

# DR. TALMAGE'S SERMON:

Sundays, Bright or Doleful.

"And call the Sabbath a delight."—Isa. 58:13.

THERE is an element of gloom striking through all false religions. Paganism is a brood of horrors with blind life. Mohammedanism promises nothing but an eternity of sin in this world but an eternity of the same passionate indulgences. But God intended that our religion should have the grand characteristic of cheerfulness. St. Paul struck the key-note when he said: "Rejoice evermore, and again I say, rejoice." This religion has no spokes for the feet; it has no hooks for the shoulder; it has no long pilgrimages to take; it has no funeral-juggernaut upon which to leap; it has no juggernauts before which to fall.

ITS GOOD CHEER

is symbolized in the Bible by the brightness of waters, and the redolence of lilies, and the sweetness of music, and the hilarities of a banquet. A choir of seraphim charmed at its induction, and pealing trumpets, and waving palms, and flapping wings of archangels to celebrate its triumphs. It began its chief mission with the shout: "Glory to God in the highest!" and it will close its earthly mission with the aspiration: "Hallelujah, for the Lord God omnipotent reigneth!"

But men have said that our religion is not cheerful, because we have such a doleful Sabbath. They say: "You can have your religious assemblages, and your long faces, and your snuffling cant, and your psalm-books, and your Bibles, give us the Sunday excursion, and the horse-race, and the convivial laughter. We have so much joy that we want to spread it all over the seven days of the week, and you shall not have one of our days of worldly satisfaction for religious dolefulness." I want to show these men—if there are any such in the house this morning—that they are under a great delusion, and that God intended the fifty-two Sundays of the year to be hung up like bells in a tower beating a perpetual chime of joy and gladness and heaven; for I want you to carry out the idea of the text, "and call the Sabbath a delight."

I remark, in the first place, we are to find in this day the joy of

HEALTHY REPOSE.

In this democratic country we all have to work—some with hand, some with brain, some with foot. If there is in all this house a hand that has not, during the past year, been stretched forth to some kind of toil, let it be lifted. Not one, not one. You sell the goods. You teach the school. You doctor in the sick-room. You practice at the bar. You edit a newspaper. You tan the hides. You preach the gospel. You mend the shoes. You mend the shuttle. You carry the hod of bricks up the ladder on the wall. And the one occupation is as honorable as the other, provided God calls you to it. I care not what you do, if you only do it well. But when Saturday night comes, you are jaded and worn. The hand cannot so skillfully manufacture; the eye cannot see as well; the brain is not so clear; the judgment is not so well balanced.

A prominent manufacturer told me that he could see a difference between the goods which went out of his establishment on Saturday from the goods that went out on Monday. He said: "They were very different indeed. Those that were made in the former part of the week, because of the rest that had been previously given, were better than those that were made in the latter part of the week, when the men were tired out." The Sabbath comes, and it bathes the soreness from the limbs, quiets the agitated brain, and puts out the fires of anxiety that have been burning all the week. Our bodies are seven-day clocks, and unless on the seventh day they are wound up, they run down into the grave. The Sabbath was

INTENDED AS A SAVINGS-BANK.

Into it we are to gather the resources upon which we are to draw all the week. That man who breaks the Sabbath robs his own nerve, his own muscle, his own brain, his own bones. He dips up the wine of his own life, and throws it away. He who breaks the Lord's day gives a mortgage to disease and death upon his entire physical estate, and at the most unexpected moment that mortgage will be foreclosed, and the soul ejected from the premises. Every gland and pore and cell and finger-nail demand the seventh day for repose. The respiration of the lungs, the throbbing of the pulse in the wrist, the motion of the bone in its socket declare: "Remember the Sabbath day, to keep it holy."

There are thousands of men who have had their lives dashed out against the golden gates of the Sabbath. A prominent London merchant testifies that thirty years ago he went to London. He says: "I have during that time watched minutely, and I have noted that the men who went to business on the Lord's day, or opened their counting-houses, have, without a single exception, come to failure." A prominent Christian merchant in Boston says: "I find it doesn't pay to work on Sunday. When I was a boy I noticed, out on Long Wharf, there were merchants who loaded their vessels on the Sabbath day, keeping their men busy from morning till night; and it is my observation that they themselves came to nothing—these merchants—and their children came to nothing. It doesn't pay," he says, "to work on the Sabbath."

