

TALMAGE'S SERMON.

"KINDNESS FOR ANOTHER'S SAKE," SUNDAY'S SUBJECT.

Is There Yet Any That Is Left of the House of Saul That I May Show Him Kindness for Jonathan's Sake? — Samuel 9:1.

WAS there ever anything more romantic 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 had 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, had let him fall, and the fall had put both his 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, the deceased 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," says 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 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." "So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table; 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 soul. Lord Byron describes sin as a charming recklessness, as a gallantry, as a Don Juan; George Sand describes sin as triumphant in many intricate plots; Gavarni, with his engraver's knife, always shows sin as a great jocularly; 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 scarified, and disabled, and crippled our entire moral nature, until we cannot walk straight, and are lame in both feet? Then I admit your proposition. There is not so much difference in an African jungle, with barking, howling, hissing, fighting quadruped and reptile, and Paradise with its animals coming before Adam when he patted them, so that the panther was as tame as the cow, and the condor as tame as the dove, as there is between the human soul disabled and that soul as God originally constructed it. I do not care what the sentimentalists or poets say in regard to sin; in the name of God I declare to you today that sin is disorganization, disintegration, ghastly disfiguration, hobbling deformity.

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 it. 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 many 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 at that.

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 sinner. He does not send for you to hurt you. 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. The rapping continued louder, louder, and she made no answer, and continued to hide 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 home." O soul, that loud knocking at thy gate today 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 before the King of heaven and earth calls you to his palace? Stop trembling and start right away. "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 throw yourself on your face at the feet of the King, as Mephibosheth did.

Mephibosheth's canine comparison seems extravagant to the world, but when a man has seen himself as he really is, and seen how he has been treading the Lord, there is no term vehement enough to express his self-condemnation. 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 his 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 there to find that poor man, and then bestow upon him a great fortune, and command a farmer by the name 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 daughter of Peter Martyr, though the vice of her husband, came down to penury, and the Senate of Zurich took care of her for her father's sake. Sometimes a person has applied to you for help, and you have refused him; but when you found he was the son or brother of some one who had been your benefactor in former days, and by a glance you saw the resemblance of your old friend in the face of the applicant, you relented, and you said: "Oh, I will do this for your father's sake." You know by your experience what my text means. Now, my friends, it is on that principle that you and I are to get into the King's palace.

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 heard the clank 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 woefully lamed with sin, for our divine Jonathan's sake, I hope we will all 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 Governor." "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 Knox," "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? Yes! 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 has 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!"

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 empalmed? 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 was 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 deck, "Free! and they cried it, and they shouted it, and they sang it all through the land, "Free! free!" So today 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 today 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?"

"If Ye Love Me Keep My Commandments" One day there was wood and water to bring home, says Rev. John F. Dempster, and mother was tired and ill, and John said, "I love you, mother,"—and then he put on his cap and ran away to the swing under the tree. And Nell said, "I love you, mother,"—and then she teased and sulked till mother was glad when she went out to play. After that Fan said, "I love you, mother; there is no school today, and I shall help you all I can." Then she rocked the baby to sleep, and swept the floor, and tidied the room, and was busy and happy all day. Three children that night were going to bed, and all of them said, while mother tucked them in, "I love you, mother." But now tell me which of them did mother think loved her best?

If you love the Savior, you will not forget him. Some of you tell him in your hymns and prayers from morning to night all Sunday that you love him. And then you go out all the week, and never seem to think of him again till the Sunday after. You just live as if there were no Savior at all. We shall meet him some day, by and by, and he is going to say to some of us, "I never knew you. You sung my hymns, but you forgot my commandments."

THE WORLD OF WOMEN. The wedding presents and trousseau of Princess Henriette of Belgium, which were recently sent to the villa of her husband, the Duc de Vendome, near Neully, filled 170 boxes and weighed eleven tons.

