## DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject : "The Hanging of Haman,"

Texr: "So they hanged Haman on the gallows that he had prepared for Mordecai."-Esther vii., 10.

Here is an Oriental courtler, about the most offensive man in Hebrew history, Haman by name. He plotted for the destruction of the Israelitish nation, and I wonder not that in some of the Hebrew synagogues to this day, when Haman's name is mentioned the congressation clinch synagogues to this day, when Haman's name is mentioned, the congregation clinch toeir fists, and stamp their feet and cry"Let his name be blotted out!" Haman was prinse minister in the magnificent court of Persia. Thoroughly appreciative of the honor conferred, he expects everybody that he passes to be obsequious. Coming in one day at the gate of the palace the servants drop their heads in honor of his office, but a Hebrew, named Mordecai, gazes upon the passing dignitary without bending his head or taking off his hat. He was a good man, and would not have been negligent of the ordinary courtesies of life, was a good man, and would not have been negligent of the ordinary courtesies of life, but he felt no respect either for Haman or the nation from which he had come. But he could not be hypocritical; and while others made oriental salaam, getting clear down before this prime minister when he passed, Morders, the Habran relayed not a muscle

Mordecai, the Hebrew, relaxed not a muscle of his neck, and kept his chin clear up. Because of that affront Haman gets a decree from Abasuerus, the dastardly King, for the massacre of all the Israelites, and that, of course, will include Mordecai. side the door of the King's sleeping apart-ment and was called in. The King told him

out and make a triumph for Mordecai, the Hebrew, whom you hate. Put the best saddle on the flaest horse, and you, the prince, hold the stirrup while Mordecai gets on, and then lead his horse through the street. Make haste!"

What a spectacle! A comedy and tragedy at one and the same time. There they go! Mordecai, who had been despised, now starred and robed, in the stirrups, Haman, the chanceller, afoot, holding the prancing, rearing, champing stallion. Mordecai bends his neck at last, but it is to look down at the degraded prime minister walking beneath him. Huzza for Mordecai! Alas for Haman! But what a pity to have the gallows recently built entirely wasted! It is fifty cubics high, and built with care. And Haman had erected it for Mordecai, by whose stirrups he now walks as groom. Stranger and more startling than any romance, there are now the champing that the church acted as if she were on a retreat; but, when all the opposers of God and truth had joined in the pursuit, and were sure of the field, Christ gave the signal to His church, and, turning, they drove back their foes in shame. There was found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. The universe and the Bible were found to be no antagonism between nature and revelation. Again: Learn the lesson that pride goes before a fall. Was any man ever so far up as Haman, who tumbled so far down? Yes, on a smaller scale every day the world sees the same thing. Against their very advantages men trip into destruction.

What more could the great dignitary have wanted than his charlots and attendants, and palaces and banquets? If affluence of and palaces and banquets? It affluence of circumstances can make a man contented and happy, surely Haman should have been contented and happy. No: Mordecai's reliusal of a bow takes the glitter from the gold, and the richness from the purple, and the speed from the chariots. With a heart puffed up with every inflation of vanity and revenge it was investible for him to be revenge, it was impossible for him to be happy. The silence of Mordecai at the gate was louder than the braying of trumpets in the palace. Thus shall it always be if the heart is not right. Circumstances the most trivial will disturb the spirit.

It is not the great calamities of life that create the most worriment. I have seen men,

felled by repeated blows of misfortune, arising from the dust, never desponding. But the most of the disquiet which men suffer is from insignificant causes, as a lion attacked by some beast of prey turns easily around and slays him, yet runs roaringly through the forest at the alighting on his brawny neck of a few insects. You meet some great loss in business with comparative composure, but you can think of petty trickeries inflicted upon you which rouse all your capacity for wrath, and remain in your heart an unbearable annoyance. If you look back upon your life you will find that most of the versations and distribute to the versations. the vexations and disturbances of spirit which you felt were produced spirit which you felt were produced by circumstances that were not worthy of notice. If you want to be happy you must not care for trifles. Do not be too minute in your inspection of the treatment you receive from others. Who cares whether Mordecai bows when you pass, or stands erect and stiff as a cedar? Tast woodman would not make much clearing in the forest who should stop to bind up every little bruise and scratch he received in the thicket; nor will that man accomplish much for the world will that man accomplish much for the world or the church who is too watchful and appreor the church who is too watchful and apprecative of petty annoyances. There are multitudes of people in the world constantly harrowed because they pass their lives, not in
searching out those things which are attractive and deserving, but in spying out with all
their powers of vision to see whether they
cannot find a Mordecai.

