

Dr. Talmage gives a glimpse of what the world would be if the gospel were abolished and the human race left without divine guidance. The text is Acts ii., 20: "The sun shall be turned

Christianity is the rising sun of our time, and men have tried with the un-rolling vapors of skepticism and the smoke of their blasphemy to turn the sun into darkness. Suppose the archan-gels of malice and horror should be let loose a little while and be allowed to extinguish and destroy the sun in the natural heavens! They would take the oceans from othar worlds and pour them on the luminary of the planetary system, and there are only a few peaks of the let in the sun, and these are cooling down and going out until the vast continents of fame are re-duced to a small acreage of fire, and that whitens and cools off until there are only a few coals left, and these are whitens and cools off until there are whitens and cools off until the are whitens and cools off until the are whitens and cools off until the mountains of ashes and the valleys of ashes and the chasms of ashes. An extinguished sun! A dead sun! A buried sun! Let all worlds wall at the stupendous obseques. Of course this withdrawal of the so-lar light and heat throws our earth into a universal chill, and the tropics become the temperate, and the tem-perate becomes the Arctic, and there are forzen rivers and frozen lakes and frozen oceans. From Arctic to Ant-arctic regions the inhabitants gather in toward the center and find the equator at the poles. The slain for-sut and the mations begin to o lower, and the furnaces begin to go out, and the nations begin to die. Cotopaxi, Vesuvius, Etna, Stromboli, California geysers cease to smoke, and the ice of hallstorms remains un-meted in their crater. All the flowers have breached their last breath. Ships with asilors frozen at the wheel, and passengers frozen in the cabin, all na-tions dying, first at the orthin and then archangels of malice and horror have do the realm of locugaring win-the south. Child

been good, you know that the name of wife, mother, daughter, suggests gra-clous surroundings. You know there are no better schools and seminaries in this country than the schools and seminaries for our young ladies. You know that while woman raay suffer injustice in England and the United States, she has more of her rights in Christendom than she has anywhere else. States, she has more of her rights in the Christendom than she has anywhere yelse. Now, compare this with woman's he condition in lands where Christianity has made little or no advance—in China, in Barbary, in Borneo, in Tartary, in Egypt, in Hindustan. The Burmese sell their wives and daughters as so many sheep. The Hindoo Bible makes it disgraceful and an outrage for a woman to listen to music or look to out of the window in the absence of her husband and gives as a lawful ground for divorce a woman's begint ing to eat before her husband has finished his meal. What mean those in China in the morning? Infanticide following infanticide. Female children of destroyed simply because they are female. Woman harnessed to the plow as an ox. Woman veiled and barricad-putter her death a horror. The missionary of the cross to-day in heathen lands preaches generally to two groups the group of men who do as they please and sit where they please; the other group, women hidden and care-liftly secluded in a side apartment, where they may hear the voice of the group of men who do the store in the single for any hear the voice of the group of men who do as they please and sit where they please; the other group, women hidden and care-liftly secluded in a side apartment, where they may hear the voice of the group of the cross to-day in heathen lands preaches generally to two groups the former they may hear the voice of the group of men who do as they please and sit where they please; the other group of men who do the core in the silf. No hope for the life to come. Ringed nose. Cramped foot. Disfigured face. Embruted soul. Now, compare these two conditions. How far toward

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Washington, May 21.-In sermon Dr. Talmage gives a glimpse of what the world would be if the gospel were abolished and the human race left without divine guidance. The text is Acts ii., 20: "The sun shall be turned Into darkness." Christianity is the rising sun of our time, and men have tried with the un-rolling vapors of skepticism and the sun into darkness. Suppose the archan-gels of malice and horror should be let toose a little while and be allowed to axtinguish and destroy the sun in the natural heavens! They would take the oceans from other worlds and pour them on the luminary of the planetary system, and the ravines and the cav-erns, and there is explosion after ex-plosion, until there are only a few peaks of fire left in the sun, and these are cooling down and going out until the vast continents of flame are re-duced to a small acreage of fire, and that whitens and cools off until there are whitening and going out until the vast continents of flame are re-duced to a small acreage of fire, and that whitens and cools off until there are whitening and going out until the vast continents of flame are re-duced to a small acreage of fire, and that whitens and cools off until there are whitening and going out until the vast continents of flame are re-duced to a small acreage of fire, and that whitens and cools off until there are whitening and going out until the vast continents of flame are re-tore whitening and going out until the vast continents of flame are re-tore of your own soul make your ob-servations. If infidelity triumph and Christian-

