

DR. TALMAGE'S SERMON. THE SWELLING OF JORDAN.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

Not in a petulant but in kindly terms I must complain that a wrong has been done me, and the cause of honest journalism, by

A PRETENDED SERMON. That is going the rounds of hundreds of papers with my name appended, a sermon entitled "Frauds Detected;" text, Numbers, ch. 32, v. 23: "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."

Jeremiah had become impatient with his troubles. God says, "If you cannot stand these small trials, and persecutions what are you going to do when the greater trials and persecutions come?"

I propose, if God will help me, in a very practical way to ask—If it is such a difficult thing to get along without the religion of Jesus Christ when things are comparatively smooth, what will we do without Christ amid the overpowering

DISASTERS THAT MAY COME. upon us? If troubles, slow as footmen, surpass us, what will we do when they take the feet of horses? and if now in our life-time we are beaten back and submerged of sorrows because we have not the religion of Jesus to comfort us, what will we do when we stand in death, and we feel all around about as "the swelling of Jordan?"

The fact that you have come here my brother, my sister, shows that you have some things you believe in common with myself. You believe that there is a God. There is not an atheist in all this house. I do not believe there ever was a real atheist in all the world.

But you believe more than that; you believe that there was a Jesus; you believe that there was a Cross; you believe that you have an immortal soul; you believe that it must be regenerated by the spirit of God, or you can never dwell in bliss eternal.

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

We have all yielded to temptation. We have been surprised afterward that so small an inducement could have deceived us from the right. How insignificant a temptation has sometimes captured our soul!

IN THE PRESENCE OF TEMPTATION. that prostrated a David, and a Moses, and a Peter, and some of the mightiest men in all God's kingdom? Now we are honest; but suppose we were placed in some path of life, as many of God's children have been, where all the forces of earth and hell combine to capture the soul?

leagues by the horses. Ah! I don't like to hear a man say, "I could not commit such a sin as that. I can't understand how a man could be carried away like that."

What high consolation to you that your departed friends were NOT SUBMERGED in the swelling of Jordan! The Israelites were just as thoroughly alive on the western bank of the Jordan as they had been on the eastern banks of the Jordan; and our departed Christian friends have only crossed over—not sick, not dead, not exhausted, not extinguished, not blotted out, but with healthier respiration, and stouter pulses, and keener eyesight, and better prospects, crossed over, their sins, their physical and mental disquiet, all left clear this side, an eternally flowing, impassable obstacle between them and all human and Satanic pursuit.

And it is not right this morning that I congratulate you that your departed friends are safe on the shore of heaven? Would you have them back again? Would you have those old parents back again? You know how hard it was sometimes for them to get their breath in the stifled atmosphere of the summer; would you have them back for next summer? Didn't they use their brain long enough? Would you have your children back again? Would you have them take the risk of temptations which through every human pathway?

And is it not right this morning that I congratulate you that your departed friends are safe on the shore of heaven? Would you have them back again? Would you have those old parents back again? You know how hard it was sometimes for them to get their breath in the stifled atmosphere of the summer; would you have them back for next summer?

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

the general's face and said, "I am going to the front." Oh, I have seen them, and so have you, go out of this life without a tear on their cheek! There was weeping all around the room, but no weeping in the bed; the cheeks were dry. They were not thrown down into darkness, they were lifted up. We saw the tides rising around them and the swelling of the wave. It washed them off from the cares and toils of life; it washed them on toward the beach of heaven. They waved to us a farewell kiss as they stood on deck, and floated down further and further, wafted by gales from heaven, until they were lost to our sight—mortality having become immortality.

What high consolation to you that your departed friends were NOT SUBMERGED in the swelling of Jordan! The Israelites were just as thoroughly alive on the western bank of the Jordan as they had been on the eastern banks of the Jordan; and our departed Christian friends have only crossed over—not sick, not dead, not exhausted, not extinguished, not blotted out, but with healthier respiration, and stouter pulses, and keener eyesight, and better prospects, crossed over, their sins, their physical and mental disquiet, all left clear this side, an eternally flowing, impassable obstacle between them and all human and Satanic pursuit.