Again: I learn from the life of the man
under our notice that world's vanity and

under our notice that worldly vanity and sin are very anxious to have piety bow be-fore them. Haman was a fair emblem of

Satan commanded the Holy One of Nazareth to kneel before him. But it is not now so much on the top of churches as down in the aisle and the pew and the pulpit that Satan tempts the espousers of the Christian faith to kneel before him. Why was it that the Platronic philosophers of early times as well as tonic philosophers of early times, as well as Toland, Spinoza and Bolingbroke of latter days, were so madly opposed to Christianity? Certainly not because it favored immoralities, or arrested civilization, or dwarfed the intellect. The genuine reason, whether admitted or not, was because the religion of Christ paid no respect to their intellectual vanities. Blount and Boyle and the host of infidels hatched out by the vile reign of Charles II., as reptiles crawl out of a marsh of slime, could not keep their patience because, as they passed along, there were sitting in the gate of the church such men as Matthew and Mark, and Luke, and John, who would not bend an inch in respect

to their philosophies. Satan told our first parents that they would become as gods if they would only reach up and take a taste of the fruit. They tried it and failed, but their descendants are not yet satisfied with the experiment. We have now many desiring to be as gods, reaching up after yet another apple. Human reason, scornful of God's word, may foam and strut with the proud wrath of a Haman, and attempt to compel the home good but in the processor. the homage of the good, but in the presence of men and angels it shall be confounded. "God shall smite thee, thou whited wall." When science began to make its brilliant discoveries there were great facts brought to light that seemed to overthrow the truth of the Rible. The archmologist with his of the Bible. The archæologist with his crowbar, and the geologist with his hammer, and the chemist with his batteries charged upon the Bible. Moses's account of the creation seemed denied by the very structure of the earth. The astronomer of course, will include Mordecai.

To make a long story short, through Queen Kather this whole plot was revealed to her husband, Ahasuerus. One night Ahasuerus, who was afflicted with insomnia, in his sleepless hours calls for his secretary to read to him a few passages of Persian history, and so while away the night. In the book read that night to the King an account was given of a conspiracy, from which Mordecai, the Hebrew, had saved the King's life, and for which kindness Mordecai had never received any reward. Haunan, who had been fixing up a nice gallows to hang Mordecai on, was walking outside the door of the King's sleeping apart-

Ai. He selected thirty thousand men, and concealed most of them; then with a few men he assailed the city, which poured out its numbers and strength upon Joshua's litment and was called in. The King told him that he had just had read to him the account of some one who had saved his, the King's life, and he asked what reward ought to be given to such a one. Belf-conceited Haman, supposing that he himself was to get the honor, and not imagining for a moment that the deliverer of the King's life was Mordecai, says: "Why, your majesty ought to make a triumph for him, and put a crown on him, and set him on a spiendid horse, high stepping and full blooded, and then have one of your princes lead the horse through the streets, crying "Bow the knee, here comes a man who has saved the King's life." Then said Ahasuerus in severe tones to Haman: "I know all about your scoundrelism. Now you go out and make a triumph for Mordecai, the Hebrew, whom you hate. Put the best

now walks as groom. Stranger and more startling than any romance, there go up the steps of the scaffolding, side by side, the hangman and Haman the ex-chancellor "So they hanged Haman on the gallows that he had prepared for Mordecai."

