LAME ON BOTH FEET.

Dr. Talmage Compares Sinners to Mephibosheth.

We Will All be Welcomed in the Palace of the King of Heaven if We Approach God With Humility.

The subject of the latest sermon of Washington's popular divine was the meeting of King David with Mephibosheth, whom he honors for the sake of his father, Jonathan. He'chose as his text: II. Samuel 9: 1 and 13: Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? * * * Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's

table; and was lame on both his feet.

Was there ever anything more remarkable and chivalrous than the love of David and Jonathan? At one time Jonathan was up and David was down. Now David is up and Jonathan's family is down. As you have often heard of two soldiers before going into battle making a covenant that if one is shot the survivor will take charge of the body, the watch, the mementoes, and perhaps of the bereft family of the one that dies, so David and Jonathan made a covenant, and now that Jonathan is dead, David is inquiring about his family, that he may show kindness unto them for their father Jonathan's sake. Careful search is made, and a son of Jonathan by the dreadfully homely name of Mephibosheth is found. His nurse, in his infancy, let him fall, and the fall had put both ankles out of place, and they had never been set. This decrepit, poor man is brought into the palace of King David. David looks upon him with melting tenderness, no doubt seeing in his face a resemblance to his old friend Jonathan. The whole bearing of King David toward him seems to say: "How glad I am to see you, Mephibosheth. How you remind me of your father, my old friend and benefactor. I made a bargain with your father a good many years ago; and I am going to keep it with you. What can I do for you, Mephibosheth? I am resolved what to do; I will make you a rich man; I will restore to you the confiscated property of your grandfather Saul, and you shall be a guest of mine as long as you live, and you shall be seated at my table among the princes." It was too much for Mephibosheth, and he cried out against it, calling himself a dead dog. "Be still," said David, "I don't do this on your own account; I do this for your father Jonathan's sake. I can never forget his kindness. I remember when I was hounded from place to place how he befriended me. Can I ever forget how he stripped himself of his courtier apparel and gave it to me instead of my shepherd's coat, and how he took off his own sword and belt and gave them to me instead of my sling? Oh, I can never forget him. I feel as if I couldn't do enough for you, his son. I don't do it for your sake; I do it for your father Jonathan's sake." Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's taole, and was lame on both his feet.

There is so much gospel in this quaint incident that I am embarrassed to know where to begin. Whom do Mephibosheth, and David, and Jonathan make you think of?

Mephibosheth, in the first place, stands for the disabled, human soul. Lord Byron describes sin as a charming recklessness, as a gallantry, as a Don Juan; George Sand describes sin as triumphaut in many intricate plots; Gavarni, with his engraver's knife, always shows sin as a great jocularity; but the Bible presents it as a Mephibosheth, lame on both feet. Sin, like the nurse in the context, attempted to carry us, and let us fall, and we have been disabled, and in our whole moral nature we are decrepit. Sometimes theologians haggle about a technicality. They use the words "total depravity," and some people believe in the doctrine, and some reject it. What do you mean by total depravity? Do you mean that every man is as bad as he can be? Then I do not believe it either. But do you mean that sin has let us fall, that it has scarcified, and disabled, and crippled our entire moral nature. until we cannot walk straight, and are lame in both feet? Then I admit your proposition.

Your modern theologian tells you that man is a little out of sorts; he sometimes thinks wrong; he sometimes does wrong; indeed, his nature needs a little moral surgery, an outside splint, a slight compress, a little rectification. Religion is a good thing to have; it might some day come into use. Man is partially wrong, not all wrong. He is lame on one foot. Bring the salve of divine grace and the ointment, and the pain extractor, and we will have his one foot cured. Man is only half wrong, not altogether wrong. In what is man's nature right? In his will, his affections, his judgment? No. There is an old book that says: "The whole head is sick, and the whole heart faint." Mephibosheth lame in both feet. Our belief of the fact that sin has scarified and deformed our souls increases as we go on in years. When you started life you thought that man was a little marred by sin, and he was about onetenth wrong. By the 'time you had gone through the early experience of your trade, or occupation, or profession, you believed that man was about half wrong. By the time you came to mid-life you believed that man was three-fourths wrong. But within these past few years, since you have been so lied about and swindled and cheated, you have come to the conclusion that man is altogether wrong, and now you can say with the prayer-book and with the Bible: "There is no health in us." Now you believe with the prophet, "The heart is deceitful above all things, and desperately wicked." Whatever you may have believed before now you believe that Mephibosheth is lame on both feet.

