

DR. TALMAGE'S SERMON.

Employments of Heaven.

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened."—Ezekiel 1:1.

Ezekiel, with others, had been ex-patriated, and while in foreign slavery was standing on the banks of the royal canal, which he and other serfs had been condemned to dig by the order of Nebuchadnezzar—this royal canal in the text called the river of Chebar;

THE ILLUSTRIOUS EXILE

had visions of heaven. Indeed, it is almost always so that the brightest visions of heaven come not to those who are on mountain-top of prosperity, but to some John on desolate Patmos, or to some Paul in Mamertine dungeon, or to some Ezekiel standing on the banks of a ditch he had been compelled to dig—yea, to the weary, to the heart-broken, to those whom sorrow has banished.

The text is very particular to give us the exact time of the vision. It was in the thirtieth year, and in the fourth month, and in the fifth day of the month. So you have had visions of earth you shall never forget. You remember the year, you remember the month, you remember the day, you remember the hour. Why may not we have some such vision this morning?

The question is often silently asked, though perhaps never audibly propounded, "What are our departed Christian friends doing now?" The question is more easily answered than you might perhaps suppose. Though there has come no recent intelligence from the heavenly city, and we seem dependent upon the story of eighteen centuries ago, still I think we may, from inference, decide what are the present

OCCUPATIONS OF OUR TRANSFERRED KINSFOLK.

After God has made a nature, He never eradicates the chief characteristics of its temperament. You never knew a man phlegmatic in temperament to become sanguine in temperament. You never knew a man sanguine in temperament to become phlegmatic in temperament. Conversion plants new principles in the soul, but Paul and John are just as different from each other after conversion as they were different from each other before conversion. If conversion does not eradicate the prominent characteristics of the temperament, neither will death eradicate them. You have, then, only by a sum in subtraction and a sum in addition, to decide what are the employments of your departed friends in the better world. You are to subtract from them all earthly grossness and add all earthly goodness, and then you are to come to the conclusion that they are doing now

WHAT THEY DID ON EARTH

in their best moments. The reason that so many people never start for heaven, is because they could not stand it if they got there, if it should turn out to be the rigid and formal place some people photograph it. We like to come to church, but we would not want to stay here to next Christmas. We like to hear the "Hallelujah Chorus," but we would not want to hear it all the time for fifty centuries. It might be on some great occasion it would be possibly comfortable to wear a crown of gold weighing several pounds, but it would be an affliction to wear such a crown for ever. In other words, we run the descriptions of heaven into the ground, while we make that which was intended as special and celebrative to be the exclusive employments of souls in heaven. You might as well, if asked to describe the habits of American society, describe a Decoration Day, or a Fourth of July, or an autumnal Thanksgiving, as though it were all the time that way. I am not going to speculate in regard to a future world, but I must, by inevitable laws of inference and deduction and common sense, conclude that in heaven we will be just as different from each other as we are now different, and hence, that there will be at least as many different employments in the celestial world as there are employments here. Christ is to be the great love, the great joy, the great rapture, the great worship of heaven; but will that abolish employment? No more than loves on earth—paternal, filial, fraternal, conjugal love—abolish earthly occupation.

THE ARTIST'S HEAVEN.

I. In the first place, I remark that all those of our departed Christian friends who on earth found great joy in the fine arts are now indulging their tastes in the same direction. On earth they had the maddest pleasures amid pictures and statuary, and in the study of the laws of light and shade and perspective. Have you any idea that that influence of faculty at death collapsed and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven?

Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel and the engraver his knife, that therefore that taste, which he was enlarging and intensifying for forty or fifty years, is entirely obliterated? These artists, or these friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumference. They are

AT THE OLD BUSINESS

yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio. Raphael could now improve upon his masterpiece of Michael the Archangel, now that he has seen him, and could improve upon his masterpiece of the Holy Family, now that he has visited them. Michael Angelo could better present the Last Judgment after he has seen its flash and heard the rumbling battering-rams of its thunder. Equivocal chiaroscuro is no longer here, powerful colors here, grander and brighter galleries are higher up by the winding marble stairs of the sepulchre, and that Tac-

ner, and Holman Hunt and Rembrandt, and Titian, and Paul Veronese, if they exercised, saving faith in the Christ whom they portrayed upon the canvas, are painters yet, but their strength of faculty multiplied ten-thousand fold. The reason that God took away their eye and their hand and their brain was that He might give them something more lumber, more wieldy, more useful, more multipliant.

