

A Mother's Story

"When my boy was 24 years of age, a fall brought on his disease, which gradually grew worse until, when he was 5, he could not walk, and we had him treated 9 months at the Children's Hospital in Boston. But when he came home he was worse and the doctors said nothing could be done. I began giving him Hood's Saraparilla and he improved at once. The 14 abscesses on his hip healed up, his appetite improved and he could walk, at first with crutches, then without. He is now perfectly well, lively as any boy." Mrs. Emma V. Duff, W. D. Mass.

HOOD'S PILLS do not purge, pass or grip, but act promptly, easily and efficiently. 25c.

Willie Duff

Rev. Dr. Talmage Sunday morning appropriately took for the subject of his New Year's day sermon "The Chronology of the Bible, or God Among the Centuries."

GOD IN THE CENTURIES.

"Consider the Years of Many Generations."

Time is Only a Piece of Eternity—Chronology Engaged in Dividing Up a Portion of Eternity—Rev. T. DeWitt Talmage's New Year's Sermon.

Rev. Dr. Talmage Sunday morning appropriately took for the subject of his New Year's day sermon "The Chronology of the Bible, or God Among the Centuries."

The text chosen was Deuteronomy xxxii, 7, "Consider the years of many generations."

At 12 o'clock last night, while so many good people were watching, an old friend passed out of our homes and a stranger entered. The old friend making valadictory was 1892; the stranger arriving is 1893. The old friend was garrulous with the occurrences of many days, but the stranger put his finger over his lip and said nothing and seemed charged with many secrets and mysteries. I did not see either the departure or the arrival, but was sound asleep, thinking that was for me the best way to be wide awake now. Good-by, 1892! Welcome, 1893!

As an army is divided into brigades and regiments and companies, and they observe this order in their march and their tread is majestic, so the time of the world's existence is divided into an army divinely commanded; the eras are the brigades, the centuries are the regiments, and the years are the companies. Forward into the eternity past, out of the eternity to come! Forward is the command, and nothing can halt them, even though the world should die. While obeying my text, "Consider the years of many generations," I propose to speak of the "Chronology of the Bible, or God Among the Centuries."

We make a distinction between time and eternity, but time is only a piece of eternity, and chronology has been engaged in the divine work of dividing up this portion of eternity that we call time into compartments and putting events in their right compartment. It is as much an injustice against the past to wrongly arrange its events as it would be an injustice if, through neglect of chronological accuracy, it should in the far distant future be said that America was discovered in 1776, and the declaration of independence was signed in 1492, and Washington born on the 22nd of March, and the civil war of the United States was fought in 1840.

As God puts all the events of time in the right place, let us be careful that we do not put them in the wrong place. The chronology of the Bible takes six steps, but they are steps so long it makes us hold our breath as we watch the movement. From Adam to Abraham. From Abraham to the exodus out of Egypt. From the exodus to the foundation Solomon's temple. From the foundation of Solomon's temple to the destruction of that temple. From the destruction of the temple to the return from Babylonian captivity. From Babylonian captivity to the birth of Christ.

Chronology takes pen and pencil, and calling astronomy and history to help says: "Let us fix one event from which to calculate everything. Let it be a star, the Bethlehem star, the Christmas star." And from that we go back and see the world was created 4,004 years before Christ; the deluge came 2,348 years before Christ; the exodus out of Egypt occurred 1,491 years before Christ, and Solomon's temple was destroyed 586 years before Christ.

Chronology enters the first chapter of Genesis and says the day mentioned there is not a day of twenty-four hours, but of ages, the word there translated as "day" in other places meaning ages, and so the Bible account of the creation and the geologists' account of the creation are completely harmonious. Chronology enters the book of Daniel and says that the words "time and a half" mean a year and a half.

Chronology enters at another point and shows us that the seasons of the year were then only two—summer and winter. We find that the Bible year was 800 days instead of 365; that the day was calculated from 6 o'clock in the morning to 6 o'clock at night; that the night was divided into four watches—namely, the late watch, the midnight, the cock crowing the early watch. The clock and watch were invented so long after the world began their mission that the day was not very sharply divided in Bible times. Ahaz had a sundial, or a flight of stairs with a column at the top, and the shadow which that column threw on the steps beneath indicated the hour, the shadow lengthening or withdrawing from step to step.

But the events of life and the events of the world moved so slowly for the most part in Bible times that they had no need of such time pieces as we stand on our mantels or carry in our pockets in an age when a man may have a half dozen or a dozen engagements for one day and needs to know the exact minute for each one of them. The earth itself in Bible times was the chief time piece, and it turned once on its axis and that was a day, and once around the sun and that was a year.

