

DR. TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "Duties and Responsibilities of Business Men."

It is taught, it is taught, with the buyer, but when he goes his way, then he saitheth... Palaces are not such prisons as the world imagines...

nefarious deeds, and some virtuous soul that stood aghast at the splendid and powerful of these business men... While we admire and approve of all acute and tact in the sale of goods...

Hill or Pleasant Retreat or Eagle Eyrie. May the future have for every business man here all that is more beautiful... Suppose that you achieve all you expect—and the vision I mention is not up to the reality...

tend to like what they detest or to dislike what they actually prefer. Taking the world as it is, a compound of sincerity and falsehood, generosity and selfishness, magnanimity and meanness... After having forgotten one's own likes and dislikes, and physical and mental needs and desires...

SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 27, 1896. The Parable of the Sower.

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

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: This is indeed the Christ, the Saviour of the world.—John 4 : 42.

LESSON TOPIC: Words on Sowing.

- 1. The Parable, vs. 4, 5, 6, 7. 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 parable narrative. W.—Mark 4 : 1-20. Mark's parable 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.

LESSON ANALYSIS.

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 unto them (Matt. 13 : 34). He spake also a parable unto them (Luke 5 : 36). These things have I spoken unto you in parables (John 16 : 25).

II. THE DISCLOSING POWER OF PARABLES:

Unto you it is given to know the mysteries (10). I will open my mouth in a parable (Ps. 78 : 2). Speak a parable unto the house of Israel (Ezek. 17 : 2). Explain unto us the parable (Matt. 13 : 36). How shall ye know all the parables? (Mark 4 : 13).

III. THE CONCEALING POWER OF PARABLES:

That seeing they may not see (10). They say of me, He is 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).

IV. THE SOWER.

1. 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 4 : 14). One soweth, and another reapeth (John 4 : 37). II. Sowing: As he sowed, some fell by the way side (5). 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 soweth iniquity shall reap calamity (Prov. 22 : 8). In the morning sow thy seed (Eccl. 11 : 6).

V. 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 incorruptible (1 Pet. 1 : 23). His seed abideth in him (1 John 3 : 9). 1. The sower went forth to sow his 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 Sower's success. 2. As he sowed, some fell. . . Other fell: (1) Patient sowing; (2) Vain falling; (3) Differing results. 3. The seed is the word of God. (1) Capable of the sowing; (2) Requiring favorable soil; (3) Possessing germinal powers.

VI. SATAN AROUSES:

Then cometh the devil (12). The tempter came and said unto him (Matt. 4 : 3). Then cometh the evil one (Matt. 13 : 19). Straightway cometh Satan (Mark 4 : 15). The prince of the world cometh (John 14 : 30).

VII. FAITH FALLS:

For a while believe, and in time of temptation fall away (13). Straightway he stumbleth (Matt. 13 : 21). They have no root, . . . but endure for 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 Abound: These, . . . bring forth fruit with patience (16). That they may see your good works (Matt. 5 : 16). Who verily beareth fruit (Matt. 13 : 23). Herein is my Father glorified, that ye bear much fruit (John 15 : 8). Being filled with the fruits of righteousness (Phil. 1 : 11).

- 1. "Then cometh the devil and taketh away the word." (1) The exposed seed; (2) The alert foe; (3) The base appropriation; (4) The seed results. 2. "These have no root." (1) To Secure stability; (2) To appropriate nonishment; (3) To ensure life. 3. "Bring forth fruit with patience." (1) Producing; (2) Continuing.

SERMON BIBLE READING.

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- Effects of repentance (Matt. 3 : 8). Characteristic conduct (Matt. 7 : 16-20). Products of the Spirit (Gal. 5 : 22, 23; Eph. 5 : 9). Praiseful utterances (Heb. 13 : 15). Goodly example (Prov. 11 : 30). Rewards of the righteous (Isa. 3 : 10). Rewards of the wicked (Jer. 17 : 9, 10). Converts (Esa. 72 : 16; John 4 : 36).

LESSON SURROUNDINGS.

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 (Mark 12 : 22-37; Luke 11 : 22-26). Then followed a request for a sign (Matt. 12 : 28-35), after which the mother and brethren of Jesus sought him (Matt. 12 : 46-50; 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 point—that 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. In 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 : 20; 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 God.

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

Responding 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 gaze of the cheerful little one 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? Oh, 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 COMFORTS.

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 a piece of brown wrapping paper, but to obtain this into confusion, drawers must be put into hopelessly ransacked, and closets be 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, not only regarded 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 daily wants just what will be needed, and it is a great economy of both time and strength to find at once the required article. Also have a place for cardboard 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 nurses. It now has fifty pupils, all that it can accommodate, and it has grown rapidly in the favor of the medical world.

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

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 for much consideration. To follow strictly the golden rule, doing unto others as we would be done by, would alone enable us to accomplish 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 unerring tact in regard to what may or may not be desired by our associates. Two little girls were in a circle of about twenty boys and girls of from sixteen to twenty years of age. They were playing the old-fashioned game of "kissing in the ring." One of the girls being violently kissed by one of the boys, in accordance of the rule of the game which required this penalty under certain conditions, cried 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 girl who was helped was very angry at the interference, and very angry breaking up the game. Yet she had done precisely as in like case she would have been done by. Had she cried out for help she would have felt in need of it, and have been grateful for it. She did not in the least understand that there are those who from affection, or a desire to attract notice, will pre-