I appeal to your observation. Where are the men who twenty years ago were Sabbath-breakers, and who have been Sabbath-breakers ever since? Without a single exception, you tell me, they have come either to financial or to moral beggary. I defy you to point out a single exception, and you can take the whole world for your field. It has either been a financial or

MORAL DEFLICATION

In every instance. Six hundred and forty physicians in London petition Parliament, saying: "We must have the Sabbath obeyed. We cannot have health in this city and in this nation unless the Sabbath is observed." Those in our own country have given evidence on the same side. The man who takes down the shutters of his store on the

Sabbath takes down the curse of Almighty God. That farmer who cultivates his ground on the Sabbath day raises a crop of neuralgia, and of consumption, and of death.

A former said: "I defy your Christian Sabbath. I will raise a Sunday crop." So he went to work and plowed the ground on Sunday, and harrowed it on Sunday, and he planted corn on Sunday and he reaped the corn on Sunday, and he gathered it into the barn on Sunday. "There," he says, "I have proved to you that all this idea about a fatality accompanying Sabbath work is a perfect sham. My corn is garnered, and all is well." But before many weeks passed the Lord God struck that barn with His lightning, and away went the Sunday crop.

SABBATH-KEEPING PAYS.

During the last war, it was found out that those public works which paused on the seventh day turned out more war material than those which worked all the seven days. Mr. Bagnall, a prominent iron merchant, gives this testimony: "I find we have fewer accidents in our establishment and fewer interruptions, now we observe the Lord's day; and at the close of the year, now that we keep the Sabbath, I find we turn out more iron and have larger profits than any year when we worked all the seven days." The fact is, Sabbath-made shoes will break, and Sabbath-made coats will rip, and Sabbath-made muskets will miss fire, and Sabbath occupations will be blasted. A gentleman said: "I invented a shuttle on the Lord's day. I was very busy, so I made the model of that new shuttle on the Lord's day. So very busy was I during the week that I had to occupy many Sabbaths. It was a great success. I enlarged my buildings; I built new factories, and made hundreds of thousands of dollars; but I have to tell you that all the result of that work on the Sabbath has been, to me, ruin. I enlarged my buildings, I made a great many thousands of dollars, but I have lost all, and I charge it to the fact of that Sunday shuttle." I will place in two companies the men in this community who break the Sabbath and the men who keep it, and then I ask you who are the best friends of society?

SABBATH IN THE HOUSEHOLD.

I suppose that the mere philosopher would say that the Sabbath light comes in a wave current, just like any other light; but it does not seem so to me. It seems as if it touched the eyelids more gently, and threw a brighter glow on the mantel ornaments, and cast a better cheerfulness on the faces of the children, and threw a supernatural glory over the old family Bible. Hail! Sabbath light! We rejoice in it. Rest comes in through the window, or it leaps up from the fire, or it rolls in in the old arm-chair, or it catches up the body into ecstasy, and swings open before the soul the twelve gates which are twelve pearls. The bar of the unopened warehouse, the hinges of the unfastened store window, the quiet of the commercial warehouse seem to say: "This is the day the Lord hath made." Rest for the sewing-woman, with weary hands, and aching side, and sick heart. Rest for the overtasked workman in the mine, or out on the wall, or in the sweating factory. Hang up the plane, drop the ax, slip the band from the wheel, put out the fire. Rest for the body, for the mind, and for the soul.

"Welcome, sweet day of rest,  
That saw the Lord arise,  
Welcome to this reviving brest,  
And these rejoicing eyes!"

Again I remark, we ought to have in the Sabbath the joy of

DOMESTIC REUNION

and consecration. There are some very good parents who have the faculty of making the Sabbath a great gloom. Their children run up against the wall of parental lugubriousness on that day. They are sorry when Sunday comes, and glad when it goes away. They think of everything bad on that day.

It is the worst day to them, really, in all the week. There are persons who, because they were brought up in Christian families where there were wrong notions about the Sabbath, have gone out into dissipation and will be lost. A man said to me: "I have a perfect disgust for the Sabbath-day. I never saw my father smile on Sunday. It was such a dreadful day to me when I was a boy, I never got over it, and never will." Those parents did not "call the Sabbath delight," they made it a gloom. But there are houses represented here this morning where the children say through the week: "I wonder when Sunday will come!" They are anxious to have it come. I hear their hosanna in the house; I hear their hosanna in the school. God intended the Sabbath to be especially

A DAY FOR THE FATHER.

