

REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "Man Overboard."

Text: "So the shipmaster came to him and said unto him: 'What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.'"

God told Jonah to go to Nineveh on an unpleasant errand. He would not go. He thought to get out of his duty by putting to sea. With pack under his arm I find him on his way to Joppa, a seaport. He goes down among the shipping and says to the men lying around on the docks, "Which of these vessels sails to-day?"

"Yonder is a vessel going to Tarshish. I think if you hurry you may get on board her." Jonah steps on board the rough craft, asks how much the fare is, and pays it. An anchor is veined as far as "aboard" is concerned. The rigging begins to rattle in the strong breeze of the Mediterranean. Joppa is an exposed harbor, and it does not take long for the vessel to get on the broad sea. The sailors like what they call a "stunning breeze" and the plunge of the vessel from the crest of a tall wave is exhilarating to those at home on the deep. But the strong breeze becomes a gale, the gale a hurricane. The affrighted passengers ask the captain if he ever saw anything like this before.

"Oh, yes," he says. "This is nothing." Mariners are slow to admit danger to landmen. But after awhile crash goes the mast, and the vessel pitches as far as "aboard" is concerned there is a fear she will not be righted. The captain answers few questions, and orders the throwing out of boxes and bundles and of so much of the cargo as they can get at. The captain at last confesses there is but little hope and tells the passengers that they had better go to praying. It is seldom that a sea captain is an atheist. He knows that there is a God, for he has seen Him at every point of latitude between Sandy Hook and Queenstown. Captain Moody, commanding the Cuba of the Cunard line, at Sunday service led the music and sang like a Methodist. The captain of this Mediterranean craft, having set the passengers to praying, goes around examining the vessel at every point. He descends into the cabin to see whether in the strong wrestling of the waves the vessel had sprung a leak, and he finds Jonah asleep. Jonah had a wearisome tramp and had slept many sleepless nights about questions of duty, and he is so sound asleep that the thunder of the storm and the screaming of the passengers does not disturb him. The captain lays hold of him and begins to shake him out of his unconsciousness with the cry: "Don't you see that we are all going to the bottom? Wake up and go to praying if you have any God to go to. What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." If you have a God, will not rehearse, for you know it well. To appease the sea, they throw Jonah overboard.

Learn that the devil takes a man's money and then sets him down in a poor landing place. The Bible says he paid his fare to Tarshish. But see him get out. The sailors bring him to the side of the ship, lift him over the guard and let him drop with a loud splash into the sea. He is not a man of the way to Tarshish, but did not get the worth of his money. Neither does any one who turns his back on his duty and does that which is not right.

There is a young man who during the past year has spent a large part of his salary in carousal. What has he gained by it? A soiled reputation, a half starved purse, a dissipated look, a petulant temper, a disturbed conscience, a languid eye, one or two bad habits that are pressing tighter and tighter will keep on until they wear to the bone. You paid your fare to Tarshish, but have been set down in the midst of a sea of dissipation and perplexity.

One hundred dollars for Sunday horse hire. One hundred dollars for wine sippers. One hundred dollars for cigars. One hundred dollars for frolics that shall be nameless.

Making four hundred dollars for his damnation!

