TALMAGE'S SERMON

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

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



AS there ever anything more romantic and chivalrous than the love of David and Jonathan? At one time Jonathan was up and David down. Now David is up and Jonathan's family down. As you have soldiers two

going into battle making

a covenant that if one is shot the survivor will take charge of the body, the watch, the mementoes, and perhaps of the bereft family of the one that dies, so David and Jonathan had made a covenant, and now that Jonathan is dead. David is inquiring about his family, that he may show kindness unto them for their father Jonathan's sake. Careful search is made, and a son of Jonathan by the dreadfully homely name of Mephibosheth is found. His nurse, in his infancy, had let him fall, and the fall had put both his ankles out of place, and they had never been set. This decrepit, poor man is brought into the palace of King David. David looks upon him with melting tenderness, no doubt seeing in his face a resemblance to his old friend, the deceased Jonathan. The whole bearing of King David toward him seems to say. "How glad I am to see you, Mephibosheth. How you remind me of your father, my old friend and benefactor. I made a bargain with your father a good many years ago, and I am going to keep it with you. What can I do for you Mephibosheth? I am resolved what to do: I will make you a rich man; I will restore to you the confiscated property of your grandfather Saul, and you shall be a guest of mine as long as you live, and you shall be scated at my table among the princes." It was too much for Mephibosheth, and he cried out against it. calling himself a dead dog. "Be still." says David, "I don't do this on your own account; I do this for your father Jonathan's sake. I can never forget his kindness. I remember when I was hounded from place to place how he befriended me. Can I ever forget how he stripped himself of his courtier apparei and gave it to me instead of my shepherd's coat, and how he took off his own sword and belt and gave them to me instead of my sling? Oh, I can do it for your sake; I do it for your father Jonathan's sake." "So Mephibosheth dwelt in Jerusalem; for he did cat continually at the king's table; and was lame on both his feet."

There is so much Gospel in this to know where to begin. Whom do Mephibosheth, and David and Jonathan make you think of?

Mephibosheth, in the first place,

stands for the disabled soul. Lor. Byron describes sin as a charming recklessness, as a gallantry, as a Don Juan; George Sand describes sin as triumphant in many intricate plots; Gavarni, with his engraver's knife, always shows sin as a great locularity; but the Bible presents it as a Mephibosheth, lame on both fect. Sin. like the nurse in the context, attempted to carry us, and let us fall, and we have been disabled, and in our whole moral nature we are decrepit. Some times theologians haggle about a technicality. They use the words "total depravity," and some people believe in the doctrine, and some reject it What do you mean by total depravity? Do you mean that every man is as had as he can be? Then I do not believe it either. But do you mean that sin has let us fall, that it has scarified, and disabled, and crippled our entire moral nature, until we cannot walk straight. and are lame in both feet? Then admit your proposition. There is not so much difference in an African jungle, with barking, howling, hissing, fighting quadruped and reptile, and Paradise with its animals coming before Adam when he patted them an stroked them and gave them names, so that the panther was as tame as the cow. and the condor as tame as the dove. as there is between the human soul disabled and that soul as God originally constructed it. I do not care what the sentimentalists orthe poets say in regard to sin; in the name of God I declare to you today that sin is disorganization. disintegration, ghastly disfiguration. hobbling deformity.

Mephibosheth in the text stands for the disabled human soul humbled and restored. When this invalid of my text got a command to come to King David's palace, he trembled. The fact was that the grandfather of Mephibosheth had treated David most shockingly, and now Mephibosheth says to himself, "What does the king want of me? Isn't it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds toward my grandfather Saul? It's too bad." But go to the palace Mephibosheth must, since the king has commanded it. With staff and crutches and helped by his friends, see Mephibosheth going up the stairs of the palace. I hear his staff and crutches rattling on the tessellated floor of the throneroom. No sooner have these two persons confronted each other-Mephibosheth and David, the king-than Mephibosheth throws himself flat on his face before the king. and styles himself a dead dog. In the East, when a man styles himself a dog, he utters the utmost term of selfabnegation. It is not a term so strong in this country, where, if a dog has a

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specimens that we wot of; but the mangy curs of the Oriental cities, as I know by my own observation, are utterly detestable. Mephibosheth gives the utmost term of self-loathing when he compares himself to a dog. and dead at that.