Do not, therefore, be melancholy among the tapestries, and the bric-a-brac, and the embroideries, and the water-colors, and the works of art which your departed friends used to admire. Do not say: "I am sorry they had to leave all these things." Rather say: "I am glad they have gone up to higher artistic opportunity and appreciation." Our friends who found so much joy in the fine arts on earth, are now luxuriating in Lovres and Luxembourgs celestial.

THE MUSICIAN'S HEAVEN.

II. I remark again that all our departed Christian friends who in this world were passionately fond of music are still regaling that taste in the world celestial. The Bible says so much about the music of heaven that it cannot all be figurative. The Bible over and over again speaks of the songs of heaven. If heaven had no songs of its own, a vast number of those of earth would have been taken up by the earthly emigrants. Surely the Christian art death does not lose his memory. Then there must be millions of souls in heaven who know "Coronation," and heaven who know "Mount Pisgah," and "Antioch," and "Mount Pisgah," and "Old Hundred." The leader of the eternal orchestra need only once tap his baton, and all heaven will be ready for the hallelujah.

Cannot the soul sing? How often we compliment some exquisite singer by saying: "There was so much soul in her music." In Heaven it will be all soul, until the body after a while comes up in the resurrection, and then there will be an additional heaven. Cannot the soul hear? If it can hear, then it can hear music. If it can hear, let it be in your household, when some member leaves for heaven, as it is in some households, that you close the piano and unstring the harp for two years, because the fingers that used to play on them are still. You must remember that they have better instruments of music where they are. You ask me: "Do they have

REAL HARPS,

and real trumpets, and real organs?" I do not know. Some wisecracks say positively there are no such things in heaven. I do not know, but I should not be surprised if the God who made not the mountains, and all the hills, and all the forests, and all the metals of the earth, and all the growths of the universe—I should not be surprised if He could, if He had a mind to, make a few harps and trumpets and organs.

Grand old Haydn, sick and worn out, was carried for the last time into the music hall, and there heard his own oratorio of the "Creation." History says that as the orchestra came to that famous passage, "Let there be light!" the whole audience rose and cheered, and Haydn waved his hand toward, and said: "It comes from there." Overwhelmed with his own music, he was carried out in his chair, and as he came to the door he spread his hand toward the orchestra as in benediction. Haydn was right when he waved his hand toward heaven and said, "It comes from there." Music was born in heaven, and it will ever have its highest throne in heaven; and I want you to understand that our departed friends who were passionately fond of music here, are now at the headquarters of harmony. I think that the grand old tunes that died when your grandfathers died, have gone with them to heaven.

THE SOLDIER'S HEAVEN.

III. Again, I remark that those of our departed Christian friends who in this world had very strong military spirit are now in the armies Celestial and out on bloodless battle. There are hundreds of people born soldiers. They cannot help it. They belong to regiments in time of peace. They cannot hear a drum or fife without trying to keep step to the music. They are Christians, and when they fight, they fight on the right side. Now when these, our Christian friends who had natural military spirit, entered heaven, they entered the celestial army.

The door of heaven hardly opens but you hear a military demonstration. David cried out: "The chariots of God are twenty thousand." Elisha saw the mountains filled with celestial armies. St. John said: "The armies which are in heaven followed Him on white horses." Now, when those who had the military spirit on earth entered glory, I suppose

THEY RIGHT AWAY ENLISTED

in some heavenly campaign, they volunteered right away. There must needs be in heaven soldiers with a soldierly spirit. There are grand parade days when the King reviews the troops. There must be armed escort sent out to bring up from earth to heaven those who were more than conquerors. There must be crusades ever being fitted out for some part of God's dominion—battles, bloodless, groanless, painless; angels of evil to be fought down and fought back. Other rebellious worlds to be conquered. Worlds to be put to the torch. Worlds to be saved. Worlds to be demolished. Worlds to be sunk. Worlds to be hoisted.

