DR. TALMAGE ON THE BESTIAL PRO-PENSITIES OF A SINFUL NATURE.

Science and Archaeology Have Given Us New Light on the Story of Nebuchadnezzar and Shown Its Agreement with

BROOKLYN, Feb. 7 .- With a mighty acclaim the long meter doxology rose at the beginning of the service. The inestimable value of Christianity as an elevating and enuobling influence on the nature of man formed the subject of Dr. Talmage's sermon this morning. The brilliant and originat preacher chose as his text the humiliation of the Babylonish king, who, being destitute of religion, sank to the level of the brute. Daniel iv, 28, "All this came upon the King Nebuchadnezzar."

Colonel Rawlinson, the oriental traveler, says that the exhumed bricks, not only of Babylon, but of a hundred towns in an area of one hundred miles in length and thirty ia breadth, are inscribed with the name of Nebuchadaezzar. He was a great warrior, and at the glance of his sword nations pros trated themselves. He was a great king and built a city reservoir ninety miles in circumference and one hundred and twenty feet deep, and constructed a hanging garden four hundred feet square and seventy-five feet high, some say to please Amuhia, his wife, who had been born among the hills, and others say to get a pleasure ground free from mosquitoes which afflict the levels.

I think, from his character, the latter reason may have impelled him as much as the former. When he conquered King Zedekiah, so as to have no more trouble with him, he put his eyes out-a most barbarons way of incapacitating an enemy. But Babylon was a great place; the houses surrounded by gardens and the housetops were connected with each other by bridges. and one day Nebuchadnezzar walked out on those suspension bridges and showed, perhaps to a royal visitor, the vastness of his realm as the sun kindles the domes towers stand around adorned with spoils of conquered empires.

Nebuchadnezzar waves his hand above the stupendous scene and exclaims, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my maj esty?" In other words: "What a great man I am. Babylon was not anything un til I adorned it. See those water works, see those gardens; see those forts. I did all this. I shall never be forgotten. Why. my name is on every brick in all those walls. Just look at me. I am more than

But in an instant all that splender is gone from his vision, for a voice falls from the heavens, saying, "O King Nebuchad nezzar, to thee it is spoken; the kingdom is departed from thee, and they shall drive thee from men and thy dweiling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, antil thou know that the Most High ruleth in the kingdom of men and giveth it to whomseever he will." One hour from the time he made the boast he is on his way to the fields a maniae, and rushing into the forests he beclimb the trees for nuts.

NEBUCHADNEZZAR A LYCANTHROPE. The mental disaster that seized him was what the Greeks called lycanthropy, by which a man imagines himself a beast and prefers to go out and mingle with brutes. He who had been eating pomegranates and apricots off of plates of gold inlaid with amethyst and diamond, and drinking the richest wines from the royal vats, now browsing on grass and struck by the horn of the ox as he contends for a better tuft of the pasturage, and instead of an orchestra on benches of ivory playing the national airs, now listening to the mean and bellow and grunt of the beasts. This is not hard for me to believe, for the forms of demensia are innumerable.

A few years ago, arriving in a city on a summer afternoon, while waiting for my engagement in the evening, I sauntered forth into what seemed to be a park in front of a large public building, the use of with whom I fell into delightful conversation, and he seemed intelligent on all sub jects. After awhile I said, "Let us sit down on this bench and rest awhile and enjoy the scene of verdure and fountains." "No." said he. "You sit down, but I cannot. I am made of glass, and if I should sit down I would break to pieces." Then I saw that he was insane and be longed to the large building just behind us. After such an interview as that I can easily believe this account of my text. Here is Nebuchadnezzar on all fours. He once prided himself of being more than a man, and now he turns out less than a man.

comes back to Babylon a humble worship er of the God of heaven. What must have been the excitement in the royal court as this restored maniae emperor walks into the palace. What a time they had in cutting his nails and his hair, which had grown for seven years without being interfered with by any shears. What a scrubbing down must have taken place in the imperial baths. What a transformation necessary in order that he who had been herding with camels and goats and swine may be made fit to associate with princes. What a change

from sty to throne room.

and cry, "A beast!" Seven years pass,

While walking from this Babylonian palace down to the pasture field and from the pasture field back to the palace the first thing that impresses me is what an incongruous thing it is for a king to be eating grass. It is good for cattle, but not fit for man. And then for one to prefer it to a royal table toward whose bounty the vineyards in all the earth might contribute -what an amazement! And yet the scenis as common as the daylight.

