

THE STORMY PASSAGE.

DR. TALMAGE PREACHES IN THE ANCIENT VILLAGE OF CAPERNAUM.

A Sermon Appropriate to the Place Decried on the Banks of the Lake Where Christ Stilled the Tempest So Many Centuries Ago.

CAPERNAUM, Dec. 15.—The Rev. T. De Witt Talmage, D. D., preached here today to a group of friends on "The Stormy Passage," taking for his text the verses of the gospel following: John vi, 17: "Entered into a ship, and went over the sea toward Capernaum;" and Mark iv, 39: "And he arose and rebuked the wind and said: 'Peace!'"

Here in this seashore village was the temporary home of that Christ who for the most of his life was homeless. On the site of this village, now in ruins, and all around this lake, what scenes of kindness and power, and glory and pathos when our Lord lived here! It has been the wish of my life—I cannot say the hope, for I never expected the privilege of standing on the banks of Galilee.

It is not that the wild gale Comes down to drink thy life, But he that was pierced to pass from hell Or wandered by thy side. Gentle around the mountains meet, Those calm reposeing seas; But ah! far more, the beautiful feet Of Jesus walked o'er these.

I can now easily understand from the contour of the country that bounds this lake that storms were easily tempted to make these waters their playground. From the gentle way this lake treated our boat when we sailed on it yesterday, one would have thought it incapable of a paroxysm of rage, but it was quite different on both the occasions spoken of in my two texts. I close my eyes, and the shore of Lake Galilee as it now is, with but little signs of human life, appears, and there comes back to my vision the lake as it was in Christ's time. It lay in a scene of great luxuriance; the surrounding hills, terraced, sloped, grooved, so many hanging gardens of beauty. On the shore were castles, armed towers, Roman baths, everything attractive and beautiful—all styles of vegetation in shorter space than in almost any other space in all the world, from the palm tree of the forest to the trees of rigorous climate.

ONE WAVE OF BEAUTY.

It seemed as if the Lord had launched one wave of beauty on all the seas, and it hung and swung from rock and hill an oleaner. Roman gentlemen in pleasure boats sailing this lake, and countrymen in fish-smacks coming down to drop their nets, pass each other with nod and shout and laughter, or swinging idly at their moorings. O, what a beautiful scene!

It seemed as if we were in a quiet bay, and the air of Genesee had a little of the sea breeze in it. I found it an

Oh, how many good people are afflicted by iniquity in our day, and think the church of Jesus Christ is going to be overthrown, and are just as much afflicted as were the disciples of our text. Don't worry, don't fret, as though iniquity were going to triumph over righteousness. A lion goes into a cavern to sleep. He lies down, with his shaggy mane covering the paws. Meanwhile the spiders spin a web across the mouth of the cavern and say, "We have captured him." Gossamer thread after gossamer thread, until the whole front of the cavern is covered with the spider's web, and the spiders say, "The lion is done; the lion is fast." After a while the lion has got through sleeping; he rouses himself, he shakes his mane, he walks out into the sunlight; he does not even know the spider's web is spun, and with his voice he shakes the mountain. So men come spinning their sophistries and skepticism about Jesus Christ, who seems to be sleeping. They say, "We have captured the Lord; he will never come forth again upon the nation; Christ is crucified forever. His religion will never make any conquest among men." But after a while the Lion of the tribe of Judah will rouse himself and come forth to shake mightily the nations. What's a spider's web to the aroused lion? Give truth and error a fair grapple and truth will come off victorious.

THE STORM.

Overboard go cargo, tackling and masts, and the frenzied disciples rush into the back part of the boat, and lay hold of Christ, and say unto him, "Master, carest thou not that we perish?" That great personage lifts his head from the pillow of the fisherman's coat, walks to the front of the vessel, and looks out into the storm. "Master, carest thou not that we perish?" That great personage lifts his head from the pillow of the fisherman's coat, walks to the front of the vessel, and looks out into the storm. "Master, carest thou not that we perish?" That great personage lifts his head from the pillow of the fisherman's coat, walks to the front of the vessel, and looks out into the storm.

FOOLISH FEARS.