Mrs. Cleveland has been putting on flesh rapidly in the past few years, and is now said to weigh nearly 180 pounds. As she neither skates nor plays golf nor tennis, and the president objects to bicycling for married women, she has taken to walking as hard as she can go from 10 to 12 every morning.

Though the Baroness Hirsch is nominally the universal legatee under her late husband's will, Harold Frederic declares that the bulk of Baron Hirsch's fortune, after certain philanthropic bequests are paid, will go to Lucienne, natural daughter of the baron's dead son and a French governess.

Gov. and Mrs. William McKim, Jr., celebrated the twenty-first anniversary of their wedding on the 25th of last January. Mrs. McKim has been something of an invalid ever since the death of her father, which occurred just before her second daughter was born. Both her children died when very young.

Corra Belle Fellows, whose marriage to Chaska, a Sioux, created a sensation some years ago, has been deserted and left in destitution by her Indian husband. She came of an excellent Washington family, but fell in love with Chaska while teaching school on the reservation near Pierre, S. D., and married him in spite of the opposition of her family.

Milton—Haven't you gone to house-keeping yet? Newly-married man—No; we're waiting to save up enough to live in keeping with the style of the wedding presents.



FORAGE CROPS.

How Late Forage Crops Can Be Successfully Cultivated. The following good article was awarded the second premium in a prize essay contest of the Michigan Farmer, calling for the best written essay on the subject of forage crops. The writer is Alfred Anderson of Muskegon county Michigan.

What substitute for hay and forage shall we be able to plant as late as the 10th of June, with no present preparation for same, and indications of a dry season as the last one of 1895? Whatever is done must be done in a hurry. The first thing I would do would be to prepare a piece of land for corn, as there is, at the above date, plenty of time for maturing a crop of corn. The season of 1894 I planted the 6th day of June, and from nine acres harvested 800 bushels of good corn.

I would select a sandy loam soil, as there would not be much use of attempting to prepare clay ground at this time of year. Stubble land, or some that had been recently plowed, would be more likely to contain more moisture and give corn a better start than sod land. But in case I could do no better I would plow sod about six or seven inches deep, then roll and drag thoroughly.

With the ground well fitted, I would drill sweet corn in rows about three feet nine inches apart and about four or five inches apart in the drill. Cultivate and work the same as for a crop. Then I would look the farm over for a piece of moist land, a piece of low bottom land, or reclaimed swamp, and sow some millet, and if this is harvested at the proper time before it gets too ripe it will make an excellent article of hay, especially for milk cows.

Rye would be the next substitute, principally for forage, and I think likely it could be made to produce fodder by sowing as soon as possible after June 10. As to the quality of rye cut for fodder, I think it is nearly as good as timothy hay. Cut with the binder just about the time it blossoms.

Rye, I think, stands at head of forage plants. I would commence by sowing the wheat stubble as soon after harvest as possible, and then in the corn at the last time of cultivating. The pastures we will now suppose to be getting rather short. We are now past the middle of July and our first planting of fodder corn, which should have been planted about May 20, will soon be ready to commence feeding.

If we have planned our planting right we may have an abundance of corn fodder up to Oct. 1, when we may commence turning in on the rye, which will show its worth in the increased flow of milk and with fatter stock to commence the winter.

For sheep raising, and these dry seasons, rye is almost indispensable. furnishing feed the entire season if managed rightly, provided the winter is open, and the first thing in the spring when some green feed is needed so badly for ewes in lamb. We may now pasture the rye till about the 1st of May, then if we wish to secure a crop or cut for hay and turn under for green manure, the stock can be taken off which will give it a chance to make ample growth for a crop.

The past few seasons have demonstrated the fact that we cannot depend upon pasture land for our stock. It matters not how many acres we have in pasture, when the terrible drought of summer strikes it, it is waste land, so that all the use we receive from our pasture land is about two months out of the year.

So it seems that the present method of pasturing stock is expensive in more ways than one. First in not receiving sufficient returns from our land, and second by losing in quality of our stock and shrinking of milk in our dairy herds, which means not only the present loss of milk but the future also.

