

DR. TALMAGE'S SERMON.

Watering the Sheep.

"We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep." Gen. 22:17.

A SCENE in Mesopotamia, beautiful pastoral. A well of water of great value in that region. The fields around about it white with threeflocks of sheep lying down waiting for the watering. I hear their bleating coming on the bright air, and the laughter of young men and maidens indulging in rustic repartee. I look off, and I see other flocks of sheep coming. Meanwhile! Jacob, a stranger, on the interesting errand of looking for a wife, comes to the well. A beautiful shepherdess comes to the same well. I see her approaching, followed by her father's flock of sheep. It was

AN OBSTACLE OF PRIDE.

or never find your way to the well. You will have to come as we came, willing to take the water of eternal life in any way, and at any hand, and in any kind of pitcher, crying out: "Oh, Lord Jesus, I am dying of thirst. Give me the water of eternal life, whether in trough or goblet; give me the water of life; I care not in what it comes to me." Away with all your hindrances of pride from the well's mouth. Here is another man who is kept back from this water of life, by the stone of

AN OBSCURE HEART.

which lies over the mouth of the well. You have no more feeling upon this subject than if God had yet to do you the first kindness, or you had to do God the first wrong. Seated on His lap all these years, His everlasting arms sheltering you, where is your gratitude? Where is your morning and evening prayer? Where are your consecrated lives? I say to you, as Daniel said to Belshazzar: "The God in whose hand thy breath is, and all thy way, thou hast not glorified." If you treated anybody as badly as you have treated God, you would have made five hundred apologies—yes, your whole life would have been an apology. Three times a day you have been seated at God's table. Spring, summer, autumn and winter he has appropriately apparelled you. Your health from Him, your children from Him, your home from Him, all the bright surroundings of your life from Him. O man, what dost thou with that hard heart?

CANST THOU NOT FEEL

one throb of gratitude toward the God that made you, and the Christ who came to redeem you, and the Holy Ghost who has, all these years, been impugning you? If you could sit down five minutes under the tree of a Saviour's martyrdom, and feel His life blood trickling on your forehead and cheek and hands, methinks you would get some appreciation of what you owe to a crucified Jesus.

AN UNDEFINED LONGING

in your soul. You tried money-making; that did not satisfy you. You tried office under Government; that did not satisfy you. You tried pictures and sculptures; but works of art did not satisfy you. You are as much discontented with this life as the celebrated French author, who felt that he could not any longer endure the misfortunes of the world, and who said: "At four o'clock this afternoon I shall put an end to my own existence. Meanwhile, I must toil on up to that time for the sustenance of my family." And he wrote on his book until the clock struck four, when he folded up his manuscript and, by his own hand, concluded his earthly life.

HEAVEN INTO THE BARGAIN.

The wealth of Croesus, and of all the Stewarts, and of all the Barings, and all the Rothschilds is only a poor, miserable shilling compared with the eternal fortunes that Christ offers you to-day. In the far East, there was a king who used once a year to get on a scales, while on the other side the scales were placed gold and silver and gems; indeed, enough were placed there to balance the king; then, at the close of the weighing, all those treasures were thrown among the populace. But Christ to-day steps on one side the scales, and on the other side are all the treasures of the universe, and He says "All are yours—all height, all depth, all length, all breadth, all eternity; all are yours." We don't appreciate the promises of the Gospel.

OPEN ALL THE GATES.

scatter all the invitations: "Whosoever will, let him come." Come, white and black. Come, red men of the forest. Come, Laplander, out of the snow. Come, Patagonian, out of the heat. Come in furs. Come panting under palm leaves. Come one. Come all. Come now. As at this well of Mesopotamia, Jacob and Rachel were betrothed, so this morning, at this well of salvation, Christ our Shepherd, will meet you coming up with your long flocks of cares and anxieties, and He will stretch out His hand in pledge of His affection, while all heaven will cry out: "Behold the bridegroom cometh, go ye out to meet Him."

