

TALMAGE'S SERMON.

"SALVATION"—THE SUBJECT OF LATEST DISCOURSE.

"Seek and Ye Shall Find, Knock and It Shall Be Opened Unto Ye"—"Seek the Lord While He May Be Found"—Isaiah 55:6.

Isaiah stands head and shoulders above the other Old Testament authors in vivid descriptiveness of Christ. Other prophets give an outline of our Savior's features. Some of them present, as it were, the side face of Christ; others a bust of Christ; but Isaiah gives us the full length portrait of Christ. Other Scripture writers excel in some things. Ezekiel more weird, David more pathetic, Solomon more epigrammatic, Habakkuk more sublime; but when you want to see Christ coming out from the gates of prophecy in all his grandeur and glory, you involuntarily turn to Isaiah. So that if the prophecies in regard to Christ might be called the "Oratorio of the Messiah," the writing of Isaiah is the "Hallelujah Chorus," where all the batons wave and all the trumpets come in. Isaiah was not a man picked up out of insignificance by inspiration. He was known and honored. Josephus and Philo, and Sirach extolled him in their writings. What Paul was among the apostles, Isaiah was among the prophets.

My text finds him standing on a mountain of inspiration, looking out into the future, beholding Christ advancing, and anxious that all men might know him; his voice rings down the ages: "Seek ye the Lord while He may be found." "Oh," says some one, "that was for olden times." No, my hearer. If you have traveled in other lands you have taken a circular letter of credit from some banking house in New York, or in St. Petersburg or Venice, or Rome, or Melbourne, or Calcutta, you presented that letter and got financial help immediately. And I want you to understand that the text, instead of being appropriate for one age, or for one land, is a circular letter for all ages and for all lands, and wherever it is presented for help, the help comes: "Seek ye the Lord while he may be found."

I come today with no hairspun theories of religion, with no nice distinctions, with no elaborate disquisition; but with an urgent call to personal religion. The gospel of Christ is a powerful medicine: it either kills or cures. There are those who say "I would like to become a Christian. I have been waiting a good while for the right kind of influence to come," and still you are waiting. You are wiser in worldly things than you are in religious things. If you want to get to Albany you go to the Grand Central depot, or to the steamboat wharf, and, having got your ticket, you do not sit down on the wharf or sit in the depot; you get aboard the boat or train. And yet there are men who say they are waiting to get to heaven—waiting, waiting, but not with intelligent waiting, or they would get on board the line of Christian influences that would bear them into the kingdom of God.

Now you know very well that to seek a thing is to search for it with earnest endeavor. If you want to see a certain man in this city, and there is a matter of \$10,000 connected with your seeing him, and you cannot at first find him, you do not give up the search. You look in the directory, but you cannot find the name; you go in circles where you think, perhaps, he may mingle, and, having found the part of the city where he lives, but perhaps not knowing the street, you go through street after street, and from block to block, and you keep on searching for weeks and months. You say: "It is a matter of \$10,000 whether I see him or not." Oh, that men were as persistent in seeking for Christ! Had you one half that persistence you would long ago have found him who is the joy of the forgiven spirit. We may pay our debts, we may attend church, we may relieve the poor, we may be public benefactors, and yet all our life disobeys the text, never seek God, never gain heaven. Oh, that the spirit of God would help me, while I try to show you, in carrying out the idea of my text, first, how to seek the Lord, and in the second place, when to seek him.

I remark, in the first place, you are to seek the Lord through earnest and believing prayer. God is not an autocrat or a despot seated on a throne, with his arms resting on brazen lions, and a sentinel pacing up and down at the foot of the throne. God is a father seated in a bower, waiting for his children to come and climb on his knee, and get his kiss and his benediction. Prayer is the cup with which we go to the "fountain of living water," and dip up refreshment for our thirsty soul. Grace does not come to the heart as we set a cask at the corner of the house to catch the rain in the shower. It is a pulley fastened to the throne of God, which we pull, bringing the blessing.

