KNOTS IN THE BIBLE.

DR. TALMAGE MAKES AN INGENIOUS DISSECTION OF THEM.

It Is Not Necessary to Believe That the World Is Only 6,000 Years Old-Joshua's Command to the Sun and Moon-The Whale Swallowing Jonah.

BROOKLYN. March 24.-At the Tabernacle this morning, after expounding some passages of Scr. pture in regard to the mysteries, the Rev T. De Witt Talmage, D. D., gave out the hymn beginning:

How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent Word

The subject of his sermon was "Tough Things in the Bible," and his text, II Peter "In which are some things hard to be understood." Dr. Talmage said:

The Bible is the most common sense book in all the world. But there are many things in it which require explanation. It all depends on the mood in which you come to this grand old book. You may take hold of the handle of the sword or its sharp edge. You may employ on its mysteries the rule of multiplication or subtraction. There are things, as my text suggests, hard to be understood, but I shall solve some of them, hoping to leave upon all honest minded people the impression that if four or five of them can be explained perhaps they may all be explained.

Hard thing the first: The Bible says the world was created in six days, while geology says it was hundreds of thousands of years in process of building. "In the beginning, God created the heaven and the earth." "In the beginning." There you can roll in ten million years if you want to. There is no particular date given-no contest between science and revelation. Though the world may have been in process of creation for millions of years, suddenly and quickly, and in one week, it may have been fitted up for man's residence. Just as a great mansion may have been many years in building, and yet in one week it may be curtained and chandeliered and cushioned and upholstered

for a bride and groom. You are not compelled to believe that the world was made in our six days. It may not have been a day of twenty-four hours, the day spoken of in the first chapter; it may have been God's day, and a thousand years with him are as one day. "And the evening and the morning were the first day"-God's day. "And the evening and the morning were the second day"—God's day. "And the evening and the morning were the sixth day"—God's day. You and I living in the seventh day, the Sabbath of the world, the day of gospel redemption, the grandest day of all the week in which each day may have been made up of thousands of years. Can you tell me how a man can get his mind and soul into such a blasphemous twist as to scoff at that first chapter of Genesis, its verses billows of light surging up from sapphire

AN EXPLANATION ON A SCIENTIFIC BASIS. The Bible represents that light was created on Monday, and the sun was not created until Thursday. Just think of it! a book declaring that light was created three days before the sun shown! Why, don't you know that heat and electricity emit light independent of the sun! Beside that, when the earth was n process of condensation, it was surrounded by thick vapors and the discharge of many volcanoes in the primary period, and all thi obscuration may have hindered the light of the sun from falling on the earth until that Thursday morning. Beside that, David Brewster and Herschel, the astronomer, and all the modern men of their class, agree in the fact that the sun is not light, that it is an opaque mass, that it is only the candlestick that holds the light, a phosphorescent atmosphere floating around it, changing and changng, so it is not to be at all wondered at that not until that Thursday morning its light fell on the earth. Beside that, the rocks in crystallization emit light. There is light from a thousand surfaces, the alkalies, for instance. The metallic bases emit light. There was a time in the history of the world when there were thousands of miles of liquid granite flaming with light. Beside that, it has been found that there are burned out volcanoes in other worlds which, when they were in explosion and activity, must have cast forth an insufferable light, throwing a glare all over our earth. Beside that, there are the Aurora Borcalis and the Aurora Anchalis. A book

on Physical Science says. "Capt. Bonnycastle, coming up the Gulf of St. Lawrence on the 17th of September, 1826, was aroused by the mate of the vessel in great alarm from an unusual appearance. It was a starlight night, when suddenly the sky became overcast. In the direction of the high land of Cornwallis county, an instantaneous and intensely vivid light, resembling the aurora, shot out on the hitherto gloomy and dark sea on the leb bow, that was so brilliant, it lighted everything distinctly, even to the masthead. The light spread over the whole sea between the two shores, and the waves, which before had been tranquil, became agitated. Capt. Bonnycastle describes the scene as that of a blazing sheet of awful and most brilliant light—a long and vivid line of light that showed the face of the high frowning land abreast. The sky became lowering and more intensely obscure. Long, tortuous lines of light showed immense numbers of large fish darting about as if in consternation. The topsail yard and mizzen boom were lighted by the glare as if gaslights had been burned directly below them, and until just before daybreak, at 4 o'clock, the most minute objects were distinctly visible." My hearers, there are ten thousand sources of light besides the light of the sun.