IMPEDEMENTS AND OBSTACLES

which must be removed, in order that you may obtain the refreshment and life of this Gospel. In your case the impediment is pride of heart. You cannot bear to come to so democratic a fountain; you do not want to come with so many others. It is as though you were thirsty and you were invited to sit at a table in a parlor, sipping out of a chased chalice which has just been lifted from a silver salver. Not so many publicans and sinners. You want to be

the more frequently partaken? What a different place Greenwood is from what it used to be? Once it was to you a grand city improvement, and you went out on the pleasure excursion, and you ran laughingly up the mound, and you criticised in a light way the epithet. But since the day when you heard the bell toll at the gate when you went in with the procession, it is a sad place, and there is a flood of rushing memories that suffuse the eye and overmaster the heart. Oh, you have had trouble, trouble, trouble. God only knows how much you have had. It is a wonder you have been able to live through it. It is a wonder your nervous system has not been shattered, and your brain has not reeled. Trouble, trouble, trouble.

If I could gather all the griefs, of all sorts, from this great audience, and could put them in one scroll, neither man nor angel could endure the recitation. Well, what do you want? Would you like to have your property back again? "No," you say, as a Christian man, "I was becoming arrogant, and I think that is why the Lord took it away. I don't want to have my property back." Well, would you have your departed friends back again? "No," you say, "I couldn't take the responsibility of bringing them from a tearless realm to a realm of tears. I couldn't do it." Well, then, what do you want? A thousand voices in the audience cry out: "Comfort."

For that reason I have rolled away the stone from the well's mouth. Come, all ye wounded of the flock, pursued by the wolves, come to the fountain where the Lord's sick and bereft ones have come. "Ah," says some one, "you are not old enough to understand my sorrows. You have not been in the world as long as I have, and you can't talk to me about my misfortunes in the time of old age." Well, I may not have lived as long as you, but I have been a great deal among old people, and I know how they feel about their failing health, and about their departed friends, and about the loneliness that sometimes strikes through their souls. After two persons have lived together for forty or fifty years, and one of them is taken away, what desolation! I shall not forget the cry of the late Rev. Dr. De Witt, of New York, when he stood by the open grave of his beloved wife, and, after the obsequies had ended, he looked down into the open place and said: "Farewell, my honored, faithful and beloved wife. The bond that bound us is severed. Thou art in glory, and I am here on earth. We shall meet again. Farewell, farewell!"

To lean on a prop for fifty years, and then have it break under you! There were only two years' difference between the death of my father and mother. After my mother's decease, my father used to go around as though looking for something; he would often get up from one room, without any seeming reason, and go to another room; and then he would take his cane and start out, and some one would say, "Father, where are you going?" and he would answer, "I don't know exactly where I am going." Always looking for something! Though he was a tender-hearted man, I never saw him cry but once, and that was at the burial of my mother. After sixty years' living together, it was hard to part. And there are aged people to-day who are feeling just such a pang as that. I want to tell them there is perfect enchantment in the promises of this Gospel; and I come to them and offer them my arm, or I take their arm and I bring them to the Gospel well. Sit down, father or mother, sit down. See if there is

ANYTHING AT THE WELL FOR YOU. Come, David, the Psalmist, have you anything encouraging to offer them? "Yes," says the Psalmist, "They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright. He is my rock, and there is no unrighteousness in me." Come, Isaiah, have you anything to say out of your prophecies for these aged people? "Yes," says Isaiah, "Down to old age I am with thee, and to hoary hairs will I carry thee." Well, if the Lord is going to carry you, you ought not to worry much about your failing eyesight and failing limbs.

