REV DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "Opportunities for Christians." (Preached at Madison, Wis.")

Exr: "Who knoweth whether thou ar! come to the kingdom for such a time as this?"

Esther iv., 14.

Esther the Beautiful was the wife of Ahasuerus the Abominable. The time had come for her to present a petition to her in-famous husband in behalf of the Israelitish nation, to which she had once belonged. She wasafraid to undertake the work lest she should lose her own life; but her uncle, Morshould lose her own life; but her uncle, Mordecal, who had brought her up, encouraged her with the suggestion that probably she had been raised up of God for that peculiar mission. "Who knoweth whether thou art cone to the kingdom for such a time as this?" Esther had her God-appointed work; you and I have ours. It is my business to tell you what style of people we ought to be in order that we may meet the demand of the age in which God has cast our lot. If you have come expecting to hear abstractions have come expecting to hear abstractions discussed or dry technicalities of religion glorified, you have come to the wrong place; but if you really would like to know what this age has a right to expect of you as Christian men and women, then I am ready in the Lord's name to look you in the face.

When two armies have rushed into battle the officers of either army do not want philosophical discussions about the chemical properties of human blood or the nature of gunpowder. They want some one to man the batteries and swab out the guns. And now, when all the forces of light and dark-ness, of heaven and hell, have plunged into the fight, it is no time to give ourselves to the definitions and formulas and technicali-ties and conventional interesting of such ties and conventionalities of religion. What we want is practical, earnest, concentrated, enthusiastic and triumphant help. What we need in the East you in Wisconsin need.

In the first place, in order to meet the special demand of this age, you need to be an unmistakably aggressive Christian. Of half and half Christians we do not want any more. The church of Jesus Christ will be better without ten thousand of them. They want he chief obstacle to the church's adare the chief obstacle to the church's advancement. I am speaking of another kind of Christian. All the appliances for your becoming an earnest Christian are at your hand, and there is a straight path for you inhand, and there is a straight path for you into the broad daylight of God's forgiveness. You may have come here to-day the bondsmen of the world, and yet before you go out of these doors you may become the princes of the Lord God Almighty. You know what excitement there is in this country when a foreign prince comes to our shores. Why? Because it is expected that some day he will standard to the prince of the some day he will standard the prince of the some day he will standard the prince of the some day he will standard the property of the prince of the some day he will standard the property of the some day he will standard the property of the property of the some day he will standard the property of the pro sit upon a throne. But what is all that honor compared with the honor to which God calls you—to be sons and daughters of the Lord Almighty; yea, to be queens and kings unto God! "They shall reign with Him forever and forever."

But, my friends, you need not be aggressive Christians, and not like those persons who spend their lives in hugging their Christian graces and wondering why they do not make any progress. How much robustness of health would a man have if he hid himself in a dark closet? A great deal of piety of the day is too exclusive. It hides itself. It needs more fresh air, more outdoor exercise. There are many Christians who are giving their entire life to self examination. They are feeling their pulses to see what is the condition of their spiritual health. How long would a man have robust physical health if he kept all the days and weeks and months and years of his life feeling his pulse instead of going out into active, earnest, everyday

I was once amid the wonderful, bewitching cactus growths of North Carolins. I of flowers, and yet when I would take up one of these cactuses and pull the leaves apart, the beauty was all gone. You could hardly tell that it had ever been a flower.

And there are a great many Christian people in this day just pulling apart their
Christian experiences to see what there is in them, and there is nothing attractive left. This style of self examination is a damage instead of an advantage to their Christian character. I remember when I Christian character. I remember when I was a boy I used to have a small piece in the garden that I called my own, and I planted corn there, and every few days I would pull it up to see how fast it was growing. Now, there are a great many Christian people in this day whose self examination merely amounts to the pulling up of that which they only yesterday or the day before planted.

the day before planted. Oh, my friends! if you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though storms may come upon it, and though the hot sun of trial may try to consume it, it will thrive until it becomes a great tree in which the first tree. comes a great tree, in which the fowls of heaven may have their habitation. I have no patience with these flowerpot Christians. They keep themselves under shelter, and all their Christian experience in a small, exclusive circle, when they ought to plant it in the great garden of the Lord, so that the whole atmosphere could be aromatic with their Christian usefulness. What we want in the durch of God is more brawn of piety. The century plant is wonderfully sugges-tive and wonderfully beautiful, but I never ook at it without thinking of its parsimony. look at it without thinking of its parsimony.

