DR. TALMAGE'S SERMON

Obscuration.

"The sun shall be turned into darkness."—Acts 2 : 20.

CHRISTIANITY is the rising sun of our time, and men have tried with the uprolling vapors of scepticism, and the smoke of their blasphemy, to turn the sun into darkness. Suppose the arch-angels 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 other worlds, and pour them on this luminary of the planetary system, and the waters go hissing down amid the ravines and the caverns, and there is explosion after explosion, 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 reduced to a small acreage of fire, and that whitens and cools off until there are only a few coals left, and these are whitening and going out until there is not a spark left in all 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 wail at the stupendous obsequies. Of course, this withdrawal of the solar light and heat throws our earth into a universal chill, and the tropics become the temperate, and the temperate becomes the Arctic, and there are frozen rivers, and frozen lakes, and frozen oceans. From Arctic and Antarctic regions the inhabitants gather in toward the centre, and find the Equator as the poles. The slain forests are piled up into a great bonfire, and around them gather the shivering villages and cities. The wealth of the coal mines is hastily poured into the furnaces, and stirred into rage of combustion, but soon the bonfires begin to lower, and the furnaces begin to go out, and the nations begin to die. Cotopaxi, Vesuvius, Etna, Stromboli, Californian geysers, cease to smoke, and the ice of hail-storms remains unmelted in their crater. All the flowers have breathed their last breath. Ships with sailors frozen at the mast, and helmsmen frozen at the wheel, and passengers frozen in the cabin;

ALL NATIONS DYING.

first at the North and then at the South. Child frosted and dead in the cradle. Octogenarian frosted and dead at the hearth. Workmen with frozen hand on the hammer, and frozen foot on the shuttle. Winter from sea to sea. All-congealing winter. Perpetual winter. Globe of frigidity. Hemisphere shackled to hemisphere by chains of ice. Universal Nova Zembla. The earth an ice-floe grinding against other ice-floes. The archangels of malice and horror have done their work, and now they may take their thrones of glacier, and look down upon the ruin they have wrought. What the destruction of the sun in the natural heavens would be to our physical earth, the destruction of Christianity would be to the moral world. The sun turned into darkness!

Infidelity in our time is considered a great joke. There are people who rejoice to hear Christianity caricatured, and to hear Christ assailed with quibble and quirk and misrepresentation and badinage and harlequinade. I propose this morning to take infidelity and Atheism out of the realm of jocularity into one of tragedy, and show you

WHAT INFIDELS PROPOSE

and what, if they are successful, they will accomplish. There are those in all our communities who would like to see the Christian religion overthrown, and who say the world would be better without it, I want to show you what is the end of this road, and what is the terminus of this crusade, and what this world will be when Atheism and Infidelity have triumphed over it, if they can. I say, if they can. I reiterate it, if they can.

In the first place, it will be the complete and unutterable.

DEGRADATION OF WOMANHOOD.

I will prove it by facts and arguments which no honest man will dispute. In all communities and cities and states and nations where the Christian religion has been dominant, woman's condition has been ameliorated and improved, and she is deferred to and honored in a thousand things, and every gentleman takes off his hat before her. If your associations have been good, you know that the name of wife, mother, daughter, suggest gracious surroundings. You know there are no better schools and seminaries in Brooklyn or in any city of this country than the schools and seminaries for our young ladies. You know that while woman may suffer injustice in England and the United States, she has more of her rights in Christendom than she has anywhere else.

Now, compare this with woman's condition in lands where Christianity has made little or no advance—in China in Barbary, in Borneo, in Tartary, in Egypt, in Hindostan. 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 out of the window in the absence of her husband, and gives as a lawful ground for divorce a woman's beginning to eat before her husband has finished his meal. What mean those white bundles on the ponds and rivers in China in the morning? Infanticide following infanticide. Female children destroyed simply because they are female. Woman harnessed to a plow as an ox.