It seems to me that the more economical and remunerative way would be the stabling of stock through the summer, thereby keeping more stock on half the number of acres. The silo would, no doubt, fill a gap here that we could not dispense with, if following this method.

With the silo and feeding of stock throughout the entire year, we could depend more largely on cultivated crops such as would be suitable for ensilage, and the various root crops, thereby securing ourselves against the droughts of summer, and giving us more tillable land, also an increased amount of manure to enrich our soil.

How a Good Crop Was Raised. Mr. J. A. Baxter, of Waverland, Kansas, raised 104 bushels of corn per acre on five acres last winter, as he had on five acres last season, and in the March report of the Kansas State Board of Agriculture he tells how he did it, as follows: "The portion of my crop giving yield of 104 bushels of husked, well dried (fifty-six pounds, shelled) corn per acre was five acres of fifty-seven I planted last year. My land is slightly rolling prairie and about a fair average Kansas soil, with a hard, impervious subsoil. The five acres mentioned were all one end of a twenty-five-acre field, part of which had been in potatoes for two years, and the last crop dug with a listing plow late in October, which was about equivalent to a deep fall plowing.

In spring the ground was much like a bed of ashes. It was then deeply plowed, made fine and smooth with a plank drag and drilled the first week in May with a "Farmer's Friend" planter of medium width, with a deep-grained, yellow Dent corn; about the same quantity of seed was used as would have been if from three to some what less than four grains had been placed in hills the ordinary distance apart. This was cultivated four times with common gang cultivators and

hoed three times—the last hoeing after it had been finished with the cultivators. I am a strong believer in deep and thorough cultivation, and long since learned that a good crop of corn and a rank growth of cockle burrs, crab grass and similar weeds, can not occupy the same ground at the same time. I have not sub-soiled for previous crops, but last fall invested in a Perine subsoiler and used it on fifteen acres. I intend planting 100 acres in corn this season, and aim to have it all subsoiled. Am subsoiling my fields the narrow way first (they are from forty to eighty rods wide and 120 rods long) as deeply as four horses can do the work, at distances of two and a half feet. Will then throw up the ridges cross-wise with a listing plow, following it in each furrow with the subsoiler as deep as three horses can pull it, and drill the seed immediately in the track of the subsoiler. This will leave the land subsoiled in both directions.

My whole crop for 1895 averaged only fifty-seven bushels per acre, yet would have made seventy-five bushels but for an unfortunate invasion just at the critical time by an army of chinch bugs from an adjacent thirty-acre field of oats. With proper treatment of soils, and thorough cultivation, I am of the opinion that in all favorable seasons such as last, we should raise from seventy-five to one hundred bushels of corn per acre in a stand of the more common twenty-five to fifty bushels. I am always careful to avoid cultivating when the land is very wet, and think many farmers make a serious mistake by working their corn when the soil cleaves from the shovel in chunks. The sun is likely to then bake the ground and the growth loses its bright, healthy green and turns a sickly yellow.

Mulching to Kill Weeds. A small patch of quack grass or Canada thistles can be more easily killed by mulching than in any other way. Eary the young plants heavily with straw, bending them down so as to make a long, spindling growth near the ground. If any come through the straw covering do not cut them off or pull up the stalks, but bend down and cover deeper. If this is done faithfully for one summer the roots will be completely smothered before fall. It is much easier and cheaper to destroy a small patch in this way than by cultivating them, which only breaks up the roots and causes each piece to grow with new vigor. In fact, even where cultivation has been tried as a remedy, we have always found the best success by covering each green shoot above the surface. One of the advantages of the mulching system is that it works best in a wet summer, when, by relying wholly on cultivation, the weed is more likely to be spread than to be subdued.