You get a little worried for fear some time you will come to want, do you? Your children and grandchildren sometimes speak a little sharp at you because of your ailments. The Lord will not speak sharply to you. Do you think you will come to want? Who do you think the Lord is? Are His granaries empty? Will He feed the raven and the rabbit and the lion in the desert, and forget you? Why, naturalists tell us that the porpoise will not forsake its wounded and sick mate. And do you suppose the Lord of heaven and earth has not as much sympathy as the fish of the sea? But you say, "I am so near worn out, and I am of no use to God any more." I think the Lord knows whether you are of any more use or not; if you were of no more use He would have taken you before this. Do you think God has forgotten you because He has taken care of you seventy or eighty years? He thinks more of you to-day than He ever did, because you think more of Him. May the God of Abraham, and Isaac, and Jacob, and Paul the aged, be your God forever.

But I gather all the promises to-day in a group, and I ask the shepherds to drive their flocks of lambs and sheep up to THE SPARKLING SUPPLY. "Behold, happy is the man whom God correcteth." Though He cause grief, yet will He have compassion. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "Weeping may endure for a night, but joy cometh in the morning." I am determined, this morning, that no one shall go out of this house un comforted. Yonder is a timid and shrinking soul who seems to hide away from the consolations I am uttering, as a child with a sore hand hides away from the physician, lest he touch the wound too roughly, and the mother has to go and compel the little patient to come out and see the physician. So I come to you timid and shrinking soul to-day, and compel you to come out in the presence of the Divine Physician. He will not hurt you. He has been heal-

ing wounds for many years, and He will give you gentle and omnipotent medication. But people, when they have trouble, go anywhere rather than to God. Dr. Quincy took opium to get rid of his troubles. Charles Lamb took to punch. Theodore Hook took to something stronger. Edwin Forrest took to theatrical dissipation. And men have run all around the earth, hoping in the quick transit to get away from their misfortunes. It has been a dead failure. There is only one well that can slake the thirst of an afflicted spirit, and that is the deep and inexhaustible well of the Gospel.

But some one says, in the audience: "Notwithstanding all you have said this morning, I find no alleviation for my troubles." Well, I am not through yet. I have left THE MOST POTENT CONSIDERATION for the last. I am going to soothe you with the thought of heaven. However talkative we may be, there will come a time when the stoutest and the most emphatic interrogation will evoke from us no answer. As soon as we have closed our lips for the final silence, no power on earth can break that taciturnity. But where, O Christian, will be your spirit? In a scene of infinite gladness. The spring morning of heaven saving its blossoms in the bright air. Victors fresh from battle showing their scars. The rain of earthly sorrow struck through with the rainbow of eternal joy. In one group God and angels and the redeemed—Paul and Silas, Latimer and Ridley, Isaiah and Jeremiah, Payson and John Milton, Gabriel and Michael, the archangel. Long line of choristers reaching across the hills. Seas of joy dashing to the white beach. Conquerors marching from gate to gate. You among them. Oh, what a great flock God will gather around

THE CELESTIAL WELL. No stone on the well's mouth, while the Shepherd waters the sheep. There Jacob will recognize Rachel, the shepherdess. And standing on one side of the well of eternal rapture, your children; and standing on the other side of eternal rapture, your Christian ancestry, you will be bounded on all sides by a joy so keen and grand that no other world has ever been permitted to experience it. Out of that one deep well of heaven, the Shepherd will dip reunion for the bereaved, wealth for the poor, health for the sick, rest for the weary. And then all the flock of the Lord's sheep will lie down in the green pastures, and world without end we will praise the Lord that on this summer Sabbath morning we were permitted to study the story of Jacob and Rachel at the well.

SUNDAY SCHOOL LESSON. SUNDAY, AUGUST 7, 1887. Jesus in Galilee. LESSON TEXT. (Matt. 4:17-23. Memory verses, 18-23.) LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King of Zion. GOLDEN TEXT FOR THE QUARTER: Yet have I set my King upon my holy hill of Zion.—Psa. 2:6. LESSON TOPIC: The King Zealously Benevolent. Lesson (1. The King Teaching, vs. 17, 21, m. c. Outline: 1. The King Teaching, vs. 17, 21, m. c. Golden Text: The people which sat in darkness saw great light.—Matt. 4:16. DAILY HOME READINGS: M.—Matt. 4:17-25. The King zealously benevolent. T.—John 1:35-51. The King's first followers. W.—Mark 1:14-20. The King's call. T.—Matt. 22:1-14. The King's feast. F.—Matt. 21:1-11. The King welcomed. S.—Luke 4:14-30. The King rejected. S.—Matt. 25:31-40. The King and the nations.