A WRONG CONCEPTION ABOUT NOAH'S ARK. Another hard thing: The story of the deluge and Noah's ark. They say from the account there it must have rained eight hundred feet of water each day in order that it might be fifteen cubits above the hills. They say that the ark could not have been large enough to contain "two of every sort," for there would have been hundreds of thousands and bundreds of thousands of creatures. They say that these creatures would have come from all lands and all zones. They say there was only one small window in the ark, and that would not have given fresh air to keep the animals inside the ark from suffocation. They say that the ark finally landed on a mountain seventeen thousand feet high. They say they do not believe the story. Neither do I. There is no such story in the Bible. I will tell you what the Bible story is. I must say that I have changed my mind in regard to some matters which once were to me very mysterious. They are no more mysterious. This is the key to the facts. This is the story of an eye witness, Noah, his story incorporated afterward by Moses in the account. Noah described the scene just as it appeared to him. He saw the flood and be fathomed its depth. As far as eye could reach everything was covered up, from horizon to horizon, or, as it says, "under the whole heaven." He did not refer to the Sierra Nevadas or to Mount Washington, for America had not been discovered, or, if it had been discovered, he could not have seen so far off. He is giving the testimony of an eye witness. God speaks after the manner of men when he says everything went under, and Nosh speaks after the manner of men when he says everything did go under. An

eye witness. There is no need of thinking that the kangaroo leaped the ocean or that the polar bear came down from the ice.
Why did the deluge come! It came for the

purpose of destroying the outrageous inhab-itants of the then thinly populated earth, nearly all the population probably very near the ark before it was launched. What would have been the use of submerging North and South America, or Europe, or Africa, when they were not inhabited! And as to the skeptical suggestion that in order to have the water as deep as the Bible states, it must have rained 800 feet every day, I reply, the Bible distinctly declares that the most of the flood rose instead of falling. Before the account where it says "the windows of heaven were opened," it says, "all the fountains of the great deep were broken up." All geoloists agree in saying that there are caverns in the earth filled with water, and they rushed forth, and all the lakes and rivers forsook their bed. The fountains of the great deep were broken up, and then the windows of heaven were opened. Is it a strange thing that we should be asked to believe in this flood of the Bible, when geologists tell us that again and again and again the dry earth has been drowned out! Just open your geology and you will read of twenty floods. Is it not strange that infidel scientists wanting us to believe in the twenty floods of geological discovery should, as soon as we believe in the one flood of the Bible, pronounce us non compos mentis!

THE BEASTS ON THE ARK OF NOAH, Well, then, another thing in regard to the ize of the ark. Instead of being a mud scow, as some of these skeptics would have us understand, it was a magnificent ship, nearly as large as our Great Eastern, three time the size of an ordinary man-of-war. At the time in the world when ship building wa unknown God had this vessel constructed, which turned out to be almost in the same proportions as our stanchest modern vessels. After thousands of years of experimenting in naval architecture and in ship carpentery, we have at last got up to Noah's ark, that ship eading all the fleets of the world on all the Well, Noah saw the animal creation going into this ark. He gave the account of an eye witness. They were the animals from the region where he lived; for the most part they were animals useful to man, and if noxious insects or poisonous reptiles went in it was only to discipline the patience and to keep alert the generations after the flood. He saw them going in. There were a great number of them, and he gives the account of an eye witness. They went in two and two of

