

worldliness and folly they have walked! Neither God nor seraph intended to put any dishonor upon that which is one of the masterpieces of Almighty God—the human foot. Physiologist and anatomist are over-wheimed at the wonders of its organization. "The Bridgewater Treatise," written by Sir Charles Bell, on the wisdom and goodness of God, as iliustrated in the human hand, was a result of the \$40,000 bequeathed in the last will and testament of the Eatl of Bridgewater for the encourangement of literature. The world could afford to for-give his eccentricities, though he had two dogs seated at his table, and though he put six dogs alone in an equipage drawn by four horses and attended by two footmen.

With his large bequest inducing Sir Charles Bell to write so valuable a book on human hand, the world could afford to forgive his oddities. And the world could now afford to have another Earl of Bridgewater, however idiosyncratic, if he would induce some other Sir Charles Bell to write a book on the wisdom and goodness of God in the construction of the human foot—the articulation of its bones, the lubrication of its joints, the gracefulness of its lines, the ingenuity of its cartilages, the delicacy of its veins, the rapidity of its muscular contrac-

tion, the sensitiveness of its nerves.

I sound the praises of the human foot. With that we halt or climb or march. the foundation of the physical fabric. It is the base of a God poised column. With it the warrior braces himself for battle. With it the orator plants himself for eulogium. With it the toiler reaches his work. With it the outraged stamps his indignation. Its loss an irreparable disaster. Its health an loss an irreparable disaster. Its health an invaluable equipment. If you want to know its value, ask the man whose foot paralysis hath shriveled, or machinery hath paralysis hath shriveled, or machinery hath crushed, or surgeon's knife hath amputated. The Bible honors it. Especial care, "Lest thou dash thy foot against a stone;" "he will not suffer thy foot to be moved;" "thy feet shall not stumble." Especial charge, "Keep thy foot when thon goest to the house of God." Especial peril, "Their feet shall slide in due time." Connected with the world's dissolution, "He shall set one foot on the sea and the other on the earth.' Give me the history of your foot and I will Give me the history of your foot and I will give you the history of your lifetime. Tell

me up what steps it hat's gone, down what leclivities, and in what roads and in what directions, and I will know more about you than I want to know. None of us could en-dure the scrutiny. Our feet not always in paths of God. Sometimes in paths of worldliness. Our feet, a divine and glorious machinery for usefulness and work, so often making missteps, so often going in the wrong direction. God knowing every step, the patriarch saying, "Thou settest a print on the heels of my feet." Crimes of the hand, crimes of the tongue, crimes of the eye, crimes of the ear not worse than the crimes of the foot. Oh, we want the wings of humility to cover the feet. Ought we no to go into self abegnation before the all searching, all scrutinizing, all trying eye of God? The serapus do, How much more we? "With twain he covered the feet." All this talk about the dignity of human

nature is braggadocio and a sin. Our na-ture started at the hand of God regal, but it has been pauperized. There is a well in Belgium which once had very pure water, and it was stoutly masoned with stone and brick; but that well afterward became the centre of the battle of Waterloo. At the opening of the battle the soldiers with their sabers compelled the gardener. William Von Kylsom, to draw water out of the well for

Kylsom, to draw water out of the well for them, and it was very pure water.

But the battle raged, and three hundred dead and half dead were flung into the well for quick and easy buriat, so that the well of refreshment became the well of death, and long after people looked down into the well, and they saw the bleached skulls, but no water. So the human soul was a well of good, but the armies of sin have fought around it, and fought across it and been ound it, and fought across it and been

slain, and it has become a well of skeletons. Dead hopes, dead resolutions, dead oppor-tunities, dead ambitions. An abandone's well unless Christ shall reopen and purify and fill it as the well of Belgium never was.

and fill it as the well of Belgium never was. Unclean, unclean!

