AT THE TABERNACLE.

THE ICHTHYOLOGY AND OTHER NAT-URAL HISTORY OF THE BIBLE.

Dr. Talmage Gives an Account of His Breakfast by the Sea of Galilco and Deduces Many Lessons From the Mention of Fish In the Bible.

BROOKLYN, Feb. 5.-Rev. T. DeWitt Talmage this morning preached to a great audience in the Tabernacle a remarkably interesting and eloquent sermon on "The Ichthyology of the Bible; or, God Among the Fishes," being a continuation of his series of discourses on God everywhere. The text chosen was Genesis i, 20, "And God said, Let the waters bring forth abundantly

the moving creatures that hath life." What a new book the Bible is! After 36 years' preaching from it and discussing over 3,000 different subjects founded on the word of God the book is as fresh to me as when I learned, with a stretch of infantile memory, the shortest verse in the Bible, "Jesus wept," and I opened a few weeks ago a new realm of Biblical interest that neither my pulpit nor any one else's had ever explored, and having spoken to you in this course of sermons on God everywhere concerning the "Astronomy of the Bible; or, God Among the Stars;" the "Chronology of the Bible; or, God Among the Centuries;" the "Ornithology of the Bible; or, God Among the Birds;" the "Mineralogy of the Bible; or, God Among the Amethysts," this morning, as I may be divinely helped, I will speak to you about the "Ichthyology of the Bible; or, God Among the

THE SEA OF MANY NAMES. Our horses were lathered and tired out, and their fetlocks were red with the blood cut out by the rocks, and I could hardly get my feet out of the stirrups as on Saturday night we dismounted on the beach of Lake Galilee. The rather liberal supply of food with which we had started from Jerusalem was well nigh exhausted, and the articles of diet remaining had, by oft repetition three times a day for three weeks, ceased to appetize. I never want to see a fig again, and dates with me are all out of

For several days the Arab caterer, who could speak but half a dozen English words, would answer our requests for some of the styles of food with which we had been delectated the first few days by crying out, "Finished." The most piquant appetizer is abstinence, and the demand of all the party was, "Let us breakfast on Sunday morning on fresh fish from Lake Gennesareth," for you must know that that lake has four names, and it is worth a profusion of nomenclature, and it is in the Bible called Chinnereth, Tiberias, Gennesa-

To our extemporized table on Sabbath morning came broiled perch, only a few hours before lifted out of the sacred waters. It was natural that our minds should revert to the only breakfast that Christ ever prepared, and it was on those very shores where we breakfasted. Christ had in those olden times struck two flints together and set on fire some shavings or light brush wood and then put on larger wood, and a pile of glowing bright coals was the con-

Meanwhile the disciples fishing on the lake had awfully "poor luck," and every time they drew up the net it hung dripping without a fluttering fin or squirming scale. But Christ from the shore shouted to them and told them where to drop the net, and 153 big fish rewarded them. Simon and large fish, brought them to the coals which Christ had kindled, and the group who had been out all night and were chill and wet and hungry sat down and began mastication. All that scene came back to us when on Sabbath morning, December, 1889, just outside the ruins of ancient Tiberias and within sound of the rippling Galilee, we

FISHING A GREAT BIBLE TOPIC. Now, is it not strange that the Bible imagery is so inwrought from the fisheries when the Holy Land is, for the most part. an inland region? Only three lakes, two besides the one already mentioned-namely, the Dead sea, where fish cannot live at all. and as soon as they touch it they die, and the birds swoop on their tiny carcasses, and the third, the Pools of Heshbon, which are alternately full and dry. Only three rivers of the Holy Land, Jabbok, Kishon and Jordan. About all the fish now in the waters of the Holy Land are the perch, the carp, the bream, the minnow, the blenny, the barbel (so called because of the barb at its mouth), the chub, the dogfish, none of them worth a Delaware shad or an Adiron-

Well, the world's geography has changed, and the world's bill of fare has changed. Lake Galilee was larger and deeper and better stocked than now, and no doubt the rivers were deeper and the fisheries were of far more importance then than now. Besides that there was the Mediterranean sea only 35 miles away, and fish were salted or dried and brought inland, and so much of that article of food was sold in Jerusalem that a fish market gave the name to one of the gates of Jerusalem near by, and it was called the fish gate.

