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## A KING'S FERRYBOAT

David and His Family Crossing the River Jordan.

AN INCIDENT OF OLDEN TIMES

Dr. Talmage Draws Lessons of Comfort and Hopefulness to All God's Children -They Need Not be Afraid of the Pas sage to the Other Shore, as the King Will Be on Board the Boat. Washington, Dec. 9 .- From an un-

noticed incident of olden time Dr. Talmage in this discourse draws some comforting and rapturous lesons. The text is II Samuel xix, 18, "And there went over a ferryboat to carry over the king's household." which of the crowd is the king?
That short man, sunburnt and in fatigue dress. It is bavid, the exiled
king. He has defeuted his enemies and is now going home to resum his palace. Good! I always like to see David come out shead. But between him and his home there is the celebrated river Jordan which has to be passed. The king is ac-companied to the bank of the river by an aristocratic old gentleman of 80 years, Barzillai by name, who owned a fine country seat at Roge-lim. Besides that, David has his family with him. But how shall they get across the river? While they get across the river? While they are standing there I see a ferryboat coming from the other side, and as it cuts through the water I see the faces of David and his household brighten up at the thought of so soon getting home. No sooner has the feryboat struck the shore than David and his family and his old friend Barzillai from Rogelim get on board the boat. Etter with splashing oars at the side or with one oar sculling at the stern of the boat they leave the castern bank of the Jordan and start for the wester. bank.

The western bank is black with crowds of people, who are waving and shouting at the approach of the king and his family. The military are all out. Some of those who have been David's worst enemies now shout until they are hoarse at his return. No sooner has the boat struck the shore on the western side than the earth quakes and the heavens ring with cheers of welcome and congratulation. David and his family and Barzillai from Rogelim step ashore. King David asks his old friend to go with him and live at the palace, but Barzillai apologizes and intimates that he is infirm with age and too deaf to appreciate the nusic, and has a delicate appetite that would soon be cloyed with luxurious living, and so he begs that David would let him go back to his

country seat.

I once heard the father of a president of the United States say that he had just been to Washington to see his son in the White House, and told me of the wonderful things that occurred there and of what Webster said to him, but he declared: "I was glad to get home. There was too much going on there My father, an aged man; made his last visit at my house in Philadelphia, and after the church service was over, and we went home, some one in the house asked the aged man how he enjoyed the service: "Well," he replied, "I enjoyed the service, but there were too many people there for me. It troubled my head yery much." The fact is that old people do not like excitement. David had asked Barzillai 30 years before to go to the palace, the probability is that Barzillai would have gone, but not now. They kiss each other goodby, a cus-tom among men oriental, but in vogue yet where two brothers part an aged father and a son go away from each other never to meet again. No wonder that their lips met as King David and old Barzillai, at the prow of the ferryboat, parted

This river Jordan, in all ages and among all languages, has been the symbol of the boundary line between earth and heaven. Yet when, on a former occasion, I preached to you about the Jordanic passage I have no doubt that some of you despondingly said, "The Lord might have divided Jordan for Joshua, but not for poor me." Cheer up! I want to shew you that there is a way over Jordan as well as through it. My text says, "And there went over ferryboat to carry over the king's household.

My subject, in the first place, impresses me with the fact that when we cross over from this world to the next the boat will have to come from the other side. The tribe of Judah, we are informed, sent this ferryboat across to get David and his household. I stand on the east-ern side of the river Jordan, and I find no shipping at all, but while I am standing there I see a boat plowing through the river, and as I hear the swirl of the waters and the boat comes to the eastern side of the Jordan and David and his family and his old friend step on board boat I am mightily impressed with the fact that when we cross over from this world to the next the boat will have to come from the opposite

Every day I find people trying to extemporize a way from earth to heaven. They gather up their good works and some sentimental theories, and they make a raft, shoving it from this shore, and poor, deluded souls get on board that raft, and they go down. The fact is that skepticism and infidelity never yet helped one man to die. I invite all the ship carantars of worldly phil hell ed one man to die. I invite all the ship carpenters of worldly philosopay to come and build one boat that can safely cross this river. I invite them all to unite their skill, and I olingbroke shall lift the stanchions, and Tyndall shall shape the bowsprit, and Spinoza shall make the maintopgallant braces, and Renan shall go to tacking and wearing and boxing the ship. All together in 10 000 years they will never be able

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to make a boat that can cross thu Jordan. Why was it that Spinoza and Blount and Shaftesbury lost their souls? It was because they their souls? tried to cross the stream in a boat of their own construction. What miserable work they made of dying!

