## SAUL IS UNHORSED.

HIS MIRACULOUS CONVERSION WHEN NEAR DAMASCUS.

Dr. Talmage Eloquently Pictures the Group of Roman Horsemen on Their Mission of Persecution to the Ancient City When the Presence of Christ 1s

Evidenced. BIRMINGHAM, ALA., Dec. 10.-Rev. Dr. Talmage, who lectured in this city yesterday, having spoken during the week at Nashville, Memphis and other cities, preached here this forenoon to a large audience, under the auspices of the Baptist Church. The subject was, "Unhorsed," and the text chosen was Acts ix, 3.5: "And as he journeyed he came near Damascus; and suddenly there shined round about him a light from Heaven, and he fell to the earth, and heard a voice saying unto him: "Saul, Saul, why persecutest thou me?' And he said: "Who art thou, Lord?' And the Lord said: 'I am Jesus, whom thou per-

The Damascus of Bible times still stands, with a population of 135,000. It was a gay city of white and glistening horse is flying wildly away; then ask architecture, its minarets and crescents your skeptic what it was that frightened and domes playing with the light of the the one and threw the other. Oh no, it morning'sun; embowered in groves of olive and citron and orange and pomegranate; a famous river plunging its brightness into the scene; a city by the to salvation. ancients styled "a pearl surrounded by

A group of horsemen are advancing upsome respects, as leaders sometimes are insignificant in person; witness the Duke of Wellington and Dr. Archibald Alexander. But there is something very intent in the eye of this man of the text, and the horse he rides is lathered with horses shy off, and plunge until the riders are precipitated. Freed from the riders the horses bound snorting away. You know that dumb animals, at the sight of an eclipse, or an earthquake, or anything like a supernatural appearance, sometimes become very uncontrollable. A new sun had been kindled in the heavens, putting out the glare of the ordinary sun. Christ, with the glories of Heaven wrapped about him, looked out from a cloud, and the splendor was insufferable, and no wonder the horses disciples arrested. He was not going as sprang and the equestrians dropped. to get up, shading his eyes with his hands from the severe lustre of the heavens, but unsuccessfully for he is struck Dust covered and bruised, Saul attempts ens, but unsuccessfully, for he is struck wanted them captured, and he wanted stone blind as he cries out, "Who them butchered. I hear the click, and art thou, Lord?" and Jesus answered clash, and clatter of the hoofs of the him, "I am the one you have been chas. him, "I am the one you have been chasing. He that whips and scourges those on horseback can ever become a Chris-Damascene Christians, whips and tian? scourges me. It is not their back that is bleeding; it is mine; it is not their heart breaking; it is mine. I am Jesus whom

thou persecutest." From that wild, exciting and overwhelming scene there rises up the greatest preacher of all ages—Paul, in whose behalf prisons were rocked down, before whom soldiers turned pale, into whose hand Mediterranean sea-captains put control of their shipwrecking craft, wretches out. The ancient dungeons ing of the elephant's intellectual qualiand whose epistles are the avant courier of a resurrection day.

I learn from this scene that a worldly fall sometimes precedes a spiritual uplifting. A man does not get much sympathy by falling off a horse. People say he ought not to have got into the saddle if he could not ride. Those of us who were brought up in the country remember well how the workmen laughed when, on our way back from the brook, we suddenly lost our ride. When in grand review a general toppled from his stirrups it became a national merriment. Here is Paul on horseback-a proud man, riding on with government documents in his pocket, a graduate of a most famous school in which the celebrated Dr. Gamaliel had been a professor, perhaps having already attained two of the three titles of the school—Rab, the first; Rabbi, the second; and on his way to Rabbak, the third and highest title. I know from his temperament that his horse was ahead of the other horses. But without time to think of what posture he should take, or without consideration for his dignity, he is tumbled into the dust. And yet that was the best ride Paul ever took. Out of that violent fall he rose into the apostleship. So it has been in all ages and so it is now.

You will never be worth much for God and the church until you lose your fortune, or have your reputation upset. or in some way, somehow, are thrown and humiliated. You must go down before you go up. Joseph finds his path to the Egyptian court through the pit in which his brothers threw him. Daniel would never have walked amidst the bronzed lions that adorned the Babylonish throne if he had not first walked amidst the real lions of the cave. And Paul marshalls all the generations of Christendom by falling flat on his face on the road to Damascus. Men who have been always prospered may be efficient servants of the world, but will be of no advantage to Christ. You may ride majestically seated on your charger, rein in hand, foot in stirrup, but you will never be worth anything spiritually until you fall off. They who graduate from the school of Christ with the highest honors have on their diploma the seal of a lion's muddy paw, or the plash of an angry wave, or the drop of a stray tear, or the brown scorch of a persecuting fire. In 999 cases out of 1,000 there is no moral or spiritual elevation until