The mother is home all the week. Sabbath day comes, and God says to the father, who has been busy from Monday morning to Saturday night at the store, or away from home: "This is your day. See what you can do in this little flick in preparing them for heaven." This day I set apart for you." You know very well that there are many parents who are mere suters of the household; they provide the food and raiment; once in a while, perhaps, they hear the child read a line or two in the new primer; or if there is a case of especial discipline, and the mother cannot manage it, the child is brought up in the court-martial of the father's discipline and punished. That is all there is of it. No scrutiny of that child's immortal interests, no realization of the fact that the child will soon go out in a world where there are gigantic and overwhelming temptations that have swamped millions.

But in some households it is not that way; the home, beautiful on ordinary days, is more beautiful now that the Sabbath has dawned. There is more joy in the "good-morning," there is more tenderness in the morning prayer. The father looks at the child, and the child looks at the father. The little ones dare now to ask questions without any fear of being answered: "Don't bother me—I must be off to the store." Now the father looks at the child, and he sees not merely the blue eyes, the arched brow, the long lashes, the sweet lip. He sees in that child a long line of earthly destinies; he sees that child an immeasurable eternity. As he

touches that child, he says: "I wonder what will be the destiny of this little one?" And while this Christian father is thinking and praying, the sweet promise flows through his soul: "And he feels a joy, not like that which sounds in the dance, or is wafted from the froth of the winecup, or that which is like the 'crackling of thorns under a pot,' but the joy of domestic reunion and consecration."

ELEVEN FAMILIES.

I have some statistics that I would like to give you. A great many people, you know, say there is nothing in the Christian discipline of a household. In New Hampshire there were two neighborhoods—the one of six families, the other of five families. The six families disregarded the Sabbath. In time, five of these families were broken up by the separation of husbands and wives; the other by the father becoming a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendants, about twenty are known to be drunkards and gamblers and dissolute. Four or five have been in State-prison. One fell in a duel. Some are in the almshouse. Only one became a Christian, and he, after first having been outrageously dissipated. The other five families that regarded the Sabbath were all prosperous. Eight or nine of the fathers are consular officers of the Church. Some of them became officers in the Church; one is a minister of the gospel; one is a missionary to China. No poverty among any of them. The homestead is now in the hands of the third generation. Those who have died, have died in the peace of the gospel. Oh, is there nothing in a household that remembers God's holy day? Can it be possible that those who disregard this holy commandment can be prosperous for this life, or have any good hope of the life that is to come?

Again, we ought to have in the Sabbath the

CHRISTIAN ASSEMBLAGE.

Where are all those people going on the Sabbath? You see them moving up and down the street. Is it a festival day? people might ask. Has there been some public edict commanding the people to come forth? No, they are only worshippers of God, who are going to their places of religious service. In what delicate case shall I weigh the joy of Christian convocation? It gives brightness to the eye, and a flush to the cheek, and a pressure to the hand, and a thrill to the heart. You see the aged man tottering along on his staff through the aisle. You see the little child led by the hand of its mother. You look around and rejoice that this is God's day, and that the communion of saints, on the Sabbath, is so glorious.

I look upon the Church of God as one vast hosanna. Joy dripping from the baptismal font, joy glowing in the sacramental cup, joy warbling in the anthem, joy beating against the gate of Heaven with hallelujah like the voice of mighty thunders. "Beautiful for situation, the joy of the whole earth is Mount Zion." It is the day and place where Christ reviews His troops, bringing them out in companies and regiments and battalions, riding along the line, examining the battle-torn flags of past combat, and cheering them on to future victories. Oh, the joy of Christian assemblage!

I remark also, we have in this day the joy of

ETERNAL SABBATHISM.

I do not believe it possible for any Christian to spend the Lord's day here without thinking of Heaven. There is something in the gathering of people on earth to make one think of the eternal assemblage of the skies. There is something in the song of the Christian Church to make one think of the song of the elders before the throne, and the harpists and the trumpeters of God accompanying the harmony. The light of a better Sabbath glides the top of this, and earth and heaven come within speaking-distance of each other, the song of triumph waving backward and forward, now tossed up by the Church of earth, now sent back by the Church of heaven.