Another seraphic posture in the text, "With twain be covered the face." That means reverence Godward. Never so much irreverence abroal in the world as to-day. You see it in the defaced statuary, in the cutting out of figures from fine paintings, in the chipping of monuments for a memento, in the fact that a military guard must stand at the graves of Grant and Garfield, and that old shade trees must be cut down for firewood, though fifty George P. Morrises beg the woodmen to spare the tree, and that calls a

a cadaver, and that speaks of death as going over to the ma-jority, and substitutes for the reverent terms, father and mother, "the old man" and "the old woman," and finds nothing impressive in the ruins of Baalbec or the columns of Karnac, and sees no difference in the Sabbath from any other days except in the Sabbath from any other days except it allows more dissipation, and reads the Bible in what is called higher criticism, making it not the Word of God, but a good book with some fine things in it. Irreverence never so much abroad. How many trivial things said about the Almighty

take the name of God in vain, how many willing to have God in the world roll up ar idea of sentimentality and humanitarianism and impudence and imbecility and call it God. No wings of reverence over the face, no taking off of shoes on holy ground. You can tell from the way they talk they could have made a better world than this, and that the God of the Bible shocks every sense of pro-priety. They talk of the love of God in a way that shows you they believe it does not make any difference how bad a man is here. he will come in at the shining gate. They talk of the love of God in such a way which shows you they think it is a general jail de-livery for all the abandoned and the scoundrelis:n of the universe. No punishment bereafter for any wrong done here. The Bible gives two descriptions of God,

and they are just opposite, and they are both true. In one place the Bible says God is love. In another place the Bible says God is a consuming fire. The explanation is plain as plain can be. God through Christ is love. God out of Christ is fire. To win the one and to escape the other we have only to throw ourselves, body, mind and soul in-to Christ's keeping. "No," says Irrever-ance, "I want no atonement, I want no pardon, I want no intervention; I will go up and face God, and I will challenge Him, and I will defy Him, and I will ask Him what He wants to do with me." So the finite con-fronts the infinite, so a tack hammer tries to break a thunderbolt, so the breath of haman nostrils defies the everlasting God, while the hierarchs of heaven bow the head and bend the knee as the King's chariot goes by, and the knee as the King's charlot goes by, and the archangel turns away because he cannot endure the splendor, and the chorus of all the empires of heaven comes in with full diapason, "Holy, holy, holy!"

Reverence for sham, reverence for the old merely because it is old, reverence for stu-pidity however learned, reverence for in capacity, however finely inaugurated, I have none. But we want more reverence for God, more reverence for the sacraments, more reverence for the Bible, more rever ence for the pure, more reverence for the good. Reverence a characteristic of all great natures. You hear it in the roll of the master oratorios. You see it in the Raphaels and Titians and Ghirlandijos. You Raphaels and Titlans and Ghirlandijos. You study it in the architecture of the Aholiabs and Christopher Wrens. Do not be flippant about God. Do not joke about death. Do not make fun of the Bible. Do not deride the Eternal. The brightest and mightiest seraph cannot look unabashed upon Him. Involuntarily the wings come up. "With Involuntarily the wings come up. twain he covered his face."

Another scraphic posture in the text. The scraph must not always stand still. He must move and it must be without clumsiness. There must be celerity and beauty in the movement. "With twain he did fly." Correction, exhibitantion. Correction at our slow gait, for we only crawl in the service when we ought to fly at the diving bidding. Exhilaration in the fact that the soul has wings as the seraphs have wings. What is a wing? An instrument of locomotion. They may not be like seraph's wing, they may not be like bird's wing, but the soul has wings. God says so. "He shall mount up on wings as eagles." We are made in the divine image, and God has wings. The Bible says so. "Healing in His wings." "Under the shadow of His wings." "Under the shadow of His wings." "Under whose wings thou hast come to trust." We have folded wing, now, wounded wing, broken wing, bleeding wing, caged wing. Aye! I have it now. when we ought to fly at the divine bidding. wing, caged wing. Aye! I have it now. Caged within bars of bone and under curtains of flesh, but one day to be free. I hear the rustle of pinions in Seagrave's poem, which we often sinc:

Rise, my soul, and stretch thy wings. I hear the rustle of pinions in Alexander Pope's stanza, which says.

O Death, where is thy victory? A dying Christian not long ago cried out, "Wings, wings," The air is full of coming and going, coming and going. You have seen how the dull, sluggish chrysa lid becomes the bright butterfly; the dull and the stupid, and the letbargic turned into the alert and the beautiful. Well, my friends. in this world we are in the chrysalid state. Death will unfurl the wings. Oh, if we could only realize what a gran i thing it will be to get rid of the old clod of a body and mount the heavens, neither seaguil nor lark nor albatross nor falcon nor confor pitching from highest range of Andes, so buryant or so majestic of stroke.

