SUNDAY SERMON.

ONE OF DR. TALMAGE'S STERLING DISCOURSES.

Subject "The Prodigal Son."

TEXT: "I will arise and go to my father."—Luke xv, 18.

There is nothing like hunger to take the energy out of a man. A hungry man can toil neither with pen nor hand nor foot. There has been an army defeated not so much for lack of ammunition as for lack of bread. It was that fact that took the fire out of this young man of the text. Storm and exposure will wear out any man's life in time, but hunger makes quick work. The most awful cry ever heard on earth is the cry for bread.

A traveler tells us that in Asia Minor there are trees which bear fruit looking very much like the long bean of our time. It is called the carab. Once in awhile the people reduced to destitution would eat these carabs, but generally the carabs, the beans spoken of here in the text, were thrown only to the swine and they crunched them with great avidity. But this young man of my text could not get even them without stealing them. So one day amid the swine troughs he begins to soliloquize. He says, "These are no clothes for a rich man's son to wear; this is no kind of business for a Jew to be engaged in—feeding swine; I'll go home; I'll go home, I will arise and go to my father."

I know there are a great many people who try to throw a fascination, a romance, a halo about sin; but notwithstanding all that Lord Byron and George Sand have said in regard to it, it is a mean, low, contemptible business, and putting food and fodder into the troughs of a herd of iniquities that root and wallow in the soul of man is very poor business for men and women intended to be sons and daughters of the Lord Almighty. And when this young man resolved to go home it was a very wise thing for him to do, and the only question is whether we will follow him.

Satan promises large wages if we will serve him, but he clothes his victims with rags and he pinches them with hunger, and when they start out to do better he sets after them all the bloodhounds of hell. Satan comes to us to-day, and he promises all luxuries, all emoluments if we will only serve him. Liar, down with thee to the pit! "The wages of sin is death." Oh, the young man of the text was wise when he uttered the resolution, "I will arise and go to my father."

In the time of Queen Mary of England a persecutor came to a Christian woman who had hidden in her house, for the Lord's sake, one of Christ's servants, and the persecutor said, "Where is that heretic?" The Christian woman said, "You open that trunk and you will see the heretic." The persecutor opened the trunk, and on the top of the linen of the trunk he saw a glass. He said, "There is no heretic here." "Ah!" she said, "you look in the glass and you will see the heretic." As I take up the mirror of God's word to-day, I would that instead of seeing the prodigal of the text we might see ourselves—our want, our wandering, our sin, our lost condition—so that we might be as wise as this young man was and say, "I will arise and go to my father."

The resolution of this text was formed in disgust at his present circumstances. If this young man had been by his employer set to culturing flowers, or training vines over an arbor, or keeping account of the pork market, or oversee ng other laborers he would not have thought of going home. If he had had his pockets full of money, if he had been able to say "I have a thousand dollars now of my own, what's the use of my going back to my father's house? Do you think I am going back to apologize to the old man? Why, he would put me on the limits; he would not have going on around the old place such conduct as I have been engaged in. I won't go home. There is no reason why I should go home. I have plenty of money; plenty of pleasant surroundings. Why should I go home?" Ah! it was his pauperism; it was his beggary. He had to go home.

Some man comes and says to me "Why do you talk about the ruined state of the human soul? Why don't you speak about the progress of the Nineteenth century, and talk of something more exhilarating?" It is for this reason—a man never wants the Gospel until he realizes he is in a famine struck state. Suppose I should come to you in your home and you are in good robust health, and I should begin to talk about medicines, and about how much better this medicine is than that, and some other medicine than some other medicine, and talk about this physician and that physician. After awhile you would get tired, and you would say, "I don't want to hear about medicines. Why do you talk to me of physicians? I never have a doctor."

