

DR. TALMAGE'S SERMON.

Brilliant Bitterness.

"There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood."

PATRICK and Lowth, Thomas Scott, Matthew Henry, Albert Barnes, and some other commentators say that the star Wormwood of my text was a type of Attila, King of the Huns.

A more extraordinary character history does not furnish than this man.

ATTILA, THE KING OF THE HUNS.

One day a wounded heifer came limping along through the fields, and a herdsmen followed its bloody track on the grass to see where the heifer was wounded, and went on back, further and further, until he came to a sword fast in the earth, the point downward as though it had dropped from the heavens, and against the edges of this sword the heifer had been cut.

THE SCOURGE OF GOD.

At the head of seven hundred thousand troops, mounted on Cappadocian horses, he swept everything from the Adriatic to the Black Sea. He put his iron heel on Macedonia and Greece and Thracia. He made Milan and Pavia and Padua and Verona beg for mercy, which he bestowed not.

HIS ARMIES

reddened the waters of the Seine and the Moselle and the Rhine with carnage, and fought on the Catalonian plains the fiercest battle since the world stood. On and on until all those who could not oppose him with arms lay prostrate on their faces in prayer, and a cloud of dust seen in the distance, a bishop cried: "It is the aid of God; and all the people took up the cry: 'It is the aid of God!'"

HIS GRAVE

were poured the most valuable coin and precious stones, amounting to the wealth of a kingdom. The grave-diggers and all those who assisted at the burial were massacred, so that it could never be known where so much wealth was entombed.

EMBITTERED LIVES

there are all about us, misanthropic, morbid, acrid, saturnine? The European plant from which wormwood is extracted, *Artemisia Abinthium*, is a perennial plant, and all the year round it is ready to exude its oil.

Birds circle round and round and round before they swoop upon that which they are aiming for. And if my discourse so far has been swinging round and round, this moment it drops straight on your heart and asks the question: IS YOUR LIFE A BENEDICTION to others, or an embitterment, a blessing

ing or a curse, a balsam or a wormwood?

Some of you, I know, are morning stars, and you are making the dawning life of your children bright with gracious influences, and you are beaming upon all the opening enterprises of philanthropic and christian endeavor, and you are heralds of that day of gospelization which will yet flood all the mountains and valleys of our sin-cursed earth.

Some of you are evening stars, and you are cheering the last days of old people, and though a cloud sometimes comes over you through the querulousness or unreasonableness of your old father and mother, it is only for a moment, and the star soon comes out clear again and is seen from all the balconies of the neighborhood.

DO YOU SCOLD AND GROWL?

from the thrones paternal or maternal? Are your children everlastingly pecked at? Are you always crying "Hush!" to the merry voices and swift feet, and their laughter, which occasionally trickles through at wrong times, and is suppressed by them until they can hold it no longer, and all the barriers burst into unlimited guffaw and cachinnation, as in high weather the water has trickled through a slight opening in the mill-dam, but afterward makes wider and wider breach until it carries all before it with irresistible freshet.

What is your influence upon the neighborhood, the town, or the city of your residence? I will suppose that you are a STAR OF WIT.

What kind of rays do you shoot forth? Do you use that splendid faculty to irradiate the world or to rankle it? I bless all the apostolic college of humorists. The man that makes me laugh is my benefactor. I do not thank anybody to make me cry. I can do that without any assistance.

THE ONLY SWEETENING POWER that is sufficient, it sweetens the disposition. It sweetens the manners. It sweetens life. It sweetens mysterious Providences. It sweetens afflictions. It sweetens death. It sweetens everything. I have heard people asked in social company: "If you could have three wishes gratified, what would your three wishes be?"

STAR NATIONS. Tyre—the atmosphere of the desert fragrant with spices coming in caravans to her fairs; all seas cleft into foam by the keels of her laden merchantmen; her markets rich with horses and camels from Togamah, her bazars filled with upholstery from Dedan, with emeralds and coral and agate from Syria, with wines from Helbon, with embroidered work from Ashur and Chilmad.

A STAR OF WORLDLY PROSPERITY. Then you have large opportunity. You can encourage that artist by buying his picture. You can improve the fields, the stables, the highway, by introducing higher style of fowl and horse and cow and sheep.

GREAT SKELETONS OF GRANITE? What spirit of destruction spread the lair of wild beasts in her royal sepulchres, and taught the miserably cottager of to-day to build huts in the courts of her temples, and sent desolation and ruin skulking behind the obelisks and dotting among the sarcophagi and leaning against the columns and stooping under the arches and weeping in the waters, which go mournfully by as though they were carrying the tears of all ages?

and get it. Suppose by your manner you act as though he were nothing and you were everything. Suppose you are selfish and

OVERHEARING AND ARROGANCE.

