DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "Duties and Responsibilities of Business Men."

TEXT: "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth."-Proverbs xx., 14.

Palaces are not such prisons as the world imagines. If you think that the only time kings and queens come forth from the royal gates is in procession and gorgeously attended, you are mistaken. Incognito, by day or by night, and clothed in citizens' apparel or the dress of a working woman, they come out and see the world as it is. In no other way could King Solomon, the author of my text, have known everything that was going on. From my text I am sure he must, in disguise, some day have walked into a store of ready made clothing, in Jerusalem, and stood near the counter and everheard a conversation between a buyer and a seller. The merchant put a price on the coat, and the versation between a buyer and a seller. The merchant put a price on the coat, and the customer began to dicker and said "Absurd! that coat is not worth what you ask for it. Why, just look at the coarseness of the fabric! See that spot on the collar! Besides that, it does not fit. Twenty dollars for that! Why, it isn't worth more than ten. They have a better article than that, and for cheaper price, down at Cloathem, Fitem & Brothers. Beside that, I don't want it at any price. Good morning "Hold," says the merchant; 'don't go off in that way. I want to sell you that cost. I have some paythe merchant; "don't go off in that way. I want to sell you that coat. I have some payments to make and I want the money. Come now, how much will you zive for that coat?" "Well," says the customer, "I will split the difference. You asked twenty dollars, and I said ten. Now, I will give you fifteen." "Well," says the merchant, "it's a great sacrifice; but take it at that price." Then Solomion saw the customer with a roll under his arm start and go out and enter his own place of business; and Solomon, in disguise, folof business; and Solomon, in disguise, followed him. He heard the customer as he unrolled the coat say. "Boys, I have made a great bargain. How much do you guess I gave for that coat?" "Well," says one, wishing to compliment his enterprise, "you gave thirty dollars for it." Another says, "I should think you got it cheap if you gave should think you got it cheap if you gave twanty-five dollars." "No," says the buyer in triumph; "I got it for fifteen dollars. I beat him down and pointed out the imperfections until I really made him believe it was not worth hardly anything. It takes me to make a bargain. Ha! Ha!" Oh, man, you got the goods for less than they were worth by positive falsehood, and no wonder, when Solomon went back to his place and had put off his disguise, that he sat down at his writing desk and made for all ages a crayon sketch of you: "It is naught, it is naught, saith the buyer; but when he is gone his way, then he heartsth."

There are no higher styles of men in all the world than those now at the head of merchandise in Brooklyn and New York and in the other great cities of this continent. Their casual promise is as good as a bond with piles of collaterals. Their reputation for integrity is as well established as that of Petrarch residing in the family of Cardinal Colonna, and when there was great disturbance in the family the cardinal called all his people together and put them under oath to tell the truth, except Petrarch, for when he came to swear the cardinal put away his book and said: "As to you,

Petrarch, your word is sufficient."

Never since the world stood have there been so many merchants whose transactions can stand the test of the Ten Commandments. Such bargain makers are all the more to be honored because they have withstood year after year temptations which have Sung many so flat and flung them so hard they can never recover themselves. While all positions in life have powerful besetments to evil there are specific forms of allurement

which are peculiar to each occupation and profession, and it will be useful to speak of the peculiar temptations of business men.

First, as in the scene of the text, business men are often tempted to sacrifice plain truth, the seller by exaggerating the value of goods, and the buyer by depreciating them.

We cannot but admire an expert salesman. We cannot but admire an expert salesman. See how he first induces the customer into a mood favorable to the proper consideration of the value of the goods. He shows himself to be an honest and frank salesman. How carefully the lights are arranged till they

arefully the lights are arranged the they fall just right upon the fabric!

Beginning with goods of medium quality, te gradually advances toward those of more thorough make and of more attractive pattern. How he watches the moods and whims of his customer! With what perfect calmness he takes the order and bows the purchaser from his presence, who goes away haser from his presence, who goes away taving made up his mind that he has bought the goods at a price which will allow him a living margin when he again sells them. The tiving margin when he again sells them. The goods were worth what the salesman said they were, and were sold at a price which will not make it necessary for the house to fail every ten years in order to fix up things. But with what burning indignation we think of the iniquitous stratagems by which goods are sometimes disposed of. A glance at the morning papers shows the arrival at one of our hotels of a young merchant from one of the inland cities. He is a comparative arranger in the great city, and, of course, he one of the inland cities. He is a comparative stranger in the great city, and, of course, he must be shown around, and it will be the duty of some of our enterprising houses to escort him. He is a large purchaser and has plenty of time and money, and it will pay to be very attentive. The evening is spent at a place of doubtful amusement. Then they go back to the hotel. Having just come to town, they must, of course, drink. A friend from the same mercantile establishment drops in, and usaze and generosity suggest that they must drink. Business prospects are talked over, and the stranger is warned against certain dilapidated mercantile establishments that are about to fail, and for such kindness and magnanimity of caution against the dishonmagnanimity of caution against the dishon-esty of other business houses, of course, it is expected they will, and so they do, take a

