The Brooklyn Divine's Sunday Sermon.

4.0 Subject: "The Homesick Soul."

FEXT: "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. A traveler tells us that in Asia Minor there are trees which bear fruit looking very much like the long bean of our time. It is called the carab.

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 them without stealing them. So one day amid the swine troughs he begins to soliloquize. He says: "These are no clothes for a rich man's son to wear; this is no kind of business for a Jew to be engaged in—feeding swine; I'll go home, I'il go home; I will arise and go to my father."

I know there are a great many people

there are a great 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 it, it is a mean, low, contempti-ble business, and putting food and fodder into the troughs of a herd of antiquities that root and wallow in the soul of man is a very poor business for men and women in-tended to be sons and daughters of the Lord

tended to be sons and daughters of the Lord Almighty. And when this young man resolved to go home it was a very wise thing for him to do, and the only question is whether we will follow him.

Satan promises large wages if we will serve him, but he clothes his victims with rags, and he pinches them with hunger, and when they start out to do better he sets after them all the bloodhounds of perdition. Satan comes to us to-day and he promises all luxuries, all emoluments if we will only serve him. Liar, down with thee to the pit! "The wages of sin is death." Oh, the young man of the text was wise when he uttered the resolution, "I will arise and go to my father."

In the time of Mary the Persecutor, a per-secutor came to a Christian woman who had hidden in her house for the Lord's sake one hidden in her house for the Lord's sake one of Christ's servants, and the persecutor said, "Where is that heretic?" The Christian woman said, "You open that trunk and you will see the heretic." The persecutor opened the trunk, and on the top of the linen of the trunk he saw a glass. He said, "There is no heretic here." "Ah," she said, "you look in the glass and you will see the heretic." As I take up the mirror of God's word to-day would that instead of seeing the prodigal son of the text we might see ourselves—our want, our wandering, our sin, our lost condition—so that we might be as wise as this young man was, and say, "I will arise and to the work of t

young man had been by his employer set to culturing flowers or training vines over an arbor or keeping account of the pork market or overseeing other laborers he would not have thought of going home. If he had had his pockets full of money, if he had been able his pockets full of money, if he had been able to say, "I have a thousand dollars now of my own; what's the use of my going back to my father's house? do you think I am going back to apologize to the old man? why he would put me on the limits; he would not have going on around the old place such conduct as I have engaged in; I won't go home; there is no reason why I should go home; I have plenty of money, plenty of pleasant surroundings, why should I go home?" Ah! it was his pauperism, it was his beggary. He perism, it was his beggary. He

had to go home. 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 into your house and I find you severely sick, and I know the medicines.

cines that will cure and I know the physician who is skillful enough to meet your case. You say: "Bring on that medicine; cian 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 came 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 have persuadel you that the leprosy of sin is upon you, the worst fall contents of the suppose of all sickness; oh, then you say: "Bring me that balm of the Gospel; bring me that di-

vine medicament; bring me Jesus Christ."
But says some one in the audience, "How resolution that is immediately put into execution.

But says some one in the audience, "How do you prove teat we are in a ruined condition by sin?" Well, I can prove it in two ways, and you may have your choice. I can prove it by the statements of men or by the 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 dessnarately wicket." 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 righteous?" He says in another place, "There is none that doeth good, no, not one." He says in another place, "As by one man sin entereth into the world, and death by sin, and so death passed upon all men, for that all have sinned." "Well," you say, "I am willing to acsnowledge that, but whyshould I take the particular rescue that you propose?" This is the reason, "Except a man be born again he camot see the kingdom of God." This is the reason, "There is one name given under heaven among men whereby they may be saved." Then there are 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 say that a mere whim, an undefined longing amounts to nothing.

The year and he winch is born of a woman, that the should be righteous?" There is one name given under the propose. The state of the world is a more whine an one world is a more whine an undefined longing amounts to nothing.

The year 1891 has come. January. February, March, April, May, June—almost half of the year gone. Where is your broken yows. "Oh," says some man, "I'll attend to health to that when I can get my character fixed up. When I get world in the restorm the said: "Could live to the year 1891 has come. January. February, March, April, May, June—almost had to that when I can get my charact Let me say that a mere whim, an came to call."

Lund the lost.