HOW HUMANITY IS DEGRADED. When I see a man of regal nature made to rule in realms of thought, capable of all moral elevation, besetting his faculties, attempting out of low sensualities to satisfy his immoral energies, coming down off his throne of power into brutaiities, sacrificing his higher nature to his lower nature, stooping and stooping, coming down and coming down until all his influence for good is gone, I cry out. "There is a king enting grass like an ox!" And there are tens of thousands of such

So there are queens who dedicate them selves to the same humiliation. What power for good God gave that woman. Magnetism of personal presence. Influ ence more than imperial. By her intellipower; yet at the call of worldliness, comcoming down over the ivory stairs of moral power, coming down and coming down and debauched novelettes.

been a queen unto God forever, yet cat- fours. ing straw like an ox." I look over the

never come in till I hear you say you for-

AT THE TABERNACLE | so long." My hearer, forgiveness has been the bonds and the bank keys of the nation than a mother's tenderness God will take you back. They are waiting for you up in the palace. Nebuchadnezzar was the son of Nabopolassar who ruled before him, and you are the child of a king. CONVICTION IS NOT CONVERSION.

The next thought that presses into my

mind from the contemplation of this incident is that conviction is not conversion. Who is this monarch that makes the boast about Babylon? The very man who, under the revelation of dreams that Daniel made from heaven, deeply humbled himself, while he confessed that God is a God of Gods and Lord of Lords, yet behold that that humbling and arousing which he before felt did not result in a radical change. There is no mistake more frequent than of supposing conviction a synonym for conversion. Conviction is merely a sight of sin; conversion is a view of pardon. Conviction is merely alarm; conversion is confidence. Conviction is dissatisfaction with depravity; conversion is a turning away from it. Conviction is a sword wound; conversion is the healing. Conviction is the fever of thirst; conversion is the slaking of that thirst. Conviction is the pain conversion is the medicine that cures it Thousands have experienced the former and never experienced the latter. There are multitudes who think that as soon as

make him a merchant? What if a man should only think seriously of being a lawyer; would that make him a lawyer? What if a man should only think seriously of being a Christian; would that make him a Christian? Felix was convicted but not converted. The jailer was convicted before he got out of bed, but not converted until at the advice of Paul he believed in Christ. Are you convicted but not converted? I tell you what you

make me think of. You have made up your mind for proper consideration to deed away a property. You have drawn the deed. The seal is affixed opposite where you are to write your name. The commissioner of deeds is present to witness. You have your pen in with glistenings almost insufferable, and hand. There is ink in the pen. There is the great streets thunder up their pomp only one thing for you to do, and that is to into the ear of the monarch, and armed | sign your name. Suppose you stop now | without signing your name, what does it all amount to? Nothing. So you have resolved to give yourself up to God. You propose to sign off to him your body, your mind, your soul. You have all things necessary for the transfer. The angels of God are here to witness the eternal transfer. Why do you not now with your will complete the work? Halt where you are, and all goes for nothing. Sign your name to this spiritual transfer.

Professor Arago, the mathematician, got woefully discouraged in his work and was about to give up, when he saw some words the cover of his book, and the words being indistinct he dampened the cover until he could take it off and see the words plainly, and he found they were words of advicegiven by D'Alembert to a student, and the to experiment and see if he could not find words were, "Go on, sir; go on!" O ye who are convicted "Go on!" You must take one more step, or all the steps you have taken will amount to nothing. Goon!

PRIDE THE PRECURSOR OF SORROW. Learn also from my subject that pride is the precursor of overthrow. Pride is a commander well plumed and caparisoned. but it leads forth a dark and frowning comes as one of the beasts and is after host. "Pride goeth before destruction, awhile covered with eagles' feathers for and a baughty spirit before a fall." The protection from the cold, and his nails arrows from the Almighty's quiver are eight copies had been sold out of the city, grow to look like birds' claws, in order apt to strike a man when on the wing that he may dig the earth for roots and I Goliath shakes his great spear in deliance, but the smooth stones from the brook make him stagger and fall like an ox under a butcher's bludgeon. He who is down cannot fall. Vessels scudding under bare poles do not feel the force of the nected with the most distressing judgments

