



on Decoration Day. A few years ago such addresses were confined to May 30, but now the custom of giving a patriotic cast to church services on the Sabbath preceding Decoration Day has become almost as general as the observation of Decoration Day itself. So we have in effect two days in the last week of May devoted to the memory of the soldiers of the war for the Union. In many churches a special service is held, while in others the regular service is changed to meet the special order of the day, and members of the Grand Army are invited to attend as organizations.

This custom is the more to be cherished because it is a matter of impulse with ministers and their congregations. It is a clear reflex of popular sentiment, and it is certainly to be commended both as a religious and an educational movement.

### UNCLE CHARLIE'S STORY

"UNCLE CHARLIE, tell us a story." And Mr. Orth was recalled from the depths of his book and surrounded by nieces and nephews from the age of 5 to that of 15.

After one regretful glance, the book was closed and laid aside, while Uncle Charlie said:

"Well, if you must have a story, I think it is wise for me to surrender at once for I never could withstand such a siege."

This decided, a group was formed on the head piazza of the Orth household, of which he was the center.

Little Mary climbed on his knee, Harry sat on one arm of his chair and

fought and both sides worked earnestly and well. Some of you have studied about it in history—the battle of Bull Run.

"Success seemed to promise itself to the Southern army, in which there was one boy always in the thickest of the fight—who showed more energy and bravery than many men twice his age. It was the lad who had left his Northern home a few days before. At the North he was a bayonet drawn the brothers faced each other and each drew back. It was no time for words, yet the elder said: 'Harry, Harry, what have you done? 'I fight for the right, though against my brother.'"

"Once again they met that day. The young Southern soldier, lost to all, save the desire for victory, fired one wild shot, and a second after was himself wounded. Before he fell, however, he saw the face of the man at whom he had fired and recognized his brother.

"When at last the war was over and the soldiers returned to their homes the boy who had gone to the Southern army did not return. His brother had recovered from his wound, which was but slight, and he had searched every hospital of the South, but no trace could be found further than that he had left the hospital well.

"In the sorrowful belief that he must have rejoined his regiment and been among the unknown soldiers who were afterward killed, his parents died within a year, and no doubt in the better land they have met their much-loved child."

Here Mr. Orth paused. His story was ended, and though the children were touched by the sadness of it, yet they soon forgot it and ran off for a frolic.

The next day, which was Decoration Day, they went with their uncle to Greenwood, taking many sweet flowers to place on the soldiers' graves.

The cemetery, as usual on that day, was crowded, and after spending an

## DR. TALMAGE'S SERMON.

### POWER AND SIGNIFICANCE OF THE WORD "SELAH."

Dr. Talmage Says "Selah" Is No Scriptural Accident, as Unthinking People Suppose—Through It Rode the Thundering Chariots of the Omnipotent God.

#### A Tremendous Word.

Rev. Dr. Talmage to-day took for the subject of his sermon a single word of frequent occurrence in the Bible and whose meaning is but little understood. From it he drew a profoundly impressive description of the varied and majestic purposes certain parts of Scripture and a practical lesson for Christians generally. The text was Psalm xl, 4 "Selah."

The majority of Bible readers look upon this word of my text as of no importance. They do not care for it as a superfluous, a mere filling up, a meaningless interjection, a useless refrain, an undefined echo. Selah! But I have to tell you that it is no Scriptural accident. It occurs seventy-four times in the book of Psalms and three times in the book of Habakkuk. You must not charge this perfect book with seventy-seven trivialisms. Selah! It is an enthroned word. If, according to an old writer, some wars are battles, then this word is a Marathon, a Thermopylae, a Sedan, a Waterloo. It is a word decisive; sometimes for poetic beauty, sometimes for solemnity, sometimes for grandeur and sometimes for eternal import. Through it roll the thundering chariots of the Omnipotent God.

I take this word for my text because I am so often asked what is its meaning or whether it has any meaning at all. It has an ocean of meaning, from which I shall this morning dip up only four or five bucketfuls. I will speak to you, so far as I have time, of the Selah of poetic significance, the Selah of intermission, the Selah of emphasis and the Selah of perpetuity.

Are you surprised that I speak of the Selah of poetic significance? Surely the God who sapphired the heavens and made the earth a rosebud of beauty, will be as delicate in the drops of morning dew as in the dew of the morning. But not make a "Selah" without rhythm, without cadence, without blank verse. God knew that eventually the Bible would be read by a great majority of young people, for in this world of malaria and casualty an octogenarian is a rare thing, and thirty years is more than the average of human life, if the Bible is to be a successful book it must be adapted to the young. Hence the prosody of the Bible—the drama of Job, the pastoral of Ruth, the epic of Judges, the dithyrambic of Habakkuk, the elegiac of Isaiah, the lyric of Solomon's song, the oratorio of the Apocalypse, the idyll, the strophe, and antistrophe and the Selah of the Psalms.

