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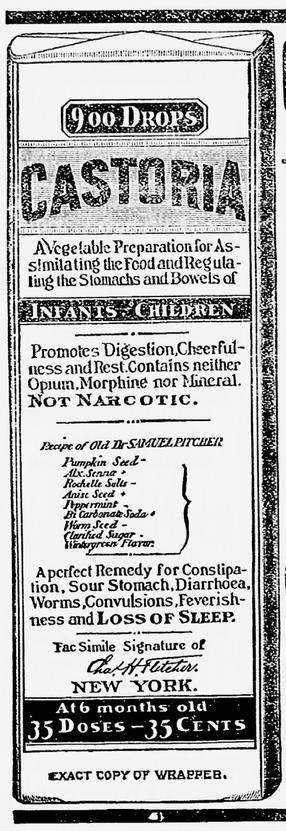

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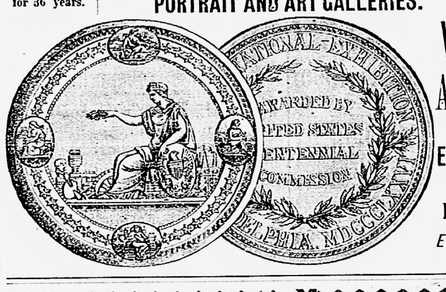

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A CHRISTMAS SERMON

SUNSHINE AND SHADOW ON THE CRADLE OF THE SAVIOUR.

Dr. Talmage Tells In a New and Interesting Way the Story of the Incarnation—Practical Uses of Religious Festival Days.

[Copyright, Louis Klopsch, 1899.]

WASHINGTON, Dec. 24.—The story of the incarnation is here told by Dr. Talmage in a new way, and practical use is made of these days of festivity; text, Matthew i, 17, "So all the generations from Abraham to David are 14 generations, and from David until the carrying away into Babylon are 14 generations, and from the carrying away into Babylon unto Christ are 14 generations."

From what many consider the dullest and most unimportant chapter of the New Testament I take my text and find it full of practical, startling and eternal interest. This chapter is the front door of the New Testament, through which all the splendors of evangelism and apostolicity enter. Three times 14 generations are spoken of in my text—that is, 42 generations, reaching down to Christ. They all had relation to him. And at least 42 generations past affect us. If they were good, we feel the result of the goodness. If they were bad, we feel the result of their wickedness. If some were good and some were bad, it is an intermingling influence that puts its mighty hand upon us. And as we feel the effect of at least 42 generations past we will in turn influence at least 42 generations to come, if the world shall last 1,000 years. So you see the cradle is more important than the grave.

I propose to show you some of the shadows upon the Christic cradle of Bethlehem and then the sunshine that poured in upon the pillow of straw. Notice among the shadows on that infant's bed that there was here and there a specimen of dissolute ancestry. Beautiful Ruth his ancestress? Oh, yes! Devout Asa one of his forefathers? Oh, yes! Honest Joseph his father? Oh, yes! Holy Mary his mother? Oh, yes! But in that genealogical table were idolatrous and cruel Ammon and oppressive Rehoboam and some men whose abominations may not be particularized. So you see bad men may have good descendants. One of the most consecrated men I ever knew was the son of a man who lived and died a blasphemer. In the line of an oppressive Rehoboam comes a gracious and merciful and glorious Christ. Great encouragement for those who had in the 42 generations that preceded them, however close by or however far back, some instances of pernicious and baleful and corrupt ancestry.

To my amazement I found in those parts of Australia to which many years ago felons were transported from England that the percentage of crime was less than in those parts of Australia originally settled by honest men and good women. Some who are now on judicial benches in Australia and in high governmental position and in learned and useful professions and leaders in social life are the grandsons and granddaughters of men and women who were exiled from Great Britain to Australia for arson and theft and assault and fraud and murder. So you see it is possible for the descendants of those who do wrong to do right. Perhaps we make too much of the doctrine of heredity. While those of us who can gratefully turn in our family record to healthful and virtuous pedigree, let not those who have had abhorrent natures in the ancestral line despair of usefulness and happiness and heaven.

We Should Be Lenient.

Since we are all more or less affected by our ancestry we ought to be patient with those who go wrong, remembering that they may be the victims of unhappy antecedents. How lenient it ought to make us in our judgments of the fallen! Perhaps they had 42 generations back of them pushing them the wrong way. Five hundred years before they were born there may have been a parentage of iniquity augmented by a corrupt parentage 200 years ago. Do not blame a man because he cannot swim up the rapids of Niagara. Do not blame a ship captain because he cannot outride a Caribbean whirlwind. The father of this man who does wrong may have been all right and his mother all right, but away back in the centuries there may have started a bad propensity which he now feels. One of the Ten Commandments given on Mount Sinai recognizes the fact that evil may skip a generation, when the commandment speaks of visiting "the iniquity of the fathers upon the children unto the third and fourth generation," but says nothing about the second generation; and if evil may skip one generation why not two and three and four and five generations, making a mighty leap and alighting very hard upon the head and the heart of some poor victim? Better be a little merciful toward the culprit lest after awhile some hereditary evil born in the year 1600 or 1700, having skipped the centuries, alight just as heavy upon you.