It lets whole generations go by before it puts
forth one blossom; so I have really
more heartfelt admiration when I see
the dewy tears in the blue eyes of
the violets, for they come every spring. My
Christian from its time as color by so race Christian frien a time is going by so rapidly that we cannot afford to be idle. A recent statistician says that human life now has an average of only thirty-two years. from these thirty-two years you must sub-tract all the time you take for sleep and the taking of food and recreation; that will leave you about sixteen years. From those sixteen years you must subtract all the time you are necessarily engaged in the earning of a liveli-hood; that will leave you about eight years. From those eight years you must take all the days and weeks and months—all the length of time that is passed in childhood and since ness, leaving you about one year in which work for God. Oh, my soul, wake up! E darest thou sleep in harvest time and few hours in which to reap? So that I state
it as a simple fact that all the time that the
vast majority of you will have for the exclusive service of God will be less than one

"But," says some man, "I liberally support the Gospel, and the church is open and the Gospel preached, all the spiritual advan-tages are spread before men, and if they want to be saved let them come and be availed these discharged all my responsisaved; I have discharged all my responsi-bility." Ah! is that the Manual my responsi-Ah! is that the Master's spirit? there not an old Book somewhere that commands us to go out into the highways and hedges and compel the people to come in? What would have become of you and me if Christ had not come down off the hills of heaven, and if He had not come through the door of the Bethlehem caravansary, and if He had not with the crushed hand of the crucifizion knocked at the iron gate of the sepulcher of our spiritual death, crying, "Lezarus come forth?"

Oh, my Christian friends, this is no time for inertia, when all the forces of darkness seem to be in full blast; when stoam printing presses are publishing infidel tracts; when express railroad trains are carrying mesures of the when fast, divergence are laden express rainout trains are carrying measures of sin; when fast clippers are laden with opium and rum, when the night air ef our cities is polluted with the laughter that breaks up from the ten thousand saloons of dissipation and abandonment; when the fires of the second death already are kindled in of the second death already are kindled in the cheeks of some who only a little while ago were incorrupt. Never since the curse fell upon the earth has there been a time when it was such an unwise, such a cruel, such an awful thing for the church to sleep! The great audiences are not gathered in the Christian churches; the great audiences are

gathered in temples of sin-tears of unutterable woe their baptism, the blood of crushe i hearts the awful wine of their sacrament, blasphemies their litany, and the groans of lost world the organ dirge of their

Again, if you want to be qualified to meet the duties which this age demands of you, you must on the one hand avoid reckless iconoclasm, and on the other hand not stick too much to things because they are old. The air is full of new plans, new projects, new theories of government, new theologies, and I am amazed to see how so many Christians want only novelty in order to recommend a thing to their confidence; and so they vacillate and swing to and fro, and they are use-less and they are unhappy. New plans— secular, ethical, philosophical, religious, cis-atlantic, transatlantic. Ah, my brother, do

atiantic, transatiantic. An, my brother, do not adopt a thing merely because it is new. Try it by the realities of a judgment day. But, on the other hand, do not adhere to anything merely because it is old. There is not a single enterprise of the church or the world but has sometimes been scoffed at. There was a time when men derided even Rible societies; and when a few young men Bible recieties; and when a few young men met near a haystack in Massachusetts and organized the first missionary society ever organized in this country, there went laughter and ridicule all around the Christian They said the undertaking was pre-