Consider the analogy. When the command is given from the palace of heaven to the human soul to come, the soul begins to tremble. It says: "What is God going to do with me now? Is he going to destroy me? Is he going to wreak his vengeance upon me? There is more than one Mephibosheth trembling now, because God has summoned him to the palace of divine grace! What are you trembling about? God has no pleasure in the death of a sinner. He does not send for you to hurt you. He sends for you to do you good. A Scotch preacher had the following circumstances brought under his observation: There was a poor woman in the parish who was about to be turned out because she could not pay her rent. One night she heard a loud knocking at the door, and she made no answer, and hid herself. The rapping continued louder, louder, louder, but she made no answer, and continued to hide herself. She was almost frightened unto death. She said: "That's the officer of the

law come to throw me out of my home. A few days after a Christian philanthropist met her in the street, and said: My poor woman, where were you the other night? I came round to your house to pay your rent. Why didn't you let me in? Were you at home?" 'Why" she replied, "was that you?" Yes, that was me; I came to pay your rent." "Why," she said, "if I had had any idea it was you I would have let you in. I thought it was an officer come to cast me out of my home." O soul, that loud knocking at thy gate today is not the sheriff come to put you in fail; it is the best friend you ever had come to be your security. You shiver with terror because you think it is wrath. It is mercy. Why, then, tremble before the King of heaven and earth calls you to his palace? Stop trembling and start right away. "Oh," you say, "I can't start. I have been so here today to tell you that God has a lamed by sin, and so lamed by evil habit, I can't start. I am lame in both feet." My friend, we come out with our prayers and sympathies to help you | cup-bearers have already put the chalup to the palace. If you want to get to the palace you may get there. Start | tender, sympathetic heart of God bends now. The Holy Spirit will help you. All you have to do is just throw yourself on your face at the feet of the of Saul, that I may show him kind-King, as Mephibosheth did.

Mephibosheth's caninal comparison seems extravagant to the world, but when a man has seen himself as he really is, and seen how he has been treating the Lord, there is no term vehement enough to express his self-condemnation. The dead dog of Mephinever forget him. I feel as if I couldn't | bosheth's comparison fails to describe do enough for you, his son. I don't the man's utter loathing of himself. Mephibosheth's posturing does not seem too prostrate. When a soul is convicted first he prays upright. Then the muscles of his neck relax, and he is able to bow his head. After awhile, by an almost superhuman effort he quaint incident that I am embarrasa il kneels down to pray. After awhile, when he has seen God and seen himcelf, he throws himself flat on his face at the feet of the King, just like Me- dren that night were going to bed, and phibosheth. The fact is, if we could all of them said, while mother tucked are ourselves as God sees us, we would them in, "I love you, mother." But perish at the speciacle. You would now tell me which of them did mother have no time to everhant other people. | think loved her best? Your cry would be, "God be merciful l to me a singer."

soul saved for the sake of another Mephibosheth would never have got into the palace on his own account. Why did David ransack the realm to find that poor man, and then bestow upon him a great fortune, and command a farmer by the name Ziba to culture the estate and give to this invalid Mephibosheth half the proceeds every year? Why did King David make such a mighty stir about a poor fellow who would never be of any use to the throne of Israel? It was for Jonathan's sake. It was what Robert Burns calls for "auld lang syne." David could net forget what Jonathan had done for him in other days. Three times this chapter has it that all this kindness on | fect. the part of David to Mephibosheth was for his father Jonathan's sake. The daughter of Peter Martyr, though the vice of her husband, came down to penury, and the Senate of Zurich took care of her for her father's sake. Sometimes a person has applied to you for help, and you have refused him; but when you found he don was the son or brother of some one who had been your benefactor in former days, and by a glance you saw the resemblance of your old friend in the face of the applicant, you relented, and you said: "Oh, I will do this for your evening service, father's sake." You know by your exyou and I are to get into the King's church edifice has been in use 197

stands for the disabled human soul lifted to the King's table. It was more ing the roll of the fourteen original difficult in those times even than it is settlers of the town, 138 of whose denow for common men to get into a scendants rose as their ancestors' royal dining-room. The subjects might names were called. have come around the rail of the palace and might have seen the lights; church, will soon start on an episcopal kindled, and might have heard the tour in foreign lands that will occupy clash of the knives and the rattle of the | two years. He expects to travel 50,golden goblets, but not get in. Stout men with stout feet could not get in yet poor Mephibosheth goes in, lives of the Rev. W. T. Sleeper who, though there, and is every day at the table. Oh, what a getting up in the world it | service. was for poor Mephibosheth! Well, lamed with sin, for our divine Jonathan's sake, I hope we will all get in to dine with the King. Before dining we must be introduced.