Years ago I was on a steamer on the river Tay, and I came to Perth, Scotland. 1 got off, and I saw the most wonderful agricultural show that I had ever witnessed. There were horses and cattle such as Rosa Bonheur never sketched, and there were dogs such as the loving pencil of Edwin Landseer never portrayed, and there were sheep and fowl and creatures of all sorts. Suppose that "two and two" of all the creatures of that agricultural show were put upon the Tay steamer to be transported to Dundee, and the next day I should be writing home to America and giving an account of the occurrence, I would have used the same general phraseology that Noah used in regard to the embarkation of the brute creation in the ark-I would have said that they went in two and two of every sort. I would not have meant six hundred thousand. A common sense man myself, I would suppose that the people who read the etter were common sense people.

"But how could you get them into the ark?" ask infidel scientists. "How could they be induced to go into the ark! He would have to pick them out and drive them in and coax them in." Could not the same God who gave instinct to the animal inspire that instinct to seek for shelter from the storm! However, nothing more than ordinary animal instinct was necessary. Have you never been in the country when an August thunder storm was coming up, and heard the cattle moan at the bars to get inf and seen the affrighted fowl go upon the perch at noonday, and heard the affrighted dog and cat calling at the door, supplicating entrance! And are you surprised that in that age of the world, when there were fewer places of shelter for dumb beasts, at the muttering and rumbling and flashing and quaking and darkening of an approaching deluge, the animal creation came meaning and bleating to the sloping embankment reaching up to the ancient Great Eastern, and passed in! I have owned horses and cattle and sheep and dogs, but I never had a horse or a cow or a sheep or a dog that was so stupid it did not know enough to come in when it rained. And then that one window in the ark, which afforded such poor ventilation to the creatures there assembled—that small window in the ark which excites so much mirthfulness on the part of infidels. If they knew as much He-brew as you could put on your little finger nail they would have known that that word, translated window there, means window ourse, a whole range of lights. Those ignorant infidels do not know a window pane from twenty windows. So, if there is any criticism of the ark, there seems to be too much window for such a long storm. And as to the other charge that the windows of the ark must have been kept shut, and coase-quently all inside would have perished from suffocation, I have to say that there are people in this house today who, all the way from Liverpool to Barnegat lighthouse and for two weeks, were kept under deck, the hatches battened down because of the storm. Some of you, in the old time sailing vessels, were kept nearly a month with the hatches down because of .ome long storm.

Then infidels say that the ark landed on a nountain seventeen thousand feet high, and that, of course, as soon as the animals came forth they would all be frozen in the ice! That is geographical ignorance! Ararat is not merely the name for a mountain, but for a hilly district, and it may have been a hill one hundred feet high, or five hundred, or a thousand feet high on which the ark alighted. Noah measured the depth of the water above the hill, and it is fifteen cubits or twenty-seven feet.

Ah! my friends, this story of the ark is no more incredible than if you should say to me: 'Last summer I was among the hills of New England and there came on the most terrific storm I ever saw, and the whole country was flooded. The waters came up over the hills, and to save our lives we got in a boat on the river, and even the dumb creatures were so affrighted they came moaning and bleating until we let them in the same boat."

We are not dependent on the Bible for the story of the flood, entirely. All ages and all in the New Testament it speaks of the whale diteratures have traditions, broken traditions, indistinct traditions, but still traditions. The eld books of the Persians tell about the flood at the time of Ahriman, who so polluted the earth that it had to be washed by a great storm. The traditions of the Chaldeans say that in the time when Xisuthrus was king there was a great flood, and he put his family and his friends in a large vessel and all outside of them were destroyed, and after a while the birds went forth and they came back and their claws were tinged with mud. Lucian and Ovid, celebrated writers, who had never seen the Bible, described a flood in the time of Deucalion. He took his friends into a boat, and the animals came running to him in pairs. So all lands, and all ages, and all literatures, seem to have a broken and indistinct tradition of a calamity which Moses,

My prayer is that the God who created the world, may create us anew in Christ Jesus; and that the God who made light three days before the sun shone, may kindle in our souls a light that will burn on long after the sun has expired, and that the God who ordered the ark built and kept open more than one hundred years that the antediluvians might enter it for shelter, may graciously incline us to accept the invitation which this morning rose in music from the Throne, saying: "Come thou and all thy house into the ark. AN EXPLANATION OF ANOTHER OLD TESTA MENT WONDER.