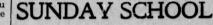
in regard to those persons. In the si-lence of your own soul make your ob-servations. If infidelity triumph and Christian-ity be overthrown, it means the de-moralisation of society. The one idea in the Bible that atheists and infidels most hate is the idea of retribution. Take away the idea of retribution and punishment from society, and it will begin very soon to disintegrate and take away from the minds of men the fear of hell, and there are a great many of them who would very soon turn this world into a hell. The ma-jority of those who are indignant against the Bible because of the idea of punishment are men whose lives are bad or whose hearts are impure and who hate the Bible because of the idea of future punishment for the same reason that criminals hate the penitentiary. Oh, I have heard this brave talk about people fearing noth-ing of the consequences of sin in the face of the community, and I have heard them defy the judgment day and scoff at the idea of any future consequence of their sin, but when they came to die they shrieked until you could hear them for nearly two blocks, and in the summer night the neighbors got up to put the windows down because they could not endure the horor. the horror

neighbors got up to put the windows down because they could not endure the horror. I would not want to see a rail train with 500 Christian people on board go down through a drawbridge into a watery grave: I would not want to see 500 Christian people go into such disaster, but I tell you plainly that I could more easily see that than I could for any protracted time stand and see an infidel die, though his pillow were of eider down and under a canopy of vermillion. I have never been able to brace up my nerves for such a spec-tacle. There is something at such a time so indescribable in the counten-ance. I just looked in upon it for a minute or two, but the clinch of his fist was so diabolical and the strength of his voice was so unnatural I could - not endure it. "There is no hell, there is no hell, there is no hell?" the man had said for sixty years, but that night when I looked in the dying room of my infidel neighbor there was something on his countenance which seemed to say, "There is, there is, there is?" The mightiest restraints to-day against theft, against immorality, against ibertinism, against crime of all sorts—the mightiest restraints are the retributions of eternity. Men know that they can escape the law, but down in the offenders' soul there is the realisation of the fact that they cannot escape God. He stands at the end of the road of profilgacy, and he will not clear the guilty. Take all idea of retribution and punishment out of the hearts and minds of men, and it would not be long before our cities would become Sodoms. The only restraints against the evil pas-sions of the world to-day are Bible restraints.

aiheists, and now they come to the grave, yards and the cemeteries of the extr. Evall down the solit tamababe Resurrection. Tear away at the en-trance of Laurel hill the figure of Old Mortality and the chisel. On, ye great army of indiels and theists, into the grave yards and cemeteries, and where you see "Asleep in Jesus" cut it away, and where you find a marble, story of heaven blast it, and where you find over a little child's grave "Suffer little children to come uno me" substitute the words "delusion" and "sham," and where you find an angel in marble stick off the wings, and when you coor. "Data once dead forever" But on, ye great army of infidels and atheists, on! There are heights to be taken. Pile hill on hill and Pelion upon Ossa, and then they hoist the ladders against the walls of heaven. On and on until the blow up the foundations of jasper and the gates of pearl. They charge up the steep. Now they aim for the throne of Him who liveth for ever and they alone's the states: the Son, the Holy Ghost. "Down with them?" A world without a head, a universe without a king. Orphan constellations, Fatherless galaxies. Anarchy supreme. A dethroned Jehovath. An assassing of the same institution three they and they mean. That is what they will have if they can. I say, if they can. Civilisation hurled back into semi-barbrism and semi-barbrism drive back into Hortentor savagery. The wheel of progress turned the other way and turned toward the dark ages. Job years. Go back, you Sandvich isands, from your schois and from you'nd Erond Jehovath into as they when the missionaries frat cance. Call and overthrow their 2000 schools, where they are trying to educate the heathen, and scatter the 100,000 little children that they have gathered out of barbrism into civilisation. Oblit-crate all the work of Dr. Duff in India, of Oxvid Erond Jehovath in Barmah, of and over they are trying to deucate the heathen and scatter the 10,000 little children that they have gathered out of barbrism into civilisation. Oblit-crate all th

