

TALMAGE'S SERMON.

ANGELOLOGY THE SUBJECT ON LAST SUNDAY.

The Brilliant Beings Have Much to Do with Our Everyday Life—The Text Is Judges 13:10: And the Angel Did Wondrously.

(Copyright 1929 by Louis Klopsch.) Fire burnt on a rock. Manoaah and his wife had there kindled the flames for sacrifice in praise of God, and in honor of a guest whom they supposed to be a man. But, as the flames rose higher and higher, their stranger guest stepped into the flame and by one red leap ascended into the skies. Then they knew that he was an angel of the Lord. "The angel did wondrously."

Two hundred and forty-eight times does the Bible refer to the angels, yet I never heard or read a sermon on Angelology. The whole subject is relegated to the realm mythical, weird, spectral and unknown. Such adjournment is unscriptural and wicked. Of their life, their character, their habits, their actions, their velocities, the Bible gives us full-length portraits, and why this prolonged and absolute silence concerning them? Angelology is my theme.

There are two nations of angels, and they are hostile to each other; the nation of good angels and the nation of bad angels. Of the former I chiefly speak today. Their capital, their headquarters, their grand rendezvous, is heaven, but their empire is the universe. They are a distinct race of creatures. No human being can ever join their confraternity. The little child who in the Sabbath school sings, "I want to be an angel," will never have her wish gratified. They are superhuman, but they are of different grades and ranks, not all on the same level, or the same height. They have their superiors and inferiors and equals. I propose no guessing on this subject, but take the Bible for my only authority. Plato, the philosopher, guessed and divided angels into super-celestial, celestial and sub-celestial. Dionysius, the Areopagite, guessed and divided them into three classes—the supreme, the middle and the last—and each of these into three other classes, making nine in all. Philo said that the angels were related to God, as the rays to the sun. Fulgentius said that they were composed of body and spirit. Clement said they were incorporeal. Augustine said that they had been in danger of falling, but now are beyond being tempted. But the only authority on this subject, that I respect, says they are divided into Cherubim, Seraphim, Thrones, Dominations, Principalities, Powers. Their commander-in-chief is Michael, Daniel called him Michael, St. John called him Michael. These supernal beings are more thoroughly organized than any army that ever marched. They are swifter than any cyclone that ever swept the sea. They are more radiant than any morning that ever came down the sky. They have more to do with your destiny and mine than any being in the universe except God. May the Angel of the New Covenant, who is the Lord Jesus, open our eyes, and touch our tongue, and rouse our soul, while we speak of their deathlessness, their intelligence, their numbers, their strength, their achievements.

Yes, deathless. They had a cradle, but will never have a grave. The Lord remembers when they were born, but no one shall ever see their eye extinguished, or their momentum slow up, or their existence terminate. The oldest of them has not a wrinkle, or a decrepitude, or a hindrance; as young after six thousand years as at the close of their first hour. Christ said of the good in heaven, "Neither can they die any more, for they are equal unto the angels." Yes, deathless are these wonderful creatures of whom I speak. They will see world after world go out, but there shall be no fading of their own brilliance. Yea, after the last world has taken its last flight, they will be ready for the widest circuit through immensity, taking a quadrillion of miles in one sweep as easy as a pigeon circles a dovecot.

A further characteristic of these radiant folk is intelligence. The woman of Tekoah was right when she spoke to King David of the wisdom of an angel. We mortals take in what little we know through eye and ear and nostril and touch; but those beings have no physical encasement and hence they are all senses. A wall five feet thick is not solid to them. Through it they go without disturbing flake of mortar or crystal of sand. Knowledge! It flashes on them. They take it in at all points. They absorb it. They gather it up without any hindrance. No need of literature for them! The letters of their books are stars. The dashes of their books are meteors. The words of their books are constellations. The paragraphs of their books are galaxies. The pictures of their books are sunrises, and sunsets, and midnight auroras, and the Conqueror on the white horse with the moon under his feet. Their library is an open universe. No need of telescope to see something millions of miles away, for instantly they are there to inspect and explore it. All astronomical, all geological, all botanical, all philosophical at their feet. What an opportunity for intelligence is theirs! What facilities for knowing everything and knowing it right away!

