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:

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. Jonathan Edwards preached the sermons most adapted to the age in which he lived, but if those sermons were preached now they would divide an audience into two classesthose sound asleep and those wanting to go home.

But there is a discourse of the future-

WHO WILL PREACH IT

I have no idea; in what part of the which denominations of Christians it minutes, better adjourn it to some other will be delivered I cannot guess. That | day. discourse or exhortation may be born in the country meeting-house on the banks of the St. Lawrence, or the Oregon, or the Ohio, or the Tombigbee, or the Alabama. The person who shall attention, and when that is exhausted deliver it may this moment be in a cradle under the shadow of the Sierra Long Island Railroad, some years ago, Nevadas, or in a New England farm- came from the fact that the brakes were house, or amid the rice-fields of South- out of order, and when they wanted to ern savannas. Or this moment there stop the train they could not stop, and may be some young man in some of our | hence the casualty was terriffic. In all theological seminaries, in the junior, or religious discourse we want locomotive middle, or senior class, shaping that power and propulsion. We want at weapon of power. Or there may be coming some new baptism of the Holy at the right instant. It is a dismal Ghost on the churches, so that some of thing, after a hearer has comprehendus who now stand in the watch-towers ed the whole subject, to hear a man of Zion, waking to a realization of our say: "Now to recapitulate," and "a present inefficiency, may preach it our- few words by way of application," and selves. That coming discourse may not be fifty years off. And let us pray God | to conclude." that its arrival may be hastened, while THE CHIEF CHARACTERISTICS

First of all, I remark that that future religious discourse will be full of a living Christ, in contradistinction to didactic technicalities. A discourse may be full of Christ though hardly mentioning His name, and a sermon may be empty of Christ while every sentence is repetitious of His titles. The world wants a living Christ, not a Christ standing at the head of a formal system of theology, but a Christ who means pardon, and sympathy, and condolence, and brotherhood, and life, and heaven. A poor man's Christ. A rich man's Christ. An overworked man's Christ. An invalid's Christ. A farmer's Christ. A merchant's Christ, An artisan's Christ, An every man's Christ.

business in a pulpit than have the technical phrases of an anatomist or a psychologist or a physician in the sickroom of a patient. The world wants help, immediate and world-uplifting, and it will come through a discourse in which Christ shall walk right down into the immortal soul and take everlasting possession of it, filling it as full

of light as is this noonday firmament.

That sermon or exhortation of the future will not deal with men in the threadbare illustrations of Jesus Christ. In that coming address there will be instances of vicarious suffering taken right out of every-day life, for there is not a day somebody is not dying for others. As the physician saving his diphtheritic patient by sacrificing his own life; as the ship captain going down with his vessel, while he is getting his passengers into the life-boat; as the fireman consuming in the burning building while he is taking a child out of a fourth-story window; as in summer the strong swimmer at East Hampton, or Long Branch, or Cape May, or to rescue the dronwing; as the newspaper boy one summer, supporting his mother for some years, his invalid mother, when offered by a gentleman fifty cents to get some especial paper, and he got it, and rushed up in his anxiety to deliver it, and was crushed under the wheels of the trains and lay on the grass with only strength enough to say: "Oh, what will become of my poor, sick mother now!"

VICARIOUS SUFFERING.

The world is full of it. An engineer said to me on a locomotive in Dakota: "We men seem to be coming to better appreciation than we used to. Did you see that account the other day of an engineer who, to save his passengers, stuck to his place, and when he was found dead in the locomotive, which was upside down, he was found still smiling, his hand on the air-brake?" And as the engineer said it to me, he put his hand on the air-brake to illustrate his meaning, and I looked at him and thought: "You would be just as much of a hero in the same crisis." Oh, in that religious discourse of the future there will be

LIVING ILLUSTRATIONS

taken out from every-day life of vicarious suffering-illustrations that will br ng 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.

A German sculptor made an image of Christ, and he asked his little child, two years old, who it was, and she "That must be some very great man." The sculptor was displeased with the criticism, so he got another block of marble, and chiseled away on it two or three years, and then he brought in his little child, four or five years of age, and he said to her: "Who do you think that is?" She said: "That must be the One who took little chiloren in His arms and blessed them," Then the sculptor was satisfied. Oh, my friends, what the world wants is not a cold Christ, not an intellectual Christ not a severely magisterial Christ, but a | could get loving Christ, spreading out His arms of sympathy to press the whole world to His loving heart