I do not care so much what posture you take in prayer, nor how large an amount of voice you use. You might get down on your face before God, if you did not pray right inwardly there would be no response. You might cry at the top of your voice, and unless you had a believing spirit within, your cry would go no farther up than the shout of a plow-boy at his oxen. Prayer must be believing, earnest, loving. You are in your house some summer day, and a shower comes up, and a bird, affrighted, darts into the window and wheels about the room. You seize it. You

smooth its ruffled plumage. You feel its fluttering heart. You say, "Poor thing, poor thing!" Now a prayer goes out of the storm of this world into the window of God's mercy, and he catches it, and he feels its fluttering pulse, and he puts it in his own bosom of affection and safety. Prayer is a warm, ardent, pulsating exercise. It is an electric battery which, touched, thrills to the throne of God! It is the diving-bell in which we go down into the depths of God's mercy and bring up "pearls of great price." There was an instance where prayer made the waves of the Gennesaret solid as stone pavement. Oh, how many wonderful things prayer has accomplished! Have you ever tried it? In the days when the Scotch Covenanters were persecuted, and the enemies were after them, one of the head men among the Covenanters prayed: "Oh, Lord, we be as dead men unless thou shalt help us! Oh, Lord, throw the lap of thy cloak over these poor things!" And instantly a Scotch mist enveloped and hid the persecuted from their persecutors—the promise literally fulfilled: "While they are yet speaking I will hear."

Have you ever tried the power of prayer? God says: "He is loving, and faithful and patient." Do you believe that? You are told that Christ came to save sinners. Do you believe that? You are told that all you have to do to get the pardon of the gospel is to ask for it. Do you believe that? Then come to him and say: "Oh, Lord, I know thou canst not lie. Thou hast told me to come for pardon, and I could get it. I come, Lord. Keep thy promise and liberate my captive soul."

Oh, that you might have an altar in the parlor, in the kitchen, in the store, in the barn, for Christ will be willing to come again to the manger to hear prayer. He would come to your place of business, as he confronted Matthew, the tax commissioner. If a measure should come before congress that you thought would ruin the nation, how would you send in petitions and remonstrances! And yet there has been enough sin in your heart to ruin it forever, and you have never remonstrated or petitioned against it. If your physical health failed, and you had the means, you would go and spend the summer in Germany, and the winter in Italy, and you would think it a very cheap outlay if you had to go all round the earth to get back your physical health. Have you made any effort, any expenditure, any exertion for your immortal and spiritual health?

Oh, that you might begin to seek after God with earnest prayer. Some of you have been working for years and years for the support of your families. Have you given one half day to the working out of your salvation with fear and trembling? You come here with an earnest purpose, I take it, as I have come hither with an earnest purpose, and we meet face to face, and I tell you, first of all, if you want to find the Lord you must pray, and pray, and pray.

I remark again, you must seek the Lord through Bible study. The Bible is the newest book in the world. Oh, you say, "It was made hundreds of years ago, and the learned men of King James translated it hundreds of years ago." I confute that idea by telling you it is not five minutes old, when God, by his blessed spirit, re-translates it into the heart. If you will, in the seeking of the way of life through scripture study, implore God's light to fall upon the page, you will find that these promises are not one second old, and that they drop straight from the throne of God into your heart.

Oh, my friends, if you merely want to study the laws of language, do not go to the Bible. It was not made for that. Take "Howe's Elements of Criticism"—it will be better than the Bible for that. If you want to study metaphysics, better than the Bible will be the writings of William Hamilton. But if you want to know how to have sin pardoned, and at last to gain the blessedness of heaven, search the scriptures, "for in them ye have eternal life."

When people are anxious about their souls, there are those who recommend good books. That is all right. But I want to tell you that the Bible is the best book under such circumstances. Baxter wrote "A Call to the Unconverted," but the Bible is the best call to the unconverted. Phillip Dodridge wrote "The Rise and Progress of Religion in the Soul," but the Bible is the best rise and progress. John Angell James wrote "Advice to the Anxious Inquirer," but the Bible is the best advice to the anxious inquirer.

Oh, the Bible is the very book you need, anxious and inquiring soul! A dying soldier said to his mate: "Comrade, give me a drop!" The comrade shook up the canteen and said: "There isn't a drop of water in the canteen." "Oh," said the dying soldier, "that's not what I want; feel in my knapsack for my Bible," and his comrade found the Bible and read him a few of the gracious promises, and the dying soldier said: "Ah, that's what I want. There isn't anything like the Bible for a dying soldier, is there, my comrade?" Oh, blessed book while we live! Blessed book when we die!

Sin is an awful disease. I hear people say with a toss of the head and with a trivial manner: "Oh, yes, I'm a sinner." Sin is an awful disease. It is leprosy. It is drousy. It is consumption. It is all moral disorders in one. Now you know there is a crisis in a disease. Perhaps you have had some illustration of it in your family. Sometimes the physician has called, and he has looked at the patient and said: "That case was simple enough; but the

crisis has passed. If you had called me yesterday, or this morning, I could have cured the patient. It is too late now; the crisis has passed." Just so it is in the spiritual treatment of the soul—there is a crisis.