Suppose I come into your house and find you severely sick, and I know the medicines that will cure you, and I know the physician who is skillful enough to meet your case. You say "Bring on all that medicine; bring on that physician. I am terribly sick and I want help." If I came to you and you feel you are all right in body and all right in mind and all right in soul you have need of nothing; but supposing I have persuaded you that the leprosy of sin is upon you, the worst of all sickness, oh, then you say, "Bring me that balm of the Gospel; bring me that divine medicament; bring me Jesus Christ."

But says some one in the audience, "How do you prove that we are in a ruined condition by sin?" Well, I can prove it in two ways, and you may have your choice. I can prove it either by the statements of men or by the statement of God. Which shall it be? You all say, "Let us have the statement of God." Well, He says in one place, "The heart is deceitful above all things and desperately wicked." He says in another place, "What is man that he should be clean? and he which is born of a woman, that he should be righteous?" He says in another place, "There is none that doeth good, not one." He says in another place, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

"Well," you say, "I am willing to acknowledge that, but why should I take the particular rescue that you propose?" This is the reason, "Except a man be born again he cannot see the kingdom of God." This is the reason, "There is one name given under heaven among men whereby they may be saved." Then there are a thousand voices here ready to say, "Well, I am ready to accept this help of the Gospel. I would like to have this divine cure, how shall I go to work?" Let me say that a mere whim, an undefined longing amounts to nothing. You must have a stout, tremendous resolution like this young man of the text when he said, "I will arise and go to my father." "I," says some man, "how do I know my father wants me? How do I know, if I go home, I would be received?" "On!" says one, "you don't know where I have been. I don't know how far I have wandered. I couldn't talk that way to me if you knew the iniquities I have committed. I am among the angels of heaven. It is now! Christ has

Nor angels can their joy contain,
But kindled with new fire
The sinner lost is found, they sing,
And strike the sounding lyre.

I remark still further that this resolution of the text was founded in a feeling of homesickness. I do not know how long this young man, how many months, how many years, he had been away from his father's house, but there is something about the reading of my text that makes me think he was homesick. Some of you know what that feeling is. Far away from home sometimes surrounded by everything bright and pleasant—plenty of friends—you have said, "I would give the world to be home to-night." Well, this young man was homesick for his father's house. I have no doubt when he thought of his father's house he said, "Now perhaps father may not be living."

We read nothing in this story—this parable founded on every day life—we read nothing about the mother. It says nothing about going home to her. I think she was dead. I think she had died of a broken heart at his wanderings, or perhaps he had gone into dissipation from the fact he could not remember a loving and sympathetic mother. A man never gets over having lost his mother. Nothing said about her here, but he is homesick for his father's house. He thought he would just like to go and walk around the old place. He thought he would just like to go and see if things were as they used to be.

Many a man, after having been off for a long while, has gone home and knocked at the door and a stranger has come. It is the old homestead, but a stranger comes to the door. He finds out father is gone, mother is gone and brothers and sisters all gone. I think this young man of the text said to himself, "Perhaps father may be dead." Still he starts to find out. He is homesick. Are there any here to-day homesick for God, homesick for heaven?

I will tell you of two prodigals, the one that got back and the other that did not get back. In Richmond there is a very prosperous and beautiful home in many respects. A young man wandered off from that home. He wandered very far into sin. They heard of him often, but he was always on the wrong track. He would not go home. At the door of that beautiful home one night there was a great outcry. The young man of the house ran down and opened the door to see what was the matter. It was midnight. The rest of the family were asleep. There were the wife and children of this prodigal young man. The fact was he had come home and driven them out.