And so also the work of Jesus Christ was assailed. People crief out, "Whoever heard of such theories of ethics and government? Whoever noticed such a style of preaching as Jesus has?" Ezekiel had talked of mysterious wings and wheels. Here came a man from Capernaum and Gennesaret, and He drew His illustrations from the lakes, from the sand, from the ravine, from the lilies, from the cornstalks. How the Pharisoes scoffed! How Herod derided! How Caiphas hissed! And this Jesus they plucked by the beard, and they spat in His face, and they called Him "this fellow?" All the great enterprises in and out of the church have at times been scoffed at, and there have been a great multitude who have thought that the chariot of God's truth would fall to pieces if

It once got out of the old rus,
And so there are those who have no patience with anything like improvement in church architecture or with anything like good, hearty, earnest church singing, and they deride any form of religious discussion which goes down walking among everyday men rather than that which makes an excursion on rhetorical stilts. Oh, that the Church of God would wake up to an adaptability of work! We must admit the simthe same of the churches of Jesus Christ in this day do not reach the great masses. There are fifty thousand people in Edinburgh who never hear the Gospel. There are one million people in London who never hear the Gospel. There are at least three hundred thousand sonis in the city of Receiving thousand souls in the city of Brooklyn who come not under the immediate ministrations of Christ's truth, and the Church of God in this day, instead of being a place full of living epistles, read and known of all men, is more like a "dead letter" postoffice. "But" say the people, "the world is going to be converted. You must be patient. The kingdoms of this world are

to be converted. You must be patient. The kingdoms of this world are to become the kingdoms of Christ." Never, unless the church of Jesus Christ puts on more speed and energy. Instead of the church converting the world, the world is converting the church. Here is a great fortress. How shall it be taken? An army comes and sits around about it, cuts off the supplies and says, "Now we will just wait until from exhaustion and starvation they will have to give up." Weeks and months, and perhaps a year, pass along, and finally the fortresses of sin are never to be taken in that way. If they are taken for God it will be by storm. You will have to bring up the great siege guns of the Gospel bring up she great siege guns of the Gospel to the very wall, and wheel the flying artil-lery into line, and when the armed infantry will have to give the quick command: "For-

ward! Charge! Ah, my friends, there is work for you to do and for me to do in order to achieve this grand accomplishment! Here is a pulpit, and a clergyman preaches in it. Your pulpit is the bank. Your pulpit is the store. Your pulpit is the editorial chair. Your pulpit is the editorial chair. Your pulpit is the anvil. Your pulpit is the house scaffolding. Your pulpit is the mechanic's shop. I may stand in this place and, through cowardice or through self seeking, may keep back the word I ought to utter; while you, with sleeve rolled up and brow besweated with toil, may utter the word that will jar the foundation of heaven with the shout of a great victors. Oh, that to the shout of a great victory. Oh, that to-day this whole audience might feel that the the shout of a great victory. Oh, that today this whole audience might feel that the
Lord Almighty is putting upon them the
hands of ordination. Every one, go forth
and preach this Gospel. You have as much
right to preach as I have, or as any man has.
Only find out the pulpit where God will
have you preach, and there preach.
Hedley Vicars was a wicked man in the
English army. The grace of God came to
him. He became an earnest and eminent

him. He became an earnest and eminent Christian. They scoffed at him and said, "You are a hypocrite; you are as bad as ever you were." Still he kept his faith in Christ, and after awhile, finding that they could not turn him aside by calling him a lrypocrite, they said to him, "Oh, you are hypocrite, they said to him, "Oh, you are rothing but a fanatic." That did not disturb him. He went on performing his Chris-tian duty until he had formed all his troop into a Bible class, and the whole encamp ment was shaken with the presence of God. So Havelock went into the heathen temple in India while the English army was there, and put a candle into the hand of each of the heathen gods that stood around in the heathen temple, and by the light of those candles, held up by the idols, General Havelook preached righteousness, temperance and judgment to come. And who will say, on earth or in heaved, that Havelock had not