Although so many whose stirrups he ally at the moment of their greatest arrogancy. If there be a man in your community greatly puffed up, with worldly success, you have but to stand a little while and you will see him come down. You say, I wonder that God allows that man to on riding over others' heads Although so many years have passed since cowardly Ahasuerus reigned, and the beautiful Esther answered to his whims, and Parsia perished, yet from the life and death of Haman we may draw living lessons of warning and instruction. And, first, we come to the practical suggestion that, when the heart is wrong, things very insignificant will destroy our comfort. Who would have thought that a great prime minister, admired and applauded by millions of Persians, would have been so nectiled and harassed by anything trivial? What more could the great dignitary have stones from the brook Elah make him stag-ger and fall like an ox under the butcher's bludgeon. He who is down cannot fall. Vessels scudding under bare poles do not feel the force of the storm, but those with all sails set capsize at the sudden descent of the

> Again: This oriental tale reminds us of the fact that wrongs we prepare for others return upon ourselves. The gallows that Haman built for Mordecai became the prime minister's strangulation. Robespierre, who sent so many to guillotine, had his own head chopped off by that horrid instrument. The evil you practice on others will recoil upon your own pate. Slanders come home, Oppressions come home. Cruelties come home You will yet be a lackey walking beside the very charger on which you expected to ride others down. When Charles I., who had

which they started. There are guns that kick!

Furthermore, let the story of Haman teach us how quickly turns the wheel of fortune. One day, excepting the King, Haman was the mightiest man in Persia; but the next day, a lackey. So we go up, and so we come down. You seldom find any man twenty years in the same circumstances. Of those who in political life twenty years ago were the most prominent, how few remain in conspicuity. Political parties make certain men do their hard work, and then, after using them as hacks, turn them out on the commons to die. Every four years there is a complete revolution, and about five thousand men who ought certainly to be the next President are shamefully disappointed; while some, who this day are obscure and poverty-stricken, will ride in the shoulders of the people, and take their turn at admiration and the spoils of office. Oh, how quickly the wheel turns! Ballot boxes are the steps on which men come down as often as they go up. Of those who were long ago successful in the accumulation of property, how few have not met with retwenty years ago were the most prominent, him if a question is fore them. Haman was a fair emblem of entire worldliness, and Mordecat, the representative of unflinching godliness. Swell were the usages of society in ancient times that, had this Israellite bowed to the prime minister it would have been an acknowledgment of respec; for his character and nation. Mordecal would, therefore, have sinal against his religion had he made any obeisance or dropped his chin half an inche before Haman. When, therefore proud Haman attempted to compel an homage which was not felt, he only did what the world ever since has tried to do, when it would force our holy religion in anon of religions compromises, would never have been thrown into the den et ilons. He might have made some arrange ment with King Darius whereby he could have retained part of his form of religion without making himself so completely obnoxious to the idolaters. Paul might have retained the favor of his rulers and escaped martyrdom if he had only been willing to mix up his Christian faith with a few errors. His unbending Christian character was taken as an insult.

Fagot and rack and halter, in all ages have been only the different ways in which the world has demanded obeisance. It was ence, away up on the top of the temple, that

vested in arthority and the chief adviser of the Persian monarch, and everything that equipage and pomp and splendor of residence could do were his, he is an object it reson of the residences. could do were his, he is an object i won of wretchedness. There are to-day mor, aching sorrows under crowns of royalty than under the ragged caps of the houseless. Much of the world's affluence and gayety is only misery in colors. Many a woman seated in the street at her apple stand is happier than the great bankers. The mountains of worldly honor are covered with perpetual snow. Tameriane conquered half the world, but could not subdue his own fears. Ahab goes to bed, sick, because Na-

Again, this Haman's history shows us that

half the world, but could not subdue his own fears. Ahab goes to bed, sick, because Naboth will not sell him his vineyard. Herod is in agony because a little child is born down in Bethlehem. Great Felix trembles because a poor minister will preach righteousness, temperance and judgment to come. From the time of Louis XII to Louis XVIII From the time of Louis XII to Louis XVIII was there a straw bottomed chair in French that did not set more solidly than the great throne on which the French Kings reigned?

