AT THE TABERNACLE.

THE TESTIMONY OF JESUS CHRIST AND HIS WITNESSES.

Dr. Talmage Points Out That There Is No Intelligent Explanation of the Gospels Save to Accept Them as Literal Truth.

Wild Attempts at Evasion. BEOOKLYN, April 20.-In the Tabernacle this forenoon the large audience listened with rapt attention to a powerful discourse by Rev. Dr. Talmage, who chose for his subject, "Over All Forever," the text selected being Romans ix, 5, "Christ came,

who is over all." For 4,000 years the world had been waiting for a deliverer-waiting while empires rose and fell. Conquerors came and made the world worse instead of making it better; still the centuries watched and waited. They looked for him on thrones, looked for him in palaces, looked for him in imperial robes, looked for him at the head of armies. At last they found him in a barn. The cattle stood nearer to him than the angels, for the former were in the adjoining stall while the latter were in the clouds. A parentage of peasantry. No room for him in the inn, because there was no one to pay the hotel expense. Yet the pointing star and theangelic cantata showed that heaven made up in appreciation of his worth what the world lacked. "Christ came, who is over all, God blessed forever. Amen."

THE CENTRAL AND VITAL TRUTH. But who is this Christ who came? As to the difference between different denominations of evangelical Christians I have no concern. If I could, by the turning over of my hand, decide whether all the world shall at last be Baptist or Methodist or Congregational or Episcopalian or Presbyterian, I would not turn my hand. But there are doctrines which are vital to the soul. If Christ be not a God, we are idolators. To this Christological question I devote myself this morning and pray God that we may think aright and do aright in regard to a question in which mistake is infinite. I suppose that the majority of those here today assembled believe the Bible. It re-

quires as much faith to be an infidel as to be a Christian. It is faith in a different direction. The Christian has faith in the teachings of Matthew, Luke, John, Paul, Isaiah, Moses. The infidel has faith in the free thinkers. We have faith in one class of men. They have faith in another class of men. But as the majority of those-perhaps all of those here assembled-are willing to take the Lible for a standard in mor-

I suppose you are aware that the two generals who have marshaled the great armies against the deity of Jesus Christ are Strauss and Renan. The number of their slain will not be counted until the trumpet of the archangel sounds the roll call of the resurrection. Those men and their sympathizers saw that if they could destroy the fortress of the miracles they could destroy Christianity, and they were right. Surrender the miracles, and you surrender Christianity. The great German exegete says that all the miracles were myths. The great French exegete says that all the miracles were legends. They propose to take everything supernatural from the life of Christ and everything supernatural from the Bible. They prefer the miracles of human nonsense to the glorious miracles of Jesus

VAIN IMAGININGS OF INFIDELITY. They say there was no miraculous birth story, just like the story of Romulus said to have been born of Rhea Silvia and the god Mars. They say no star pointed to the manger; it was only the flash of a passing lantern. They say there was no miraculous making of bread, but that it is the corruption of the story that Elisha gave 20 loaves of bread to a hundred men. They say the water never turned into wine, but that it is a corruption of the story that the Egyptian plague turned the water into blood. They say it is no wonder that Christ sweat great drops of blood; he had been out in the night air and was taken suddenly ill. They say there were no tongues of fire on the heads of the disciples at the Pentecost; that there was only a great thunderstorm, and the air was full of electricity which snapped and flew all around about the heads of the

They say that Mary and Martha and Christ felt it important to get up an excitement for the forwarding of their religion, and so they dramatized a funeral, and Lazerus played the corpse, and Mary and Martha played the weepers, and Christ was the tragedian. I put it in my own words, but this is the exact meaning of their statements. They say the Bible is a spurious book, written by superstitious or lying men, backed up by men who died for that which they did not believe. Now, I take back the limited statement which I made a few moments ago, when I said it requires as much faith to be an infidel as to be a Christian. It requires a thousandfold more faith to be an infidel than to be a Christian, for if Christianity demand that the whale swallowed Jonah,

then skepticism demands that Jonah swallowed the whale! I can prove to you that Christ was God not only by the supernatural appearances on that Christmas night, but by what inspired men said of him, by what he says of himself and by his wonderful achievements. "Christ came, who is over all." Ah, does not that prove too much? Not over the Cæsars, not over Frederick, not over Alexander the Great, not over the Henrys, not over the Louises? Yes. File all the thrones of all the ages together, and my text overspans them as easily as a rainbow overspans a mountain top. "Christ came, who is over all." Then he must be a God.

