

DR. TALMAGE

The Brooklyn Divine's Sunday Sermon.

Subject: 'The Homosick Soul.'

TEXT: 'I will arise and go to my father.'—Luke xv., 18.

There is nothing like hunger to take the energy out of a man. A hungry man can toil neither with pen, nor hand, nor foot. There has been many an army defeated, not so much for lack of ammunition as for lack of bread. It was that fact that took the fire out of this young man of the text. Storm and exposure will wear out any man's life in time, but hunger makes quick work. The most awful cry ever heard on earth is the cry for bread. I travel through Asia Minor there are trees which bear fruit looking very much like the long bead of our time. It is called the carab.

Once in a while the people reduced to destitution would eat these carabs, but generally the carabs, the beans spoken of here in the text, were thrown only to the swine, and they crunched them with great avidity. But this young man of my text could not even get amid them without stealing them. So one day amid the swine troughs he begins to soliloquize. He says: "These are no carabs for a rich man's son to wear; this is no kind of a business for a Jew to be engaged in—feeding swine; I'll go home, I'll go home; I will arise and go to my father."

I know there are many people who try to throw a fascination, a romance, a halo about sin; but notwithstanding all that Lord Byron and George Sand have said in regard to love, a man never gets over having lost his mother. Nothing said about her here. But he is homosick for his father's house. He thought he would just like to go and walk around the old place. He thought he would just like to go and see if things were as they used to be. Many a man after having been out of a long while has gone home to see his father and mother, and a stranger comes to the door. He finds out father is gone and mother is gone, and he is left alone in the world. I think this young man of the text said to himself, "Perhaps father may be dead." Still he starts to find out. He is homosick. Are there any young men today homosick for God, homosick for heaven?

A sailor, after having been long on the sea, returned to his father's house, and his mother tried to persuade him not to go away again. She said: "Now you had better stay at home. Don't go away; we don't want you to go. You will have it a great deal better here." But it made him angry. The night before he went away to sea he heard his mother praying in the next room, and that made him more angry. He went far out on the sea, and a storm came up, and he was carried to very perilous duty, and he ran up the ratlines, and amid the shrieks of the ship he heard the voice that he had heard in the next room. He tried to whistle it off, but he could not rally his courage, but he heard in the next room, and there in the storm and the darkness he said: "O Lord! what a wretch I have been! what a creature I have been! I have been a disgrace to my father's name. I will arise and go to my father."

Some man comes and says to me: "Why do you talk about the ruined state of the human soul? Why don't you speak about the progress of the Nineteenth century, and talk of something that is bright and cheerful for this reason: A man never wants the Gospel until he realizes he is in a famine-struck state. Suppose I should come to you in your home and you are in good, sound, robust health, and I should begin to talk about medicines, and about how much better this medicine is than that, and some other medicine, and talk about this physician and that physician. After a while you get tired, and you would say: 'I don't want to hear about medicines. Why do you talk to me of physicians? I never have a doctor.' But suppose I come to you in a state of illness, and I find you severely sick, and I know the medicines that will cure, and I know the physician who is skillful enough to meet your case. You say: 'Bring on that medicine; bring on that physician. I am terribly sick, and I want help.' If I come to you and you feel you are all right in body, and all right in mind, and all right in soul, you have need of nothing but suppose I come to you and tell you that the leprosy of sin is upon you, the worst of all sickness; oh, then you say: 'Bring me that balm of the Gospel; bring me that divine medicine; bring me that Jesus Christ.' But says some one in the audience: "How do you prove that we are in a ruined condition by sin? Well, I can prove it in two ways, and you may choose your choice. I can prove it by statements of men, or by the statement of God. Which shall it be? You all say, 'Let us have the statement of God.' Well, he says in one place, 'The heart is deceitful above all things, and desperately wicked.' He says in another place, 'What is man that he should be clean; and he which is born of a woman, that he should be without sin? There is none that doeth good, no, not one.' He says in another place, 'As by one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned.' 'Well,' you say, 'I am willing to acknowledge that, but why should I take the particular notice of that? It is the reason, 'Except a man be born again, he cannot see the kingdom of God.' This is the reason, 'There is one name given under heaven among men whereby they may be saved.' There are there a thousand voices here ready to say, 'Well, I am ready to accept this help of the Gospel; I would like to have this divine cure; how shall I go to work? Let me pay money, a mere valueless undefined lump sum amounting to nothing. You must have a stout, tremendous resolution like this young man of the text when he said, 'I will arise and go to my father.' 'Oh,' says some man, 'how do I know my father wants me? How do I know, if I go back, I would be received?' 'Oh,' says some man, 'you don't know where I have been; you don't know how far I have wandered; you wouldn't talk that way to me if you knew all the iniquities I have committed.' What is that flutter among the angels of God? It is news, it is news! Christ has found the lost.