And it is not right this morning that I congratulate you that your departed friends are safe on the shore of heaven? Would you have them back again? Would you have those old parents back again? You know how hard it was sometimes for them to get their breath in the stifled atmosphere of the summer; would you have them back for next summer? Didn't they use their brain long enough? Would you have your children back again? Would you have them take the risk of temptations which through every human pathway?

And is it not right this morning that I congratulate you that your departed friends are safe on the shore of heaven? Would you have them back again? Would you have those old parents back again? You know how hard it was sometimes for them to get their breath in the stifled atmosphere of the summer; would you have them back for next summer? Didn't they use their brain long enough? Would you have your children back again? Would you have them take the risk of temptations which through every human pathway?

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

And all the vexations of life. You and I have seen so many men trampled down by misfortune because they had no faith in Jesus, and you say to yourself, "If they were so easily overcome by the trials of life, what will it be when greater misfortunes come upon them—heart-breaking calamities, tremendous griefs?"

been in some business trouble, when you have said, "O Lord, if Thou wilt let me keep my property, I will be a Christian." You kept your property, your child got well, the peril passed. Are you a Christian? We say, "O Lord, do so, and I will do so." The darkness passes, the peril goes away. We are as we were before, or worse; for oh, how often I have seen men start for the kingdom of God, come up to within an arm's reach of it, and then go back farther from God than they ever were before, dropping from the very moment of their privilege into darkness forever! Oh, how ungrateful we have been!

There was a steamer on one of the Western lakes heavily laden with passengers, and there was a little child who stood on the side of the taffrail, leaning over and watching the water, when she lost her balance and dropped into the waves. The lake was very rough. The mother cried, "Save my child! Save my child!" There seemed none disposed to leap into the water. There was a Newfoundland dog on deck. He looked up in his master's face, as if for orders. His master said, "Tray, overboard, catch 'em!" The dog sprang into the water, caught the child by the garments, and swam back to the steamer. The child was picked up by loving hands, the dog was lifted on deck, and the mother, ere she fainted away, in utter thanksgiving to that dog, threw her arms around its neck and kissed it; but the dog shook himself off from her embrace, and went and laid down as though he had accomplished nothing. Shall a mother be grateful to a dog that saves her child, and be ungrateful to the Son of God who, from the heights of heaven, plunged into the depths of darkness and suffering and yet He might lift us up out of our sin and place us on the Rock of Ages?

Oh, the height, the depth, the length, the infinity, the horror of our ingratitude! Don't you treat Jesus like that any more. Don't you thrust Him back from your soul. He has been the best Friend you ever had. You will want Him after awhile. When the world is going away from your grasp, and all the lights that shine on your soul are going out, and the friends that stand around you can do you no good, and you feel your feet slipping from beneath you—oh, then you will want Him—the loving Jesus, the sympathetic Jesus, the pardoning Jesus—to stand close by you, and hold you up "amid the swelling of Jordan!"

I guess young Jones will get on. He's in an office on California street, or somewhere thereabouts. He's careless, and had made so many mistakes that he knew the one he made last would be fatal. He went back from lunch the other day and a fellow-clerk met him on the stairs. "You'll get it, Jones. The old man's just boiling, and he's been calling for you the last fifteen minutes."

Jones stopped on the landing and cogitated. He must head off the old man, somehow. He ran down stairs and up the street as hard as he could go, to a druggist. There he purchased a little 15-cent boutonniere, and marched gravely back. "Mr. Jones!" came in a loud tone from the private office as he entered. "Yes sir," and he deposited his hat, hid the flower in his coat, walked into the private office and closed the door carefully.