Nor angels can their joy contain,
But kinde with new fire;
The sinner lost, is found, they sing,
And strike the sounding lyre.
When Napoteon talked of going into Italy, they said: "You can't get there. If you knew what the Alps were you wouldn't talk about it or think of it. You can't get your animumition wagons over the Alps." Then Napoleon rose in his stirrups and waving his hand toward the mountains, he said, "There table be no Alps." That wonderful pass was alided out which has been the wonderment of all they gears since—the wonderment of all they cars since—the wonderment of all engineers. And you tell me there are such mountains of sin between your soul and God, there is no mercy. Then I see Christ waving his hand toward the mountains. I hear Hm say, "I will come over the mountains of the young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young man of the text was founded in sortew at his misbehavior. It was not mere young and where young an

REV DR. TAMAGE | physical plight. It was grief that he had so maltreated his father. It is a sad thing after a father has done everything for a child to have that child be ungrateful.

How sharper than a serpent's tooth, it is, To have a thankless child.

That is Shakespeare. "A foolish son is the heaviness of his mother." That is the Bible. Well, my friends, have not some of us been cruel prodigals? Have we not maltreated our Father? And such a Father! So loving, so kind. If He had been a stranger, if He had forsaken us, if He had flagellated us, if He had pounded us and turned us out of doors on the commons, it would not have been so wonderful—our treatment of Him; but He had pounded us and commons it would not have been so wonderful—our treatment of Him; but He is a Father so loving, so kind, and yet how many of us for our wanderings have never apologized. We apologize for wrongs done to our fellows, but some of us perhaps have committed ten thousand times ten thousand wrongs against God and never apologized.

I remark still farther that this resolution of the text was founded in a feeling of home-sickness. I don't know how long this young man, how many months, how many years he had been away from his father's house; but there is something in the reading of my text that makes me think he was homesick. text that makes me think he was homesick. Some of you know what that feeling is, Far away from home sometimes, surrounded by everything bright and pleasant—plenty of friends—you have said, "I would give the world to be home to-night." Well, this young man was homesick for his father's house. I have no doubt when he thought of his father's house he said, "Now, perhaps, father may not be living."

We read nothing in this story—this 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 at his wanderings. A man never gets over

at his wanderings. A man never gets over having lost his mother. Nothing said about having lost his mother. Nothing said about her here. But he is homesick 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 off a long while has gone home and knocked at the door, and a stranger has come. It is the old homestead, but a stranger comes to the door. He finds out father is gone and mother is gone, and brothers and sisters all gone. I think this young man of the text said to himself, "Perhaps father may be dead." Still he starts to find out. He is homesick. Are there any here to-day homesick for God, homesick 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 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 augry. The night before he went again to sea he heard his mother praying in the next room, and that made him more augry. He went far out on the sea, and a storm came up, and he was ordered to very perilous duty, and he ran up the ratlines, and amid the shrouds of the ship he heard the voice that he had heard in the next room. He tried to whistle it off, next room. He tried to whistle it off, he tried to rally his courage, but he could not silence that voice he had 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 wretch I am. Help me just now, Lord God." And go to my father "

I thought in this assemblage to day there
The resolution of this text was formed in may be some who may have the memory of disgust at his present circumstances. If this a father's petition or a mother's prayer young man had been by his employer set to pressing mightily upon the soul, and that this hour they may make the same resolution I find in my text, saying, "I will arise and

go to my father."

A lad at Liverpool went out to bathe, went out into the sea, went out too far, got beyond his de th and he floated far away. A ship

after day, and they ordered the usual mourn 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 more exhilarating?" It is 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 medicine, and talk about this physician and medicine.

But I remark concerning this resolution, it was immediately put into execution. The context says, "He arose and came to his father." The trouble in nine hundred and ninety-nine times out of a thousand is that our resolutions amount to nothing because we make them for some distant time. If I resolve to become a Christian next year, that amounts to nothing at all. If I resolve to become a Christian to-morrow, that amounts to nothing at all. If I resolve at the service to nothing at all. If I resolve at the service to-night to become a Caristian, that amounts to nothing at all. If I resolve after I go home to-day to yield my heart to God, that amounts to nothing at all. The only kind of resolution that amounts to anything is the resolution that is immediately put into exe-

wrong track. He would not go home. At the door of that beautiful home one night there was a great outcry. The young man of the house ran down and opened the door to see what was the matter. It was midnight. The rest of the family were asleep. There were the wife and the children of this prodigal young man. The fact was he had come home and driven them out. He said: "Out of this house, Away with these children; I will dash their brains out. Out into the storm!"