There is only one thing that bids them to their wit's end, and that is the fact that they have to study that. They have been studying it all through the ages, and yet I warrant they have not fully grasped it—the wonders of Redemption. These wonders are so high, so deep, so grand, so stupendous, so magnificent that even the intelligence of angelhood is confounded before it.

The apostle says, "Which things the angels desire to look into." That is a subject that excites inquisitiveness on their part. That is a theme that strains their faculties to the utmost. That is higher than they can climb, deeper than they can dive. They have a desire for something too big for their comprehension. "Which things the angels desire to look into." But that does not discredit their intelligence. No one but God himself can fully understand the wonders of Redemption. If all heaven should study it for fifty eternities they would get no further than the A B C of that inexhaustible subject. But nearly all other realms of knowledge they have ransacked and explored and compassed. No one but God can tell them anything they do not know. They have read to the last word of the last line of the last page of the last volume of investigation. And what delights me most is that all their intelligence is to be at our disposal, and, coming into their presence, they will tell us in five minutes more than we can learn by one hundred years of earthly surmising.

Another remark I have to make concerning these illustrious immortals is that they are multitudinous. Their census has never been taken and no one but God knows how many they are, but all the Bible accounts suggest their immense numbers. Companies of them, regiments of them, armies of them, mountain-tops halbed by them, skies populous with them. John speaks of angels and other beings round the throne as ten thousand times ten thousand. Now, according to my calculation, ten thousand times ten thousand are one hundred million. But these are only the angels in one place. David counted twenty thousand of them rolling down the sky in chariots. When God came away from the riven rocks of Mount Sinai, the Bible says he had the companionship of ten thousand angels. I think they are in every battle, in every exigency, at every birth, at every pillow, at every hour, at every moment. The earth full of them. The heavens full of them. They outnumber the human race in this world. They outnumber ransomed spirits in glory. When Abraham had his knife uplifted to slay Isaac, it was an angel who arrested the stroke, crying, "Abraham! Abraham!" It was a stairway of angels that Jacob saw while pillowed in the wilderness. We are told an angel led the hosts of Israelites out of Egyptian serfdom. It was an angel that showed Hagar the fountain where she filled the bottle for the lad. It was an angel that took Lot out of doomed Sodom. It was an angel that shut up the mouth of the hungry monsters when Daniel was thrown into the caverns. It was an angel that fed Elijah under the juniper tree. It was an angel that announced to Mary the approaching nativity. They were angels that chanted when Christ was born. It was an angel that strengthened our Savior in his agony. It was an angel that encouraged Paul in the Mediterranean shipwreck. It was an angel that burst open the prison gate after Peter was liberated. It was an angel that stirred the Pool of Siloam where the sick were healed. It was an angel that John saw flying through the midst of heaven, and an angel with foot planted on the sea, and an angel that opened the book, and an angel that thrust in the sickle, and an angel that poured out the vials, and an angel standing in the sun. It will be an angel with uplifted hand, swearing that Time shall be no longer. In the great final harvest of the world, the reapers are the angels. Yea, the Lord shall be revealed from heaven with mighty angels. Oh, the numbers and the might and the glory of these supernals! Fleets of them! Squadrons of them! Host beyond host! Rank above rank! Millions on millions! And all on our side if we will have them.