See that eagle in the mountain nest. It See that eagle in the mountain less. It looks so sick, so ragged feathered, so worn out and so half asleep. Is that eagle dying? No, The ornithologist will tell you it is moiting season with that bird. Not dying, but moiting. You see that Christian sick and weary and worn out and seeming about to expire on what is called his deathbed. to expire on what is called his deathbed. The world says he is dying. I say it is the molting season for his soul—the body dropping away, the celestial pinions coming on. Not dying, but molting. Molting out of darkness and sin and struggle into glory and into God. Why do you not shout? Why do you sit shivering at the thought of death and trying to hold back and wishing you could stay here forever, and speak of departure as though the subject were filled with skeletons and the varnish of coffins, and as though you preferred lame foot to as though you preferred lame foot to swift wing?

swift wing?

O people of God, let us stop playing the fool and prepare for rapturous flight. When your soul stands on the verge of this life and there are vast precipices beneath and sapphired domes above, which way will you fly Will you swoop or will you soar? Will you fly downward or will you fly upward? Everything on the wing this morning bidding us aspire. Holy Spirit on the wing. Angel of the new covenant on the wing. Time on the wing, flying away from us. Eternity on the wing, flying toward us. Wingy, wings, wings!

Vings, wings, wings!
Live so near to Christ that when you are dead people standing by your lifeless body will not sollloquize, saying: "What a dis-appointment life was to him; how averse he was to departure; what a pity it was he had to die; what an awful calamity." Rather standing there may they see a sign more vivid on your still face than the vestiges of pain, something that will indicate that it was a happy exit—the clearance from oppressive quarantine, the cast off chrysalid, the molting of the taded and useless and the the molting of the faded and useless and the ascent from malarial valleys to bright, shining mountain tops, and be led to say as they stand there contemplating your humility and your reverence in life and your hap piness in death, "With twain he covered the feet, with twain he covered the feet, with twain he did fly." Wings! Wings! Wings!

LITTLE SADIE-Oh, Uncle Harry, Miss Brown and Mr. Swift are in the parlor, and she has her head on his shoulder. Uncle Harry-That's all right. She has a lien on him.-Kate Field's Washington.

CABBY, what's the shortest way to get to Oxford street?" The cabman, pointing to his vehicle, "There it is, sir."-Tid-Bits.

JAGSON says it is strange nobody ever finds out what the wild waves are saying, although ever so many go to sea. - Elmira Gazette.

Mr. Frick is said to have laid the foundation of his immense fortune in the panic of 1873. It was a poor year to get rich, but he did it.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 4.

Lesson Text: "Philip Preaching at Samaria," Acts viii., 5-25-Golden Text: Acts viii., 5-Commentary.

5. "Then Philip went down to the city of Samaris, and preached Christ unto them." By comparing verses 4, 12, 25 with this verse we obtain considerable light as to what was preached in those days; the Word, the Gospel, Christ, the things concerning the kingdom; and if we compare chapters ii., 28; x., 36, 32, 43; xvii., 18, 32, we will find that their preaching included repentance, forgiveness, peace, resurrection and judgment.
6. "And the people with one accord gave

heed." Just eleven times in this book do we find the phrase "with one accord" (i., 14; ii., 1, 46; iv., 24; v., 12; vii., 57; viii., 6; xii., 20; xv., 25; xviii., 12; xix., 29; and only once elsowhere in the New Testament is the word used (Rom. xv., 6, R. V). Seven times in the

Acts it is "one accord" for good, and these seven make a most profitable study. It is the manifest power of the Holy Spirit.
7. "Many taken with palsies and that were lame were healed." These, in addition to the unclean spirits which were cast out, are a sample of the mireles wrought by God sample of the miracles wrought by God through Philip, which constrained the peo-ple to give heed to his words. S. "And there was great joy in that city."

This is always the result of receiving Jesus. Those who believe—that is, receive—Him (John i., 12) will be filled with joy and peace (Rom. xv., 13), and it is His pleasure that we should be full of joy (John xv., 11;

9. "But there was a certain man called Simon giving out that himself was some great one." The adversary is always busy, and you can always recognize him by the prominence he gives himself. This is the spirit of antichrist. See Dan. viii., 11, 25; xi., 36; Luke iv., 6, 7. The spirit of Jesus is to abase self and honor God (John viii., 28, 30: xvii., 4).