BY THE WORD OF HIS POWER. The Bible says that all things were made by him. Does not that prove too much? Could it be that he made the Mediterranean, that he made the Black sea, that he made the Atlantic, the acific, that he made Mourt Lebanon, ti. he made the the other. He was a God. Alps, the Sierra Nevadas, t. the made the hemispheres, that he made the universe? Yes. The Bible says so, and lest we be too stupid to understand John winds up with a magnificent reiteration and says, "Without him was not anything made that was made." Then he was a God. The Bible says at the name of Jesus every knee shall bow. All heaven must come down on its knees. Martyrs on their knees, apostles on their knees, confessors | lad lost nothing, for there were 12 baskets on their knees, the archangel on his knees. Before whom—a man? No. He is a God? The Bible says every tongue shall confess— Bornesian, Maylayan, Mexican, Italian, Spanish, Persian, English, Every tongue shall confess. To whom? God. The Bible says Christ the same yesterday, today and forever. Is that characteristic of humanity? Do we not change? Does not the body entirely change in seven years? Does not the mind change? Christ the same yesterday, today and forever. He must be a Philosophers say that the law of gravitation decides everything, and that the centripetal and centrifugal forces keep the

por month by harmless herbail remedies that do not injure the health or interfere with one's business or pleasure. It builds up and improves the general health, clears the skin and beautifies the complexion. No wrinkles or liabbiness follow this treatment. Endorsed by physicians and leading society ladies. PATIENIS TREATED BY MAIL. CONFIDENTIAL Harmless. No Starviag. Seal 6 cents in stamps for particulars to DR. O. W. F. SHYDER, M'VICHER'S THEATER, CHICASO, ILL.

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THE TIMES HAS NOT LESS THAN 5,060 READERS, HENCE IT IS THE MEDIUM TO ADVERTISE IN.

world from clashing and from demolition. But Paul says that Christ's arm is the axle on which everything turns, and that Christ's hand is the socket in which everything is set. Mark the words, "Upholding —upholding all things by the word of his power." Then he must be a God.

THE SAVIOUR'S OWN WORDS. Then look at what Christ says of himself. Now, certainly every one must understand himself better than any one else can understand him. If I ask you where you were born, and you tell me, "I was born in Chester, England," or "I was born in Glasgow, Scotland," or "I was born in Dublin, Ireland," or "I was born in New Orleans, the United States," you being a man of integrity, I should believe you. If I asked you how many pounds you could lift and you should ray you could lift 100 pounds or 200 pounds 1r 300 pounds, I should believe you. It is a matter personal to yourself. You know

better than any one else can tell you. If I ask how much estate you are worth and you say \$10,000 or \$100,000 or \$500,000, I believe what you say. You know better than any one else. Now, Christ must know better than any one else who he is and what he is. When I ask him how old he is, he says, "Before Abraham was, I am." Abraham had been dead 2,028 years. Was Christ 2,028 years old? Yes, he says he is older than that. "Before Abraham was, I am." Then Christ says, "I am the Alpha." Alpha is the first letter of the Greek alphabet, and Christ in that utterance declared, "I am the A of the alphabet of the centuries." Then he must be a God. Can a man be in a thousand places at

once? Christ says he is in a thousand places at once. "Where two or three are gathered together in my name, there am I in the midst of them." This everywhereativeness, is it characteristic of a man or of a God? And lest we might think this everywhereativeness would cease he goes on and he intimates that he will be in all the cities of the earth-he will be in Europe, Asia, Africa, North and South America the day before the world burns up. "Lo, I am with you alway, even unto the end of the world." Why, then, he must be a God. Besides that he takes divine honors. He declares himself Lord of men, angels and devils. Is he? If he is, he is a God. If he is not, he is an impostor. A man comesinto our store tomorrow morning. He says: "I am the great shipbuilder of Liverpool. I have built hundreds of ships." He goes on to give his experience. You defer to him as a man of large experience and great possessions. But the next day you find out that he is not the great shipbuilder of Liverpool; that he never built a ship; that he never built anything. What is he then? An impostor. Christ says he built this world; als and in faith I make this book my start- he built all things. Did he build them? If he did, he is a God. If he did not, he is