But there are a great many good people who get frightened in other respects. They get frightened on Monday about revivals. They say, "Oh, this is a strong religious gate; we are afraid the church of God is going to be upset, and there are going to be a great many people brought into the church that are going to be of no use to it;" and they are afflicted when ever they see a revival taking hold of the churches. As though a ship captured with five thousand bushels of wheat for a cargo, should say some board the cargo, "Throw overboard the bottom of Genesee!" "Why, captain, what do you mean? Throw over the all the cargo?" "Oh," says the captain, "we have a peck of chaff that has gotten into this five thousand bushels of wheat, and the only way to get rid of the chaff is to throw all the wheat overboard." Now, a great deal of people who want to throw overboard all the thousands and tens of thousands of souls who are the subjects of revivals. Throw all overboard because they are brought into the kingdom of God through great revivals, because there is a peck of chaff, a quart of chaff, a pint of chaff! Isay, let them stay until the last day; the Lord will divide the chaff from the wheat. Oh, that such a great heaven might sweep through all our churches! Oh, for such days as Richard Baxter saw in England, and Robert M'Cheyne saw in Dundee! Oh, for such days as Jonathan Edwards saw in Northampton! I have often heard my father tell of the fact that in the early part of this century a revival broke out at Somerville, N. J.

and some people were very much agitated about it. They said: "Oh, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get John Livingston to stop the revival. Well, there was no better man in all the world than John Livingston. He went to look at the revival; they wanted him to stop it. He stood in the pulpit on the Sabbath, and looked over the solemn auditor, and he said: "This, brethren, is in reality the work of God; beware how you try to stop it." And he was an old man, leaning heavily on his staff—a very old man. And he lifted that staff, and he held the small end of the staff, and he began to fall slowly through the fingers and the thumb, and he said: "Oh, thou impotent, thou art falling now—falling from life, falling away from peace and heaven, falling as certainly as that cane is falling through my hand—falling certainly, though perhaps falling slowly." And he kept on falling, through John Livingston's hands. The audience in John Livingston's hands was overpowering, and men saw a type of their doom, as the cane kept falling and falling, until the knob of the cane struck Mr. Livingston's hand, and he clasped it tightly and said: "But the grace of God can stop you as I stopped that cane," and then there was gladness all through the house as the fact of pardon and peace and salvation. "Well," said the people after the service, "I guess you had better send Livingston home; he is making the revival worse." Oh, for gales from heaven to sweep all the continents! The danger of the church of God is not in revivals.

GOD AND MAN IN ONE PERSON.

Again, my subject impresses me with the fact that Jesus was God and man in the same being. How he sits in the back part of the boat. Oh, how tired he looks; what sad dreams he must have! Look at his countenance; he must be thinking of the cross to come. Look at him, he is a man—bone of our bone, flesh of our flesh. Tired, he falls asleep; he is a man. But then I hear Christ at the prow of the boat; I hear him say: "Peace, be still," and I see the storm kneeling at his feet, and the tempests folding their wings in his presence; he is a God.

If I have sorrow, I go and kneel down at the back part of the boat and say: "Oh, Christ, weary one of Genesee, sympathize with all my sorrows, man of Nazareth, man of the cross." A young man in the same story antagonized the Christian religion, teasing him, tormenting him about his religion, trying to get him mad, saying, "You're a pretty Christian!" Does that young man find it smooth sailing when he tries to follow Christ? Or you remember a Christian girl. Her father despises the Christian religion; her mother despises it; her brothers and sisters scoff at the Christian religion; she can hardly find a quiet place in which to say her prayers. Did she find it smooth sailing when she tried to follow Jesus Christ? Oh, no! All who would live the life of the Christian religion must suffer persecution; if you do not find it in another's life, you will find it in your own. The question was asked: "Who are those nearest to throne?" And the answer came back: "These are they who came up out of great tribulation—great falling, as the original has it; great flailing, great pounding—and had their robes washed and made white in the blood of the Lamb." Oh, do not be discouraged! Take courage. You are in glorious company; God will see you through all trials and he will deliver you. My subject also impresses me with the fact that good people sometimes get very much frightened.

BE NOT AFRAID.