Men and women of all circumstances, only partly appreciated, or not appreciated at all, never feel lonely again or unregarded again! Angels all around; angels to approve, angels to help, angels to remember. Yea, while all the good angels are friends of the good, there is one special angel your bodyguard. This idea, until this present study of angelology, I supposed to be fanciful, but I find it clearly stated in the Bible. When the disciples were praying for Peter's deliverance from prison, and he appeared at the door of the prayer meeting, they could not believe it was Peter. They said, "It is his angel." So these disciples, in special nearness to Christ, evidently believed that every worthy soul has an angel. Jesus said of his followers: "Their angels shall behold the face of my Father." Elsewhere it is said: "He shall give his angels charge over thee, to keep thee in all thy ways." Angel-shielded, angel-protected, angel-guarded, angel-canopied, art thou! No wonder that Charles Wesley hymned these words:

"Which of the petty kings of earth Can boast a guard like ours, Encircled from our second birth With all the heavenly powers!"

Valerius and Rufinus were put to death for Christ's sake in the year 287, and after the day when their bodies had been whipped and pounded into a jelly, in the night in prison, and before the next day when they were to be executed, they both thought they saw angels standing with two glittering crowns, saying, "Be of good cheer, valiant soldiers of Jesus Christ! A little more of battle, and then these crowns are yours." And I am glad to know that before many of those who have passed through great sufferings in this life some angel of God has held a blazing coronet of eternal reward. Yea, we are to have such a guardian angel to take us upward when our work is done. You know, we are told an angel conducted Lazarus to Abraham's bosom. That shows that some

shall be so poor in dying he cannot afford angelic escort. It would be a long way to go alone, and up paths we have never trod, and amid blazing worlds swinging in unimaginable momentum, out and on through such distances and across such infinitudes of space, we should shudder at the thought of going alone. But the angelic escort will come to your languishing pillow or the place of your fatal accident, and say: "Hail, immortal one! All is well; God hath sent me to take you home." And, without tremor or slightest sense of peril, you will away and upward, further on and further on, until after a while heaven heaves in sight, and the rattle of chariot wheels and the roll of mighty harmonies are heard in the distance, and nearer you come, and nearer still, until the brightness is like many mornings suffused into one, and the gates flung, and you are inside the amethystine walls and on the banks of the Jasper sea, forever safe, forever free, forever well, forever rested, forever united, forever happy. Mothers, do not think your little children go alone when they quit this world. Out of your arms into angelic arms; out of sickness into health; out of the cradle into a Saviour's bosom. Not an instant will the darlings be alone between the two kisses—the last kiss of earth and the first kiss of heaven. "Now, angels, do your work!" cried an exulting Christian.

Yes, a guardian angel for each one of you. Put yourself now in accord with him. When he suggests the right, follow it; when he warns against the wrong, shun it. Sent forth from God to help you in this great battle against sin and death, accept his deliverance. When tempted to a feeling of loneliness and disheartenment, appropriate the promise, "The angel of the Lord encampeth around about them that fear him and delivereth them." Oh, I am so glad that the spaces between here and heaven are thronged with these supernaturals, taking tidings home, bringing messages here, rolling back obstacles from our path and giving us defense; for terrific are the forces who dispute our way, and if the nation of the good angels is on our side, the nation of the bad angels is on the other. Paul had it right when he said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In that awful fight may God send us mighty angelic re-enforcement! We want all their wings on our side, all their swords on our side, all their chariots on our side.

Thank God that those who are for us are mightier than those who are against us! And that thought makes me jubilant as to the final triumph. Belgium, you know, was the battleground of England and France. Yea, Belgium more than once was the battleground of opposing nations. It so happens that this world is the Belgium or battleground between the angelic nations, good and bad. Michael, the commander-in-chief on one side; Lucifer, as Byron calls him, or Mephistopheles, as Goethe calls him, or Satan, as the Bible calls him, the commander-in-chief on the other side. All pure angelhood under the one leadership, and all abandoned angelhood under the other leadership. Many a skirmish have the two armies had, but the great and decisive battle is yet to be fought. Either from our earthly homes or down from our supernal residences, may we come in on the right side; for on that side are God and heaven and victory. Meanwhile the battle is being set in array, and the forces, celestial and demoniacal, are confronting each other. Hear the boom of the great cannonade already opened! Cherubim, seraphim, thrones, dominations, principalities and powers are beginning to ride down their foes, and until the work is completed, "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon!"