WOMAN VEILED AND BARRICADED,

and in all styles of cruel seclusion. Her birth a misfortune. Her life a torture. Her death a horror. The missionary of the cross to-day in heathen lands preaches generally to two groups—a group of men who do as they please and sit where they please; the other group, women hidden and carefully secluded in a side apartment, where they may hear the voice of the preacher, but may not be seen. No refinement. No liberty. No hope for this life. No hope for the life to come. Ringed nose. Cramped foot. Disfigured face. Embruted soul. Now compare those two conditions. How far toward this latter condition that I speak of would woman go if Christian influences were withdrawn and Christianity were destroyed? It is only a question of dynamics. If an object be lifted to a certain point and not fastened there, and the lifting power be withdrawn, how long before that object will fall down to the point from which it started? It will fall down, and it will go still further than the point from which it started. Christianity has lifted woman up from the very depths of degradation almost to the skies. If that lifting power be withdrawn she falls clear back to the depth from which she was resurrected, not going any lower because there is no lower depth. And yet, notwithstanding the fact that the only salvation of woman from degradation and woe is the Christian religion, and the only influence that has ever lifted her in the social scales is Christianity—I have read that there are women who reject Christianity. I make no remark in regard to those persons. I make no remark in regard to them. In the silence of your own soul make your observations.

If infidelity triumph and Christianity be overthrown, it means

THE DEMORALIZATION OF SOCIETY.

The one idea in the Bible that atheists and infidels most have, 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 majority 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 nothing of the consequences of sin in the next world, and I have made up my mind it is *merely a coward's whistling to keep his courage up.* I have seen men flaunt their immoralities 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 [illegible] two blocks, and in the summer [illegible] 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 five hundred Christian people on board, go down through a drawbridge into a watery grave. I would not want to see five hundred 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 elder-down and under a canopy of vermilion. I have never been able to brace up my nerves for such a spectacle. There is something at such a time so indescribable in the countenance. I just looked in upon it for a minute or two, but the clutch of his fist was so diabolic, 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, there is!"

THE MIGHTIEST RESTRAINTS

to-day against theft, against immorality, against libertinism, against crime of all sorts—the mightiest restraints are the retribution of eternity. Men know that they can escape the law, but down in the offender's soul there is the realization of the fact that they cannot escape God. He stands at the end of the road of profligacy, 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 Brooklyn and New York and Boston and Charleston and Chicago became Sodoms. The only restraints against the evil passions of the world to-day are Bible restraints.

Suppose now these generals of Atheism and Infidelity got the victory, and suppose they marshalled 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 atheists, banners flying before, banners flying behind, banners inscribed with the words: "No God! No Christ! No punishment! No restraints! Down with the Bible! Do as you please!" The sun turned into darkness!

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 deluding 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. Pauls and the temples and tabernacles into club-houses. Away with those churches!

Forward, march! ye great army of infidels and atheists, and next of all

THEY SCATTER THE SABBATH-SCHOOLS

—the Sabbath-schools filled with bright-eyed, bright-cheeked little ones who are singing songs on Sunday afternoon, and getting instruction when they ought to be on the street corners playing marbles, or swearing on the commons. Away with them! Forward, march! ye great army of infidels and atheists, and next of all they will attack Christian asylums—the institution of mercy supported by Christian philanthropies. Never mind the blind eyes and the deaf ears and the crippled limbs and the weakened intellects. Let paralyzed old age pick up its own food, and orphans fight their own way, and the half reformed go back to their evil habits. 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.

On, ye great army of infidels and atheists, and now they come to the graveyard and the cemeteries of the earth. Pull down the sculpture above Greenwood's grate, for it means the Resurrection. Tear away at the entrance of Laurel Hill the figure of Old Mortality and the chisel. On, ye great army of infidels and [illegible] the graveyards and ce[illegible] and [illegible]re you see "Asleep in [illegible], but 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 unto Me," substitute the words "delusion" and "sham," and where you find an angel in marble, strike off the wing, and when you come to a family vault, chisel on the door; "Dead once, dead forever."

But on, ye great army of infidels and atheists, on! They will attempt to scale heaven. 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 they 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 forever and ever. They whould take down from their high place the Father, the Son, the Holy Ghost. "Down with them!" they say. "Down with him from the throne!" they say. "Down forever! Down out of sight! He is not God. He has no right to sit there. Down with Him! Down with Christ!"

