VOL. XXIX. NO. 51.

ELLICOTT CITY, MD., SATURDAY, DECEMBER 17, 1898.

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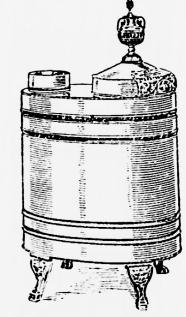
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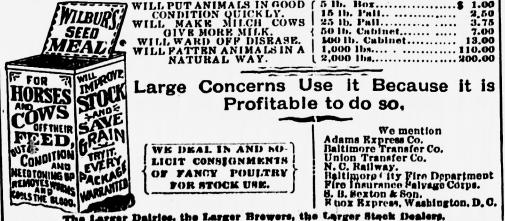


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DR. TALMAGE TALKS ON THE COM-PENSATIONS OF SICKNESS. The Case of Noah and the Ark-Disasters Are God's Designs For Our Betterment-Men Saved by Being

SHUT IN BY DISASTER

[Copyright, 1898, by American Press Asso-clation.] WASHINGTON, Dec. 11 .- This discourse of Dr. Talmage, which is helpful to all who find life a struggle, is especially addressed to a class of persons probably never before addressed in a sermon. The text

Shut In-A Sermon to Invalids.

is Genesis vii, 16, "The Lord shut him Cosmogony has no more interesting chapter than the one which speaks of that catastrophe of the ages, the submersion of our world in time of Noah, the first ship carpenter. Many of the nations who never saw a Bible have a flood story-Egyptian flood story, Grecian flood story, of which Ducalion was the Noah; Hawaiian flood story, New Zealand flood story, Chinese flood story, American Indian flood story-all of which accounts agree in the immersion of the continents under universal rains, and that there was a ship floating with a select few of the human family and with specimens of zoological and ornithological and reptilian worlds, although I could have wished that these last had been shut out of the ark and

All of these flood stories represent the ship thus afloat as finally stranded on a mountain top. Hugh Miller in his "Testimony of the Rocks" thinks that all these flood stories were infirm traditions of the Biblical account, and I believe him. The worst thing about that great freshet was that it struck Neah's Great Eastern from above and beneath. The seas broke the chain of shells and crystal and rolled over the land, and the heavens opened their clouds for falling columns of water which roared and thundered on the roof of the great ship for a month and ten days. There was one door to the ship, but there ere three parts to that door, one part for ach of the three stories. The Bible acount says nothing about parts of the door belonging to two of the stories, and I do not know on which floor Noah and his family voyaged, but my next tells us that the part of the door of that particular floor on which Noah staid was closed after he had entered. "The Lord shut him in." So there are many people now in the world sho are as thoroughly shut in, some by ickness, some by old age, some by special luties that will not allow them to go forth, some surrounded by deluges of misfortune and trouble, and for them I often receive messages, and this sermon, which I hope may do good to others, is more especially intended for them. Today I address the shut in. "The Lord shut him

The Closed Door. Notice first of all who closed the door so that they could not get out. Noah did not do it, nor his son Shem, nor did Ham, nor did Japheth, nor did either of the four married women who were on shipboard. nor did desperadoes who had scoffed at the idea of peril which Noah had been preaching close that door. They had turned their backs on the ark and had in disgust gone away. I will tell you how it was lone. A hand was stretched down from heaven to close that door. It was a divine and as well as a kind hand. "The Lord

And the same kind and sympathetic be ng has shut you in, my reader or my learer. You thought it was an accident, scribable to the carelessness or misdoings of others, or a mere "happen so." No no! God had gracious design for your betterment, for the cultivation of your ntience, for the strengthening of your faith, for the advantage you might gain by seclusion, for your eternal salvation. He put you in a schoolroom, where you could learn in six months or a year more than you could have learned anywhere elso in a lifetime. He turned the lattice or pulled down the blinds of the sickroom, or put your swollen foot on an ottoman or held you amid the pillows of a couch which you could not leave, for some reason that you may not now understand, but which he has promised he will explain to you satisfactorily, if not in this world, then in the world to come, for he has said, "What I do thou knowest not now,

but thou shalt know hereafter!" The world has no statistics as to the number of invalids. The physicians know something about it, and the apothecaries and the pastors, but who can tell us the number of blind eyes, and deaf ears, and diseased lungs, and congested livers, and jangled nerves, and neuralgic temples, and rheumatic feet, or how many took no food this morning because they had no appetite to ent or digestive organs to assimlate, or have lungs so delicate they cannot go forth when the wind is in the east, or there is a fog rising from the river, or there is a dampness on the ground or payement because of the frost coming out? It would be easy to count the people who every day go through a street, or the num ber of passengers carried by a railroad company in a year, or the number of those can give us the statistics of the great multitudes who are shut in? I call the attention of all such to their superior oppor-