"Day of all the week the best,  
Emblem of eternal rest."

The Christian man stands radiant in his light. His heart rejoices at the thought of a country where there is neither a coffin nor grave; his weary body glows at the idea of a land where there are no burdens to carry, and no exhaustive journeys to take. He eats the grapes of Eschcol. He stands upon the mountain-top, and looks off upon the promised land.

TWO TREASURES TO PROTECT.

With what reunion, and with what pity we must look out on that large class of persons in our day who would throw discredit upon the Lord's day. There are two things which Christian people ought never to give up; the one is the Bible, the other is the Sabbath. Take away one, and you take both. Take either, and farewell to Christianity in this country, farewell to our civil and religious liberties. When they go, all go. He who has ever spent Sunday in Paris, or Antwerp, or Rome, if he be an intelligent Christian, will pray God that the day will never come when the Sabbath of continental Europe shall put its foot upon our shores. I had a friend in Syracuse who lived to be one hundred years of age. He said to me in his ninety-ninth year: "I went across the mountains in the early history of this country, Sabbath morning came. We were beyond the reach of civilization. My comrades were all going out for an excursion. I said: 'No, I won't go; it is Sunday.' Why, they laughed. They said: 'We haven't any Sunday here.' 'Oh, yes,' I said, 'you have. I brought it with me over the mountains.'"

"There are two or three ways in which we can war against Sabbath-breaking usages in this day; and the first thing is to get our children right upon this subject, and teach them that the Sabbath day is the holiest of all the days, and the best and the gladdest. Unless you teach your children under the paternal roof to keep the Lord's day, there are nine hundred and ninety chances out of a thousand it will never learn to keep the Sabbath. You may think to shift responsibility in the matter, and send your child to the Sabbath-school and the house of God; that will not re-

lieve the matter. I want to tell you, in the name of Christ, that

YOUR EXAMPLE

will be more potential than any instruction they get elsewhere; and if you disregard the Lord's day yourself, or in any wise throw contempt upon it, you are blasting your children with an infinite curse. It is a rough truth, I know, told in a rough way; but it is God's truth, nevertheless. Your child may go on to seventy or eighty years of age, but that child will never get over the awful disadvantage of having had a Sabbath-breaking father or a Sabbath-breaking mother. It is the joy of many of us that we can look back to an early home where God was honored, and when the Sabbath came it was a day of great consecration and joy. We remember the old faces around the table that Sabbath morning. Our hearts melt when we think of those blessed associations, and we may have been off, and committed many indiscretions, and done many wrong things; but the day will never come when we forget the early home in which God's day was regarded, and father and mother told us to keep holy the Sabbath.

There is another way in which we can war against the Sabbath-breaking usages of the country at this time, and that is by making our houses of worship attractive, and the religious services interesting. I plead for those blessed audience-chambers; I plead not for gilded rafters or magnificent fresco; but I do plead for comfortable churches, home-like churches.

MAKE THE CHURCH WELCOME

to all, however poorly clad they may be, or whatever may have been their past history; for I think the Church of God is not so much made for you who could have churches in your own house, but for the vast population of our great cities, who are treading on toward death, with no voice of mercy to arrest them. Ah, when the prodigal comes into the church, do not stare at him as though he had no right to come. Sometimes a man wakes up from his sin, and he says: "I'll go to the house of God." Perhaps he comes from one motive, perhaps from another. He finds the church dark and the Christian people frigid (and there are no people on earth who can be more frigid than Christian people when they try), and the music is dull, and he never comes again. Suppose one of these men enters the church. As he comes in he hears a song which his mother sang when he was a boy; he remembers it. He sits down, and some one hands him a book, open at

"Jerusalem, my happy home,  
Name ever dear to me."

