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W. E. GILLILAND, Editor and Proprietor.

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SERMON BY DR. TALMAGE

HE PREACHES ON THE HANGING OF PROUD HAMAN.

Many Years Have Passed Since That Event, but Its Story Is Full of Lessons for Us Today—The Doctor's Discourse in Full.

BROOKLYN, May 25.—In the Brooklyn Academy of Music this morning, after the preliminary exercises which in this congregation are considered as important as any of the others, Dr. Talmage preached from the text, "So they hanged Haman on the gallows that he had prepared for Mordecai."

Here is an oriental courtier, 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 congregation clutch their fists, and stamp their feet and cry, "Let his name be blotted out!"

Haman was prime 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, but he felt no respect either for Haman or the nation from which he had come.

HAMAN'S PLOT FOUND OUT. To make a long story short, through Queen Esther this whole plot was revealed to her husband, Ahassuerus. One night Ahassuerus, who was afflicted with insomnia, in his sleepless hours calls for his secretary to read him a few passages of Persian history, and so while away the night.

Self 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 splendid 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!'"

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 chancellor, 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.

ALL IS WRONG IF THE HEART ISN'T RIGHT. Although so many years have passed since cowardly Ahassuerus reigned, and the beautiful Esther answered to his whims, and Persia perished, yet from the life and death of Haman we may draw living lessons of warning and instruction.

lots. With a heart puffed up with every inflation of vanity and 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.

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 roaring through the forest at the alighting on his brawny neck of a few insects.

WORLDLINESS VS. GODLINESS. Again, I learn from the life of the man under our notice that worldly vanity and sin are very anxious to have petty bow before them. Haman was a fair emblem of entire worldliness, and Mordecai the representative of unflinching godliness.

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Lord Jeffrey, after incarcerating many innocent and good people in London Tower, was himself imprisoned in the same place, where the shafts 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!"

THE TURNS OF FORTUNE'S WHEEL. Furthermore, let the story of Haman teach us how quickly turns the wheel of fortune. One day, exceeding 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.

YET ANOTHER APPLE. 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.

Of those who were long ago successful in the accumulation of property, how few have not met with reverses, while many of those who then were straightened in circumstances now hold the bonds and tank keys of the nation.

city, which poured out its numbers and strength upon Joshua's little band. According to previous plan, they fell back in seeming defeat; but after all the proud inhabitants of the city had been brought out of their homes, and had joined in the pursuit of Joshua, suddenly that brave man halted in his flight, and, with his spear pointing toward the city, thirty thousand men bounded from the thickets as panthers spring to their prey.

Thus it was that the discoveries of science seemed to give temporary victory against God and the Bible, and for a while 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.

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.

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MISERY IN ITS WORST FORM.

Again, this Haman's history shows us that outward possessions and circumstances cannot make a man happy. While yet fully vested in authority, 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 lesson of wretchedness.

When 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 stately and paries of stalking deer. Wretchedness is more bitter when swallowed from gilded goblets than from earthen pitcher or pewter mug.

Death is blind, and sees no difference between a king and his clown, between the Nazarene and the Athenian, between a bookless hut and a national library.

The soul's happiness is too large a craft to sail upon the stream of worldly pleasure. As ship carpenters say, it draws too much water. This craft is a bubble, and it will burst. This life is a vision, and it will soon pass away.

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.

Men, like fruit trees, are barren unless trimmed with sharp knives. They are like wheat—all the better for the falling. It required the prison darkness and chill to make John Bunyan dream. It took Delaware ice and cold feet at Valley Forge, and the whizz of bullets, to make a Washington, Paul, when he climbed up on the beach of Melita, shivering in his wet clothes, was more of a Christian than when the ship struck the breakers.

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