Again, Mephibosheth in the text stands for the disabled human soul humbled and restored. When this invalid of my text got a command to

come to King David's palace, he trembled. The fact was that the grandfather of Mephibosheth had treated David most shockingly, and now Mephibosheth says to himself: "What does the king want of me? Isn't it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds toward my grandfather Saul? It's too bad." But go to the palace Mephibosheth must, since the king has commanded With staff and crutches and helped by his friends, I see Mephibosheth going up the stairs of the palace. I hear his staff and crutches rattling on the tessellated floor of the throne room. No sooner have these two persons confronted each other-Mephibosheth and David, the king-than Mephibosheth throws himself flat on his face before the king, and styles himself a dead dog. In the east when a man styles himself a dog he utters the utmost term of self-abnegation. It is not a term so strong in this country, where, if a dog has a fair chance, he sometimes shows more nobility of character than some human specimens that we wot of; but the mangy curs of the oriental cities, as I know by my own observation, are utterly detestable. Mephibosheth gives the utmost term of self-loathing when he compares himself to a dog, and dead

Consider the analogy. When the command is given from the palace of Heaven to the human soul to come, the soul begins to tremble. It says: "What is God going to do with me now? Is he going to destroy me? Is he going to wreak his vengeance upon me?" There is more than one Mephibosheth trembling now because God has summoned him to the palace of divine grace! What are you trembling about? God has no pleasure in the death of a sin-He does not send for you to hurt He sends for you to do you good. A Scotch preacher had the following circumstances brought under his observation: There was a poor woman in the parish who was about to be turned out because she could not pay her rent. One night she heard a loud. knocking at the door, and she made no answer, and hid herself. She was almost frightened unto death. She said: "That's the officer of the law come to

throw me out of my home." A few days after a Christian philanthropist met her in the street, and said: 'My poor woman, where were you the other night? I came round to your house to pay your rent. Why didn't you let me in? Were you at home? 'Why," she replied, "was that you?" 'Yes, that was me; I came to pay your rent." "Why," she said, "if I had had any idea it was you I would have let you in. I thought it was an officer come to cast me out of my house." O soul, that loud knocking at thy gate to-day is not the sheriff come to put you in jail; it is the best friend you ever had come to be your security. You shiver with terror because you think it is wrath. It is mercy. Why, then, tremble because the King of Heaven and earth calls you to His palace? Stop trembling and start right "Oh," you say, "I can't start. I have been so lamed by sin, and so lamed by evil habit, I can't start. I am lame in both feet." My friend, we come out with our prayers and sympathies to help you up to the palace. If you want to get to the palace you may get there. Start now. The Holy Spirit will help you. All you have to do is just to throw yourself on your face at the feet of the King, as Me-

phibosheth did. Mephibosheth's caninal comparison seems extravagant to the world, but when a man has seen himself as he really is, and seen how he has been treating the Lord, there is no term vehement enough to express his selfcondemnation. The dead dog of Mephibosheth's comparison fails to describe the man's utter loathing of himself. Mephibosheth's posturing does not seem too prostrate. When a soul is convicted, first he prays upright. Then the muscles of the neck relax and he is able to bow his head. After awhile, by an almost superhuman effort he kneels down to pray. After awhile, when he has seen God and seen himself, he throws himself flat on his face at the feet of the King, just like Mephibosheth. The fact is, if we could see ourselves as God sees us, we would perish at the spectacle. You would have no time to overhaul other people. Your cry would be, "God be merciful to me a sinner."