"Mr. Jones, I have frequently—" "I beg your pardon, sir, but I have a private message for you." "Mr. Jones, you've been—a private message! What is it?" His tones changed as Jones quietly laid the flower on the desk before him. "What is this?" "It's a little bouquet. A lady came in while you were out—a young lady—and inquired for you. 'He's not in,' I said. 'Can I do anything for you?' 'Can I trust you?' she asked. 'With the utmost confidence,' I said. 'Will you give this flower to Mr. Johnson?' And don't let anybody see you, and tell him it was left by the lady in the blue bonnet. And here it is, sir."

"Dear me! that's odd." Jones saw a beam come in his face, and he knew he was all right. "The lady in the blue bonnet! Bless my soul, Jones, that's curious. I don't know any—what was she like?" "She was very pretty." "Pretty! Very well, Mr. Jones, you'll really have to be a little more careful. You've been making another—by the way, Jones, if you can find out anything about the lady—you needn't mention, of course—you can let me know."

And the old man's been looking fixedly at every woman in a blue bonnet he has met since.

Condition of Honduras. In referring to the industries of Honduras a few days ago, The Observer called attention to the fact with proper cultivation the country could be made one of the most productive of the Central American states. The only reason why its progress has been so slow is to be found in the character of its inhabitants. According to a recent authority society is scandalously demoralized, and drunkenness, debauchery and gambling prevail without restraint or limit. Money is plenty, comparatively speaking, and easily obtained, and as in the mining camps of California in 1849 and 1850, it is used to gratify the lowest vices. There is no effort whatever to save.

The large amount of money which is constantly being distributed along the coast in exchange for fruit would make any civilized and temperate community prosperous and happy, says Consul Burchard of Truxillo. But in the place of the neat houses and handsome public works that one might expect to see, only a collection of wretched hovels covered with leaves and plastered with mud, with dirt floors and no windows, meets the eye. Men go barefoot and dirty, ragged and profane, their sickly and bloated looks telling of bad living and dissipation. Women whose loud dress, flashy ornaments and general demeanor indicate their mode of life, and dirty, half-clad children, with cadaverous faces from the great majority of the population of the coast cities.

SUNDAY SCHOOL LESSON.

SUNDAY, MARCH 20, 1887. JACOB'S NEW NAME.

LESSON TEXT. (Gen. 32: 9-12, 24-30.) LESSON PLAN.

TOPIC OF THE QUARTER: Beginnings.

GOLDEN TEXT FOR THE QUARTER: Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—Psa. 90: 2.

LESSON TOPIC The Beginning of Human Exaltation. (1. Humiliation, vs. 9-12; 2. Persistence, vs. 24-28; 3. Exaltation, vs. 27-30.)

GOLDEN TEXT: And he said, I will not let thee go, except thou bless me.—Gen. 32: 26.

DAILY HOME READING: M.—Gen. 32: 9-12, 24-30. Beginning of human exaltation. T.—Gen. 32: 1-8. Jacob's alarm. W.—Gen. 32: 13-23. Jacob's schemes. T.—Gen. 33: 1-20. Jacob comforted. F.—Gen. 35: 1-15. Jacob in prosperity. S.—Rom. 8: 1-18. Human exaltation proceeding. S.—Rev. 7: 9-17. Human exaltation complete.

LESSON ANALYSIS.

I. HUMILIATION. I. Promises Remembered: O Lord, which saidst unto me, Return, (9).

Return unto the land of thy fathers (Gen. 31: 3). Now arise, . . . return unto the land of thy nativity (Gen. 31: 13). There hath not failed one word of all his good promise (1 Kings 8: 56). Having . . . these promises, . . . let us cease ourselves (2 Cor. 7: 1).

II. Unworthiness Confessed: I am not worthy of the least of all the mercies (10). Whose shoes I am not worthy to bear (Matt. 3: 11). Lord, I am not worthy that thou shouldst come (Matt. 8: 8). I am no more worthy to be called thy son (Luke 15: 19).

III. Fear Acknowledged: For I fear him, lest he come and smite me (11). I heard thy voice, . . . and I was afraid (Gen. 3: 10). I was afraid, . . . the Lord was wrath (Deut. 9: 19). I feared the people and obeyed their voice (1 Sam. 15: 24). I feared thee, because thou art an austere man (Luke 9: 21).