LESSON ANALYSIS. I. HIS MESSAGE OF WARNING. Repent ye; for the kingdom of heaven is at hand (17). Repent ye; for the kingdom of heaven is at hand (Matt. 3:2). The kingdom of heaven is at hand (Matt. 10:7). The kingdom of God is come nigh unto you (Luke 10:9). Except ye repent, ye shall all... perish (Luke 13:3). II. HIS FIELD OF TOL: Jesus went about all Galilee, teaching (23). Jesus came into Galilee, preaching the gospel (Mark 1:14). He was preaching in the synagogues of Galilee (Luke 4:44). Remember how he spake unto you.... in Galilee (Luke 24:6). Throughout all Judaea, beginning from Galilee (Acts 10:37). III. HIS MESSAGE OF LOVE: Preaching the gospel of the kingdom (23). Jesus went about preaching the gospel (Matt. 9:35). Go ye into all the world, and preach the gospel (Mark 16:15). He appointed me to preach good tidings to the poor (Luke 4:18). The gospel of the glory of Christ (2 Cor. 4:4).

I. "Began Jesus to preach." (1) The prince of preachers; (2) The perfection of preaching; (3) The grandest of results. 2. "Repent ye." (1) The duty commanded; (2) The means presupposed; (3) The necessity implied. 3. "Preaching the gospel of the kingdom." (1) The preacher's theme; (2) The preacher's field; (3) The preacher's power. II. THE KING LEADING. I. By Loving Calls: Come ye after me (19). Come unto me.... I will give you rest (Matt. 11:28). Come to the marriage feast (Matt. 22:4).

Enter thou into the joy of thy lord (Matt. 25:21). Come, ye blessed of my Father (Matt. 25:34). II. From Worldly Associations: They straightway left the boat and their father, and followed him (22). Ye cannot serve God and mammon (Matt. 6:24). Let him deny himself, and take up his cross and follow me (Matt. 16:24). He... that renounceth not all... he cannot be my disciple (Luke 14:33). A friend of the world maketh himself an enemy of God (Jas. 4:4).

III. In Great Numbers. There followed him great numbers (25). There came unto him great multitudes (Matt. 15:30). Thou seest the multitude thronging thee (Mark 5:31). Master, the multitudes press thee and crush thee (Luke 8:45). The many thousands of the multitude were gathered together (Luke 12:1). 1. "I will make you fishers of men." The Christian ministry (1) Ordained of Christ; (2) Seeking for men; (3) Likened to fishing. 2. "They straightway left their nets, and followed him." (1) Immediate abandonment of the old; (2) Immediate adoption of the new.—(1) The world forsaken; (2) The Lord followed. 3. "There followed him great multitudes." (1) Many followers; (2) Few friends.—(1) Following in form; (2) Following in fact.

III. THE KING BLESSING. I. Going Among Men: And Jesus went about (23). Jesus went about all the cities and the villages (Matt. 9:35). He went round about the villages teaching (Mark 6:6). He went on his way through cities and villages (Luke 13:22). Jesus... who went about doing good (Acts 10:38). III. Healing the Sick: Healing all manner of disease and... of sickness (23). Surely he hath borne our griefs, and carried our sorrows (Isa. 53:4). Himself took our infirmities, and bare our diseases (Matt. 8:17). He healed them all (Matt. 12:15). By whose stripes ye were healed (1 Pet. 2:24). III. Casting Out Devils: They brought... all... possessed with devils;... and he healed them (24). He cast out the spirits with a word (Matt. 8:16). He... cast out many devils (Mark 1:34). In my name shall they cast out devils (Mark 16:17). Lord, even the devils are subject unto us in thy name (Luke 10:17).