The cities had great reservoirs in which the fish were kept alive and bred. The Pool of Gibeon was a fishpool. Isaiah and Solomon refer to fishpools. Large fish were kept alive and tied fast by ropes to a stake in these reservoirs, a ring having been run through their gills, and that is the meaning of the Scripture passage which says, "Canst thou put a hook into his nose or bore his jaw through with a thorn?"

Dagon, worshiped by the Philistines, was made half fish and half man, and that is the meaning of the Lord's indignation when in I Samuel we read that this Dagon, the fish god, stood beside the ark of the Lord, and Dagon was by invisible hands dashed to pieces because the Philistines had dared to make the fish a god. That explains the Scripture passage, "The head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Da-gon was left to him." Now, the stump of Dagon was the fish part. The top part, which was the figure of a man, was dashed to pieces, and the Lord, by demolishing everything but the stump or fish part of the dol, practically said, "You may keep your fish, but know from the way I have demolished the rest of the idol that it is nothing

THE FISH CAME BEFORE THE LAND ANIMALS. Layard and Wilkinson found the fish an object of ido atry all through Assyria and Egypt. The Nile was full of fish, and that explains the horrors of the plague that slaughtered the finny tribe all up and down that river, which has been and is now the main artery of Egypt's life. In Job you hear the plunge of the spear into the hippopotamus as the great dramatic poet cries out, "Canst thou fill his skin with barbed irons or his head with fish spears?" Yea, the fish began to swim in the very first book of Genesis, where my text records, "And

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The editor of the Lewis, Iowa, Independent, relates his experience for the benefit of the public, as follows: "We have advertised a great many different patent medicines, but have never taken the pains to editorially 'puff' one. We are going to do so now for the first time. Chamberlain & Co., Des Moines, Iowa, manufacture a cough remedy which is absolutely the best thing we have ever seen. We have used it in our family the past year, and consider it indispensable. Its effects are almost instantaneous, and there is no use talking it is a dead shot on a cough or cold. We don't say this for pay, but because we consider Chamberlain's Cough Remedy the best made, and we want the people to know it and use it." For sale by W. R. Rudy, Mt. Airy, and A. C. Taylor, Ellicott City Md.

God said, Let the waters bring forth abundantly the moving creature that hath life." Do you realize that the first living thing that God created was the fish? It preceded the bird, the quadruped, the human race. The fish has priority of residence over every living thing. The next thing done after God had kindled for our world the golden chandelier of the sun and the silver chandelier of the moon was to make the fish. The first motion of the principle of life, a principle that all the thousands of years since have not been able to define or

malyze, the very first stir of life, was in a What an hour that was when in the Euphrates, the Gihon, the Pison and the Hiddekel, the four rivers of paradise, the waters swirled with fins and brightened with scales! All the attributes of the infinite God were called into action for the making of that first fish. Lanceolate and translucent miracle! There is enough wonder in the plate of a sturgeon or in the car-tilage of a shark to confound the scientists. It does not take the universe to prove a God. A fish does it.

No wonder that Linnæus and Cuvier and Agassiz and the greatest minds of all the centuries sat enraptured before its anatomy. Oh, its beauty and the adaptedness of its structure to the element in which it must live; the picture gallery on the sides of the mountain trout unveiled as they spring up to snatch the flies; the grayling, called the flower of fishes; the salmon, ascending the Oregon and the Severn, easily leaping the falls that would stop them; the bold perch, the gudgeon, silver and black spotted; the herring, moving in squadrons five miles long; the carp, for cunning called the fox of fishes; the wondrous sturgeons, formerly reserved for the tables of royal families and the isinglass made out of their membrane; the tench, called the physician of fishes, because when applied to human ailments it is said to be curative; the lampreys, so tempting to the epicurean that too many of them slew Henry II-aye, the vhole world of fishest

Enough of them floating up and down the rivers to feed the hemispheres if every ear of corn and every head of wheat and every herd of quadruped and if every other article of food in all the earth were destroyed. Universal drought, leaving not so much as a spear of grass on the round planet, would leave in the rivers and lakes and seas for the human race a staple com-modity of food which, if brought to shore, would be enough not only to feed but fatten the entire human race. In times to come the world may be so populated that the harvests and vineyards and land animals may be insufficient to feed the human family, and the nations may be obliged to come to the rivers and ocean beaches to seek the living harvests that swim the deep, and that would mean more health and vigor and brilliancy and brain than the human race now own. FISH FOOD MAKES STRONG MEN.