Other merchants lodging in adjoining rooms find it hard to sleep for the clatter of decanters, and the coarse carousal of these nail fellows well met? waxes louder. But they sit not all night at the wine cup. They must see the sights. They stagger forth with cheeks flushed and eyes bloodshot. The cuter gates of hell open to let in the victims. The wings of lost souls flit among the lights, and the steps of the carousers sound with the rumbling thunders of the damned. Farewell to all the sanctities of home! Could mother, sister, father, slumbering in the inland home, in some vision of that night catch a 2 limpse of the ruin wrought they would rend out their hair by the roots and hite the tongue till the blood spurted, shrieking out: "God save him!"

what, suppose you, will come upon such business establishments? and there are hundreds of them in the cities. They may boast of fabulous seles, and they may have an unprecedented run of buyers, and the name of the house may be a terror to all rivals, and from this thrifty root there may spring unbranch houses in other cities, and all the partners of the firm may move into their mansions and drive their full-blooded span, and the families may sweep the street with the intest elegant appears that human art ever wove or earthly magnificence ever achieved. But a curse is gathering somewhere for those men, and if it does not seize hold of the pillars and in one wild ruin bring down the temple of crons strial closs, it will break up their peace, and they will tremble with sickness and bloat with dissipations, and, pushed to the precipice of this life, they will try to hold back and cry for help, but no help will come; and they will clutch their gold to take it along with them, but it will be anatched from their grasp, and a voice will sound through their soul. "Not a farthing, thou beggared spirit?" And the judgment will come and they will stand aghast before it, and all the business iniquities of a lifetime will gather around them, saying. "Do you remember this?" and. "Do you remember that?" And clerks that they compolled to dishonesty, and runners and draymen and bookkespers who saw behind the sum of the process of their sealing with their and bookkespers who saw behind the same and bookkespers who saw behind the same and the will bear testimony to their

nefarious deeds, and some virtuous soul that nefarious deeds, and some virtuous sour that once stood aghast at the spiendor and power of these business men will say, "Alas! this is all that is left of that great firm that occupied a block with their merchandise and overshadowed the city with their influence, and made righteousness and truth and purity fall under the galling fire of avarice and

While we admire and approve of all acuteness and tact in the sale of goods, we must condemn any process by which a fabric or produst is represented as possessing a value which it really does not have. Nothing but sheer falsehood can represent as perfection boots that rip, silks that speedily lose their lustre, calicoes that immediately wash out, stoves that crack under the first hot fire, books insufficiently bound, carpets that unravel, old furniture rejuvenated with putty and give and sold as having been recently and glue and sold as having been recently and glue and sold as having been recently manufactured, gold watches made out of brass, barrels of fruit the biggest apples on the top, wine adulterated with strychnine, hosiery poorly woven, cloths of domestic hosiery poorly woven, cloths of domestic manufacture shaining with foreign labels, im-ported goods represented as rare and hard to get, because foreign exchange is so high, rolled out on the counter with matchless dis-play. Imported, indeed! but from the facplay. Imported, indeed! but from the factory in the next street. A pattern already unfashionable and unsalable palmed off as a new print upon some country merchant who has come to town to make his first purchase of dry goods and going home with a large stock of goods warranted to keep.

Again business men are often tempted to make the habits and customs of other traders their law of rectitude. There are commercial usages which will not stand the test of the last day. Yet more in husiness are not

of the last day. Yet men in business are apt to do as their neighbors do. If the majority of the traders in any locality are lax in principle, the commercial code in that community will be spurious and dishonest. It is a hard thing to stand close by the law of right when your next door neighbor by his looseness of dealing is enabled to sell goods at a cheaper rate and decoy your customers. Of

when your next door neighbor by his looseness of dealing is enabled to sell goods at a cheaper rate and decoy your customers. Of course you who promptly meet all your business engagements, paying when you promise to pay, will find it hard to compete with that merchant who is hopelessly in debt to the importer for the goods purchased, and to the landlord whose store he occupies, and to the clerks who serve him.