If you are invited to a company of persons where there are distinguished people present, you are introduced: "This is the Senator." "This is the fair chance, he sometimes shows more Governor." "This is the President."

nobility of character than some human | Before we sit down at the King's table in heaven I think we will want to be introduced. Oh, what a time that will be, when you and I, by the grace of God, get into heaven, and are introduced to the mighty spirits there, and some cne will say: "This is Joshua," "This is Paul." "This is Moses." "This is John Knox." "This is John Milton." "This is Martin Luther." "This is George Whitefield." Oh, shall we have any strength left after such a round of celestial introduction? Yea! We shall be potentates ourselves. Then we shall sit down at the King's table with the sons and daughters of God, and one will whisper across the table to us and say, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God!" and some one at the table will say, "How long will it last? All other banquets at which I sat ended. How long will this last?" and Paul will answer "Forover!" and Joshua will say "Forever!" and John Knox will say "Forever!" and George Whitefield will say "Forever!"

> O my soul, what a magnificent gospel! It takes a man so low down and raises him so high! What a gospel! Come now, who wants to be banqueted and empalaced? As when Wilberforce was trying to get the "Emancipation Bill" through the British parliament, and all the British Isles were anxious to hear of the passage of that "Emancipation Bill," when a vessel was coming into port and the captain of the vessel knew that the people was so anxious to get the tidings, he stepped out on the prow of the ship and shouted to the people, long before he got up to the dock, "Free!" and they cried it, and they shouted it, and they sang it all through the land, "Free! free!" So today I would like to sound the news of your present and your eternal emancipation until the angels of God hovering in the air, and watchmen on the battlements, and bell-men in the fown cry it, shout it, sing it, ring it: "Free! free!" I come out now as the messenger of the palace to invite Mephibosheth to come up. I am wealth of kindness to bestow upon you for His Son's sake. The doors of the palace are open to receive you. The ices on the table, and the great, loving, over you this moment, saying: "Is there any that is yet left of the house ness for Jonathan's sake?"

"If Yo Love Me Keep My Commandments' One day there was wood and water to bring home, says Rev. John F. Dempster, and mother was tired and ill, and John said, "I love you, mother,"-and then he put on his cap and ran away to the swing under the tree. And Neil said, "I love you, mother,"-and then teased and sulked till mother was glad when she went out to play. After that Fan said, "I love you, mother; there is no school today, and I shall help you all I can." Then she rocked the baby to sleep, and swept the floor, and tidled the room, and was busy and happy all day. Three chil-

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

The Church Militant

The Episcopal council of the Milwaukee diocese, virtually killed the resolution, introduced last year, to permit women to vote in church meetings, lay declining to make a report on the sub-

The fifty-fifth church erected by the Methodists in Chicago during the last five years, was dedicated recently. It is known as the Harriet Wilson chapel. The Rev. John T. Vine, of New York, sailed June 20 for England, and will

preach during July and August in the Assembly Hall, Mile End Road, Lon-In Toronto, Canada, which has population of 200,000, a census church attendance, taken on a Sunday

the morning service, and 63,820 at the The 258th anniversary of the Old perlence what my text means. Now. Swedes Church, Wilmington, Del., has my friends, it is on that principle that recently been celebrated. The present

in May, showed 60,171 worshipers a

The First Church of Danbury, Conn. Again: Mephibosheth in my text has just celebrated its 200th anniversary. A notable feature was the call-

> Bishop Joyce, of the Methodist 000 miles.

People's church, Worcester, Mass., once in all their lives to one banquet, has refused to accept the resignation 77 years old, is far from the close of his

The Fourteenth Street Presbyterian though you and I may be woefully church, New York City, held exercises commemorating its 45th anniversary recently. The church still worships in its original building, which is intact, even to the organ and furnishings. The Rev. H. T. McEwen, D. D., has been pastor since 1887.

> What we lost in Adam, is more than his legitimate heirs. The new shah. | works. made up by what we gain in Christ.

CHRISTIANS.

NEW SHAH OF PERSIA IS BROAD-GAUGED MAN.

Educated in Paris. Where He Learned Much About the Followers of Christ-His Reign Promises to Be One of Reform and Advancement.



THE present discontent in Persia wil be greatly attenuated by the horror which the murder of Nassr-ed-Din cannot fail to incite in the minds of the Persians; and it is already reported that the accession to the throne of the new shah, Mozaffer-ed-Din, was accom-

plished without any difficulty, though he was far from the capital at the moment of his father's assassination. It seems also certain that his elder brother, Zeleh Sultan, Governor of Ispahan, will make no opposition, as by too hasty cable dispatches it was intimated he would. The late shah left three sons. The eldest, Prince Zeleh Sultan, was born from a mother not of royal blood, and consequently he could not, according to the Persian law, inherit the crown, unless no other son should be born to the shah by a royal princess. Similar alarming rumors were prevailing at first in regard to the attitude of the third son of Nassr-ed-Din, Naile es Sultaneh, who was minister of war at the time of the assassination of his father, and who resided at Teheran, where he might, with the support of the army under his command, have taken possession of the crown. On the contrary, he hastened to announce the awful event to his brother, who was at Tauris, and to prepare him a splendid reception on his arrival at the capital.