Consolation of the Sick. Those of us who are well, and can see clearly, and hear distinctly, and partake of food of all sorts, and questions of digesthe snowbanks, and take an equinox in our faces, and endure the thermometer at and a stimulus, and sound sleep meets us within five minutes after our head touches the pillow, do not make so much of an impression when we talk about the consolations of religion. The world says right away: "I guess that man mistakes buoyancy of natural spirits for religion. What does he know about it? He has never been tried." But when one goes out and reports to the world that that morning on his way to business he called to see you and found you, after being kept in your room for two months, cheerful and hopeful, and that you had not one word of complaint and asked all about everybody and rejoiced in the success of your business friends, although your own business had almost come to a standstill through your absence from store or office or shop, and that you fent your love to all your old friends and told them that if you did not meet them again in this world you hoped to meet them in dominions scraphic, with a quiet or a camel, or an antelope, or a sheep in word of advice from you to the man who carried the message about the importance of his not neglecting his own soul, but | or lounge you will make no bad bargains through Christ seeking something better you will rush into no rash investments, than this world could give him-why, all | you will avoid the inistakes which thouthe business men in the counting room say, "Good! Now, that is religion." And making. over, so that the weigher and cooper and shut in experience of those ancient marihackman, standing on the doorstep, say: "That is splendid! Now, that is what I It is a good thing to preach on a Sunday morning, the people assembled in

ed, the surrounding shelves flied with medicine bottles, some to produce sleep,

the big boat like a small eternity. rain, rain!" said the wife of Noah. most respectable attire and scated on soft cushions, the preacher standing in neatly ! upholstered pulpit surrounded by personal friends, and after an inspiring hymn has been sung, and that sermon, if preached n faith, will do good, but the most effectthey should dash against the projecting ve sermon is preached by one seated in rocks. But after awhile it cleared off iressing gown in an armehair into which Sunshine, glorious sunshine! The ascend the invalid has with much care been lift

(Continued on fourth page.)

some for the relief of sudden paroxysm some for stimulant, some for tonic, some for anodyne and some for febrifuge, the pale preacher quoting promises of the gos-pel, telling of the glories of a sympathetic Christ, assuring the one or two or three persons who hear it of the mighty re-en forcements of religion. You say that to such a sermon there are only one or two or three hearers. Ave, but the visitor calling at that room, then closing the door softly and going away, tells the story, and risk Consumption? This famous remedy will cure the whole neighborhood hears it, and i will take all eternity to realize the grand you at once. For Grippe, Bronchitis, Hoarseness, and uplifting influence of that sermon Asthma, and other Throat and Lung troubles, it is about God and the soul, though preached te an audience of only one man or one wo the best medicine made. Pleasant to take. Doctors The Lord has ordained all such in recommend it. At all druggists. Price 25 cents. valids for a style of usefulness which ath letics and men of 200 healthy avoirdupoi cannot affect. It was not an enemy that fastened you in that one room or sent you on crutches, the longest journey you have made for many weeks being from bed to sofa and from sofa to looking glass, where you are shocked at the pallor of your own cheek and the pinchedness of your fea-

tures; then back again from mirror to sofa and sofa to bed, with a long sigh say ing, "How good it feels to get back again to my old place on the pillow!" Remember who it is that appointed the day when for the first time in many years you could not go to business and who has kept a rec ord of all the weary days and all the sleep less nights of your exile from the world O weary man! O feeble woman, it was the Lord who shut you in! Do you re member that some of the noblest and best of men have been prisoners? Ezekiel prisoner, Jeremiah a prisoner, Paul a pris oner, St. John a prisoner, John Bunyan e prisoner. Though human hate seemed to have all to do with them, really the Lord shut them in. The Women In the Ark.