"Yes," he says, "I have heard that many times." He sees cheerful Christian people there, every man's face a psalm of thanksgiving to God. He says: "Do you have this every Sunday? I have heard that the house of God was a joyful place. I have really enjoyed myself!" The next Sabbath the man is again in the same place. Tears of repentance start down his cheek; he begins to pray; and when the communion-table is spread, he sits at it, and someone reaches over and says: "I am surprised to find you here! I thought you didn't believe in such things." "Ah!" he says, "I have been captured. I came in one day, and I found you were all so loving and cheerful here that I concluded I would come among you. Ah! you can't drive men out of their sins, but you can coax them—you can charm them out."

I would to God that we could all come to a higher appreciation of this Sabbath heritage. We cannot count the treasures of one Christian Sabbath. It spreads out over us the two wings of the archangel of mercy. Oh, blessed Sabbath! They scoff a great deal about

THE OLD PURITAN SABBATHS,

and there is a wonderful amount of wit expended upon that subject now—the Sabbaths they used to have in New England. I never lived in New England, but I would rather trust the old Puritan Sabbath, with all its faults, than this modern Sabbath, which is fast becoming no Sabbath at all. If our modern Sabbathism shall produce as stalwart a Christian character as the old New England Puritan Sabbathism, I shall be satisfied, and I shall be surprised.

Oh, blessed day! blessed day! I should like to lie some Sabbath morning when the air is full of church music; and the bells are ringing. Leaving my home grouped with a dying blessing, I should like to look off upon some Christian assemblage chanting the praises of God as I went up to join the thousands of thousands standing around the throne of Jesus. Ha! I hear the bell of the old kirk on the hill-side of heaven. It is a wedding-bell, for behold, the Bridegroom cometh! It is a victor's bell, for we are more than conquerors through Him that loved us.

"Oh, when, thou city of my God,  
Shall I try courts again?  
Where congregations no'er break up,  
And Sabbaths have no end."

Boys and Girls in Holland.

A letter from a lady in Holland tells how they distinguish the boys from the girls in that country. They are all dressed alike in dark, full skirts and gay bodices. All had long hair and long thick bangs trained to stand out under their tight caps like little visors to shade their eyes. We began to wonder why they were all girls, when suddenly the guide seized one, crying: "Do you think this is a boy or girl?" When we said "girl" he whisked the child around and pointed to a little red and white crown piece in the back of its cap. "No," he said, "girl's caps are plain. Until the children are 8 years old you can't tell a boy from a girl, except from the backs of their heads." By asking the children their names we found the guide was right, and we all wondered what Young America would say if he were obliged to dress like his sister till he was 8 years old.

It has been demonstrated that in piping natural gas in pipes of one size about eight pounds per mile of the pressure is lost, but by using the telescope system, smaller pipes at the well, and gradually increasing the size toward the point of consumption, the loss of pressure is reduced to three pounds per mile.

# SUNDAY SCHOOL LESSON.

SUNDAY FEBRUARY 3, 1892.

The Parable of the Sower.

LESSON TEXT.

Mark 4: 10-20. Memory verses, 20, 23.

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Mighty Worker.

GOLDEN TEXT FOR THE QUARTER: Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.—John 14: 11.

LESSON TOPIC: Supplying the Receptive.

Lesson 1. The Law of Supply, vs. 10-14. Outline: 2. The Non-receptive, vs. 15-19. 3. The Truly Receptive, vs. 20.

GOLDEN TEXT: If any man have ears to hear, let him hear.—Mark 4: 23.

DAILY HOME READINGS:

M.—Mark 4: 10-20. Supplying the receptive.  
T.—Mark 4: 1-9. Parable of the sower.  
W.—Matt. 13: 1-23. Matthew's parallel narrative.  
T.—Luke 8: 4-15. Luke's parallel narrative.  
F.—Matt. 25: 14-30. The law of increase.  
S.—Job. 42: 1-17. Job's abundant supply.  
S.—Eph. 3: 1-21. Supplied through Christ.

LESSON ANALYSIS.

I. THE LAW OF SUPPLY.

I. The Opportunity Afforded.

The sower sowed the word (14). Behold the sower went forth to sow (Matt. 13: 3). To each according to his several ability (Matt. 25: 15). The seed is the word of God (Luke 8: 11).

Who giveth us richly all things to enjoy (1 Tim. 6: 17).

II. The Receptive Supplied.

Unto you is given the mystery of the kingdom of God (11). Whosoever hath, to him shall be given (Matt. 13: 12). Give it unto him that hath the ten talents (Matt. 25: 28). If any man willeth to do his will, he shall know (John 7: 17). He cleanseth it, that it may bear more fruit (John 15: 2).