19, "He snan be sur-of an ass." A thousand voices come up to me A thousand voices come up to me and thour saying: "Do you really Har A thousand voices come up to me this hour, saying: "Do you really think infidelity will succeed? Has Christianity received its deathblow? and will the Bible become obsolete?" Yes, when the smoke of the city chim-ney arrests and destroys the neonday And will the Bible become obsolete?" Yes, when the smoke of the city chim-ney arrests and destroys the noonday sun. Josephus says about the time of the destruction of Jerusalem the sun was turned into darkness, but only the clouds rolled between the sun and the earth. The sun went right on. It is the same sun, the same luminary, as when at the beginning it shot out like an electric spark from God's fin-ger, and to-day it is gliding the sea, and to-day it is filling the seath with its light. The same old sun, not at all worn out, though its light steps 190,000,000 miles a second, though its pulsations are 450,000,000,000 undu-lations in a second. The same sun, with beautiful white light, made up of the violet, and the indigo, and the blue, and the green, and the red, and he yelow, and the orange—the seven solar spectrum first divided them. At the beginning God said: "Let here be light." and light was, and light is, and light shall be. So Chris-tianity is rolling on, and it is going to waim all nations, and all nations are to bask in its light. Men may shut the window blinds so they cannot see it, or they may smoke the pipe of speculation until they are shadowed under their own vaporing, but the Lord God is a sun! This white light it it egospel made up of all the beau-tiful colors of earth and heaven—vio-let plucked from amid the spring grass, and the findige, and the yellow

of the autumnal woods, and the or-ange of the southern groves, and the red of the sunsets. All the beauties of earth and heaven brought out by this spiritual spectrum. Great Britzin is going to take all Europe for God. The United States are going to take Am-erica for God. Both of them together will take all Asia for God. All three of them will take Africa for God. "Who are thou, O great mountain?" Before Zerubbabel thou shalt beconce a plain." "The mouth of the Lord hath spoken it." Hallelujah, amen!



INTERNATIONAL LESSON NO. IX. MAY 28, 1899.

Time-Friday morning, April 7th, A

D. 30, Place-Pilate's palace in Jerusalem, and Herod's court in Jerusalem. Persons-Jesas. Pilate, Herod. The

Persons-Jeas. Phate, Herod The Jews. Commentary-Connecting links. In our last lesson we left Jesus in the palace of Caiaphas, where He went through a preliminary examination before daybreak. Between that trial and a formal meeting of the Sanhedrin after sumrise, those who had Jesus in charge cruelly mocked Him. In this regular session of the Sanhedrin they consulted on what pretense they could deliver Jesus to the Roman Governor, or fix some charge by which Pilate might be induced to condemn Him. 28. Then they led Jesus from Caia-phas-"Bound Jesus and carried Him away and delivered Him to Pilate." Mark xv. 1, The shackles which had been put upon Christ at the time of His arrest, and which He still wore when He was led from Annas to Caia-phas, it would seem were removed during the trial-Meyer. Now He is

when He was led from Annas to Cala-phas, it would seem were removed during the trial.-Meyer. Now He is bound more formally, and, according to old tradition, with a cord around His neck.-Cook. Unto the hall of judg-ment-Where Pilate lived when in Jerusalem. Pontius Pilate belonged to an ancient and knightly Roman fam-ily. Of his early history nothing def-inite is known. He went to Judea about A. D. 26 and remained in office about ten years. His capital was at Caesarea Philippi, but it was his cus-tom to go to Jerusalem at the great festivals to secure order and safety in the city.

lestivals to secure order and safety in the city. 29. Pilate went out unto them—Out-side of the judgment hall. What ac-cusation bring ye—It was necessary to have a formal charge. 30. If he were not a malefactor— They took the position that they were the judges, and Pilate had only to ex-cute their will. Yet what they had done would stand no examination, even from Pilate.—Peloubet. Compare their answer to Pilate with the reply of Jesus in verses 20, 21. 31. Take ye Him and judge Him— If He is to pass for a criminal simply in accordance with your sentence,

in accordance with your sentence, then execute Him also in a cordance to your law. Pilate meets fanatical pre-sumption with frigid sarcasm.-Lange. They could excommunicate Him and scourge Him, but not put Him to death

death. 32. The saying of Jesus-See chap-ter xii. 32, 33, and Matt. xx. 19, where Jesus foretold His crucifixion. Had the Jews executed Him according to their law against false prophets and plasphemers, they would have stoned Him, as they repeatedly attempted to do, and as they did with Stephen.—