Another hard thing to be understood: The

story that the sun and moon stood still to

allow Joshua to complete his victory. Infidel scientists declare that an impossibility. But if a man have brain and strength enough to make a clock, can be not start it and stop it, and start it again and stop it again? If a machinist have strength and brain enough to make a corn thresher, can he not start it and stop it, and start it again and stop it again? If God have strength and wisdom to make the clock of the universe, the great machinery of the worlds, has he not strength enough and wisdom enough to start it and stop it, and start it again and stop it again? Or stop one wheel, or stop twenty wheels, or stop all the wheels? Is the clock stronger than the elock maker? Does the corn thresher know more than the machinist! Is the universe mightier than its God! But people ask how could the moon have been seen to stop in the daytime? Well, if you have never seen the moon in the daytime, it is because you have not been a very diligent observer of the heavens. Beside that, it was not necessary for the world literally to stop. By unusual refraction of the sun's rays the day might have been prolonged. So that, while the earth continued on its path in the heavens, it figuratively stopped. You must re-member that these Bible authors used the vernacular of their own day, just as you and I say the sun went down. The sun never goes down. We simply describe what appears to the human eye, Besides that, the world, our world, could have literally stopped without throwing the universe out of balance. Our world has two motions-the one around the sun and the other on its own axis. It might have stopped on its own axis, while at the same time it kept on its path through the heavens. So there was no need of stellar confusion because our world slackened its speed or entirely stopped in its revolution on its That is none of the business of Jupiter, or Mars, or Mercury, or Saturn, or the Dipper. Beside that, within the memory of man there have been worlds that were born and that died. A few years ago astronomers telegraphed, through the Associated Press, to all the world—the astronomers from the city of Washington-that another world been discovered. Within a comparatively short space of time astronomers tell us thirteen worlds have burned down. From their observatory they notice first that the worlds look like other worlds, then they became a deep red, showing they were on fire; then they became ashen, showing they were burned down; then they entirely disappeared, showing that even the ashes were scattered. Now, I say, if God can start a world, and swing a world, and destroy a world, he could stop one or two of them without a great deal of exertion, or he could by unusual refraction of the sun's rays continue the illumination. But infidel scientists say it would have been belittling for other worlds to stop on account of such a battle. Why, sirs, what Yorktown was for revolutionary times, and what Gettysburg was in our civil contest, and what Sedan was in the Franco-German war, and what Waterloo was in the Napoleonic destiny-that was this battle of Joshua against the five allied armies of Gibcon. It was that battle that changed the entire course of history. It was a battle to Joshua as important as though a battle now should occur in which England and the United States and France and Germany and Italy and Turkey and Russia should fight for victory or annihilation. However much any other world, solar, lunar or stellar, might be hastened in its errand of light, it would be excusable if it lingered in the beavens for a

little while and put down its sheaf of beams, and gazed on such an Armageddon. In the early part of this century there was what was called the Dark Day. Some of these aged men perhaps may remember it, It is known in history as the "Dark Day." Workmen at noon went to their homes, and courts and legislatures adjourned. No astronomers have ever been able to explain that Dark Day. Now, if God can advance the night earlier than its time, can be not adjourn the night until after its time? I often used to hear my father describe a night -I think he said it was in 1833-when his neighbors aroused him in great alarm. All the heavenly bodies seemed to be in motion. People thought our earth was coming to its lestruction. Tens of thousands of stars shootng. No astronomers have ever been able to explain that star shooting. Now, does not your common sense teach you that if God could start and stop tens of thousands of worlds or meteors, he could start and stop two worlds! If God can engineer a train of ten thousand worlds or meteors, and stop them without accident or collision, cannot he control two carriages of light, and by putting down a golden brake stop the sun, and by putting down a silver brake stop the moon! Under this explanation, instead of being skeptical about this sublime passage of Bible, you will, when you read it, feel more like going down on your knees before God as you read: "Sun, stand thou still above Gibeon, and thou moon in the valley of Ajalon."