Your first name ought to be Attila and your last name Attila, because you are the star Wormwood, and you have embittered one-third, if not three-thirds, of the waters that roll past your employes and operatives and dependents and associates; and the long line of carriages which the undertaker orders for your funeral, in order to make the occasion respectable, will be filled with twice as many dry, tearless eyes as there are persons occupying them.

There is an erroneous idea abroad that there are only a few geniuses. There are millions of them; that is, men and women who have especial adaptation and quickness for some one thing. It may be great, it may be small. The circle may be like the circumference of the earth or no larger than a thimble.

WHAT KIND OF A STAR ARE YOU?

You will be in this world but a few minutes. As compared with eternity the stay of the longest life on earth is not more than a minute. What are we doing with that minute? Are we embittering the domestic or social or political fountain, or are we like Moses, who, when the Israelites in the Wilderness complained that the waters of Lake Marah were bitter and they could not drink them, their leader cut off the branch of a certain tree and threw that branch into the water, and it became sweet and slaked the thirst of the suffering host? Are we with a branch of the Tree of Life sweetening all the brackish fountains that we can touch?

Dear Lord, send us all out on Thy mission. All around us embittered by hypercriticism, embittered by injustice, embittered by sin. Why not go forth and sweeten them by sin, by inspiring words, by benefactions, by hearty counsel, by prayer, by gospel zeal and behavior? Let us remember that if we are wormwood to others we are wormwood to ourselves, and our life will be bitter and our eternity bitter.

THE EMPEROR-TREE, the two characteristics of which are that it always grows higher than its surroundings, and its leaves take the form of a crown. If this emperor-tree be planted by a rose-bush it grows a little higher than that tree and spreads above it a crown.

OUR ONLY SAFETY

is in righteousness towards God and justice toward man. If we forget the goodness of the Lord to this land, and break His Sabbaths, and improve not by the dire disasters that have again and again come to us as a people, and we learn saving lesson neither from civil nor military ruin, nor scourge of locust and grasshopper; if the political corruption which has poisoned the fountains of public virtue, and bedimed the high places of authority, making free government at times a hissing and a byword in all the earth; if the drunkenness and licentiousness that stagger and blaspheme in the streets of our great cities, as though they were reaching after the fane of a Corinth and a Sodom, are not repented of, we will yet see the smoke of

OUR NATION'S RUIN; the pillars of our National and State capitol will fall more disastrously than when Samson pulled down Dagon; and future historians will record upon the page bedewed with generous tears, the story that the free nation of the West arose in splendor which made the world stare. It had magnificent possibilities. It forgot God. It hated justice. It hated his crime. It flattered on its high march. It reeled under the blow of calamity. It fell. And it was going down, all the despots of earth, from the top of bloody thrones, began to shout, "Aha, so would we have it!" while struggling and oppressed peoples looked out from dungeon bars, with tears and groans, and cries of untold agony, the scorn of those and the woe of these uniting in the exclamation, "Look yonder! There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood!"

The Rival Cleopatras. Mrs. James Brown Potter had laid her plans to open next season with a gorgeous production of "Cleopatra," but events may cause a change in, or at least delay, the carrying out of her programme. For some time Mrs. Potter has been preparing herself for the part of Cleopatra, and had mapped out the details of a production on a scale of magnificence seldom attempted.

MISTRESS OF THE HOUSE—What is this blotch on the wall paper, Bridget? Bridget—That's an oil painting me'm. The stopper kin out of the can.

hanging gardens built by Nebuchadnezzar to please his bride Amyitis, who had been brought up in a mountainous country and could not endure the flat country round—Babylon—these hanging gardens built, terrace above terrace, till at the height of four hundred feet there were woods waving and fountains playing, the verdure, the foliage, the glory, looking as if a mountain were on the wing.

SUNDAY SCHOOL LESSON.

SUNDAY, MAY 13, 1923.

The Lord's Supper. LESSON TEXT. (Matt. 26: 17-30. Memory verses, 26-28.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: But we behold him who hath been made a little lower than the angels, seen Jesus, because of the suffering of death crowned with glory and honor.—Heb. 2: 9.

LESSON TOPIC: Communing with his Disciples.

LESSON (1. The Lord's Passover, vs. 17-20. Outline: 2. The Lord's Betrayal, vs. 21-25. 3. The Lord's Supper, vs. 26-30.)

GOLDEN TEXT: For even Christ our passover is sacrificed for us.—1 Cor. 5: 7.