an impostor. EARTHLY IMPOSTORS. A man comes into your place of business, with a Jewish countenance and a German accent, and says: "I am Rothschild, the banker of London. I have the wealth of nations in my pocket. I loaned that large amount to Italy and Austria in their perplexity." But after awhile you find that he has never loaned any money to Italy or Austria; that he never had a large estate; that he is no banker at all; that he owns nothing. What is he? An impostor. Christ says he owns the cattle on a thousand hills; he owns this world; he owns the next world; he owns the universe; he is the banker of all nations. Is he? If he is, he is a God. Is he not? Then he is an im-

A man enters the White House at Washington. He says: "I am Emperor William in Bethlehem, but that it is all a fanciful of Germany. I am traveling incognito. I have come over here for recreation and pleasure. I own castles in Dresden and Berin." But the president finds out the next day that he is not Emperor William; that he owns no castles at Berlin or Dresden; that he has no authority. What is he? An impostor. Christ says he is the king over all, the king immortal, invisible. If he is, he is a God. If he is not, he is an impostor. FOOLISH THEORIES OF UNBELIEF.

Strauss saw that alternative, and he tries to get out of it by saying that Christ was sinful in accepting adoration and worship. Renan tries to get out of it by saying that Christ-not through any fault of his own, but through the fault of others-lost his purity of conscience, and he slyly intimates that dishonorable women had damaged his seul. Anything but believe that Christ is God. Now, you believe the Bible to be true. If you do not, you would hardly have appeared in this church. You would have gone over and joined the Broadway Infidel club, or you would go to Boston and kiss the foot of the statue of Thomas Paine. You would hardly come into this church, where the most of us are the deluded souls who believe in a whole Bible and take it all down as easily as you swallow a ripe strawberry.

I have shown you what inspired men said of Christ. I have shown you what Christ said of himself. Now, if you believe the Bible, let us go out and see his wonderful achievements—surgical, alimentary, marine, mortuary. Surgical achievements! Where is the medical journal that gives any account of such exploits as Christ wrought? He used no knife. He carried no splints. He employed no compress. He made no patient squirm under cauterization. He tied no artery. Yet behold him! With a word he stuck fast Malchus' amputated ear. He stirred a little dust and spittle into a salve and with it caused a man who was born blind and without optic nerve or cornea or crystalline lens to open his eyes on the sunlight. He beat music on the drum of the deaf ear. He straightened a woman who through contraction of muscle had been bent almost double for well nigh two decades. He made a man who had no use of his limbs for SS years shoulder his mat-

tress and walk off. Sir Astley Cooper, Abernethy, Valentine Mott stood powerless before a withered arm; but this doctor of omnipotent surgery comes in and he sees the paralytic arm useess and lifeless at the man's side, and Christ says to him, "Stretch forth thine hand," and he stretched it forth whole as

THE MIRACLE OF THE LOAVES. Alimentary achievements! He found a lad who had come out of the wilderness with five loaves of bread for a speculation. Perhaps the lad had paid 5 pennies for the five loaves and expected to sell them for 10 pernies, and so he would double his money. Christ took those loaves of bread and performed a miracle by which he fed 7,000 famishing people, and I warrant you the of fragments taken up, and if the boy had five loaves at the start I warrant you he had at least 10 at the close.

The Saviour's mother goes into a neighbor's house to help get up a wedding party. By calculation she finds out that the amount of wine is not sufficient for the guests. She calls in Christ for help, and Christ, not by the slow decay of fermentation, but by a word, makes 130 gallons of pure wine. Marine achievements! He turns a whole chool of fish into the net of men who were nourning over their poor luck until the boat is so full they have to halloo to other boats, and the other boats come up, and they are laden to the water's edge with the

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game, so that the sailors have to be cautious in going from larboard to starboard lest they upset the ship.