There are a hundred practices prevalent in the world of traffic which ought never to become the rule for honest men. Their wrong does not make your right. Sin never becomes virtue by being multiplied and admitted at brokers' board, or merchants' exchange. Because others smuggle a few things in passenger trunks, because others take usury when men are in tight places, because others deal in fancy stocks, because take usury when men are in tight places, because others deal in fancy stocks, because others palm off worthless indorsements, because others do nothing but blow bubbles, do not therefore, be overcome of temptation. Hollow pretension and fictitious credit and commercial gambling may awhile prosper, but the day of reckoning cometh, and in addition to the horror and condemnation of outraged communities the curse of God will come, blow after blow. God's will forever and forever is the only standard of right and wrong, and not commercial ethics.

wrong, and not commercial ethics.
Young business man, avoid the first business dishonor, and you will avoid all the rest. The Captain of a vessel was walking near the mouth of a river when the tide was low, and there was a long, stout anchor chain, into one of the great links of which his foot slipped, and it began to swall and he could not with-draw it. The tide began to rise. The chain could not be loosened nor filed off in time, and a surgeon was called to amputate the limb, but before the work could be done the tide rolled over the victim and his life was

And I have to tell you, young man, that just one wrong into which you slip may be a link of a long chain of circumstances from which you cannot be extricated by any ingenuity of your own or any help from others, and the tides will roll over you as they have and the tides will roll over you as they have over many. When Pompey, the warrior, wanted to take possession of a city, and they would not open the gates, he persuaded them to admit a sick soldier. But the sick soldier after a while got well and strong, and he threw open the gates and let the devastating army come in. One wrong admitted into the soul may gain in strength until after awhile it flings open all the avenues of the immoral nature, and the surrender is complete.

Again, business men are sometimes empted to throw off personal responsibility upon the moneyed institution to which they belong. Directors in banks and railroad and insurance companies sometimes shirk per-sonal responsibility underneath the action of And how often, when some the corporation. And how often, when some banking house or financial institution explodes through fraud, respectable men in the board of directors say: "Why, I thought all was going on in an honest way, and I am utterly confounded with this mislemeanor?" The banks, and the fire and life and marine The banks, and the fire and life and marine insurance companies, and the railroad companies, will not stand up for judgment in the last day, but those who in them acted right-eously will receive, each for himself, a reward, and those who acted the part of neglect or trickery will, each for himself, receive a condemnation.

Unlawful dividends are not clean before

Unlawful dividends are not clean before God because there are those associated with you who grab just as big a pile as you do. He who countenances the dishonesty of the firm, or of the corporation, or of the association, takes upon himself all of the moral liabilities. If the financial institution steals, he steals. If they go into wild speculations, he himself is a gambler. If they needlessly embarrass a creditor, he himself is guity of cruelty. If they swindle the uninitiated, he himself is a defaulter. No financial institution ever had a money vault strong enough, or credit stanch enough, or dividends large enough, or policy acute enough to hide the individual sin of its members. The old adage, that corporations have no souls, is

andividual ain of its members. The old adage, that corporations have no souls, is misleading. Every corporation has as many souls as it has members.

Again, many business men have been tempted to postpone their enjoyments and duties to a future season of entire leisure. What a sedative the Christian religion would be to all our business men if, instead of postbe to all our business men if, instead of post-poning its uses to old age or death, they would take it into the store or factory or worldly engagements now! It is folly to go amid the uncertainties of business life with

worldly engagements now! It is folly to go amid the uncertainties of business life with no God to help.

A merchant in a New England village was standing by a horse, and the horse lifted his foot to stamp it in a pool of water; and the merchant, to escape the splash, stepped into the door of an insurance agent, and the agent said: "I suppose you have come to renew your fire insurance." "Oh," said the merchant, "I had forgotten that." The insurance was renewed, and the next day the house that had been insured was burned. Was it all accidental that the merchant, to escape a splash from a horse's foot, stepped into the insurance office? No, it was providential. And what a mighty solace for a business men to feel that things are providential! What peace and equilibrium in such a consideration, and what a grand thing if all business men could realize it!