Lange. 33. Pilate called Jesus-To appear before the judgment seat. Art Thou the King of the Jews?-Thou, so humthe King of the Jews ?-Thou, so hum-bled, despised-without a single fol-lower, without weapons or wealth, handed over to me as a malefactor-art Thou the King of the Jews ?-Schaff. The Jewish charge embraces : (1) Falsehood, since Jesus had no in-tention of being a political character; (2) treason against their Messianic hope which they abandoned in this case: (3) self-condemnation, since they hope for a political Messiah.-Lange. In all the four gospels these are the first words of Pilate to Jesus.-Cam. Bib. 34. Sayest thou this of thyself-"As

worthy of death, and proposes a way in which the people could release Jesus without throwing any slight upon the action of the Sanhedrin. Mark xv. 8. He hoped the people would outvote the priestly party.—Peloubet. 40. Not this man.—"But the chief priests moved the people." Mark xv. 11. They counted him a prisoner, a criminal, and he had not been found guilty. When no just settlement could be made, the Jews gained their end by a tumult. Choosing Barabbas as the prisoner to be set free at the feast time did not prove that Jesus should therefore be put to death. PRACTICAL SURVEY. Implous blindness. "They them.

PRACTICAL SURVEY. Impious blindness. "They them-selves went not to the judgment hall, lest they should be defiled." V. 28. The pretentious Jews were afraid of being defiled by the hall of a heath-en judge, and yet do not fear to shed the blood of their own innocent kins-man, who is the Lord of Life. Afraid there might be in the Gentile palace some leaven; fear that the house was not ceremenially clean, yet en-tirely dependent upon the co-operatirely dependent upon the co-opera-tion of the head of the house, a Gentile governor, to carry out their plans.

Premeditated falsehood. If Premeditated falsehood. If He were not a malefactor, we would not have delivered Him up to thee." V. 30. Though lately prohibited, the right to punish by death, the Jews were not delivered from the desire to kill. Their most cruel power had been stoning; now, this being out of their authority, they took advan-tage of the opportunity and demand-ed the most cruel form of death, pronounced only upon the worst of criminals. criminals.

riminals. The faultless prisoner. "I find in Him no fault at all." V. 38. The Jews were bitter in their accusation against Jesus. Three times before the question was settled Pilate de-clared the innocence of Christ. He was sent to Herod. The worst he could do was to join with his men of war and mock Jesus, put a gor-geous robe upon Him, and then send Him back to Pilate. So perfectly innocent was Jesus that Herod look-ed upon Him as some fanatic of whom the Jews had needlessly been in fear.

Indocent was Jesus that Herod jook edu por Him as some fanatic of whom the Jews had needlessly been in fear. The good confession. "My kingdom is not of this world," etc. Vs. 36, 37. Paul in writing to Timothy spoke of this as the good confession which Jesus made before Pilate. When asked to answer for Himself and thus make known to Pilate something definite from the accused, Jesus promptly declared His kingdom. Pilate turned his derision upon the Jews. He cared not for the benefits which Christ's kingdom brought, yet he could not but despise the Jews for the course they took with Jesus. If they were willing to be cut off from any part in the kingdom of God he was not at all inclined to pity them. When he said: "What is truth?" he became aware that he was becoming entangled in things too deep for him. He could not be in Christ's presence and hear His confession without receiving an arrow of conviction into his heart. If the Jews feit the same terror, only intensified, there was no throw it off. And Pilate willing to content the people delivered Jesus not them. Whe could say that Pilate was not himself releved when the question was settled and the case passed out of his hands in token of his in nocency did not prove Pilate was for the clear of the blood of Christ. He slighted his opportunity to know the truth, and to prevent the Jews from using him as a tool to carry out their murderous purposes.

WHAT HAPPENED TO MUSTAPHA

And Why His Cry Stop "Thief !" Seemed Very Queer

Very Queer. This is from the Constantinopie fxdam: Mustapha, a poor Mussulman laborer had, after two years' work, managed to scrape together five liras, which he kept in a purse in his belt. He was dining in the open air at Makrikeui on Wednesday afternoon, and had put his belt beside him, when his attention was attracted to the flapping of wings overhead. Looking up he saw a kite hovering above him ; but Mustapha went on with his meal, till suddenly the bird swooped down upon the belt and carried it off. The poor man shouted the Turkish equivalent for "Stop thief!" and scon gathered a crowd around him. At first he was supposed to be bird in the far distance as the bird in the far distance as the thief to be stopped. On hearing, however, the whole story, the kind-hearted people collected a small sum and presented it to Mustapha, to console him for the loss of his savings.

