

DR. TALMAGE'S SERMON.

The Coming Sermon.

Our ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation.—Rom. 12: 7, 8.

BEFORE the world is converted the style of religious discourse will have to be converted. You might as well go into the modern Sedan or Gettysburg with bows and arrows, instead of rifles and bombshells and parks of artillery, as to expect to conquer this world for God by the old styles of exhortation and sermonology.

WHO WILL PREACH IT

I have no idea; in what part of the earth it will be born I have no idea; in which denominations of Christians it will be delivered I cannot guess.

THE CHIEF CHARACTERISTICS

of that discourse or exhortation when it does arrive, and I want to make the remarks of the morning appropriate and suggestive to all classes of Christian workers.

First of all, I remark that that future religious discourse will be full of a living Christ, in contradistinction to didactic technicalities.

A WARNING TO MINISTERS against prolixity. Eutychus was wrong in his solemnity, but Paul made a mistake when he kept on until midnight.

A POPULAR DISCOURSE. There are those in these times who speak of a popular sermon as though there must be something wrong about it.

LIVING ILLUSTRATIONS taken out from every-day life of vicarious suffering—illustrations that will bring to mind the ghastlier sacrifice of Him, who in the high places of the field, on the cross, fought our battles, and endured our struggle, and died our death.

But, I remark again, that the religious discourse of the future

WILL BE SHORT.

Condensation is demanded by the age in which we live. Not more need of long introductions and long applications, and so many divisions to a discourse that it may be said to be hydra-headed.

THE TROUBLE is we preach audiences into a Christian frame, and then we preach them out of it. We forget that every auditor has so much capacity of attention, and when that is exhausted he is restless.

ECCLIASTICAL MUMMIES sitting around to frown upon the fresh young pulpits of America, to try to awe them down, to cry out: "Tut! tut! tut! Sensational!"

AN AWAKENING SERMON. From altar rail to the front door step, under that sermon an audience will get up and start for heaven.

AN EVERY-DAY SERMON, going right down into every man's life, and it will teach him how to vote, how to bargain, how to plough, how to do any work he is called to.

A REPORTED SERMON, If you have any idea that printing was invented simply to print secular books, and stenography and phonography were contrived merely to set forth secular ideas, you are mistaken.

ALL UNDERSTOOD IT. He illustrated His subject by a hen and her chickens, by a bushel measure, by a handful of salt, by a bird's flight and by a lily's aroma.

DOING YOUR DUTY. Do you exhort in prayer-meeting? Be short and be spirited. Do you teach in Bible-class? Though you have to study every night, be interesting.

There had been no sorrow, and where there had been no sorrow, but she found none. She went back to the God Veda and said: "My mission is a failure; you see I haven't brought the mustard seed; I can't find a place where there has been no sorrow and no death."

Laugh and the world laughs with you, Weep, and you weep alone; For the sad old earth must borrow its mirth But has trouble enough of its own.

Why people do not go to church. Some say it is because Christianity is dying out, and because people do not believe in the truth of God's word, and all that.

Cheerful Brothers. Readers of "Nicholas Nickleby" need not be reminded of the "Cheerful Brothers." The originals were the Messrs. Grant, whose extensive, if somewhat eccentric, benevolence was well known.

Electrical Stoves. Ecclesiastical heating stoves are being introduced in France, a peculiar feature of their construction being that the wires are led through apertures formed in plates of refractory clay and plumbago.

that we did it in the very best way, and whether we preached the Gospel in pulpits, or taught Sabbath-classes, or administered to the sick as physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisans, or husbandmen, or as mechanics, or were, like Martha, called to give a meal to a hungry Christ, or like Hannah, to make a coat for a prophet, or like Deborah, to rouse the courage of some timid Barak in the Lord's conflict, we did our work in such a way that it will stand the test of the judgment.

Wait not for that religious discourse of the future! It may come after your obsequies. It may come after the stone-cutter has chiselled out your name on the slab fifty years before.

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SUNDAY SCHOOL LESSON.

SUNDAY, AUGUST 14, 1887.

The Beatitudes. LESSON TEXT.

(Matt. 5: 1-16. Memory verses, 3-11)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: Yet have I set my king upon my holy hill of Zion.—Psa. 2: 6.

LESSON TOPIC: The Royal Basis of Blessedness.

Lesson (1. The Royal School, vs. 1, 2. Outline: 3. The Royal Service, vs. 13-14.)

GOLDEN TEXT: Grace and truth came by Jesus Christ.—John 1: 17.

DAILY HOME READINGS:

M.—Matt. 5: 1-16. The royal basis of blessedness.

