REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: "Turned to Darkness"-A Graphic Word-Picture of a Godless World-Deplorable Condition Into Which Infidelity Would Plunge the World. (Copy-right, Louis Klopsch, 1899.)

TEXT: "The sun shall be turned into dark-

ness."-Acts ii., 20. Christianity is the rising sun of our time, and men have tried with the uprolling vapors of skepticism and the smoke of their biasphemy to turn the sun into darkness. Suppose the archangels of malice and hor-ror 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 the luminary of the planetary system, and the waters go bissing 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 un-til 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 go-ing 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 extin-guished sun! A dead sun! A buried sun! Let all worlds wail at the stupendous ob-

sequies.
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 to antarctic regions the inhabitants gather in toward the center 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, California geysers, cease to smoke, and the ice of hailstorms remains unmelted in their erater. All the flowers have breathed their last breath. Ships with sailors frozen at the mast, and helmsmen frozen at the wheel, and passengers 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 outher than the control of the south of 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 herror have done their work, and now they may have their thrones of glacier and look down upon the ruin they have wrought. What the destruction of the sun in the natural beavens would be to our physical earth the destruction of Christianity would be to the moral world. 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 to hear Christianity caricatured and to hear Christ assailed with quibble and quirk and misrepresentation and badinage and harle-quinade. I propose to-day 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 overlike 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 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 this country than the schools and seminaries for our young ladies. You know that while womthan the schools and seminaries for our young ladles. 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

Now, compare this with woman's condition in lands where Christianity has made little or no fadvance—in China, in Barbay, 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 out of the whodow in the absence of her husband and gives as a lawful ground for diband and gives as a lawful ground for di-vorce a woman's beginning to eat before her husband has finished his meal. What mean those white bundles on the ponds and mean those white our.dies on the ponds and rivers in China in the morning? Infanticide following infanticide. Female children destroyed simply because they are females. Woman harnessed to the 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 today 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 farther 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 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 not remark in regard to those persons. In the silenze of your own soul make your observations.

If infidelity triumph and Christianity be overthrown it means the demonstration. rivers in China in the morning? Infanticide following infanticide. Female children de-

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 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 heil, 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 taik 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 com-

munity, and I have heard them dely the judgment day and scoff at the idea of any further 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 sedure the horror. could not endure the horror.

The mightiest restraints to-day against theft, against immorality, against liberthism, against crime of all sorts—the mightiest restraints are the retributions of mightiest restraints are the retributions of cternity. Men know that they can escape the law, but down in the offenders' 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 our cities would become Sodoms. The only restraints against the evil passions of the world to-day are Bible

Suppose now these generals of atheism 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

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 retirpated; they have done so much to re-lieve 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

St. Pauls and the temples and tabernacies into clubhouses. Away with those churches! Forward, march! ye great army of infidels and atheists, and next of all they scatter the Sabbath schools filled with bright eyed, rosy 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 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 institu-tions of mercy supported by Christian philanthropies. Never mind the blind eyes, and the deaf ears, and the crippled limbs, and the darkened 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 battleaxes hew down the cross and split up the manger of

On, ye great army of infidels and atheists, and now they come to the graveyards and the cometeries of the earth. Pulldown the sculpture above Greenwood's gate, for it means the resurrection. Tear away at the entrance of Laurel Hill the figure of the company of Old Mortality and the chisel. On, ye great army of infidels and atheists, into the graveyards and cemeteries, and where you see "Asleep in Jesus," cut it away, and where you find a marble story of heaven, blast it, and when 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 the formations of income and the state. 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 would take down from Their high place the Father, the Son, and the Holy Ghost. "Down with Them!" they say. "Down with Them 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. I hat is what they will have, if they can. I say, if they can. Civilization hurled back into semibarbarism, and semibarbarism 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 2000 years. Go back, you Sandwich Islands, from your schools, and from your colleges, and from your reformed condition, to what you were in 1820, when the missionaries first came. Call home the 500 missionaries from India and overthrow their 2000 schools, where they are trying to educate the heathen, and scatter the 140,000 ilttle children that they have gathered out of barbarism into civilization. Obliter-A world without a head, a universe without 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 Burma, of David Brainerd amid the American aborigines, and send home the 3000 missionaries of the

Greece, of Judson in Burma, of David Brainerd amid the American aborigines, and send home the 3000 missionaries of the cross who are toiling in foreign lands, toiling for Christ's sake, toiling themselves into the grave. Teil these 3000 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.

From such a chasm of individual, national, worldwide 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 aboveboard preach and practice infidelity and atheism, will be considered as criminals against God. Society will push out the leper, and the wreten with soul gangrened and ichorous and vermin covered and rotting 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 xxii., 19, "He shall be buried with the bur al of an ass."