Meanwhile keep carefully your family records. The old place for the family record in the Bible, between the Old and New Testaments, is a most appropriate place. That record, put in such impressive surroundings of chapter, bounded on one side by the prophecies of Malachi and on the other side by the gospel of Matthew will receive stress and sanctity from its position. That record is appropriately bound up with eternities. Do not simply say in your family record, "Born at such a time and died at such a time," but if there has been among your ancestors some man or woman especially consecrated and useful make a note of it for the encouragement of the following generations. Two family records of the Bible—the one in Matthew reaching from Abraham to Christ and the other in Luke beginning with Joseph and reaching back to the garden of Eden, with the sublime statement "which was the son of Adam, which was the son of God." I charge you to this duty of keeping the family record by the 42 generations which are past and the 42 generations which are to come. It is a good thing—the new habit abroad of seeking for one's pedigree. The old family records hardly ever went back further than the grandfather and grandmother. Not one of us knows anything about our great-grandparents, although they may have been indescribably better than their children or grandchildren.

Under a Depraved Ruler.

Another shadow on the Christic cradle was that it stood under a depraved king. Herod was at that time ruler and the complete impersonation of all depravities. It was an unfavorable time for innocence to expect good treatment. So dark was the shadow dropping on the cradle from that iniquitous throne that the peasant mother had to lift her babe out of it and make hasty flight. Depraved habits of those in authority are apt to be copied by subjects, and from the immorals of the Herodic throne I judge of the immorals of a nation. There was a malaria of sin in the air when the infant Christ first breathed it. Thickest shawl could not keep the babe warm when in that wintry month, with his mother, he became a fugitive.

Historians say that it was at a time of peace that Christ was born, but his birth aroused an antagonism of which the Bethlehem massacre was only a feeble expression. War of the mightiest nation of the earth opened against that cradle! The influence that came forth that night from that surrounding of camels and sheep and oxen challenged the iniquities of all the centuries and will not cease until it has destroyed them. What a pronunciamento went forth from that black and barbarian throne, practically saying, "Slay all the babes under 2 years of age, and that wide slaughter will surely include the death of the one child that most threatens my dominion!" Awful time was it for the occupant of that cradle! If he escape the knife of the assassin, then the wild beast's paw, or the bandit's clutch, or the midnight chill between Bethlehem of Judæa and Cairo, will secure his destruction. All the powers of earth and all the demons of hell bombarded that cradle.

Obscurity of Bethlehem.

Another shadow upon that Christic cradle was the obscurity of the place of birth. Bethlehem was an obscure village. David, the shepherd boy, had been born there, but after he became general and king he gave it no significence, I think never mentioning it but to ask for a drink of water out of the old well to which he used to go in childhood—the village so small and unimportant that it had to be separated in mind from another Bethlehem then existing and so was called Bethlehem of Judæa. There was a great capital of Jerusalem; there were the 15 beautiful cities on the beach of Galilee, any of them a good place to be born in; there were great towns famous at that time, but the nativity we today celebrate was in a village which Christ intimated had been called by some "the least among the princes of Juda." Christ himself was to make the town famous for all time and all eternity. So heroes in later days by their deeds have given celebrity to neighborhoods that would never otherwise have been heard of beyond the radius of a few hundred miles. What a place for Christ to arrive at and to start from! The hero of the eternities!

O men and women of Messianic opportunity, why do you not make the place of your nativity memorable for your philanthropies—by the churches you build, the free libraries you open, the colleges you endow? Go back to the village where you were born, as George Peabody went back to Danvers, Mass., and with your wealth bless the neighborhood where in childhood you played and near by where your father and mother sleep the last sleep. There are scores of such villages in America being generously remembered by prosperous men during life or helped in their last will and testament, and there are a hundred neighborhoods waiting for such benediction from their prosperous sons. By some such charity invite the Bethlehem angels to come back again, and over the plain house of your nativity ring out the old anthem of "Good will to men." Christ, born in an obscure place, made it so widely known by his self sacrifices and divine charity that all around the earth the village of Bethlehem has its name woven in garlands and chanted in "Te Deums" and built in houses of prayer.