Then there comes a squall down through the mountain gorge, and Gennesaret, with long locks of white foam, rises up to battle it, and the boat drops into a trough and ships a sea, and the loosened sails crack in the tornado, and Christ rises from the back part of the boat and comes walking across the staggering ship until he comes to the prow, and there he wipes the spray from his brow and hushes the crying storm on the knee of his omnipotence. Who wrestled down that euroclydon? Whose feet trampled the rough Galilee into a smooth floor? HE CAN RAISE THE DEAD. Let philosophers and anatomists go to

Westminster abbey and try to wake up Queen Elizabeth or Henry VIII. No human power ever wakened the dead. There is a dead girl in Capernaum. What does Christ do? Alas, that she should have died so young and when the world was so fair! Only 12 years of age. Feel her cold brow and cold hands. Dead, dead! The house is full of weeping. Christ comes, and he takes hold of the hand of the dead girl, and instantly her eyes open, her heart starts. The white lily of death blushes into the rose of life and health. She rushes into the arms of her rejoicing kindred. Who woke up that death? Who restored her to life? A man? Tell that to the lunatics in Bloomingdale asylum. It was Christ the God. anything else will show whether he was God or man. You remember that great that evening when they returned and found oassage which says, "We must all appear before the judgment seat of Christ." earth will be stunned by a blow that will make it stagger in midheaven, the stars | twilight, there was suddenly a flutter in will circle like dry leaves in an equinox, the earth will unroll the bodies, and the sky will unroll the spirits, and soul and flesh will come into incorruptible conjunction. Day of smoke and fire and darkness and triumph. On one side, piled up in galleries of light, the one hundred and forty and four thousand-yea, the quintillions-of the saved. On the other side, piled up in gal-

Between these two piled up galleries a hrone, a high throne, a throne standing on two burnished pillars—justice, mercy—a throne so bright you had better hide your eye lest it be extinguished with excess of vision. But it is an empty throne. Who will come up and take it? Will you? "Ah, no!" you say. "I am but a child of dust. I would not dare to climb that throne." Would Gabriel climb it? Ho dare not. Who will ascend it? Here comes one. His back is to us. He goes up step above step, height above height, until he reaches the apex. Then he turns around and faces all nations, and we all see who it is. It is Christ the God, and all earth, and all heaven, and all hell kneel, crying: "It is a God! It is a God!" We must all appear before the judgment seat of Christ. Oh, I am so glad that it is a divine being who comes to pardon all our sins, to comfort all our serrows. Sometimes our griefs are so great they are beyond any human sympathy, and we want Almighty sympathy. Oh, ye who cried all last night because of bereavement or loneliness, I want to tell you it is an omnipotent Christ who

ing multitude of those who rejected God.

DEFORE THE ETERNAL THRONE.

is come. When the children are in the house and the mother is dead, the father has to be more gentle in the home, and he has totake the office of father and mother, and it seems to me Christ looks out upon your helplessness, and he proposes to be father and mother to your soul. He comes in the strength of the one, in the tenderness of the other. He says with one breath, "As a father pitieth his children, so the Lord pitieth them that fear him," and then with the next breath he says, "As one whom his mother comforteth, so will I comfort you." Do you not feel the hush of the divine lul-

Oh, put your tired head down on the heaving bosom of divine. compassion while from experience that if you put it in water he puts his arms around you and says: "O widowed soul, I will be thy God. O orphaned soul, I will be thy protector. Do not cry2' Then he touches your eyelids with his fingers and sweeps his fingers down your cheek and wipes away all the tears of loneliness and bereavement. Oh, what a tender and sympathetic God has come for us! I do not ask you to lay hold a wall pocket for them. You have, of of him. Perhaps you are not strong enough for that. I do not ask you to pray. Perhaps you are too bewildered for that. I only ask you to let go and fall back into the arms of everlasting love. Soon you and I will hear the click of the latch of the door of the sepulcher. Strong men will take us in their arms and carry us down and lay us in the dust, and they cannot bring us back again. I should be scared with infinite fright if I thought I must stay in the grave, if even the body were to stay in the grave. But Christ will come with glorious iconoclasm and split and grind up the rocks and let us all come forth. The

The Army of English Barristers. At the Wells trial the other day Mr. Justice Hawkins remarked that there are 4.000 barristers. That was the approximate number about 39 years ago, when the learned judge was at the bar, but the number now is nearly 9,000. It must give pause to not a few ambitious young men to find the order of the Coif double its members in 30 years. The first "law list" was published in 1785. The "king's counsel" were 20, and the whole bar of England but 420. The recorder of London was then paid £600. It took 40 years for the bar to be as numerous again as at that date.