It was not until the Fourteenth century that the almanac was born, the almanac that we toss carelessly about, not realizing that it took the accumulated ingenuity of more than 5,000 years to make one. Chronology had to bring into its service the monuments of Egypt, and the cylinders of Assyria, and the bricks of Babylon, and the pottery of Nineveh, and the medals struck at Antioch for the battle of Actium, and all the hieroglyphics that could be deciphered, and had to go into the extremely delicate business of asking the ages of Adam and Seth and Enoch and Methuselah, who after their 300th year wanted to be thought young.

I think it must have been in recognition of the stupendous work of making an almanac that all the days of the week are named after the gods. Sunday, after the sun, which was of old worshipped as a god. Monday, after the moon, which was also worshipped as a god. Tuesday, after Tuesday, the god of war. Wednesday, after Woden, the

chief god of the Scandinavians. Thursday, after Thor, the god of thunder. Friday, after Frey, the goddess of marriage. And Saturday, after Saturn. The old Bible year began with the 25th of March. Not until 1753 did the first of the month of January get the honor in legal documents in England of being called the first day of the year.

Improvements all along have been made in chronology until the calendar, and the almanac, and the clock, and the watch seem to have reached perfection, and all the nations of Christendom have

adopted what is called "new style," except Russia, which keeps what is called the "old style," and is twelve days different, so that, waiting from there, if you wish to be accurate, you date your letter January 1 and January 18, or December 10 and December 22. It is something to thank God for that the modes are so complete for calculating the cycles, the centuries, the decades, the years, the months, the days, the hours, the seconds.

Nothing impresses me in this chronological review more than the fact that the regiments of years are better and better regiments as the troops move on. I thank God that you and I were not born any sooner than we were born. How could we have endured the disaster of being born in the eighteenth or seventeenth or sixteenth century? Glad am I that we are in the regiment now passing the reviewing stand, and that our children will pass the stand in a still better regiment. God did not build this world for a slaughter house or a den of infamy.

A good deal of cleaning house will be necessary before this world becomes as clean and sweet as it ought to be, but the brooms and the scrubbing brushes, and the upholsterers and plumbers are already busy, and when the world gets fixed up, as it will be, if Adam and Eve ever visit it, as I expect they will, they will say to each other: "Well, this beats paradise when we lived there, and the pears and the plums are better than we plucked from the first trees, and wardrobes are more complete, and the climate is better."

Since I settled in my own mind the fact that God was stronger than the devil I have never lost faith in the emparadisation of this planet. With the exception of a retrogression in the Dark Ages, the movement of the world has been on and on, and up and up, and I have two jubilant hosannas—one for the closing year and the other for the new year.

But the other thought coming out of this subject is that Biblical chronology, and indeed all chronology, is urging the world to more punctuality and immediateness. What an unsatisfactory and indefinite thing it must have been for two business men in the time of Ahaz to make an appointment, saying: "We will settle that business matter to-morrow when the shadow on the dial of Ahaz reaches the tenth step from the top," or "I will meet you in the street called Straight in Damascus in the time of the new moon," or when asked in a courtroom what time an occurrence took place should answer, "It was during the time of the latter rain," or "It was at the time of the third crowing of the barnyard."

Now you can prove an alibi in the courts, and you can prove beyond doubt that you were in some particular place at the time you were charged with doing or saying something in quite another place, you gain the victory, and infidelity has tried to prove an alibi by contending that events and circumstances in the Bible ascribed to certain times must have taken place at some other time, if they took place at all. But this book's chronology has never been caught at fault. It has been proved that when the Hebrews went into Egypt there were only seventy of them, and that when they came out there were 3,000,000 of them.

"Now," says infidelity, with a guffaw that it can not suppress, "what an absurdity! They went down into Egypt seventy, and came out 3,000,000. That is a falsehood on the face of it. Nations do not increase in that ratio."

But, my skeptical friend, hold a moment. The Bible says the Jews were 430 years in Egypt, and that explains the increase from seventy persons to 3,000,000, for it is no more, but rather less than the ordinary increase of nations. The pilgrim fathers came to America in the Mayflower, one small shipload of passengers, less than 300 years ago, and now we have a nation of 60,000,000. Where, then, is so-called impossibility that the seventy Jews who went into Egypt in 430 years became 3,000,000? Infidelity wrong and Bible chronology right.

Now stop and reflect. Why is it that this sublime subject of Bible chronology has been so neglected, and that the most of you have never given ten minutes to the consideration of it, and that this is the first sermon ever preached on this stupendous and overwhelming theme? "We have stood by the half day or the whole day at grand reviews and seen armies pass."

Again and again, and again on the Champs Elysees Frenchmen by the hundreds of thousands have stood and watched the bannered armies go by, and the buzz has been three miles long and until the populace were so hoarse they could huzza no longer. Again and again and again the Germans by hundreds of thousands have stood on the palaced and statued Unter den Linden, Berlin, and strewed garlands under the feet of uniformed hosts led on by Von Moltke or Blucher or Frederick the Great.

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