Wherever you find this word Selah it means that you are to rouse up to great stanzas, that you are to open your eyes to great analogies, that you are to spread the wings of your imagination for great flight. "I answered thee in the secret place of thunder. I proved thee at the waters of Meribah. Selah." "The earth and all the inhabitants thereof are dissolved. I bend up the pillars of Selah." "Who is this king of glory? The Lord of hosts, he is the king of glory. Selah." "Thou shalt compass me about with songs of deliverance. Selah." "Though the waters thereof roar and be troubled, though the mountains shake with the swell thereof. Selah." "The Lord of hosts is with us, the God of Jacob is our refuge. Selah." "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah." "I will hide under the covert of thy wings. Selah." "O, God, when thou wenteest forth before thy people, when thou didst march through the wilderness. Selah."

Whenever you find this word it is a signal of warning hung out to tell you to stand off the track with the rushing train going by with an imperious gongers. Poetic word, charged with sunrise and sunset, and tempest and earthquake, and resurrections and millenniums.

Next I come to speak of the Selah of intermission. The Bible, if it is to be a rest to the weary and other writers agree in saying that this word Selah means a rest in music; what the Greeks call a diapause, a pause, a halt in the solemn march of cantillation.

Every musician knows the importance of it. If you ever saw Jullien, the great musical leader, stand before five thousand singers and players upon instruments, and with one stroke of his baton smite the multitudinous hallelujah into silence, and then, soon after that, with another stroke of his baton, raise the full orchestra to a great outburst of harmony, then you know the mighty effect of a musical pause. It gives more power to what went before; it gives more power to what is to come after. So God pauses the Spirit into the Bible and into our lives, compelling us to stop and think, stop and consider, stop and admire, stop and pray, stop and repent, stop and be sick, stop and die. It is not the great number of times that we read the Bible, enough to make an intelligible man of us. We must pause. What though it take an hour for one word? What though it take a week for one verse? What though it take a year for one chapter? We must pause and measure the length, the breadth, the universe, the eternity of meaning in one verse.

I should like to see some one roll around one little adverb in the Bible, a little adverb of two letters, durix, ouo lifetime—the word "and" in the New Testament—"and" God loved the world." Augustine made a long pause after the verse "Put ye on the Lord Jesus Christ," and it converted him. Matthew Henry made a long pause after the verse "Give thou my mouth, and my lips shall show forth thy praise," and it converted him. William Cowper made a long pause after the verse "Behold me freely justified by His grace," and it converted him. When God tells us seventy-seven times to pause, we must pause and read two of the Books of the Bible, He leaves to our common sense to decide how often we should pause in reading the other sixty-four books of the Bible.

We must pause and read more light. We must pause and give over our sins. We must pause and absorb the strength of one promise. I sometimes hear people boasting about how many times they have read the Bible through, when they seem to know more about it than any passenger would know about the State of Pennsylvania who should go through it in a St. Louis lightning express train and in a Pullman sleeper, the two characteristics of the journey, velocity and

solomonie. It is not the number of times you go through the Bible, but the number of times the Bible goes through you. Pause; reflect. Selah!

So also on the scroll of your life and mind. We go rushing on, in the song of a merry peep, with a scolded, or a note of joy, and it is a long-drawn-out legato, and we become indifferent and unappreciative, when suddenly we come upon a blank in the music. There is nothing between those bars. A pause. God will be merciful to you in a commercial disaster, or a grave. But thank God, it is not a breaking down; it is only a pause. It helps us to appreciate the blessings that are gone; it gives us higher appreciation of the blessings that are to come.

The Selah of Habakkuk and David is a dividing line between two anthems. David begins his book with the words, "Blessed is the man," and after seventy-four Selahs, he closes his book with the words, "Blessed is the Lord." So there are two anthems, the first good for us as that God halts us in our fortunes, and halts us with physical distress, and halts us at the graves of our dead. More than once you and I have been halted by such a Selah. You wrung your hands and said, "Why do you halt me, O Lord? Why Providence; I can't see why God gave me that child, if He is so soon going to take it away. Oh, my desolate home. Oh, my broken heart!" You could not understand it. But it was not a Selah of affliction that gave you greater appreciation of the blessing that was to come; it will give you greater appreciation of the blessings that will come.

When the Huguenots were being very much persecuted in France, a father and mother were obliged to fly from the country. They had a small party of friends of a comparative stranger. They did not know whether they would ever return, or returning, if they would be able to recognize their child, for by that time she must have been grown. The mother was agonized at the thought of leaving the child, and then, ever coming back again, not being able to know her. Before they left, the father drew his sword and he marked the wrist of that child with a deep cut. It must have been a great exigency to make a father do that.

Years ago a man who had been a great while the parents returned and their first anxiety was to find their lost child. They looked up and down the land, examining the wrists of the young people, when lo! after awhile the father found a maiden with a scar upon her wrist. She knew him not, but he knew her. And oh, the joy of the reunion! So it is now. "Whom the Lord loveth He chasteneth." He cutteth, He marketh, and when He comes to claim His own the Lord will know them that are His, knew them by the scar of their trouble, know them by the stroke of their desolation.