Many, although now comparatively straitened in worldly circumstances, have a goodly establishment in the future planned out. They have in imagination built about twenty years ahead a house in the country not difficult of access from the great-town, for they will often have business, or old accounts to settle, and investments to look after. The house is large enough to accommodate all their friends. The halls are wide, and hung with pictures of hunting scenes and a branch of antlers, and are comfortable with chairs that can be rolled out on the veranda when the weather is inviting, or set out under some of the oaks that stand sentinel about

that can be rolled out on the verands when the weather is inviting, or set out under some of the oaks that stand sentinel about the house, and rustling in the cool brever, and songful with the robins.

There is just land enough to keep them interested, and its crops of almost fabulous richness springing up under application of the best theories to be found in the agricultural journals. The farm is well stocked with cattle and horses, and sheep that know the voice and have a kindly bleat when one goes forth to look at them. In this blissful abode their children will be instructed in art and

Hill or Pleasant Retrest or Eagle Eyrie. May the future have for every business man here all that and more besides! But are you post-poning your happiness to that time? Are you adjourning your joys to that consumma-

you adjourning your joys to take tion?
Suppose that you achieve all you expect—and the vision I mention is not up to the reality, because the fountains will be brighter, the house grander and the scenery more picturesque—the mistake is none the less fatal. What charm will there be in rural quiet for a man who has thirty or forty years been conforming his entire nature to the excitments of business? Will flocks and herds with their bleat and moan be able to silence the insatiable spirit of acquisitiveness which has for years had full swing in the soul? Will the hum of the breeze soothe the man who now can find his only enjoyment in the stock market? Will leaf and cloud and fountain charm the eye that has for three-tourths of charm the eye that has for three-tourths of a lifetime found its chief beauty in hogsheads and bills of sale? Will parents be competent to rear their children for high and holy purpose, if their infancy and boyhood and girl-hood were neglected, when they are almost ready to enter upon the world and have all their habits fixed and their principles stereo-typed? No, no; now is the time to be happy. Now is the time to serve your Creator. Now their habits fixed and their principles stereo-typed? No, no; now is the time to be happy. Now is the time to serve your Creator. Now is the time to be a Christian. Are you too busy? I have known men as busy as you are whe had a place in the store loft where they went to pray. Some one asked a Christian sailor where he found any place to pray in. He said. "I can always find a quiet place at masther.d." And in the I wiest day of the season, if your heart is right, you can find a place to pray. Broadway and Fulton street are good places to pray in as you go to meet your various engagements. Go meet your various engagements. Go home a little earlier and get introduced to your children. Be not a galley slave by day and night, lashed fast to the oar of business. Let every day have its hour for worship and intellectual culture and recrea-Show yourself greater than your busi-Act not as though after death you would enter upon an eternity of railroad stocks and coffees and bonbons. Roast not your manhoods before the perpetual fires of anxiety. With every yard of cloth you sell throw not in your soul to boot. Use firkin and counting room desk and hardware crate as the step to glorious usefulness and highest Christian character. Decide once and forever who shall be master in your store, you or your business.

Again, business men are often tempted to let their calling interfere with the interests of the soul. God sends men into the business world to get educated, just as boys are sent to school and college. Purchase and sale, loss to school and college. Furchase and sale, loss and gain, disappointment and rasping, prosperity, the dishonesty of others, panic and bank suspension are but different lessons in the school. The more business, the more means of grace. Many have gone through wildest panic unhurt. "Are you not afraid you will break?" said some one to a merchant in time of great commandial arctitement. He in time of great commercial excitement. He replied: "Aye, I shall break when the fiftieth Psalm breaks, in the fifteenth verse: 'Call upon me in the day of trouble and I will de

The store and the counting house have de-The store and the counting house have developed some of the most stalwart characters. Perhaps originally they had but little sprightliness and force, but two or three hard business thumps woke them up from their lethargy, and there came a thorough development in their hearts of all that was good and holy and energetic and tremendous, and they have become the front men in Christ's great army, as well as lighthouses in the great world of traffic. But business has been perpetual depletion to many a man. It first perpetual depletion to many a man. It first pulled out of him all benevolence, next all amiability, next all religious aspiration, next all conscience, and though he aspiration, next all conscience, and though he entered his vo-cation with large heart and noble character he goes out of it a skeleton, enough to scare a

piritual culture. God's angels hover over he world of traffic to sustain and build up hose who are trying to do their duty. Tocorrow, if in your place of worldly engag-ent you will listen for it, you may hear a bund louder than the rattle of drays and the

ment you will listen for it, you may hear a sound louder than the rattle of drays and the shuffle of feet and the clink of dollars stealing into your soul, saying, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

