THE CILIZEN, THURSDAY, JANUARY 7, 1892.

THE TABERNACLE PULPIT

TALMAGE PREACHES ON THE YEAR JUST CLOSED.

The First Sunday of New Year is a Fitting Time to Think on the Uncertain Ties of Life-The Autediluvian Patriarchs.

BROOKLYN, Jan. 3. - This morning the Tabernacle congrega ** on, meeting for the first Sunday service of the new year, found the pastor disposed to serious reflections on the flight of time. The opening hymn gave the keynote in the familiar words:

of peril.

My days are gliding swiftly by. And 1, a pilgrim's stranger, Would not detain them as they fly.

Those hours of toil and dang

Dr. Talmage read several passages relating to antediluvian longevity. making characteristic comments as he read. and then preached from the ominous words, Jeremiah xxviii, 10. "This year thou shalt die."

Jeremiah, accustomed to saying bold things, addresses Hananiah in these words. They prove true. In sixty days Hananiah had departed this life.

This is the first Sabbath of the year. It is a time for review and for anticipation. A man must be a genius at stupidity who does not think now. The old year died in giving birth to the new, as the life of Jane Sevmour, the English queen, de parted when that of her son, Edward VI dawned. The old year was a queen. The new shall be a king. The grave of the one and the cradle of the other are side by side. We can hardly guess what the child will be. It is only two days old, but I prophesy for it an eventful future Year of mirth and madness! Year of pageant and conflagration ! It will laugh: it will sing: it will groan; it will die.

Is it not a time for earnest thought! The congratulations have been given The Christmas trees have been taken down, or have well nigh cast their fruit. The friends who came for the holidays are gone in the rail train. While we are looking forward to an other twelve months of intense activ ities, the text breaks upon us like a bursting thunderhead, "This year thou shalt die.

The text will probably prove true of some of us. The probability is augmented by the fact that all of us who are over thirty-five years of age have gone beyond the average of human life. The note is more than due. It is only by sufferance that it is not collected. We are like a debtor who is taking the "three days' grace" of the banks. Our race started with nine hundred years for a lifetime.

We read of but one antediluvian youth whose early death disappointed the hopes of his parents by his dving at seven hundred and seventy seven years of age. The world then may have been ahead of what it is now, for men had so long a time in which to study and invent and plan. If an artist or a philosopher has forty years for work, he makes great

Watchmakers, in marking the time A man crossing a desolate and lonely plateau, a hungry wolf took for others, shorten their own. Chem after him. He brought his gun to ists breathe death in their laboratories and potters absorb paralysis. his shoulder and took aim, and the Painters fall under their own brush. wolf howled with pain, and the cry Foundrymen take death in with the woke up a pack of wolves and they filings. Shoemakers pound away came ravening out of the forest from their own lives on the last. Overall sides and horribly devoured him. driven merchants measure off their Thou art the man. Some one sin of own lives with the yardstick. Millers your life summoning on all the rest, grind their own lives with the grist. they surround thy soul and make the Masons dig their graves with the night of thy sin terrible with the trowel. And in all our occupations assault of their bloody muzzles. Oh, the unpardoned, clamoring, ravening. and professions there are the elements all devouring sins of thy lifetime!

Rapid climatic changes threaten A maniac was found pacing along the road with a torch in one hand our lives. By reason of the violent fits of the thermometer, within two and a pail of water in the other, and days we live both in the arctic and some one asked him what he meant the tropic. The warm south wind to do with them. He answered. finds us with our furs on. The wintry blast cuts through our thin apparel. The hoof, the wheel, the firemean to put out the fires of hell." put upon us their quietus. I announce dred and sixty five days should pass and leave us all as we now are. In year thou shalt die." what direction to shoot the arrow I

attempts to bring it ashore, and you

not only refuse him thanks, but stand

I wish you might know what a job

Jesus undertook when he carried

him to the wall. They struck him.

him. They scourged him. They

brow, from his side, from his hands.

Do you not feel the warm current on

your face? Oh, for thee the hunger,

the thirst, the thorn sting. the suffo-

cation, the darkness, the groan, the

A great plague came in Marseilles.

The doctors held a consultation, and

ed or they would never know how to

stop the plague. A Dr. Guyon said,

prepared for death, went into the

polluted, the innocent for the guilty.

Behold the love! Behold the sacri-

Decide, on this first Sabbath of the

begging for your love. With some

here his plea ends right speedily.