There are some here who can remember instances in life when, if they had bought a certain property, they would have become very rich. A few acres that would have cost them almost nothing was offered them. They refused them. After a large village or city sprung up on those acres of ground, and they see what a mistake they made in not buying the property. There was an opportunity of getting it. It never came back again. And so it is in regard to a man's spiritual and eternal fortune. There is a chance; if you let that go perhaps it never comes back. Certainly, that one never comes back.

A gentleman told me that at the battle of Gettysburg he stood upon a height looking off upon the conflicting armies. He said it was the most exciting moment of his life; now one army seeming to triumph and now the other. After awhile the host wheeled in such a way that he knew that in five minutes the whole question would be decided. He said the emotion was almost unbearable. There is just such a time today with you. The forces of light on one side, the forces of death on the other side, and in a few moments the matter will be settled for eternity.

There is a time which mercy has set for leaving port. If you are on board before that, you will get a passage for heaven. If you are not on board you miss your passage for heaven. As in law courts, a case is sometimes adjourned from term to term, and from year to year, till the bill of costs eats up the entire estate, so there are men who are adjourning the matter of religion from time to time, and from year to year, until heavenly bliss is the bill of costs the man will have to pay for it.

Why defer this matter, oh, my dear hearer? Have you any idea that sin will wear out? That it will evaporate? That it will relax its grasp? That you may find religion as a man accidentally finds a lost pocketbook? Ah, no! No man ever became a Christian by accident. The embarrassments are all the time increasing. The hosts of darkness are recruiting, and the longer you postpone this matter the deeper the path will become. I ask those men who are before me now whether in the ten or fifteen years they have passed in the postponement of these matters, they have become any nearer God or heaven I would not be afraid to challenge this whole audience, so far as they may not have found the peace of the gospel, in regard to the matter. Your hearts, you are willing frankly to tell me, are becoming harder and harder, and that if you come to Christ it will be more of an undertaking now than it ever would have been before. The throne of judgment will soon be set; and, if you have anything to do toward your eternal salvation, you had better do it now, for the redemption of your soul is precious, and it ceaseth forever.

Oh, if men could only catch one glimpse of Christ, I know they would love him! Your heart leaps at the sight of a glorious sunrise or sunset. Can you be without emotion as the sun of righteousness rises behind Calvary, and sets behind Joseph's sepulchre? He is a blessed Savior. Every nation has its type of beauty. There is German beauty, and Swiss beauty, and Italian beauty, and English beauty; but I care not in what land a man first looks at Christ he pronounces him "chief among ten thousand and one altogether lovely."

FASTING FOR INVALIDS.

It is a strongly implanted idea that when a person is ill feeding up must be necessary, and all the more so when no appetite for food exists. This is quite an error in many cases, for it may be that abstinence is needed so that the digestive organs should have rest in order to do their work as well as ever again. Nature may generally be trusted not to lead one astray, so when there is a lack of appetite or even a feeling of repulsion for food it is, as a rule, wise to abstain from eating until the desire for food returns.

A person suffering acutely from indigestion cured himself by a fast lasting several days, during which he satisfied his thirst with water, but took nothing else. On the second day he experienced the pain of hunger, but he persisted in his fast, and though it lasted six days he was able to do all his work as usual, and without the slightest inconvenience. Then when he took food again he found that his dyspepsia had vanished and he was able to digest ordinary food, which he had not done for a long time.

The man simply applied the treatment advocated by Dr. Emmet Denton, who says: "The more serious the attack of illness, the longer duration of fast needed. From three to six days will be found usually the time indicated; but one, two or even three weeks' fasting will be found advisable in extreme cases. Let nature be absolutely trusted. When the patient has been denied food long enough to overcome the inflammation, which is liable to be mistaken for appetite, then give nourishment as soon as and no sooner than the patient craves for food."

We may smile as much as we choose at Scripture, yet every word that God has spoken will be fulfilled. There will be compensations and adjustments. And there will be opportunities for growth.—Rev. A. A. Jennings.

SCIENTIFIC TOPICS

CURRENT NOTES OF DISCOVERY AND INVENTION.