At the beginning God said, "Let there be light," and light was, and light is, and light shall be. So Christianity is roiling 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 brought out by this

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The Cavalry Horse.

A war horse is broken to be steady under fire by tying ropes to his legs. While the animal is down on the ground the officer takes a pistol and fires it close to his ear. Then in rapid order he fires the weapon over his neck, between his legs, anywhere that an opening presents itself during the horse's futile struggles. Not until he sinks back exhausted, all a-tremble, and showing the whites of his eyes, does the pistol practice cease. After two or three lessons of this kind it is considered safe to mount him with a bridle furnished with a curb bit. Up to this time the horse has never felt a curb. The light snaffle is still retained, and the curb bridle is only given a gentle pressure at first, just enough to let him know that it is there. Gradually the strength of the pull is increased, and with this safegurrd the horse is taught to stand fire from his? rider's pistol or carbine.

In carbine practice the borse must be thoroughly broken, as both hands are required in using this weapon, whereas with the pistol the rider may retain the bridle with one hand.

Then comes sabre practice, and that is another trial to the horse. Again is he thrown to the ground, and when the bright blade of the sabre, with quick thrusts, flashing before his eyes and cutting the air in provinity to his area. The Venezueian Tribunal will meet it | ting the air in proximity to his ears, ap. | Paris, France, on June 15, or thereaboats | pears to him, he is again terror-stricken.

Vulgarity and Slang.

Of the use of the much discussed words, "lady" and "gentleman," Pro-fessor Peck of Columbia University says The general distinction, stated broadly will allow a freer use of 'lady' than of 'gentleman.' One seldom needs to use he latter word, whereas the former is at imes quite necessary in order to avoid a shade of ambiguity which might be more or less embarrassing. Thus, when a lady says that she was lunching with 'a man,' the assumption is always made that the person in question is a gentleman; whereas, if a man says that he was lunching with 'a woman,' there is a dangerous little implication which would not exist did he use the word 'lady' instead.' The word "gentlemanly" also comes in for a bit of elucidation. Inasmuch as it means "like a gentleman," the uncomplimentary inference may be drawn that the man to whom it is applied is not a gentleman, but merely bears a resemblance to one. As regards slang, his first rule is that "the slang that is ephemeral will not be used save for the first few days after its appearance. This is a safe rule to follow, and so is the statement: "Of permanent slang one will avoid the part which belongs to those sections of society that lie between the highest and the lowest. Some bits of boyish slang are quite admissible, as, for example, "doing stunts" and "a licking" and "bully." The slang of the clubs and of university men is also quite consistent with good taste. But when you make a statement and some one says "That's right" or "Sure," intending it for an assent, or says "I don't think" or "Nit," intending it for disagreement. then you will agree with Professor Peck that you have met a person who is void of the nicer understanding.

His Concern.

A commercial traveller on his trip called upon a well-known chemist. He was nervous as he put his hand in his pocket and handed out a card.

"I represent that concern," said the "You are fortunate," replied the chem-

The commercial traveller was encour-

"I think so sir, and the chemist who trades with us is even more so. My firm that she studies the styles that are has the finest line of cosmetics in the

country responded the man of medicines. "Her

complexion looks natural." And he handed back the photograph which the young man had given him by mistake. He took it and left without waiting to make any farewell remarks.

There are few things impossible in themselves, and the application necessary to make them succeed is more often wanted than the means.

Scepticism is not an end, but a beginning, is as the decay of old ways of be- ary means of grace when men are in lieving, the preparation afar off for new, trouble, and are fighting their unseen wider and better.

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DIRECTIONS FOR MAKING.—To one pint of boiling water add one and one-half ounces (one-quarter of the small size cake) of Ivory Soap cut into shavings, boil five minutes after the soap is thoroughly dissolved. Remove from the fire and cool in convenient dishes (not tin). It will keep well In an air-tight giass jar. Copyright 1808 by the procter & gamble co. Cincinnate

Affectations.

Among the saddest of affectations is that of youthful beauty when it has fled. When will people learn that every age has its own form of beauty, and that the woman of sixty may be just as attractive as she was at five-and-twenty, provided natural to sixty, and does not vainly cling to the styles suitable for five-and-"I shouldn't have thought it," slowly twenty? The affectation of youth, when youth is gone for ever, is a weakness that all can read.

More concealed at first, but generally making itself seen in its true bearings at last, is the affectation of riches. No affectation can bring a more terrible reckoning than this, for one day the struggle must end and the pitable reality be revealed.

Kind looks, kind words, kind acts and warm handshakes-these are the second-

Once tried, you will never be without them the family." EDW. A. MARX, Albany, N. Y.



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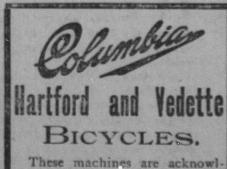
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