And again: Mephibosheth in my text stands for the disabled human soul saved for the sake of another. Mephibosheth would never have got into the palace on his own account. Why did David ransack the realm to find that poor man, and then bestow upon him a great fortune, and command a farmer by the name of Ziba to culture the estate and give to this invalid Mephibosheth half the proceeds every year? Why did King David make such a mighty stir about a poor fellow who would never be of any use to the throne of Israel? It was for Jonathan's sake. It was what Robert Burns calls for "Auld Lang Syne." David could not forget what Jonathan had done for him in other days. Three times this chapter has it that all this kindness on the part of David to Mephibosheth was for his

father Jonathan's sake. The most important part of every prayer is the last three or four words of it-"For Christ's sake." Do not rattle off those words as though they were merely the finishing stroke of the prayer. They are the most important part of the prayer. When in earnestness you go before God and say, "For Christ's sake," it rolls in, as it were, upon God's mind all the memories of Bethlehem and Golgotha. When you say before God "For Christ's sake," you hold before God's mind every groan, every tear, every crimson drop of his only begotten Son. If there is anything in all the universe that will move God to an act of royal benefaction, it is to say, "For Christ's sake. If a little child should kneel behind God's throne and should say, "For Christ's sake," the great Jehovah would

to Heaven but for Christ's sake; No soul is ever comforted but for Christ's sake. The world will never be redeemed but for Christ's sake. Our name, however illustrious it may be among men, before God stands only for inconsistency and sin; but there is a name, a potent name, a blessed name, a glorious name, an everlasting name, that we may put upon our lips as a sacrament and upon our forehead as a crown, and that is the name of Jesus, our divine Jonathan, who stripped himself of his robe and put on rags, and who gave up his sword and took our broken reed, so that now, whether we are well or sick, whether we are living or dying, if we speak that name it moves Heaven to the center, and God says: "Let the poor soul come in. Carry him up to the throne room of the palace. Though he may have been in exile, though sin may have crippled him on this side, and sorrow may have crippled him on the other side, and he is lame in both his feet, bring him up into the palace, for I want to show him everlasting kindness for Jonathan's sake."

Again: Mephibosheth in my text stands for the disabled human soul lifted to the King's table. It was more difficult in those times even than it is now for common men to get into a royal dining room. The subjects might have come around the rail of the palace and might have seen the lights kindled, and might have heard the clash of the knives and the rattle of the golden goblets, but not get in. Stout men with stout feet could not get in once in all their lives to one banquet, yet poor Mephibosheth goes in, lives there, and is every day at the table. Oh, what a getting up in the world it was for poor Mephibosheth! Well, though you and I may be wofully lamed with sin, for our divine Jopathan's sake, I hope we will get in to

dine with the King. Before dining we must be introduced. If you are invited to a company of persons where there are distinguished people present, you are introduced: This is the senator." "This is the govern-or." "This is the president." Before we sit down at the King's table in Heaven I think we will want to be introduced. Oh, what a time that will be, when you and I, by the grace of God, get into Heaven, and are introduced to the mighty spirits there, and some one will say: "This is Joshua." "This is Paul." "This is Moses." "This is John Milton." "This is Martin Luther." "This is George Whitefield." Oh, shall we have any strength left after such a round of celestial introduction? Yea! We shall be potentates ourselves. Then we shall sit down at the King's table with the sons and daughters of God, and one will whisper across the table to us and say: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" And some one at the table will say: "How long will it last? All other banquets at which I sat ended. How long will this last?" and Paul will answer "Forever!" and Joshua will say "Forever!" and John Knox will say "Forever!" and George Whitefield will say "Forever?"

And the wine at this banquet will be old wine; it will be very old wine; it will be the oldest wine of Heaven; it will be the wine that was trodden out from the red clusters on the day when Jesus trod the wine press alone. Wine already more than 18 centuries old. And no one will deride us as to what we were in this world. No one will bring up our imperfections here, our sins here. All our earthly imperfections completely covered up and hidden. Mephibosheth's feet under the table. Kingly fare. Kingly vesture. Kingly companionship. forever and ever. I think that banquet will mean more to those who had it hard in this world than to those who had it easy. That banquet in David's palace meant more to Mephibosheth than to anyone else, because he had been poor and crippled, and despised, and rejected. And that man who in this world is blind will better appreciate the light of Heaven than we who in this world had good eyesight. And that man who in this world was deaf will better appreciate the music of Heaven than we who in this world had good hearing. And those will have a higher appreciation of the easy locomotion of that land who in this world were Mephibosheths.