Yet some of those sharpest at the bargain are cheated out of their immortal blessedness by stratagems more palpable than any "drop game" of the street. They make investments in things everlastingly below par. They put their valuables in a safe not fire proof. They give full credit to influences that will not be able to pay one ceut on a dollar. They plunge into a labyrinth from which no bankrupt law or "two-thirds enactment" will ever extricate them. They take into their partnership the world, the flesh and the devil, and the enemy of all righteousness will boast through eternal ages that the man who in all his business life could not be outwitted or overreached at last tumbled into spiritual defalcation and was swindled out of heaven.

Perhams some of you saw the fire in New

Perhaps some of you saw the fire in New York in 1835. Aged men tell us that it beg-gared all description. Some stood on the rousetops of Brooklyn, and looked at the red ruin that awept down the streets and threatruin that swept down the streets and threat-ened to obliterate the metropolis. But the commercial world will yet be startled by a greater conflagration, even the last. Bills of exchange, policies of insurance, mortgages of bonds and government securities will be consumed in one lick of the flame. The Bourse and the United States mint will turn

Bourse and the United States mint will turn to ashes. Gold will run moiten into the dust of the street. Exchanges and granite blocks of merchandise will fall with a crash that will make the earth tremble.

The flashing up of the great light will show the righteous the way to their thrones. Their best treasures in heaven, they will go up and take possession of them. The toils of buxiness life, which racked their brain and rasped their nerves for so many years, will have forever ceased. "There the wicked cease from troubling, and the weary are at rest."

The First of Social Duties,

It is universally conceded that the first of social duties is the giving of the greatest amount of innocent pleasure to the greatest number of people; but how this shall be accomplished is a subject tor much consideration.

To follow strictly the golden rule, doing unto others as we would be done by, would alone enable us to accom-plish our end—providing all human beings thought and felt so nearly alike that what we might wish to be done to ourselves, would be wished by others; or providing that we have an unerring judgment, an unfailing tact in regard to what may or may not be desired by

Two little girls were in a circle of about twenty boys and girls of from ten to sixteen years of age, playing the old fashioned game of 'kissing in the ring." One of the girls being violently kissed by one of the boys, inaccordance of the rule of the game which required this penalty under certain conditions, cried out to the other little girl. "Help me! out to the other little girl. "Help me! Mary! help me!" And, with the spirit of doing as she would be done by, Mary "helped" so earnestly that the discomfited boy alunk out of the ring, the girl who was helped was very angry at the interference, and poor little Mary was attacked by all the others for breaking up the game. Yet she had done precisely as in like case she would have been done by. Had she oried out for help she would have felt in need of it, and have been grateful for it. She forth to look at them. In this blissful abode their children will be instructed in art and science and religion. This shall be the old homestead to which the boys at college will direct their letters, and the hill on which the bouse stands will be called Oakwood or key house stands will be called Oakwood or key a desire to attract notice, will preit, and have been grateful for it. She did not in the least understand that

tend to like what they detest or to dis-

like what they actually prefer. Taking the world as it is, a compound of sincerity and falsehood, generosity and selfishness, magnanimity and meanness, we would not act upon a too literal construction of the golden rule. If we wished to be successful in Society, we would rather consider it the first of social duties to adapt ourselves to circumstances, and to endeavor to have everything move smoothly; rendering the golden rule somewhat in this fash-

Forget yourself, and make every thing as agreeable as possible, to every

one else. After having forgotten one's own likes, and dislikes, and physical and mental needs and desires, it becomes very easy to remember those of other people; and where the most, or even an influential minority of a social gathering of any sort, are agreed in their determination to make it an agreeable occasion for every one else, it becomes almost unfailingly a "delightful time."

The thing to remember first, last, and all the time, is that we have not come to enjoy ourselves, to be entertained, to sit like babies, or be fed with a spoon. We have come to help to give to other people a good time, to do our little best to make the evening, the dinner, the lawn party, the pic-nic, the boating trip, or whatever it may be, pass off agreeably, to make it an occasion worthy of remembrance for its social charm, a charm that like tempered sunshine, we feel without knowing.