Besides that, in our own world there are battles for the right and against the wrong, where we must have the heavenly military. That is what keeps us Christian reformers so buoyant. So few good men against so many bad men, so few churches against so many grog-shops, so few pure printing-presses against so many polluted printing-presses; and yet we are buoyant and courageous, because while we know that the armies of evil in the world are larger in numbers than the army of the truth, there are celestial cohorts in the air fighting on our side.

I have not so much faith in the army on the ground as I have in the army in the air. O God! open our eyes that we may see them. The military spirits that went up from earth to join the military spirits before the throne—

Joshua and Caleb and Gideon and David and Samson, and the hundreds of Christian warriors who on earth fought with fleshly arm, and now having gone up on high are coming down the hills of heaven ready to fight among the invincibles. Yonder they are coming, coming. Did you not hear them as they swept by?

MATHEMATICIANS AND METAPHYSICIANS.

IV. But what are our mathematical friends to do in the next world? They found their joy and their delight in mathematics. There was more poetry for them in Euclid than in John Milton. They were as passionately fond of mathematics as Plato who wrote over his door, "Let no one enter here who is not acquainted with geometry." What are they doing now? They are busy with figures yet. No place in all the universe like heaven for figures. Numbers infinite, distances infinite, calculations infinite. The didactic Dr. Dick said he really thought that the redeemed in heaven spent some of their time with the higher branches of mathematics.

So of our transferred and transported metaphysicians. What are they doing now? Studying the human mind, only under better circumstances than they used to study it. They used to study the mind sheathed in the dull human body. Now the spirit is unshathed—now they are studying the sword outside the scabbard. Have you any doubt about what Sir William Hamilton is doing in heaven, or what Jonathan Edwards is doing in heaven, or the multitudes on earth who had a passion for metaphysics, sanctified by the grace of God? No difficulty in guessing. Metaphysics, glorious metaphysics, everlasting metaphysics!

WORK FOR EXPLORERS.

V. What are our departed Christian friends who are explorers doing now? Exploring yet, but with lightning locomotion, with vision microscopic and telescopic at the same time. A continent at a glance. A world in a second. A planetary system in a day. Christian John Franklin no more in disabled *Erebus* pushing toward the North Pole; free blockaded *Jeannette* from the ice; Christian Livingstone no more amid African malarial trying to make revelation of a dark continent; but all of them in the twinkling of an eye taking in that which was unapproachable. Mont Blanc sealed without alpenstock. The coral depths of the ocean explored without a diving-bell. The mountains opened without Sir Humphrey Davy's safety lamp.

THE SCIENTIST'S OCCUPATION.

VI. What are our departed friends who found their chief joy in study doing now? Studying yet, but instead of a few thousand volumes on a few shelves, all the volumes of the universe open before them—geologic, ornithologic, conchologic, botanic, astronomic, philosophic. No more need of Leyden-batteries, or voltaic-piles, or electric batteries, standing as they do face to face with the facts of the universe.

What are the historians doing now? Studying history yet, but not the history of a few centuries of our planet only, but the history of the eternities—only a millennium before Xenophon or Herodotus or Moses or Adam was born. History of one world, history of all worlds.

What are our departed astronomers doing? Studying astronomy yet, but not through the dull lens of earthly observatory, but with one stroke of wing going right out to Jupiter and Mars and Mercury and Saturn and Orion and the Pleiades—overtaking and passing swift comet in their flight. Herschel did what Herschel is doing? Isaac Newton did what Isaac Newton is doing? Have you any doubt about what Joseph Henry is doing? Have you any doubt about what Joseph Henry is doing? These astronomers of earth, about what the aurora borealis was, and none of them could guess. They know now; they have been to see for themselves.

What are our departed Christian chemists doing? Following out

THEIR OWN SCIENCE,

following out and following out forever. Since they died they have solved ten thousand questions which once puzzled the earthly laboratory. They stand on the other side of the thin wall of electricity, the wall that seems to divide the physical from the spiritual world, the thin wall of electricity, so thin the wall that ever and anon it seems to be almost broken through—broken through from our side by telephonic and telegraphic apparatus, broken through from the other side by strange influences which men in their ignorance call spiritistic manifestations. All that matter his student explored, and now in Brazil coming across some great novelty in the rocks, taking off his hat and saying: "Gentlemen, let us pray; we must have divine illumination; we want wisdom from the Creator to study these rocks; He made them; let us pray!"—Agassiz going right on with his studies forever.