there has been a thorough worldly up-CHRISTIANS NOT ILLITERATE. Again, I learn from the subject that the religion of Christ is not a pusillanimous thing. People in this day try to make us believe that Christianity is something for men of small calibre; for women with no capacity to reason; for children in the infant class under 6 years of age, but not for stalwart men. Look at this man of the text. Do you not think that the religion that could capture such a man as that must have some power in it. He was a physician, he was a metaphysician, he was an all-conquering orator, he was of that scene he goes to persecute Christ's his native village; then he had gone to when he said that. He was a murderer.

is anything in the writings of Sir William Hamilton that shows such mental discipline as you find in Paul's argument I have not found anything in Milton finer | pings of the saddle, and he was not dragin the way of imagination than I can ged and kicked to death? find in Paul's illustrations drawn from the amphitheatre. There was nothing in Robert Emmer pleading for his life, or in Edmund Burke arraigning Warren Hastings in Westminster Hall, He said what was true when he said that compared with the scene in the that. And yet the grace of God saved valued at \$10,000,000,

court-room, when before robed officials Paul bowed and began his speech, say ing. "I think myself happy, King Agrippa, because I shall answer for myself this day."

I repeat, that a religion that can capture a man like that must have some power in it. It is time you stopped talkcine; a Grotius and a Washington in but it is now too late to stop. statesmanship; a Blackstone, a Marshall and a Kent in law; and the time will come when the religion of Christ will conquer all the observatories and universities, and Philosophy will through her telescope behold the morning star of Jesus, and in her laboratory see "that all things work together for good," and with her geological hammer discover the

"Rock of Ages. Oh! instead of cowering and shivering when the skeptic stands before you and talks of religion as though it were pusillanimous thing-instead of that take your New Testament from your pocket and show him the picture of the intellectual giant of all the ages, prostrated on the road to Damascus, while his is no weak Gospel. It is a glorious Gospel. It is an all conquering Gospel. It is an omnipotent Gospel. It is the power of God and the wisdom of God un-

Again, I learn from the text a man cannot become a Christian until he is unhorsed. The trouble is, we want to ride into the kingdom of God, just as the on that city. Let the Christians of the knight rode into castle gate on palfrey, place hide, for that cavaicade coming beautifully caparisoned. We want to over the hills is made up of persecutors; come into the kingdom of God in fine their leader, small and unattractive in style. No kneeling down at the altar, no sitting on "anxious seats," no crying over sin, no begging at the door of God's mercy. Clear the road, and let us come in, all prancing in the pride of our soul. No, we will never get into heaven that way. We must dismount. There is no knight-errantry is religion, no fringed trappings of repentance, but an utter the foam of a long and quick travel of 135 miles. He urges on his steed, for those Christians must be captured and silenced, and that religion of the cross must be applicated. Sublemble the continuous the application of the cross down in the dust, with the cry, "Unclean, unclean!"—a bewailing of the soul, like David from the beily of hell—a going down in the dust, writh Christ challen by the continuous c must be annihilated. Suddenly the down in the dust, until Christ shall by his grace lift us up as he lifted Paul. Oh, proud-hearted hearer, you must get on that horse. May a light from the throne of God brighter than the sun throw you. Come down into the dust and cry for

pardon and life, and heaven. PAUL'S HATRED OF CHRIST. Again, I learn from this scene of the text that the grace of God can overcome the persecutor. Christ and Paul were boys at the same time in different villages, and Paul's antipathy to Christ was increasing. He was going down then a sheriff goes, to arrest a man against whom he had no spite, but Paul was gocus. Oh, do you think that proud man

Yes! there is a voice from Heaven like a thunder-clap uttering two words, the second word the same as the first, but uttered with more emphasis, so that the to who is meant, "Saul! Saul!" That man was saved, and he was a persecutor; often than not it will be found to twinkle and so God can by his grace overcome any persecutor. The days of sword and fire for Christians seem to have gone by. The payonets of Napoleon I. pried open mammoth head. This second glance the "Inquisition" and let the rotting will give us a more correct understand-

That daughter finds it hard to be a Christian with the whole family arrayed against her-father, mother, brother and sister making her a target of ridicule. That young man finds it hard to be a Christian in the shop, or factory or store, when his comrades jeer at him because he will not go to the gambling-hell or other places of iniquity.