the storm!"
The mother gathered them up and fled. The next morning the brother, the young man who had staid at home, went out to find man who had staid at home, went out to find this prodigal brother and son, and he came where he was, and saw the young man wandering up and down in front of the place where he had been staying, and the young man who had kept his integrity said to the older brother: "Here, what does all this mean? What's the matter with you? Why do you get in this way?" The prodigal looked at him and said: "Who am !? Who do you take me to be?" He said, "You are my brother." "No, I am not; I am a brute. Have you seen anything of my wife and children? Are they dead? I drove them out last night in the storm. I am a brute. John, do you think there is any help brute. John, do you think there is any help for me? Do you think I will ever get over this life of dissipation? He said, "Brother, there is just one thing that will stop this." The prodigal ran his finger across his throat and said: "That will stop it, and I'll stop it before night. Oh! my brain; I can stand it no longer." That prodigal never got home. But I will tell you of a prodigal that did get

In England two young men started from their father's house and went down to Ports-mouth. The father could not pursue his children; for some reason he could not leave home, and so he wrote a letter down to Mr. Griffin, saying: "Mr. Griffin, I wish you would go and see my two sons. They have arrived in Portsmouth, and they are going

him will please me best."
Years passed on, and Mr. Griffin was seated in his study one day when a message came to him that there was a young man in irons on a ship at the dock—a young man con-demned to death—who wished to see this clergyman. Mr. Griffin went down to the clergyman. Mr. Griffin went down to the dock and went on shipboard. The young man said to him, "You don't know me, do you." "No." he sail; "I don't know you." "Why, don't you remember that young man you tried to persuade to go home, and he wouldn't go?" "Oh, yes," said Mr. Griffin. "Are you that man!" "Yes, I am that man," said the other. "I would like to have you pray for me. I have committed murder, and I must die, but I don't want to go out of this world until some one prays for out of this world until some one prays for me. You are my father's friend and I would like to have you pray for me."

Mr. Griffin went from judicial authority to

judicial authority to get the young man's pardon. He slept not night nor day. He went from influential person to influential person until some way he got that young man's pardon. He came down on the dock, and as he arrived on the dock with the pardon the father came. He had heard that his son, under a disguised name, had been comnitting crime and was going to be put to So Mr. Griffin and the father went on the ship's deck, and at the very moment on the ship's deck, and at the very moment Mr. Griffin offered the pardon to the young man, the old father threw his arms around the son's neck and the son said: "Father, I have done very wrong and I am very sorry. I wish I had never broken your heart. I am very sorry." "Oh!" said the father, "don't mention it; it don't make any difference now. It is all over. I forgive you, my son," and he kissed him and kissed him.

To-day I offer you the pardon of the Gospel -full pardon, free pardon. I do not care what your sin has been. Though you say you have committed a crime against God, against your own soul, against your fellow-man, against your family, against the day of ju igment, against the cross of Christ whatever your crime has been, here is pardon, full pardon, and the very moment that you take that pardon your heavenly Father throws His arms around about you and says: "My son, I forgive you. It is all right. You are as much in My favor now as if you had never sinusd." O! there is joy on earth and joy in heaven. Who will take the

There was a gentleman in a rail car who aw in that same car three passengers of very different circumstances. The first was a maniac. He was carefully guarded by his attendants. His mind, like a ship dismasted, was beating against a dark, desolate coast, from which no help could come. The train stopped, and the man was taken out into the asylum to waste away, perhaps, through years of gloom. The second passenger was a culprit. The outraged law had seized on him. As the cars joited the chains rattled. On his face were crime, depravity and despair. The train halted and be despair. The train halted have was taken out to the penitentiary, to which he had been condemned to which he had been condemned. to which he had the third passenger, which the third passenger, which the third passenger, which is the third passenger. bell. Life glittered and beckoned. Her companion was taking her to his father's house. The train halted. The old man was a bride there to welcome her to her new home, and his white locks snowed down upon her as he

white locks showed down upon her as he sealed his word with a father's kiss.

Quickly we fly toward eternity. We will soon be there. Some leave this life condemned. Oh, may it be with us, that, leaving this fleeting life for the next, we may find our Father ready to greet us to our new home with Him forever. That will be a marriage banquet! Father's welcome! Father's bosom! Father's kiss! Heaven!