THE PROFESSIONS IN HEAVEN.

VII. But what are the men of the law, who in the legal profession—what are they doing now? Studying law in a universe where everything is controlled by law, from flight of humming-bird to flight of world—law, not dry and hard and drudging, but righteous and magnificent law, before which man and cherub and seraph and archangel and God Himself bow. The chain of law long enough to wind around the immensities and infinity and eternity, Chain of law. What a place to study law, where all the links of the chain are in the hand!

What are our departed Christian friends who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in Heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and medicated. I should not wonder if my old friend Dr. John Brown, who died in Edinburgh—John Brown, the author of "Rab and His Friends"—John Brown, who was as humble a Christian as he was skillful as physician, and

world-renowned author—I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to Heaven, are come forth again for benignant medication.

VIII. But what are our friends who found their chief joy in conversation and in socially doing now? In brighter conversation there and in grander socially.

WHAT A PLACE TO VISIT IN,

where your next-door neighbors are kings and queens. You yourselves king-ly and queen-ly. If they want to know more particularly about the first Paradise, they have only to go over and ask Adam. If they want to know how the sun and the moon halted, they have only to go over and ask Joshua. If they want to know how the storm pelted and Sodom they have only to go over and ask Lot. If they want to know more about the arrogance of Haman, they have only to go over and ask Mordecai. If they want to know how the Red Sea boiled when it was cloven, they have only to go over and ask Moses. If they want to know the particulars about the Bethlehem advent, they have only to go over and ask the serenading angels who stood that Christmas night in the balconies of crystal. If they want to know more of the particulars of the crucifixion, they have only to go over and ask those who were personal spectators while the mountains crouched and the heavens grew black in the face at the spectacle. Of what a place to visit in. If eternally were one minute shorter it would not be long enough for such socially.

Think of our friends, who in this world were passionately fond of flowers. They were turned into Paradise! Think of our friends who were very fond of raising superb fruit turned into the orchard where each tree has twelve kinds of fruit at once, and bearing the fruit all the year round!

THE PREACHER IN HEAVEN.

IX. What are our departed Christian friends doing in Heaven, those who on earth found their chief joy in the Gospel ministry? They are visiting their old congregations.

Most of those ministers have got their people around them already. When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered in the Gospel, and to the millions of souls to whom, through the kindness of the printing-press, I am permitted to preach every week in this land and other lands—letters coming from New Zealand and Australia and uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped—I will visit them all. I give them fair notice. Our departed friends of the ministry engaged in that delectable entertainment now.

THE PHILANTHROPIST'S WORK.

X. But what are our departed Christian friends who, in all departments of usefulness, were busy, finding their chief joy in doing good—what are they doing now? Going right on with their work. John Howard visiting dungeons; the dead wounds of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth busier since death than before.

What are our departed Christian friends, who found their chief joy in studying God, doing now? Studying God yet! No need of revelation now, for unblanched they are face to face. Now they can handle the omnipotent thunderbolts just as a child handles the sword of a father come back from victorious battle. They have no sin, nor fear, consequently, studying Christ, not through a revelation, save the revelation of the scars, that deep lettering which brings it all up quick enough. Studying the Christ of the Bethlehem caravansary, the Christ of the awful massacre with its hemorrhage of head and hand, and foot and side—the Christ of the shattered mausoleum—Christ the sacrifice, the star, the sun, the man, the God.

But hark! the bell of the cathedral rings—

THE CATHEDRAL BELL OF HEAVEN.

—What is the matter now? There is going to be a great meeting in the temple. Worshippers all coming through the aisles. Make room for the conqueror. Christ standing in the temple. All heaven gathering around Him. Those who loved the beautiful, come to look at the Rose of Sharon. Those who loved music, come to listen to His voice. Those who were mathematicians, come to count the years of His reign. Those who were explorers, come to discover the breadth of His love. Those who had the military spirit on earth sanctified, and the military spirit in heaven, come to look at the Captain of their salvation. The astronomers come to look at the morning star. The men of the law come to look at Him who is the Judge of quick and dead. The men who healed the sick, come to look at Him who was wounded for our transgressions.

