INFLUENCES FOR GOOD

Dr. Talmage Calls the Roll of Those Once Antagonistic.

Christianity Now Going to Defend Itself—Weapons Once Used Against Her—Temptations of the Traveler.

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Washington, May 1.

In this discourse Dr. Talmage calls the roll of influences once antagonistic but now friendly to the Gospel and encourages Christian workers. Text, 1 Samuel, 21:9, "There is none like that; give it me."

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David and to slay him. David goes into the house of a priest and asks him for a sword or spear with which to defend himself. The priest, not being accustomed to use deadly weapons, tells David that he cannot supply him, but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade it flashes upon David's mind that this is the very sword that was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword and says: "There is none like that; give it me." In other words, "I want in my own hand the sword which has been used against me and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ and of His glorious church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of God is yet to be captured and used on our side, and I only imitate David when I stretch out my hand toward that blade of the Philistine and cry: "There is none like that; give it me!"

I remark first that this is true in regard to all scientific exploration. You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its observatory and said: "Now, we will prove by the very structure of the earth and by the movement of the heavenly bodies that the Bible is a lie and that Christianity as we have it among men is a positive imposition." Good men trembled. The telescope, the Leyden jars, the electric batteries, all in the hands of the Philistines. But one day Christianity, looking about for some weapon with which to defend itself, happened to see the very old sword that these athletic Philistines had been using against the truth, and cried out: "There is none like that; give it me!" And Copernicus and Galileo and Kepler and Isaac Newton and Herschel and O. M. Mitchell came forth and told the world that in their ransacking of the earth and heavens they had found overwhelming presence of the God whom we worship, and this old Bible began to shake itself from the Koran and Shaster and Zendavesta with which it had been covered up and lay on the desk of the scholar and in the laboratory of the chemist and in the lap of the Christian unharmed and unanswered, while the tower of the midnight heavens struck a silvery chime in its praise.

Worldly philosophy said: "Matter is eternal. The world always was. God did not make it." Christian philosophy plunges its crowbar into rocks and finds that the world was gradually made, and if gradually made there must have been some point at which the process started. Then who started it? And so that objection was overcome, and in the first three words of the Bible we find that Moses stated a magnificent truth when he said: "In the beginning."

Worldly philosophy said: "Your Bible is a most inaccurate book. All that story in the Old Testament, again and again told, about the army of the locusts—it is preposterous. There is nothing in the coming of the locusts like an army. An army walks; locusts fly. An army goes in order and procession, locusts without order." "Wait," said Christian philosophy, and in 1866 in the southwestern part of this country Christian men went out to examine the march of the locusts. There are men right before me who must have noticed in that very part of the country the coming up of the locusts like an army, and it was found that all the newspapers unwittingly spoke of them as an army. Why? They seem to have a commander. They march like a host. They halt like a host. No arrow ever went in straighter flight than the locusts come, not even turning aside for the wind. If the wind rises, the locusts drop and then rise again after it has gone down, taking the same line of march, not varying a foot. The old Bible is right every time when it speaks of locusts coming like an army; worldly philosophy wrong.

Worldly philosophy said: "All that story about the light 'turned as clay to the seal' is simply an absurdity." Old-time worldly philosophy said: "The light comes straight." Christian philosophy says: "Wait a little while," and it goes on and makes discoveries and finds that the atmosphere curves and bends the rays of light around the earth, literally "as the clay to the seal." The Bible right again; worldly philosophy wrong again. "Ah," says worldly philosophy, "all that allusion in Job about the foundations of the earth is simply an absurdity. 'Where wast thou,' says God, 'when I set the foundations of the earth?' The earth has no foundation." Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So now see how it will read if it is translated right: "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldly philosophy said: "What an absurd story about Joshua making the sun and moon stand still! If the world had stopped an instant the whole universe would have been out of gear." "Stop," said Christian philosophy; "not quite so quick." The world has two motions—one on its own axis and the other around the sun. It was not necessary in making them stand still that both motions should be stopped—only the one turning the world on its own axis. There was no reason why the halting of the earth should have jarred and disarranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong. I thank God that the time has come when Christians need not be scared at any scientific exploration. The fact is that religion and science have struck hands in eternal friendship, and the deeper down geology can dig and the higher up astronomy can soar all the better for us. The armies of the Lord Jesus Christ have stormed the observatories of the world's science and from the highest towers have flung out the banner of the cross, and Christianity now from the observatories at Albany and Washington stretches out its hand toward the opposing scientific weapon, crying: "There is none like that; give it me." I was reading of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful he had to avert his eye. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the Lord God has, through some swinging world framed upon his vision, and the learned man cried out: "Who am I? I follow! I follow! Have mercy, Lord God!"