1. "Jesus went about all Galilee." (1) An active worker; (2) A broad field; (3) A benevolent purpose; (4) A blessed result. 2. "And healing." (1) Whom he healed; (2) What he healed; (3) How he healed; (4) Why he healed. 3. "They brought unto him all that were sick." (1) A competent Saviour; (2) A needy world; (3) A helpful company. LESSON BIBLE READING. FOLLOWING THE LORD. Demanded of all (Matt. 10:37, 38; Mark 10:21). Essential in disciples (Matt. 4:19; 8:22; 9:9; John 1:43). At all hazards (Matt. 19:21; Luke 5:11-28). For all time (1 Pet. 2:2e). Following in form (Matt. 8:1; 20:29; John 6:2). Intending to follow (Luke 9:57-62; John 13:37, 38). Following afar off (Matt. 26:57, 58; Mark 14:54). A proof of saintship (John 10:4, 5, 27; 12:26). Brings rich rewards (Matt. 19:28, 29; John 8:12). Is perpetuated forever (Rev. 7:17; 14:4 m. c.). Illustrations (John 1:35-37, 40-42, 43, 45-47; Matt. 4:18-22; 9:9; 27:55; Luke 8:1-3; Phil. 3:13, 14; Heb. 12:1, 2).

LESSON SURROUNDINGS. There was a long interval between the temptation and the withdrawal into Galilee recorded in the present lesson. Three of the evangelists are silent in regard to the intervening occurrences. Indeed, the narrative of John is the only one that enables us to form even an outline of the entire history, since he names (or suggests) the Passovers during our Lord's ministry. But some points are still in dispute. The events narrated in John 1:19 to 5:36 must certainly be placed during the interval between the temptation and the withdrawal into Galilee. The order is continuous and chronological; for while John omits many things told by the other evangelists, he rarely, if ever, deviates from the correct order. The occurrences are: The witness of John the Baptist to Jesus (John 1:19-34); the choice of Andrew and other disciples (1:35-52); the wedding of Cana (2:1-2); the first Passover (2:13-25); the discourse with Nicodemus (3:1-21); the ministry in Judaea (3:22-36). Then follows a withdrawal into Galilee (John 4:1-3), which is usually identified with that spoken of in the present lesson (v. 12).

The date of this journey (which was through Samaria) is not entirely clear. By many it is thought to have been in December, because, in the interview with the woman of Samaria at Jacob's well, Jesus said (John 4:35), "There are yet four months, and then cometh harvest." If this view were the correct one, this journey was about ten months after the temptation, at the close of 780 (A. D. 27). But the month of April is hardly harvest time as far north as Samaria; moreover, the recorded words of our Lord at the well might properly have been spoken in March or April, when seed was being sown for a harvest four months later, while the crop from the autumn's planting was already white to the harvest.