Oh, no; the days of persecution have not ceased, and will not until the end of the world. But, oh! you persecuted ones, is it not time that you began to pray for your persecutors? They are no rouder, no hercer, no more set in their way than was this persecutor of the text. He fell. They will fall if Christ from the heavens grandly and gloriously look out on them. God can, by His grace, make a Renan believe in the divinity of Jesus, and a Tyndall in the worth of prayer. Robert Newton stamped the ship's deck in derisive indignation at Christianity only a little while before he became a Christian. "Out of my house," said a father to his daughter, "If you will keep on praying;" yet before many months passed the father knelt at the same altar with the child. And the Lord Jesus Christ is willing to look out from heaven upon that derisive opponent of the Christian religion and address him, not in glittering generalities, but calling him by name. "John! George! Henry! -Saul Saul! why persecutest thou Me?"

Again, I learn from this subject that there is hope for the worst offenders. It was particularly outrageous that Saul should have gone to Damascus on that errand. Jesus Christ had been dead only three years, and the story of his kindness and his generosity and his love filled | defense, especially in comparison with all the air. It was not an old story, as his kindred, the lobsters, aimed so well t is now. It was a new story. Jesus with powerful seizing chelae. That he had only three summers ago been in these very places, and Saul every day in Jerusalem must have met people who knew Christ, people with good eyesight whom Jesus had cured of blindness; Without any particular intention in people who were dead, and who had, been resurrected by the Savior, and people who could tell Paul all the particulars of the crucifixion—just how Jesus looked in the last hour-just how the heavens grew black in the face at the torture. He heard that recited every day by peocle who were acquainted with all the circumstances, and yet in the fresh memory a poet of the highest type. He had a disciples, impatient at the time it takes intrusion of the lobster, and was deternature that could swamp the leading to feed the horses at the inn, not pulling mined upon ejection. There was a good men of his own day, and, hurled against at the shaffle, but riding with loose rein deal of preliminary sparring, but the the Sanbedrim, he made it tremble. He faster and faster. Oh! he was the chief learned all he could get in the school of of sinners. No outbreak of modesty a higher school, and there mastered the He stood by when Stephen died, and manner. Making a sudden twist, the Greek and the Hebrew, and perfected him- helped in the execution of that good man. crawfish got above the lobster crosswise, self in belles-letres, until in after years When the rabble wanted to be unim- and suddenly snapping his powerful he astonished the Cretans and the Corinthians and the Athenians by quotations from their own authors.

I have never found anything in Carlest the property of the state of their coats, but did not dare to lay them down lest they be stolen, Paulsaid: "Pil take sharp downward spikes of the pleura lest they be stolen, Paulsaid: "Pil take they be so coats, but they be stolen to be did not destroying tail, jammed the body of his antagonist in the fold, thus impaling him on the sharp downward spikes of the pleura that are so considered. lyle, or Goethe or Herbert Spencer that care of their coats," and they put them could compare in strength and beauty with Paul's Epistle. I do not think the coats, and he watched the horrid put quite hors de combat, for his body mangling of glorious Stephen. Is it a was terribly mutilated by the sharp wonder that when he fell from the horse spines, which had pierced his armor as he did not break his neck--that his foot about justification and the resurrection. did not catch somewhere in the trap this instance, cases are known where

He deserved to die miserably, wretch-

him, and so it will you. If there is any man in this house who thinks he is too bad to be saved and says, "I have wan-dered very grievously from God. I do ing as though all the brain of the world may be some here who are as stoutly darkened room, but there is none for the were opposed to Christianity. Where opposed to Christ as Paul was. There Paul leads we can afford to follow. I may be some here who are captive of am glad to know that Christ has in the their sins as much so as the young man pervade the best room of many homes. different ages of the world had in his who said in regard to his dissipating It is more unhealthful and unclean than discipleship a Mozart and a Handel in habits: "I will keep on with them. I all the microbes and dust that could music; a Raphael and a Reynolds in know I am breaking my mother's heart, come in through your open windows. painting; an Angelo and a Canova in and I know I am killing myself, and I sculpture; a Rush and a Harvey in medi- know that when I die I shall go to hell,

> PAUL, CHIEF OF SINNERS. tor rode, but Christ can catch it by the bridle, and hurl it back and hurl it down. too bad to be saved. You say you have put off the Master so long. Paul had neglected it a great white. You say that the sin you have committed has been the brighter. The sanitary properties amidst the most aggravating circumstances. That was so with Paul's. You say you have exasperated Christ and poaxed your own ruin. So did Paul. And yet he sus to day on one of the highest of the ileavenly thrones: and there is mercy for you, and good days for you, and gladness for you, if you will only take the same Christ which first threw him down and then raised to Damascus and brushing off the dust from his cloak and wiping the sweat of excitement from his brow, as he turns