Farm Notes. Keep down the weeds. Stir the soil frequently. Cut the clover in good season. Clover cured too much wastes in handling. Underfeeding ruins more stock than overfeeding. When fattening pigs make them eat all they will. If necessary to stack hay outside, put in large ricks. So far as possible stack the clover hay under shelter. What ought to be cut before the grain gets too hard. This is a good month to plant cucumbers for pickles. Clover too ripe when cut contains too much woody fiber. Do not breed all of the cows so as to come fresh in the spring. In nearly all cases the last cultivations pay the best profits. A good garden can be made the best paying plot on the farm. So far as possible have everything in readiness for harvest. So far as can be done, do not allow any weeds to mature seed. Keep up the cultivation until the crop can be considered made. The colts will grow faster and better if they have good pasturage. A good part of the necessary mulching should be done this month. Watch the pastures and do not allow them to be pastured down too close. Keeping the surface of the soil fine and level will help to retain moisture. All kinds of grass makes better hay if cut before the plants are allowed to become too ripe. If the second growth of clover is to be allowed to mature seed, the first growth should be cut reasonably early. Give the work teams good care. The difference in drivers will often make several years difference in the life of a horse. Whether the cultivation given the crops be few or many, the last cultivation should always leave the soil clear of weeds and in a good condition. The recent continued rains have given the weeds a chance to get ahead, and it will now take heroic work in some localities to subdue them. Prof. Crozier of Michigan station, after a careful study of the subject, especially recommends broom corn millet for poor soils. It is inferior to many other crops on good soils, but seems especially suited to poor soils. It stands drought well. Experiments at a number of stations show that a 1,000-pound horse produces 1,464 pounds liquid and solid manure per month, 1,084 pounds of sheep produce 721 pounds per month, 1,000 pounds of hogs, 2,560 pounds per month; a 1,000-pound cow 2,000 pounds per month. This manure, if all saved, would be worth \$3 per month for each 1,000 pounds of animals. But as generally managed more than half of it is lost. A German authority says that the stubble and roots of an acre of a heavy crop of red clover weigh over 3 tons and contain 180 pounds nitrogen, 7 pounds of phosphoric acid and 77 pounds potash. This nitrogen was gathered from the air, and the phosphoric acid and potash were brought up from the subsoil, where ordinary plants could not have reached it. These elements in the form of commercial fertilizers would cost over \$20.

THE SUNDAY SCHOOL.

LESSON IV, JULY 26—GOD'S PROMISES TO DAVID.

Golden Text: "In Thee O Lord I Put My Trust"—Psalms 71:1—Longings For God's Kingdom and Fulfillment of Word.



Now come to the beginning of another development of the Kingdom of God. We can look at it first as the unfolding of the promise of God for the redemption of the world, in the Messiah Redeemer. It is linked to the former promises, from that of Adam down to this time. These promises become clearer and more definite. They are the comfort and support of God's people all down the ages. On the other hand, we have for our comfort and strength an example of how God satisfies our longings for the coming of his kingdom and answers our prayers. The section covers the whole Messianic idea of David's time, including chapter 7, and the "Parallel," 1 Chron. 17: 1-27. "Messianic Psalms" (according to Professor Briggs): Psalm 110, the conquering King; Psalm 2, the enthroned Messiah; Psalm 72, the righteous King; Psalm 45, the bridal of the Messiah; Psalm 18, the advent of Jehovah as Deliverer. "The Last Song of David," 2 Samuel 23: 1-7. "New Testament Light,"—Christ the son of David, as his successor on the throne. (Luke 1: 32, 33; 20: 41-44; Acts 2: 29, 30.) Historical Setting.—"The time" was probably not long after the last lesson, B. C. 942. "The Place,"—Jerusalem. "David," about 44 years old. "Prophets,"—Nathan, now first mentioned and Gad, who had been with David in his exile.

The lesson for today includes 2 Samuel 7: 4-16. 4. "That night, that the word of the Lord came unto Nathan," by a vision (v. 17). The prophet was right, but he had made the object of David's desire was pleasing to God, but there was need of light upon the best way of accomplishing it.