No doubt, while on that voyage, Noal and his three sons and all the four ladies of the antediluvian world often thought of the bright hillsides and the green fields where they had walked and of the home where they had lived. They had ha many years of experiences. Noah was 600 years old at the time of this convulsion o nature. He had seen 600 springtimes, 600 summers, 600 autumns, 600 winters. We are not told how old his wife was at this wreck of earth and sky. The Bible tells the age of a great many men, but only once gives a woman's age. At one time it gives Adam's age as 130 years, and Jared's age as 162 years, and Enoch's age as 365 years, and all up and down the Bible it gives the age of men, but does not give the age of women. Why? Because, I suppose, a woman's age is none of our business. But all the men and women that tossed in that oriental craft had lived long enough to remember a great many of the mercies and kindnesses of God, and they could not blot out, and I think they had no disposition to blot out the memory of those brightnesses, though now they were shut in. Neither should shut in of our time forget the blessten years? Thank God for the time when you saw as clearly as any of us can see, and let the pageant of all the radiant land scapes and illumined skies which you ever looked upon kindle your rapturous grati-

tude. I do not see Raphael's "Madonna di San Sisto" in the picture gallery of Dresden, nor Rubens' "Descent From the Cross' at Antwerp, nor Michael Angelo's "Last Judgment" on the ceiling of the Vatican, nor Saint Sophia at Constantinople, nor the Parthenon on the Acropolis, nor the Taj Mahal of India. But shall I not thank God that I have seen them? Is it possible that such midnight darkness shall ever blast my vision that I cannot call them up again? Perhaps you are so deaf that you cannot hear the chirp of bird or solo of cantatrice, or even orga in full diapason, though you feel the foundations tremble under its majestic roll, or even the thunderstorm that makes Mount Washington echo. But are you not grate ful that once you could hear trill and chant and carol doxology? I cannot this hour hear Jenny Lind sing "Comin Through the Rye," or Ole Bull's enchanted viol, o Parepa Rosa's triumphant voice over many thousands of voices and many thou sands of instruments in the national peace jubilee of 33 years ago, all these sound accompanied by the ringing of bells and the guns on Boston Common. But can ever have my ears so silenced that I will not remember that I did hear them? Are you chained to your room now, your pow ers of locomotion all gone, or, if coming

to the house of God, every step is a tor-Do you forget when in childhood you danced and skipped because you were so full of life you had not patience to walk and in after years you climbed the mountains of Switzerland, putting your alpenstock high up on glaciers which few others ever dared and jumped long reaches in competition, and after a walk of ten miles you came in jocund as the morning? Oh, you shut ins! Thank God for a vivid memory of the times when you were free as the chamois on the rocks, as the eagle going straight for the sun. When the rain pounded the roof of the ark, the eight voyagers on that craft did not forget the time when it gayly pattered in a summer shower, and when the door of the ark shut to keep out the tempest they did not forget the time when the door of their home in Armenia was closed to keep out the spring rains which came to fill the cups of lily and honeysuckle and make all the trees of the wood clap their hands. Shut Off From Temptation.

> Again, notice that during that 40 days of storm which rocked that ship on that universal ocean of Noah's time the door which shut the captain of the ship insid the craft kept him from many outside per ils. How those wrathful seas would like to have got their wet hands on Noah and pulled him out and sunk him! And do all of you of the great army of the shut in realize, though you have special temptations where you are now, how much of the outside style of temptation you escape Do you, the merchant incarcerated in the sickroom, realize that every hour of the day you spend looking out of the window or gazing at the particular figure on the wall paper or listening to the clock's ticks men are being wrecked by the allurements and uncertainties of business life? How many forgeries are committed, how many trust funds are swamped, how many pub lic moneys are being misappropriated. how many bankruptcles suffered? It may be, it is, very uncomfortable for Noah in side the ark, for the apartment is crowded and the air is vitiated with the breathing of so much human and animal life, but i is not half as bad for him as though he were outside the ark. There is not an ox, side the ark as badly off as the proudes king outside. While you are on the pillow sands of then as good as you are every day Notice also that there was a limit to th

ners. I suppose the 40 days of the de scending and uprising floods and the 150 days before the passengers could go ashere must have seemed to those eight people in it never stop?" For 40 mornings they looked out and saw not one patch of blue sky. Floating around amid the peaks of mountains, Shem and Ham and Japheth had to hush the fears of their wives les

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