The new shah, Mozaffer-ed-Din, has therefore everything highly auspicious and in quiet condition on his assuming the government of Persia and his own | Louisiana at the recent meeting of the

unlike his elder brother, Zeleh Sultan. has always shown himself a partisan of Russia, rather than of England. It is expected that he will keep the balance even between these two powers, each of which has been always endeavoring to establish its exclusive influence in the Persian empire now ruled by the shah Mozaffer-ed-Din writes Felix Aucaigne in Harper's street office boys are about as shrewd Weekly.

feelings of vengeance entertained by started, some forty years ago, a revolu- of it, for nothing. tionary movement of a social and recrushed by the troops of Nassr-ed-Din. with accompaniment of frightful tortures. The sect was considered as thoroughly annihilated. But its surviving adherents could easily have recruited seme fanatical adepts, like the mollah Reza, especially after dissatisfaction had been created in Persia by the granting of the tobacco monopoly to a British firm, so injurious to the Persian producers and consumers, and also by other measures, like the facilities of fered clandestinely to the exportation of grain. This exportation is prohibited in Persia, as in Morocco, by the Mussulman tradition and by law. Lately frightful bread riots occurred in several cities of Iran, and they were suppressed only after bloody fights. The tobacco monopoly was withdrawn reluctantly by Nassr-ed-Din, who derived a large and regular income from it; but this withdrawal could not wipe out the anger of the Persians, all of whom, women and men, are constantly smoking, and who had been compelled to desist from it during the six months because their mollahs and ulemas had preached that the tobacco was contaminated through being handled by "Christian dogs."

SENATOR M'ENERY.

Lately Chosen to Represent Louisiana in the Upper House.

Ex-Governor Samuel Douglas McErery, who was elected Senator from



SAMUEL D. M'ENERY.

past history seems to be a guarantee that his administration of the "Empire of the Sun" will be prosperous and beneficent to the country. He was born in 1854, has been married for many years and has several children. His manners are very quiet and simple; he dresses like his officers. He is a good Mussulman, but not a fanatic; his ideas are large, and his mind inquisitive. In his youth he had for tutor Mirza Nizam, one of the most brilliant pupils of the famous "Ecole Polytechnique" of Paris, and also of the mining school. The pupil and the tutor understood each other so well that the Mussulman clergy took umbrage at it, and the professor was sacrificed to their religious prejudices. He affected to be very friendly and submissive toward the Mussulman clergy and also to be satisfied with the life of an exile, which, according to Persian usages, the heirpresumptive has to lead as governor of a province distant from the capital, Teheran, where his courtiers might be inclined to foster some of those palace revolutions so frequent in the Orient.



THE NEW SHAH OF PERSIA. He married his first cousin, a daughter of Firouz Mirza, a woman of high intellect. Unfortunately her children

legislature of that state, is the best known man in that state, and by long odds the most prominent in political life. Mr. McEnery is just fifty-nine years of age, his election to the Senate having occurred, by a happy coincidence, on his birthday. The family is of Irish extraction. Senator McEnery was born at Monroe; was educated at the Annapolis Naval Academy, at the University of Virginia, Spring Hill College (Alabama), and the New York State Law School at Poughkeepsic, New York. He served as a lieutenant en the Confederate army. The election of his brother, John McEnery, as Governor, in 1872, threw him into politics. Nominated as Lieutenant Governor in 1879, he succeeded to the Governorship in 1881 by the death of Governor Wiltz. In 1884 he was elected to succeed himself by a large majority. In 1892 he was again nominated for the Governorship, but was defeated by Murphy J. Foster, the candidate of the anti-lottery Democrats. Mr. McEnery was appointed to the Supreme Bench in 1888. He has still four years to serve, and will not resign the judgeship until he takes his seat as Senator in March, 1897. Judge McEnery was not a candidate for the Senate, and entered the field only the night before he was elected, when it became evident that it required the strongest Democrat in the state to beat Mr. Denegre, the independent candidate.

A Good Recommendation.

The wife of a wealthy manufacturer had occasion to call in the help of a floor polisher. "Do you understand your business thoroughly?"

