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Friends-The Efficacy of Prayer-Uselessness of Anger. Washington, Nov. 11 .- In this distourse Dr. Talmage wars on narrowness of views and urges a life helpful to others; text, Job xlii, 10, "And the Lord turned the captivity of Job when he prayed for his friends." Comparatively few people read this

SELFISH THOUGHTS.

Rev. Dr. Talmage Urges a Life of

Helpfulness to Others.

TOO MUCH SELF CONCENTRATION

tal Lessons Drawn From the Cap-

tivity of Job, Who Prayed for His

last chapter of the book of Job. The

halted his catastrophes? Give me some good reason why Job, on his

knees in behalf of the welfare of

others, arrested the long procession

of calamities. Mind you, it was not

prayer for himself, for then the cessa-

tion of his troubles would have been

only another instance of prayer answered. But the portfolio of his disaster was rolled up while he supplicated God in behalf of Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. I must contact the state of the supplication of th

fess to you that I had to read the text over and over again before I got its full meaning — "And the Lord turned the captivity of Job when he

me I will explain it to you. The healthiest, the most recuperative thing on earth to do is to stop

thinking so much about ourselves and

go to thinking about the welfare of others. Job had been studying his

misfortunes, but the more he thought about his bankruptcy the poorer he

seemed, the more he thought of his carbuncles the worse they hurt, the

more he thought of his unfortunate

marriage the more intolerable be-

came the cc...jugal relation, the more he thought of his house blown down

the more terrific seemed the cyclone.

His misfortunes grew blacker and blacker. But there was to come a

reversal of these sad conditions. One day he said to himself: "I have been

dwelling too much upon my bodily ailments and my wife's temper and

my bereavements. It is time I be-

gan to think about others and do

now by praying for my three friends." Then Job dropped upon his

knees, and as he did so the las

shackle of his captivity of troubles

snapped and fell off. Hear it, all ye ages of time and all ye ages of eter-

of Job when he prayed for his

The fault with most of us is too

much self concentration — our health, our fortunes, our advance-

ment, our social position, our achievements, our losses, our defeats

our sufferings, our persecution, our life, our death, our immortality, of

course there is a lawful and righte-ous selfishness. In a world and in a

time of such activities and rivalries

and temptations we must look after our own interests and our own des-tiny or we will go under. Do not wait for others to take care of you.

Take care of yourself. But it will not hinder our preservation and prosperity if we enlarge the sphere of

Our world, with its own interests, feels the pull of other worlds. No

and he put into execution his good

resolution, was the hour when he felt a tonic, a sedative, a nervine, a

cataplasm that helped to cure his body and revived his fortunes till

"But," says some one, it is easy

enough for Job to pray for his friends. Anybody can do that. There are those to whom we are obliged for years of kindness. They stand so close to us in sympathy and re-

miniscence and anticipation that it

is easy for us to pray for their wel-fare." Well, I see you do not under-stand that these friends of Job were the most tantalizing and exasperat-ing friends a man ever had. Look at their behavior. When they heard of

his bereavements and the accidents by whirlwind and lightning stroke,

they came in and sat down by him a whole week, seven days and seven nights, and the record is "none spake

a word to him." What a disreputable and wicked silence! Mind you they

and wicked silence! Mind you they professed to be religious men and they ought to have been able to offer some religious consolation. Instead of that they were dumb as the sphinx which at that time stood in the African desert and stands there still. Why did they not say something about reunion in the heavenly realms with his children who had been slain? Why did they not talk to him about the satisfactory explanations in the fu-

in others.

wishes and prayers so as to take

'the Lord turned the captivity

something for others, and I will start

well, if you will not explain it

earlier chapters are so full of thrilling incident, of events so dramaticalture world of things are do not un-derstand in this world? Why did they not go to the apothecary and ly portrayed, of awful ailments and terrific disaster, of domestic infelicity, of staccato passage, of resounding buy a poultice that would have soothed the carbuncles, or some quieting potion that would calm his address, of omnipotency proclaimed, of neterances showing Job to have been the greatest scientist of his day, nerves, or a few drops of febrifuge that would cool his heated frame? an expert in mining and precious No! For seven days and seven nights they did nothing and said nothing stones, astronomer and geographer and zoologist and electrician and for his relief. They must have alpoet, that most readers stop before they get to my text, which, strangemost bored him to death. ly and mysteriously, announces that
"the Lord turned the captivity of
Job when he prayed for his friends."
Now, will you please explain to
me how Job's prayer for his friends.