Were I called to sketch misery in its worst form, I would not go up the dark alley of the poor, but up the highway over which prancing Bucephali strike the sparks with their hoofs and between the statuary and parks of stalking deer. Wretchedness is more bitter when swallowed from genumed goblet than from earthern pitcher or pewgoblet than from earthern pitcher or pew-ter mug. If there are young people here who are looking for this position and that circumstance, thinking that worldly success will bring peace of the soul, let them shatter the delusion. It is not what them shatter the delusion. It is not what we get, it is what we are. Daniel among the lions is happier than Nebuchadnezzar on his throne. And when life is closing, brilliancy of worldly surroundings will be no solace. Death is blind, and sees no difference between the King and his clown, between the Nazarine and the Athenian, between a bookless hut and a national library. The frivolities of life cannot, with their giddy laugh, echoing from heart to heart, entirely drown the voice of a tremendous conscience which says: "I am immortal. The stars shall die, but I am immortal. One wave of eternity shall drown time in its depths, but I am immortal. The earth shall have a shroud of flame and the heavens flee at the glance of the Lord, but I am imflee at the glance of the Lord, but 1 am immortal. From all the heights and depths of

my nature rings down, and rings up, and rings out the world 'immortal.' A good conscience, and assurance of life eternal through the Lord Jesus Christ are the only ecurities.

The soul's happiness is too large a craft to sail up the stream of wordly pleasure. As ship carpenters say, it draws too much water. ship carpenters say, it draws too much water. This earth is a bubble, and it will burst. This life is a vision, and it will soon pass away. Time! It is only a ripple, and it breaketh against the throne of judgment. Our days! They fly swifter than a shuttle, weaving for us a robe of triumph or a garment of shame. Begin your life with religion and for its greatest trial you will be ready. Every day will be a triumph, and death will be only a King's servant calling you to a royal banquet.

you to a royal banquet. In olden time the man who was to receive In olden time the man who was to receive the honors of knighthood was required to spend the previous night fully armed, and with shield and lance to walk up and down among the tombs of the dead. Through all the hours of that night his steady step was heard, and when morning dawned, amid grand parade and the sound of cornets, the honors of knighthood were bestowed. Thus it shall be with the good man's soul in the night before heaven. Fully armed with shield and sword and helmet, he shall watch and wait until the darkness fiv and the

day of triumph. It took all the preceding trials to make a proper background for his after success. The scaffold built for him makes all the more imposing and picturesque the horse into whose long white mane he twisted his fingers at the mounting. You want at least two misfortunes, hard as flint, to strike fire. Heavy and long continued snows in the winter are signs of good crops next summer. So many have yielded wonderful harvests of benevolence and energy because they were a long while snowed under. We must have a good many hard falls before we learn to walk straight. It is on the black anvil of trouble that men hammer out their fortunes. Sorrows take up men on their shoulders and orrows take up men on their shoulders and enthrone them. Tonics are nearly always offer. Men, like fruit trees, are barren, unlitter. Men, like fruit trees, are barren, uness trimmed with sharp knives. They are
like wheat—all the better for the flailing. It
required the prison darkness and chill to
nake John Bunyan dream. It took Delaware ice and cold feet at Valley Forge, and
the whitz of bullets, to make a Washington.
Caul when he climbed up on the beach of
fielita, shivering in his wet clothes, was
nore of a Christian than when the ship nore of a Christian than when the ship struck the breakers. Prescott the historian, aw better without his eyes than he could over have seen with them. Mordecai despised at the gate, is only predecessor of Mor-lecal grandly mounted.

HYPNOTISM-which is but a new and better name for animal magnetismvery charger on which you expected to ride others down. When Charles I, who had destroyed Strafford, was about to be beheaded, he said: "I basely ratifled an unjust sentence, and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man."