Instead of being in Tarshish now he is in the middle of the Mediterranean. Here is a literary man tired of the faith of his father who resolves to launch out into what is called freethinking. He buys Theodore Parker's works for \$12, Bonan's "Life of Christ" for \$1.50, Andrew Jackson Davis's works for \$25. Goes to hear infidels talk at the clubs and to see spiritualists at the rappings. Talks gibberish of David, the psalmist, as an old libertine, of Paul as a wild enthusiast and of Christ as a decent kind of a man, a little weak in some respects, but almost as good as himself. Talks smilingly of Sunday as a good day to put a little extra blacking on one's boots and of Christians as, for the most part, hypocrites of eternity as "the great to be," "the everlasting now" or "the infinite what is it." Sometime day he gets his feet very wet and finds himself at night chilly; the next morning has a hot mouth and is headachy; sends word over to the store that he will not be there to-day; bathes his feet; has mustard plasters; calls the doctor. The medical man says "This is going to be a bad case of congestion of the lungs." Voice fails. Children must be kept down stairs or sent to the neighbors to keep the house quiet. You say, "Send for a minister. He will no. He does not believe in ministers. You say, 'Read the Bible to him.' No; he does not believe in the Bible. A lawyer comes in, and sitting by his bedside writes a document that begins, 'In the name of God, amen. I, being of sound mind, do make this my last will and testament.' It is certain where the sick man's body will be in less than a week. It is quite certain who will get his property. But what will become of his soul? It will go into "the great to be," "the everlasting now," or "the infinite what is it." His soul is in deep waters, and the wind is "blowing great guns."

Death cries, "Overboard with the unbeliever!" A splash. He goes to the bottom. He paid \$5 for his ticket to Tarshish when he bought the infidel books. He landed in perdition.

Every farthing you spend in an sin will wind you out of it. He promises to share have thirty per cent. of a great dividend. He lies. He will sink all the capital. You may pay full fare to some sinful success, but you will never get to Tarshish.

Learn how soundly men will sleep in the midst of danger. The worst sleeper on shipboard, considering the light he had, was Jonah. He was a member of the church, while they were heathen. The sailors were engaged in their lawful calling, following the sea. The merchants on board, I suppose, were going down to Tarshish to barter, but Jonah, notwithstanding his Christian profession, was flying from duty. He was sound asleep. He went to the room where his motionless for hours—his arms and feet in the same posture as when he lay down—his breast heaving with deep respiration. Oh, how could he sleep? What if the ship struck a rocky? What if it sprung a leak? What if the clumsy oriental craft should capsize? What would become of Jonah?

So men sleep soundly now amid perils infinite. In almost every place, I suppose, the Mediterranean might be sounded, but no line is long enough to fathom the profound beneath every impetuous man. Plunging a thousand fathoms down, you cannot touch bottom. Eternity beneath him, before him, around him! Rocks close by and whirlpools and hot breathing Levanters. Yet sound asleep! We try to wake him up, but fail. The great surges of warning break over the hurricane deck, the gong of warning sounds through the cabin, the bell rings, "Awake, cry a hundred voices. Yet sound asleep in the cabin.

In the year 1775 the captain of a Greenland whaling vessel found himself at night surrounded by icebergs and "icy" until morning, expecting every moment to be ground to pieces. In the morning he looked about and saw a ship near by. He hailed

it. No answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Getting near by, he saw through the porthole a man at a stand, as though keeping a lookout. He hailed him. No answer. He went on board. He found the man sitting at the logbook frozen to death. The logbook was dated 1792, showing that the vessel had been wandering thirteen years among the ice. The sailors were found frozen among the hammocks and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So from this gospel craft to-day I desory voyagers "for eternity. I cry: 'Ship ahoy! Ship ahoy!' No answer. They float about, tossed and ground by the icebergs of sin, hoisting no sail for heaven. I go on board, I find all asleep. I see a frozen sleeper. Oh, that my Lord Jesus would come aboard and lay hold of the wheel and steer the craft down into the warm Gulf stream of His mercy! Awake, thou that sleepest! Arise, and the dead, and Christ shall give thee life.

Again, notice that men are aroused by the most unexpected means. If Jonah had been told one year before that a heathen sea would awaken him to a sense of danger, he would have scoffed at the idea, but here it is done. So now men in strange ways are aroused from spiritual stupor. A profane man is brought to conviction by the shocking blasphemy of a comrade. A man attending church and hearing a sermon reads the text, "The ox knoweth his owner," etc., goes home impressed, but, crossing his barnyard, an ox come up and licks his hand, and says: "Here it is now. The ox knoweth his owner and the ass his master's crib; but I do not know God." The careless remark of a teamster has led a man to thoughtfulness and heaven. The child's remark: "Father, they have prayers at uncle's house. Why don't we have them?" has brought salvation to the dwelling.