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

WILL BE SHORT

Condensation is deamnded by the age in which we live. No more need of long introductions and long applications, and so many divisions to a discourse that it may be said to be hydraheaded. In other days men got all their information from the pulpit. There were few books, and there were no newspapers, and there was little travel from place to place, and people would sit and listen two and a half hours to a religious discourse, and "seventeenthly" those days there was enough time for a man to take an hour to warm himself off. But what was a necessity then is a superfluity now. Congregations are full of knowledge from books, from newspapers, from rapid and continuous intercommunication, and long disquisitions of what they know already will not be abided. If a religious teacher cannot compress what he wishes to say earth it will be born I have no idea; in to the people in the space of forty-five

The trouble is we preach audiences every auditor has so much capacity of he is restless. That accident on the "once more," and "finally," and "now

Paul preached until midnight, and I announce to you what I think will be | Eutychus got sound asleep and fell out of a window and broke his neck. Some would say: "Good for him." I would of that discourse or exhortation when it | rather be sympathetic, like Paul, and does arrive, and I want to make the re- resuscitate him, That accident is often marks of the morning appropriate and suggestive to all classes of Christian warning against such somnolence in day preaching in churches that a suggestive to all classes of Christian warning against such somnolence in day preaching in churches that a suggestive to all classes of the morning appropriate and quoted now in religious circles as a tweethern down, to cry out: "Tut! tut! who would consider the highest comparison of the constant of the close of the morning appropriate and suggestive to all classes of Christian warning against such somnolence in the close of the morning appropriate and suggestive to all classes of the morning appropriate and suggestive to all classes of the morning appropriate and suggestive to all classes of the constant of the close of the church. It is just as much

A WARNING TO MINISTERS against prolixity. Eutychus was wrong in his somnolence, but Paul made a mistake when he kept on until midnight. He ought to have stopped at eleven o'clock and there would have been no accident. If Paul might have gone on to too great length, let all those of us who are now preaching the Gospel remember that there is a limit to religious discourse, or ought to be, and that in our time we have no apostolic power of miracles.

Napoleon in an address of seven minutes thrilled his army and thrilled Europe. Christ's sermon on the Mount, the model sermon, was less than eighteen minutes long at ordinary mode A symmetrical and fine-worded system of theology is well enough for thetem of theology is well enough for the rical classes, but it has no more electricity gathered into a thunderbolt and hurled, and it is not religious truth scattered over, spread out over a vast reach of time, but religious truth proupon the soul and rives its indiffer-

future arrives in this land and in the not be a lullaby; it will be a battle s to arouse the world and startle the nations, and usher in the kingdom, it ing retribution on the back of their will be a brief discourse. Hear it, all necks. It will be sympathetic with all theological students, all ye just enter- the physical distresses, as well as the and women who in Sabbath-schools not only preached, but He healed and other departments are toiling for Christ and the salvation of immortals. Brevity! Brevity!

But I remark also, that the religious discourse of the future of which I speak

A POPULAR DISCOURSE, There are those in these times who speak of a popular sermon as though there must be something wrong about it. As these critics are dull themselves, Lake George, himself perished trying the world gets the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher the world ever saw, and, considering the small number of the world's population, had the largest audience ever gathered. He never preached anywhere without making a great sensation. People rushed out in the wilderness to hear Him, reckless of their physical necessities. So great was their anxiety to hear Christ, that, taking no food with them, they would have fainted and starved had not Christ performed a miracle and fed them.

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. All the people knew what He .neant and they flocked to Him. And when the religious discourse of the future appears, it will not be Princetonian, not Rochesterian, not Andoverian, not Middletonian, but Olivetic-plain, practical, unique, earnest, comprehensive of all the woes, wants, sins and sorrows of an auditory.

But when that exhortation or discourse does come there will be a thousand gleaming scimetars to charge on it. There are in so many theological seminaries professors telling young men' how to preach, themselves not knowing how, and I am told that if a young man in some of our theological seminaries says anything quaint or thrilling or unique, faculty and students fly at him and set him right, and straighten him out, and smooth him down, and chop him off, until he says everything just as everybody else says it.

Oh, when the future religious discourse of the Christian church arrives, all the churches of Christ in our great cities will be thronged. The world wants spiritual help. All who have buried their dead want comfort, know themselves to be mortal and to be immortal, and they want to hear about the great future. I tell you, my friends, if the people of our great cities who have had trouble only thought they

PRACTICAL AND SYMPATHETIC

were a church on it; for all the people tively. Soon our time for work will be would press to that asylum of mercy, gone that great house of comfort and con-

solation. A mother with a dead babe in her arms came to the God Veda, and asked to have her child restored to life. The God Veda said to her: "You go and get a handful of mustard seed from a house in which there has been no sor- us the last hour, may it be found we row, and in which their has been no death, and I will restore your child to would find them fresh and chipper. In life," So the mother went out, and she went from house to house, and from home to home, looking for a place where up to the subject and an hour to cool there had been no sorrow, and where there had been no death, 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." 'Oh," says the God Veda, "understand, your sorrows are no worse than the sorrows of others; we all have our griefs, and all have our heart-breaks.'