III. The Non-Receptive Denied.

Unto them that are without, all things are done in parables (11). To them it was given (Matt. 13: 11). Take ye away therefore the talent from him (Matt. 25: 28). God gave them up unto a reprobate mind (Rom. 1: 28). Evil men and impostors shall wax worse and worse (2 Tim. 2: 13).

1. "When he was alone, they...asked him." (1) The closer fellowship with Jesus; (2) The larger freedom with Jesus; (3) The fuller instruction from Jesus.

2. "Unto you is given the mystery of the kingdom of God." (1) An unspeakable gift; (2) A divine donor; (3) An honored clientage.

3. "The sower soweth the word." (1) The sower; (2) The seed; (3) The field; (4) The sowing; (5) The harvest.

II. THE NON-RECEPTIVE.

I. Ravaged by Satan.

Straightway cometh Satan and taketh away the word (15). The evil one...snatcheth away that which hath been sown (Matt. 13: 19). The devil...taketh away the word from their heart (Luke 8: 12). Satan entered into Judas (Luke 22: 3). Let him fall into...the snare of the devil (1 Tim. 3: 7).

II. Crushed by Opposition.

When...persecution ariseth, they straightway they stumble (17). Yet hath he not root, but endureth for a while (Matt. 13: 21). Because iniquity shall be multiplied, the love...shall wax cold (Matt. 24: 12).

In time of temptation fall away (Luke 8: 13). They went out from us, but they were not of us (1 John 2: 19).

III. Choked by Care.

The cares of the world...choked the word (19). He becometh unfruitful (Matt. 13: 22). They are choked with cares and riches and pleasures (Luke 8: 14). They that desire to be rich, fall into a temptation (1 Tim. 6: 9). Demas forsook me, having loved this present world (2 Tim. 4: 10).

1. "Straightway cometh Satan." (1) Satan's malignity; (2) Satan's alertness; (3) Satan's success.

2. "Straightway they stumble." (1) The stumbler's character; (2) The stumbler's obstacles; (3) The stumbler's doom.

3. "Choked the word." The choked word: (1) Its causes; (2) Its evidences; (3) Its consequences.

III. THE TRULY RECEPTIVE.

I. Their Character.

The good ground (20). By their fruits ye shall know them (Matt. 7: 16). In an honest and good heart (Luke 8: 15). The branch cannot bear fruit of itself, except...in the vine (John 15: 4). Being filled with the fruits of righteousness (Phil. 1: 11).

II. Their Conduct.

Such as hear the word, and accept it (20). He that heareth the word, and understandeth it (Matt. 13: 23). Having heard the word, hold it fast (Luke 8: 15). Abide in me, and I in you (John 15: 4). Bearing fruit in every good work (Col. 1: 10).

III. Their Fruitfulness.

Bear fruit, thirtyfold, and sixtyfold, and a hundredfold (20). Some a hundredfold, some sixty, some thirty (Matt. 13: 23). Bring forth fruit with patience (Luke 8: 15). Herein is my Father glorified, that ye bear much fruit (John 15: 8). The fruit of the Spirit is love, joy, peace (Gal. 5: 22).

1. "Upon the good ground." (1) Elements of fertility; (2) Sources of fertility; (3) Results of fertility.

2. "Such as hear the word, and accept it." (1) The hearing ear; (2) The receptive heart; (3) The decisive will; (4) The devoted life.

3. "And bear fruit." Spiritual fruits: (1) Their characteristics; (2) Their varieties; (3) Their values.

LESSON BIBLE READING.

SEED AND SOWING.

I. In Nature:

Seed perpetuates vegetable life (Gen. 1: 11, 12, 20). Each seed is distinctive (1 Cor. 15: 38). Sowing a perpetual ordination (Gen. 8: 22). Demands constant effort (Eccl. 11: 6; Isa. 28: 24, 25). Often pursued with difficulty (Psa. 120: 5, 6). Constant effort succeeds (Isa. 32: 20). Requires heaven's blessing (Isa. 55: 10; 1 Cor. 3: 6).