A world without a head, a universe without a king. Orphan constellations. Fatherless galaxies. Anarchy supreme. A dethroned Jehovah. An assassinated God. Patricide, regicide, deicide. That is what they mean. That is what they will have, if they can, if they can, if they can. Civilization hurled back into semibarbarism, and semi-barbarism driven back into Hottentot savagery. The wheel of

PROGRESS TURNED THE OTHER WAY

and turned toward the dark ages. The clock of the centuries put back two thousand years. Go back, you Sandwich Islands, from your schools and from your reformed condition to what you were in 1820, when the missionaries first came. Call home the five hundred missionaries from India and overthrow their two thousands schools, where they are trying to educate the heathen, and scatter the one hundred and forty thousand little children that they have gathered out of barbarism into civilization. Obliterate all the work of Dr. Duff in India, of David Abeel in China, of Dr. King in Greece, of Judson in Burmah, of David Brainerd amid the American aborigines, and send home the three thousand missionaries of the cross who are toiling in foreign lands, toiling for Christ's sake, toiling themselves into the grave. Tell these three thousand men of God that they are of no use. Send home the medical missionaries who are doctoring the bodies as well as the souls of the dying nations. Go home, London Missionary Society. Go home, American Board of Foreign Missions. Go home, ye Moravians, and relinquish back into darkness and squalor and death the nations whom ye have begun to lift.

Oh, my friends, there has never been such a nefarious plot on earth as that which Infidelity and Atheism have planned. We were shocked a few years ago because of the attempt to blow up the Parliament House in London- but if Infidelity and Atheism succeed in their attempt,

THEY WILL DYNAMITE A WORLD.

Let them have their full way, and this world will be a habitation with just three rooms:—the one a mad-house, another a lazaretto, the other a pandemonium. These infidel bands of music have only just begun their concert—yea, they have only been stringing their instruments. I to-day put before you their whole progromme from beginning unto close. In the theatre the tragedy comes first, and the farce afterward; but in this infidel drama of death the farce comes first and the tragedy afterward. And in the former, atheists and infidels laugh and mock, but in the latter God Himself will laugh and mock. He says so. "I will laugh at their calamity and mock when their fear cometh."

From such a chasm of individual, national, world-wide ruin, stand back. Oh young men, stand back from that chasm! You see the practical drift of my sermon. I want you to know

WHERE THAT ROAD LEADS.

Stand back from that chasm of ruin. The time is going to come (you and I may not live to see it, but it will come, just as certainly as there is a God, it will come) when the infidels and the atheists who openly and out and out and above-board preach and practice Infidelity and Atheism, will be considered as criminals against society, as they are now criminals against God. Society will push out the leper, and the wretch with soul gangrened and ichorous and vermin-covered and rotten apart with his bestiality, will be left to die in the ditch, and be denied decent burial, and men will come with spades and cover up the carcass, where it falls, that it poison not the air, and the only text in all the Bible appropriate for the funeral sermon will be Jeremiah 22: 19: "He shall be buried with the burial of an ass."

A thousand voices come up to me this morning, saying: "Do you really think Infidelity will succeed? Has Christianity received its death blow? and

WILL THE BIBLE BECOME OBSOLETE?"

Yes, when the smoke of the city chimney 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 finger, and to-day it is warming the nations, and to-day it is filling the earth with its light. The same old sun not at all worn out, though its light steps one hundred and ninety million miles a second, though its pulsations are four hundred and fifty trillion undulations in a second. Same sun with beautiful white light made up of the violet and the indigo and the blue and the green and the red and the yellow and the orange—the seven beautiful colors now just as when the solar spectrum first divided them.

At the beginning God said: "Let there be light," and light was, and light is, and light shall be. So Christianity is rolling on, and it is going to warm 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 OF THE GOSPEL

made up of all the beautiful colors of earth and heaven—violet plucked from amid the spring grass, and the indigo of the southern jungles, and the blue of the skies, and the green of the foliage, and the yellow of the autumnal woods, and the orange of the southern groves, and the red of the sunsets. All the beauties of earth and heaven brought out by this spiritual spectrum. Great Britain is going to take all Europe for God. The United States are going to take America for God. Both of them together will take all Asia for God. All three of them will take Africa for God. "Who art thou, oh great mountain? Before Zerubbabel thou shalt become a plain." The mouth of the Lord hath spoken it. Hallelujah, amen!

A MODERN JULIET.

She Loved Her Father's Enemy and Was Driven from Home to Die.

News of a tragedy comes from Bruceville, a suburb of Alexandria, Va., which in dramatic incident probably surpasses anything yet produced upon the stage or related by author.

A family by the name of Davis lived upon the outskirts of Bruceville, the father, John Davis, running a number of lime-kilns upon his place. Near the Davises lived a family named Clark. Between the heads of the two families there was a long-existing feud, dating from away back before the war, when the two families took opposite views on some small matters which were being discussed in those days, such as the abolition of slavery, &c.