Lord Jeffries, after incarcerating many innocent and good people in London tower, was himself imprisoned in the same place, where the shades of those whom he had maltreated seemed to haunt him so that he kept crying to his attendants: "Keep them off, gentlemen! for God's sake, keep them off, gentlemen! for God's sake has for several years attracted increasin some cases. He lays his hand upon the temporal veins of his subject, speaks a few words to get the patient's mind running in the same channel as his own, and in a remarkably short time the patient is in a state similar to that produced by chloroform, except, when hypno-tized, the subject can understand the words of the physician and will answer him if a question is put. The process of hypnotism, says Dr. Rankin, puts to sleep all the voluntary muscles with that part of the brain which directs them, leaving the body in the control of the involuntary muscles, just as it is in natural sleep. The breathing and heartbeats go on, but no thinking is done of a voluntary nature. Dr. Rankin has one patient whom he has been attending whose arm was dislocated.
The slightest touch caused severe pain.
The girl was hypnotized and the physician could work with the dislocated member just as if chloroform had been administered. He says that the process is based upon the purest scientific prin-ciples and could be learned by almost anybody, and that any person, except a confirmed lunatic, can be successfully

THE cost of the grippe epidemic to the people of England is estimated at \$10,000,000, including life insurance

Pay your debts promptly.

Z-alously labor for the right,

COMMON SENSE COMPLEXION.

Simple Applications and Cleanliness the Great Desideratum--Her Doctor's Advice,

Women have had columns of advice

written about their complexions, telling how to preserve and restore them, what to eat to improve them, and it is even hinted that they do not keep them clean. This subject is one that appeals to every womanly woman, for who would not be beautiful if she could, and certainly a good complexion is half the battle. A young woman recently resolved to take these promiscuous bits of advice, and after carefully and almost prayerfully consulting her pile of clippings found that at least a lifetime and a maid were necessary, as well as a very liberal outlay of money on Turkish baths, lotions, face massage, &c. She had neither the money nor the time, being a girl bachelor with her living to earn, but resolved not to be baffled in this matter. For if complexions are to be had by working for them she was competent to gain such a powerful weapon. So she went to the wise woman (we each of us have one in our circle of acquaintances), and this woman, as kind as she was wise, gave the results of her own experiments by which she defied the power of time. DOES IT INJURE THE SKIN?

"I went once to a doctor to consult him about a slight eruption on my face, and what do you think he told me? That it was probably owing to dirt! I dirty, with my cold baths in the morn-I was furious, but when he explained himself was forced to acknowedge that he might be right. He said: -In the first place, a good many people do not use soap on their faces, claiming that it injures the skin. Now, soap is absolutely necessary to remove the exudations of the skin, and the face certainly has more of these than the hands, and good castile soap will not hurt any face. Then most of you fill a basin with water, soap yourself, wash and rinse in it. Why, don't you see you are washing in the dirt you try to remove? And very little of it does come off but myngled with seconds. come off, but, mingled with soapsuds, stays on to dry and irritate the skin. The way to do is to soap and wash yourself in the first basinful, rinse out your washrag, then in a fresh basinful wash without soap and rinse in still a third water. By this time you will be really clean. Clothes are never fresh and white, no matter how well washed, if they are not well rinsed. Better one such washing a day than half a dozen smears. And never wash just before

being exposed to the air.
"I went home and thought the matter over. The advice was all I had for my three dollar visit, and I finally concluded that I might as well take it. In a week there was a decided difference, shield and sword and helmet, he shall watch and wait until the darkness fly and the morning break, and amid the sound of celestial harpings the soul shall take the honors of heaven amid the innumerable throng with robes snowy white streaming throng with robes snowy white streaming gained the silky texture peculiar to babies. I told a number of women of the large of the silky texture peculiar to babies. I told a number of women of over seas of sapphire.

babies. I told a number of women of Mordecai will only have to wait for his this simple remedy, and it never failed in any case to do good.

