

"SUPERFLUITIES."

Talmage's Sermon, Preached Sunday, Sept. 23d, 1888.

A child of great stature, whose fingers were four and twenty, six on each hand and six on each foot, and he also was the son of a king. When he defied Israel, Jonathan, son of Shimca, David's brother, slew him.

Information photographed, and what reason? Did not this passage slip in by mistake into the sacred Scriptures, and sometimes a Scripture utterly obnoxious to the ears of the people? Is not this Scripture absent? No, no; there is nothing superfluous about the Bible. The passage of Scripture was as intended to be put in the Bible. The passage "In the beginning God created the heavens and the earth" is not "God so loved the world that he gave his only begotten Son."

They do the world's work, bearing the world's burdens, weeping the world's sympathies, carrying the world's consolation. Among lawyers we see rise up a Rufus Choate, or a William Wirt, or a Samuel L. Southard, but society would go to pieces to-morrow if there were not thousands of common lawyers to see that men and women get their rights. A Valentine Mott or a Willard Parker rises up eminent in the medical profession, but what an unlimited sweep would pneumonia, and diphtheria, and scarlet fever, have in the world if it were not for ten thousand common doctors. The old physician in his gig rolling up the lane of the farmhouse, or riding on horseback, his medicines in the saddlebags, arriving on the ninth day of the fever, and coming in to take hold of the pulse of the patient, while the family, pale with anxiety, are looking on and waiting for his decision in regard to the patient, and hearing him say: "Thank God, I have mastered the case, he is getting well," excites in me an admiration quite equal to the mention of the names of the great metropolitan doctors, Pancoast or Gross or Joseph C. Hutchinson of the past, or the illustrious living men of the present.

Yet what do we see in all departments? People not satisfied with ordinary spheres of work and ordinary duties. Instead of trying to see what they can do with a hand of five fingers they want six. Instead of usual endowment of twenty manual and pedal addenda they want twenty-four. A certain amount of money for livelihood and for the supply of those whom we leave behind us after we have departed this life is important, for we have the best authority for saying: "He that provideth not for his own, and especially those of his own household, is worse than an infidel," but the

LARGE AND FABULOUS SUMS for which many struggle, if obtained would be a hindrance rather than an advantage. The anxieties and annoyances, that those have whose estates have become plethoric can only be told by those who possess them. It will be a good thing when through your industry and public prosperities you can own the house in which you live. But suppose you own fifty houses and you leave all those rents to collect and all those tenants to please. Suppose you have branched out in business successes until in almost every direction you have investments. The fire bell rings at night; you rush up stairs to look out of the windows to see if it is any of your mills. Epidemic of crime comes and there are embezzlements and abscondings in all directions, and you wonder whether any of your bookkeepers will prove recreant. A panic strikes the financial world, and you are like a hen under a sky full of hawks and trying with anxious cluck to get your overgrown chickens safely under wing. After a certain stage of success has been reached you have to trust so many important things to others that you are apt to become the prey of others, and you are swindled and defrauded, and the anxiety you had on your brow when you were earning your first thousand dollars is not equal to the anxiety on your brow now that you have won your three hundred thousand. The trouble with such a one is he is spread out like the unfortunate one in my text. You have more fingers and toes than you know what to do with. Twenty were useful, twenty-four is a hindering superfluity. Disraeli says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked him why he did so and he replied: "Upon my honor, gentlemen, the load which I quit is by far heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign."

I BEGIN TO LIVE and to be a king myself. Elect whom you choose, for me who am so well it would be madness to return to court. "Well," says somebody, "such overloaded persons ought to be pitied, for their worriments are real and their insomnia and their nervous prostration are genuine." I reply that they could get rid of the bother

some surplus by giving it away. If a man has more houses than he can carry without vexation, let him drop a few of them. If his estate is so great he cannot manage it without getting nervous dyspepsia from having too much, let him divide up with those who have nervous dyspepsia because they cannot get enough. No! They guard their sixth finger with more care than they did the original five. They go limping with what they call gout and know not that, like the giant of my text, they are lamed by a superfluous toe. A few of them by large charities bleed themselves of this financial obesity and monetary plethora, but many of them hang on to the hindering superfluity till death, and then as they are compelled to give the money up anyhow, in their last will and testament they generously give some of it to the Lord, expecting no doubt that He will feel very much obliged to them. Thank God that once in a while we have a Peter Cooper who, owning an interest in the iron works at Trenton, said to Mr. Lester: "I do not feel quite easy about the amount we are making. Working under one of our patents, we have a monopoly which seems to me something wrong. Everybody has to come to us for it and we are making money too fast." So they reduced the price, and this while our philanthropist was building Cooper institute, which mothers a hundred institutes of kindness and mercy all over the land. But the world had to wait five thousand eight hundred years for Peter Cooper. I am glad for the benevolent institutions that get a legacy from men who during their life were