He said: "Out of this house. Away with these children. I will dash their brains out. Out into the storms!" The mother gathered them up and fled. The next morning the brother, a young man who had staid at home, went out to find this prodigal brother and son, and he came where he was and saw the young man wandering up and down in front of the place where he had been staying, and the young man who had kept his integrity said to the older brother: "Here, what does this mean? What is the matter with you? Why do you act in this way?" The prodigal looked at him and said. "Who am I? Whom do you take me to be?" He said "You are my brother." "No, I am not. I am a brute. Have you seen anything of my wife and children? Are they here? I drove them out last night in the storm. I am a brute, John, do you think there is any help for me? Do you think I will ever get over this life of dissipation?" He said, "John, there is just one thing that will stop this." The prodigal ran his finger across his throat and said: "That will stop it, and I'll stop it before night. Oh, my brain I can stand it no longer." That prodigal never got home. But I will tell you of a prodigal that did get home.

In this country two young men started from their father's house and went down to Portsmouth. The father could not pursue his children; for some reason he could not leave home, and so he wrote a letter down to Mr. Griffin, saying: "Mr. Griffin, I wish you would go and see my two sons. They have arrived in Portsmouth, and they are going to take ship and going away from home. I wish you would persuade them back." Mr. Griffin went and he tried to persuade them back. He persuaded one to go. He went with very easy persuasion, because he was very homesick already. The other young man said: "I will not go. I have had enough of home. I'll never go home." "Well," said Mr. Griffin, "then if you won't go home I'll get you a respectable position on a respectable ship." "No, you won't," said the prodigal; "no, you won't. I am going as a common sailor; that will plague my father most, and what will do most to tantalize and worry him will please me best."

Years passed on and Mr. Griffin was seated in his study one day when a message came to him saying there was a young man in irons on a ship at the dock—a young man condemned to death—who wished to see this clergyman. Mr. Griffin went down to the dock and went on ship board. The young man said to him, "You don't know me, do you?" "No," he said, "I don't know you." "Why, don't you remember that young man you tried to persuade to go home and he wouldn't go?" "Oh, yes," said Mr. Griffin; "are you that man?" "Yes, I am that man," said the other. "I would like to have you pray for me. I have committed murder and I must die, but I don't want to go out of this world until some one prays for me. You are my father's friend and I would like to have you pray for me."

Mr. Griffin went from judicial authority to judicial authority to get that young man's pardon. He slept not night nor day. He went from influential persons to influential persons until in some way he got that young man's pardon. He came down on the dock, and as he arrived on the dock with the pardon the father came. He had heard that his son under a disguised name had been committing crime and was going to be put to death. So Mr. Griffin and the father went on ship's deck, and at the very moment Mr. Griffin offered the pardon to the young man the old father threw his arms around the son's neck and the son said: "Father, I have done very wrong and I am very sorry. I wish I had never broken your heart. I am very sorry." "Oh," said the father, "don't mention it. It don't make any difference now. It is all over. I forgive you, my son," and he kissed him and he kissed his father. "Well,

To-day I offer you the pardon of the Gospel—full pardon, free pardon. I do not care what your crime has been. Though you say you have committed a crime against God, against your own soul, against your fellow man, against your family, against the day of judgment, against the cross of Christ—whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon your heavenly Father throws his arms about you and says: "My son, I forgive you, it is all right. You are as much in My favor now as if you had never sinned." Oh, there is joy on earth and joy in heaven! Who will take the Father's embrace?

Drowned at Long Branch.

LONG BRANCH, N. J., Aug. 22.—One of the saddest drowning accidents that has occurred along this section of the coast was witnessed by hundreds of cottagers and hotel guests here shortly after noon. The victim was Frank McKenna, of this place. Frank had gone in bathing at the Atlantic Hotel Grounds, and when only 50 feet out from the beach was caught in a "sea-nubs" and drowned.

SHIPS OF ALL NATIONS.

CURIOUS INFORMATION ABOUT THE WORLD'S VESSELS.

Odds and Ends Concerning all Manner of Water Craft—Large Fleets and Quick Voyages.

The fastest passage between New York and Queenstown, both eastward and westward, was made in the latter part of 1891 by the steamship Teutonic of the White Star line. The fastest passage from Queenstown to New York was made in August, being five days sixteen hours and thirty-one minutes. The fastest passage from New York to Queenstown, says the Philadelphia Record, was made in October, being five days twenty-one hours and three minutes.