> COLD CREAM. "But as a 'wise woman' I could not rest content with the doctor's prescrip tion, but must needs improve it. I remembered that during my stay in Europe my complexion, that I had considered hopeless, had bloomed out surprisingly, was soft and peachy and altogether satisfactory. It was said to be caused by the large quantities of moisture in the atmosphere. As soon as I returned all this changed, the cuticle grew dry, chafed and spotted. I resolved to treat my face as I do my hands in cold weather, to soften the skin with cold cream, and in lieu of gloves, which were impossible for this portion of my anatomy to accomplish its absorption by rubbing.
>
> "After many trials I have found the

> following method the most convenient: -When preparing for bed I first brush my hair thoroughly, then gather it away from my face and neck, and with vaseline and cold cream thoroughly anoint my face and neck. I leave this on to soften while I wash my hands carefully. When they are clean I rub this well greased surface until it is nearly dry, and then the face is in a glow. Seated before the glass in a strong light I spy out each incipient wrinkle or line in my face, and that receives an extra supply of cream and is rubbed across it. The lines forming around the eyes and mouth are rubbed until they pale or vanish. Indeed, regular treatment has enabled me to obliterate lines which but for this would be ere now deeply graven on my countenance. Acute observers ray that there is a little wrinkle which just comes behind the ear when a woman has passed thirty years which will betray the most youthful looking. This spot, of course, receives special attention, as well as the spot under the chin. Then I wash myself according to the doctor's directions, beginning with quite warm water and ending with cool or cold.

> HALF AN HOUR A DAY. "If during this operation of rubbing you wipe off the cream, you will be astonished by the amount of dirt, for the cream softens it and makes it easy to remove. After the washing, the face will sometimes feel sore, but a very little cream rubbed in will remove this "This is all I have done, and it has

> not taken more than half an hour a day and a twenty cent box of vaseline cold cream. While the Turkish baths, &c., recommended are very well, they are out of the reach of many women who can afford the time for this."

> promising, and the young woman re-turned to her home bent on following these very simple rules. She has not been trying them very long, but already the result is more than had been hoped for.-Selected.

## A Cross Man.

A cross man I hate above all things What right has he to murder the sunshine of the day? What right has he to assassinate the joy of life? When you go home, you ought to feel the light there is in the house; if it is in the night, it will burst out of the doors and windows and illuminate the darkness. It is just as well to go home a ray of sunshine as an old, sour, cross curmudgeon, who thinks he is the head of the SUNDAY SCHOOL LESSON. SUNDAY, JUNE 8, 1890. · Teaching to Pray.

LESSON TEXT. (Luke 11: 1-13. Memory verses. 9-13.

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

Saviour of Men. GOLDEN TEXT FOR THE QUARTER This is indeed the Christ, the Saviour of the world .- John 4: 42.

LESSON TOPIC: Words on Prayer. 1. The Subject-Matter of Prayer, vs. 1-4. 2. The Effectiveness of Prayer, vs. 5-10. 3. The Reasonableness of Prayer, vs. 11-13. LESSON OUTLINE:

GOLDEN TEXT: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. -Luke 11:9.

DAILY HOME READINGS : M.-Luke 11: 1-13. Words on

T.—Matt. 6 : 5-15. Lessons on prayer. W.—Luke 18: 1-14. Lessons on prayer.

T .- Matt. 8: 1-13. Effectiveness of prayer. F.—Matt. 15: 21-28. Effectiveness of prayer.

S.-Acts 12: 1-19. Effectiveness of prayer. S.-James 5: 13-20. Uses of prayer.

LESSON ANALYSIS. I. THE SUBJECT-MATTER OF PRAYER. . Address:

When ye pray, say, Father (2). O Lord, the God of Israel our father (1 Chron. 29:10). O Lord my God (2 Chron. 6:19). Our Father which art in heaven (Matt.

6:9). O righteous Father (John 17: 25). II. Adoration: Hallowed be thy name (2).

Thine.... is the greatness, and the power, and the glory (1 Chron. 29: Blessed be the Lord, the God of Israel (2 Chron. 6:4). Thou that didst make the heaven and the earth (Acts 4:24).