O my soul, what a magnificent gospel! It takes a man so low down and raises him so high! What a gospel! Come now, who wants to be banqueted and empalaced? As when Wilberforce was trying to get the emancipation bill through the British parliament, and all the British Isles were anxious to hear of the passage of that emancipation bill, when a vessel was coming into port, and the captain of the vessel knew that the people were so anxious to get the tidings he stepped out on the prow of the ship and shouted to the people, long before he got up to the dock, "Free!" and they cried it, and they shouted it, and they sang it through the land, "Free! Free!" So to-day I would like to sound the news of your present and your eternal emancipation until the angels of God hovering in the air, and watchmen on the battlements, and bell men in the town cry it, shout it, sing it, ring it: "Free! Free!" I come out now as the messenger of the palace to invite Mephibosheth to come up. I am here to-day to tell you that God has a wealth of kindness to bestow upon you for His Son's sake. The doors of the palace are open to receive you. The cup-bearers have already put the chalices on the table, and the great, loving, tender, sympathetic heart of God bends over you this moment, saying: "Is there any that is yet left of the house of Saul, that I may show him kindness for Jonathan's sake?"

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In effect on and after May 18, 1896.

Leave Bellefonte 9 53 am. arrive at Tyrone 11 10 am, at Altoona, 1 10 pm; at Pittsburg

VIA. TYRONE-WESTWARD.

6 05 p m.

Leave Bellefonte 1 24 p m arrive at Tyrone
2 40 p m; at Altoona 3 25 p m; at Pittsburg
7 20 p m.

Leave Bellefonte 5 01 p m; arrive at Tyrone
6 17; at Altoona at 7 40; at Pittsburg at 11 30 VIA TYRONE-EASTWARD.

Leave Bellefonte 9 53 a m, arrive at Tyrone
11 10; at Harrisburg 2 40 p m; at Philadelphia 5 47 p m.

Leave Bellefonte 1 24 p m, arrive at Tyrone
2 40 p m; at Harrisburg 7 00 p m; at Philadelphia 11 15 p m.

Leave Beliefonte 5 01 p m, arrive at Tyrone
6 17; at Harrisburg at 10 20 p m; at Philadelphia 4 30 a m.

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Leave Bellefonte 928 a m, arrive at Lock Haven 10.30 a m. Leave Bellefonte 149 p m, arrive at Lock Haven 250 p m; at Renovo 4.55 p m. Leave Bellefonte at 841 p m, arrive at Lock Haven at 9.40 p. m.

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Leave Bellefonte, 9.25 a. m. arrive at Lock Haven, 10.30, leave Williamsport, 12.35 p.m. arrive at Harrisburg, 3.29 p.m., at Philadel phia at 6.23 p.m.

Leave Bellefonte, 1.49 p.m., arrive at Lock Haven, 2.10 p.m., Williamsport, 4.00 p.m., Harrisburg, 7.10 p.m.

Leave Bellefonte, 8.41 p.m., arrive at Lock Haven, 9.40 p.m., leave Williamsport, 12.25 at m., arrive Harrisburg, 3.22 a. m., arrive a Philadelphia at 6.52 a. m.

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Leave Bellefonte at 6.20 a.m., arrive at Lewisburg at 9.00 a.m., Harrisburg, 11.30 a.m., Philadelphia, 3.60 p.m.
Leave Bellefonte, 2.15 p.m., arrive at Lewisburg, 4.47, at Harrisburg, 7.10 p.m., Philadelphia at 11.15 p.m.

LEWISBURG & TYRONE RAILROAD. In effect May 17, 1896.

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BELLEFONTE CENTRAL RAILEOAD. To take effect May 20, 1896.

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Morning trains from Montandon, Williams port, Lock Haven and Tyrone connect with train No.7 for State College. Afternoon trains from Montandon, Lewisburg and Tyrone conect with Train No. 11 for State College. rom State College connect with Penna. R. R. rains at Bellefonte.

fDaily except Sunday.
F. H. THOMAS, Supt.

THE CENTRAL RAILROAD OF PENNA Time Table effective May 18, 1896.

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Philadelphia Sleeping Car attached to east bound train from Williamsport at 11:30 p. m., and west bound from Philadelphia at 11:30 p. m. J. W. GEPHART. General Supt.

BALD EAGLE VALLEY.

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Leave Bellefonte, except Sunday......9.58 g. m Arrive at Snow Shoe " " 11.49 g. m Leave Snow Shoe, except Sunday,.......3 51 p. m

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