The first steam vessel to cross the Atlantic Ocean was the Savannah, which crossed from Savannah, Ga., to Liverpool in 1819. The first steam vessels to reach New York from Great Britain were the Sirius and the Great Western. The Sirius, a ship of 700 tons, sailed from Cork April 4, 1838, and the Great Western, 1,340 tons, left Bristol three days later. They arrived on April 23d, the Sirius in the morning and the Great Western in the afternoon.

The greatest steam vessel ever built, in size, was the Great Eastern, which was 692 feet in length and 83 feet in breadth. The Teutonic is 582 feet in length.

The largest turret ship in the world—perhaps the largest battle ship in existence—is the British battle ship Hood, which was launched at Chatham on July 30, 1891. The Hood has a displacement of 14,150 tons. The largest American war ship is the harbor defence vessel Miantonomah. The finest war ship in the French navy is the Brennus, which was launched early in October, 1891. Her displacement is 11,000 tons.

The longest sailing craft afloat is the British ship Lancing. She is a four-masted iron ship of 2,600 tons and 356 feet in length. In 1890 the keel was laid in a shipyard on the Clyde, of what was to be the largest sailing craft in the world. Her tonnage was to be 3,600, her length 350 feet, and she was to have five masts. The three biggest four-masted ships in the world are said to be the Palgrave, the Liverpool and the Puritan. The Palgrave measures 3,081 tons, the Liverpool 3,336 tons.

The three biggest American sailing ships in existence last year were the Rappahannock, the Shenandoah and the Susquehanna. The Rappahannock was burned on the South Pacific November 11, 1891. The largest sailing vessel in the world, says the skipper of the Shenandoah, who rates his craft next, is the five-masted French steel ship La France.

The biggest steam ferryboat in the world is the Cincinnati, built by the Pennsylvania Railroad Company to ply between New York and Jersey City.

The largest steam engine in the world is on the new Italian cruiser Sardegna. A force of 25,000 horse power is developed.

The fastest ship in the United States navy, it is supposed, is the San Francisco, which on her trial on the Pacific Coast maintained during a four-hours' run a speed of nineteen and seven-tenths knots an hour. That was one-tenth of a knot in excess of the record of the Philadelphia. The maximum speed developed by the San Francisco was twenty and six-tenths an hour, which is equivalent to twenty-three land miles.

One of the fastest voyages from China to New York was made in the summer of 1890 by the steamship Glen Ogle, of the Glen Line of Glasgow, which arrived from Amoy in forty-six days. The fastest time was by the Glenshiel, of the same line—forty-three days.

The fastest passenger steamboat plying in the waters of the United States is the Mary Powell, running from New York City to Rondout. Nobody knows just how fast she could go if put to her mettle.

INVENTIONS AND THEIR DATES.

A Valuable and Interesting Contribution for Your Scrap Book.

Buckles were first made in 1680.

Brandy was first made in France in 1310.

The first horse railroad was built in 1826.

Chloral was discovered by Liebig in 1831.

Lampblack was invented by Mini in 1844.

Water pipes of lead were first made in 1236.

The folding envelope was first used in 1839.

Coal was first used in England as fuel in 1350.

Quicksilver was first used in the arts in 1540.

Telescopes were first made by Jansen in 1500.

The electrotype was the work of Spencer, 1837.

Coal oil was first used as an illuminant in 1826.

The velocipede was invented by Drais in 1817.

The piano was invented by Christofali, in 1711.

The Gatling gun was the work of Gatling, 1861.

Barometers were invented by Torricelli, 1643.

Bombshells were first made in Holland in 1495.

Ice was first made by machinery by Carre in 1860.

Steel needles were first made in England in 1545

Anemometers were invented by Wolfers in 1709.