Unto ... . God, be honour and glory for ever and ever (1 Tim. 1:17). III. Appeal: Thy kingdom come .... Bring us not

into temptation (3, 4). Give unto Solomon my son a perfect heart (1 Chron. 29: 19). Yes, hear thou from thy dwelling place (2 Chron. 6: 21). Thy will be done, as in heaven, so on earth (Matt. 6:10). Glorify thy Son, that the Son may glorify thee (John 17:1).

1. "Lord, teach us to pray." (1) topic; (3) The needy pupils. 2. "Thy kingdom come." (1) The great kingdom; (2) The desired

3. "Forgive us our sins." (1) Conscious of sin; (2) Anxious for pardon.

II. THE EFFECTIVENESS OF PRAYER. I. Illustrated: Because of his importunity he will give him (8). will speak yet but this once (Gen. 18:

I will not let thee go, except thou bless me (Gen: 32: 26). Yea, Lord; for even the dogs eat of the crumbs (Matt. 15: 27). He cried out the more a great deal (Luke 18: 39).

II. Promised: Ask, and it shall be given you (9). Seek, and ye shall find (Matt. 7: 7). Whatsoever ye shall ask in prayer, . ve shall receive (Matt. 21: 22).

Whatsoever ye pray and ask for ... . ye shall have (Mark 11:24). Ask, .... and it shall be done unto you (John 15: 7). III. Assured:

He inclined unto me, and heard my cry (Psa. 40: 1). He that seeketh findeth (Matt. 7: 8). He prayed fervently that it might not rain; and it rained not (Jas. 5: 17). We know that he heareth us whatso-

ever we ask (1 John 5: 15). 1. "Because of his importunity he will arise and give him." power of importunity (1) With men; (2) With God.—(1) Importunity; (2) Response.

"Ask, and it shall be given you. (1) A command; (2) An assurance. —(1) A prescribed duty; (2) An assured blessing. 3. "To him that knocketh it shall be

(1) The knock; (2) The opened." door; (3) The opening. III, THE REASONABLENESS OF PRAYER. I. Man's Needs:

Ask a loaf, .... a fish, .... an egg (11, Hungry and thirsty, their soul fainted in them (Psa. 107: 5) He drinketh no water, and is faint (Isa. 44: 12).

Be not anxious... what ye shall eat, ....drink,....put on (Matt. 6: 25). If a brother or a sister be naked, and in lack of daily food (Jas. 2: 15). II. Human Beneficence:

Ye then, being evil, know how to give good gifts (13). If the "wise woman's" complexion is a result of this treatment it is certainly promising, and the young woman's woman's woman's complexion is a result of this treatment it is certainly come in, thou blessed of the Lord Gen. 24: 31). He ... brought him to an inn, and took care of him (Luke 10: 34).
Parted them to all, as any man had

need (Acts 2: 45). III. Divine Beneficence: How much more shall your heavenly

Father give? (13).
Thou...satisfiest the desire of every living thing (Psa. 145: 16).
Your heavenly Father knoweth that ye have need (Matt. 6: 32). How much more shall your Father ...

give good things (Matt. 7: 11). Who giveth to all liberally and up-braideth not (Jas. 1: 5). 1, "Of which....father shall his son ask a loaf, and he give him a man can do a stone?" (1) The child's need; (2) do it it well. The father's response.—(1) Need; (2) Request; (3) Supply.

3. "Ye then, being evil, know how to give good gifts unto your children." (1) Human perversity; (2)

Parental generosity.

3. "How much more shall your heavenly Father give the Holy Spirit." (1) The highest gift; (2) The grandest giver; (3) The largest benefi-

LESSON BIBLE READING.

SIDE-LIGHTS ON THE LORD'S PRAYER. Our Father (Psa. 103:13: John 20:17; Rom. 8:16, 17). Which art in heaven (2 Chron. 6:39: Psa. 11:4; Matt. 5:48). Hallowed be thy name (Lev. 22:32;

Psa. 111:9). Thy kingdom come (Psa. 103: 19 ; Dan. 4:3; Luke 1:33). Thy will be done (John 5:30; : 38;

Eph. 6:6). As in heaven, so in earth (Psa. 103:20; Isa. 6:3). Give us...our daily bread (Prov. 30: 8; Isa. 55: 10, 11; John 6: 27).