The Lord by placing the fish in the first course of the menu in paradise, making it precede bird and beast, indicated to the world the importance of the fish as an article of human food. The reason that men and women lived three and four and five and nine hundred years was because they were kept on parched corn and fish. We mix up a fantastic food that kills the most of us before 30 years of age. Custards and whipped sillabubs and Roman punches and chicken salads at midnight are a gantlet that few have strength to run.

We put on many a tombstone glowing epithets saying that the person beneath died of patriotic services or from exhaustion in religious work, when nothing killed the poor fellow but lobster eaten at a party four hours after he ought to have been sound asleep in bed. There are men today in our streets so many walking hospitals | high boots and fishing tackle starting out | Christ in a pulpit only 15 minutes from | who might have been athletes if they had at 90 clock at night, and I said. "Where are taken the hint of Genesis in my text and of our Lord's remark and adhered to simplicity of diet.

The reason that the country districts have furnished most of the men and women of our time who are doing the mightiest work in merchandise, in mechanics, in law, in medicine, in theology, in legislative and congressional halls, and all the presidents from Washington down-at least those who have amounted to anything-is because they were in those country districts of necessity kept on plain diet. No man or woman ever amounted to anything who was brought up on floating island or angel cake. The world must turn back to paradisiac diet if it is to get paradisiac morals and paradisiac health. The human race today needs more phosphorus, and the fish is charged and surcharged with phosphorus-phosphorus, that which shines in the dark without burning.

THE APOSTOLIC FISHERMEN. What made the 12 apostles such stalwart men that they could endure anything and achieve everything? Next to divine inspiration, it was because they were nearly all fishermen and lived on fish and a few plain condiments. Paul, though not brought up to swing the net and throw the line, must of necessity have adopted the diet of the population among whom he lived, and you see the phosphorus in his daring plea before Felix, and the phosphorus in his bold ness of all utterances before the wiscacres on Mars hill, and the phosphorus as he went without fright to his beheading, and the phosphorus you see in the lives of all the apostles who moved right on undaunted to certain martyrdom, whether to be decapitated or flung off precipices or hung in crucifixion. Phosphorus shining in the dark without burning.

No man or woman that ever lived was independent of questions of diet. Let those who by circumstances are compelled to simplicity of diet thank God for their rescue from the temptation of killing delicacies. The men and women who are to decide the drift of the 20th century, which is fishermen disciples on the banks of Lake

Indeed the only articles of food that Christ by miracle multiplied were bread and fish which the boy who acted as sutler to the 7,000 people of the wilderness handed over-five barley loaves and two fishes. The boy must have felt badly when called on to give up the two fishes which he had brought out after having caught them himself, sitting with his bare feet over the bank of the lake and expecting to sell his supply at good proit, but he felt better when by the miracle the fish were multiplied and he had more returned to him than he had surrendered.

THE ANCIENT MONSTERS. Know also in order to understand the Ichthyology of the Bible that in the deeper waters, as those of the Mediterranean, there were monsters that are now extinct. The fools who become infidels because they cannot understand the engulfment of the recreant Jonah in a sea monster might have saved their souls by studying a little natural history. "Oh," says some one, "that story of Jonah was only a fable." Say others, "It was interpolated by some writer of later times." Others say, "It was a re-production of the story of Hercules devoured and then restored from the mon-ster." But my reply is that history tells us

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An advertisement in The TIMES does one of two things: It either brings

that there were monsters large enough to

The extinct ichthyosaurus of other ages was 30 feet long, and as late as the sixth century of the Christian era up and down the Mediterranean there floated monsters compared with which a modern whale was a sardine or a herring. The shark has again and again been found to have swallowed a man entire. A fisherman on the coast of Turkey found a sea monster which contained a woman and a purse of gold. I have seen in museums sea monsters

large enough to take down a prophet. But I have a better reason for believing the Old Testament account, and that is that Christ said it was true and a type of his own resur rection, and I suppose he ought to know In Matthew xii, 40, Jesus Christ says, For as Jones was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And that settles it for me and for any man who does not believe Christ a dupe and an imposter. Notice also how the Old Testament writers drew similitude from the fisheries. Jeremia's uses such imagery to prophesy de-struction, "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Ezekiel uses fish imagery to prophesy prosperity, "It shall come to pass that the fishers shall stand upon it from En-gedi

even to En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many," the explanation of of which no fish can live, but the prophet one blind eye at a time, one paralyzed arm says that the time will come when these at a time, one dropsical patient at a time, waters will be regenerated and they will be and raised from the dead one girl at a time, great places for fish.