just gone into the yard of a miserable hotel | zar in the field, but infinite compassion in Warsaw, Poland, on the cold night of brought him back to the palace. No sooner December the tenth, 1812? Who are they, was Eden blasted than a blessing followed who from these sleds have entered, and on the beels of the curse promising the the servant is trying to build for them a fire with some green wood? Napoleon. with six attendants, on retreat from Mos cow. The fire amid the green wood has gone out, and the emperor is walking the floor to keep from freezing. Then bounding into his sled, the ther

mometer twenty six degrees below zero, he disappears in the darkness. He who a little before had an army under his command, together with troops offered by other na | and his family to flee from the destruction. tions, in all 1,187,000 men, now retreating | Jerusalem was utterly destroyed, but not through that December night with three sleds, and those of his army not dead under the snow reduced for food to a handful of rye dough, seasoned with gunpowder for lack of salt, and a mouthful of horseflesh. From what a height to what a depth! Nebuchadnezzar in the palace: Nebuchad nezzar forsaken in the fields. Again learn from the misfortune of the

king of Babylon what a terrible thing is the loss of reason. There is no calamity that can possibly befall us in this world so great as the derangement of intellect-to have the body of a man and yet to fall even below the instinct of a brute. In this world of sad sights, the saddest is the idiot's stare. In this world of awful sounds, The courtiers look out of the windows upon the most awful is the maniac's laugh. A him as he moves among the royal herds vessel on the rocks, when hundreds go down never to rise, and other hundreds when suddenly his reason returns and he drag their mangled and shivering bodies up the wintry beach, is nothing compared to the foundering of intellects full of vast hopes and attainments and capacities. Christ's heart went out to those who were epileptic, falling into the fire, or maniacs cutting themselves among the tembs. We are accustomed to be more grateful for physical nearth than for the proper working of our mind. We are apt to take it for granted that the intellect which has served us so well will always be faithful. We forget that an engine with such tremendous power, when the wheels have such vastness of circle and such swift

ness of motion and the least impediment might put it out of gear, could only be kept in proper balance by a divine hand. No human power could engineer this train of immortal faculties. How strange it is that our memory, on whose shoulders currences of a lifetime are placed, should not oftener break down, and that the scales of judgment, which have been weighing so much and so long, should not lose their adjustment and that fancy, which holds a dangerous wand, should not sometimes maliciously wave it, bringing into the heart forebodings and hallucinations the

most appalling. Is it not strange that the expectations of this intellect should not be dashed to pieces on its disappointments? Though so delicately attuned, this instrument of untold harmonies plays on, though fear shocks it. and vexations rack it, and sorrow and joy and loss and gain in quick succession beat out of it their dirge, or draw from it their anthem. At morning and at night, when in your prayer you rehearse the objects of your thanksgiving, next to your salvation by Jesus Christ, praise the Lord for the preservation of your reason.

DEGRADATION BY DRUGS. How many fine intellects are being destroyed by anodynes and anæsthetics, which gence, by her tenderness, by her charm of were given by Providence for occasional smile and manner, capable of soothing so use in alleviation of pain or insomnia, but much sorrow, and reforming to much way by being employed continuously after wardness, and wielding so much elevated awhile capture and destroy. Chloral, co caine, bromide of potassium, opium and ing out of the throne room of good influ- whole shelves of seductive etceteras that ence, where God would have her reign. help turn Nebuchadnezzars into imbecility or madness. Do not trifle with opiates that fathers. They were cheerful, industrious benumb the brain. If you cannot live and ready to oblige. What have you mad until she has no more soul than the dead without the perpetual and enslaving use them? Look and see. They are east bird transfixed in her millinery or the chin of them, you had better die. Better die a down and cross; their mouths are full of chilla that was slain to afford her warmth, sane man than live a fool. 'What right | cursing and filthiness; they are drunk or the kid that furnished her the glove, have you to kill your brain and put in wild every week; their children half clothed. and finding her only delight in flatteries of | jangle your nervous system? But rum is | their wives broken hearted, their homes brainless men and midnight schottische the cause of more insanity than anything wretched. That is what your principle else. There is nothing like rum to put a