AS STINGY AS DEATH, but who in their last will and testament bestowed money on hospitals and missionary societies; but for such testators I have no respect. They would have taken every cent of it with them if they could, and bought up half of heaven and let it out at ruinous rent, or loaned the money to celestial citizens at 2 per cent a month and got a corner on harps and trumpets. They lived in this world fifty or sixty years in the presence of appalling suffering and want and made no effort for their relief. The charities of such people are for the most part in "pau-lost future" tense and they are going to do them. The probability is that if such a one in his last will by a donation to benevolent societies tries to atone for his lifetime close-fistedness, the heirs at law will try to break the will by providing that the old man was senile or crazy, and the expense of the litigation will about leave in the lawyers' hands what was meant for the American Bible society. Oh, ye over-weighted successful business men, whether this sermon reach your ear or your eye, let me say that if you are prostrated with anxieties about keeping or investing these tremendous fortunes, I can tell you how you can do more to get your health back and your spirits raised than by drinking gallons of bad jasting water at Saratoga, Homburg or Carlsbad—give to God and humanity and the Bible 10 per cent. of all your income, and it will make a new man of you, and from restless walking of the floor at night you shall have eight hours' sleep without the help of bromide of potassium; and from no appetite you will hardly be able to wait your regular meals, and your wan cheek will fill up, and when you die the blessings of those who but for you would have perished will bloom all over your grave with violets, if it be spring, or gladioli, if it be autumn.

Perhaps some of you will take this advice, but the most of you will not. And you will try to

CURE YOUR SWOLLEN HAND by getting on it more fingers, and your rheumatic foot by getting on it more toes, and there will be a sigh of relief when you are gone out of the world; and when over your remains the minister recites the words, "Blessed are the dead who die in the Lord," person who have been appreciation of the ludicrous will hardly be able to keep their faces straight. But whether in that direction my words do good or not, I am anxious that all who may have only ordinary equipment be thankful for what they have and rightly employ it. I think you all have, figuratively as well as literally, fingers enough. Do not long for hindering superfluities. Standing in the presence of this fallen giant of my text and in this post-mortem examination of him, let us learn how much better off we are with just the usual hand, the usual foot. You have thanked God for a thousand things, but I warrant you never thanked him for those two implements of work and locomotion, that no one but the infinite and omnipotent God could have ever planned or made, the hand and foot. Only that soldier or mechanic who, in a battle or through machinery, has lost them, knows anything about their value, and only the Christian scientist can have any appreciation of what divine masterpieces they are. Sir Charles Bell, the English surgeon, on the battle field of Waterloo, while engaged in amputations of the wounded, was so impressed with the wondrous construction of the human hand that when the Earl of Bridgewater gave

\$40,000 for essays on the wisdom and goodness of God, and eight books were written, Sir Charles Bell wrote his entire book on the wisdom and goodness of God as displayed in the human hand. The twenty-seven bones in hand and wrist with cartilages and ligaments and phalanges of the fingers are all made just ready to knit, to sew, to build up, to pull down, to weave, to write, to plow, to pound, to wheel, to battle, to

GIVE FRIENDLY SALUTATION. The tips of its fingers are so many telegraph offices by reason of their sensitiveness of touch. The bridges, the tunnels, the cities of the whole earth are the victories of the hand. The hands are not dumb, but often speak as distinctly as the lips. With our hands we invite, we repel, we invoke, we entreat, we wring them in grief or clap them in joy, or spread them abroad in benediction. The malformation of the giant's hand in the text glorifies the usual hand. Fashioned of God more exquisitely and wondrously than any human mechanism that was ever contrived, I charge you use it for God and the lifting of the world out of its moral predicament. Employ it in the sublime work of Gospel handshaking. You can see the hand is just made for that. Four fingers just set right to touch your neighbor's hand on one side and your thumb set so as to clench it on the other side. By all its bones, and joints, and muscles, and cartilages, and ligaments, the voice of nature joins with the voice of God commanding you to shake hands. The custom is as old as the Bible, anyhow. Jehu said to Jehonadab: "Is thine heart right as my heart is with thine heart? If it be, give me thine hand." When hands join in Christian salutation a Gospel electricity thrills across the palm from heart to heart, and from the shoulder of one to the shoulder of the other. Shake hands all around. With the timid and for their encouragement, shake hands. With the troubled and in warm hearted sympathy, shake hands. With the young man just entering business and discouraged at the small sales and the large expenses, shake hands. With the child who is new from God and started on unending journey for which he needs to gather great supply of strength, and who can hardly reach up to you now, because you are so much taller, shake hands. Across cradles and

