A TREMENDOUS WORD.

but Full of Significance.

THE MARK OF DRAMATIC CLIMAX.

A Pause in Sacred Music and a Call for Emphasis in God's Word.

TALMAGE'S REGULAR SUNDAY SERMON

PERCHAL TELEGRAM TO THE DISPATCH. 1 BROOKLYN, May 22.- Rev. Dr. Talmage to-day took for the subject of his sermon a single word of frequent occurrence in the Bible. The text was Psalms lxi., 4; "Selah."

The majority of Bible readers look upon this word of my text as of no importance. They consider it a superfluity, a mere filling in, a meaningless interjection, a useless refrain, an audefined echo. Selah: But I have to teil you that it is no Scriptural accident. It occurs 74 times in the Book of Psalms and three times in the Book of Psalms and three times in the Book of Habakkuk. You must not charge this perfect book with 77 trivialities. Selah! It is an enthroued word. If, according to an old writer, some words are battles, then this word is a Marathon, a Thermopylæ, a Sedan, a Waterloo. It is a word decisive, sometimes for poetic beauty, sometimes for solemnity, sometimes for grandeur and sometimes for eternal import. Through it roll the thundering chariots of the Omnipotent God.

I take this word for my text because I am so often asked what is its meaning, or whether it has any meaning at all. It has an occan of meaning, from which I shall this morning dip up only four or five bucket—

Hallow of human thought to voyage across it.

A sceptic desiring to show his contempt for the passing years, and to show that he could build enduringly, had his own sepulcher made of the finest and the hardest marble, and then he put on the door the words, "For time and eternity." but it so happened that the seed of a tree somehow got into su unseen crevice of the marble. That seed grew and enlarged until it became a tree, and split the marble ito pleesa. There can be no eternalization of anything earthly. But forever! Will you and I live as long as that?

We are apt to think of the grave as the terminus. We are apt to think of the hearse as our last vehicle. We are apt to think of the terminus. We are apt to think of the passing years, and to show thas he could build enduringly, had his own sepulcular marble, and then he put on the door the words, "For time and eternity." but it so happened that the seed of a tree somehow got into su unseen crevice of the marble. The sele of the marble that the seed of a tree somehow got int The majority of Bible readers look upon

this morning dip up only four or five bucket-fuls. I will speak to you, so far as I have time, of the Selah of poetic significance, the Sciah of intermission, the Selah of emphasis, and the Selah of perpetuity.

The Poetic Significance of It, Are you surprised that I speak of the Selah Are you surprised that I speak of the Selah of poetic significance? Surely the God who sapphired the heavens and made the earth a rosebud of beauty, with occans hanging to it like drops of morning dew, would not make a Bible without rhythm, without redolence, without blank verse. God knew that eventually the Bible would be read by a great majority of young people, for in this world of malaria and casualty an occurrent is exceptional, and as 30 years is more than the average of human life, if the Bible is to be a successful book, it must be adupted to the young. Hence the prosody of the Bible—the drama of Job, the pastoral of Ruth, the epic of Jadges, the dithyramble of Habakkuk, the threnody of Jeremiah, the lyric of Solomon's Song, the oratorio of the Apocalypse, the idyl, the strophe and antistrophe and the Selah of the Psalms.

Wherever you find this world Selah it a great majority of young people, for in this world of malaria and casuality an octogenarian is exceptional, and as 30 years is more than the average of human life, if the libble is to be a successful book, it must be adapted to the young. Hence the prosody of the libble—the drama of Job, the pastoral of Ruth, the epic of Judges, the dithyrambic of Habakkuk, the threnody of Jeremiah, the lyric of Solomon's Song, the oratorio of the Apocalypse, the idyl, the strophe and antistrophe and the Selah of the Psaims.

Wherever you find this word Selah it means that you are to open your soul to great analogies, that you are to spread the wing of your imagination for great flight. "I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah." "The earth and all the inhabitants thereof are dissolved; I bear up the philars of it. Selah." "Who is this King of glory? The Lord of Hosts, he is the King of glory. Seinh."

Wherever you find this word it is a signal of warning hung out to tell you to stand off the trace while the rushing train goes by with its imperial passongers. Poetic word, charged with sunrise and sunset, and tempest and earthquake, and resurrections and millenniums.

Its Place in the Art of Music. Next I come to speak of the Selah of inter mission. Gesenius, Tholuck, Hengstenberg and other writers agree in saying that this word Selah means a rest in music. If you ever saw Jullien, the great musical leader, stand before 5,000 singers and players on instruments, and with one stroke of his baton smite the multitudinous hallelujah into slience, and then, soon after that, with another stroke of his baton rouse 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 went before; it gives more power to what is to

So God thrust 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 repent, stop and be sick, stop and die. It is not the great number of times that we read the Bible through light pukes as intelligent in the Scriptures. We must pause what though it take an hour for one word? What though it take a week for one chapter? We must pause and measure the height, the depth, the length, the breadth, the universe, the eternity of meaning in one verse. I should like to see some one sail around one little adverb in the Bible, a little adverb of two letters, during one lifetime—the word "so" in the New Testament passage, "God so loved the world." When God tells us 77 times meditatively to pause in reading two of the books of the Bible, he leaves to our common sense to decide how often we should pause in reading the other 64 books of the Bible. So God thrust the Selah Into his Bible and

The Sacred Utility of the Pause, We must pause and ask for more light. We must pause and weep over our sins. We must pause and absorb the strength of one

promise.
So also on the scroll of your life and mind. We go rushing on in the song of our pros-perity, from note of joy to note of joy, and it is a long-drawn-out legato, and we become indifferent and unappreciative, when suddenly we come upon a blank in the music. There is nothing between the bars. A pause, God will fill it up with a sick bed, or a commercial disaster, or a grave. But, thank God, it is not a breaking down; it is only a pause. It helps us to appreciate the blessings that are gone; it gives us higher appreciation of the blessings that are to come.