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.

We hear a great deal of discusion

now all over the land about 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. They are false reasons. The reason is because our sermons and exhortations are not interesting and practical and helpful. Some one might as well tell the whole truth on this subject, and so I will tell it. The religious discourse of the future, the Gospel sermon to come forth and shake the nations and lift people out of darkness, will be a popular sermon, just for the simple reason that it will meet the woes and the wants and the anxieties of the people.

There are in all our denominations

ECCLESIASTICAL MUMMIES sitting around to frown upon the fresh young pulpits of America, to try to seems as if they do not want it saved at | see,

I do not know but the old way of making ministers of the Gospel is better -a collegiate education and an apprenticeship under the care and home attention of some earnest, aged Christian minister, the young man getting the religious service. Young lawyers study with old lawyers, young physicians with old physicians, and I believe it would be a great help if every young man studying for the Gospel ministry could put hinself in the home and heart, and sympathy, and under the benediction and perpetual presence of a Christian minister.

the religiou discourse of the future will be

AN AWAKENING SERMON. jected in compact form that flashes light | From altar rail to the front door step, under that sermon an audience will get up and start for heaven. There will be When the religious discourse of the in it many a staccato passage. It will Christian church, the discourse which charge. Men will drop their sins, for they will feel the hot breath of pursuing upon religious work, all ye men spiritual distresses of the world. Christ paralysis, and He healed epilepsy, and He healed the dumb and the blind and the lepers.

That religious discourse of the future

will be 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, how to wield trowel and pen and pencil and yardstick and plane. And it will teach women how to preside over their households, and how to educate their children, and how to imitate Miriam and Esther and Vashti and Eunice, the mother of Timothy, and Mary, the mother of Christ; and those women who on

Yes, I have to tell you the religious discourse of the future will be A REPORTED SERMON,

If you have any idea that printing was Why did so many people take the invented simply to print secular books, truth at Christ's hands? Because they and stenography and phonography were contrived merely to set forth secular ideas, you are mistaken. The printing-press is to be the great agency of Gospel proclamation, It is high time that good men, instead of denouncing the press, employ it to scatter forth the Gospel of Jesus Christ. The vast majority of people in our cities do not come to church, and nothing but the printed sermon can reach them and call them to pardon, and life, and peace, and

heaven. So I cannot understand the nervousness of some of my brethren of the ministry. When they see a newspaper man coming in they say: "Alas, there is a reporter !" Every added reporter is ten thousand, fifty thousand, a hundred thousand immortal souls added to the auditory. The time will come when all the village, town and city newspapers will reproduce the Gospel of Jesus Christ, and sermons preached on the Sabbath will reverberate all around the world; and, some by type and some by voice, all nations will be evangelized.

The practical bearing of this is upon those who are engaged in Christian work, not only upon theological students and young ministers, but upon all who preach the Gospel, and all who exhort in meetings, and all of you if

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. Do you accost people on the subject of religion in their homes on in public places? Study adroitness and use common sense help in the Christian church, there The most graceful and most beautiful

would not be a street in New York or thing on earth is the religion of Jesus Brooklyn or Chicago or Charleston or Christ, and if you awkwardly present Philadelphia or Boston which would be | it, it is defamation. We must do our passable on the Sabbath day if there work rapidly, and we must do it effec-

> A dying Christian took out his watch and gave it to a friend, and said: "Take that watch, I have no more use for it; time is at an end for me, and eternity begins." Oh, my friends, when our watch has ticked away for us the last moment, and our clock has struck for

DID OUR WORK WELL, 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 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. And in the long procession of the redeemed, that march around the throne, may it be found that there are many there brought to God through our instrumentality, and in whose rescue we exult. But oh, you unsaved,

WAIT NOT for that religious discourse of the future! It may come after your obsequies. It may come after the stone-cutter has chiseled our name on the slab fifty years before. Do not wait for a great steamer of the Cunard or White Star line to take you off the L Location: wreck, but bail the first craft, with however low a mast, and however small a hulk, and however poor a rudder, and however weak a captain. Better a disabled-schooner that comes up in time, than a full-rigged brig that comes

up after you have sunken. Instead of waiting for that religious discourse of the future-it may be forty. fifty years off-take this plain invitation of a man who, to have given you spiritual eyesight, would be glad to be called the spittle by the hand of Christ put on the eyes of a blind man, and day preaching in churches that hold a five hundred men should start from thousand people, and there are a hun- these doors, saying, "Whether he be a dred persons present, and if they cannot sinner or no, I know not; this one thing have the world saved in their way it I know, whereas I was blind, now I

Swifter than shadows over the plain, quicker than birds in their autumnal flight, hastier than eagles to their prey, orchestras of heaven have strung their "And many were the voices around the throne patriarch's spirit and assisting him in his Rejoice for the Lord brings back His own."