A POINT THAT IS MUCH DISCUSSED. Then there is the Bible statement that a whale swallowed Jonah and ejected him upon the dry ground in three days. If you will go to the museum at Nantucket, Mass., you will find the skeleton of a whale large enough to swallow a man. I said to the janitor, while I was standing in the museum, "Why it does not seem from the looks of this skeleton that that story in the Book of Jonah is so very improbable, does it?" 'Oh no," he replied, "it does not." There is a cavity in the mouth of the common whale large enough for a man to live in. There have been sharks found again and again with an entire human body in them. Beside that, the Bible says nothing about a whale. It says, "The Lord prepared a great fish;" and there are scientists who tell us that there were sea monsters in other days that make the modern whale seem very insignificant. I know in one place as appearing in the occurrence I have just mentioned, but the word may just as well be translated "sea monster"-any kind of a sea monster. Procopius says in the year 532 a sea monster was slain which had for fifty years destroyed ships. I suppose this sea monster that took care of Jonah may have been one of the great sea monsters that could have easily taken down a prophet, and he could have lived there three days if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him, and at the end of here incorporating Noah's account, so Glasgow, I suppose it can carry Texan mangled corpse.—Chicago Herald.

grandly, so beautifully, so accurately, so beeves; if a ship carpenter prepare a vessel to corry coal to come of the restlements carry coal to one of the northern porce, I suppose it can carry coal; if a ship carpenter prepare a vessel to carry passengers to Liverool, I suppose it can carry passengers to Liverpool, and if the Lord prepared a fish to carry one passenger, I suppose it could carry a passenger and the ventilation have been all

> So all the strange things in the Bible can be explained if you wish to have them explained. And you can build them into a beautiful and healthful fire for your hearth, or you can with them put your immortal interests into conflagration. But you had better decide about the veracity of the Bible very soon. I want this morning to caution you against putting off making up your mind about this book. Ever since 1772 there has been great discussion as to who was the author of Junius' Letters, those letters so full of sarcasm and vituperation and power. The whole English nation stirred up with it. More than a hundred volumes written to discuss that question,"Who was Junius?" "Who wrote the letters of Junius?" Well, it is an interesting question to discuss, but still, after all, it makes but little practical difference to you and to me who Junius was, whether Sir-Philip Francis, or Lord Chatham, or John Horne Tooke, or Horace Walpole, or Henry Grattan, or any one of the forty-four men who were seriously charged with the authorship. But it is an absorbing question, it is a practical question, it is an overwhelm ing question to you and to me, the author-ship of this holy Bible-whether the Lord God of heaven and earth or a pack of dupes, coundrels, or impostors. We cannot afford to adjourn that question a week or a day or an hour any more than a sea captain car afford to say, "Well, this is a very dark night. I have really lost my bearings; there is a light out there, I don't know whether it is a lighthouse or a false light on the shore, I don't know what it is; but I'll just go to sleep, and in the morning I'll find out." the morning the vessel might be on the rocks and the beach strewn with the white faces of the dend crew. The time for that sea captain to find out about the lighthouse is before he goes to sleep. Oh, my friends, I want you to understand that in our deliberations about this Bible, we are not at calm anchorage, but we are rapidly coming toward the coast, oming with all the furnaces ablaze, coming at the rate of seventy heart throbs a minute, and I must know whether it is going to be harbor or shipwreck. SOULS DRIFTING ON THE SEA OF INFIDELITY.