only restraints against the evil r sions of the world to-day are Bible restraints.

restraints. Suppose now these generals of athe-ism and infidelity got the victory and suppose they marshaled a great army made up of the majority of the world. They are in companies, in regiments, in brigades—the whole army. Forward, march, ye hosts of infidels and athelsts, banners flying before, banners flying behind, banners inscribed with the words: "No God! No Christ! No Pun-ishment! No Restraints! Down with the Bible! Do as you please!" the sun turned into darkness! Forward, march, ye great army of

turned into darkness! the sun Forward, march, ye great army of infidels and atheists! And first of all you will attack the churches. Away with those houses of worship! They have been standing there so long de-luding the people with consolation in their bereavements and sorrows. All those churches ought to be extirpated they have done so much to relieve the lost and bring home the wandering, and they have so long held up the idea of eternal rest after the paroxysm of this life is over. Turn the St. Peters and St. Paul's and the temples and tab-ernacles into club houses. Away with those churches!

ernacles into club houses. Away with those churches! Torward, march, ye great army of findels and atheists, and next of all with bright-eyed, rosy-checked little with bright-eyed, rosy-checked little on the streat corners playing marbles or swearing on the commons. Away with them! For-ward, march, ye great army of infidels and atheists, and next of all they will attack Christian asylums, the institu-tions of mercy supported by Christian by dealer of all they will attack Christian ears and the crippled mas and the darkened intellects. Let paralysed old age pick up its own food and orphans fight their own way and the half reformed go back to their will balts. Forward, march, ye great army of infidels and atheists, and with your battle axes hew down the cross and split up the manger of Bethlehem. To, ye great army of infidels and

34. Sayest thou this of thyself—"As governor, hast thou any information that leads thee to suspect me of reellon against the Roman author-

rection against the Roman author-ity?" 35. Am I a Jew ?-Have I any inter-est in a Jew's religious hopes of a Messiah or king, or any knowledge about them ?--Peloubet. Thine own nation--If the charge had been pre-ferred by a Roman centurion it would have been worthy of examination. But when was it ever known that the

have been worthy of examination. But when was it ever known that the Jewish priesthood complained of one who sought the political emancipa-tion of the nation? None knew bet-ter than Pilate how uneasy were the people under the Roman yoke. 36. My kingdom is not of this world -Yet in this world, and over this world,-Lange. Not a political, secu-lar kingdom like the kingdoms seen in the world-different in principles, methods and aims from the kingdoms with which Rome dealt; therefore not in rivalry with the Roman Govwith which Rome dealt; therefore not in rivalry with the Roman Gov-ernment.—Peloubet. Then would my servants fight—I have servants, but not one makes the slightest at-tempt at my liberation; this, to Pilate, who was acquainted with the nature of the disturbance, contains a striking proof of Jesus' innocence.— Lange. Lange.

truth. 38. What is truth ?--What signifies truth ? Is that a thing worth haz-arding thy life for ? So he left Him to plead with the Jews for Himself, to plead with the Jews for Himself, looking upon Him, perhaps, as an in-nocent but a weak man.—Benson. Thou stirrest the question of ques-tions which the thoughtul of every age have asked, but never a man an-swered.—J., F. & B. 39. Ye have a custom—Pilate again summons the chief priests and elders and tells them that Herod agrees with him that Jesus had done nothing

Sufficient Reason.

The poet sat with his head resting in his hands.

Upon his face there was seated a look of deep dejection. His cheeks were sunken. He eagerly eyed the door into the grillroom of the bar beside which he sat.

By and by a friend happened in and slapped him on the shoulder. "What's the matter, old man?" he

asked.

"Matter 'nuff," was the melancholy

response. "What?" "Last week the warm weather in-spired me and I wrote a lot of verses about spring and violets and balmy breezes, and now look at that." He pointed toward the window, be-yond which the snow was piled in drifts.—Detroit Free Press.

Mrs. Boute, who, seventeen years ago, was sentenced to be hanged for poisoning another woman at Bale, St. Paul, and whose sentence was subsequently commuted to peniten-tiary for life, died at Kingston Peni-tentiary last week.

The \$30,000,000 U.S. Window Glass Trust is a certainty. Leases have been closed which places over 70 plants, or 93 per cent. of the productive facil-ities of the country in control of the new combine.