1. "I am not worthy of the least of all the mercies." (1) A high estimate of God's mercies; (2) A low estimate of personal deserts.

2. "Deliver me, I pray thee; . . . for I fear him." (1) The danger; (2) The Deliverer; (3) The Deliverance.—(1) Man's emergency; (2) God's opportunity.

3. "And thou saidst." (1) God's promises remembered; (2) God's promises urged.—(1) God has spoken; (2) Man should hear.

IV. PERSISTENCY. I. The Long Struggle: There wrestled a man with him until the breaking of the day (24). He had power over the angel, and prevailed (Hos. 12: 4). He that endured to the end, . . . shall be saved (Matt. 10: 22). Be ye steadfast, unmovable (1 Cor. 15: 58). Let us not be weary in well-doing (Gal. 6: 9).

II. The Powerful Antagonist. He touched, . . . and . . . Jacob's thigh was strained (25). I will work, and who shall let it? (Isa. 43: 13). There is nothing too hard for thee (Jer. 32: 17). No one shall snatch them out of my hand (John 10: 28). Our wrestling is not against flesh and blood (Eph. 6: 12).

III. The Fixed Decision: I will not let thee go, except thou bless me (26). We will serve the Lord (Josh. 24: 15). My heart is fixed, O God (Psa. 108: 1). I am ready not to be bound only, but also to die (Acts 21: 13). I press on toward the goal (Phil. 3: 14).

1. "There wrestled a man with him until the breaking of the day." (1) The parties to the contest; (2) The purpose of the contest; (3) The spirit of the contest; (4) The outcome of the contest.

2. "Let me go, for the day breaketh." (1) A testing proposition; (2) An arousing proposition.—(1) The angel's appeal; (2) The man's success.

III. EXALTATION. I. New Name. Thy name shall be called . . . Israel (28).

I have called thee by thy name (Isa. 43: 1). Thou shalt be called by a new name (Isa. 62: 2). Upon the stone a new name written (Rev. 2: 17). I will write upon him the name of my God (Rev. 3: 12).

II. New Power: Thou hast striven with God, . . . and hast prevailed (28). He had power with God (Hos. 12: 3). I truly am full of power by the spirit of the Lord (Mic. 3: 8). God, which had given such power unto men (Matt. 9: 8). But ye shall receive power (Acts 1: 8).

III. New Views. I have seen God face to face (30). From my flesh shall I see God (Job 19: 23). They shall see God (Matt. 5: 8). Now we see in a mirror, . . . then face to face (1 Cor. 13: 12). We shall see him even as he is (1 John 3: 2).

- 1. "No more Jacob, but Israel." (1) A new character; (2) A new name; (3) A new outlook.—(1) Old things have passed away; (2) All things have become new. 2. "He blessed him there." (1) The nature of Jacob's blessing; (2) The means of Jacob's blessing; (3) The lessons of Jacob's blessing. 3. "I have seen God face to face." (1) A marvelous condescension in God; (2) A wonderful privilege for man.—A spectacle (1) Amazing; (2) Ineffable; (3) Exalting.

LESSON BIBLE READING. ISRAEL. The name bestowed (Gen. 32: 23; 35; 9, 10). Extended to a nation (Exod. 5: 2; 18: 25; Deut. 34: 8). Cherished as a title (1 Kings 18: 31; Isa. 43: 1). God spoken of Israel (Exod. 6: 6-8; Num. 10: 25). Favors bestowed on Israel (Deut. 7: 6; Rom. 9: 1, 2; 9: 4, 5). Christ to come of Israel (Num. 24: 17; Luke 2: 32).

Israel a sectional name (1 Kings 12: 16-20). Israel, the sect, cut off (2 Kings 10: 32; 17: 5, 6).