SALVATION CANNOT BE BOUGHT.

This great salvation of the Gospel

cannot earn it. A Scotch writer sava

that a poor woman, one cold winter's

day, looked through the window of a

At her spinning wheel she earned a

few shillings and went to buy the

her out very roughly and said he

more shillings and came back and

I am coming to the close of my set-

fice! Behold the rescue!

"This year thou shalt die."

sweat, the struggle, the death!

know not, and so I shoot it at a venture "This year thou shalt die." In view of this, I advise that you Do not leave your worldly affairs at your receipts properly pasted and outstretched, mangled hands of love. your letters filed and your books You come home some night and balanced. If you have "trust funds,"

see that they are rightly deposited front steps. You hasten in, and find and accounted for. Let no widow or an excited group around your child. orphan scratch on your tombstone. He fell into a pond, and had it not "This man wronged me of my in been for a brave lad, who plunged in heritance" Many a man has died and brought him out and carried him leaving a competency whose prop home to be resuscitated, you would erty has, through his own careless have been childless. You feel that ness, afterward been divided between you cannot do enough for the rescuer. the administrators, the surrogate. You throw your arms around him. the lawyers and the sheriffs I charge You offer him any compensation. you, before many days have gone, as You say to him: "Anything that you far as possible, have all your worldly want shall be yours. I will never rease to be grateful." But my dear matters made straight, for "This year thou shalt die. Lord Jesus sees your soul sinking and

POSSIBILITIES OF SABBATH WORK. I advise also that you be busy in Christian work. How many Sabbaths in the year? Fifty-two. If soul! If I want it saved I will save it myself. the text be true of you it does not say at what time you may go, and therefore it is unsafe to count on all your case to Calvary. They crowded of the fifty two Sundays. As you are as likely to go in the first half of the year as in the last half. I think we They spat on him. They kicked him. had better divide the fifty-two into They cuffed him. They scoffed at halves and calculate only twenty-six murdered him. Blood! Blood! As Sabbaths Come, Christian men. Christian women, what can you do he stoops down to lift you up the in twenty-six Sabbaths?

Divide the three hundred and sixty five days into two parts; what can you do in one-hundred and eighty two days? What by the way of sav ing your family, the church and the world? You will not, through all the ages of eternity in heaven get over the dishonor and the outrage of going into glory, and having helped none up to the same place. It will be found that many a Sabbath school teacher has taken into heaven her whole class; that Daniel Baker. the evangelist, took thousands into heaven; that Doddridge has taken in hundreds of thousands; that Paul the results of the dissection and died family circle in heaven find that it is took in a hundred millions. How many will you take in? If you get into heaven and find none there that you sent, and that there are none to come through your instrumentality. I beg of you to everything to his people. He comes heave in sight, flying nearer and crawl under some seat in the back corner and never come out, lest the redeemed get their eyes on you and some one cry out: "That is the man who never lifted hand or voice for the redemption of his fellows! Look at him, all heaven!" Better be busy. Better put the plow in deep. Better say what you have to say quickly. Better cry the alarm. Better fall on your knees. Better lay hold with both hands. What you now leave undone for Christ will forever be un done. "This year thou shalt die!" In view of the probabilities mentioned I advise all the men and women not ready for eternity to get ready. If the text be true, you have no time to talk about nonessentials, asking why God let sin come into the world. or whether the book of Jonah is in king's conservatory and saw a bunch of grapes hanging against the glass. She said, "Oh, if I only had that what about the eternal decrees. If bunch of grapes for my sick child at home!" you seem to be, there is no time for anything but the question. "What must I do to be saved?" The drown ing man, when a plank is thrown grapes. The king's gardener thrust him, stops not to ask what sawmill made it, or whether it is oak or cedar had no grapes to sell. She went off and sold a blanket and got some or who threw it. The moment it is thrown he clutches it. If this year you are to die, there is tried to buy the grapes. But the no time for anything but immediate gardener roughly assaulted her and ly laying hold on God. It is high time to get out of your sins. You say, "I have committed no great transgressions." But are you not aware that your life has been sinful? her, "My father is not a merchant arrived. The snow comes down on the Alps to sell, but he is a king and gives." flake by flake, and it is so light that Then she reached up and plucked the ling!" says the mother. "Yes," says you may hold it on the tip of your finger without feeling any weight: but the flakes gather; they compact, until some day a traveler's foot starts the slide, and it goes down in an avalanche, crushing to death the vil the vineyards of God. So the sins of your youth and the sins of your manhood and the sins of mon. I sought for a text appropriyour womanhood may have seemed ate to the occasion. I thought of stand the first day in heaven. Do only slight inaccuracies or triffing taking one in Job, "My days fly as a you not think we will break down in the song from over delight? I once Psalms, "So teach us to number our that they are hardly worth mentioning, but they have been piling up and piling up, packing together and pack ing together, until they make a days that we may apply our hearts mountain of sin, and one more step of your foot in the wrong direction may slide down upon you an avae of ruin and condemnation.