Oh, it is good that the Lord sometimes balts us. David says, "It is good that I have been afflicted. Before I was afflicted I went astray, but now I have kept Thy word." Indeed, we must all soon stop. Scientists have improved human longevity, but none of them have proposed to make terrene life is a long-drawn-out legato, and we become

have improved human longevity, but none of them have proposed to make terrene life perpetual. But the Gospei makes death only a Selah between two beatirudes—between dying triumph on the one side of the grave and celestial escort on the other side of the grave.

Is next speak of the Selah of emphasis, Ahl my friend, you and I need to correct our emphasis. We put too much emphasis on this 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 our consideration. The first need for some of us is to change our emphasis.

Selahas a Dramatic Emphasis. But when I speak of the Selah of emphasis I must notice it as a startling, a dramatic emphasis. It has in it the hark, the hist of the drama. That wakening, and arousing emphasis we who preach or instruct need to use more frequently. The sleepiest au-diences in the world are religious andiences, diences in the world are religious audiences. Ton Sabbath school teachers ought to have more of the dramatic element in your instructions. By graphic Scripture scene, by impersonation, urge your classes to right action. We want in all our schools and colleges and prayer meetings, and in all our attempts at reform, and in all our churches to have less less of the style didatic and more of the style dramatic. The tendency in this day is to drone religion, to whine religion, to cant religion, to mean religion, to croak religion, to sepulchrize religion, when we ought to present it in animated and spectacular manner.

Sabbata morning by Sabbath morning I address many theological students who are preparing for the ministry. They come in here from the different institutions. I say to them this morning. If you will go home and look over the history of the church you will find that those men have brought most

and look over the history of the church you will find that those men have brought most souls to Christ who have been dramatic. When you get into the ministry, if you attempt to calting that element, and try to wield it for God, you will meet with mighty rebuft and caricature, and ecclesiastical council will take your case in charge, and they will try to put you down: but the God who starts you will help you through, and great will be the eternal rewards for the assistances and the plucky.

Why People Don't Attend Church. What we want, ministers and laymen, is to get our sermons and our exhortations and our prayers out of the old rut. I see a great deal of discussion in the religious papers about why people do not come to church They do not come because they are not interested. The old backneyed religious phrases that come moving down 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 the sham flowers bought at the millinery shop, but the Japonicas wet with the morning dewinot the heavy bones of extinct megatherium of past ages, but the living reindeer caught last August at the edge of Schroon Lake. We want to drive out the drowsy, and the pro-aic, and the tedious, and the humdrum, and introduce the brightness and vivacity, and the holy sarcasm, and the sanctified They do not come because they are not in-

wit, and the epigrammatic power, and the blood-red earnestness, and the fire of religious zeal, and I do not know of any way of doing it as well as through the dramatic. Attention! Behold! Hark! Selah!

Next, I speak of the Selah of nerpetuity. The Targum, which is the Bible in Chaldee, renders this word of my text "forever." Many writers agree in believing and stating that one meaning of this word is "forever." In this very verse from which I take my text Selah means not only poetic significance, and intermission, and emphasis, but it means eternal reverberation—forever! God's government forever, Good's goodness forever, the gladness of the righteous forever. Selah Is Not a Superfluous, Sound,

A Comparison of Time and Eternity. Of course, you and I have not surveyor's chain with enough links to measure that domain of meaning. In this world we must ouild everything on a small scale. A hunbuild everything on a small scale. A number of the dred years are a great while. A tower 500 feet is a great height. A journey of 4.000 miles is very long. But eteraity! If the archangel has not strength of wing to fly across it, but flutters and drops like a wounded sca-gull, there is no need of our trying in the small shallow of human thought to voyage across it.

The Selah of Perpetuity Measureless. The clock strikes the passing away of time, but not the passing away of eternity. Measureless! Measureless! This Selah of perpetuity makes earthly inequalities so in-significant, the difference between scepter and needle, between Alhambra and hut, between charlot and cart, between throne

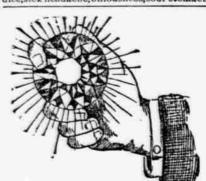
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which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." Mrs. AMANDA PAISLEY, 176 Lander street, Newburgh, N. Y. HOOD'S PILLS cure all Liver Ills, jaun-



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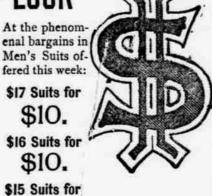
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