Little Mary Davis was the second eldest daughter of the lime burner, and a very pretty girl. She fell in love with a son of Clark, named Frank. The two carried on the courtship with the implied sanction of their mothers, notwithstanding the fact of the fathers being such bitter enemies and the mothers, in fact, not speaking to each other. Meeting clandestinely and carrying on their little love affairs in a quiet way, the young couple escaped detection for some time, but the fate which ever hangs over persons in their position let fall its willing hand, and their secret was disclosed.

Meeting Mary coming in from the barn last Saturday evening, old man Davis told her that he had been informed of the "goings on" between her and young Clark, and said that if she persisted in meeting him he (Davis) would turn her out of doors.

That very night Mary was discovered by her father entering the house stealthily at 12 o'clock, having slipped out after the rest of the family had retired, and meeting her lover, came back home, only to be discovered by her angry parent. True to his word, old man Davis turned Mary away, and bidding her never to show her face at his house again, went inside and locked the door.

This was at midnight. Repenting later of his harshness, and believing his daughter to be innocent of anything save disobedience, Davis got out of bed, and, telling his wife what he had done, donned his clothes and calling his two sons proceeded to look for Mary. The entire family searched for her all through the night, but without avail. The next morning old man Davis went to look at his kilns, and found one caved in. A horrible thought crossed his mind. He called his sons and together they "scattered" the kiln. Sure enough their worst fears were realized; they discovered the remains of a human being in the kiln, and they were those of Mary.

Whether the girl had jumped into the kiln intent on suicide or whether she had fallen down upon it to keep warm (the night being bitter cold) no one knows. The latter explanation is generally accepted as the most likely, however, considering subsequent developments. It appears that the girl was married to John Clark a week ago Wednesday, and it is not considered probable that she would commit suicide under these circumstances. It is generally thought that, Davis's home being several miles away from any other habitation, Mary, after being turned away by her father, went to one of the kilns, and lying on it, the kiln caved in and cremated her.

Young Clark, coming to the Davis house the morning after the occurrence, seeking his wife, learned of her awful death and the circumstances attending it. Drawing a revolver he shot old man Davis dead, the latter never offering any resistance, saying as he fell: "I deserve it." Clark then fled and has not been seen since, although if he had remained he would probably have escaped punishment. Mrs. Davis, the mother of the girl, has gone raving mad and been taken to an asylum.

Sicily's Famous Volcano.

But what is that pyramid of white away off to the southwest, with clouds of vapor curling lazily from its top? It is the mountain king of Italy—the far famous peak of Etna—two miles higher than the Mediterranean, which smiles out of blue eyes down here below. The great volcano of Sicily, and the highest of Europe, is thirty miles away, but it is so clear, so distinct, so perfect in its details and outlines, that it looks as if we might walk to the summit in an hour. As we look the sun goes down almost behind it, tingeing the vapor with yellow and red and making the grand old snow coated mountain look as if it were waving a streamer of fire.

With the aid of science even the desert of the Sahara is becoming inhabitable, and colonization is encouraged. The Lower Sahara is an immense basin of artesian waters, and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years forty-three oases have 13,000 inhabitants, 120,000 trees between 1 and 7 years old, and 100,000 fruit trees.

SUNDAY SCHOOL LESSON.

SUNDAY, JUNE 3, 1888.

Jesus Crucified.

LESSON TEXT.

(Matt. 27 : 33-50. Memory verses, 35-37.)

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, even Jesus, because of the suffering of death crowned with glory and honor.*—Heb. 2 : 9.

LESSON TOPIC: *Forsaken by His Father.*

Lesson Outline:
1. Nailed to the Cross, vs. 33-38.
2. Reviled by the Crowd, vs. 39-44.
3. Forsaken by the Father, vs. 45-50.

GOLDEN TEXT: *He humbled himself, and became obedient unto death, even the death of the cross.*—Phil. 2 8.

DAILY HOME READINGS:

M.—Matt. 27 : 33-50. Forsaken by his Father.
T.—Mark 15 : 22-37. Mark's parallel narrative.
W.—Luke 23 : 32-46. Luke's parallel narrative.
T.—John 19 : 16-30. John,s parallel narrative.
F.—John 3 : 11-21. The cross in symbol.
S.—Col. 1 : 1-20. Peace by the cross.
S.—Gal. 6 : 1-14. Glorying in the cross.