in perfect health now, it does not take God one week to bring down the strongest physical constitution. I do not want to die this year. We have plans and projects on foot that I want to see completed, but God knows best, and he has a thousand undone. I have a hope that, notwithstanding all my sins and wanderings, I shall, through the infinite mercy of place. I have nothing to brag of by way of Christian experience; but two things I have learned-my utter helplessness before God, and the all abounding grace of the Lord Jesus. If the text means some of you, my

have laid up, or a "life insurance," arms, the assassin wait their chance to He was a maniac. He could do the be able to leave the world feeling one thing just as well as he could do that your family need not become it as an impossibility that three hun the other. No time to lose if you paupers. But if you have done your want to escape your sins, for "This best and you leave not one dollar's worth of estate, you may confidently

Let me announce that Christ, the trust the Lord who hath promised to Lord, stands ready to save any man care for the widow and the fatherwho wants to be saved. He waited less. I would like to have your soul for you all last year, and all the year fitted out for eternity, so that if any he /e your temporal matters adjusted before, and all your life. He has morning or noon or evening or night waited for you with blood on his of these three hundred and sixty-five the mercy of administrators. Have brow, and tears in his eye, and two days death should look in and ask, "Are you ready?" you might with an outburst of Christian triumph an find the mark of muddy feet on your swer, "Aye, aye! all ready?"

CHARACTERISTIC LAST WORDS. I know not what our last words

may be. Lord Chesterfield prided himself on his politeness and said in his last moment, "Give Dayrolles a chair." Dr. Adam, a dying schoolmaster, said: "It grows dark. The boys may dismiss." Lord Tenterden, supposing himself on the bench of a courtroom, said in his last moment, "Gentlemen of the jury, you will now consider your verdict." A dying play actor said: "Drop the curtain. The farce is played out.

I would rather have for my dying words those of one greater than on the beach and say "Drop that Chesterfield or Dr. Adam or Lord Tenterden: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, 1 have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me.'

The sooner the last hour comes the better if we are fitted for entrance in the celestial world. There is no crimson drops upon you from his clock in heaven, because it is an everlasting day; yet they keep an account of the passing years because they are all the time hearing from our world. The angels flying through heaven report how many times the earth has turned on its axis, and in that way the angels can keep a diary; and they say it is almost time now decided that a corpse must be dissect for father to come up or for mother

to come up. Some day they see a cohort leaving "Tomorrow morning I will proceed heaven and they say, "Whither to a dissection." He made his will, bound?" and the answer is, "To bring up a soul from earth." And the queshospital, dissected a body, wrote out tion is asked, "What soul?" And a

Perhaps it may mean me. Though that hymn?" He said, "I could not stand it-the joys that are coming. When heaven rises for the doxology, I cannot see how we can rise with it if all these waves of everlasting delight come upon the soul, billow of joy after billow of joy. Methinks Jesus would be enough for the first better men than I to do the work yet day in heaven, yet here he approaches with all heaven at his back.

But I must close this sermon. This is the last January to some who are my Saviour, come out at the right present. You have entered the yer, but you will not close it. Within these twelve months your eyes will shut for the last sleep. Other hands will plant the Christmas tree and give the New Year's congratulations. As a proclamation of joy to some, and hearers. I do not want you to be as a matter of warning to others, I "With this torch I mean to burn caught unprepared. I would like to leave in your ears these five words of down heaven, and with this water 1 have you, either through money you one syllable each. "This year thou of the city from that day shall be the Lord shalt die."

The Cook and Her Dress.