All different, and different forever in many respects, yet all alike in admiration for Christ, in worship for Christ, and all alike in joining in the doxology: "Unto Him who washed us from our sins in His own blood, and made us kings and priests unto God, to Him be glory in the church throughout all ages, world without end! Amen."

The Microphone.

The microphone is now being used in Germany for the purpose of detecting loss of water through leakage in town mains. The apparatus consists of a steel rod, which is placed upon the cock in the neighborhood of which the leak is suspected, and a microphone attached to the upper end of the rod. A dry battery and telephone completes the equipment. No sound is heard in the telephone if the cocks are closed and no leak occurs; but a leak even of a few drops through a badly-fitting pipe causes a sufficient vibration to be picked up by the microphone, and gives audible sounds in the telephone.

The good hate evil but not evil people; the evil abhor both good and good people.

SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 21, 1887.

Jesus and the Law.

LESSON TEXT.

(Matt. 5: 17-26. Memory verses, 17-19.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.—Psa. 2: 6.

LESSON TOPIC: The Kingly Rule of Obedience.

Lesson 51. An Honored Law, vs. 17-19. Lesson 52. A Faultless Obedience, vs. 20-22. Outline: 1. A Pressing Obligation, vs. 23-26.

GOLDEN TEXT: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matt. 5: 17.

DAILY HOME READINGS:

M.—Matt. 5: 17-26. The kingly rule of obedience.

T.—Mark 13: 14-31. The Lord's sure words.

W.—Matt. 23: 1-33. False teachers denounced.

T.—Rom. 3: 1-20. Insufficient righteousness.

F.—Rom. 10: 1-13. Sufficient righteousness.

S.—Matt. 15: 1-20. Defilement from within.

S.—2 Cor. 5: 1-21. The ministry of reconciliation.

LESSON ANALYSIS.

AN HONORED LAW.

I. Fulfilled by the Lord: I came not to destroy, but to fulfill (17).

Jesus... that the scripture might be accomplished, saith, I thirst (John 19: 28).

Christ is the end of the law unto righteousness (Rom. 10: 4).

The law hath been our tutor to bring us unto Christ (Gal. 3: 24).

God sent forth His Son... born under the law (Gal. 4: 4).

II. Important in Every Part: One jot or one tittle shall in no wise pass away (18).

Suffer it now: for thus it becometh us (Matt. 3: 15).

It is easier for heaven... to pass away, than one tittle (Luke 16: 17).

He is a debtor to do the whole law (Gal. 3: 3).

Whosoever shall stumble in one point, he is become guilty of all (Jas. 2: 10).

III. Exalting All its Observers: Whosoever shall do and teach them, he shall be called great (19).

Thy commandments make me wiser than mine enemies (Psa. 119: 98).

Sanctify them in the truth: thy word is truth (John 17: 17).

ABLE to make these wise unto salvation (2 Tim. 3: 15).

Every scripture... is also profitable (2 Tim. 3: 16).

1. "I came not to destroy, but to fulfill." (1) Christ's purpose misapprehended; (2) Christ's purpose defined.—(1) Christ fore-shadowed in the law and the prophets; (2) The law and the prophets fulfilled in Christ.

2. "One jot or one tittle shall in no wise pass away from the law." (1) All are significant; (2) All are permanent; (3) All shall be fulfilled.

3. "He shall be called great in the kingdom of heaven." Greatness in the kingdom: (1) Declared of whom? (2) Based upon what? (3) Resulting in what?

II. A FAULTLESS OBEDIENCE.

I. Exceeding Man's Personal Attainments: Your righteousness shall exceed the righteousness of the scribes (20).

From which ye could not be justified by the law (Acts 13: 39).

By the works of the law shall no flesh be justified (Rom. 3: 20).

Israel, following after a law... did not arrive at that law (Rom. 9: 31).

No man is justified by the law in the sight of God (Gal. 3: 11).

II. Transcending Man's Popular Teachings: Ye have heard that it was said: ... but I say (21, 22).

They that lead this people cause them to err (Isa. 9: 16).

Teaching as their doctrines the precepts of men (Matt. 15: 9).