Diodorus died of mortification because he could not guess a conundrum which had been proposed to him at a public dinner: Zeuxis, the philosopher, died of mirth, laughing at a caricature of an aged woman, a caricature made by his own hand, while another of their company and of their kind died saying, "Must I leave all these beautiful pictures?' and then asked that he might b bolstered up in the bed in his last moments and be shaved and painted and rouged. Of all the unbelievers of all ages not one died well. Some of them sneaked out of life, some wept themselves away in darkness, some blasphemed and raved and tore their bed covers to tatters. This is the way worldly philosophy helps a

man to die. Blessed be God, there is a boat coming from the other side! Transportation at last for our souls from the other shore; everything about this gospel from the other shore; pardon from the other shore; mercy from the other shore; pity from the other shore; ministry of angels from the other shore; power to work miracles from the other shore; Jesus Christ from the other shore. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners," and from a foreign shore I see the ferryboat coming, and it rolls with the surges of a Saviour's suffering; but as it strikes the earth the mountains rock, and the dead adjust their apparel so that they may be fit come out. That boat touches the earth, and glorious Thomas Walsh gets into it in his expiring moment, saying: "He has come! He has come! My Beloved is mine, and I am his." Good Sarah Wesley got into from the shore she cried: "Open the gates! Open the gates!" God that as the boat came from the other shore to take David and his men across, so, when we are about to die, the boat will come from the

should ever trust to anything that starts from this side. Again, my subject suggests when we cross over at the last the King will be on board the boat. Ship carpentry in Bible times was in its infancy. The boats were not skillfully made, and I can very easilt imagine that the women and the might have been nervous about going on that boat, afraid that the oarsman or the helmsman might give out and that the boat might be dash ed on the rocks, as sometimes boats were dashed in the Jordan, and then I could have imagined the boat starting and rocking, and they crying out: "Oh, we are going to be lost We are going down!" Not so. The king was on board the boat, and those women and children and all the household of the king knew that every care was taken to have the king -the head of the empire-pass in

same direction. God forbid that I

safety. Now, I want to break up a delus ion in your mind, and that is this When our friends go out from we feel sorry for them beworld, cause they have to go alone; parents hold on to the hands of their children who are dying and hold on to something of the impression that the moment they let go the little one will be in the darkness and in the boat all alone. "Oh," the parent says, "if I could only go with my child, I would be willing to die half a dozen times. I am afraid she will be lost in the woods or in the dark-ness: I am afraid she will be very

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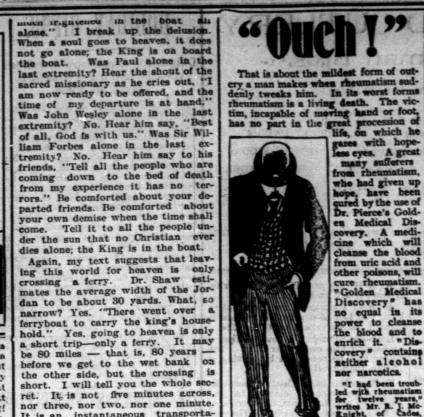
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sm is a living death. The vic-pable of moving hand or foot, part in the great procession of life, on which he



your own demise when the time shall come. Tell it to all the people un-

der the sun that no Christian ever

dies alone; the King is in the boat.

Again, my text suggests that leaving this world for heaven is only crossing a ferry. Dr. Shaw estimates the average width of the Jor-

dan to be about 30 yards. What, so narrow? Yes. "There went over a ferryboat to carry the king's house-

hold." Yes, going to heaven is only a short trip—only a ferry. It may be 80 miles— that is, 80 years—before we get to the wet bank on

the other side, but the crossing is short. I will tell you the whole sec-

ret. It is not five minutes across,

nor three, nor two, nor one minute.

It is an instantaneous transporta

ing this life, the Christian went plunging and floundering and swim-

ming, to crawl up exhausted on the

other shore, and to be pulled out of

the pelting surf as by a Ramsgate lifeboat. No such thing. It is only

bank. It is only four arms' lengths

across. The arm of earthly farewell

heavenly welcome put out from the other side, while the dying Christian

standing midstream, stretches out

farewell of earth, and the other to

take the greeting of heaven. That makes four arms' lengths across the

My subject also suggests the fact

that when we cross over at the last we shall find a solid landing. The

ferryboat as spoken of in my text

means a place to start from and a place to land. David and his people

did not find the eastern shore of the

Jordan any more solid than the western shore where he landed, and

yet to a great many heaven is not a

real place. To you heaven is a fog bank in the distance. Now, my hea-

ven is a solid heaven. After the re

resurrected foot and something

surrection has come you will have a

tread on and a resurrected eye and

colors to see with it and a resurrect

ed ear and music to regale it. Smart

men in this day are making a great deal of fun about St. John materi-alistic descriptions of heaven Well,

now, my friends, if you will tell me

what will be the use of a resurrect-ed body in heaven with nothing to

tread on and nothing to hear and

nothing to handle and nothing to taste than I will laugh too. Are

you going to float about in ether

forever, swinging about your hands

and feet through the air indiscrimin-

ately, one moment sweltering in the

centre of the sun and the next mo-

ment shivering in the mountains of the moon? That is not my heaven.