By strangest ways and in the most unexpected manner men are awakened. The gardener of the Countess of Huntingdon was convicted of sin by hearing the countess on the opposite side of the wall talk about Jesus. John Harlock was aroused by a dream, in which he saw the last day, and the judge sitting, and heard his own name called with terrible emphasis, "John Harlock, come to judgment!" The Lord has a thousand ways of waking up Jonah. Would that the messengers of mercy might now find their way down into the sides of the ship, and that many who are unconsciously rocking in the awful tempest of their sin might hear the words: "What meanest thou, O sleeper? Arise and call upon thy God!"

Again: Learn that a man may wake up before he is asleep. Jonah called upon God, if so be that God will think upon us, that we perish not. If you have a God, you had better call upon Him. Do you say, "I have no God?" Then you had better call upon your father's God. When your father was in trouble, when he lay by, you heard him in his old days tell about some terrible exposure in a snowstorm, or at sea, or in battle, or among midnight garroters, or how he escaped. Perhaps twenty years before you were born your father made sweet acquaintance with God. There is something in the word pages of the Bible he used to read which you think your father had a God. In the old religious books lying around your house, here are passages marked with a lead pencil—passages that make you think your father was not a godless man, but that, on that dark day when he lay in the back room dying he was ready—all ready. But perhaps your father was a bad man—a rascal and a blasphemer—and you never think of him now without a shudder. He worshipped the world or his own appetites. Do you think he beg of you, call upon your father's God, but call on your mother's God. I think she was good. You remember when your father came home drunk late on a cold night, how patient your mother was, how she heard her cry. She used to sit by the hour meditating as though she were thinking of some good, warm place, where it never gets cold, and where the bread does not fail, and staggering steps never come. You set her her now as she sat in cap and spectacles reading her Bible Sunday afternoon. What good advice she used to give you! How black and terrible the hole in the ground looked to you when with two ropes she let her down to rest in the graveyard! Ah, I think from your look that I am on the right track. Awake, O sleeper, and call upon thy mother's God.

But perhaps both your father and mother were depraved. Perhaps your cradle was rocked by sin and shame, and it is a wonder that from such a starting you have come to respectability. Then don't call upon the God of either of your parents I beg of you.

But you have children. You know God thinks those bright eyes and round cheeks healthy limbs and see beating within that breast an immortality. Perhaps in the belief that somehow it would be for the best you have taught them to say an evening prayer, and when they kneel beside you and fold their little hands and look up and face all innocence and love, you know that there is a God somewhere about in the room.

I think I am on the right track at last. Awake, O sleeper, and call upon the God of all the children! May He see these little ones to pulling at thy heart until they charm thee to the same God to whom to-night they will say, "But, alas, prayers."

But, alas, some of these men and women are unmoved by the fact that their father had a God, that their mother had a God, and their children have a God, but they have no God. All the divine goodness for nothing. All waiting for nothing. They sound asleep in the side of the ship, though the sea and sky are in mad wroth.

Many years ago a man, leaving his family in Massachusetts, sailed from Boston to China to trade there. On the coast of China in the midst of a night of storm he made shipwreck. The adventurer was washed up on the beach senseless—all his money gone. He had to beg in the streets of Canton to keep from starving. For two years there was no communication between him and his family. They supposed him dead. He knew not but that his family were dead. He had gone out as a captain. He was too proud to come back as a private sailor. But after a while he choked down his pride and sailed for Boston. Arriving there he took an evening train for the center of the State, where he had left his family. Taking the stage from the depot and riding a score of miles, he got home. He says that, going up in front of the cottage in the bright moonlight, the place looked to him like heaven. He rapped on the window, and the affrighted servant let him in. He went to the room where his wife and child were sleeping. He did not dare to wake them for fear of the shock. Bending over to kiss his child's cheek, a tear fell upon the wife's face, and she wakened, and he said: "Mary" and she knew his voice, and there was an indescribable scene of welcome and joy and thanksgiving to God.