I am chief." Once more: I learn from this subject that there is a tremendons reality in religion. If it had been a mere optical delusion on the road to Damascus, was not Paul just the man to find it out? If it had been a sham and pretense, would be not have pricked the bubble? He was a man of facts and arguments, of the most gigantic intellectual nature, and not a man of hallucinations. And when I see him fall from the saddle, blinded and overwhelmed. I say there must have been something in it. And, my dear brother, you will find that there is something in religion somewhere. The

only question is, where? There was a man who rode from Stamford to London, 95 miles in five hours on horseback. Very swift. There was a woman of Newmarket who rode on horseback 1,000 miles in 1,000 hours. Very swift. But there are those here, ay, al of us are speeding on at tenfold that velocity, at a thousandfold that rate, toward eternity. May Almighty God, from the opening heavens, flash upon your soul this hour the question of your eternal destiny, and oh! that Jesus would this hour overcome you with his pardoning mercy, as He stands here with the pathos of a broken heart and sobs into your ear: "I have come for thee. I come with my back raw from the beating. I come with my feet mangled with nails. I come with my browaching from the twisted bramble. I come with my heart bursting for your woes. I can stand it no longer. I am Jesus whom

An Intelligent Elephant. The elephant at first glance appears to be a dull, heavy sort of a fellow, with a mind, if he has such a thing, about suited to the appreciation of pea nuts and nothing more. If we look into the elephant's sion of an idea or two inside of that

carrying and piling timber. The owner of the elephant, suspecting that the native driver was dishonest, wrote a letter to the wife of a missionary, at whose house the elephant was lodged, asking her to watch the servant, and see that he did not defraud the frithful animal of his rice. The lady watched, and her suspicions being aroused by his conduct she expressed her doubts to the servant He pretended to be much surprised and very angry, and exclaimed, in his own language. "Do you think I would rol

The elephant stood quietly by, and ap peared to understand what was going on No sooner had the driver uttered his question than the animal threw his trunk round him, threw him down, and untied the unusually bulky cloth the servant wore round his waist. Out rolled a large quantity of rice which had been stolen by the servant cut of the elephant's al-

We have frequently seen elephants that could waltz and ring dinner belis and play pranks with a circus clown but this, we believe, is the first instance

A Fighting Stratagem of the Crawfish, The common crawfish (Palinurus vuigaris) has many points of interest, and not the least curious is his plan of combat when matched with a powerful antagonist. Without chelate limbs, he seems weak and defenseless. One is at first inclined to commiserate this apparent want of means alike of offense or had means of defense seemed probable; but it is only within the last few days view, we had dropped a medium sized lobster into the tank containing two large "Palinurus". At first no sign was given, but in a little while we were attracted by a loud noise as of askirmish, and had an inimitable object lesson in crawfish warfare. The larger of the two crawfish apparently resented the ended suddenly in a most unexpected though it were tissue paper. Besides persons incautiously handling the craw-

ish have received wounds on the arm

inflicted by a similar sudden flap of the

A little more sun worship on the part of American housewives would make the atmosphere of our houses healthier not believe there is any hope for me," I the atmosphere of our houses healthter tell you the story of this man in the text who was brought to Jesus Christ in the day, during the heated term and the spite of his sins and opposition. There fly season, there is some excuse for a perennial mustiness and gloom which Draw back the draperies and throw wide the windows in the early morning, and let lleaven's air sweep through your The steed on which you ride may be house and Heaven's air sweeten it; then swifter and stronger and higher-mettled close them, but only partially, through than that on which the Cilician persecution the hottest part of the day. Think of Green House Restaurant, the moral effect of the dungeon gloom of these hermetically sealed rooms upon There is mercy for you who say you are the disposition of your family. Once the

> Uncle Jake Makes it Plain. Isaac. "Please, sah, tell me what's de bone ob contention dat I read about in

of sunlight are not sufficiently appreci-

my hist'ry." Uncle Jake. "Ike, it's nothin' but de bone ob discontent. De bone ob contenhim up. It seems to me as if I can see tion is what two dawgs fights ovah. Paul to-day rising up from the highway Half de time dere's no meat on de bone, an' it ain't wuth pickin;' but whilst de two fool dawgs is a-snarlin," an' a-rasto us and all the ages, saying: "This pin,' an a fightin' ovah it, it's sartin fur acceptation, that Christ Jesus came into the world to save sinners, of whom an' totes it off to whar he kin set down an' gnaw it in peace an' cumfut, all crlone by heself. Ennything, fum a persimmon to a principality, kin be a bone ob contention, Izik; an,' I'm weepin' when I say it, de whole yairth is a gravevawd for dem kiner bones, an' de fool dawgs an' de cunnin' dawg is amongst us yit, doin' deir level best to fill dat grave.yawd fuller."