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We read nothing in this story—the parable founded on everyday life—we read nothing about the mother. It says nothing about going home to her. I think she was dead. I think she had died of a broken heart in her wanderings. A man never gets over having lost his mother. Nothing said about her here. But he is homosick for his father's house. He thought he would just like to go and walk around the old place. He thought he would just like to go and see if things were as they used to be. Many a man after having been out of a long while has gone home to see his father and mother, and a stranger comes to the door. He finds out father is gone and mother is gone, and he is left alone in the world. I think this young man of the text said to himself, "Perhaps father may be dead." Still he starts to find out. He is homosick. Are there any young men today homosick for God, homosick for heaven?

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LOOKING FOR A WIFE

Love has a weakness for green peaches, says a San Francisco correspondent. I do not mean the real fruit; I speak metaphorically. When you go into the market you naturally pick up the ripe peach and buy that. But when a man goes looking for a wife it seems somehow to be human nature to look for the green and unripe girl, and leave the ripened spinster severely alone.

I think myself—although I don't know anything at all about it—that girls should be left to ripen on the parent tree and plucked in the proper season. A plump, fair, mature spinster should most certainly be more easily disposed of than the green girl. But it is not so. Man, unthinking man, takes the bloom on the cheek for a fast color, and the naïveté of youth for an everlasting charm.

Women as like nuts, not fruit. They are soft and tasteless when they are unripe, and they harden with age. Marriage is simply a process of canning, and they keep their flavor for all their life if they are properly canned. If this thing were less difficultly understood parents would be spared with their children, and a great deal of anxiety and labor would be spared. In Europe the affectionate mother only lets one of her daughters out at a time, and conceals the others until that one has been taken. It is an excellent plan, but it does not always work well. It sometimes gives the girl the flattering aspect of an only child, and if the father is rich that is a very effective deception.

In America they are so proud of them all that they put them all on view as soon as possible, and say: "Let the best girl win." The result is a percentage of old maids, although no woman in America ever misses her last chance. It is somehow a knack they have of getting in time.

He Wanted Assistance and Got It.

The trustees had just begun the business of their monthly meeting, and Deacon Smith had the floor, says the New York Evening Sun. They were legislating for one of South Norwalk's most prosperous churches. Two of the members had late business engagements in the city, and Deacon Smith's shop on the main street, near the station, had been chosen for the meeting this month for the sake of convenience. The deacon was well under way when the outer door was seen to open slightly, and he paused to note the cause of the interruption.

Connecticut is famed for the extensive variety of its traps, and one of a most interesting type now appeared. His entrance into the room was made in a thoroughly original manner. When the door was sufficiently ajar to admit of his head, he slipped in, and the door closed again. He was a small, thin, and somewhat ragged looking man, and he was accompanied by a most dilapidated hat, and ragged beard, and a smiling face and full, ragged beard. "Gentlemen," he began, "my pardon for disturbing you, but I am very sick."

He paused after this announcement to note the effect. "I went to the doctor," he soon continued, "and he gave me the pills—see, the pills," and he held up to view a small bottle which he held in the palm of his hand. "He said take the pills, three after each meal, and I would like very much to have some assistance."

"Well, why in thunder don't you take your pills, then, and not come bothering here?" interposed a deacon who was becoming tired. "Gentlemen," replied the tramp with muchunction, "I can not take the pills; I have no meal." He got that meal.

Spent Two Fortunes.

In the Hoffman house last night, says a New York Star man, I met James Johnson, who has been out in Denver superintending a mine. While we were talking a seedy-looking man of stalwart frame came up to him and begged the loan of a dollar. He got it and turned away, when Johnson said to me: "There goes the wreck of two fortunes. That man was at work for us five years ago as a miner, when he got word that a relative had died and left him a fortune of about \$100,000. He quit the mine and came east. He spent his money in less than eighteen months and drifted back to Denver, broken down in health and the most sorry, abject-looking specimen of humanity you ever saw. He had sown the seeds of consumption, but insisted on going into the mine again and we gave him a place. Instead of dying, as we expected, he recuperated, became strong again, and in the course of a year was quite a new man. Just about a year ago I was standing by the mine office when he came out to meet a lawyer, whom I know and who had sent for him. The lawyer's mission was to tell him that he was for a second time an heir—this time to \$35,000. 'For heaven's sake,' he exclaimed, 'have I got to go through that again? It was a queer speech but prophetic. He's broke again, as you see, and wants me to take him back to the mine. I guess I'll have to do it, but was there ever before such a foolish spendthrift!'"

A Curious Calculation.

A London paper has been giving the results of some curious calculations, which, if correct, will make a fellow a little cautious about guessing on the size of a crowd and offering to bet his last dollar that he is right. According to the calculator on the staff of Justice, all the people in the world—about 1,400,000,000—could stand in a field ten miles square, and by the aid of telephones could be addressed by a single speaker.

SUNDAY SCHOOL LESSON.

SUNDAY, JULY 6, 1890. The word Made Flesh.

LESSON TEXT. John 1: 1-18. Memory verses: 11-13.

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

LESSON TOPIC: The Son's Personal Glory.

1. Glory Enjoyed with the Father, vs. 1-9. 2. Glory Proclaimed by John the Baptist, vs. 6-10. 3. Glory Displayed Among Men, vs. 5, 11-14, 16, 18.