T.—Luke 6: 17-26. Lessons on the plain.

W.—Psa. 1: 1-6. Blessedness of the righteous.

T.—Gen. 1: 26-31. Man's first blessing.

F.—Deut. 28: 1-14. The way of blessedness.

S.—Rom. 4: 1-25. Blessedness through faith.

S.—Matt. 25: 31-40. The blessed welcomed.

LESSON ANALYSIS.

I. THE ROYAL SCHOOL.

1. Location:

Up into the mountain (1). Come up to me into the mountain, and be there (Exod. 24: 12).

He gave unto Moses... upon Mount Sinai, the two tables (Exod. 31: 18).

Jesus... bringeth them up into a high mountain apart (Matt. 17: 1).

We ourselves heard... when we were with him in the holy mount (2 Pet. 1: 18).

II. PUPILS:

His disciples came unto him (1). He took the twelve disciples apart, and... he said (Matt. 20: 17).

To his own disciples he expounded all things (Mark 4: 34).

The disciples asked him again of this matter (Mark 10: 10).

One of his disciples said, "Lord, teach us to pray (Luke 11: 1).

III. TEACHER:

He opened his mouth and taught them (2).

He began to teach them many things (Mark 6: 34).

He... spake to them of the kingdom of God (Luke 9: 11).

W. know that thou art a teacher come from God (John 3: 2).

Never man so spake (John 7: 46).

"Seeing the multitudes, he went..." (1) The Lord's observation of mankind; (2) The Lord's action for mankind.

"His disciples came unto him." (1) A teachable company; (2) An approachable Lord.

"He... taught them." (1) The teacher; (2) The teaching; (3) The taught.

IV. THE ROYAL SERVICE.

I. ON POVERTY OF SPIRIT:

Blessed are the poor in spirit (3). A broken and a contrite heart... thou wilt not despise (Psa. 51: 17).

He that is of a lowly spirit shall obtain honor (Prov. 29: 23).

I will... with him also that is of... humble spirit (Isa. 57: 15).

II. ON MOURNING:

Blessed are they that mourn (4). To comfort all that mourn (Isa. 61: 2). Your sorrow shall be turned into joy (John 16: 20).

He shall wipe away every tear from their eyes (Rev. 21: 4).

III. ON MECKNESS:

Blessed are the meek (5). The meek shall eat and be satisfied (Psa. 22: 26).

The meek shall inherit the land (Psa. 37: 11).

He will beautify the meek with salvation (Psa. 149: 4).

IV. ON HUNGERING AND THIRSTING:

Blessed are they that hunger and thirst after righteousness (6).

Blessed are ye that hunger now: for ye shall be filled (Luke 6: 21).

He that cometh to me shall not hunger (John 6: 35).

They shall hunger no more, neither thirst any more (Rev. 7: 16).

V. ON MERCY:

Blessed are the merciful (7). He that hath pity on the poor, happy is he (Prov. 14: 21).

He that followeth after... mercy findeth life (Prov. 21: 21).

Be ye merciful, even as your Father is merciful (Luke 6: 36).

VI. ON PURITY OF HEART:

Blessed are the pure in heart (8). Who shall stand?... He that hath... a pure heart (Psa. 24: 3, 4).

As for the pure, his work is right (Prov. 21: 8).

Every one... purifieth himself, even as he is pure (1 John 3: 3).

VII. ON MAKING PEACE:

Blessed are the peacemakers (9). Seek peace, and pursue it (Psa. 34: 14). Pray for the peace of Jerusalem (Psa. 122: 6).

Now the Lord of peace himself give you peace (2 Thess. 3: 16).

VIII. ON ENDURING PERSECUTION:

Blessed are they that have been persecuted for righteousness' sake (10).

If we endure, we shall also reign with him (2 Tim. 2: 12).

Blessed is the man that endureth... he shall receive the crown (Jas. 1: 12).

If ye should suffer for righteousness' sake, blessed are ye (1 Pet. 3: 14).

1. "Blessed." (1) A word of endorsement; (2) A word of encouragement; (3) A word of warning.

2. "Rejoice, and be exceeding glad." (1) The duty of gladness; (2) The way of gladness.

3. "Great is your reward in heaven." The believer's reward (1) Great; (2) God-given; (3) Heavenly; (4) Eternal.

III. THE ROYAL SERVICE.

I. Preserving:

Ye are the salt of the earth (13). Have salt in yourselves, and be at peace

(Mark 9: 50). Salt therefore is good (Luke 14: 34). Let your speech be always... seasoned with salt (Col. 4: 6). Neither can salt water yield sweet (Jas. 3: 12).