the right to preach?
In the minister's house where I prepared for college there was a man who worked, by the name of Peter Croy. He could neither read nor write, but he was a man of God. Often theologians would stop in the house grave theologians would stop in the house-grave theologians—and at family prayers L'ets: Croy would be called upon to lead, and all those wise men sat around, wonderstruck at his religious efficiency. When he prayed he reached up and seemed to take hold of the very throne of the Almighty, and he talked with God till the very heavens were howed down into the sitting-room. Oh if I bowed down into the sitting-room. Oh, if I were down into the sitting-room. On, it is were dying I would rather have plain Peter Croy stand by my bedside and commend my immortal spirit to God than some heart-lesse ecclesiastic arrayed in costly canonicals. Go preach this Gospel. You say you are not licensed. In the name of the Lord Almighty, this morning I license you. Go preach this Gospel—preach it in the Sabbath-schools, in the prayer-meetings, in the high-ways, in the heiges. Wos be unto you if

you preach it not. I remark, again, that in order to be quali-fied to meet your duty in this particular age you want unbounded faith in the triumph of the truth and the overthrow of wickedness. How dare the Caristian church ever get dis-couraged? Have you not the Lord Almighty on our side? How long did it take God to slay the hosts of Sennacherib or burn Sodom or shake down Jericho? How long will dom or shake down Jericho? How long will it take God, when He once arises in His strength to overthrow all the forces of iniquity? Between this time and that there may be long seasons of darkness—the chariot wheels of God's Gospol may seem to drag heavily, but here is the executive and heavily, but here is the promise, and yonder is the throne; and when Ominiscience has lost its eyesight and Omnipotence falls back impotent and Jehovah is driven from His impotent and Jehovah is driven from His throne, then the church of Jesus Christ can afford to be despondent, but never until then. Despots may plan and armies may march, and the congresses of the nation may seem to think they are adjusting all the affairs of the world, but the mighty men of the earth are only the dust of the chariot whosis of God's providence.

wheels of God's providence.

I think that before the sun of this century shall set, the last tyranny may fall, and with a splendor of demonstration that shall be the astonishment of the universe God will set is the brightness and point and glory.

and perpetuity of His eternal government. Out of the starry flags and emblazoned in signia of this world God will make a path for His own triumph, and returning from universal conquest He will sit down, the grandest, strongest, highest throne of earth His

Then shall all nations' song ascend.
To Thee, our Ruler, Facher, Friend,
Till heaven's high arch resounds sga'n
With "Peace on earth, good will to men." I preach this sermon because I want to encourage all Christian workers in every possible department. Hosts of the living God, march on! march on! His spirit will bless you. His shield will defend you. His sword will strike for you. March on! march on! The last despotism will fall, and paganism will burn its idols, and Mohammedanism will give no its false prophet and the great will give up its false prophet and the great walls of superstition will come down in walls of superstition will come down in thunder and wreck at the long, foud blast of the Gospel trumpet. March on! March on! The besiegement will soon be ended. Only a few more steps on the long way; only a few more sturdy blows; only a few more battle cries, then God will put the laurel upon your brow, and from the living fountains of heaven will bathe off the sweat and the heat and the dust of the conflict.

March on! For you the time for work will soon be past, and amid the outflashings of the judgment throne and the trumpeting of resurrection angels and the upheaving of a world of graves and the hosanna of the saved and the groaning of the lost, we shall be rewarded for our faithfulness or punished for our stupidity. Blessed be the Lord God of Israel from everlasting to everlasting, and let the whole earth be filled with His glory. Amen and amen.

Lincoln's Half Hour as a Watchman. James Etter, an old soldier, who for over twenty years has been one of the day watchmen in the Winder building at Washington, which is occupied by the Bureau of the Second Auditor of the Treasury, relates with pride an interesting experience he had in 1863. As he was alone in the building one sultry July Sunday morning, a tall, clerical-looking man entered from 17th street and politely asked him whether Surgeon Barnes was in his office. He replied that Barnes had not been there since the preceding day. The stranger thanked him and retired, but returned half an hour later with the same inquiry. Again receiving a reply in the negative, he said: "I am Mr. Lincoln, the President. You allow me to take your place as watchman, while you go to Surgeon Barnes' house and tell him I want to see him. Let me have your badge, and I will sit right here in your chair and carefully attend to your duties till you come back."