The ministry in Galilee, according to most harmonists, began shortly after this. The preaching tour, named in verses 23-25, is usually called "the first circuit in Galilee." It is placed by Dr. Robinson shortly before the second Passover, in the spring of 781 (A. D. 28). But the above dates are not universally accepted. The differences of opinion are not incidental, but include various theories respecting our Lord's ministry. This is the most convenient place to refer to these theories, which affect the chronology of most of the subsequent lessons for this year. The first point of difference is in regard to the length of our Lord's ministry. This is to be determined by the number of Passovers occurring during his public life. But it is not certain whether John refers to four or three, and the two theories are respectively called Quadripartite and Tripartite, from the assumed number of Passovers. One Passover has already been named (John 2:13-25), another certainly came about the time of the feeding of the five thousand (John 6:4), which with equal certainty we place one year before the death of our Lord. But was there another? The Quadripartite theory accepts John 5 as referring to a Passover; namely, the second. The other theory refers it to some other "feast of the Jews" (John 5:1), and hence allows but one year for all the events from the first cleansing of the temple (John 2:13-25) to the feeding of the five thousand. This, of course, modifies the entire chronology. While it is not certain that John 5:1 refers to a Passover, the presence of the article in very good authorities ("the feast," Rev. Ver. margin) favors this view. It is difficult to identify the occurrence with any other feast. The greatest objection arises from the brief period this view allows for the opening ministry in Galilee. All the events from the journey through Samaria (John 4) to the feeding of the five thousand must be compressed into "four months." Moreover, the sabbath controversy (Matt. 12:1) must have been in the spring, since the grain was fit to cut. But many things intervened, the parallel accounts show, before the feeding of the five thousand; and certainly the first Passover (and spring) had long passed. The Quadripartite feast is defensible, therefore, by this strong circumstantial evidence. Andrews holds this theory, but differs from most harmonists in regard to the beginning of the Galilean ministry. He thinks the winter of 780-781 was passed in retirement by our Lord; that he went to the second Passover (John 5) before he began to preach in Galilee; that the journey named in John 4 is not the withdrawal referred to in the lesson, but that the imprisonment of the Baptist occurred later. Hence he makes the narrative of John uninterrupted up to the close of chapter 5, and places all the events in our lesson, (and the subsequent ministry in Galilee) after the second Passover. According to this view, the date of the lesson would be April-May, 781 (A. D. 28). The difference here is not so radical. The view of Andrews has not been generally accepted; but all three theories should be clearly apprehended, since the chronological questions cannot otherwise be intelligently discussed.

According to Mark and Luke, the call of the fishermen (vs. 18-22) was followed by a number of miracles in Capernaum, one of which (the healing of Peter's wife's mother) is mentioned later by Matthew (Matt. 8:14-17). Both of the other evangelists agree in placing the first preaching tour in Galilee immediately after these miracles. It thus appears that this part of the narrative of Matthew is not arranged with the same chronological accuracy as that of the other two. In fact, chapters 5-13 show throughout marked deviations from the order of time.

The Mice Skin Market. The story goes that the fur runner has one section of Maine in which his appearance on a fur buying trip is an event. About everybody sells to him, and he hasn't made many mistakes in buying. He cultivates this section. He saves his best jokes and his funniest stories for this locality. Hence his grip is good and he don't want to lose it. It was after a successful expedition into this section recently that the fur runner fell a talking. Now, there is danger when a man falls a talking, and on this day in question the petry king told yarns and talked about furs and how money could be made and lost in them. Said he to the listeners: "Why don't you save up some mice skins? The market is big on mice. They are worth, lemme see—they are worth about \$10 a hundred—" and then he smiled complacently as a man spoke up and said: "B' gosh, is that a fact? Well, now, you bet we'd get a bushel on 'em in a week if we was a mind to." It was only just a sort of joke, and he went away forgetting to remove the impression.

Several months passed and he went back again, bargaining and buying. He had traded for a good many furs, when, in the course of the trade, the seller said: "The boys got lots of mice skins for you." The buyer looked wonderingly and then up out of the past came the vision of his previous inquiry. "They have, have they?" replied he. "Well, I don't know, exactly. Did I say I'd take 'em?" "That's what you said," was the reply. "Ten dollars a hundred, and the boys has about two hundred of 'em." It was a sad fact. The industrious boys had fully that number of mice skins stretched on boards. The buyer had to invent something, and so he said that the market had dropped off over three-quarters since he was here before, and he ended by settling with the boy for a \$5 bill. It would never have done to have declined them, for that might have spoiled the trade on more sizable and more marketable pelts in that vicinity forever.

Some remarkable photographs of a pistol bullet in its flight, under the illumination of an electric spark, have been secured by Professor E. Mach, of Prague. He has also photographed the air streams which one may see over a Bunsen burner placed in sunshine; and has even obtained pictures of waves of sound, these latter being made visible by a method in which advantage is taken of the irregular refraction of light by the air set in vibration by sound.

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