But it is time we see some of the sunshine breaking through the shadows on that cradle. For we must have jubilance dominate the Christmas festival. That was Walter Scott's opinion when in "Marmion" he wrote:

A Christmas gambol oft would cheer
A poor man's heart through half the year.

Purpose of the Visit.

It was while the peasant and his wife were on a visit for purposes of enrollment that Jesus was born. The Bible translators got the wrong word when they said that Joseph and Mary had gone to Bethlehem to be "taxed." People went no farther then to get taxed than they do now. The effort of most people always has been to escape taxation. Besides that, these two humble folk had nothing to tax. The man's turban that protected his head from the sun was not worth taxing; the woman's sandals which kept her feet from being cut by the limestone rock, of which Bethlehem is mostly made up, were not worth taxing. No; the fact is that a proclamation had been made by the emperor that all the people between Great Britain and Parthia and of those lands included should go to some appointed place and give their names in, be registered and announce their loyalty to the Roman emperor. They stood up before the officer of the government and answered the questions: "What is your name? Where were you born? When were you born? Where do you live now? Lift your hand and swear that you will support the empire of Cæsar Augustus." During that patriotic and loyal visit the first cry of the Divine Boy was heard.

They had walked 80 miles over a rough road to give in their names and take the oath of allegiance. Would we walk 80 miles to announce our allegiance to our King, one Jesus? Cæsar Augustus wanted to know by the record on which that man and that woman wrote their names, or had them written, just how many people in his empire he could depend on in case of exigency. How many men would unsheath sword for the Roman eagle, and how many women could be depended on to take care of the wounded on battlefields? The trouble is that in the kingdom of Christ we do not know how many can be depended on. There are so many men and women who never give in their names. They serve the Lord on the sly. They do not announce their allegiance to the King who, in the battles to come, will want all his troops.

In all our churches there are so many half and half disciples, so many one-third espousers. They rather think the Bible is true, at any rate parts of it, and they hope that somehow Christianity will disenthrall the nations. They stay away from church on communion days and hope when they have lived as long as they can in this world they can somehow sneak into heaven. Oh, give in your names! Be registered on the church record down here and in the Lamb's Book of Life up there. Let all the world know where you stand, if you have to go as far as Joseph and Mary walked, if you have to go 80 miles before you find just the right form of worship and just the right creed, start in this modern December, as those villagers started in an ancient December, and amid the congratulations of church militant and church triumphant give in your names. It was while Joseph and Mary were on a visit of duty and obeying a reasonable command of Emperor Augustus that the star pointed to the place of nativity.

A Gleam of Sunshine.

Another gleam of sunshine striking through the shadows above that Christic cradle was the fact of a special divine protection. Herod was determined upon the child's destruction. The monster put all his wits together in stratagem for the stopping of that young life just started. He dramatized piety. He suddenly got religious. He would leave his palace and take chariot and have steeds whipped up so that he could kneel at that cradle. We have to smile at what the imperial villain said when he ordered, "Go and search diligently for the young child, and when ye have found him bring me word, that I may go and worship him also."

Dore's picture of the "Massacre of the Innocents" at Herod's command, a picture full of children hurled over walls

(Continued on fourth page.)

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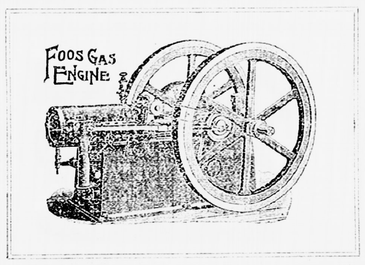

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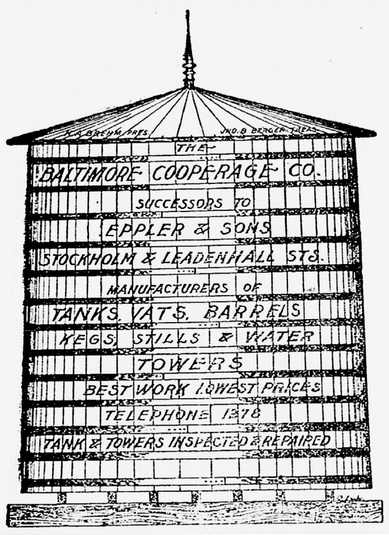

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" with Vitalized Air	50c	Gold Crowns	$4 and $5
" with Gas	50c	Crown and Bridge work	$4 and $5 a tooth
Sets made at	$8, $5 and $3	Gold Fillings	$1
Sets made with seamless gums	$2 extra	Silver Fillings	50c
Old or new plates lined with Gold	$3 to $5	Porcelain Fillings	$2
Old, loose or broken sets repaired and		Cement Fillings	50c

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