DAILY HOME READINGS:

M.—Matt. 26: 17-30. The Lord's Supper.

T.—Mark 14: 12-25. Mark's narrative.

W.—Luke 22: 7-20. Luke's narrative.

T.—1 Cor. 11: 23-26. Paul's narrative.

F.—John 13: 1-20. Before the supper.

S.—John 14: 1-31. After the supper.

S.—John 17: 1-26. The parting prayer.

LESSON ANALYSIS.

I. THE LORD'S PASSOVER.

A. Appointed:

The first day of unleavened bread (Exod. 12: 18).

Thus shall ye eat it; . . . it is the Lord's passover (Exod. 12: 11).

It is the sacrifice of the Lord's passover (Exod. 12: 27).

The feast of unleavened bread unto the Lord (Lev. 23: 6).

Seven days shall unleavened bread be eaten (Num. 28: 17).

B. Prepared:

They made ready the passover (10).

The children of Israel went and did so (Exod. 12: 28).

And they killed the passover (2 Chron. 35: 1).

It was the Preparation of the passover (John 19: 14).

They made ready the passover (Luke 22: 13).

C. Observed:

He was sitting at meat with the twelve (20).

They kept the passover in the first month (Num. 9: 5).

Surely there was not kept such a passover (2 Kings 23: 22).

With desire I have desired to eat this passover (Luke 22: 15).

Many went . . . before the passover, to purify themselves (11: 55).

"The disciples came to Jesus, saying: 'The disciples and the Lord; (2) The coming and the question—(1) The questioning disciples; (2) The competent Lord; (3) The wise appeal.

"My time is at hand." (1) A crisis in the world's history; (2) A crisis in redemption's work.

"The disciples did as Jesus appointed them." (1) The Lord's appointments; (2) The disciples' obedience. (3) The law-giver; (2) The law; (3) The law-keepers.

II. THE LORD'S BETRAYAL.

A. The Lord's Knowledge.

One of you shall betray me (21).

The lord looked on the heart (1 Sam. 16: 7).

Jesus knowing their thoughts said (Matt. 9: 4).

He himself knew what was in man (John 2: 25).

Jesus knew . . . who it was that should betray him (John 6: 64).

B. The Disciples' Self-Distrust:

They . . . began to say unto him every one, Is it I, Lord? (22).

They began . . . to say unto him one by one, Is it I? (Mark 14: 19).

They began to question . . . which of them . . . should do this (Luke 22: 23).

The disciples looked one on another, doubting (John 13: 22).

Let him that thinketh he standeth take heed (1 Cor. 10: 12).

III. The Traitor's Exposure:

Judas . . . said, Is it I, Rabbi? He saith, . . . Thou hast said (25).

It is . . . he that dipperth with me in the dish (Mark 14: 20).

The hand of him that betrayeth me is with me (Luke 22: 21).

He it is, for whom I shall dip the sop (John 13: 26).

He then having received the sop went out (John 13: 30).

"One of you shall betray me." (1) The betrayal; (2) The betrayed; (3) The betrayer.—(1) A sad fact; (2) A startling announcement.

"Is it I, Lord?" (1) A painful possibility; (2) An unerring judge; (3) A wise appeal.

"Is it I, Rabbi? . . . Thou hast said." (1) The traitor's presumption; (2) The Lord's candor.

III. THE LORD'S SUPPER.

A. The Bread:

Jesus took bread, and blessed, and brake (26).

He took bread, . . . and gave to them, and said . . . this is my body (Matt. 14: 22).

Jesus said unto them, I am the bread of life (John 6: 35).

The bread . . . is it not a communion of the body of Christ? (1 Cor. 10: 16).

Jesus in the night in which he was betrayed took bread (1 Cor. 11: 23).

B. The Cup:

He took a cup, and gave thanks, and gave to them (27).

They all drank of it (Matt. 14: 23).

Take this, and divide it among yourselves (Luke 22: 17).

The cup . . . is it not a communion of the blood of Christ? (1 Cor. 10: 16).

This cup is the new covenant in my blood (1 Cor. 11: 25).

C. The Remission:

My blood . . . shed for many unto remission of sins (28).

This is my blood, . . . which is shed for many (Mark 14: 24).

My blood, even that which is poured out for you (Luke 22: 20).

He that . . . drinketh my blood hath eternal life (John 6: 54).

The blood of Jesus his Son cleanseth us (John 1: 7).

"Take, eat; this is my body." (1) The bread; (2) The taking; (3) The eating.—(1) The symbolism of the bread; (2) The commandment of the Lord; (3) The obligation of the disciple.