Master... thou... teachest the way of God in truth (Matt. 22: 16).

We speak, not in words which man's wisdom teacheth (1 Cor. 2: 13).

III. Controlling Man's Deepest Motives: Every one who is angry... shall be in danger (22).

Hath committed adultery with her already in his heart (Matt. 5: 28).

Out of the heart come forth evil thoughts... these... defile (Matt. 15: 19, 20).

Thy heart is not right before God (Acts 8: 21).

Whosoever hateth his brother is a murderer (1 John 3: 15).

1. "Righteousness of the scribes and Pharisees." (1) Popular among men; (2) Condemned of God; (3) Exceeded by believers.

2. "Least in the kingdom." (1) The one kingdom; (2) The two classes; (3) The separating causes; (4) The eternal consequences.

3. "Ye shall in no wise enter into the kingdom of heaven." (1) A brilliant opportunity; (2) An absolute prerequisite.

III. A PRESSING OBLIGATION.

I. To Promote Love: First be reconciled to thy brother, and then offer thy gift (24).

If he hear thee, thou hast gained thy brother (Matt. 18: 15).

In love of the brethren be tenderly affectioned (Rom. 12: 10).

Ye... are taught of God to love one another (1 Thess. 4: 9).

Love one another from the heart fervently (1 Pet. 1: 22).

II. To Secure Peace.

Agree with thine adversary quickly (25).

Acquaint now thyself with him, and be at peace (Job 22: 21).

There is no peace, saith the Lord, unto the wicked (Isa. 48: 22).

Blessed are the peacemakers (Matt. 5: 9).

Be at peace one with another (Mark 9: 50).

III. To Escape Penalty: Thou shalt by no means come out thence, till thou have paid (26).

Watch... that ye may prevail to escape all these things (Luke 21: 36).

How shall we escape, if we neglect? (Heb. 2: 3).

They escaped not, when they refused (Heb. 12: 25).

What shall be the end of them that obey not? (1 Pet. 4: 17).

1. "Go thy way, first be reconciled... then come and offer." (1) The altar forsaken; (2) The brother sought; (3) The altar resumed; (4) The offering made.

2. "Agree with thine adversary quickly." (1) Seeking reconciliation with an alienated man; (2) Seeking reconciliation with an offended God.

3. "Thou shalt by no means come out thence, till thou hast paid." (1) The existence of penalty; (2) The sternness of penalty; (3) The satisfaction of penalty; (4) The release from penalty.

LESSON BIBLE READING.

OBEDIENCE TO GOD. Demanded (Deut. 13: 4; Acts 5: 29). Springs from faith (Heb. 11: 6, 8, 17). Better than sacrifice (1 Sam. 15: 22; Mark 12: 32, 33).

From the heart (Deut. 10: 16; Rom. 6: 17).

With willingness (Psa. 18: 44; Isa. 1: 19).

Without wavering (Deut. 5: 32; 28: 14; 1 Cor. 15: 58).

Promoted by prayer (Psa. 119: 35; 139: 24; 143: 10).

Blessed of God (Luke 11: 28; Jas. 1: 25).

Illustrations of obedience to God (Gen. 6: 22; 7: 5, 9, 16; 12: 1-5; 12: 1-12; 1 Kings 17: 5; Hag. 1: 22; Matt. 1: 24; 2: 12; Luke 5: 5; Acts 26: 19; Rom. 16: 19).

LESSON SURROUNDINGS.

The time and place are the same as in the last lesson. The supposed site of the Sermon on the Mount is the Horns of Hattin, near the sea of Galilee. The date, according to the calculation of Andrews, was the spring of A. D. 28. Nothing intervenes between the events of the last lesson and this. Luke's report presents no parallel to this passage.

Rough on Little Women.

Few have any idea of the trials and tribulations of cultivated women, small in stature, who seek honest employment in this city. The little lady may be modest, pretty, neatly dressed, affable in conversation, and agreeable in manner, yet almost every avenue leading to a respectable living is closed to her. The shopkeeper picks his female help in the spirit that animates him when he makes a display of goods in his windows. And it must be confessed that practically, if not theoretically, he is right. A commanding and fine-looking woman will sell a seakink cloak in five cases out of six,