A Portable Electric Lighter—New Brick Design—Future Steam Speeds at Sea—Reason of the Scarcity of Rubber—Recent Inventions.

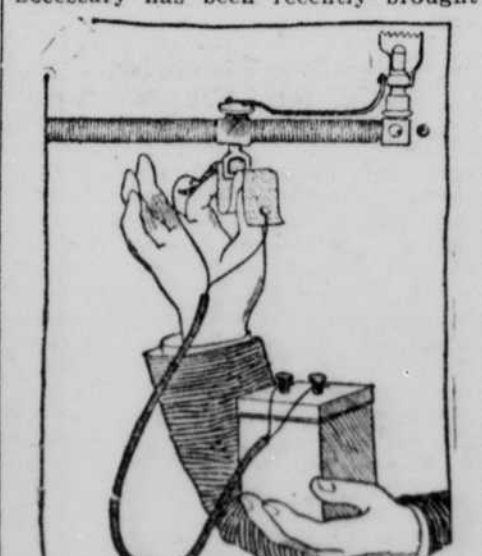
Future Steam Speeds at Sea.
Writing in Cassier's Magazine on "Future Steam Speeds at Sea," Mr. J. R. Oldham says: As to the speed of the future, I remember reading an article on mechanical impossibilities written about twenty-five years ago. It was well written and possibly it was generally correct, but one operation which was cited as impossible of accomplishment, was that of propelling a steamer at the rate of twenty-five miles an hour across the ocean. At that time the Atlantic had never been crossed by a screw steamer at so high a rate as fifteen miles an hour, the Scotia being the fastest liner in those days, she having crossed the Atlantic at an average rate of 14 1-3 knots. Steaming across the ocean at the rate of twenty-five miles an hour might, therefore, well have been looked upon at that date as impossible, but today there are steamers which have reached that speed, and there are others in course of construction which may probably exceed that rate across the Atlantic. Although, roughly speaking, the power required to propel a steamer varies with the cube of the speed, yet before a third of the next century expires, another increase of at least 50 per cent in ocean speed may safely be prophesied. How this is to be accomplished it would be too hazardous to attempt to surmise; but I may point out how I think it will not be done, and that is by carrying and handling 5,000 tons of bunker coals in a hull drawing nearly 500 feet of water. The model of the ocean mail steamer of the next century will probably be that of a very much enlarged "destroyer" of great breadth and length and small draught of water forward. Lighter and stronger materials will compose the structure, which may be moved by multiple propellers, possibly working in a tunnel, so that a number of wheels could be worked by separate shafts, actuated by rotary motors, as the sizes of screws shafts and engines even now under construction are perilously large; or the motive power may be produced by compressed air or gas. Then, the form of least resistance probably being discovered, the hull, broad and light in comparison with the augmented dimensions, will rise on top of the waves rather than pass through them. The rolling and pitching may be more severe than at present, but with improved cabins and a shortened voyage the difference may not be noticed. The construction of a steamer of 65,000 tons will probably not trouble the constructors of the future nearly as much as did the building of the Great Eastern those of the past. There will be infinitely less labor, both mental and physical, than was required for the construction of a great ship in those days.

Portable Electric Lighter.
One of the most acceptable of modern conveniences is the electric gas-lighting system which is found in all modern houses, and the only reason that it is not universal is because of the inconvenience of running the tiny cordlike wire through an old house. As a structure is in the course of erection it is a very simple matter to bury the wires in the walls, but after these walls are once finished it is a more serious problem. A means by which this wiring is rendered entirely unnecessary has been recently brought

Reason of the Scarcity of Rubber.
The scarcity of rubber is a matter that attracts the attention of so many different people, in so many lines of applied science, that some facts from one of the United States consular reports bearing on the subject will not be amiss. The principal reason advanced to explain the lack of rubber is the great difficulty in securing enough men to go into the forests along the Amazon and tap the trees. There is no immediate danger of any great shortage in the supply of rubber, but conservative opinion in the Amazon district holds that there is sure to be a steady diminution of the output for two very cogent reasons; first, the trees growing near the banks of the river are naturally the first to be tapped, and as a result are now becoming exhausted, the milk becoming poorer every year; second, the river banks have all been worked inland for a distance of about three miles from their banks, and in order to reach the fresh untouched rubber trees deeper in the forest, a much longer time and a very much larger number of men will be required. The finest rubber forests are now said to be along the Purus river, one of the large tributaries of the Amazon from the south.