SALTING BABIES.

Custom Which Sometimes Is Fatal to the Infants.

"Salting" newly born infants, a practice that dates far back to Biblical times, still obtains in many parts of the old world, says the St. Louis Post-Dispatch. The Armenians in the Russian government of Eriwan cover the whole surface of the babe's body with fine salt, especial care being taken with the interstices between the fingers and all depressions, such as the armpit and the bend of the knee, so that no point shall remain unsalted. The unhappy infant is left in the salt for three hours or longer and is then bathed in warm water. The Armenians of some districts, having abandoned the practice, are called "unsalted," and are despised by the others. The modern Greeks also sprinkle their babies with salt. If an enlightened mother protests, the midwife is ready with the objection: "But if it isn't salted it will be puny and never will amount to anything." If this salting process is carried to excess, the poor babes don't stand it at all. The skin becomes as red as fire, the irritation is intolerable, and the child dies in convulsions. Yet there is a mountain tribe in Asia Minor that mercilessly salts its new-born babes for twenty-four hours, which shows that the limits of human endurance are wide in some cases. This ancient custom is still in vogue in many parts of Germany, but the rites are merely symbolic. In one district a little salt is rubbed behind the child's ears, in other's a pinch of salt is put on the tongue or a little paper of salt is inserted under the garment. It gives understanding, the people say, and wards off evil spirits. The action of salt in keeping meat sound, no doubt, is the reason that this strengthening and sustaining power was ascribed to it.

The best friendship says the least about it.

SCIENTIFIC TOPICS

CURRENT NOTES OF DISCOVERY AND INVENTION.

A Bed That Really Folds—Picture-Hanging Device—Nerves of Animals Used to Restore Man's—An Automobile Truck Test.

Nerves of Animals Used to Restore Man's

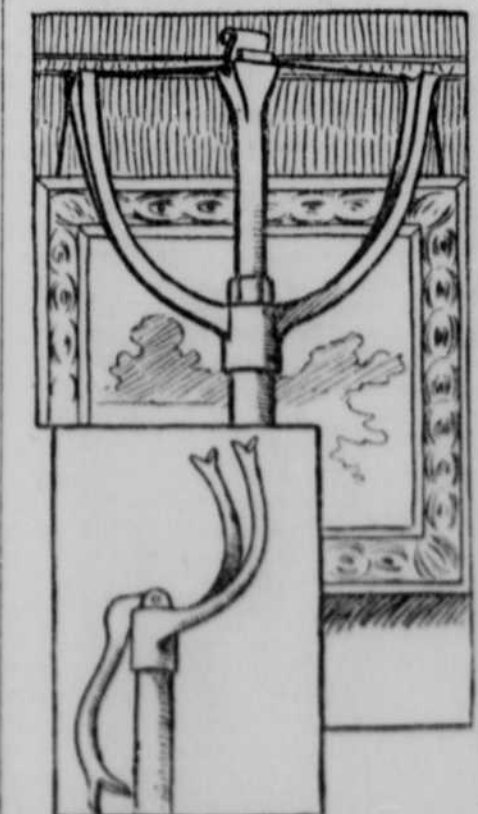
In a certain proportion of injuries to nerves the ends cannot be brought together, and this fact in the older days of surgery considerably perplexed surgeons, even those who had earned celebrity. Nowadays this complexity is removed. In modern surgical operations, when nerve ends cannot be brought together, it is the custom to obtain a portion of a nerve from one of the lower animals, or from an amputated human limb, and transplant it in the human body. "In one case," said a surgeon, "a man was severely injured in the wrist by a circular saw, and lost sensibility in the hand. A portion of the sciatic nerve of a young bloodhound was sewn between the ends of a local nerve with kangaroo tendon. A similar operation was performed on the ulnar nerve—that is, the nerve which works in conjunction with the ulna, the largest of the two bones of the forearm running from the wrist to the elbow. On the following day a distinct return of sensibility in the thumb was found, and three months after the operation sensibility was almost complete. I personally know of twenty similar cases. The time from the injury to the operation varied from forty-eight hours to fifteen months. Twelve out of the twenty were fairly successful cases, but it is our wish to have all thorough successes. No length of nerve transplanted, let it be long or short, seems to affect the continuous sensibility which is set up after the completion of the conjunctured nerves. What sort of animals' nerves are usually required in these operations? Well, in nine cases out of the twenty I have told you of parts were from the sciatic nerves of dogs, three from rabbits, one from a kitten, and one from the spinal cord of a rabbit, and in five from recently amputated limbs. In one case the whole of the sciatic nerve which had been excised was transplanted. In the suturing silk was used to unite the implanted segments of divided ends, and also kangaroo tendon. No case recovered entirely, but generally the cases were very much improved, and will be found lasting."—Cincinnati Enquirer.