Amos reproves idolatries by saying, "The day shall come upon you when he will take you away with hooks and your posterity with fishheoks." Solomon, in Ecclesiastes, declares that those captured of temptation are as fishes taken in an evil net. Indeed Solomon knew all about the finny tribe and wrote a treatise on ichthyology which has HOW ST. PETER FISHED.

Furthermore, in order that you may understand the ichthyology of the Bible you must know that there were five ways of fishing. One was by a fence of reeds and canes, within which the fish were caught. But the Herodic government forbade that on Lake Galilee, lest pleasure boats be wrecked by the stakes driven. Another mode was by spearing—the waters of Galilee so clear, good aim could be taken for he transfixing. Another was by hook and line, as where Isaiah says, "The fishers also shall mourn, and they that cast angle into the brook shall lament." And Job says, "Canst thou draw out leviathan with a hook?" And Habakkuk says, "They take up all of them with the angle." Another mode was by a casting net or that which was flung from the shore; another, by a dragnet or that which was thrown from a boat and drawn through the sea as the fishing smack sailed on. How wonderful all this is inwrought into the

Bible imagery, and it leads me to ask in which mode are you and I fishing, for the church is the boat, and the gospel is the net, and the sea is the world, and the fish are the souls, and God addresses us as he did Simon and Andrew, saying, "Follow me, and I will make you fishes of men." But when is the best time to fish for souls? In the night. Peter, why did you say to Christ, "We have toiled all the night and have taken nothing?" Why did you not fish in the daytime? He replies, "You ought to know that the night is the best time for At Tobyhanna Mills, among the moun-

you going?" He answered, "Going to fish." 'What, in the night?" He answered, "Yes, in the night." So the vast majority of souls captured for God are taken in times of revival in the night meetings. They might just as well come at 12 o'clock at noon, but most of them will not. Ask the evangelists of olden times, ask Finney, ask Nettleton, ask Osborn, ask Daniel Baker, and then ask all the modern evangelists which is the best time to gather souls, and they will answer, "The night; by all odds, the night." Not only the natural night, but the night of trouble. Suppose I go around in this audience and verted to God. One would answer, "It was at the time I lost my child by membranous croup, and it was the night of bereavement," or the answer would be, "it was just after I was swindled out of my property, and it was the night of bankruptcy,'

or it would be, "It was during that time when I was down with that awful sickness, and it was the night of physical suffering," or it would be, "It was that time when slander took after me, and I was maligned and abused, and it was the night of persecution." Ah, my hearers, that is the time for you to go after souls, when a night of trouble is on them. Miss not that opportunity to save a soul, for it is the best of all opportunities. Go up along the Mehawk, or the Juniata, or the Delaware, or the Tombigbee, or the

St. Lawrence right after a rain, and you will find the fishermen all up and down the banks. Why? Because a good time to angle is right after the rain, and that is a good time to catch souls, right after a shower of misfortune, right after floods of disaster. And as a pool overshadowed with trees is a grand place for making a fine haul of fish, so when the soul is under the long dark shadows of anxiety and distress it is a good time to make a spiritual haul. People in the bright sunshine of prosperity are not so easily taken. RICHES OF THE BIBLE.

But he sure before you start out to the only seven or eight steps off, are now five miles back from the rail station and had for breakfast this morning a similar bill of fare to that which Christ provided for the shall I dig for it?" "In the rich Bible grounds." We boys brought up in the country had todig for bait before we started for the banks of the Raritan. We put the sharp edge of the spade against the ground and then put our foot on the spade, and with one tremendous plunge of our strength of body and will we drove it in up to the handle and then turned over the sod. We had never read Walton's "Complete Angler" or Charles Cotton's "Instructions Stream." We knew nothing about th modern red hackle or the fly of orange colored mohair, but we got the right kine of bait. No use trying to angle for fish or angle for souls unless you have the right kind of bait, and there is plenty of it in the promises, the parables, the miracles, the crucifixion, the heaven of the grand old gospel. Yes, not only must you dig for bait, but use only fresh bait. You cannot

do anything down at the pond with old angleworms. New views of truth. New views of God. New views of the soul. There are all the good Looks to help you But make up your mind as to whether you will take the hint of Habakkuk and Isaiah and Job and use hook and line, or

take the hint of Matthew and Luke and Christ and fish with a net. I think many lose their time by wanting to fish with