LESSON ANALYSIS.

I. NAILED TO THE CROSS.

I. The Place :

A place called Golgotha (33).
The bring him unto the place Golgotha (Mark 15 : 22).
The place which is called The skull (Luke 23 : 33).
The place of a skull, which is called in Hebrew Golgotha (John 19 : 17).
Jesus....suffered without the gate (Heb. 13 : 12).

II. The Crucifixion :

When they had crucified him, they parted his garments (35).
And they crucify him (Mark 15 : 24).
There they crucified him, and the malefactors (Luke 23 : 33).
I, if I be lifted up from the earth, will draw all men (John 12 : 32).
They crucified him, and with him two others (John 19 : 18.

III. The Superscription :

They set up over his head his accusation (37).
The superscription .... was .... THE KING OF THE JEWS (Mark 15 : 26).
There was also a superscription over him (Luke 23 : 38).
Pilate wrote a title also, and put it on the cross (John 19 : 19).
Pilate answered, What I have written I have written (John 19 : 22).

1. (1) "A place called Golgotha." (2) The place of Rome's barbarity; (3) The place of Israel's malice; (4) The place of sin's expiation; The place of man's redemption.
2. "When they had crucified him." (1) Cruelty completed; (2) Prophecy fulfilled; (3) Atonement perfected.
3. "Jesus the King." (1) So designated by the governor; (2) So appointed by the Father; (3) So repudiated by the Jews.

II. REVILED BY THE CROWD.

I. The Passers-by :

They that passed by railed on him (39).
All they that see me laugh me to scorn (Psa. 22 : 7).
I am become also a reproach unto them (Psa. 109 : 25).
Ha!....save thyself, and come down from the cross (Mark 15 : 29).
Let him save himself, if this is the Christ of God (Luke 23 : 35).

II. The Priests and Scribes:

In like manner also the chief priests (41).
He must....suffer many things of the ....chief priests (Matt. 16 : 21).
The Son of man shall be delivered unto the chief priests (Mark 10 : 33).
The chief priests mocking him among themselves....said (Mark 15 : 31).
Rejected of the....chief priests and scribes (Luke 9 : 22).

III. The Crucified Thieves:

The robbers also....cast upon him the same reproach (44).
He....was numbered with the transgressors (Isa. 53 : 12).
They that were crucified with him reproached him (Mark 15 : 32).
One of the malefactors which were hanged railed on him (Luke 23 : 39).
Save thyself and us (Luke 23 : 39).

1. "They that passed by railed on him." (1) Ignorant of his dignity; (2) Glorying in his fall; (3) Regardless of his sufferings; (4) Rebellious against his claims.
2. "If thou art the Son of God, come down from the cross." (1) The hypothesis stated; (2) The demonstration demanded.—(1) An exalted sufferer; (2) An impious demand.
3. "Let him now come down....and we will believe." Man's conditions of faith; (1) Based on spiritual ignorance; (2) Shaped by personal prejudice; (3) Refused in divine wisdom.

III. FORSAKEN BY THE FATHER.

I. Darkness:

There was darkness over all the land (45).
I will cause the sun to go down at noon (Amos 8 : 9).
There was darkness over the whole land (Mark 15 : 33).
This is your hour, and the power of darkness (Luke 22 : 53).
A darkness came,....the sun's light failing (Luke 23 : 44).

II. Solitude:

My God, why hast thou forsaken me! (46).
My God, my God, why hast thou forsaken me? (Psa. 22 : 1.)
I looked for some to take pity, but there was none (Psa. 69 : 20).
I have trodden the winepress alone (Isa. 63 : 3).
Yet I am not alone, because the Father is with me (John 16 : 32).

III. Death:

Jesus cried again....and yielded up his spirit (50).
Jesus uttered a loud voice, and gave up the ghost (Mark 15 : 37).
Father, into thy hands I commend my spirit (Luke 23 : 46).
He bowed his head, and gave up his spirit (John 19 : 30).
In due season Christ died for the ungodly (Rom. 5 : 6).

1. "There was darkness over all the land." Expressive (1) Of the world's condition; (2) Of the sinner's doom; (3) Of the Son's sufferings; (4) Of the Father's absence.
2. "Why hast thou forsaken me?" (1) The Father's withdrawal; (2) The Son's amazement; (3) The sufferer's question.
3. "Jesus cried again....and yielded up his spirit." (1) His last cry; (2) His last act.