Christ of the manger is the Christ of the

At the beginning of her majesty's reign in only 11 years the Q. C.'s numbered 70 and the bar had with astonishing rapidity grown from 900 to over 2,000. It was in 1861 (in the day of Henry Hawkins, Esq., Q. C.) that there were 4,000 wigs and gowns and 125 "silks." In another 10 years the latter class had become 180 strong, and the rank and file of the long robe totaled 5,800. Now there are 220 queen's counsel, and the members of the four inns of court could be mustered at about 10,000 strong. And yet the cry is "Still they come!"-London Chronicle.

Value of Collections. Little Boy-Papa, I wish you'd save all the postage stamps that come on your let-

Papa-What for? Little Boy-I'm making a collection of Papa-Humph! What earthly use will a collection of canceled stamps be? Little Boy-I-I don't know, but I guess it'll be of about as much use as the collection of cracked teapots that mamma is mak ing .- Good News.

Cleveland's Portrait Found In a Shark. A local taxidermist is preserving a monster shark which was caught by fishermen in the bay. Among other curious things inside the fish was a cuff button on which a portrait of Grover Cleveland had been stamped, and which had evidently been worn by an admirer of the president. - Seattle Cor. San Francisco Chroniele.

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Pigeons Aboard Ship.
On the return of the training ship Porte mouth to the Brooklyn navy yard from a voyage to the Mediterranean she had a large number of pigeons aboard. The birds were of the common variety and lived in a coop on the hurricane deck near the forecastle. The boys had procured them at some port while the vessel was still cruising about. One day at sea, when all traces of land were lost, the birds were released

from their prison. The crew gathered on deck to see what they would do. Some thought they would not leave the ship; others expected to see thom take their bearings, and then, like carrier pigeons, fly landward. All were mistaken, for after a joyous sail over the blue ocean they returned to their cage and

settle down to everyday life. They became tame at once and fond of the seamen and boys, who fed them from their hands. They constantly flitted about the decks, at times even causing annoyance by walking about the gangway under the

busy sailors' feet.
At other times they would perch in the rigging, seemingly content with their nau-tical lives. In port they would fly ashore, but always returned at night to roost in their coop. When at last the orders were given to hoist anchors for home, many of the pigeons

were out on their daily fly. The sails were ngdale asylum. It was Christ the God.
But there comes a test which more than
The boys and sailors all felt very sorry for the disappointment the birds would meet the ship had sailed. But before night, when the land, like a tiny green speck, faded from sight in the the rigging, and the missing birds dropped

down and entered their cage. The hearts of all the homeward bound ship's company rejoiced. Upon their arrival in Brooklyn the pigeons showed themselves as much at home in the air around the great bridge and over New York city as in any foreign port.—Youth's Companion.

leries of darkness, the frowning, the glar-Are Women Good Litigants? "Droves of old women, crowds of middle aged women and bevies of young women crowd the justices' courts," said ex-Judge Jones of Arizona, a well seasoned practitioner in the minor tribunals of this city and county, yesterday. "Just look at those female litigants rushing into Justice Dunn's court."