II. Enlightening: Ye are the light of the world (14). Let your light shine before men (Matt. 5: 16). He was the lamp that burneth and shineth (John 5: 35). Let us put on the armour of light (Rom. 13: 12).

Walk as children of light (Eph. 5: 8). III. Working Good: That they may see your good works (16). This woman was full of good works (Acts 9: 36). Created in Christ Jesus for good works (Eph. 2: 10). Zealous of good works (Tit. 2: 14). They may by your good works... glorify God (1 Pet. 2: 12).

1. "Ye are the salt of the earth." (1) The perishable nature of earthly things; (2) The conservative nature of spiritual things. 2. "Ye are the light of the world." (1) The world's darkness; (2) The Christian's light. 3. "So let your light shine." (1) So clearly; (2) So strongly; (3) So steadily.

LESSON BIBLE READING.

OLD TESTAMENT BEATITUDES.

Pronounced on those: Who shun evil (Psa. 1: 1).

Who delight in God's law (Psa. 1: 2; 112: 1).

Who keep his testimonies (Psa. 119: 2).

Who keep his ways (Psa. 119: 1; Prov. 8: 32).

Who do righteously (Psa. 106: 3; Isa. 56: 2).

Who wait for him (Isa. 30: 18; Dan. 12: 12).

Who dwell in his house (Psa. 84: 4; Prov. 8: 34).

Who consider the poor (Psa. 41: 1).

Who blesseth God's people (Num. 24: 9).

Who sow beseth all waters (Psa. 32: 20).

Who trust God (Psa. 2: 12; 34: 8; 49: 4; 84: 12).

Whose sins are forgiven (Psa. 32: 1, 2). Whom God chastiseth (Psa. 94: 12).

Whose strength is in God (Psa. 84: 5). Whom God chooseth (Psa. 65: 4).

LESSON SURROUNDINGS.

Six successive lessons are taken from Matthew's report of the Sermon on the Mount. It seems most probable that Luke gives (Luke 6: 20-49) another report of the same discourse. The subject is the same; the beginning and end in each are almost identical. The detailed references to the locality forbid the view that one or both may be regarded as general summaries of our Lord's preaching in Galilee.

The different statements in regard to the place can readily be harmonized (see below). It is possible, but not probable, that two discourses were delivered in immediate succession,—one to the disciples, the other to the multitudes. The position of the discourse in Matthew's account forms no objection to the identity, since in chapters 5-13 of this narrative there are so many deviations from the chronological order.

Accepting the identity of the discourses reported by Matthew (Matt. 5-7) and Luke (Luke 6: 20-49), we can, with the help of Mark's account, determine quite accurately the position of the Sermon on the Mount in our Lord's ministry.

The first circuit in Galilee was succeeded by the healing of the leper, which Matthew places after the Sermon on the Mount (Matt. 8: 2-4). After a withdrawal into the wilderness, our Lord returns to Capernaum, and heals a man sick of the palsy (Matt. 9: 2-8). The call of Matthew followed immediately, as that evangelist tells us (Matt. 9: 9). But the feast at the house of this publican, though appended at once in all three accounts, belongs to a subsequent period. Robinson and many others place the second Passover (John 6: 5) next in order of time. Andrews, of course, makes all these events in Galilee subsequent to that Passover. The Sabbath controversies, evidently occurring in early summer, are usually placed next. The hostility then evoked led to another withdrawal, and it was during this withdrawal that great multitudes came to him. After healing many, he passed a whole night in prayer. In the morning the twelve apostles were chosen, the great discourse followed. The place of the delivery of this discourse was, according to tradition, "the Mount of Hattin," a prominent mountain west of the sea of Galilee. It would be a convenient locality for the assembling of great multitudes, and Dean Stanley has noted a "level place" (Luke 6: 17) on the mountain-side as the probable spot. Dr. Robinson thinks the distance from Capernaum an objection; but none of the evangelists state that the place was near Capernaum, while Mark speaks of a withdrawal "to the sea" (Mark 3: 7), which must have immediately preceded the discourse. In fact, it rarely happens that tradition has fixed upon a locality with more probability of correctness than in this instance.

Oldest Person in France.

The oldest person in France, perhaps in the world, is said to be a woman who lives in the village of Auberville, in Normandy. She was born March 6, 1761, and is therefore 125 years old. The authentic record of her birth is to be found in the parish register of St. Just de Clair, in the department of the Isere.

The Flour of Commerce.

The human system consists of fifteen elements, all of which are found in common wheat. But the flour of commerce is deprived in a large degree of twelve of these elements. An improvement in making flour is evidently needed.

Who is dumb? He who does not know how to say kind things at the right time.