Of course, much of the pleasure of social gathering of any sort depends upon the tact and talents of the hosts, but all should not be left to them. If the guests do not second their efforts, the task becomes one too great for even the ablest and best disposed.

By the act of acceptance of a social invitation, we are virtually committed to do our best to make every one happy during the time of our stay. Have we any private animosities, any sore or hard feelings against any of our fellow guests? We must sink them out of sight and memory. If our worst enmembering grievances; we must treat the enemy, if not with the warmth of a friend, at least with the courtesy which is due to any one whom our hosts may have honored with an invitation to be present. There must not be even a shadow to betray to a looker-on, that our greetings are forced. And this is not hypocrisy, it is simple courtesy and common sense.

Those of us who are capable of adding to the pleasure of others, by exercising some accomplishment in which we are proficient, should be willing to do so without urgin to retire without delay, when our little part is over, and, even while we are singing or playing or reciting, not to expect much attention, and not to feel hurt or disappointed when the applause we receive is only of the perfunctory sort that is paid to all alike.

On the other hand those of us who Men appreciate the importance of having a good business stand, a store on the right side of the street or the right block. Now, every place of business is a good stand for entertained, rather than to the select entertained, rather than to the few of entertainers, must not fall into the error of supposing that we have nothing to do! It is our part to attend to whatever is going on, to listen with all our ears in any event, and with all our hearts, if we can; to smile or laugh, to sigh or cry at the proper places; to show our full appreciation of the attempt that has been made to please us.

At a gathering, where conversation forms a prominent part of the enter-tainment, it should be the aim of each guest, to have a few moments of lively pleasant chat with each person present, who is known to him. To sit in a corner with a few friends, ignoring the others, is an unpardonable rudeness; yet it is one that half a dozen or more persons are sure to be guilty of in every gathering of as many as twenty-five people, un-less the hostess be of the watchful and capable sort, who breaks up the little circles, which are so out of place, by separating their members, and pairing

them off with others. The question of whether guests each other, is one that has been often mooted, but never decided. In our opinion they should be introduced, if possible; but at large gatherings this is very often impossible, and in that case it becomes the duty of those who are standing or sitting near others, who are not engaged in conversation, to draw the silent ones into a general talk, whether or not the parties be known to each other. No lady or gentleman accustomed to the ways of good society will ever put on a distant or offended manner at being thus addressed. Even in the impossible case of being greeted by his boot-black in the house of a friend, a gentleman would show neither annovance nor surprise. And a lady would take it as a matter of course should her wash-woman here extend a friendly hand. The next day all relations may return to their old level, but while we are guests in the house of another, we must be surprised and annoyed at nothing; for it is a part of the first of social duties to allow the display of no feeling, whose expression would ruffle the harmony of the hour.

Besides-and this men and women of the world well know-to repress hard thoughts and ungenerous emotions, tends to extirpate them. To express kind thoughts and generous feelings tends to increase them, and to cause us to remember that we are in this world not for ourselves, but for others, and that the boot-black and the wash-woman have just as much right to the best in it as we have.

SPEAKING of "Jeffersonian simplicity," a genuine instance is to be found in one of the arguments by which Mr. Jefferson himself sought to enforce the Jefferson himself sought to enforce the ratification of his Louisiana purchase. There was, he was informed, and through him, the Senate and in turn the House, a great mountain of salt, about 1000 miles up the Missouri River, and the size of this mountain was forty-five miles in breadth by 180 in length. With which wee grain of salt Congress took the treaty. "Sal sapit

THERE are no more delightful diaries

You can't flatter a truly wise man, There is but one consolation-work, echaness (Phil. 1: 11).

SUNDAY SCHOOL LESSON. SUNDAY, APRIL 27, 1890. The Parable of the Sower.

LESSON TEXT. (Luke 8: 4-15. Memory verses. 12-15.)

LESSON PLAN.

of the world.—John 4: 42.

TOPIC OF THE QUARTER: Jesus the Saviour of Men. GOLDEN TEXT FOR THE QUARTER This is indeed the Christ, the Saviour

LESSON TOPIC: Words on Sowing. 1. The Parable, vs. 4, 9 LESSON OUTLINE: 2. The Sowing, vs.5-8, 11. 3. The Results, vs. 12-15.

GOLDEN TEXT: Take heed therefore how ye hear.—Luke 8:18.