Again, learn how quickly turns the pasture fields of folly and sin, and find wheel of fortune; from how high up to many groveling who ought to be erect. O how far down went Nebuchadnezzar. I had no money and nobody would trust men and women go back to your thrones! Those now in places of position and power, A young man ran away from home and even though they should live, will in a humored, hateful and hating. What has broke his widowed mother's heart. Four- few years be disregarded, while some who teen years passed and he returned, and came to the window at which his old moth will ride up on the shoulders of the people er was sitting.
She looked up and immediately recognized him and said, "Oh, Robert, Robert!" to take their turn at admiration and the spoils of office. Oh, how quickly the wheel turns! Ballot boxes are the steps on which Come in!" "No," said he, "mother, I shall | men come down as often as they go up. Of those who were a few years ago sucgive me." Heranswer was: "Robert, I have forgiven you long ago. There is nothing to forgive now except that you staid away of those who then to forgive now except that you staid away of those who then to forgive now except that you staid away of those who then to forgive now except that you staid away of those who then to forgive now except that you staid away of those who then to forgive now except that you staid away of those who then the fortune, while many of those who then the foreign ago.

LAT! O'BRIEN'S, but the foreign ago and the foreign ago and the foreign ago. There is nothing to forgive now except that you staid away of those who then the foreign ago.

LAT! O'BRIEN'S, but the foreign ago and the foreign ago and the foreign ago. There is nothing to foreign ago. There is nothing to foreign ago. There is nothing to foreign ago.

LAT! O'BRIEN'S, but the foreign ago ago.

Standard ago a

the bonds and the bank keys of the nation and win the most bows on the exchange. Of all fickle people in the world Fortune is the most fickle. Every day she changes her mind, and woe to that man who puts any confidence in what she promises or proposes. She cheers when you go up and she laughs when you come down. Oh, trust not a moment your heart's affections to this changeable world. Anchor your soul in God. From Christ's love gather your joy. Then come sorrow or gladness, success or defeat, riches or poverty, honor or disgrace, health or sickness, life or death, time or eternity, all are yours, and veare Christ's and Christ is God's.

Learn also from my subject the comforting truth that afflictions are arrested as soon as they have accomplished their mission. For seven years did Nebuchadnezza dwell among the beasts of the field, but at the expiration of that time his reason returned, and as soon as with proper humility heacknowledged the God of heaven he was brought back to his palace and reinstated in his former affluence and power. Now, it does seem that when heavy trials come upon us it is as though they had no limit. We exclaim, "All thy waves and thy billows have gone over me," but forget that the depth of that sea and the power of that billow are definitely determined.

God sees how much our pride is and be a man is serious he is fit for profession of sends just enough adversity to humble it. He sees just how worldly minded we are What if a man should only think seriously of being a merchant; would that us from our follies. He sees how hard our heart is and smites just hard enough to break it. He sees how our eyes have been blinded and he cuts only just enough to remove the scales from our spiritual vision. As soon as Abraham's faith is sufficiently tried the lamb is provided. As soon as Pharaoh consents to let the children of Israel depart, the plagues pause. As soon as the Israelites have been sufficiently disciplined by their wanderings, they find their way into Canaan. But to some the limit is not set in this life. Their whole pilgrimage is through the wilderness and the world is to them a valley of tears.

But perhaps God has a special throne in heaven that no ordinary saint can occupy. and by extraordinary trials he has prepared that Christian soul for extraordinary glory. God will not keep you in the fur as Paul had met with enough imprisonment and scourgings he reached up and plucked his eternal crown. God will keep us no longer under the hammer and on the stocks than is necessary to fit us for entrance into the haven of eternal rest. Glory be to the divine grace that, as soon as our afflictions have accomplished their mission, they are arrested. SUFFERING EXCITES THOUGHT.

The defeats and sorrows of life have ometimes been the greatest advantage. It was because Dante failed as a states man that he gave up politics and wrote his immortal "Divina Commedia." It was on the paper which had been used to stiffen a violent thunderstorm that first set Mar tin Luther seriously thinking, and the thunder of this world's disaster has start ed many a reformation. James Y. Simp son went from a surgeon's operating table something that would alleviate human pain, and he kept on until he had discov ered chloroform as an anæsthetic, and the story of distress has almost always been followed by the story of rescue. For many years after Shakespeare's death his work was so little appreciated that in 1666 there was only one edition of his works.