DYING BEDS AND GRAVES, shake hands. With your enemies who have done all to defame and hurt you, but whom you can afford to forgive, shake hands. At the door of the churches where people come in, and at the door of churches where people go out, shake hands. Let the pulpit shake hands with the pew, and Sabbath day shake hands with the week day, and earth shake hands with heaven. Oh the strange, the mighty, the undefined, the mysterious, the eternal power of an honest handshaking. The difference between these times and the millennial times is that now some shake hands, but then all will shake hands, throne and footstool, across seas with nation, God and man, church militant and church triumphant.

Yes, the malformation of the fallen giant's foot glorifies the ordinary foot, for which I fear you have never once thanked God. The twenty-six bones of the feet are the admiration of the anatomist. The arch of the foot fashioned with a grace and a poise that Trajan's arch at Beneventum, or Constantine's arch at Rome, or arch of Triumph at the end of Champs Elysees could not equal. Those arches stand where they were planted, but this arch of the foot is an adjustable arch, a yielding arch, a flying arch, and ready for movements innumerable. The human foot so fashioned as to enable man to stand upright as no other creature, and leave the hand that would otherwise have to help in balancing the body free for anything it chooses. The foot of the camel fashioned for the sand, the foot of the bird fashioned for the tree branch, the foot of the hind fashioned for the slippery rock, the foot of the lion fashioned to rend its prey, the foot of the horse fashioned for the solid earth, but the foot of man made to cross the desert, or climb the tree, or scale the cliff, or walk the earth, or go anywhere he needs to go. With that divine triumph of anatomy in your possession,

WHERE DO YOU WALK? In what path of righteousness or what path of sin have you set it down? Where have you left the mark of your footsteps? Amid the petrifications in the rocks have been found the mark of the feet of birds and beasts of thousands of years ago. And God can trace out all the footsteps of your lifetime, and those you made fifty years ago are as plain as those made in the last soft weather, all of them petrified for the judgment day. Oh, the foot! How divinely honored not only in its construction, but in the fact that God represents himself in the Bible as having feet: "The clouds on the dust of his feet"; "Darkness was under his feet"; "The earth is my footstool." And representing cyclones and euroclydons and whirlwinds and hurricanes as winged creatures, he describes himself as putting his foot on these monsters of

the air and walking from pinion to pinion, saying: "He walketh upon the wings of the wind." "Thou hast put all things under his feet," cries the psalmist. Oh, the foot! Give me the autobiography of your foot from the time you stepped out of the cradle until to-day and I will tell you your exact character now and what are your prospects for the world to come. That there might be no doubt about the fact that both these pieces of divine mechanism, hand and foot, belong to Christ's service, both hands of Christ and both feet of Christ were spiked on the cross. Right through the arch of both his feet to the hollow of his footstep went the iron of torture, and from the palm of his hand to the back of it, and there is not a muscle or nerve or bone among the twenty-seven bones of hand and wrist, or among the twenty-six bones of the foot, but it belongs to him.

NOW AND FOREVER. Charles Reade, the great writer, lost the joint of his forefinger by feeding a bear. Look out that your whole hand gets not into the maw of the old Cerberus of perdition. Sir Thomas Trowbridge, at the battle of Inkermann, lost his foot, and when the soldiers would carry him away, he said: "No, I do not move until the battle is won." So if our foot be lamed or lost let it be in the service of our God, our home or our country.