Why Manilia is One Day Behind. Manilla is one of the most important ports in the Philippine Islands, but, strange to say, is one day behind all other places of its size in the world. This curious fact is accounted for in this way: Although the Philippine Islands lie near the Asiatic Coast, they were discovered by Spaniards who sailed from America. work? Let me say that a mere whim an undefined longing amounts 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! but you say, "I agree with you on all that, but I must put it off a little longer." Do you know there were many who came as near as you are to the kingdom of God and never entered it. I was at East Hampton and I went into the cemetery there are twelve graves some man, "you don't know where I have seen; 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.

by Spaniards who sailed from America. When they crossed the magic line where Sunday suddenly changes into Monday, these fiery dons of proud Castilian ancestors did not revise their calendar. When and I went into the cemetery there are twelve graves side by side—the graves of sailors. This crew, some years ago, in a ship went into the breakers at Amagansett, about three mode of reckoning time was not up to modern notions, they only said that that was so much the worse for modern notions. Anyhow, the fact remains that these Philippine Islands keep plodding along one day behind all the rest of that these Philippine Islands keep plod-ding along one day behind all the rest of

LOOKING FOR A WIFE.

Love has a weakness for green peaches, says a San Francisco correspondent. I do not mean the real fruit: 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

I think myself-although I don't know anything at all about it-that giris should be left to ripen on the parent tree and plucked in the proper | 20:81. 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 naivete 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 can-ning, and they keep their flavor for all their life if they are properly canned. If this thing were distinctly understood parents would have less difficulty 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 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 | II. Glory of Fellowship: 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 tramps, and one of a most interesting type now appeared. His entrance into the room was made in a thoroughy original manner. When the door was sufficiently ajar to admit of his head it popped in on the astonished deacons, surmounted by a most dilapidated hat, and complimented by a smiling face and full, ragged beard.

"Gentlemen," he began, "your pardon for disturbing you, but I am very sick." He paused after this announcement

"I went to the doctor," he soon con-

tinued, "and he gave me the pillssee, 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 note the effect.

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 much unction. "I can not take the pills; I have no meal" He got that meal.

Spent Two Fortunes.

says a New York Star man, I met James Johnson, who has been ont in Denver superintending a mine. While we were talking a seedy-looking man of stalwart frame came up to him and begged the lone 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 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 knew 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 \$53,-'For heaven's sake,' he exclaimhave 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.

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 SUNDAY SCHOOL LESSON. EUNDAY, JULY 6. 1834. The word Made Flesh.

LESSON TEXT. Gohn 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

LESSON TOPIO: The Son's Personal

1. Glory Enjoyed with the Father, vs. 1-4, 9, 10. 2. Glory Proclaimed by John the Baptist, vs. 6-LESSON OUTLINE: 3. Glory Displayed Among Men, vs. 5, 11-14, 16-18.

GOLDEN TEXT: The Word was made flesh, and dwelt among us .- John

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. 8 .- 1 John 3 : 1-24. True children of God.

LESSON ANALYSIS. L GLORY ENJOYED WITH THE FATHER.

I. Glory of Divinity: And the Word was God (1). His name shall be called ... Mighty God (1sa. 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).

The same was in the beginning with

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 3: 30) All things were made by him (John 1:

In him were all things created (Col. 1:

Through whom also he made the worlds (Heb. 1: 2).

1, "In the beginning was the Word ...with God...was God." The Word (1) Eternal; (2) Personal; (3) The 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. IL GLORY PROCLAIMED BY JOHN THE BAPTIST

I. John's Authority: A man, sent from God, whose name was John (6).

Behold, I send my messenger (Mal. 8 : 1). The word of God came unto John (Luke 3:2).

They be persuaded that John was a In the Hoffman house last night, 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.... he was before me (15).

The voice of one that crieth, Prepare ve (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 :

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. I. As a Shining Light: The light shineth in the darkness (5).

Light is come into the world (John 3: A London paper has oeen giving the I am the light of the world (John 8:

Yet a little while is the light among you (John 12 : 35) Whosoever believeth on me m.

abide in the darkness (John 12 : 46). II. As an Exatting Benefactor: To them gave he the right to become children of God (12).

Unto them will I give ... a name better them of sons (Is. 56: 5).