I next speak of the Selah of emphasis. Ewald, the German orientalist and theologian, says that this word means to ascend; and wherever you find it, he says, you must look after the modulation of the voice, and you must put more force into your utterance. It is a Selah of emphasis. Ah! my friends, you and I are too much emphasis on this world and not enough on God and the next world. So important, the things that are next are not worthy of our consideration.

The first need for some of us is to change our emphasis. Look at Wretchedness on a throne. Napoleon while yet Emperor of France, sat down dejectedly on the throne of St. Helena, and came in with a tray of food and said, "Eat, it will do you good." The Emperor looked up and said, "You are from the country?" The lad replied, "Yes." "Your father has a cottage and a few acres of ground?" "Yes, there are no cottages but the dejected Emperor. Ah! Napoleon never put the emphasis in the right place until he was expiring at St. Helena.

On the other hand, look at Satisfaction amid the worst earthly disadvantage. "I never saw until I was blind, said a Christian man, a man who was blind and contentment was while I had my eyesight as I know what content is now that I have lost my eyesight. I affirm, though few would credit it, that I would not exchange my present position and circumstances for my circumstances if I were a man of the world. That man put the emphasis in the right place. We want to put less stress upon this world and more stress upon our God as our everlasting portion.

David had found out the nothingness of this world, and the all sufficiency of God. He was a man of facts. He said Selahs. "Trust in the Lord at all times; ye people pour out your heart before Him. God is a refuge for us. Selah."

"Blessed be the Lord who daily loads us with benefits, even the God of our salvation. He will not forsake us. Selah." "How doth He wreath up the people that this man was born there. Selah." Let the world have its honors and its riches and its pomp. Let me have the Lord for my light, my peace, my fortress, my pardon, my hope, my heaven.

But when I speak of the Selah of emphasis I must notice it is a startling, a dramatic emphasis. It has in it the bark! the hiss! of the drama. That weakening and arousing emphasis we who preach the gospel must put more in the world are religious audiences.

You Sabbath school teachers ought to have more of the dramatic element in your instructions. By graphic Scripture scenes, by anecdotes by descriptive gesture, by impersonation, urge your classes to right action. We want in all our schools and colleges and prayer meetings, and in all our attempts at reform, and in all our churches, to have less of the staid didactic and more of the style dramatic.

Fifty essays about the sorrows of the poor could not affect me as a little drama of accident and suffering I saw one slipper morning in the streets of Philadelphia. Just ahead of me was a man who had been hit by a horse and was at the knee; from the palor of the boy's cheek the amputation not long before. He had a package of broken food under his arm—food he had begged I suppose, at the doors. As he passed on over the slippy pavement, he was so anxious and carefully, I steadied him until his crock slipped and he fell. I helped him up as well as I could, rather up the fragments of the package as well as I could, under the other arm, but when I saw the blood run down his pale cheek I was completely overcome. Fifty essays about the suffering of the poor could not touch one like that little drama of accident and suffering.

Oh, we want in all our different departments of usefulness—and I address hundreds of people who are trying to do good—we want more of the dramatic element and less of the didactic. The tendency in this day is to force religion,

to white religion, to cant religion, to mean religion, to croak religion, to sepulchre religion, when we ought to present it in its animated and spectacular manner.

Sabbath morning by Sabbath morning I address many theological students who are preparing for the ministry. They come in here from the most distant institutions. I say to them this morning: If you will go home and look over the history of the church you will find that those men have brought most souls to Christ who have been dramatic. Rowland Hill, dramatic; Thomas Chalmers, dramatic; Thomas Guthrie, dramatic; John Knox, dramatic; Robert McChyne, dramatic; Christmas Evans, dramatic; George Whitefield, dramatic; Roberto Hall, dramatic; Rowland South, dramatic; Fenelon, dramatic; John Mason, dramatic; Dr. Noit, dramatic. When you get into the ministry, if you attempt to culture that element and try to wield it for God, you will meet with mighty rebuff and resistance, and ecclesiastical council will take your case in charge, and they will try to put you down, but the God who starts you will help you through, and great will be the eternal rewards for the assiduous and the pious.

What I want, ministers and laymen, is to get our sermons and our exhortations, and our prayers out of the old rut. I see a great deal of discussion in the religious papers about why people do not come to church. They do not come because they are bored. The old hackneyed religious phrases that come moving down through the centuries will never arrest the masses. What we want to-day, you in your sphere and I in my sphere, is to freshen up. People do not come to church. They do not come because they are bored. The old hackneyed religious phrases that come moving down through the centuries will never arrest the masses. What we want to-day, you in your sphere and I in my sphere, is to freshen up. People do not come to church. They do not come because they are bored. The old hackneyed religious phrases that come moving down through the centuries will never arrest the masses. What we want to-day, you in your sphere and I in my sphere, is to freshen up. People do not come to church. 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