

Saturday Night Talks
By Rev. F. E. DAVISON
Rutland, Vt.

THE KING OF THE SPIRITUAL WORLD.

International Bible Lesson for Mar. 20, '10.—(Matt. 9:1-13).

The open sore of the world is sin. Sin is the chronic disease of every nation, every tribe, on this terrestrial ball. It is the one universal and all-conquering curse which has baffled all the physicians and defied all the remedies. From the first man until now there has not been an accountable human being who could lay his hand upon his heart and say, "This heart has never sinned."

The Age-Long Problem.

The problem of the ages has been, how to get rid of sin. Heathenism asks it as well as civilization. Nations in darkness and in death have built on the banks of rivers, and on the shores of seas, and in the forests, jungles, and on the mountain tops, stretching out pleading hands to the stars and to the waters and to the shadows, wailing forth the universal cry: "What shall we do to be saved?"

The old Romans had a horrible punishment sometimes inflicted upon a prisoner. They bound the body of the victim to the assassin's back and compelled him to carry that load until life or reason fled. It was in reference to this custom that Paul represents the man who is conscious of his inability to escape from his sin as crying out, "O wretched man that I am, who shall deliver me from this body of death?"

A New Creation.

It is into such a world as this that the King comes to institute a kingdom into which there shall enter nothing that defileth. Where then will he find his subjects if he expects to build that kingdom out of human hearts, since all have sinned and come short of the glory of God? There is only one alternative. He must prove Himself the King of the spiritual world.

There would be no advantage in forming a new kingdom on earth if it was to be no improvement over those already in existence. Change of rulers would be of no value if the subjects were not also changed. To merely teach men without affecting their hearts is to add to their ability to sin. Enlightenment without righteousness is a curse. What is needed is a purification of the stream of life at the fountain head, so that the current will flow pure and sweet.

He must be able to accomplish practically a new creation. We have seen that He is King of the physical world. He can reconstruct the body. We have seen that He is King of the material world. He can control the laws of nature. Is He also the King of the spiritual world—has the Son of Man power on earth to forgive sin?

The answer is not far to seek. The time has now come to show that He can deal effectually with the dark disease of sin, and when a man "sick of the palsy" is brought to Him, he looks into the patient's heart, touches the springs of his conscience, discovers that the sufferer is troubled about his sin more than about his disease, and recognizing the broken and contrite spirit, announces His absolution. In the words, "Be of good cheer, thy sins are forgiven." Then having healed the wound of the soul, the Saviour goes on to give the lesser blessing of physical healing and the palsied man goes home to his house, every whit whole.

The Divine Method.

From that time forth Jesus never failed to claim and exercise the power to forgive sins. Whenever and wherever He found a penitent, He pronounced the divine absolution, "Thy faith hath saved thee, go in peace." Neither do I condemn thee, go and sin no more." I came not to call the righteous, but sinners to repentance. "That ye may know, that the Son of Man hath power on earth to forgive sins." This is the method the King adopted to secure candidates for the spiritual kingdom. He took all sorts of sinners, men and women, great and small—Nicodemus and Mary Magdalene—the publican, the Pharisee, the harlot, the profane fisherman, the cultured, intellectual giant, Paul. And He made out of such material, white salts, great-hearted Christians, corner stones in the spiritual temple, a commonwealth of kings and queens. He not only forgave their iniquities but He gave them power to walk henceforth unspotted from the world. They lived their lives thereafter among men, advocating the very highest standards, and were known and real of all men. The world has been obliged to confess of them as of their Master, we find no fault in them.

Evidence Conclusive.

And what the King did in His earthly sojourn He is doing yet. Thousands of men and women have been redeemed from all iniquity by this royal ruler of the spiritual world. He has undertaken to purify unto Himself a peculiar people, and He proposes to transform humanity by His own spirit so that in the ages to come He may present unto Himself a redeemed race absolutely "without spot or wrinkle or any such thing." He has given the unanswerable proof that He is the King of the spiritual world in that He is able to subdue all things unto Himself. The evidence is conclusive,—the King has come.

SHIPPING GOLD IN OLDEN TIMES

Narrative of How a Bank Got Its Remittance 150 Years Ago.