5. "Shalt thou build me a house for me to dwell in?" This implies that he shall not build the house, as is stated in 1 Chronicles 17: 4. 6. "Whereas," rather, because, "I have not dwelt in any house," permanent temple, because there had been no firm, unendangered, permanent place for it; and the original tent had sufficed. "In a tent and in tabernacles." The word refers to the outward covering of skins, etc.; the tabernacle denotes the framework of boards and bars.—Cook.

7. "Spake I a word . . . Why build ye not me a house of cedar?" God had made no such command, for the best time had not yet come. If religion could prosper so many past years, it could a little time longer, till the right man and the right time should arrive.

8. "I took thee." His life was a plan of God hitherto, and from the past David was to learn lessons of trust for the future. All David's greatness had its source in God. "From the sheepcote," i. e., feld. Better, "From the pasture." God exalted the shepherd boy to be king.

9. "And I was with thee." All your success was from me—your character and fitness to succeed, as well as the favoring circumstances and guiding wisdom. "And have cut off all thine enemies for thee, because they were enemies of God and his kingdom. These wars were wars of the Lord waged by him as king of his people, and for the real good and progress of the world (1 Sam. 25: 28)—Lange. "Made thee a great name." Under David, Israel, hitherto obscure, first became recognized as a great and powerful nation.

10. "I will appoint," or prepare (better, have appointed, as some render it), "a place." That is, by subduing their enemies he made room for a safe, untroubled expansion in the promised land. "And will plant them," better, have planted them. That is, on the soil thus cleaned and made safe. He established a firm, deep-rooted national life.—Lange. "Neither shall the children of wickedness afflict them any more." They might attack Israel, as some of them did after this, but they could not conquer and oppress them.

11. "I will set up thy seed." First, Solomon, but he is not recognized as the fulfiller of this promise in his elevation to the throne (1 Kings 8: 15-20); then the line of David's descendants who succeeded him on the throne of Judah; and finally Christ, in whom the prophecy reaches its highest and final fulfillment. See Luke 1: 31-33; Acts 2: 29-31; 13: 22, 23.

12. "He shall build a house for my name." "The name of God signifies God himself, so far as he has revealed and manifested himself to men."—Gannett. "In the glorious temple that David desired to build was built by his son Solomon, while David himself had the privilege of making great preparations for this temple, at least 150 million dollars in gold, besides vast quantities of other material.

13. "I will be his father, and he shall be my son." This prediction applied to Solomon, but he is chiefly "only the herald of its realization," through David's line to its culmination in Jesus, the Son of God, in God's fatherhood best made known, and through him to all who love and obey him. No sweeter, better, more comforting and encouraging promise than this of the love and care of a heavenly father can be bestowed upon any one. "If he commit iniquity," There was only one way in which David's descendants could enjoy this promised blessing, and that was by obedience. If they refused to be obedient sons, they must suffer the punishment and loss due to their sins. "I will chasten him with the rod of men," i. e., such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them.—Cook.

14. "But my mercy shall not depart away from him, as I took it from Saul." In Saul's case, not only was he himself punished, but the kingdom was taken from his family. In David's case, the offending persons should be punished, but however low the kingdom was reduced, yet it was never removed from the family of David, for at the lowest point Jesus, the son of David, was born. Jesus Christ suffered, not for his own sins, but for the sins of Israel and the world. And "troughly," this suffering the kingdom endureth forever.

The Law of God. Life is the stamp of the unsex on the sea. Men have been seeking for the origin of life in "spontaneous generation" and combinations of dead matter, but why seek for the living among the dead, for that life comes only from life is the law of nature, or, better, the law of God.—Rev. D. F. Pierce.

SOME NEW INVENTIONS.

Ball-bearing oil for row-boats. Pneumatic-tired rockers for rocking chairs. Spinning attachment for sewing machines.

A machine for cleaning and polishing boots and shoes. A machine for cutting and shooeking corn at one operation.

Miners' drill, will bore a hole larger at the bottom than at the top.