After these three friends had com pleted their infamous silence of a they began to lecture Job. First, Eliphaz the Temanite opens with a long story about a dream which he had in the night and irritates the sufferer with words that make things worse instead of better and sets him in an attitude of de-fense against the lecturer. Then comes Bildad the Shuhite, who gives the invalid a round scolding and him garrulous and practically tells him that he deserved all that he got and that if he had behaved himself aright he would not have lost his house or his children or his estate. He practically says: "Job, I will tell you what is the matter with you You are bad, you are a hypocrite, you are now getting paid for your wickedness." No wonder that there came from Job an outburst of indignation which calls out the other quondam friend, Zophar the Naamathite, who begins denouncing Job by calling him a liar and keeps on the discourse until Job responds to all three of them in the sarcastic words, 'No doubt but we are the people, and

wisdom shall die with you Oh, what friends Job had! Heaven deliver us from having three of them. It was for such friends that Job prayed, and was it not a religious triumph for him to do so? Would you, the very best of you, be in very devout mood and capable of making intercession for people who had come to you in a day of trouble and said: "Good for you. You ought to be chastised. You are being taken in hand by eternal justice. If you had behaved yourself aright, you would not have been sick or persecuted or impoverished or made childless." Oh, my friend, you would not have felt like Job when be prayed for his friends, but more like Job when he cursed the day of his nativity!

three friends was premeditated. They did not merely happen in and come suddenly upon trouble for which they could not offer a compound. The Bible says, "They had made in apgointment together. The interview was prearranged. They had agreed as to what they would say to the sick man. You can see that their remarks were not extemporaneou What they said was sublimely poetic. They rose in style into what in later times we would call the Homeric or Dantesque. But Job was not in need of poetry so much as a salve for his eruptive disorder. He was not dying for lack of a paragraph in blank

verse. He was not so much in need of a didactic lecture about the justice

of God as an assurance of the divine

Some pious rustic of the land of Uz not able to put three gram matical sentences together could have said something more consolatory. meanness of the attack of The these religious critics was augmented by the fact that they had the sufferer in their power. When we are well and we do not like what one is ing, we can get up and go away. But Job was too ill to get up and go away. First he endured the seven days and seven nights of silence, and then he endured their arraignment of his motives and character, and after their cruel campaign was ended

world, no nation, no community, no man, no woman, can afford to exist only for itself or himself or herself. The hour in which Job has that soliloquy about the enlargement of his prayers so as to take in his friends, and he put into execution. world, no nation, no community, no sublime effort of soul, which I this day uphold for imitation, he trithey were a hundred per cent. better than ever before, for the record, is umphed in prayer for his tantalizers In all history there is nothing equa to it except the memorable implora "the Lord gave Job twice as much as he had before." and tended to make him a wonder of longevity, for he lived 140 years after his troubles were gone. Oh, what a mighty medicament is the contemplation of and the effort for the welfare of others. tion by Christ for his enemies. wonder that after that prayer of Job

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was duce uttered a turnil of recovershot through every nerve and vein his great soul, and God answered by adding nearly a century and a half to his lifetime and whitened the hils with foets of sheep, and filled the ar with the lowing of cattle, and wa' ened the silent nursery of and wa' ened the si'ent nursery of his home with the swi't feet and the laughing toices of childhood — seven sens and three daughters celebrated for their beauty, the daughters to re-fine the sons, the sons to defend their daughters. There is nothing that pays so well as prever, and the more difficult the praver to make the greater the reward for making it.

Let us all make similar attempt to

pray for those who vex and misrepresent and tantalize us. You may be very popular in the city or neighborhood where you live, but I warrant if you are in active life there are if you are in active life there are those who wish you the opposite of wishing you well. Are you benevolent? They say it is on your part a matter of personal display. Are you eloquent or learned? They declare you are overrated and that what you say or write is of no importance. Do you try to make yourself effective in church or hespital or board of directors? They call you officious. Are you well drassed? They say you are proud. Does a false report start are proud. Does a falle report start in the community against your char-acter? They believe it all and add another story to the fabrication Some of them pretend to be friends, but they have the sudgels all ready for you - Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite. Now, pray for them. "Oh," you say, "I cannot do that." I thought you could not. But you will grow in grace until you can do it as easily and as well as did Job pray for his exasperators.

Nothing is so unhealthy as to get mad. It is a shock to the whole physical organization as well as to your mental and moral condition. It is no unusual thing for people to drop down dead in a fit of anger. You people who weigh over 200 pounds avoirdupois had better never lose your temper, for at such times lose your temper, for at such times apoplexy is not far off. Get the equipoise of Job in the text, and it will help you in business directions. Fraying for all offenders you will have more nerve for large undertakings; you will have a better balanced judgment; you will waste no valuable time in trying to get even with your enemies. Try this height of prayer for your antagonist to-day, and if you fail try it to-morrow Keep on until you accomplish it, and I should not wonder if, in addition