An Automobile Truck Test.

A series of trials of automobile wagons for heavy merchandise has just been held near Liverpool. Nearly all the entries were British, but one firm from the United States being represented. All these autotrucks were propelled by steam, and although it is very unlikely that we on this side of the water shall adopt the use of steam to any extent for this kind of service, yet the trials are evidence of an earnest desire to find out the best kind of horseless truck. There were five entries in the competition, the lightest vehicle weighing three and three-quarters tons, and the heaviest six and one-half tons in working order. The trials consisted in a thirty-six mile continuous run over ordinary country roads, and a hill test. The incline was about 500 feet long, one part of it having a grade of one foot in nine. The wagons all succeeded in climbing the hill, their loads varying from three and three-quarters to six and one-quarter tons. They were obliged to stop when half-way up, at the foot of the steepest part of the incline, and start again and go to the top. Again, when descending the hill, they were obliged to come to a full stop, with their load, to demonstrate their controllability and the efficacy of their brakes. Some of the vehicles had water-tube boilers, and all were to carry pressures between 175 and 250 pounds per square inch. The boilers were all arranged with furnaces for liquid fuel.

Picture-Hanging Device.

A very convenient device for hanging or removing pictures from the wall has been patented by an inventor of



Boston, Mass. In accordance with this invention two upright cord-engaging arms are erected upon a base with a rearward incline, and said arms are so located a short distance apart, so as to straddle the hook when applying the cord thereto or when removing it therefrom. The base bearing said cord-engaging arms is secured to a pole. A hook-engaging arm is pivoted to the base between the aforesaid arms, which is made longer than the

others or projecting beyond them and provided with a toothed jaw for engaging and holding the hook, so as to apply it to or remove it from a molding. Such an instrument will prove of great value around art galleries or picture stores.

A Bed That Really Folds.

Here's a folding-bed that folds. The bed does not transform itself into a refrigerator or a coal-bin when not in use, but collapses so effectively that it can be pushed away in the tiniest closet. It is constructed so that when folded it occupies a minimum amount of space, and when extended presents a bedstead which is strong and durable, the parts being susceptible of ornamentation to form a neat and attractive piece of household furniture. To this end the head and foot sections as well as the bottom section of the bedstead are made up of end pieces connected to each other by diagonal crossbars connected by toggle-joints after the manner of lazy-tongs, the several sections being detachably connected in order that each independent section may be folded within the several sections, bundled together, or carried separately. There are auxiliary



legs under the bottom of the bed to support the middle. This bed is the patent of an inventor of Boston, Mass.

Jupiter's Swift Moon.