Scotch Mists and Other Mists.
Tourists in Scotland are sometimes surprised to hear the name "mist" applied to what seems to them rather a shower of rain. The peculiarity of a Scotch mist is that the drops of moisture are very large and scattering. This, according to the investigations of Mr. John Atkin, is a result of the purity of the air in the Highlands. An ordinary mist, or fog, in a dusty country or a smoky city, is dense because the moisture has innumerable floating particles to settle upon; but where the air is free from dust the fog nuclei are widely separated and resemble minute drops of rain.

Recent Inventions.
To insure the complete closure of a gas key when turning out the light an improved lock has been designed, comprising a spring wire formed into a double loop, which is pivoted in the fixture and presses against the side of the key to force either side back against its shoulder.



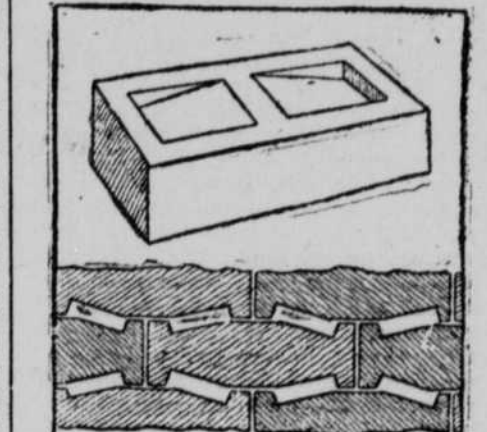
In a newly designed self-igniting attachment for incandescent gas burners the top of the chimney is fitted with a mica hood, having a hole in one side in which a piece of spongy platinum is suspended, with a flat plate balanced on a bar to be lifted by the gas and close the hole after the gas is lighted by the platinum.

A combined tobacco pipe and whistle has been patented by an Englishman, having the mouthpiece screwed into the end of a tube, with an opening in the top of the tube, in which a ball valve is placed to close the opening when smoking, the ball rising when air is forced in to blow the whistle.

To insure a cut of the same depth on opposite sides of a board a new saw attachment is formed of two independent clamping members which are adjusted on the back of the saw and extend toward the teeth, being set to stop the cutting when the saw has come to the desired depth.

dividuals may outnumber, balance, or fall short of the taller individuals, so that their inclusion in the average may detract from the value of the result. For this reason the height of a race is best expressed by means of a binomial curve, as was first suggested by Quetelet and Galton. By the adoption of such a method we are at once enabled to recognize the standard of height attained by the greatest number of individuals, whilst the sides of the curve will illustrate the proportion of the various individuals who fall short of or exceed the common standard.

New Brick Design.
On account of the great age of the building brick, it might be supposed that its most perfect form would have been discovered long ago, but an improvement has just been made and patented by an inventor of Philadelphia, which looks like a promising innovation. On the two widest surfaces of the brick are two wedge-shaped pockets located on each side of the middle and deepest at that part toward the extreme ends of the brick. When one brick is laid over another in the familiar manner the pockets upon the under surface of one layer of bricks will be opposite or directly over the next adjacent brick of the lower layer, thereby forming rectangular chambers or seats, in which the mortar or cement can be forced as the bricks are



laid. The peculiarity of this construction will be obvious at once, as the bricks are held strongly against spreading or cracking by the mortar or cement which lies in the co-operative depressions in the superposed bricks. The cement is intended to fill these spaces as well as between the edges and center of brick, thus causing each brick when subjected to strain to pull against another, because of the square shoulder or abutment produced by the mortar located in its depression.

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THE SUNDAY SCHOOL.

LESSON X, DEC. 3—NEHEMIAH 13: 15-22.

Chief Text—"Remember the Sabbath Day That Thou Keep It Holy"—Ex. 20: 8—"The Importance of Keeping Strictly Holy on the Sabbath."

15. "In those days." During Nehemiah's second visit to Jerusalem, while making the other reforms, "Saw I." He did not depend on hearsay, but examined for himself, and found the facts.

"In Judah." In the country around Jerusalem. "Treading vines, presses on the Sabbath." The vinepresses were large vats into which the grapes were placed, and the juice trodden out by the feet of men. "Bringing in sheaves." Gathering their harvests and bringing them into the city. "And bringing in sheaves." Into the city, and into the other walled towns. In the East the farmers all live in villages and towns, and go forth to cultivate the surrounding country. It is not unusual, therefore, for them to bring their harvest home to their families. The farmers brought their grain within the walls of Jerusalem at the time of Nehemiah, to secure it against robbers, for the country was then in an unsettled and unsafe condition.—Land and Book. "Wine, grapes and figs." For storage and sale. This required a large working force, and tempted the people to buy and trade on the Sabbath. By working thus on the Sabbath, they were ready for business as soon as the Sabbath was over.