to the moral and religious strength it gives you, it should add a hundred per cent, to your worldly pres per.ty. Job xlii, 10, "The Lord gave Job twice as much as he had before, Many of the prayers offered in Christian lands are as senseless as these artificial prayers of the pagans What is needed is not only heartfelt prayer, but direct prayer, such as David mentions, drawing his figure from archery, with its bow and ar-rows. As the notch of the arrow is put against the string of the and then the archer takes aim and in a flash the arrow strikes the mark, so Pavid resolves that his prayers shall not be aimless. He aims his prayer at the heavens, "To thee will I direct my prayer." "Have you said your prayers?" is a misleading question. You may say your prayers a ousand times without praying. The Bible speaks of Elias, "who prayed in his prayer," implying that one can pray when no prayer is offered. Prayer is the soul on the wing. It is the private door into the King's pal-It is the barometer showing what the spiritual weather will be It is stepping into the holy of holies. It is telegraphy with the heavens. It is the winding up of the clock of the immortal soul. It is intercommuni cation between the finite and the in finite. Prayer suggested by circumstances, as when the child went outdoors in the snow to play and said afterward to her mother, "Mosaid afterward to her mother, ther, I could not help making snow prayer," and when her mother asked her what the snow prayer was she replied, "Wash me and I shall be

whiter than snow."

whiter than snow.

Prayer is what some one has called

"the slender nerve that moveth the
muscles of omnipotence." Prayer is
the healthful repiration of the soul. It is the whisper of helplessness into the ear of help. It is laying hold of silmightiness, omniscience and omni-presence at one and the same time. Prayer enlists all divine and angelic of a pulley fastened to the heavenly throne. Prayer is the first breath of a newborn soul and it is heard in the last gasp of earthly Christian experiences. Prayer! In an instant it mounts the highest heavens. periences. Prayer! In an instant it mounts the highest heavens. Neither seraph nor archangel ever flew switter or higher than the infant's petition er or higher than the infant's pection at her mother's knee. What an opportunity is prayer! Why not oftener use it praying for ourselves and, like Job, praying for others? What better work would we do, what better lives would we live, what better hopes would we entertain, if multiplied and intensifed our prayers! plied and intensifed our prayers! Some one asked a soldier of Sto wall Jackson the secret of the great general's influence over his men.
"Does you general abuse you, swear
at you, to make you march?"
"Swear!" replied the soldier. "No! Swear! replied the soldier. No! Ewell does the swearing; Stonewall does the praying. When Stonewall wants us to march he looks at us soberly, just as if he were sorry for us, and says, Men, we have got to make a long march. We always know when there is going to be a long march and right smart fighting, for Stonewall is powerful on prayer just march and right smart fighting, for Stonewall is powerful on prayer just before a b'g fight." When Stonewall Jackson was asked the meaning of the passage, "instant in prayer," he said: "If you will not mistake and think I am setting myself up as an example, which I am not, I will give an illustration from my own habit. I have so fixed the habit of prayer in my mind that I never raise a glass of water to my lips without a moment's asking of God's hlessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thought heavenward. I never

woman, employe get open air ex-ercise. Is it any wonder that she wonder that she
often grows pale
and thin and
develops a tendency to "weak,
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every hundrel
who have used
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change my classes in the section root without a minute's petition for the cadets who go out and those who cadets who go out and those come in." "Don't you sometimes forget?" said a friend. He replied: "I think I can say that I scarcely do. The habit has become almost as fixed as breathing." "But," says some one from a different section of the one from a different section country from that in which General Jackson lived, "were his prayers answered?" Yes, as carnest prayers are always answered, in God's way, which is often quite different from man's way, and God's way is al-ways the best way, while our way may be the wrong way.

Now, if God has during these marks shown us the uses, the portance, the blessedness of prayer suppose we try to do what Job did when he prayed for his exasperators. Many of us at the beginning of this subject felt that, while we could pray for ourselves and pray for those who were kind to us, we never could reach the high point of religious exper ence in which we could pray for those who annoy us and make us feel worse instead of feeling better. That was a Matterhorn, that was an Alp, to the top of which we feared we could never climb, but we thank God that by his omnipotent grace w have reached that height at last. Let us pray! O Christ, who didst pray for thene assassins, we now pray for those who despitefully use us and say all manner of evil against us. For When time is no more, may they reign on thrones and wear coronets and sway scepters of heavenly dom'n on. Meanwhile take the bitterness from their soul and make them soon think as well of us as now they think evil. Spare their bodies from pain and their households from bereavement. After all the misunderstandings and controversies of this life are over, may we keep with them eternal jubilee in the mansions on the hill. And as thou didst turn the captivity of Job when he had prayed for those who badly used him and health came to his body and prosperity to his estate, now that we have by thy grace been able to make a supplication for our antagonists, cure our diseases we are ill, and restore our estate it has scattered, and awaken glad ness in our homesteads if they have been bereft, and turn the captivity of our financial misfortune or mental distress. And thine shall be the kingdom and the power and the glory forever and ever. Amen.

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