DAILY HOME READINGS: M.-Luke 8: 4-15. Words on sowing. T.-Matt. 13 : 1-23. Matthew's parallel narrative. -Mark 4: 1-20. Mark's paral-

lel narrative. T .- Isa. 5 : 1-7. The unfruitful vineyard. F.-Luke 13: 1-9. The barren fig-tree. S .- Mark 11 : 12-26. Nothing but leaves.

S .- John 15: 1-11. Blessedness of fruitfulness.

I. THE PARABLE. I. The Lord's Employment of Parables: He spake by a parable (4). He spake to them many things in parables (Matt. 13:3). Without a parable spake he nothing un-

LESSON ANALYSIS.

to them (Matt. 13:34). He spake also a parable unto them (Luke 5:36). These things have I spoken unto you in proverbs (John 16:25). II. The Disclosing Power of Para-

Unto you it is given to know the mysteries (10). I will open my mouth in a parable (Psa.

Speak a parable unto the house of Israel (Ezek. 17:2). Explain unto us the parable (Matt. 13 How shall ye know all the parables?

(Mark 4:13). III. The Concealing Power of Para-That seeing they may not see (10). They say of me, Is he not a speaker of parables? (Ezek. 20: 49).

In parables: because seeing they see not (Matt. 13: 13). Ye shall hear, and shall in no wise understand (Matt. 13: 14). Unto them, ... all things are done in

parables (Mark 4: 11). "He spake by a parable." (1) The andience; (2) The speaker; (3) The God. form of address; (4) The lessons

imparted. 2. "Unto you it is given to know the mysteries of the kingdom." The mysteries of the kingdom; (2) The perception of the disciples; (3) The gift of the Lord.

3. "That seeing they may not see." (1) What the world does see; (2) What the world does not see. II. THE SOWING.

The Sower: The sower went forth to sow (5). Hear then ye the parable of the sower (Matt. 13: 18). He that soweth the good seed is the Son of man (Matt. 13: 37).

The sower soweth the word (Mark 14). One soweth, and another reapeth (John 4: 37). II. Sowing:

As he sowed, some fell by the way side (5). should or should not be introduced to They that sow in tears shall reap in joy (Psa. 126: 5).

He that soweth righteousness hath a sure reward (Prov. 11: 18). He that so weth iniquity shall reap calamity (Prov. 22: 8). In the morning sow thy seed (Eccl. 11:

III. The Seed: The seed is the word of God (11). The good seed, . . . are the sons of the kingdom (Matt. 13: 38). To sow his seed (Luke 8: 5). Not of corruptible seed, but of incor-

ruptible (1 Pet. 1: 23). His seed abideth in him (1 John 3: 9).

er's success. 2, "As he sowed, some fell ... Other fell." (1) Patient sowing; (2) Varied falling: (3) Differing results. "The seed is the word of God." (1) Capable of the sowing; (2) Requiring favorable soil; (3) Possessing germinal powers.

III. THE RESULTS.

Satan Arouses: Then cometh the devil (12). The tempter came and said unto him (Matt. 4: 3). Then cometh the evil one (Matt. 13: Straightway cometh Satan (Mark 4: 15).

I. Faith Falls: For a while believe, and in time of temptation fall away (13). Straightway he stumbleth (Matt. 13: 21).

but endure for They have no root, . a while (Mark 4: 17). Many ... went back, and walked no more with him (John 6: 66). They went out from us, but they were not of us (1 John 2: 19).

III: Fruit Aboynd: These....bring forth fruit with pa-That they ray see your good works (Matt. 5, 16). There are no more delightful and the in the language than those left us by Hawthorne, and his "note books" will Herein's my Father glorified, that ye bear much fruit (John 15: 8). Being filled with the fruits of right-

1. "Then cometh the devi and taketh away the word." (1) The expresed seed; (2) The alert foe; (3) The base appropriation; (4) 'the sad

2. "These have no root." (1) To Secure stability; (2) To appropriate nourishment; (3) To ensure life. 3. "Bring forth fruit with patience." (1) Producing; (2) Continuing.

LESSON BIBLE READING.

SYMBOLISM OF FRUIT. Effects of repentance (Matt. 3:8). Characteristic conduct (Matt. 7:16-

Products of the Spirit (Gal. 5: 22, 23; Eph. 5:9). Praiseful utterances (Heb. 13:15) Godly example (Prov. 11:30). Rewards of the righteous (Isa. 3:10). Rewards of the wicked (Jer. 17:9,

Converts (Psa. 72:16; John 4:36).