The veteran in relating the story, says that for a moment he was speechless from astonishment, but quickly recovering himself, he pinned his badge on the coat of the President of the United States and hurried off after Dr. Barnes, whom he brought back with him. "Well," said the President, as he returned the badge to its rightful possessor, "I have proved true to my trust as your substitute; and nothing has gone wrong while you were away. The old watchman feels proud to think that he is the only policemen who was ever relieved by the President. Suron Barnes lived on Lafayette square, and it took Etter half an hour to go there and back; so for that space of time Abraham Lincoln acted as a watchman at the Treasury Department

Baby Postage Stamps.

Letters which have recently arrived from Spain have borne a new postage stamp, marked with the effigy of the King of Spain, Don Alfonso XIII. The fact in itself is nothing remarkable, since the postage stamps in every monarchical country bear the portrait of its monarch. But the fact that the King is less than four years old, having been born May 17, 1886, and the further fact that the stamps of the kingdom have been marked with his effigy but a short time, makes the circumstance an interesting one, says the Youth's Companion. Never before, we believe, has a postage stamp borne the portrait of a baby monarch. There have been many child potentates, but Don Alfonso XIII. is the first baby who has reigned over a Enropean country since the introduction of the use of postage stamps.

To this generation, which cousiders the postage stamp almost as much a necessity of life as food or raiment, it bland smile, and as a clerk came forseems hard to believe that 40 years | ward he said: have not yet gone by since postage stamps came into general use in Europe and the United States.

No doubt this new baby stamp of Spain will be sought for, at least for a time, by thousands of stamp collectors for its novelty. It is quite sure, however, to become com-But within a few years Don Alfonso, growing so old that he may fairly claim to be "quite a big What do you use a whetstone for?" boy," will need a new postage stamp; and then, perhaps, another and still another before he has become a man. So that people who preserve these Well, gimme one, anyhow. If I git stamps will possess a record in postage stamps of a young king's growth from flat irons, or a rat trap, I'll have to babyhood to manhood.

The present stamp is quite a pretty one. It is printed in several colors, according to the denomination.

Animals Admitted to Heaven.

According to the Moslem creed ten animals are admitted into Paradise besides man: "1. The dog Kratine of the seven Sleepers of Ephesus. 2. Balaam's ass, which reproved the disobedient prophet. 3. Solomon's ant, which reproves the sluggard. 4. Jonah's whale. 5. The ram of Ismael, caught by the horns and offered in sacrifice instead of Isaac. 7. The camel of Saleb. 8. The cuckoo of Belkis. 9. The ox of Moses. 10. The animal called Al Borak, which conveyed Mahomet to heaven. The following are also added: The ass which our Saviour rode into Jerusalem and the ass which the Queen of Sheba rode when she visited Solomon."

THE past and future are veiled; but the past wears the widow's veil; the future the virgin's .- Jean Paul LichPREHISTORIC MAN.

James Terry has just published descriptions and photographs of some of the most remarkable works of prehistoric man yet discovered on the American continent, says Alfred R. Wallace in Nature. They represent three rude. yet bold, characteristic and even lifelike sculptures of simian heads, executed in basalt. One of these belonge to the author, one to T. Condon an l the third to Prof. O. C. Marsh, who referred to it in his address "On Vertebrate Life in America" in the following terms: "On the Columbia river I 20:31. have found evidence of the former existence of inhabitants much superior to the Indians at present there, and of which no tradition remains. Among many stone carvings which I saw there were a number of heads which so strongly resembled those of apes that the likeness at once suggests itself. Whence came these sculptures and by whom were they made?" - Unfortunately we have no detailed information as to the conditions under which these specimens were found except that 'they would be classed as 'surface finds' from the fact that the shifting sand dunes, which were largely utilized for burial purposes, are continually bringing them to the surface." This gives no indication of their antiquity, but is quite compatible with any age which their other characteristics may