16. "There dwell men of Tyre also therein." That is, in Jerusalem. Devoted to commerce, they had formed a little settlement in Judea for the sale of their merchandise, fish (they were a maritime people) and other things.—Professor Toy.

17. "I contended." Argued and used his official authority. "With the nobles." The higher classes, the people of prominence and influence, who were the most to blame, since they had better knowledge, and fuller control of their time, and who could have the most influence in favoring or opposing the reform. Those who have influence, whether of rank, or wealth, or character, or office, should be doubly careful as to their conduct. "A city set upon a hill cannot be hid." Those who own factories and stores, who control railroads and horse car lines, who are in high office, have a large responsibility in the matter of Sabbath keeping.

18. "Did not your fathers thus?" Why was Jerusalem destroyed? Where had the nation been carried into captivity? Why were they now weak and poor, and scattered? Let the prophets answer. One reason was that their fathers had refused to obey God's Sabbath laws. A broken Sabbath, was the answer (Jer. 17: 27; Ezek. 20: 13. See, also, Isa. 56: 13, 14). 19. "Began to be diligent before the Sabbath." At sunset of the previous day, because their Sabbath began then. "The gates should be shut" as usual, only they "should not be opened till after the Sabbath. My servants set I at the gates." His own armed body guard, whom he could trust. "That there should no burden be brought in." Foot passengers were, no doubt, allowed to enter and leave the city on the Sabbath.—Pulpit Com.

20. "So the merchants." Not believing that the command would be strictly enforced. "Lodged." Camped outside the walls, waiting for the gates to be opened on Sabbath morning, as formerly. 21. "I testified against them." Rebuking, commanding. "The merchants could not leave their wares unguarded, and the wares not being admitted into the town, they were obliged to camp out. Thus a crowd was collected about the gates, and a disturbance and excitement caused, which was unsuitable for the Sabbath, to prevent this, Nehemiah threatened to arrest the merchants. 'I will lay hands on you.' Whereupon the practice was given up."—Pulpit Com.

22. "I commanded the Levites." The "Levites" would be more appropriate keepers of the city gates on the Sabbath day than his servants, for whom he, no doubt, had other uses. The Levites were therefore ordered to "cleanse themselves," that is, to purify themselves from ceremonial uncleanness, and to stand to guard the gates on the Sabbath day as a religious duty, as indeed it was; for it was to sanctify the Sabbath day, to keep it sacred, to save it from violation and profanation by the trafficking of the people.—Professor Toy.

Nehemiah's Prayer. This prayer for remembrance is repeated several times, each time after some hard-fought battle. It is not a prayer of pride or selfishness, but "the natural and proper desire of the soul for recognition by God." (See Isa. 48: 24; 2 Cor. 5: 10.) Nehemiah had made many enemies by his course. Men cursed him, but he would look for his blessings from God. He looked away from his "light affliction" to the "far glory." "The Sabbath of To-day."—First. The command to keep the Sabbath is written by God's own hand (1) in the law of God, and (2) in the nature of man, and written in the law because it is written in nature. The Fourth Commandment is just as much in force to-day as any other of the Ten Commandments. Jesus Christ in no way abolished the Sabbath law. He only interpreted it, and rescued it from Pharisaic tradition and slavery. It is the very height of absurdity to suppose that he would abolish a law absolutely necessary to the best welfare of man, and put nothing better in its place.

Endurance No Longer a Virtue.

A janitor in a neighboring school threw up his job the other day. When asked what was the trouble he answered: "I'm honest and I won't stand being slurred. If I find a pencil or handkerchief about the school when I'm sweeping I hang it up. Every little while the teachers or some one that is too cowardly to face me gives me a slur. 'In what way?' asked an officer. 'Why, a little while ago I saw written on the board, 'Find the common multiple.' Well, I looked down, cellar to garret and I wouldn't know the thing if I met it on the street. What made me quit my job? Last night, in big writin' on the blackboard, it said, 'Find the greatest common divisor.' Well, I says to myself, both them darned things are lost now and I'll get blamed for swiping 'em, so I'll quit."—Stephen Republican.