"Oh, those are not litigants. That's the wedding party," said somebody who knew the visitors. "Well, my remark goes just the same," returned the venerable oracle. "I know what I'm talking about. Somebody has called this a poor man's court. I think it ought to be called the woman's court. The reason so many women get into the justice's court instead of the superior court is because their transactions are as yet not very large. Just wait till the women are commercially as well as politically manumitted, and you'll see litigation begin to buzz. Heaven speed the day, say I, for then I will have as many clients as I need. I never could get along well with men, but when it comes to the ladies-ahem!-they tell me I have an attractive way about me. "I'd rather have a woman for a client than to have retainers on my books from half a dozen men. "I'll tell you why. Men are apt to forget their cases or reach some agreement or

compromise or lose interest and let the matter go by default. Will women do that? Not much! They'll fight to the bitter end."-San Francisco Examiner. A Pretty Way of Keeping Violets. Flowers are so beautiful in themselves that it is impossible to make them look

bare or awkward. Still, as the artist says,

it is possible to get "effects" if one knows

Take, for example, that handful of violets you have just bought. You know in a simple vase it will smell sweet and look pretty for a day or two. But that will The violets will all be crowded heartlessly together, and many of them will be crushed out of sight. And then all will soon wilt. Suppose this time you try put-ting your handful of violets in a hanging course, a coil of picture wire in the house. Take it then, and using a stiff piece of pasteboard for a back pierce some holes in it and weave the wire back and forth until there is a safe and comfortable receptacle for your blossoms. Get a piece of moss from the florist and fill the pocket nearly full of it, so that the pasteboard and wirework are hidden and you have just a green mass of moss. Now put in the violets, one by one, wrapping more moss gently around each stem until the whole wall pocket is blue and abloom with the flowers. Give them a generous spraying of water and hang them in the shadiest spot in the room. Take down and spray occasionally, and you will have violets long after your bunch would have withered in its vase of water .-St. Louis Republic.

To Raise Sugar In Florida. A syndicate, consisting of Cincinnati, Philadelphia and New York capitalists, has secured a tract of land on the St. John's and Indian rivers in Florida 83 miles long and from 3 to 6 miles wide. It has three feet of rich muck, and it is estimated that it will be worth \$100 per acre when drained. Entire cost of improvement is estimated at \$4,000,000. The plan is to plant land with sugar cane as fast as prepared, and it is claimed that sufficient sugar can be raised to supply the whole of North America.— New York Journal.

Animals Which Steal. When animals steal, there is a selection of suitable objects. The dog or cat confine themselves to food. There is, as a rule, no hoarding or hiding, but the food is used at once. But in the stealing of useless articles practiced by magpies, rats and monkeys, he method is often systematic, or at long intervals hoarding or hiding being the rule. This is a sort of kleptomania, perniciousness or love of stealing for its own ake.-Current Literature.

WESTERN MARYLAND RAILROAD:

MONDAY, JANUARY 2, 1893.
Leave Hillen Station as follows:
DAILY.
4.39 A.M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Edgemont, Hagerstown and except Sunday, Williamsport, Clear Spring and Cherry Run, W. Va., Chambersburg, Waynesboro, points on B. and C.V. R. R.,—Martinsburg, W. Va., and Winchester, Va.

DAILY EXCEPT SUNDAY.

21 A. M.—Accommodation for Hanover and Gettysburg, Pa., and all points on B. and H. Division and Main Line east of Emory Grove; also, Carlisle and Gettysburg and Harrisburg R. R. Harrisburg R. R.

8.00 A. M.—Mail for Williamsport, Cherry Run,
W. Va., Clear Spring, Hagerstown, Shippensburg and points on Main Line & B. &
C. V. R. R.; also Frederick and Emmittsburg, and points on Norfolk and Western
R. R. to Shenandoah.

10.05 A. M.—Accommodation for Union Bridge,
and Hanover, Pa., with connection at Hanover, for New Oxford, Gettysburg, Mt. Holly
Springs and Carlisle.

2.31 P. M.—Accommodation for Emory Grove 31 P. M.—Accommodation for Emory Grove 3.20 P. M.-Express; for Arlington, Howard-

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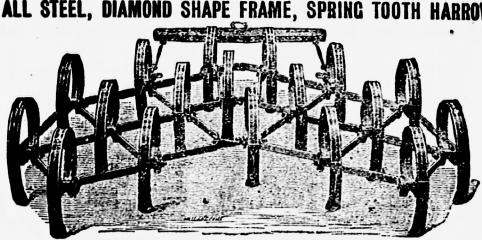
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