To whom they all gave head, from the least to the greatest, saying. This min is the great power of God." A great following is no proof that a man is right, nor are few followers necessarily an evidence that a man is wrong. Consider Noah, Jeremiah and the prophets, and think of Jesus Himself

"He had bewitched them with sorceries." So it has been, is and will be till Jesus comes. Jesus speaks of signs by false teachers in the last days that shall if possible deceive the elect (Math. xxiv., 24), and we read in Rev. xiii., 3, 8, of multitudes worshiping the beast, and in II Thess, ii., 7-12 of those who prefer a lie to the truth.

"But when they believed Philip preaching the things conserning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The reception of the truth is the cure for all de-ception. They not only heard, but they received the truth, or rather they received Jesus, who is the truth (John xiv., 6; I John v., 11, 12.) The entrance of the word giver: light (Ps. cxix., 190.)

13. "Then Simon himself believed also; and when he was baptized be continued with Philip." The power of God is able to break the hardest heart. Some doubt whether this was a real case of true conversion or not. We shall meet him again, but now ob-serve that he believed, was baptized and

continued.

14, 15. "Peter and John prayed for them, that they might receive the Holy Ghost."

Word having reached Jerusalem of the great work going on in Samaria, Peter and John were sent to help, and inasmuch as they had received the word, they give themselves to prayer that they may now receive the Holy Spirit. 16. "For as yet He was fallen upon none

of them; only they were baptized in the name of the Lord Jesus." Having believed and been baptized they were consequently saved (Mark xvi., 16; John i., 12; iii., 16; v., But we are saved to serve and live unto God (I Thess. i., 9; II Cor. v., 15), and for this life and service we need the special gift of the Holy Spirit, which so few care about.

17. "Then laid they their hands on the and they received the Holy Ghost." So a at Ephesus Paul laid his hands on twelve men who had believed and they received the men who had believed and they received the Holy Ghost and prophesied (chapter xix., 6, 7). There is evidently a gift of the Spirit for saved people for service of which we hear comparatively little; and yet there is a plain command to "Be filled with the Spirit" (Eph. v., 18). See the way in Luke xi., 13. 18, 19. "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." We now return to Simon, of whom we read in verse 13 that he believed, was bastized and continued with Philip

was baptized and continued with Philip wondering and beholding. And now he of-fers money that he may obtain this power to confer the spirit. He does not seek power to serve God in humility (xx., 19), but rather seeks to be a great one and have

power to give. 20. "Thy money perish with thee thou hast thought that the gift of God may be purchased with money." He did not know Isaiah Iv., I, nor Luke xi., 13, and yet he was like a great many even now who think that by doing so much or giving much they can obtain gifts from God. Ma members of churches seem not to understand the grace of God (Rom. iii., 4; Eph. i., 6, 7) 21. "Thou hast neither part nor lot in this matter, for thy heart is not right in the light of God." If he had no part in Christ he was not saved; but if Peter meant that he had no part in this gift of the Holy Spirit, he was just in the condition in which most of our church members are, and in reference to serving God his heart was not

22. "Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee." Praise God for His forgiveness and mercy and plenteous redemption (Ps. cxxx., 4, 7; ciii., 8). He also gives repentance (chapter v., 31). Notice that thoughts must be forgiven, for the thought of foolishness is sin (Prov. xxiv. 9). (Prov. xxiv., 9) .

23. "For I perceive that thou art in the gall of bitterness and in the bond of in-

gall of bitterness and in the bond of iniquity." If he was truly saved it would seem that he would have peace instead of bitterness and rejoles in the blotting out of his iniquities (Isa. xxxviii., 17; xliii., 25).

24. "Pray ye the Lord for me that none of these things which ye have spoken come upon me." This request of Simon's to be prayed for gives us some encouragement, but the object of his request makes us wonder if we shall meet him. He is not a comfortable study, and alas! he has many followers. It is himself from first to last.

25. "Preached the word of the Lord, preached the Gospel." Thus did Peter and John on their way back to Jerusalem. They have no thought of themselves, but only a consuming desire to make Jesus known. This is the mark of a true disciple.—Lesson This is the mark of a true disciple.—Less Helper.