A new computation of the period of the fifth satellite of Jupiter, discovered by Mr. Barnard in 1892, shows the extreme accuracy of astronomical calculations when they are based upon a long series of continuous observations. This computation deals very confidently with thousandths of a second, the period of the little moon being set down at 11 hours, 57 minutes, 22 seconds and 647-1,000 of a second. The satellite whose time of revolution is thus accurately determined moves with great speed. Its distance from Jupiter's center is about 112,500 miles, and its path is practically a circle, so that the distance which it travels during a revolution is, in round numbers, 353,250 miles. As it accomplishes this distance in less than twelve hours, its velocity is almost 500 miles in a minute, and this, singularly enough, is about the same as the average velocity of Jupiter in his revolution around the sun.

Sterilization of Water Supply.

The Rivista d'Igiene di Turin has just indicated a way of sterilizing drinking water by means of peroxide of chlorine. The method is thorough, speedy and economical, and is termed the Berge process. Peroxide of chlorine is so powerful a bactericide that three grammes will sterilize completely one cubic meter of water at a cost of less than half a centime. The method has already obtained a unanimous vote in its favor from the consultative committee of public hygiene in France, and it has yielded quite satisfactory results at Ostend and Middlekerke. One objection is that it is only efficacious in the case of drinking water not very impure; but if Chicago water comes under the category there is now a sterilizing agent which promises a pure and harmless drinking water.

Recent Inventions.

A combined mop head and wringer has been placed on the market, comprising a pair of fluted rollers held in proximity in the mop head, with a folding crank attached to one roller by which it is made to revolve and wring the cloth.

Stops in metallic pipes can be easily leaked by a new patching device, a U-shaped yoke being passed around the pipe, with the ends of the yoke carrying a detachable head, with a screw in the center, which presses a cushioned patch over the leak.

A westerner has designed a fence post which can be fastened securely in the ground, the lower end of the post having wings pivoted to fold into slots as the post is driven into the earth, the wings opening out horizontally as the dirt is tamped around the post.

In an improved fifth wheel for wagons a double row of links is formed into circles, one outside the other, with a series of rollers carried by the circles and adapted to revolve on a circular track, supporting the weight of the front end of the wagon and allowing the truck to turn easily.

A Maryland woman has patented a cover for ironing boards which is always smooth and retains its place securely on the board, the fabric having a series of lacing holes around the edge, in which a lacing strip is inserted, with cords at each end to prevent the cover sliding in either direction.

RAM'S HORNS.

Umbrellas can be secured to the person to be carried without the necessity of touching with the hands by a New York woman's device, a hook being provided for attachment to the belt, with a strip of fabric having a ring at the lower end to support the umbrella tip, a short chain being used to hold the handle close to the hook.

One might as well get left as to be gathered up as a fragment.

THE SUNDAY SCHOOL.

LESSON VIII, NOV. 10—NEHEMIAH 8: 1-12.

The Verse to Commit to Memory—"The Ears of All the People Were Attentive to the Book of Law"—Neh. 8: 3—Public Reading of the Scriptures.

1. "All the people gathered themselves together." From the city and from the surrounding country. "As one." In one place, with one purpose. "Into the street." Rather, into the broad place, the public square, for the streets of an Oriental city are very narrow, "with hardly room to dodge the burden-bearing ass or camel one chance to meet in them." "Before the water gate." The open space south of the temple, called Ophel, lying between the temple wall and the city wall. It would thus lie within the modern Haram area. "They spake unto Ezra the scribe." This is the first time Ezra's name occurs in the book of Nehemiah. "Book of the law of Moses." This "testifies to a general knowledge of the existence of a book the contents of which, so far as they are known, agreed substantially with our Pentateuch."—Prof. H. E. Ryle. "Which the Lord," Jehovah, "had commanded to Israel." This was not a merely human book, but one inspired and revealed by God.

2. "The law." Hebrew, Torah, instruction, "here used in a sense which afterwards became universal."—Professor Ryle. "Both of men and women." Both have equal need of studying God's Word. It is a great wrong that our Sabbath congregations are apt to be composed of twice as many women as men. "And all that could hear with understanding." The children, all who were old enough.