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net, and they never get a place to swing the net. In other words, they want to do gospel work on a big scale, or they will not do

better content with book and line and take only one soul for God, that will be enough to fill your eternity with celebration. Al

sail the fisherman with book and line! I have seen a man in roughest corduror outfit come back from the woods loaded down with a string of finny treasures hung over his shoulder, and his gamebag filled, Address and a dog with his teeth carrying a basket filled with the surplus of an afternoon's angling, and it was all the result of a hook and line. And in the eternal world there wiil be many a man and many a woman that was never heard of outside of a village Sunday school or a prayer meeting buried in a church Lasement who will come beforothe throne of God with a multitude of souls ransomed through his or her instrumentality, and yet the work all done through personal interview, one by one,

I see feeble minded Christian men going

ground with a Bagster's Bible under their

arm, hoping to do the work of an evan

it at all.

You do not know who that one soul may be. Staupitz helped one soul into the light, but it was Martin Luther. Thomas Bilney brought salvation to one soul, but it was Hugh Latimer. An edge tool maker was which is that En-gedi and En-eglaim stood | the means of saving one soul, but it was on the banks of the Dead sea, in the waters | John Sammerfield. Our blessed Lord healed one young man at a time. Admire the net that takes in a great many at once, but do not despise the book and line. IN THE COSPEL FISHERIES.

God help us amid the gospel fisheries whether we employ hook or net, for the day cometh when we shall see how much depended on our fidelity. Christ him-self declared: "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good in the vessel, but cast the bad away. So shall it be at the end of the world—the angels shall come forth and separate the wicked from the

Yes, the fishermen think it best to keep the useful and worthless of the haul in the same net until it is drawn upon the beach, and then the division takes place, and if it is on Long Island coast the mossbankers are thrown out and the bluefish and shad preserved, or if it is on the shore of Galilee the fish classified as siluroids are hurled back into the water or thrown up on the bank as unclean, while the perch and the carp and the barbel are put into pails to be

So in the church on earth, the saints and the hypocrites, the generous and the mean, the chaste and the unclean, are kept in the same membership, but at death the division will be made, and the good will be gathered into heaven, and the bad, however many holy communions they may have celebrated, and however many rhetorical prayers they may have offered, and however many years their names may have been on the church rolls, will be cast away. God forbid that any of us should be among the "cast away!" But may we do our work, whether small or great, as thoroughly as did that renowned fisherman, George W. Bethune, who spent his summer rest angling in the waters around the Thousand Isles and beating at their own craft those who plied it all the year, and who tains of Pennsylvania, I saw a friend with Christ in a pulpit only 15 minutes from the rest of the time gloriously preached gown and bands, with my own pocket Bible in my right hand. Bury me with my mother, my father and my grandmother. Sing also my own hymn:

"Jesus, thou prince of life! Thy chosen cannot die; Like thee, they conquer in the strife, To reign with thee on high."

The Hardest Work of All. Few poets had more admirers among women than Whittier had, and this admiration frequently took personal form. One day his sister, in her slow, Quaker ask these Christians when they were con- fashion, was describing these eruptions: "Thee hast no idea," she said, "of the time Greenleaf spends in trying to lose these people on the streets. Sometimes he comes home and says, 'Well, sister, I had hard work to lose him, but I have lest him." To this Whittier pathetically added, "But I can never lose a her." -San Francisco Argonaut.

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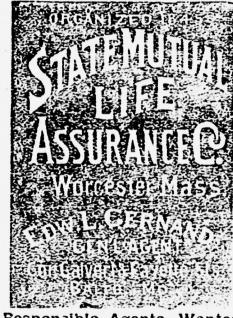
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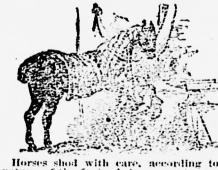
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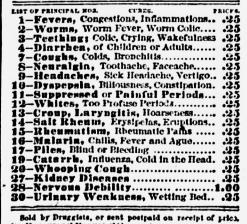
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