In the tones of these disciples, they say, "Master, carest thou not that we perish?" They had no reason to be frightened, for Christ was in the boat. I suppose if we had been there we would have been just as much afflicted. It often more. In all ages very good people get very much frightened. It is often more in our day, and men say: "Why, look at the bad lectures; look at the various errors going over the church of God; we are going to founder; the church is going to perish; she is going down." Oh, how many good people are afflicted by iniquity in our day, and think the church of Jesus Christ is going to be overthrown, and are just as much afflicted as were the disciples of our text. Don't worry, don't fret, as though iniquity were going to triumph over righteousness. A lion goes into a cavern to sleep. He lies down, with his shaggy mane covering the paws. Meanwhile the spiders spin a web across the mouth of the cavern and say, "We have captured him." Gossamer thread after gossamer thread, until the whole front of the cavern is covered with the spider's web, and the spiders say, "The lion is done; the lion is fast." After a while the lion has got through sleeping; he rouses himself, he shakes his mane, he walks out into the sunlight; he does not even know the spider's web is spun, and with his voice he shakes the mountain. So men come spinning their sophistries and skepticism about Jesus Christ, who seems to be sleeping. They say, "We have captured the Lord; he will never come forth again upon the nation; Christ is crucified forever. His religion will never make any conquest among men." But after a while the Lion of the tribe of Judah will rouse himself and come forth to shake mightily the nations. What's a spider's web to the aroused lion? Give truth and error a fair grapple and truth will come off victorious.

DOMESTIC SERVICE IN THE SOUTH.

There are too many low-grade cooks, dirty nurses and lazy house girls. They have demoralized the better class of negro servants to be found here before the war, and at that time one of the features of Southern households. Domestic service has been dragged down to the level of the plantation hands, who pour into the cities, and who are ready to begin looking for a family without having ever seen a stove in their lives. They work at a place a month and then leave it for another, and the domestic history of most families in the South to-day is a steady succession of incompetent negro servants. We are suffering on the servant question as much as the people of New England. They from a lack of domestics, we from an excess, which has thoroughly demoralized the better class of negro down to the level of the plantation hands. We could ship annually some 10,000 or even 100,000 negro servants North it would be better for all hands. Perhaps our Northern friends could make something out of them, and we would certainly improve domestic service here with fewer, but better cooks, nurses and house-girls—New Orleans Times-Democrat.

A PUBLIC MEETING WAS HELD IN RICHMOND ON TUESDAY, TO ARRANGE A PLAN TO INHIBIT THE PERMANENT BURIAL OF THE BODY OF EX-PRESIDENT DAVIS IN THAT CITY.

Another mass meeting will be held on an early day. In the meantime a committee will canvass for subscriptions to a monument fund.

THE FARMERS' ALLIANCE OF OKLAHOMA RECOMMENDS CAPT. J. L. SHANKLIN, ITS PRESIDENT, AS ONE OF THE TRUSTEES OF THE CLEMSON COLLEGE.

—A public meeting was held in Richmond on Tuesday, to arrange a plan to inhibit the permanent burial of the body of Ex-President Davis in that city. Another mass meeting will be held on an early day. In the meantime a committee will canvass for subscriptions to a monument fund.

SOUTHERNERS IN NEW YORK.

Many of them in the Departments of the Big City's Life—Some Who Have Won Fame and Fortune.

N. Y. Letter to Baltimore American.

It is said by some that New York contains more Southern than Richmond or Atlanta, and quite recently a boom of New York's claim to the World's Fair cited this fact as showing that the Southern States would vote for New York. A Southerner is said to feel especially at home in this city, a fact which is in part explained by the recent opening of a club house for Southern men in New York city and visitors here from that part of the country. In every profession and in nearly every branch of commercial endeavor and in public office the fact that many of the men in Godham. When the war closed, the men whose fortunes had disappeared, and whose prospects did not seem bright in their native States, came to New York to seek employment. Many of them have become rich and famous, and have nothing left by which to trace their Southern nativity but a tinge of dialect. Perhaps it is the dropping of a few "r's" or a quick way of getting over the "th" sound in Godham. 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