A spiritual Israel (John 8: 39; Rom. 9: 6-8). Holy fruits demanded (Matt. 3: 7-9; Rom. 2: 28, 29). Faith demanded (Rom. 4: 16; Gal. 3: 6-9). Christ saves this Israel (Acts 5: 31; 18: 23). Christ rules this Israel (Matt. 2: 6; John 14: 15). Christ gathers this Israel (Gen. 49: 10; Rev. 7: 4, 9, 10).

LESSON SURROUNDINGS. The last lesson left Jacob at Beth-el, the scene of his vision and vow, as he journeyed toward Paddan-aram. This lesson finds Jacob returning from Paddan-aram, and now on the eastern border of the Promised Land, in the land of Gilead.

As at many another point in the Bible story, the chronological question here is an open one; yet here, as elsewhere, it is a question of minor importance. From Jacob's own words to Laban (Gen. 31: 38), it would seem that Jacob had been only twenty years with Laban; but there are difficulties in conforming all the other statements in the narrative to this limitation, and it has been suggested that Jacob refers to two periods of twenty years each, forty years in all, in his conversation with Laban (see Gen. 31: 38, 41). This point is fully discussed in an extended note on Genesis 31, in the Speaker's Commentary.

During his stay in Paddan-aram, Jacob had married Leah and Rachel, two daughters of Laban, and had become the father of eleven sons and at least one daughter (comp. Gen. 30: 21; Gen. 37: 35). He had successfully exercised his craftiness against that of Laban, in bargains for service and in the acquisition of property; and he had had God's blessing, not because of his craftiness, but in spite of it.

Envy of Jacob's prosperity took possession of Laban and his sons; and, at the direction of God, Jacob determined to return with his family and his possessions to the home of his parents in northern Canaan. Without any notice to Laban of his purpose, Jacob started southward. His wife Rachel took with her some of her father's images of idolatrous reverence, which seem to have been a vestige of the old idolatry of the ancestors of Jacob. Laban angrily pursued Jacob; but he was warned of God, on his way, not to do harm to his son-in-law.

When Laban and Jacob met, there was a sharp controversy and a speedy reconciliation, the description of which accords fully with such interview among Orientals to-day. A covenant between the two patriarchs was entered into, and a stone pillar and a heap of stones were erected as memorials of that covenant. A sacrifice, with the accompanying meal of communion, was shared in by the covenanting party and the witnesses. Laban being pacified, Jacob turned his thoughts afresh toward his brother Esau, with whom he had been so many years at variance.

On his way southward, he was met by angels, as if to assure him of God's watchful oversight. Jacob sent forth messengers to his brother with a friendly greeting, and received word in return that Esau was coming to meet him with a large body of retainers. This caused Jacob no little fear. He divided his people and his possessions into two parties, in order to lessen the danger of their total loss, and then he turned earnestly to God for help. It is at this point that the lesson opens.

The precise location of the several places mentioned in this narrative is not a matter of agreement among scholars, but light is being thrown on them by modern research. Paddan-aram has been counted the Plain of Aram, or a limited portion of the lower land between the rivers Euphrates and Tigris. But some would locate it on the Canaan side of the Euphrates; and its name has been explained as Street of Aram, or Road of Aram, an entrance of the Highway of Aram. On which ever side of the Euphrates it was located, its region was probably not far from Carhemish.

The land of Seir, which was at this time the home of Esau, is not necessarily Mount Seir, which became Esau's home after the death of Isaac. It is, more probably the region south-easterly from Beer-sheba. (This point is fully discussed in Trumbull's Kadesh-Barnea, pages 88-89.) Gilead has a vestige of its name in Jebel Jacock, a high peak on the east of the Jordan. Peniel is not identified, but the brook Jabbok seems to be identical with the Wady Zerka, which descends from that region toward the Jordan.

The time of the lesson narrative is, according to our common Bible chronology, about B. C. 1739. Great wants pressed from great wealth, and made riches almost equal to poverty. Everybody seems to think himself moral half-bushel to measure the world's frailties.