At Canton the average number of executions is about 300 per year, but in 1885 50,000 rebels were beheaded. Females are sometimes strangled, and the worst criminals are nailed upon a oss. Sometimes the sentence directs that the criminal while living shall be cut into a number of pieces, which number never exceeds thirty-six. The headsman formerly received \$1 a head, but the supply and competiton has re duced the wage to fifty cents apiece. Most of the criminals who are beheaded are water pirates or land bandits.



A NARROW ESCAPE

How it Happened.

any persecutor. The days of sword after for Christians seem to have gone by The payonets of Napoleon I, pried open the "Inquisition" and let the rotting wretches out. The ancient dungcons around Rome are to-day mere curiosities for the travelers.

The Coliseum, where wild beasts used to suck up the life of the martyrs while the emperor watched and Lolla Paulina, sat with emerald adornments worth 60,000,000 sesterces, clapping her hands as the Christians died under the paw and the tooth of the lion—that Coliseum is a ruin now. The scene of the Smithfield fires is a hay-market. The day of fire and sword for Christians seems to have gone by but has the day of persecution ceased? No. Are you not caricatured for your religion? In proportion as you try to serve God and be faithful to Hinn are you not sometimes maltreated? That woman finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibic. That daughter finds it hard to be a Christian, as her husband talks and jeers while she is trying to say her prayers or read the Bibi price, \$1 per bottle, six bottles \$5, express pre-paid. This great discovery by an eminent specialist in heart disease, contains ueither opiates nor dangerous drugs.

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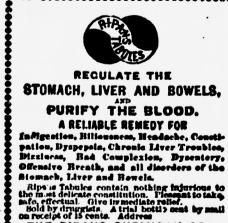


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4.30 A.M.—Fast Mail for Norfolk and West-ern R. R. the South and Southwest; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, High-field, Edgemont, Hagerstown, and except Sunday, Williamsport, Clear Spring and Cherry Run, Chambersburg, Waynesboro', B. and C. V. R. R., Martinsburg and Win-chester, Va.

DAILY EXCEPT SUNDAY.

7.22 A. M.—Accommodation for York, Hanover, Gettysburg, Pa., and all B. and H. Divpoints; also Eastern Extension and Main Line east of Emory Grove; also Carlisle and G. and H. Railroad.

8.00 A. M.—Mail for Cherry Run, W. Va., Clear Spring, Williamsport, Hagerstown, Shippensburg and point on Main Line & B. & C. V. R. R.; also Frederick and Emmittsburg, also N. & W. R. R. to Shemandoah, Va. 10.05 A M.—Accommodation for Union Bridge, York and Gettysburg, Carlisle and points on G. & H. R. R.

2.25 P. M.—Accommodation for Emory Grove G. & H. R. R. 2.25 p. M.—Accommodation for Emory Grove 3.20 p. M.—Express for Arlington, Howard-ville, Mt. Wilson, Owing's Mill, Glyndon, York, Hanover, Gettysburg, B. & H. Divi-sion, Carlisle, Gettysburg and Harrisburg

Now Windsor and Wattons West to Cherry Run; also Frederick, Emmitsburg, But Fikesburg, But Falls, Finksburg, Patapsco, Carrollton, Tannery, Westminster, Avondale, Medford, Now Windsor and Stations West to Cherry Run; also Frederick, Emmitsburg, B. and C. V. R. R., Norfolk and Western R. R. and points South. points South.

5.15 p. m.—Accommodation for Emory Grove.

6.15 p. m.—Accommodation for Union Bridge.

11.25 p. m.—Accommodation for Emory Grove.

SUNDAYS. 9.30 A. M.—Accommodation for Union Bridge and Hanover. 2.30 P. M.—Accommodation for Union Bridge. 4.00 P. M.—Accommodation for Emory Grove. 10.30 P. M.—Accommodation for Emory TRAINS ARRIVE AT HILLEN STATION.

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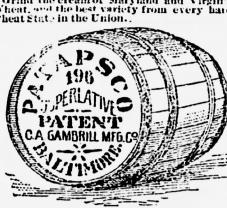
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For style and comfort cannot be excelled. If you want good shoes ask for Rice and Hutchins, and remember we are the only ones in this town who handle them and in buying them you save the wholesale men's price, as we get them direct from their agent. Our increasing sales show the popularity of these Our expenses being light we are in a position to compete with the lowest in the

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