The first almanac was printed in Hungary in 1470.

Iron pavements were first laid in London in 1817.

Aerometers were first described by Baume in 1768.

The cotton gin was the work of Eli Whitney, 1793.

Roller skates were invented by Plympton, in 1863.

Corn-shellers were the invention of Phinney, in 1815.

The first American paper money was made in 1740.

Covered carriages were first used in England in 1580.

English books were first printed by Caxton in 1474.

The first iron wire was drawn at Nuremberg in 1351.

Alcohol was discovered in the thirteenth century.

The thermometer was the invention of Galileo, 1556.

Gun caps were first used in 1822 in the English army.

Steam-winding watches were invented by Noel, 1851.

Aniline dyes were discovered by Unverdorhen in 1826.

The torpedo was the invention of Dr. Bushnell in 1777.

Flints for gun locks were used in the French army, 1630.

The revolving pistol was the invention of Colt in 1836.

The first plaster cast was made by Verrochio, 1470.

Advertisements first appeared in newspapers in 1652.

The first cast-iron plow was made by Newbold in 1797.

Bayonets was first made at Bayonne, in France, 1647.

The Iron blast furnace was the work of Detmold in 1844.

Shorthand writing was the invention of Pitman, in 1837.

The planing machine was the work of Woodworth in 1828.

The Armstrong gun was planned by Armstrong in 1855.

The steam fire engine was the work of Ericsson in 1830.

The knitting machine was the work of Hooton in 1776.

The mariner's compass was a Chinese invention, 1200 B. C.

The Argand lamp was the invention of Amie Argand in 1789.

Stocking making machines were the work of Lee, in 1589.

Diving bells were invented by a Dutch mariner in 1509.

Furnaces for puddling iron were invented by Cort in 1781.

Machines for setting type were invented by Mitchell in 1854.

Shoemaking machines were invented by Gallahue in 1858.

Billiards were invented in France by Devigne about 1471.

The first pipe organ was made by Archimedes, B. C., 220.

Silk manufactures were established in Europe in A. D. 550.

The notation system of writing music was invented in 1070.

Wooden pavements were the invention of Nicholson in 1854.

The turning lathe was invented by T. Blanchard in 1843.

Locomotive engines were first made by Trevethick in 1802.

Nail-making machines were invented by Wilkinson in 1775.

Bellows were invented by Anacharsis, in Scythia, B. C. 569.

The machine for paring apples was devised by Coutes in 1803.

The steam printing press was invented by Richard Hoe, 1842.

The circulation of the blood was discovered by Harvey in 1617.

The magic lantern was the invention of Roger Bacon in 1260.

Washboards were invented by an American named Rice in 1849.

The first dictionary was made by the Chinese scholars, B. C. 1109.

The first pair of spectacles was made by Spina, an Italian, 1299.

The first silver coin was made by Phidon, King of Argos, 869 B. C.

Globes and maps were the invention of Anaximander, 602 B. C.

Platform scales were the invention of Thaddeus Fairbanks, in 1831.

The circular saw was devised by Bentham, an Englishman, in 1790.

The snare drum was brought to Europe by the Saracens, about 703.

Diamond-cutting by machinery was first done in Holland in 1489.

Machines for making tacks were first made by Thomas Blanchard, 1806.

The amalgamator was an American invention by Varney about 1850.

Light howitzers, for field use, were first made by Paixhans, in 1822.

The dinner fork was introduced into Italy in 1491, into England in 1608.

The soul-moving accordion was invented by Damian, of Vienna in 1829.

The first training school for teachers was organized in Prussia in 1735.

The first omnibus appeared in Paris in 1825; in New York five years later.

The method of vulcanizing rubber was invented by Goodyear in 1849.

The spinning jenny was the invention of Hargreaves, in England, in

Thrashing machines were

Menzies, a Scotchman.

Stereotyping was

Didot, 1793, and

The game

vented by

1224.