"All I ask, madam, is that you shall inquire for yourself at the colonel's next door. On the polished floor of the large dining-room alone, five persons broke their limbs during the last winter, and a lady slipped down the grand staircase. It was I who polished the floor and stairs."

President Kruger read one of Mark Twain's stories recently and was so died, and the three sons he has, being | taken with the quality of humor that from women of low rank, cannot be he invested in a set of the American's

OFFICE BOY'S "CHANCE."

Napoleon of Cigarettes. One of the big stock brokers downtown has an office bey who promises to become a genuine Napoleon of finance when he grows up, says the New York Mail and Express. Wall and wide-awake youngsters as can be The late Shah fell a victim to the found, but for the moment the one in question bears the palm. He has disthe followers of the Babism sect, which | covered how to get something, and lots

A package came through the mail for ligious character. The Babists were his employer this morning. The broker, after opening it, tossed it to the boy. and thousands of them suffered death. It proved to be an advertisement from a cigarette company and contained a package of five cigarettes, samples of a new brand, and a postal card addressed to the company. The accompanying circular stated that the company had decided to introduce the brand in this way and requested the recipient to write on the back of the postal card the names and addresses of five friends who smoked cigarettes and mail it. Cigarettes would be sent to them and it didn't take the boy long to guess that each of the five recipients would be asked to send in five new names. This was an endless chain scheme with a vengeance, the youth decided, and offered up a most brilliant prospect for him.

He promptly grasped the opportunity. First, he filled in his own name with the office address; next another name with his own home address in Brooklyn, and then three names he managed to invent with the same street number address as his firm's. This done, he mailed the card and left word with the janitor that if any letters or packages came addressed to the three individuals for whom he had invented names they were to be delivered to him in the office.

At this point he was assured of tweaty-five cigarettes, and he began to figure out the method by which he would obtain the 125 cigarettes that would result later from the first batch. When last seen he had not made up his mind whether to make use of some of his office boy friends as consignees. He did not want to give the scheme away. yet he could not exactly see how he could carry on such a wholesale business as promised to result without assistants. He was murmuring: "Five times five is twenty-five-five times twenty-five is 125-five times 125 is 325-five times 625 is-" when the bookkeeper sung out to him to start in and deliver stocks.

Coltie "Titaniem."

In his book on "The Study of Celtie Literature," Arnold showed that one of the qualities which the English people admire most in some of their poets is the very quality which, above all others, is the distinguishing characteristic of the Celtic bards, and that Ossian in particular is saturated and perraded with the quintessence of this To denote this characteristic trait of Celtic poetry Arnold used the word Titanism. No one has defined litanism, but it has been caricatured in the saying, "The Celtic mind seems always sailing nowhere under full sail,"

Those who wished to know the full meaning of the word were recommended to discover it by devout study of Byron and Keats, "And where did they get it?" asks Arnold, "The Celts," be answers, "are the prime authors of this vein of piercing regret and passion, of this Titanism in poetry. A famous book, Macpherson's 'Ossian, carried in the last century this vein like a flood of lava through Europe. Make the part of what is forged, modern, tawdry, spurious, in the book as large as you like, there will still be left a residue of the very soul of the Celtic genius in it, and which has the proud distinction of having brought this soul of the Celtic genius into contact with the genius of the nations of modern Europe by it. Woody Morven, and echoring Lora, and Selma, with its silent halls, we all owe them a debt of gratitude, and, when we are unjust enough to forget it, may the Muse forget us."-Macmillan's Magazine.

TEMPERANCE.

The extent to which brewers control the retail liquor business of New York was manifested under the Raines Hquor tax law, May 1, when one brewer filed application for 700 certificates, another for 300, and another for 150, a total of 1,150, aggregating in money

The Southern Baptist convention, in session at Chattanooga, passed, by a large majority, resolutions condomning the retention of church members who "make, sell, or drink spirituous liquors, or rent their property for the

use of liquor dealers." The prohibition convention has nominated the following ticket: For president, Joshua P. Levering, of Maryland; for vice-president, Hale Johnston, of Illinois. The free silver plank was rejected, and the candidates were placed upon a "narrow-guage" platform, embodying merely the principle of probibition and even omitting the woman-suffrage plank which has been a feature of its platform for years past The broad-guage element has formally

St. George vineyard at Fresno, Cal. boasts of the largest tun for holding wine to be found in all the work The great tun at Heidelberg castle, in Germany, holds 49,000 American ions, while the St. George has hol not less than 79,000 gallons, or thir

car loads. H. H. Boyd, a druggist, was victed in the district court at Larm Kan., lately, of violating the pr tory law on three counts, fined and sentenced to ninety days in The case will be appealed

The general conference of the M dist Protestant church