Again, I remark that the traveling disposition of the world, which was adverse to morals and religion, is to be brought on our side. The man that went down to Jericho and fell among thieves was a type of a great many travelers. There is many a man who is very honest at home who when he is abroad has his honor filched and his good habits stolen. There are but very few men who can stand the stress of an expedition. Six weeks at a watering place have ruined many a man. In the olden times God forbade the traveling of men for the purpose of trade because of the corrupting influences attending it. A good many men now cannot stand the transition from one place to another. Some men who seem to be very consistent here in the way of keeping the Sabbath when they get into Spain on the Lord's day always go out to see the bullfights. Plato said that no city ought to be built nearer to the sea than ten miles lest it be tempted to commerce. But this traveling disposition of the world which was adverse to that which is good is to be brought on our side. These mail trains, why, they take our Bibles; these steamships, they transport our missionaries; these sailors, rushing from city to city all around the world, are to be converted into Christian heralds and go out and preach Christ among the heathen nations. The Gospels are infinitely multiplied in beauty and power since Robinson and Thompson and Burkhardt have come back and talked to us about Siloam and Capernaum and Jerusalem, pointing out to us the lilies about which Jesus preached, the beach upon which Paul was shipwrecked, the fords at which Jordan was passed, the Red sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel. I came back a Christian. I could not help it."

I am not shocked, as some have been, at the building of railroads in the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. How many who could not afford muleteers now easily buy tickets from Constantinople to Joppa! Then let Christians travel! God speed the rail trains and guide the steamships this night panting across the deep in the phosphorescent wake of the shining feet of Him who from wave cliff to wave cliff trod beatormed Tiberias. The Japanese come across the water and see our civilization and examine our Christianity and go back and tell the story and keep that empire rocking till Jesus shall reign

Where e'er the sun
Does his successive journeys run.

And the firearms with which the infidel marauder brought down the Arab horsemen and the jackals of the desert have been surrendered to the church, and we reach forth our hand, crying: "There is none like that; give it me!"

So it has also been with the learning and eloquence of the world. People say: "Religion is very good for aged women. It is very good for children, but not for men." But we have in the roll of Christ's host Homer and Handel in music, Cuvier and Angelo in sculpture, Raphael and Reynolds in painting, Harvey and Boerhaave in medicine, Cowper and Scott in poetry, Grotius and Burke in statesmanship, Boyle and Leibnitz in philosophy, Thomas Chalmers and John Mason in theology. The most brilliant writings of a worldly nature are all aglow with Scriptural allusions. Through senatorial speech and through revivalist's discourse Sinai thunders and Calvary speaks and Siloam sparkles.

Samuel L. Southard was mighty in the courtroom and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton commencement and pleaded for the grandeur of our Bible. Daniel Webster won not his chief garlands while responding to Hayne nor when he opened the batteries of his eloquence on Bunker Hill, that rocking Sinai of the American revolution, but on that day when in the famous Girard will case he showed his affection for the Christian religion and eulogized the Bible. The eloquence and the learning that have been on the other side come over to our side. Captured for God! "There is none like that; give it me."

So also has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity, but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins or examines the chiseled pillars of Thebes and Nineveh and Pompeii and then comes back to tell us of the beautifulness of ancient art, and it is a fact now that many of the finest specimens—merely artistically considered—of sculpture and painting that are to be found amid those ruins are too fit to be looked at, and they are locked up. How Paul must have felt when, standing amid those importations that stared on him from the walls and pantheons and bazaars of Corinth, he preached of the pure and holy Jesus. The art of the world on the side of obscenity and crime and death.

Much of the art of the world has been in the possession of the vicious. What to Anne Boleyn Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffreys, the unjust judge, the picture of the "Last Judgment?" What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the world on the wrong side. But that is being changed now. The Christian artist goes over to Rome, looks at the picture and brings back to his American studio much of the power of those old masters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ" and comes back to the American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of the "Last Judgment." The tears start, and he goes back to his room in the hotel and prays God for preparation for that day when

Shriveling like a parched scroll,
The flaming heavens together roll.

Our Sunday school newspapers and walls are adorned with pictures of Joseph in the court, Daniel in the den, Shadrach in the fire, Paul in the shipwreck, Christ on the cross. Oh, that we might in our families think more of the power of Christian pictures! One little sketch of Samuel kneeling in prayer will mean more to your children than 50 sermons on devotion. One patient face of Christ by the hand of the artist will be more to your child than 50 sermons on forbearance. The art of the world is to be taken for Christ. What has become of Thorwaldsen's chisel and Ghirlandajo's crayon? Captured for the truth. "There is none like that; give it me."

So I remark it is with business acumen and tact. When Christ was upon earth the people that followed Him for the most part had no social position. There was but one man naturally brilliant in all the apostleship. Joseph of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think of only one—Lydia. How many of the castles on the beach at Galilee entertained Christ? Not one. When Peter came to Joppa he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange or in the bazars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now that is all changed. Among the mightiest men in our greatcities to-day are the Christian merchants and the Christian bankers, and if to-morrow at the board of trade any man should get up and malign the name of Jesus he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants, and the enterprises of the world are coming on the right side. There was a farm willed away some years ago, all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm go toward the missionary cause.