LESSON SURBOUNDINGS.

INTERVENING EVENTS .- Soon after the incident mentioned in the last lesson, our Lord, with his disciples, made a circuit through Galilee (Luke 8:1-3), usually spoken of as the second circuit. Shortly afterwards, they seem to have returned to Capernaum, though the place is not named, and, during a very busy day, the parable of the sower was uttered, which Luke places next in order. Mark, however, first tells how busy they were,—too busy to eat, -and how the friends (or family) of Jesus said he was "beside himself" (Mark 3: 20, 21). The other evangelists also narrate here how the healing of a demoniac called forth the blasphemous hostility of the Pharisees (Matt 12:22-37; Mark 3:22-30). Then followed a request for a sign (Matt. 12: 38-45), after which the mother and brethren of Jesus sought him (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21). Later in his narrative, Luke narrates a similar miracle and discussion. If, as many hold, these are the same events, we must insert at this pointthat is, between the last lesson and the present one-all the narrative in Luke 11:14 to 13:9, since that entire passage is connected by the evangelist. any case, the discourse in parable occurred on the day our Lord was sought for by his mother and his brethren, and the storm on the lake occurred that evening (Matt. 13:1; Mark 4:35). Mark tells that the parable was spoken from a boat.

PLACE,-On the west shore of the lake, probably near Capernaum; apparently at some convenient bend in the shore. The explanation may have been given in the boat, farther out in the lake. Later on, he went into the house (Matt. 13:36).

Time. - In the autumn of A. U. C. 781; that is, A. D. 28. Persons.—Our Lord, the disciples, others with him (Mark 4: 10; a great

multitude. INCIDENTS. -The multitude gathers; the parable is spoken; the disciples ask an explanation; our Lord tells why he speaks in parables, and then explains the four ways of receiving the word of

PARALLEL PASSAGES. - Matthew 13: 1-23: Mark 4: 1-23.

Desponding Mothers.

"I have done nothing to-day but keep things straight in the house," you say wearily at the close of it. Do you call that nothing that your children are healthy and happy, and secured from evil influence? Nothing that neatness, and thrift, and wholesome food follow the touch of your finger-tips? Nothing that beauty in place of ugliness meets the eye of the cheerful little ones, in the plants at your window, in the picture on the wall? Nothing that home to them means home, and will always do so to the end of life, what vicissitudes soever that may involve? On, careworn mother, is all this nothing? Is it nothing that over against your sometime mistakes and sometime discouragements shall be written, "She hath done what she could?"

LITTLE COMPORTS. Little things often jar and annoy, and so little things involve comfort, not alone for ourselves but for others. A happy home is not necessarily one possessing rich decoration and magnificent furnishing, for even amid such appointments if the motto, "A place for everything and everything in its place," be not observed, the house mistress will find friction in her domains. There is often nothing so much needed as is a piece of brown wrapping paper, but to obtain this the entire househo 1. "The sower went forth to sew his must be put into confusion, drawers seed." (1) The waiting fields; (2)
The precious seed; (3) The lordly
Sower.—(1) The Sower's purpose;
(2) The Sower's toil; (3) The Sowor a leaf of Harper's Weekly, though before night these very papers shall be asked for by the chagrined and disap-pointed head of the house. Yet quantities of wrapping paper are brought into every home, only to be thoughtlessly burned or hopelessly crumpled. All the annoyance and vexation caused by the want of this, could be saved by enforcing a rigid rule to properly care for this paper. When a package is left, smooth out the wrinkles necessarily made in the wrapper, and then fold and place it in the closet and on the shelf previously selected. Tissue paper should be treated in the same manner, and put carefully aside for future use, and newspapers, which are frequently needed for reference, should have a place of their own. If only regarded The prince of the world cometh (John as valuable for kindling purposes it saves time to be able to go directly to the spot where they are kept. Paper bags should also be preserved. No one knows until she hears the demands of

> and strength to find st once the required article. Also have a place for card-board and paper boxes. THE training school for female nurses connected with the Post-Graduate Medical School and Hospital in this city, was started four years ago with five narses. It now has fifty pupils, all that it can accommodate, and it has grown rapidly in the favor of the medi-

daily wants just what will be needed,

and it is a great economy of both time

ONE of the best gifts of Providence is the veil that conceals futurity.