GOLDEN TEXT: The Word was made flesh, and dwelt among us.—John 1: 14.

DAILY HOME READINGS: M.—John 1: 1-18. The Son's personal glory. T.—Gen. 1: 1-31. The beginning of creation. W.—1 John 1: 1-10. The beginning of redemption. T.—Prov. 8: 1-31. The eternity of wisdom. F.—John 14: 1-14. Jesus revealing the Father. S.—Col. 1: 1-20. The Lord's work. S.—1 John 3: 1-24. True children of God.

LESSON ANALYSIS. I. GLORY ENJOYED WITH THE FATHER. 1. Glory of Divinity: A and the Word was God (1). His name shall be called... Mighty God (Isa. 9: 6). I and the Father are one (John 10: 30). Thomas... said unto him, My Lord and my God (John 20: 28). In him dwelleth all the fulness of the Godhead bodily (Col. 2: 9).

II. GLORY OF FELLOWSHIP: The same was in the beginning with God (2). Let us make man in our image, after our likeness (Gen. 1: 26). The Word was with God (John 1: 1). The glory which I had with thee before the world was (John 17: 5). Thou lovedst me before the foundation of the world (John 17: 24).

III. GLORY OF CREATORSHIP: The world was made by him (10). Then I was by him, as a master workman (Prov. 8: 30). All things were made by him (John 1: 3). In him were all things created (Col. 1: 16). Through whom also he made the worlds (Heb. 1: 2).

IV. GLORY OF REVEALATION: "In the beginning was the Word... with God... was God." The Word (1) Eternal; (2) Personal; (3) Divine.—The Word; (1) When he was; (2) With whom he was; (3) Whom he was.

2. "All things were made by him" (1) Creation's Agent; (2) Creation's extent; (3) Creation's perfection.

3. "The world was made by him, and the world knew him not." (1) The Creator's work; (2) The creature's stupidity.

II. GLORY PROCLAIMED BY JOHN THE BAPTIST. 1. John's Authority: A man sent from God, whose name was John (6). Behold, I send my messenger (Mal. 3: 1). The word of God came unto John (Luke 3: 2). They were persuaded that John was a prophet (Luke 20: 6). He that sent me to baptize... he said unto me (John 1: 33).

II. John's Object: The same came for witness, that all might believe (7). He shall prepare the way before me (Mal. 3: 1). In those days cometh John the Baptist, preaching (Matt. 3: 1). John came, who baptized... and preached (Mark 1: 4). That he should be made manifest... came I (John 1: 31).

III. John's Testimony: This was... he was before me (15). The voice of one that crieth, Prepare ye (Isa. 40: 3). He that cometh after me is mightier than I (Matt. 3: 11). He shall baptize you with the Holy Ghost (Mark 1: 8). Behold the Lamb of God, which taketh away the sin of the world! (John 1: 29).

1. "There came a man, sent from God." (1) The missionary; (2) The Sender; (3) The Mission.

2. "The same came... that he might bear witness... that all might believe." (1) John's immediate aim; (2) John's ultimate aim.

3. "He was before me" (1) John's eminence; (2) Jesus' pre-eminence.—Jesus before John (1) In personal existence; (2) in official rank; (8) In abiding power.

III. GLORY DISPLAYED AMONG MEN. 1. As a Shining Light: The light shineth in the darkness (5). Light is come into the world (John 3: 19). I am the light of the world (John 8: 12). Yet a little while is the light among you (John 12: 35). Whosoever believeth on me may not abide in the darkness (John 12: 46). II. As an Exalting Benefactor: To them gave he the right to become children of God (12). Unto them will I give... a name better than of sons (Isa. 56: 5). Ye received the spirit of adoption (Rom. 8: 15).

IV. GLORY OF REVEALATION: "In the beginning was the Word... with God... was God." The Word (1) Eternal; (2) Personal; (3) Divine.—The Word; (1) When he was; (2) With whom he was; (3) Whom he was.

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Ye are all sons of God, through faith, in Christ (Gal. 3: 2). Beloved, now are we children of God (1 John 3: 2).

III. As a Revelation of God: The only begotten Son... he hath declared him (18). We beheld his glory, glory as of... the Father (John 1: 14). He that beholdeth me beholdeth him that sent me (John 12: 45). He that hath seen me hath seen the Father (John 14: 9).

Who is the image of the invisible God (Col. 1: 15). 1. "The light shineth in the darkness; and the darkness apprehended it not." (1) Light shining; (2) Darkness abiding;—(1) The light; (2) The darkness; (3) The contact; (4) The consequence.

2. "The right to become children of God." (1) High honor; (2) Divine right; (3) Gracious bestowment.

3. "The only begotten Son... he hath declared him." (1) The Lord's honorable sonship; (2) The Lord's essential work;—(1) The unseen God; (2) The unthought world; (3) The competent Revealer.

LESSON BIBLE READING. JESUS REVEALING THE FATHER. The Father unseen (John 1: 18). The Son declares him (John 1: 18). As the