and that of only three hundred copies in ex istence, and that edition was nearly ali burned in the great London fire. But fortyand those forty-eight copies saved Shakespeare for all nations and all time. Your suppression on a smaller scale may last a good while, but for all you are worth you will yet shine out on earth or in heaven. Again, learn from my subject that conof God there are displays of divine mercy. What are those three sleds that have God might justly have left Nebuchadnez coming of one who would destroy sin and make the whole world a paradise. The deluge descends, but not until Noah had invited the people into the ark. The destroying angel comes upon Egypt for the smiting of the first born, but left unmosprinkled with the blood of sacrifice. Fiery tempests bear down upon Sodon but not until two angels have warned Lot until Jeremiah had sounded an alarm bidding them turn from their abominations On the darkest cloud of wrath there is a

> phetic vision beheld four chariots, symbol ical of God's government. The first chariot was drawn by red horses. They indicated the ware that were coming. The second charlot was drawn by black horses. They indicated the coming of a famine and pestilence. The third chariot was drawn by white horses. They indicated the spotless purity of his conquests. But mark well that the fourth chariot was drawn by horses "grisled and bay," denoting that mercy was mixed with aii the desolating judgments of God. Sinai cannot thunder so loud as to drown the invitations of Calvary. The Lord utters the admonition, "The wages of sin is ! death," but exhaustless mercy responds, for I have found a ransom."

rainbow of merey. Zechariah in his pro-

"Deliver him from going down to the pit Hide thee quick in the rock, Christ Jesus. Let not this insignificant "now" absorb thee more than the great hereafter. The path leading to this side of the grave is only a few furlongs, but the path which commences at the other side of it is

they go with one wild leap to hell. As to the restraining power of this religion upon a mercurial temperament, I testify. This is not abstraction or something gotten from books. I speak of what I know. Gc out and ask all who have tried this religion and ask them how it works. Three young men in a factory came out back and joined the scoffers. The one held on to his Christian hope, and one day when

they pressed him hard, and were teiling how much infidelity had done for the world, and that Christianity had done nothing, the persecuted Christian turned upon them, and pointing to Henry and George, who had for a little while followed Christ and then turned back, he said: "You have tried your principles on them. and know what they have done for them When they tried to serve Christ they were civil, good tempered, kind husbands and have done. Now I have tried Christ and I say, "There is one who might have man like Nebuchadnezzar down on all his religion, and what has it done for met You know well what I used to be. There was none of you that could drink so much swear so desperately and fight so masterly. me. My wife was ill used, I was ill religion done for me? Thank God I am not afraid to put it to you. Am I not a happier man than I was? Am I not a better workman and a kinder companion Would I once have put up with what I now bear from you? I could beat any of you as easily now as ever. Why don't I! Do you ever hear a foul word from my

tered for the better. Go and ask my wife. Let my house bear witness. God be praised, here is what Christianity has done for me; there is what infidelity has done for Henry

and George." Out of this audience I could gather a thousand men and women who could tell you as thrilling a story as that as to what religion has done for them. Yea, if times of persecution should come as of old, and they may come, there are a thousand here who would for Christ's sake as cheerfully walk into the furnace of fire as though it were an arbor of thyme and honeysuckle, and face the lions as though they were lambs frisking on the hillside, and wade down into the deep waters which are to submerge them as happily as ever at Nar ragansett beach they took the surf at a summer bathing.

Come up and join those on the way to a palace. What an absurd thing for a king to be eating grass. Instead of living on the poor fodder that the world affords, come up and sit among the princes of God at the royal banquet and hear the bands play: "Eat, O friends! Drink, O beloved!" Here is a crown, wear it. Here is a scepter, sway it. Here is a throne, mount it. is your hour, improve it.

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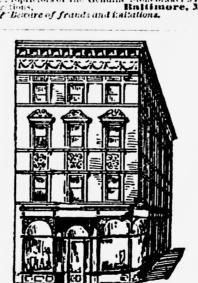
which commences at the other side of it is without end. The powers of darkness gather about your soul and the temptations of an evil heart and the allurements of the world I know are trying to drown the voice of the preacher; but, taking hold of the silver trumpet of the Gospel which made Felix tremble, and at the Pentecost brought three thousand souls out of their sepulcher, I would blow one long, loud blast, crying. "Whosoever will, let him come."

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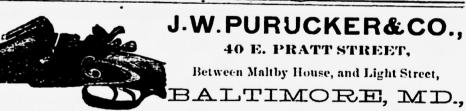
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