ASIATIC cholera is slowly working fts way along the arteries of commerce to the world's centers of population. Its grim harvest will be great in the famine districts of Russia and amid the huddled thousands of the squalid quarters of European cities. That America will wholly escape its ravages is too much to hope, but since the first half of the century we have been more fortunate than the old world in escaping its

A Houston County (Georgia) man has a sow 6 years old, that has been the mother of 172 pigs, and now has

devastations.

HOUSEHOLD AFFAIRS.

TOMATO SALAD.

Pare smooth ripe tomatoes that have been in an ice box half an hour, cut in thick slices and put in a circle on a platter, on each slice drop a teaspoonful of mayonnaise dressing. Garnish the dish with parsley and put small bits between the slices of tomatoes. This is a handsome dish as well as appetizing .--The Housewife.

MARROW TOAST.

Marrow toast is a delicious and inexpensive relish for tea or luncheon. Buy a large shin bone and have the butcher split it, then take out the marrow in one piece. Cut the marrow into slices an inch thick and set aside. Mix in a hot dish a teaspoonful of chopped parsley, the same quantity of lemon juice, half a teaspoonful of salt, a grain of cayenne, and several drops of onion juice. Also have in the oven several squares of toast, crisp and browned evenly. Cook the marrow rapidly ninety seconds, boiling it in a quart of salted water. Drain the marrow thoroughly and mix it with the seasoning in the hot dish. Spread on the toast and serve. Toast, marrow, and seasoning must be hot when sent to the table, and eaten before they cool.

VEAL CROQUETTES.

Take two pounds of the veal from which the soup was made, chop fine, re-moving all gristle and fat. To every pint allow half a pint of new milk, one teaspoonful of butter, one of chopped parsley, two of flour, one teaspoonful of finely-minced onions, one teaspoonful of salt, half a grated nutmeg, a pinch of cayenne and a little black pepper. Put the milk in a saucepan and set on the stove; rab the butter and flour together and stir in the boiling milk; when thick take from the fire, add the chopped meat and beat until well mixed, put in the seasoning, spread out on a larger dish to cool. When firm, form in croquettes. Dip first in beaten egg and then in bread crumbs, and fry in boiling fat. Serve hot, garnished with parsley .- New York Commercial Adver-

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Many people have learned by experience that Sheridan's Condition Powder given once daily in food will supply the needed material to strengthen and invigorate sick chickens or moulting hens and get the young pullets to laying earlier than anything else on earth.

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27 Observe the following symptoms resulting from diseases of the directive organs. Constipation, inward piles, fullness of blood in the head, scitity of the stomach, nauses, heartburn, diffusist of food, fuliness or weight of the stomach, sour cructations, sinking or fluttering of the heart, choking or suffocating senastion when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, decisiency of perspiration, yellowness of the skin and eyes, pain in the side, cheest, limits and sudden flashes of heat, burning the the decase.

BEST IN THE WORLD.

The Dog Market of Paris.

Among the queer institutions of Paris, of whose existence the ordinary American visitor with all his zeal for exploration has no notion is the Dog Market, which is held every Sunday in a corner of the Marche aux Chevaux. It is a duly authorized market that brings into the exchequer of the city an annual sum equivalent to \$500. This, says a correspondent, proves that a great deal of business is done by the sale of dogs in the course of the year. A tax of filteen centimes is levied upon the head of each animal that is brought to market. The number of entries averages 14,000 annually, but the exhibition is said to have injuriously affected the dog business, for there was a marked decrease last year. The market is also said to have suffered from the competition of those who sell dogs in the streets and take large families of them every Sunday into the Champs-Elysees and the Bois de Boulogne under the pretext that they need air and exercise, but really in hope of negotiating their sale .- New York Tri-

Veranda Gossip.

Mrs. A—"That neglected cold of Mrs. C—'s is eilling on her. She coughs morning, noon and eight, has fever and night sweats. She can't hight, has fever and hight sweats. She can tast long at this rate."

Mrs. B—"If she would leave off those miscrable opates and take Dr. Hoxsie's Certain Croup Cure her cough would soon disappear. If I were in her place I would ask my druggist to get it of any wholesale drug house."

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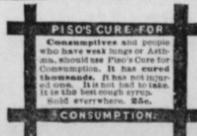
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