Guidi

by M

The

Holland

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from Phoni

The soul-or

invention of Den

The Davy safe

invented by Sir

1815.

The rifle was in

in 1800; the

1848.

Matches for

vented in 18

and Eve.

POPULAR SCIENCE NOTES.

AN ENGINEERING ACHIEVEMENT.—An important government work has been completed in Japan. From Lake Biwa, having an area of 500 square miles, at an elevation of 14 3 feet, a navigable canal seven miles long has been run to Kioto, involving two miles of tunneling and an aqueduct of considerable length. Near the city is a sharp decline of 118 feet, from the base of which the canal continues to the sea. This difference in level is overcome by inclined plane ways 2,100 feet in length, on which boats are raised and lowered from one canal to the other by an electric motor driven by a water-power for manufacturing purposes.

LIFE AT GREAT DEPTHS IN THE SEA.—For a century or more, writes Prof. N. Shaler, naturalists have known a great deal concerning the marine organisms which dwell in the shallow waters next the shore. They long ago learned the amazing richness of these littoral forms. The census of species amounts now to more than one hundred thousand distinct forms; it is, however, of late that they have ascertained that the deeper parts of the ocean-floors have also an abundant and varied peopling. The greater part of these shore dwellers are exceedingly intolerant of the enormous pressure of the deeper waters, as well as of the low temperature and total darkness which exists there. Certain forms have, however, acquired the ability to withstand these peculiar conditions, and by generation through the geologic ages they have crept away from the realms of fierce combat next the shores, to the less contested fields of the open and deeper seas. Through all the geologic ages this selection of especially prepared groups for the singular station of habits of the ocean depths has been going on, with the result that those dark and pressure burdened regions are now tenanted by eminently peculiar animals of species which ever surprise the student who is accustomed alone to the forms which dwell near the shore.

One of the most striking features connected with the animals of the deep seas is the frequency with which we find there living specimens which remind us of kinds which in former geological periods dwelt in the coastal districts of the oceans. It seems that many of these ancient creatures, when they could no longer hold their own against the more highly organized and developed animals which inhabited the favored stations near the shores, shrunk away into the deep water, and in that undesired part of the world found an asylum, where amid the changeless environment, they have dwelt for ages unaltered. Thus the vast profounds of the deep have become a sort of almshouse, whereunto antiquated forms have retired before the overwhelming pressure which the newer and higher life ever imposes on its ancestors. From the results of the relatively trifling excavations which have, as yet, been made, there seems good reason to hope that in time we may win from the deep the nearest living representation to many creatures which once occupied a large place in the seas, but now have abandoned the fields of more active competition, which are usually the seat of the greatest advance.

In the profounder seas the invertebrate life appears to have a larger share than that secured by the vertebrae, or backboned animals; yet there are a number of fishes known in these depths, and it seems likely that these tenants of the deep may be numbered by thousands of species. Among the finned tenants of the profounder parts of the ocean, we find the most startling departures from the type with which we are familiar in coastal waters. In general shape they differ little from their kindred which dwell in the twilit shallows. The differences are largely in the mechanism of the sense organs, especially of the eyes. These organs undergo surprising variations with reference to the enduring of the darkness of these deeps. In certain of the species the sight not only fails, but the visual apparatus entirely disappears; in others the eyeball becomes very much enlarged and the nervous apparatus increased, and are evidently arranged to catch the tiniest tinges of the light. As it is certain that no trace of sunlight can ever penetrate through the deep which overlies the realm where these animals dwell, the adaptation of these eyes to the needs of different vision at first appeared to be a very inexplicable matter. Some recent discoveries provide us with what seems to be an adequate explanation of the enigma. It has been found that certain of the denizens of the deep sea-floors have phosphorescent parts of their bodies which serve to give light in a manner which it is yielded by the familiar fireflies and glowworms. The end secured by these light-giving parts is probably the attraction of the sexual mate.