3. "He read therein . . . from the morning until midday." Or, "from daylight." "The ears of all the people were attentive." Though there is no word in the Hebrew for "attentive," yet the meaning is quite correctly given; "the ears of all the people were to the book"—fixed on that, and on nothing else.

4. "Ezra . . . stood upon a pulpit of wood." An elevated scaffold or platform, broad enough to allow fourteen persons to stand with ease upon it, and of considerable height (v. 5). "And beside him stood." Six on his right hand and seven on his left. "Matthithiah," etc. Nothing is known of most of these persons except their names. They were probably prominent priests, perhaps chiefs of the courses of priests who ministered in the temple service.

5. "Also Joshua, etc. Thirteen of them are named. Leading men, or heads of clans."—And the Levites. Even the Levites, or other Levites, less distinguished than the thirteen named, who were also Levites. "Caused the people to understand." In the three ways described in v. 8.

6. "Opened the book." Unrolled the scroll, or roll. For books in those days, as still in Jewish synagogues, were wide strips of parchment rolled upon sticks, one at either end, so that one side was rolled up as the other was unrolled to read. The writing was in parallel columns across the strip, and read from right to left. "All the people stood up." Rose to their feet as an act of respect and reverence for God and his Word. In later times it was the attitude adopted during the reading of "the law," in the service of the synagogue.

7. "Ezra blessed the Lord." Praised God in prayer. "All the people answered." Responsive worship in song, or heads of clans. "And the Levites." Even the Levites, or other Levites, less distinguished than the thirteen named, who were also Levites. "Caused the people to understand." In the three ways described in v. 8.

8. "So they read . . . distinctly." "With clearness and precision, for which careful study was required."—Prof. Ryle. R. V. margin, with an interpretation, "required clear enunciation to be heard by the many thousands assembled." "And gave the sense." Explaining the unusual words, expounding the meaning and the application of the law, interpreting the allusions to history, and in every way possible causing "them to understand the reading." So Christ in the synagogue at Nazareth caused the people to understand Isaiah.

9. "The Tirshatha." "Allied to our word Pasha. It was the Persian title for a local or provincial governor." Ryle. "For all the people wept." "It is clear that their grief arose simply" from their perception of their own miserable imperfections in contrast to the lofty requirements of the law, and the bright promises of punishment for disobedience. "Mourn not, nor weep." You have wept long enough; you have fastened your eyes on your sins too exclusively. Stop this, for there is something else to be seen quite as important.

10. "Do your way, eat the fat, and drink the sweet." These were expressions of joy, and aids to joy. "And send portions," etc. Another way of expressing and of increasing true joy. "It is the greatest mistake to represent the religion of the Old Testament as a gloomy suit over-shadowed by the thunder-clouds of Sinai. On the contrary, its greatest offices were celebrated with music, dancing, and feasting. The high day was a holiday, sunny and cheerful."—Professor Adeney. "Neither be ye sorry." Sorrow and repentance are never required for their own sake, but for the better things which grow out of them. If one has repented and forsaken his sin, then it is time to rejoice in the better things, to see God and the bright heavens rather than his own past. "For the joy of the Lord is your strength," your stronghold, R. V. margin. "The joy of the Lord" is (1) joy that our sins are forgiven. The very reading of the law was to show that God desired to save them from their sins. (2) It is joy in fellowship with God, that he is our God, our Friend, our Helper. (3) It is joy in God's nature as expressed by the very law that constrains us, whose seal is a transcript of God's goodness and love. (4) It is the joy of hope, of ideals, of possibilities, of a golden age, of heaven. (5) It is the joy of victory over sin, over enemies, over evil times. (6) It is the joy of doing good to others. (7) It is, says George W. Cable, "the joy of loving and being loved by God." "It is the joy of God's personal presence with us, and personal and entire care over us, or, rather, the taking of all our joys to God, and God into all our joys."

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