Banks clamoring for gold to be delivered at the earliest possible moment; gold rushing from Washington special trains, flying up Broadway in automobiles, and plunging through the ocean in new turbine steamers—these have been among the picturesque incidents of the exciting finance lately. This is the description of how \$50,000 gold was rushed to a bank in the British Isles a century and a half ago. The story is told in the published reminiscences of Dr. Thomas Somerville:

"I left London on the 25th of May, Mr. Donaldson, the bookseller, being informed of my intended journey, called upon me, and, after expressions of kindness, told me that he had it in his power to obtain for me a free and safe conveyance to Edinburgh, on the condition of my taking charge of a valuable parcel to be sent there in a few days. I accepted this offer, which appeared to me so reasonable, with my best thanks; but how much was I surprised when, upon my arrival in the city on the day I was to begin my journey, the value of the parcel committed to my care was made known to me, and a pair of loaded pistols put into my hands for defending it, with a paper of instructions relative to the plan of my journey. The parcel was a portmanteau covering a chest, which contained eight or ten thousand guineas for the old bank of Scotland. The substance of the directions given me was, to write twice every day on the road to Mr. Innes, Edinburgh, and Mr. Huddleston, London, to make only a short stop at every stage—not to travel after eight o'clock in the evening—not to lodge during the night in any of the large towns—never to lose sight of the portmanteau, to be deposited in my bed-room and the door to be locked.

"The following is a copy of the route and instructions with which I was furnished: '25th May, 1769. From London to Barnet, 12 miles; Hatfield, 9; Stevenage, 12; Biggleswade, 14; Bugdon, 10; Stilton, 14; Stamford, 14; Witham Common, 11; Grantham, 10; Newark, 14; Tuxford, 14; Barnaby Moor, 14; Doncaster, 14; Ferrybridge, 15; (between Doncaster and Ferrybridge is a very steep hill, which it is better to walk up for fear of traces giving way); Weatherby, 18; Bourroughbridge, 12; Northallerton, 19; Darlington, 15; Durham, 18; Newcastle, 15 (it is now better to walk down the steep hill going into Newcastle, and if there is a drag chain to the chaise, cause the driver to fix it); Morpeth, 14; Whittingham, 19; Woollerhaughhead, 11; Cornhill, 14; Greenlaw, 12; Norton Moor, 12; Blackshields, 10; Edinburgh, 14. Total 330.

"It is requested that you keep the portmanteau always in sight, and have it in the room where you sleep, which it would be proper were a two-bedded one. Please to write from Stilton, from Doncaster, Northallerton, Morpeth and Edinburgh, or so calculate it that we may receive a line by each London post you meet on the road. When you arrive in Edinburgh please drive to the bottom of the Fishmarket Close; and if one of you will be at the trouble to step up the close to the Royal Bank and acquaint Mr. Campbell or Mr. Innes, the cashiers, of your having a portmanteau for the bank from William Tod & Co. of London, they will send two porters with you to bring it up. Please leave the pistols at Arbutnot & Guthrie's, in the Exchange."

"My journey was not by any means an agreeable one. Approachments of personal danger were revived at every stage of my route; for as the weight of the parcel required the exertions of two porters to remove it from one carriage to another, the nature and value of the contents were palpable, not only to the bearers, but to the many idle hangers-on, often of suspicious aspect, always to be found about the gates and stable yards of inns, and who did not spare their jeering but significant remarks on the subject—as, 'I wish to God Jack, you and I had a corner of this box'; 'The gentleman has need to be well armed.' The landlords, too, cursed and complained of the weight of the clandestine burden, endangering the bottom of their carriages; and, in order to pacify them, I was under the necessity of driving with four horses in some of the long stages. Haunted with dreams of robbery and assassination, I enjoyed no quiet, refreshing sleep between London and Edinburgh. I arrived in the bank close at one o'clock, 29th May, and delivered my parcel safe to Mr. Innes at the expected hour. Of twenty guineas allowed for the expense of my journey, one remained in my pocket."

Emperor William is going to make a crusade against the introduction into the German language of so many words from other languages.

Leon A. Berenzalk, a native of Odessa, is now living in Indianapolis. He is a lawyer, a scholar, author and translator of "Truby" in the Russian language.

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