II. In Grace:

The word of God is seed (Luke 8: 11; 1 Pet. 1: 23). Seed illustrative of Christ's kingdom (Matt. 13: 31, 32). Sowing illustrative of preaching (Matt. 13: 3, 19; Mark 4: 14). Sowing illustrative of spiritual life (1 John 3: 9). Sowing illustrative of liberality (2 Cor. 9: 6). Sowing illustrative of religious recompense (Job 4: 8; Gal. 6: 7, 8). Sowing illustrative of the resurrection (John 12: 24; 1 Cor. 15: 35, 38).

LESSON SURROUNDINGS.

Quite a number of events occurred between the healing of the paralytic and the discourse in parables, which begins with the parable of the sower. Some of these parables are narrated by all three evangelists; the account of Mark being the briefest, and that of Matthew deviating greatly from the chronological order. It will be possible here only to name the events, with a reference to the points in dispute.

The call of Matthew (Levi) immediately followed the healing of the paralytic (Mark 2: 13, 14). The feast and discourse which are joined with the call in all three narratives seem to belong to a later period in the history. So far as Mark's Gospel is concerned, we may say that chapter 2: 15-22 should be placed after 5: 21, this being the only variation from the chronological order in the account of the Galilean ministry. Robinson places the second Passover (John 5) immediately after the call of Matthew. Andrews, as already intimated, places it earlier.

The Sabbath controversies came next (Mark 2: 23 to 3: 6); then a withdrawal, during which the twelve are chosen and the Sermon on the Mount is delivered. Mark gives no report of this discourse; but in Mark 3: 7-19 we find a description of the multitude and a list of the twelve. The healing of the centurion's servant comes next in order (Matt. Luke), and, shortly after, the widow's son was raised at Nain (Luke 7: 11; see R. V., text and margin). The account of Luke places next the message from John the Baptist (Luke 7: 18-35), which Matthew puts in a different position; adding a discourse that probably followed the return of the messengers from John (Matt. 11: 20-30). The occurrence next in order was the anointing of our Lord's feet by the woman who was a sinner (Luke 7: 36-50), quite a different person from Mary Magdalene, and from Mary of Bethany. Another circumstance in Galilee, as then spoken of by Luke 8: 1-3, which was followed by the healing of a demoniac (Mark 3: 20, etc.). This led to severe conflict, during which our Lord was sought by his mother and his brethren. In the narrative of Mark (and of Matthew) the discourse in parables follows ("on that day," Matt. 13: 1). This would make "that day" one of the most important in the Galilean ministry. It began with the healing of the demoniac, and ended with the stilling of the tempest (Mark 4: 35-41).

The full impression of the story is not secured by the arrangement of Matthew, who places the earlier events of the day in his twelfth and thirteenth chapters, and the last event in the eighth. But Robinson and others accept a fuller account of "that day." In Luke 11: 14, 15, etc., there is narrated a similar miracle of healing, and a similar conflict. Regarding these as identical with those referred to by Matthew and Mark, Robinson finds it necessary to join with these events those which follow in Luke (chaps. 11: 27 to 13: 19). There are internal reasons for deeming this a correct arrangement. (With this view Andrews does not agree.)

If the passage in Luke belongs to this period, we have nearly seven chapters in all devoted to the accounts of what happened on "that day." In any case, it is important to notice that the parables were spoken after a severe conflict, and that our Lord was weary at the close of the day.

The place seems to have been on the seashore near Capernaum. The time was in the latter half of the year 781, A. D. 28, but whether in the autumn or early winter cannot be determined. Parallel passages: Matt. 13: 10-23; Luke 8: 9-15.

Too Much Opium.

By the discovery of a vast opium-smuggling scheme on the Northwestern frontier, an explanation is given of the low rate ruling for the drug in our market for some time past. It is not known what the grade of the article is that has been clandestinely arriving from Canada, but it is supposed to be that used in China for smoking, and greatly inferior to the Turkish product, which we use chiefly in the manufacture of pharmaceutical preparations. If it should prove not to be Turkish opium, it will be a question how so much of it could get into Canada, or, rather, how it may be made profitable to put it in the Northwest and make it pay to smuggle it into the United States?

Pick, truss, and split in halves, wash clean and wipe dry. Broil over a clear fire until tender and brown. Season with salt, pepper and bits of butter, and serve with currant jelly.