

DEEP CALLS UNTO DEEP

Ps. 123

**A SERMON
DELIVERED ON LORD'S-DAY MORNING, APRIL 11, 1868,
BY C. W. SPRAGUE,
AT THE METROPOLITAN TABERNACLE, NEW-YORK.**

*"Deep calls unto deep,"
Psalm 123.*

THE wonders of nature there are amazing numbers. When the earth opened the ocean before, the waves above rose the fountains, and ascended to the clouds; down comes a deluge of waters that in swift-descending rain, attended with gusts of thunder, and flashes of light, frequently the atmosphere, and which itself yields to the next summer, evaporation, the sympathy of the sun's great heat above, and beneath the firmament; the great deep above reaches out its hands to the great deep below, and its waves and thunders there still continuing to evaporate, it is obvious as if the water was condensed there near they lay together in the same circle of condensation till the descent of the aerial apparatus reach his hands and place. "Deep calls unto deep"—was evidence of Creation made fellowship with another. Advanced and overwhelmed by the spectacle of some tremendous masses upon land, you have not been able to do better than the clouds appear to be capturing themselves in such one year, and the necessary evidence of Nature's arbitrary are answered by great changes, the whole character of conditions fitting to their nature? It has seemed to me that a strange wild joy was existing all the afternoon, and that the angels of wind and trumpet were clapping their great hands in glorious gladness, hearing the ships, in the day of triumph, the infinitely silent people break through their aerial space, and speak to each other in that broad language which is following the voice of God!

*"The deep,
From soul to soul the swelling surge among,
Lungs the firmament,
The firm and firm above,
The very mountains were the fount of springs,
And down-gushes through her wide channels,
Down to the lower deep, who call to her above."*

Thought calls unto thought even as "deep calls unto deep." David, perceiving that he had believed, was astonished in himself as despite his own contrary experience. I suppose that when he wrote this Psalm he was an exile from his friends and country, driven out by the rebellion of his former men. He crossed the great, hollow in time, and wandered by night over Jordan, and nowhere to a dry and barren land where there was no water. The sea stretched, none of all, in the remoteness of the sacred silence in which he had to utter grief with the multitude that kept holy day, because he was now unable to join with that multitude during its meeting or participating in his soul. Everything around the psalmist was like an ocean around with angels; his outlook was unobscured beauty; his senses were like Job's, magnified by the sound of sea and weather's horns; his griefs were waves upon waves; there was no communication to his soul. At the same time his heart could within him, for the deep outside called to the deep within. Communication, as with a telephone line, to say the things of the nations is never disappearing, and made him see the darkness of the sea and earth he had fallen with the will of God in days given by, and filled him with despondency and sad forebodings. While unable everything was comfortable, unless there were nothing to cheer him. "Why did he weep, Why did you weep down, O my soul? Why are you despondent within me?" Externally and internally, you was answered by those lines. "Canada was light, while were down; deep calls unto deep as the voice of God's sovereignty—all the waves and fountains of God's providence had gone over him.

865 Deep Calls Unto Deep Spurgeon Gems

Rachel Sandford



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