I was so glad to read in the papers of the fact that the steamship Edam had come safely into harbor. A week before, the Persian Monarch, plowing its way toward the Narrows, a hundred miles out, saw signals of distress, bore down upon the vessel, and found it was the steamship Edam. She had lost her propeller. She had two hundred passengers on board. The merciful captain of the Persian Monarch endeavored to bring ber in, but the tow line broke. He fastened it again, but the sea was rough and the tow line broke again. Then the night came on and the mer-ciful captain of the Persian Monarch "lay to," thinking in the morning he could give rescue to the passengers The morning came, but during the night the steamship Edam had disappeared, and the captain of the Persian Monarch brought his vessel into harbor, saying how sad he felt because he could not give omplete rescue to that lost ship. I am glad that afterward another vessel saw her and brought her into safety. But when I saw the story of that steamship Edam, drifting, drifting, drifting, I do not know where, but with no rudder, no lighthouse, no harbor, no help, I said: "That is a skeptic, that is an infidel, drifting, drifting, drift-ing, not knowing where he drifts." And then when I thought of the Persian Monarch anchored in harbor, I said: "That is a Christhe harbor, there safe and safe forever. Would God that there might be some one towould go forth and souls that are drifting. In this assemblage how many-a score shall I say, or a hundred or a thousand !-- not quite certain about the truth of the Bible, not certain about any thing. Drifting, drifting, drifting. Oh, how I would like to tow them in. I throw you this cable. Lay hold of that cable of the Gospel. Lay hold of it. I invite you all in. The harbor is wide enough, large enough for all the shipping. Come in, O you wanderers on the deep. Drift no more, drift no more. Come into the harbor. See the glorious light-house of the Gospel. "Peace on earth, good will to men." Come into the harbor. God grant that it may be said of all of you who are now drifting in your unbelief, as it might have been said of the passengers of the steam-ship Edam, and as it was said centuries ago of the wrecked corn ship of Alexandria: "It came to pass that they all escaped safe to

Homes That Are No Homes.

Charles Lamb says the children of the very poor do not prattle. It is none of the least frightful features in that condition, that there is no childishness in its dwellings. Poor people, said a sensible old nurse to us once, do not bring up their children; they drag them up. The little careless darling of the wealthy nursery, in their bovel is transformed be times into a reflecting person. No one has time to dandle it; no one thinks it worth while to coax it, to soothe it, to toss it up and down, to humor it. There is none to kiss away its tears. If it cries, it can only be beaten. It has been prottily said that a baby is fed with milk and praise. But the aliment of this poor babe was thin, unnourishing. The return to its little baby tricks and efforts to engage attention, was bitter, ceaseless objurgation. It never had a toy. It grew up without the lullaby of nurses. It was a stranger to the patient fondle, the hushing caress. It was never sung to. No one ever told it a nursery tale. It had no young dreams. It broke at once into the iron realities of life. The children of the very poor have no young years. it makes the heart bleed to overhear the casual street talk between a poor woman and her little girl. It is not of toys, of nursery books, of summer holidays (fitting that age); it is of mangling and clear starching, of the price of coals or of potatoes. The questions of the child, that should be the very outpouring of curiosity in idleness, are marked with a forecast and melancholy providence. It has come to be a woman before it was a child. The home of the very poor is no home. -Good Housekeep-

His Last Trip. Out in Englewood there was a young boy the son of a preacher-who agreed some time ago to give a certain amount toward the building of a new church. He started in bravely by saving all of his pennics, and he earned considerable by doing odd jobs around the town. As time wore on he found that he was not reaching his promised mark, so he resolved to add to his little store by selling papers. To this plan his mother reluctantly consented, though she did not quite like the idea of his running about the trains at the three days the monster would naturally be station. After a time his mother asked him sick enough to regurgitate Jonah. Beside to give up this practice, and one morning he that, my friends, there is one word which ex- told her he had just about enough money, plains the whole thing. It says: "The Lord and would make his final trip that day. It prepared a great fish." If a ship carpenter was his final trip, indeed, for he slipped beprepart a vessel to carry Texan beeves to tween the cars and was brought home a



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