A woman may dress a turkey bet ter than she can dress her person; she may blend harmoniously into a sauce divers flavors, and out of simple elements evolve triumphs of culinary good taste in every sense of the phrase, and yet be herself a dismal. unwholesome looking object while engaged in the daily routine of duties. seems to be an article of belief with many cooks that personal neglect and a general air of untidiness truth, for the God of Truth shall be her are outward and visible signs of great culinary skill, the possessor of which is by them deamed example talent is by them deemed exempt from the laws of neatness and order. iii, 20). Thou wilt keep him in perfect peace, 8. "Thou wilt keep him in perfect peace, however, are by no means lacking in whose mind is stayed on Thee, because he definiteness, but unfortunately they are confined to the elaboration of toilets for high days and holidays, trouble, See verses 20, 21; also chapters and the natural womanly wish to xxxiv, 28; xxxv, 4; Dan. xii, 1, 2; Matt. look well is perverted into a desire xxiv, 21, 29, 80. But however great the for finery as unsuitable as it is flimsy and flashy. Wages are freely spent on imitation splendors, and arrayed have perfect peace (Ps. xlvi, 1-3; Matt. in sleazy silk or satin, glittering with xxiv, 6; John xiv, 1, 27; xvi, 83). jet, the head crowned with the very

latest style of hat, the young woman sallies forth with the proud conviction that she is "quite the thing."

applies for a situation, never dreaming that she thereby imperils her chances of obtaining a good home, so chances of obtaining a good home, so much does her attire repel the sen-the perfect and eternal safety of all whose sible housekeeper, who, by repeated lives are bid with Christ in God. Col. iii. experience, has learned that finery 8. Therefore let us trust in Him at all covers a multitude of sins of omission times (Ps. 1xii, 8). and that almost certainly there is dwell on high; the lofty city, He layeth it scarcely a decent change of under-

dressed applicant. There are exceptions, of course,

and memory dwells fondly on the in that day. The proud and ungodly may merits of an excellent cook who prosper for a time, but let the righteous joined to her skill the rare virtue of though for a time oppressed, have faith appropriate, even tasteful, dressing while she was officially engaged The with the context; also the songs of Hanwhile she was officially engaged. The neat print gown, the glossy hair and bright face and the cheerful readiwas easy to overlook the want of taste and judgment which governed her choice of Sunday toilets.-Harper's Bazar.

THE SONG OF SALVATION

LESSON II, INTERNATIONAL SERIES, JAN. 10.

Text of Lesson, Isa. xxvi, 1-10-Memory Verses 14; Golden Text Isa. xxvi, 4-Commentary by the Rev. D. M. Stearns.

1. "In that day shall this song be sung in the land of Judah. We have a strong sity: salvation will God appoint for walls and bulwarks." This, like - chapter xii, will be one of Israel's millennial songs. See the phrase "that day" seven times between xxiv, 21 and xxvii, 18, and note its connections. Especially observe xxiv, 28; xxvii, 18, and you cannot fail to see the reference to israel's restoration and glory in coming days, now perhaps very near. "The name is there." "It shall not be plucked up, nor thrown down any more forever." Lord will be unto her a wall of fire round bout, and the glory in the midst of her He will be her strength and salvation (Ezek. xlviii, 85; Jer. xxxi, 40: Zech. 11, 5; Isa. xii, 1, 2)

2. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." This is the righteous nation of Isa ix, 21; Jer. xxxi, 84. The nation shall be born at once; their iniquity purged in one day; for they shall look upon their long rejected King when He shall come in His power and glory (Isa. ixvi, 8; Zech. iii, 9, xii, 10; xiii, 1). The city shall be a city of King (Zech, viii, 8: Iss. lxv. 16) As to the King of Glory longing to enter (Rev.

trusteth in Thee." The Scriptures every where speak of Israel's restoration and fu ture glory as preceded by a time of great tribulation, either then or now, the one who trusts in God need never be disturbed and the mind that is stayed on Him will

4. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. The peculiar name "Lord Jehovah," or "Jah Jehovah" (R. V. margin), is found only here and in the other millennial song, In some such garb as this she often Isa. xii, 2. Its full significance shall be seen in that day. Everlasting strength, or Rock of Ages (Margin), makes me think of Moses in the cleft of the rock covered

5. "For He bringeth down them that low; He layeth it low even to the ground; clothing or a whole calico gown He bringeth it even to the dust." Here is among the belongings of the gayly haughtiness humbled, and this is the record throughout the whole book, whether applied to a nation, a city or a person. We

often see it now, but it shall be fully seen nah and Mary, I Sam. ii, 1-10; Luke i. 46-65.