Now, if what I have said be true, away with all downheartedness! If science is to be on the right side and the traveling disposition of the world on the right side and the picture making on the right side and the business acumen and tact of the world on the right side, thine, O Lord, is the kingdom! Oh, fall into line, all ye people! It is a grand thing to be in such an army and led by such a commander and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. We have been rebels, but a proclamation of amnesty goes forth now from the throne of God, saying: "Whosoever will, let him come." However long you may have wandered, however great your crimes may have been, "whosoever will, let him come." Oh, that this hour I could marshal all the world on the side of Christ! He is the best friend a man ever had. He is so kind. He is so loving, so sympathetic! I cannot see how you can stay away from Him. Come now and accept His mercy. Behold Him as He stretches out the arms of His salvation, saying: "Look unto me, all ye ends of the earth, and be ye saved, for I am God." Make final choice now. You will either be willows planted by the water courses or the chaff which the wind driveth away.

ORDER OF PUBLICATION.

STATE OF MISSOURI, } ss.
COUNTY OF LAFAYETTE.

In the Circuit Court of Lafayette County, Missouri, at Lexington, August Term, 1898.

Charles Shaw, Plaintiff,
vs.
Margaret J. Shaw, Defendant.

Now at this day comes the plaintiff herein, by his attorney, and files his petition and affidavit, alleging, among other things, that defendant, Margaret J. Shaw, is a non-resident of the state of Missouri; Whereupon it is ordered by the clerk in vacation that said defendant be notified by publication that plaintiff has commenced a suit against her in this court, the object and general nature of which is to obtain a decree of divorce from the bonds of matrimony heretofore contracted between plaintiff and said defendant on the grounds of desertion without reasonable cause, and that unless the said non-resident defendant, Margaret J. Shaw, be and appear at this court, at the next term thereof, to be begun and holden at the court house, in the city of Lexington, in said county, on the 8th day of August, 1898 next, and on or before the 3rd day of said term, if the term shall so long continue, and if not, then on or before the last day of said term, answer or plead to the petition in said cause, the same will be taken as confessed, and judgment will be rendered accordingly.

And it is further ordered that a copy hereof be published according to law in the Lexington Intelligencer, a newspaper published in said county of Lafayette for four weeks successively, published at least once a week, the last insertion to be at least thirty days before the first day of said next August term of this court.

A true copy. Attest—
J. H. CAMPBELL, Circuit Clerk.
By J. W. STUNSON, Deputy.
Chas. Lozier, Attorney for Plaintiff. 5-12t5

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LABOR RIOTS IN S

At Barcelona Many People Ke and Over 100 Anarchists Kil —Weyler's Significant O

Madrid, May 1.—In a crowd of people participat terday's rioting at Sa rioters endeavored to ex the factories, which subs sions with the troops fr soldiers are among the 200 arrests of anarchi and extreme Catalonia ha made. Twenty-one anarch lists have been interned in warship Pelayo. Gen. Weyler, ter of war, has telegraphe captain general of Barcelo will reply by arms to cr "Death to Spain!" A few soldiers in our garrison city

BASEBALL

National League Stand

	W.	L.	Pct.		
Cinc'nnati	8	5	.615	Brooklyn	
Pittsburg	8	5	.615	St. Louis	
New Y'rk	6	5	.545	Phil'delph	
Boston	6	5	.545	Chicago	

American League Stand

	W.	L.	Pct.		
Detroit	10	3	.769	Wash'ton	
Chicago	9	4	.692	Phil'delph	
Bal'more	7	4	.636	Cleveland	
Boston	6	4	.600	Mil'w'ke	

Western League Stand

	W.	L.	Pct.		
Kan. City	4	2	.667	Denver	
St. Joseph	3	2	.600	Col. Sp'gs	
Omaha	3	2	.600	Min'ap'lis	
Des M'n's	2	2	.500	St. Paul	

The "Home Rule Party" I

Topeka, Kan., May 1.—"
rule party," a political orga
carry out Mrs. Carrie N
form ideas, was launched h
ference of a dozen of th
turned out full-fledged
state committees and a
principles. G. G. Stewart,
mouth, Ill., is made chair
national committee. Mrs.
vice chairman.

Reception to High Pythia

Kansas City, Mo., May
H. Fethers, supreme chan
Knights of Pythias, the hig
in the order, and James B.
major general, commanding
form rank of the Knights
were in Kansas City Thur
reception which was atten
ing Pythians of Kansas a
was given to these distingu
ers.

To Prospect for Nat

Holden, Mo., May 1.—The
cil has granted a fran
years to McMillan & Sim
ing them to lay pipe lines
gas and operate a heating
plant. This firm has se
tract for all mineral rights
acres of land near here an
wells at various points o

Kansas City, Mo., M
long-deferred banquet of
republicans of Missouri w
in Kansas City June 7.
before the arrival of th
and his party from the P