That is the most beautiful foot that goes about the paths of greatest usefulness, and that the most beautiful hand that does the most help to others. I was reading of three women who were in rivalry about the appearance of the hand. And the one reddened her hand with berries, and said the beautiful tinge made hers the most beautiful. And another plucked flowers off the bank, and under the bloom contended that her hand was the most attractive. Then a poor old woman appeared, and looking up in her decrepitude asked for alms. And a woman who had not taken part in the rivalry gave her alms. And all the women resolved to leave to this beggar the question as to which of all the hands present was the most attractive, and she said: "The most beautiful of them all is the one that gave relief to my necessities," and as she so said her wrinkles and rags and her decrepitude and her body disappeared, and in the place thereof stood the Christ who long ago said: "Inasmuch as ye did it to one of the least of these ye did it to me!" and who, to purchase the service of our hand and foot here on earth or in resurrection state, had his own hand and foot lacerated.

People Everywhere Confirm our statement when we say that Acker's English Remedy is in every way superior to any and all other preparations for the Throat and Lungs. In Whooping Cough and Croup it is magic and relieves at once. We offer you a sample bottle free. Remember, this Remedy is sold on a positive guarantee. R. Blacknall & Son.

Pimples on the Face Denote an impure state of the blood and are looked upon by many with suspicion. Acker's Blood Elixir will remove all impurities and leave the complexion smooth and clear. There is nothing that will so thoroughly build up the constitution, purify and strengthen the whole system. Sold and guaranteed by R. Blacknall & Son.

J. S. MESLEY, Merchant Tailor, HAS JUST RETURNED From the North with the finest and handsomest stock of Cloths, Casimers and Vestings Ever brought to Durham.

All wanting Fine Goods, Good Fits, Latest Styles and BEST WORKMANSHIP! Are cordially invited to call and examine this superb stock.

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The Graded School Will open Monday and we beg to announce that we have now in store a full line of the books that will be used, together with Slates, Pencils, Tablets, Book Bags, Sponges, Ink, etc. Give us a call. J. B. Whitaker, Jr., & Co., At Durham Bookstore.

BOARD BY THE WEEK. I have taken the house recently occupied by Mrs. E. T. Landing, and propose to run a GOOD BOARDING HOUSE. Table Board, by the Week, \$3.00 Bed and Board, by the Month, 15.00 Boarding house situated at the corner of Mangum and Holloway streets. I would be glad to accommodate a few nice boarders. MRS. SALLIE DOWDEE.

REUBEN HIBBERD, Florist and Landscape Gardener. Cut Flowers and Bouquets A SPECIALTY. Evergreens, Shrubs and Shade TREES of all Varieties furnished upon short notice. LAWNS, GARDENS AND Cemetery Lots Carefully looked after and kept in order. CHARGES MODERATE. REUBEN HIBBERD, Durham Floral Nursery.

COMMERCIAL. New York Stock Market. New York, Sept. 22.—Money closed 1 per cent. Exchange quiet. Posted rate 48 1/2. Actual rates 48 1/2. Gold, for 60 days, and 48 1/2. For demand, Gov't, steady. Currency 6 1/2 bid, 48 coupons 12 1/2 bid, 4 1/8 107 1/2 bid. North Carolina consols, 6 1/2, 48 1/2. Virginia consols, 6 1/2.

Chicago Produce Market. Chicago, Sept. 22.—Wheat opened active and higher; Corn firm but quiet; Oats dull; Provisions lower and dull.

New York Produce Market. FLOUR—Steady; super fine spring 2.80; do winter 3.00; do extra 3.15; do family 3.30; do city 3.45; do extra 3.60; do city 3.75; do extra 3.90; do city 4.05; do extra 4.20; do city 4.35; do extra 4.50; do city 4.65; do extra 4.80; do city 4.95; do extra 5.10; do city 5.25; do extra 5.40; do city 5.55; do extra 5.70; do city 5.85; do extra 6.00; do city 6.15; do extra 6.30; do city 6.45; do extra 6.60; do city 6.75; do extra 6.90; do city 7.05; do extra 7.20; do city 7.35; do extra 7.50; do city 7.65; do extra 7.80; do city 7.95; do extra 8.10; do city 8.25; do extra 8.40; do city 8.55; do extra 8.70; do city 8.85; do extra 9.00; do city 9.15; do extra 9.30; do city 9.45; do extra 9.60; do city 9.75; do extra 9.90; do city 10.05; do extra 10.20; do city 10.35; do extra 10.50; do city 10.65; do extra 10.80; do city 10.95; do extra 11.10; do city 11.25; do extra 11.40; do city 11.55; do extra 11.70; do city 11.85; do extra 12.00; do city 12.15; do extra 12.30; do city 12.45; do extra 12.60; 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