I have no patience with your trans-

cendental gelatinous, gaseous hea

ven. My heaven is not a fog bank.

My eyes are unto the hills, the ever-

lasting hills. The King's ferryboat,

starting from a wharf on this side, will go to a wharf on the other side.

shall be met at the landing. When David and his family went over in

the ferryboat spoken of in the text,

they landed amid a nation that had

come out to greet them. As they

stepped from the deck of the boat to

people who gathered around them to

yond description. And so you and I

will be met at the landing. Our ar-

rival will not be like stepping ashore

at Antwerp or Constantinople among

among friends, and all their friends. We know people whom we have nev

er seen by hearing somebody talk

about them very much; we know them almost as well as if he had

seen them. And do you not suppose that our parents and brothers and

sisters and children in heaven have been taliking about us all these

years, and talking to their friends?

by all their friends. They will come down to the landing to meet us.

There was romance as well as Christian beauty in the life of Dr.

Adoniram Judson, the Baptist mis-

back to Burma to preach the gospel They had started from Burma for

the United States together; but, get-ting near St. Helena, Mrs. Judson was so much better she said: "Well,

now I can go home very easily, You

go back to Burma and preach the gospel to those poor people. I am almost well. I shall soon be well,

almost well. I shall soon be well, and then I will return to you." After she had made that resolution, terrific in its grief, willing to give up her husband for Christ's sake, she sat down in her room and with trembling hand wrote some eight or ten verses, four of which I will give

We part on this green islet, love— Thou for the eastern main; I for the setting sun, love; Oh, when to meet again!

crowd of strangers. It will b

the shore there were thousands

express a satisfaction that was

when we cross over at the last

Again, my subject teaches that

a ferry. It is so narrow that can hail each other from bank

put out from this side, the arm

his two arms, the one to take

People talk as though, leav-

covery. A medi-cine which will cleanse the blood from uric acid and Discovery" has no equal in its power to cleanse the blood and to covery" contains neither alcohol Economical "I had been troub-led with rheumatism for twelve years," writes Mr. R. J. Mc Enight, of Cades, Williamsburg County,

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She folded that manuscript, a re-lapse of her disease came on, and she died. Dr. Judson says he put her away for the resurrection on the Isle of St. Helena. They had thought to part for a year or two. Now they parted forever, so far as this world is concerned. And he says he hastened on board after the funeral with his little children to start for Burma, for the vessels had already lifted her sails. And he says, "I sat down for some time in my cabin, my little children around me crying, Mother, mother!' And I abandon ed myself to heartbreaking grief. But one day the thought came across me as my faith stretched her wing that we should meet again in heaven, and I was comforted."

Was it, my friends, all a delusion? When he died, did she meet him at the landing? When she died, did the scores of souls whom she had brought to Christ and who had preceded her to heaven meet her at the landing? I believe it; I know it. Oh, glorious consolation, that when our poor work on earth is done and cross the river we shall be met at the landing!

But there is a thought that come over me like an electric shock. Do I elong to the King's household? Mark you, the text says, "And there went over a ferryboat to carry over the king's household," and none but the king's household. Then I ask, "Do I belong to the household? Do you?" If you do not, come to-day and be adopted into that household. "Oh," says some soul here, "I do not know whether the King wants me!" He does; he does. Hear the voice from the throne, "I will be a father to them, and they shall be my sons and daughters, saith the Lord "Him that cometh unto me," Christ says, "I will in nowise cast out." Come into the King's household. Sit down at the King's table. Come in and take your apparel from the King's wardrobe, even the wedding garment of Christ's righteousness. Come in and inherit the King's wealth. Come in and cross in the King's ferryboat.

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#### **ABSOLUTE** So that, I suppose, when we cross the river at the last we shall not only be met by all those Christian friends whom we knew on earth, but **SECURITY** sienary, when he concluded to part from his wife, she to come to Amer-Cenuine ica to restore her health, he to go

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