The size of the heads varies from 8 to 10 inches in total height, and from 5% to 6% inches in height. The three are so different from each other that they appear to represent three distinct animals; and, so far as I can judge, they all differ considerably from the heads of any known anthropoid apes. In particular, the nostrils are much farther from the eyes and much nearer to the mouth than in any of the apes. In this respect they are more human; yet the general form of the head and face, the low and strongly ridged forehead, and the ridges on the head and cheeks seem to point to a very low type of anthropoid. In a letter to Mr. Terry, Mr. Condon suggests that "they were copied from the figurehead of some Malay proa that may have been wrecked on the coast"; but such a supposition is quite inadmissible, since nothing at all resembling these heads is ever carved on Malay proas, and there is no reason to believe that if such a carving did come into the possession of the natives they would ever think of copying it in stone; while these sculptures were found two hundred miles from the coast, on the east side

of the Cascade mountains. Taking into consideration the enormous antiquity of the stone mortars and buman remains found in the auriferous gravels of Cali fornia, burted under the ancient lava st reams and associated with a flora and fauna altogether different from that of any part of America at the present time, Mr. Terry's own conclusion appears the more probable. It is, "either that the animals which these carvings represent once existed in the Columbia valley, or that, in the remote past, a migration of natives from some region containing these monkeys reached this valley and left one of the vivid impressions of their surroundings in these imperishable sculptures." The letter alternative appears to me, for many reasons, to be highly improbable; and though the former will seem to many persons to be still more improbable, I am in-

clined provisionally to accept it. Or Which?

He was wandering up and down the street with a sort of lost air about him when he finally turned aside and inquired of a man standing in a door-

"Say; I don't know but you'll think I'm half fool, but I want something and can't for the life of me remember what it is." "Well?"

"It's something you sharpen a knife

"Oh, you want a whetstone." "Ah! that's it-that's it! The name went out of my mind, and I couldn't think of it to save my neck. Yes it's a whetstone, and I guess I can find one next door. Much obliged."

He walked into the store with a "I want a-a-" "What is it sir?"

"Gosh all hemlock, but I'm the biggest foo! in York State! I had the name of it ten seconds ago, but she's gone agin." "Perhaps it will come."

"Let's see! Let's see! Hum. dum. Mighty queer. I must be getting purty old. Oh! I've got it! "To sharpen axes with."

"H'm! Axes! Don't seem as if I wanted an axe. Might be, though. home and find it was knitting needles, take it out in jawing the hired man and licking the steers."

The Jewel in Her Ring.

A recent guest at the Hotel Brunswick, New York, is the wife of a peroleum prince who has never deserted his native heath, the Pennsylvania oil regions. The lady wears on her left hand a peculiar ring. It is a circlet of rare brilliants surrounding a bit of white substance extremely odd. An acquaintance, who had noticed this for some days and marvelled over it, finally inquired: "Pardon me for asking such a ques-

tion, but what is that strange white object in the centre of your ring?" "Oh," replied the other, with proud smile, "that is the first tooth of my eldest son."

As the tountain in overflowing, as a river rushing to the infinite main, as trees bursting into hie and blosses, the Spring-tide, so God feels it his joy to give liberally, and to give above all seat of God (Rom. 14:10).

We can ask, or think, or desire, for we can ask, or think, or desire, for 20: 18). trees bursting into life and blossom in

SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 9, 1891. Christ's Authority. LESSON TEXT. Gohn 5: 17-30. Memory verses: 24-27.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the

Son of God. GOLDEN TEXT FOR THE QUARTER These are written, that ye might be-lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John

LESSON TOPIC: The Son and his

1. Fitted to Rule, vs. 2. Able to Bless, vs. 21-26. LESSON OUTLINE: 2. Appointed to Judge, vs.

Golden Text: All power is given unto me in heaven and earth.—Matt. 28:18.

DAILY HOME READINGS:

M .-- John 5: 17-30. Christ's authority. T .- John 5: 1-16. Jesus at his work.