6. "The foot shall tread it down, even ness to do her very best made visits to the kitchen most attractive, and it needy." Here is humility exalted. "Blessed are the poor in spirit for theirs is the king-dom of heaven" (Math. v. S). "Ye shall dom of heaven" (Math. v, 8). "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosta" (Mal. iv, 8). See, also, Ps. lxxii, 4,

achievements: but what must the artists and philosophers have done who had nine hundred years before themt

In the nearly two thousand years before the flood, considering the longevity of the inhabitants, there may have been nearly as many people as there are now. The flood was not a freshet that washed a few people off a plank, but a disaster that may have swept away a thousand millions. If the Atlantic ocean, by a sudden lurch of the earth tonight. should drown this hemisphere, and the Pacific ocean, by a sudden lurch of the earth, should drown the other hemisphere, leaving about as many beings as could be got in one or two ocean steamers, it would give you an idea of what the ancient flood was.

HOW LIFE WAS SHORTENED.

At that time God started the race with a shorter allowance of life. The nine hundred years were hewn down. until, in the time of Vespasian, a cen sus was taken, and only one hundred and twenty four persons were found spired, or who Melchisedec was, or one hundred years old and three or four persons one hundred and forty you are as near eternity as some of years old. Now a man who has come to one hundred years of age is a curi osity and we go miles to see him. The vast majority of the race passes off before twenty years. To every app's there are five blossoms that never get to be apples. In the coun try church the sexton rings the bell rapidly until almost through, and then tolls it. For awhile the bell of our life rings right merrily, but with some of you the bell has begun to toll, and the adaptedness of the text to you is more and more probable, "This year thou shalt die."

The character of occupation adds to the probability. Those who are in the professions are undergoing a sapping of the brain and nerve foundations. Literary men in this country are driven with whip and spur to their topmost speed. Not one brain worker out of a hundred observes any moderation. There is something so stimulating in our cli mate that if John Brown, the essay ist of Edinburgh, had lived here he would have broken down at thirty five instead of fifty-five, and Charles Dickens would have dropped at forty. There is something in all our occupa ions which predisposes to disea we be stout, to disorders ranging in fevers to apoplexy; if we be mass ranging from confrail, to dis ion to paralys

Printers murely reach fifty y

in twelve hours Beautiful self sac one of their own number that is to be rifice, you say. Our Lord Jesus brought up, and they come out to looked out from heaven and saw a watch, as on the beach we now watch plague stricken race. Sin must be for a ship that is to bring our friends

dissected. He made his will, giving home. After awhile the cohort will down into the reeking hospital of nearer, until with a great clang the earth. He lays his hand to the work. gates hoist and with an embrace wild Under our plague he dies - the with the ecstacy of heaven old healthy for the sick, the pure for the friends meet again.

Away with your stiff, formal heaven! I want none of it. Give me a place of infinite and eternal sociality. My feet free from the clods year, whether or not you will have of earth, I shall bound the hills with Jesus. He will not stand forever gladness and break forth in a laugh of triumph. Aha! aha! We weep now, but then we shall laugh. "Abraham's bosom" means that heaven has open arms to take us in. Now we fold our arms over our heart and now offer to every man, woman tell the world to stand back, as

and child. You cannot buy it. You though our bosom was a two barred gate to keep the world out. Heaven stands not with folded arms, but with heart open. It is "Abraham's bosom." CHILDHOOD IN HEAVEN.

I see a mother and her child meeting at the foot of the throne after some years' absence. The child died twenty years ago, but is a child yet. I think the little ones who die will remain children through all eternity. It would be no heaven without the little darlings. I do not want those that are in heaven to grow up. We need their infant voices in the great song. And when we walk out in the fields of light we want them to run ahead and clan told her to be off. The king's daugh- their hands and pick out the bright ter was walking in the garden at the est of the field flowers. Yes, here is time and she heard the excitement, a child and its mother meeting. The and, seeing the poor woman, said to child long in glory, the mother just

"How changed you are, my dargrapes and dropped them into the the child, "this is such a happy place, poor woman's apron. So Christ is a and Jesus has taken such care of me, king and all the fruits of his pardon and heaven is so kind, I got right he freely gives. They may not be over the fever with which I died. bought, Without money and with The skies are so fair, mother! The out price take this sweet cluster from flowers are sweet, mother! The temple is so beautiful, mother ! Come, take me up in your arms as you used to." Oh, I do not know how we shall gave out in church the hymn:

There is a land of pure delight, Where saints immortal reign,

What Some Men Steal.