"This is my blood of the covenant." (1) The covenant; (2) The blood; (3) The symbol.

"Shed for many unto remission of sins." (1) Sins; (2) Remission; (3) Blood-shedding.—Blood-shed (1) For what? (2) For whom?

LESSON BIBLE READING.

THE LORD'S BETRAYER.

Known as Iscariot (Matt. 10: 4; Mark 3: 19).

Known as Simon's son (John 6: 71; 13: 2, 26).

Branded as a thief (John 12: 6).

Branded as a devil (John 6: 70).

Foreknown as the betrayer (John 6: 64; 13: 11).

Steward for the twelve (John 12: 6; 13: 29).

Proposed the betrayal (Matt. 26: 14-16; Mark 14: 10, 11).

Yielded to Satan (Luke 22: 3; John 13: 2, 27).

Was exposed at the supper (John 13: 25, 26).

Led the band of captors (John 18: 1-3).

Kissed Jesus (Matt. 26: 48, 49; Luke 22: 47, 48).

Was seized with remorse (Matt. 27: 3, 4).

Committed suicide (Matt. 27: 5; Acts 1: 18).

Met his eternal doom (Acts 1: 25).

Commemorated at Acelidama (Matt. 27: 6-8; Acts 1: 18, 19).

LESSON SURROUNDINGS.

The events mentioned by Matthew between the last lesson and the present one are; the consultation of the rulers (Matt. 26: 1-5), the supper at Bethany (vs. 6-13), and the treacherous agreement of Judas (vs. 14-16).

The first of these probably followed the discourse on the mount of Olives; the last may naturally be placed on the same night or the succeeding morning, although verse 16 implies interval of some length. The position of the supper at Bethany is doubtful. John (John 12: 1-12) implies that it took place the day before the triumphal entry to Jerusalem, but Mark places it where Matthew does. If the earlier position be accepted, then the two other evangelists defer mention of it, to connect it with the treachery of Judas, with which John shows it had much to do (12: 4-8). So far as marks of sequence are concerned, John is more specific than either Matthew or Mark; but there is as yet no unanimity of opinion among harmonists. The arguments for each view are presented in the revised edition of Robinson's Harmony.

As regards the date, we are confronted with the old and vexed question as to the time when our Lord ate the Passover. Matthew, Mark, and Luke are specific, stating that it was at the regular time. Some statements in John imply that our Lord anticipated the observance by one day. This difficulty was discussed in these columns in connection with the Sunday-school lessons for 1886. The arguments in the case are presented in their fullness on the one side by Andrews, in his Life of our Lord; and, on the other side, by Farrar, in an excursus in the Appendix to his Life of Christ. The inquiry from Tuesday night to Thursday afternoon was spent in retirement at Bethany—a significant fact in the history.

The place was some upper room in Jerusalem; the time was certainly Thursday evening, most probably the 14th of Nisan (including the beginning of the 15th, according to the Jewish reckoning), April 6, year of Rome 785.—A. D. 30.

Parallel passages: Mark 14: 12-26; Luke 22: 7-23; John 13: 1 to 18: 1 gives an independent account of the events of the evening.

An Artificial Larynx.

Gussenbauer, of Prague, invented an artificial larynx, through which Billroth's first successful case was able to breathe, and by means of which speaking could be done, and, strangely enough, the words were intelligible. The artificial larynx consists of tubes with vibrating membranes within, through which the air must pass to and from the lungs. The natural voice consists of tones or sounds produced by the vibrations of the vocal cords in the larynx, but modified by the throat, tongue, nose, mouth teeth and lips. So it is easily understood that articulation does not occur in the larynx. In the artificial contrivance the membranes are stretched so tightly that when the air is passed between them with some force a tone is produced. As these membranes cannot be rendered tense or lax, the tone is always the same—an unnatural, monotonous sound, but the organs engaged in articulation are able to produce the necessary modifications in it to be understood as words with definite meanings.

A Zoological Loss.

A famous sea anemone—a specimen of Actinia mesembrythemum—has just succumbed to parasitic disease in the Royal Botanical gardens of Edinburgh, after sixty years of captivity. From its great age, and its more than 600 immediate offspring, it had become familiarly known as "Granny." This interesting creature is pictured in several scientific works, and was visited by many eminent scientific men and travelers in addition to the usual sight-seers. It was fed regularly once a fortnight with half a mussel, and was supplied with fresh water after each of those meals.—Arkansas Traveler.

JONES (meeting Smith, with whom he was out the night before)—Ha, me boy! Get home all right?

Smith (gloomily)—Yes, but my wife wouldn't speak no me.

Jones (enviously)—Lucky fellow! Mine did.