Cheeryble Brothers.

Readers of "Nicholas Nickleby" need not be reminded of the "Cheeryble Brothers." The originals were the Messrs. Grant, whose extensive, if somewhat eccentric, benevolence was well known: to whom Dickens was intro duced, in company with Mr. John Morley, by Mr. W. Harrison Ainsworth, at a dinner given by Mr. Gilbert Winter in 1858. The survivors of the brothers used always to put a sum of money in his pocket to give away in the course of the day. A clergyman asked him for a subscription.

"Put your hand in my side pocket and you shall have all you can find in The person did so, and fished up a sovereign. "You are welcome to it," said Mr. Grant, "only mind it is the only coin I have left."

He once asked the same clergyman at dinner what his education cost him. "A matter of £2,000," was his an-

"I'm afraid," said the questioner, "education is not a good investment. Here you spent £2,000 on your education, and, as you tell me, your curacy is only £150 a year. My education cost me nothing, and I am making a good many thousands a year. But I dare say you will get some interest somewhere else"-looking upward-"and as I believe you are doing good, whenever you are in want of a couple of hundred pounds or so, come to my warehouse and I'll oblige you." But they were shrewd men, their be-

nevolence notwithstanding. A master Northern and Southern battle-fields one day wanted some work done which were mistaken by the wounded for could only be managed by a certain angels of mercy, fresh from the throne skilled workman. Unfortunately the man was given to drink. So a bargain was struck, that, besides his wages, he should have gin and water ad libitum. "Now mind," said the master, "you

promise to drink up what I first give you before you touch a drop more." As the work went on the man asked for his gin.

"How much will you start with ?" "Sixpenn' orth." "Now gin and water, mind you; and you must drink it all before you drink

again. Hot or cold ?" "All right. Here goes. Bring me a pail of water."

It was brought, and into that the gin was poured. The man was dumfounded, but he was held to his bargain, and the work got done. As he went away -sober, of course, and with his wages in his pocket,-he turned round and faced his employer.

"Master," said he, "there's no one can get the better o' thee but one, and that's th' ould chap hisself."

Electrical Stoves.

Electical 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. These plates are not enclosed, but are left exposed so that the air can circulate very freely through the apartures, where it comes in contact with the red-hot wires. Wire bobbins are inserted in the apertures, each bobbin forming part of the electric circuit, and all being connected for quantity; the bobbins are heated by the passage of the current, and serve to heat the air as it passes to and fro over them.

A needle's eye is wide enough for two friends; the whole world is too narrow for two foes.

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. Ontline: 3. The Royal Lessons, vs. 3-12. 3. The Royal Service, vs. 13-16. GOLDEN TEXT: Grace and truth

ame 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.

Up into the mountain (1). Come up to me into the mount, 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. 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). hie you to a sympathetic Christ. The He began to teach them many things (Mark 6: 34). instruments to celebrate your rescue, He ... spake to them of the kingdom of

God (Luke 9:11). We know that thou art a teacher come from God (John 3:2). Never man so spake (John 7:46).

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

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

taught. II. THE ROYAL LESSONS. 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 dwell with him also that is of humble spirit (Isa. 57:15). H. 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 Meekness: 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. 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.

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 endorse ment; (2) A word of encourage-

ment; (3) A word of warning. "Rejoice, and be exceeding glad." (1) The duty of gladness; (2) The way of gladness "Great is your reward in heaven. The believer's reward (1) Great;

(2) God-given; (3) Heavenly; (4) Eternal. III. THE ROYAL SERVICE,

L 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 walter yield sweet (Jas. II. Enlightening:

Ye are the light of the world (14.) Let your light shine before men (Matt. 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 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...glori-

fy God (1 Pet. 2:12). 1. "Ye are the salt of the earth." (1) The perishable nature of earthly things; (2) The conservative na-

ture of spiritual things. 2. "Ye are the light of the world." (1) The world's darkness; (2) The Christian's light.

> clearly; (2) So strongly; (3) So steadily. LESSON BIBLE READING.

3. "So let your light shine." (1) So

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

Who delight in God's law (Psa. 1:2; Who keep his testimonies (Psa. 119:2), Who keep his ways (Psa. 119:1; Prov.

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:

Who sow beside all waters (Isa. 32:20). Who trust God (Psa. 2:12; 34:8; 40: 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 teacher; (2) The teaching; (3) The 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 chronologi-

cal 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 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 gathering of the multitude that heard this 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 Auberive, in Royans, 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 Claix, 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

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