It is said that some men will steal anything from a hairpin to a red hot stove. That saying may be an exaggeration as to the red hot stove, but it is certain that some men will the just." The righteous Lord loveth steal articles of very trifling value. To illustrate. A certain popular restaurant down town keeps a liberal rightly (Ps. 1xxxiv, 11). But we must re supply of butter upon its tables, and its patrons are allowed to help themselves at pleasure. But there are no individual butter plates.

A patron of the restaurant suggested to the proprietor that it would O Lord, have we waited for Thee; the debe a good thing if he would put a sire of our soul is to Thy name, and to the number of individual butter plates on each table, so that his patrons Lo this is our God; we have waited for could use them if they wanted to do Him, and He will save us; this is the Lord;

money," was the reply of the proprietor.

"Hundreds of men come here every day who would steal the butter plates. Some of the people who come in here actually steal the bread plates, and 18; xliv, 28; Zeph. iii, 8; Ps. ixii, 5). they frequently take away tumblers and other pieces of tableware, and napkins they steal by the score. will seek These early; for when Thy judg-Knives, forks and spoons, too, are taken."-New York World.

One Test in Buying a Horse.

When examining a horse with a view to purchasing, always have him strength now, as He will be to larael in led down a steep or stony descent at that day; therefore see and follow "Jesus the end of a halter and with no whip to the great gathering unto God when He near him. Many horses when shall begin to pour out His judgments in brought out of the stable are excited the last days, after the church is transby the presence of strangers, and be lated; then shall be gathered out of the come still more so at sight of a whip. A slight lameness may therefore be vii. 9-17; too late for the honors of the first company of translated ones for Bey momentarily overlooked by the horse himself, just as a man under strong the marriage of the Lamb (Rev. xix, 1-10). excitement will sometimes forget a sore foot. Leading the horse down a slope will show any defect in his forequarters, and running him back will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Some can only be humbled and will develop any weakness that may exist in his hind legs. Horse sharp ers know these facts as well as any iii a the same to Himself (Job. xxxiii, 29, 30; II Pet. body, so if the horse is in the least affected they will generally avoid a nium (Pa. lxvi, 8, margin). These shall hill when showing off a horse to a follow starn at the end of the thousand probable purchaser.—St. Louis Globe-Democrat.

Cost of the Army and Navy, \$19,150,000.

The officers and sailors in the navy get \$7,500,000 and the officers and unto wisdom;" of the prayer of the vine dresser, "Lord, let it alone this year also;" but pressed upon my at tention first of all and last of all and above all were the words, "This year thou shalt die." I the pulper sang nearthy the his retired army officers a million and above all were the words, "This year thou shalt die." I said to him afterward, "Fa-thar Linton, what made you cry over Cleveland Leader.

12 and fret not thyself because of evil do ers, but be patient, wait on the Lord and keep His way and He shall exalt thee to inherit the earth. (Ps. xxxvii, 1, 7, 9, 11, 84). 7. "The way of the just is uprightness. righteousness, His countenance doth behold the upright (Pa. xi, 7). No good thing will He withhold from them that walk up member that He not only weighs our path. but also our actions, and He trieth leart and reins (I Sam. ii, 8; Jer. xvii, 10). If we are only sincere before Him we shall share

His glory. 8. "Yes, in the way of Thy judgments, In chapter XXV. 9. remembrance of Thee.' we read, "And it shall be said in that day,

"That would cost me too much and rejoice in His salvation." Jacob, on his death bed, looking forward to the last days, said: "I have waited for Thy salva-tion, O Lord" (Gen. xlix, 1, 18). None shall be ashamed that wait upon Him and for Him. He commands us to wait upon Him. We therefore do well to say, "My

9. "With my soul have I desired Thee in ments are in the earth the inhabita the world will learn righteousness." The

first part of the verse reminds us of Pa ixiii, 1; xlii, 1, 2; and the oft repeated. "Him whom my soul loveth," of Cant. iii

1-4. God Himself is our salvation, joy and company of translated ones for Rev. v. 9, 10, but not too late to be present at 10. "Let favor be showed to the wicked iii, 9). There are some who will not sub never see the majesty of the Lord in the new earth (Rev. xx, 7-9). Blessed are all who now receive the grace of God and walk humbly and sincerely with Him. We need not wonder that in this present time many followers of the wicked one shall for their own ends seek and find an entrance into the nominal church. In the church there was a Judas, an Anaulas and Sapphirs, a Demas and many others who though receiving favor would not isarn rightsouaness, and it has been so ever