Jesus. T.-1 Cor. 15:12-28. The Son's

authority. F.—Rom. 6: 1-23. Men's masters. S .- Phil. 2:1-11. The Lord's ap-

pointed dominion. S.—Rev. 5:1-14. The Lord's dominion acknowledged.

LESSON ANALYSIS. L FITTED TO RULE.

I. By Fellowshilp with the Father: My Father worketh even until now, and I work (17).

The Word was with God (John I seek the will of him that sent me

(John 5:30). We must work the works of him that sent me (John 9: 4). The Father abiding in me doeth his

works (John 14:10). II. By Equality with the Father: Making himself equal with God (18). The Word was God (John 1:1). I and the Father are one (John 10:30).

Thou, being a man, makest thyself God (John 10:33). Who counted it not a prize to be on an equality with God (Phil. 2:6).

III. By Favor from the Father: The Father loveth the Son, and sheweth him all things (20). He whom God has sent speaketh the words of God (John 3:34). As the Father taught me, I speak (John 8:28).

He hath given me what I should say (John 12:49). He put all things in subjection under his feet (1 Cor. 15:27).

1. "My Father worketh even until now, and I work." (1) The Father's example; (2) The Son's conformity.-(1) Work worthy of the Father; (2) Work worthy of the

2. "Making himself equal with God." (1) The Lord's high standard; (2) The Lord's distinct claim. 3. "Greater works than these will he shew him, that ye may marvel."

(1) The Father's grace; (2) The Son's equipment; (3) The followers'

II. ABLE TO BLESS. Able to Quicken: As the Fat er, ... even so the Son also quickeneth (21).

He said, Young man, ... Arise. And he that was dead sat up (Luke 7:14, Maiden, arise. And her spirit returned (Luke 8:54, 55). The dead shall hear the voice of the

Son of God (John 5:25). You did he quicken, when ye were dead (Eph. 2:1).

II. Entitled to Honor: That all may honor the Son, even as .the Father (23). Being....by the right hand of God ex-

alted (Acts 2:33). Him did God exalt with his right hand (Acts 5:31). We behold him. ... crowned with glory

and Honor (Heb. 2:9). Worthy art thou.... to receive the glory and the honor (Rev. 4:11). III. Possessed of Life: So gave he to the Son also to have

In him was life (John 1:4). I am the resurrection, and the 'ife (John 11:25). Christ, who is our life (Col. 3: 4).

life in himself (26).

God gave unto us eternal life, and this life is in his Son (1 John 5:11). 1. "Even so the Son also quickeneth whom he will." The Son's quickening power: (1) Wherein it consists; (2) On whom bestowed; (3)

In what measure imparted; (4) To what duration continued. 2. "That all may honor the Son." (1) The Father's purpose; (2) The world's tribute; (3) The Son's re-

3, "He ... hath eternal life." A peerless possession; (2) An easy ment.

III. APPOINTED TO JUDGE. On Divine Authority: He gave him authority to execute indement (27).

of my Father (Matt. 11:27). He hath given all judgment unto the Son (John 5: 22) Ordained of God to be the Judge of the chiefly among the younger ones, who quick and the dead (Acts 10: 42). He will judge by the man whom he hath ordained (Acts 17:31).

II. Over all Men: All..., shall hear his voice, and shall come forth (28, 29). Before him shall be gathered all the nations (Matt. 25 ; 32). All... before the judgment - seat of Christ (2 Cor. 5:10).

III. On Just Grounds:

My judgment is righteous (30). Shall not the Judge of all the earth do right? (Gen. 18:25). He will judge the world in righteous-

ness (Acts 17:31). My judgment is righteous (John 5:

The Lord, the righteous judge (2 Tim. 4:8).

1. "He gave him authority to execute judgment." (1) The Father's gift; (2) The Son's authority; (3) The penitent's hope; (4) The rebel's dread.

2. "All that are in the tombs shall hear his voice." (1) The Lord's call; (2) Humanity's response.—(1) The resistless call; (2) The universal response.