LESSON BIBLE READING.

CHRIST'S DEATH ON THE CROSS.

Prefigured in the wilderness (Num. 21 : 8; John 3 : 14).
Foretold by the Lord (Matt. 20 : 18, 19; John 12 : 32, 33).
An ignominious end (Phil. 2 : 8; Heb. 12 : 2).
Expressive of a curse (Gal. 3 : 13).
A stumbling-block to Jews (1 Cor. 1 : 23).
Folly to the unbelieving (1 Cor. 1 : 18).
Salvation to the elect (1 Cor. 1 : 18, 24).
Glorious to the believer (1 Cor. 2 : 2; Gal. 6 : 14).

LESSON SURROUNDINGS.

The interval between the last denial by Peter and the departure to Golgotha was about five or six hours. But the evangelists crowd it with important incidents. We give the principal details in the probable order, without discussing the variety of opinions in regard to some minor matters.

At the close of the night examination (probably between three and four o'clock in the morning), Jesus was left to the mockery and maltreatment of his captors. In the early morning the Sanhedrin assembled again to determine on their course of action and to deliver Jesus to Pilate. Luke gives the fullest account of this session (Luke 22 : 66-71), which was probably held in the palace of Caiaphas.

The trial before Pilate took place in and about the "Prætorium," the governor's headquarters; generally supposed to be Herod's summer palace, though some name the castle Antonia. The leading incidents are: The preliminary attempt of the rulers which ended in a charge of sedition against Jesus; Pilate's evasion of responsibility by sending the prisoner to Herod; Herod's failure to gratify his curiosity, and the subsequent mockery by his soldiery; the submission of the matter by Pilate to the choice of the multitude; the message from the governor's wife; the choice of Barabbas; despite Pilate's attempts to release Jesus, the demand for his crucifixion; Pilate's surrender to the mob after washing his hands (this is placed last by many), the scouring and mockery by the Roman soldiers; the final attempt of pilate to release Jesus (when he brought him forth, saying, "Behold the man"). The preparations for moving to the place of execution were then made. Whence the fateful procession started, we are not sure; still less do we know whither it went. Every consideration tells against the traditional site of Golgotha.

On the way, Simon of Cyrene was "impressed" to bear the cross after Jesus, and Luke (Luke 23 : 27-31) tells of the sympathy of the women of Jerusalem. Some time during the morning Judas "repented himself," and shortly after "went away and hanged himself" (v. 5).

The time of the present lesson is definitely known (despite the difficulty arising from John 19 : 14). The preparation for crucifixion began at nine o'clock (Mark 15 : 25), the darkness continued from noon until three o'clock, and Jesus died shortly after this. The day was Friday, the fifteenth of Nisan, April 7, year of Rome 783,—A. D. 30.

Parallel passages: Mark 15 : 22-37; Luke 23 : 33-46; John 19 : 17-30.

The Man in the Moon.

The myth about "the man in the moon" is of great antiquity—how old we know not.

A Russian story is told about a man who sought for the isle in which there was no death. He took up his abode in the moon.

The Jews have a story that Jacob's face is visible in the moon.

Northern mythology tells about a giant who inhabits the moon, and is supposed to cause the ebb and flow of the tide.

Another tale told in Swabia relates about a manikin who stole wood, and is still to be seen in the moon.

In China the old man of the moon is known as Yue-lao, and holds the reins of marriages of mortals in his hands.

In Africa the man in the moon is supposed to have incurred the wrath of the sun, and is in punishment carved by the knife—that is, by the rays of the latter.

A well-known German story tells about the man who cut sticks on the Sabbath and was caught up in the moon, fagots and all, and there stands to this day.

A Dutch household myth accused the man in the moon of stealing cabbage on Christmas eve; the neighbors caught him just as he was walking off with a good supply, and they "wished" him up in the moon. He stands there to this day, bearing his load of cabbages.

A Pittsburg mechanical engineer has invented a novel movable dam, by the use of which he claims a boating stage of water may be obtained in shallow rivers at all seasons of the year. The invention has been examined by old river men and pronounced practicable. The inventor is 32 years old.

Judicious thinning of tree fruits is a very fine and profitable thing whenever it can be conveniently practiced.