Ye received the spirit of adoption (Rom

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

III. As a Revalation of God: The only begotten Son, ... he hath

declared bim (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.

right; (3) Gracious bestowment.

3. "The only begotten Son...be hath declared him" (1) The Lord's honorable sonship; (2) The Lord's essential work.—(1) The unseen God; (2) The untaught world; (8) 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 word (John 1: 1, 14). As the Creator (John 1: 3, 10) As the Lafe (John 1: 4, 12, 13, 16). As the Light (John 1: 4-9). Coming among men (John 1: 10, 11). Displaying God's Glory (John 1: 14

LESSON SURROUNDINGS The first part of the lesson (vs. 1-5) deals with what is before all history. The historical portion begins with the appearance of John the Baptist as a preacher, but refers to the incarnation. Verse 15 may point to some specific utterance, but more probably sums up the witness of John before the baptism of Jesus (comp. Luke 3: 15-17, and parallel passages). It will be convenient to make this the historical date of the

The interval between the Old Testament lessons and the baptism of Jesus is over six hundred years. The captivity in Babylon cured the Jews of idolatry; the restoration began a new era. For several centuries this people prepared for the coming of the Messiah, "the true light." Other nations had their share in this preparation. The history of the three centuries from Alexander to Augustus Casar is not rightly stucked, unless this providential ordering of "the fulness of the time" is recognized.

In the Gospel history the leading events narrated by Matthew and Luke are as follows: The appearance of Zacharias; the annunciation; the visit of Mary to Elizabeth; the birth of John the Baptist; the appearance of an angel to Joseph; the birth of Jesus in Bethlehem; the incident of the shepherds: the presentation in the temple; the visit of the magi; the flight into Egypt; the massacre of the children; the death of Herod and the return from Egypt: the visit to Jerusalem when Jesus was twelve years of age; the years of silence, subjection, and growth in Nazareth; the appearance of John the Baptist and the effect of his preaching. Mark and John begin their accounts of the history at this point.

PLACE.—Bethany (Rev. Ver.) or Beth-abara (Auth. Ver.) beyond Jordan (John 1: 28) is the place where John was baptizing; but he began to preach in the wilderness of Judea. There is much discussion as to the correct form of the name, and also as to the locality. Captain Conder thinks Bethany is the name of the district (Batania-Bashan) in which Beth-abara lay. "If this view is correct, the place of John's baptizing was in Perea, at a ford of the Jordan, about twenty-two miles southeast of Cana, about fourteen south of the Sea of Galilee, and a little above the city of Beth-shan." The traditional site, near Jericho, has little to sup-

port it. Time. -- If John began his ministry at thirty years of age, the date would be in the summer of 779, year of Rome. The baptism of Jesus may be placed in January, 780, year of Rome; that is, A.D. 27. For convenience, December 25. 749, -that is, B. C. 5, -will be accepted as the probable date of the birth of Jesus.

PERSONS,-God and the Word, that "was God;" John the Baptist and the incarnate Word. The Jews are referred to as "they that were his own," and believers as "the children of God." PARALLEL PASSAGES .-- On the theory that the lesson refers to the time immediately before the baptism of Jesus, the following passages are parallel: Matthew 3: 1-12; Mark 1: 1-8; Luke 3:

DESTINY.

We met, 'twas at a crush. I did not dream That we should wend our way through life together; handed her some strawberries and cream, And then we talked, I think about the weather.

I felt, if I remember, somewhat bored,
And she, I noticed, seemed a little restive,
Our hearts did not then beat in sweet accord
Besides—"the weather" did not prove su gestive.

Nor when I knew her better did I think That I should wake some morning to discover That Fate at length had forged the missing And bound me to that maiden as her lover.

But Fate is strong. We met and met gain At dances, picnies, in the Row, at tennis. To war with Destiny is all in vain.
We even met, by accident, at Venice.

Thus time rolled on, but still I saw no sign
That friendship had become a holier reassion.
I little thought to call that maiden mine.
We walked and talked in most piatonic fash-

I own we did not actually try
To make our tele-a-teles at all less frequent;
I even own that we—that maid and I—
Met somewhat oftener as week by week
went,

We ret at dawn, at noon, at twilight dim.
We called together many a flowery trophy;
She came familiary to cal! me "Jim."
And I reciprocating, called her "Sophie,"

That she would whisper, lovingly, "I will !"
And up to now, in point of fact, she hasn't.