To-day I know that many of you are sea tossed and driven by sin in a worse storm than that which came down on the coast of China, and yet I pray God that you may, like the sailor, live to get home. In the house of many mansions your friends are waiting to meet you. They are wondering why you do not come. Escaped from the shipwrecks of earth, may you at last go in! It will be a bright night—a very bright night as you put your thumb on the latch of that door. Once in you will find the old faces sweeter than when you last saw them, and there it will be found that He who was your father's God, and your mother's God, and your children's God, is your own most blessed Redeemer, to whom be glory and dominion throughout all ages, world without end. Amen.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 18.

Lesson Text: "The New Home in Canaan." Deut. vii, 3-15—Golden Text: Deut. viii, 10—Commentary.

1. "Hear, therefore, O Israel, and observe that it may be said with thee: 'The Lord is one.' Compare verse 18 and chapter v, 29, 33, on obedience in order to blessing. Then see vi, 25, 'It shall be our righteousness before the Lord our God.' We must remember that God gave them no commandments to keep until He had redeemed them from Egypt by the blood of the pasover lamb and by His mighty power, the sinner must accept Christ as the end of the law for righteousness (Rom. x, 4) before the righteousness of the law can be fulfilled in Him (Rom. viii, 3, 4). On hearing and doing compare Math. vii, 24-27; Jas. i, 22; I John iii, 7; Rev. xix, 8, R. V.

2. "Hear, O Israel, the Lord our God is one Lord." The Lord Jesus quoted these very words, as recorded in Mark xii, 29, in connection with a summary of the Ten Commandments. We might read it thus: 'Jehovah, our Elohim, is one Jehovah.' The word 'elohim' is a plural word like seraphim and cherubim and is at least suggestive of a plurality of person, Father, Son and Holy Spirit (Math. xxvii, 19). The oneness of the three is seen in John x, 30 and xiv, 16; also by comparing verses 3 and 4 of Acts v. This Jehovah shall yet be king over all the earth (Zech. xiv, 9).

3. "And thou shalt love the Lord thy God with all thine heart." We feel perfectly safe in saying that only one man ever lived who did this thoroughly and always. Even the man Christ Jesus, the God man, God manifested in the flesh, did it thus: 'Jehovah, our Elohim, is one Jehovah.' The word 'elohim' is a plural word like seraphim and cherubim and is at least suggestive of a plurality of person, Father, Son and Holy Spirit (Math. xxvii, 19). The oneness of the three is seen in John x, 30 and xiv, 16; also by comparing verses 3 and 4 of Acts v. This Jehovah shall yet be king over all the earth (Zech. xiv, 9).

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PUBLIC DEBT STATEMENT.

Delivery of Bonds and Loss in Cash Paid It Up \$38,433,938.

The monthly United States Treasury statement of the public debt shows the total debt on July 31, less cash in the Treasury, to have been \$940,108,905, an increase for the month of \$28,435,938. This increase is due to the delivery to the London syndicate during the month of \$31,157,700 in four per cent. bonds, together with a loss of \$8,999,622 in the available cash. The debt is recapitulated as follows: Interest-bearing debt, \$747,860,400; debt on which interest has ceased since maturity, \$1,699,650; debt bearing no interest, \$387,198,884. Total, \$1,127,558,435. Certificates of deposit on the London syndicate during the month of \$31,157,700 in four per cent. bonds, together with a loss of \$8,999,622 in the available cash. The debt is recapitulated as follows: Interest-bearing debt, \$747,860,400; debt on which interest has ceased since maturity, \$1,699,650; debt bearing no interest, \$387,198,884. Total, \$1,127,558,435. 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