3. 'I seek not mine own will, but the will f him that sent n e." (1) Selfseeking disavowed; (2) God-serving accepted.

LESSON BIBLE READING.

CHRIST THE JUDGE,

His judgeship affirmed (John 5:22, 27; 2 Cor. 5:10). His judgeship illustrated (Matt. 25: 31-46)

His law the standard (John 12:48). W.-John 5: 31-47. Witnesses for Extent of privilege considered (Matt. 11:20-24; Luke 11:31, 32). His coming the occasion (Matt. 25:31; 2 Tim. 4:1). The saints his associates (1 Cor. 6:2;

Rev. 20:4). Acknowledges his people (Matt. 25: 34; Rev. 3:5). Rewards his saints (2 Tim. 4:8; Rev. 11:18).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- The theory that four passovers occurred during our Lord's ministry, is that which we use in this as in previous Gospel lessons. This view regards John 5:1 as referring to a passover feast, the second in our Lord's ministry. It is pre-ferred because of the difficulty of finding any other feast that meets the historical conditions, because of the probability of the reading "the feast" in verse I, and, further, because the Sabbath controversy mentioned by the three Synoptists implies a harvest time, for which there is no place unless the m nistry covered three years; that is,

four passovers. But there is also a difference of opinion as to the relation of this passover to the Galilean ministry. Andrews places the whole of it after this visit to Jerusalem, the imprisonment of John the Baptist having occurred just before. Robinson and others place a number of occurrences in Galilee before this visit. Some time was spent in retirement, seconding to the former view, though the latter also implies an interval of some weeks. The first event recorded, after the brief stay in Samaria, is the healing, at a distance, of the nobleman's son at Capernaum. (After this, the retirement and the second passover, according to Andrews.) The public ministry in Galilee began shortly afterward. The principal events are: The first rejection at Nazareth; the removal to Capernaum; the call of the four fishermen, with the miraculous draught of fishes. Then the healing of a demoniac at Capernaum, also of Peter's wife's mother and many others; a preaching tour through Galilee; the healing of a leper, then of a paralytic, followed by the call of Matthew. Then the visit to Jerusalem, which occurred just before the Sabbath controversies in Galilee. In Jerusalem an infirm man was healed at the pool of Bethesda. The man, at the command of Jesus, carried away his bed; but, as it

The man did not know who had healed him, but Jesus afterwards met him. The Jews, on learning who it was, persecuted Jesus. At this point the lesson PLACE. - In Jerusalem, possibly in some court of the temple.

was the sabbath, the Jews objected,

D. 98. PERSONS .- Our Lord and the hostile Jews of Jerusalem. No mention is made of the presence of the healed man.

Time, -ln April, A. U. C. 781, -A.

Incidents,-Jesus answers the persecutors by asserting the work of his Father and of himself; this leads to greater hostility, since he thus called God his own father. The discourse which follows is a continued assertion of this claim, -from identity of work, from unity of love leading to greater works, even the raising of the dead; all judgment is committed unto the Son, hence the same honor belongs to him, and a demial of it denies honor to God. Through his word leading to tru tin God, men have eternal life already. Life is his gift, since the Son hath life in himself. As Son of man he hath authority to execute judgment. The lesson closes with a prediction of the general resurrection and the judgment.

A Myopic People.

There is no parallel passage.

One could not watch the great procession of military without being struck by the extent to which nearsightedness is coming to prevail among condition; (3) A potent induce- our people. Where physical excellence is so essential as among men who may at any moment be called upon to active service in the field, it is natural to expect good eyesight, and the lack of All things have been delivered unto me it at once challenges attention. Yet among the militia was a considerable percentage of both officers and men, wore glasses. In one instance four officers rode by in a single line, two of whom wore glasses. The weakness was most noticeable among those bodies of troops which came from cities, and was almost entirely absent in the representation of farmers from the villages of the Green Mountain State.

Have something to do, something to love, something to home for. Or Chalmers