Forgive us our sins (Psa 32: 1, 2; 51: 1, 2; Luke 23:34). As we also forgive (Matt. 18:34, 35; Luke 6:37; Eph. 4:32). Lead us not into temptation (John 17:

15; Rev. 3:10). Deliver us from evil (Psa. 19:13; Isa, 46:4; 2 Cor. 1:10).

LESSON SURROUNDINGS.

INTERVENING EVENTS.-The incident at the house of Martha and Mury (Luke 10:38-42) is the only event recorded that probably intervened between the lesson on the Good Samar tan and this lesson. Yet, as this incident occurred at Bethany, Andrews places it la er,— near the feast of dedication,—his theory being that the other events narrated in this part of Luke belong to the journey from Galilee to Peræa. Robinson follows the order of Luke, placing the whole near the feast of tabernacies. The lesson, however, in his view, preceded the return of the seventy (Luke 10:17-24). It may be noted here, that some suppose the earlier part of the lesson (vs. 1-4) to be a repetition of the Lord's Prayer, given out of its connection by Luke, its true position being in the Sermon on the Mount. Others regard this as the true position, and consider that Matthew inserts it out of its place. The more probable view reems to be that it was repeated on this later occasion, just as Luke records. The question, of course, affects the order of

events. PLACE .- According to Robinson, near Jerusalem. According to Andrews, in

Persea. Time.—Immediately after the last lesson. On one view, some time in October, A. U. C. 782,—that is, A. D. 29; on another view (Andrews), in November of the same year.

PERSONS .- The disciples, one among them the spokesman; and our Lord himself. In the parable there is a friend to whom one of the hearers is supposed to go in order to borrow bread for a third party.

The great teacher; (2) The great Incidents.—A disciple asks to be topic; (3) The needy pupils.

Incidents.—A disciple asks to be taught to pray; the (briefer) form of the Lord's Prayer is given. A parable about importunate prayer is spoken: the borrower at night, his request, the answer, the final favorable response. Lessons are added, showing God's willingness to answer.

> PARALLEL PASSAGES. - Matthew 6: 9-13; 7: 7-11.

## A Dialogue.

What is the object of education? To prepare the young for complete

How can they be so prepared? By fully developing the physical, intellectual, and moral powers. How can this be done? By applying the forces that will bring

them to perfection. Which one of these three parts is most important?

They are of equal importance. Should the same attention be paid to each of these parts of our nature at each period in a course of study?

Not at the same time; first, the physical needs attention; then the moral, physical, and intellectual, with For every one that asketh receiveth emphasis on the moral; then the intellectual, physical, and moral, with emphasis upon the intellectual. What is morality?

Doing right. What is right? Truth, goodness, and beauty; sweetness and light. Where can we find those virtues em-

In God. Rightness is Godlikeness. How can we study God if we cannot see Him? In His works and words. His ex-

bodied?

ample is all powerful.

This would seem to be religion? So it is, leaving out forms of worship and sectarian dogma. Then if we teach morality we must

teach religion? So it seems to us. Morality is inseparable from the knowledge of God. It has its foundation in Him, and so is built upon Him.—School Journal.

## What a Woman Can Do. BY ROBERT BURDETTE.

She can come to a conclusion without the slightest reasoning on it, a thing which no sane man can ever do. Six of them can talk at the same time and get along first rate, and no two men can do that.

She can safely stick fifty pins in her dress while he is getting one under his

She is as cool as a cucumber under half a dozen tight dresses and skirts, while a man will sweat and fume and growl in one loose shirt.

She can talk as sweet as peaches and cream with the woman she hates, while two men will be punching each other's

heads before they have exchanged ten She can throw a stone with a curve that would be a fortune to a base ball

player. She can say "no" in such a low voice that it means "yes." She can sharpen a lead pencil, if you give her plenty of time and plenty of

pencils. She can-but what's the use? A woman can do anything or everything, and

She can do more in a minute than a man can do in an hour, and do it well,