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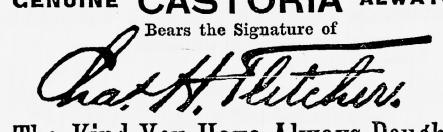
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THE DIVINE SYMBOL.

PILLARS OF SMOKE TYPIFY GOD'S POWER AND MERCY.

or, Talmage Speaks of the Trials Through Which Truth Has Triamphantly Struggled-The Church to Be the Arbiter of Nations. [Copyright, Louis Klopsch, 1899.]

through which the truth has struggled are by Dr. Talmage here set forth under a Bible symbol of great suggestiveness and power: text, Solomon's Song iii, 6, 'Who is this that cometh out of the wilderness like pillars of smoke?" The architecture of the smoke is wondrous, whether God with his finger curves it into a cloud, or rounds it into a dome, or points it in a spire, or spreads it in a wing, or, as in the text, hoists it in a pillar. Watch it winding up from the

country farmhouse in the early morning, showing that the pastoral industries have begun, or see it ascending from the chimneys of the city, telling of the homes fed, the factories turning out valuable fabrics, the printing presses preparing book and newspaper, and all the ten thousand wheels of work in motion. On a clear day this vapor spoken of mounts with such buoyancy and spreads such a delicate veil across the sky and traces such graceful lines of circle and semicircle and waves and tosses and sinks and soars and scatters with such affluence of shape and color and suggestiveness that if you have never noticed it you are like a man who has all his life lived in Paris and yet never seen the Luxembourg, or all his life in Rome and never seen the Vatican, or all his life at Lockport and never seen Niagara. Forty-four times the Bible speaks of the smoke, and it is about-time that somebody preached a sermon recognizing this strange, weird, beautiful, elastie, charming, terrific and fascinating vapor. Across the Bible sky floats the smoke of Sinai, the smoke of Sodom, the smoke of Ai, the smoke of the pit, the smoke of the volcanie hills when God touches them, and in my text the glorious

church of God coming up out of the wilderness like pillars of smoke. In the first place, these pillars of smoke in my text indicate the suffering the church of God has endured. What do I mean by the church? I mean not a building, not a sect, but those who in all ages and all lands and of all beliefs love God and are trying to do right. For many centuries the heavens have been black with the smoke of martyrdom. If set side by side, you could girdle the earth with the fires of persecution-Rowland Taylor burned at Hadleigh, Latimer burned at Oxford, John Rogers burned Gloucester, John Huss burned at Constance, Lawrence Saunders burned at oventry, Joan of Arc burned at Rouen. Protestants have represented Catholics is having a monopoly of persecutors, but both Protestant and Catholic have practiced infamous cruelties. The Catholics during the reign of Hunneric were by Protestants put to the worst tortures, stripped of their clothing, hoisted in the air by pulleys with weights suspended from their feet, then let down, and ears and eyes, nose and tongue were amputated, and red hot plates of iron were put against the tenderest part of their bodies. George Bancroft, the historian, says of the state of Maryland: "In the land

which Catholies had opened to Protestants mass might not be said publicly, no Catholic priest or bishop might utter his faith in a voice of persuasion, no Catholic might teach the young. If a wayward child of a papist would but become an apostate, the law wrested for him from his parents a share of their property. Such were the methods adopted to prevent the growth of popery." Martyrs to Faith. of the nations! Catholicism as well as Protestantism has had its martyrs. It does seem as if when any one sect got complete dominancy in any land the devil of persecution

and cruelty took possession of that sect. Then see the Catholics after the Huguenots. See the gentiles after the Jews in Touraine, where a great pit was dug and fire lighted at the bottom of the pit, and 160 Jewish victims were consumed. See the Presbyterian parliament of England, more tyrannical in their treatment of opponents than had been the criminal courts. Persecution against the Baptists by Paedo-Baptists. Persecution of the Established church against the Methodist church. Persecution against the Presbyerians. Under Emperor Diocletian 144,-000 Christians were massacred, and 700,-000 more of them died from banishmen

Witness the sufferings of the Wal denses, of the Albigenses, of the Nestorians. Witness St. Bartholomew's massacre. Witness the Duke of Alva driving out of life 18,000 Christians. Witness Herod and Nero and Decius and Hildebrand and Torquemada and Earl of Montfort and Lord Claverhouse, who, when told that he must give account for his cruelties, said, "I have no need to acount to man, and, as for God, I will take him in my own hands." A red line runs through the church history of 1,900 years, a line of blood. Not by the hundreds of thousands, but by the millions must we count those slain for Christ's sake. No wonder John Milton put the groans of the martyrs to an immortal tune, writing:

Avenge, O Lord, thy slaughtered saints, whose Lie scattered on the Alpine mountains cold. The smoke of martyrs' homes and martyrs' bodies if rolling up all at once would have eclipsed the noonday sun and turned the brightest day the world ever saw into a midnight. "Who is this that cometh up out of the wilderness like pillars of smoke?" Has persecution ceased? Ask that

young man who is trying to be a Christian in a store or factory, where from morning to night he is the butt of all the mean witticisms of unbelieving employees. Ask that wife whose husband makes her fondness for the house of God and even her kneeling prayer by the bedside a derision and is no more fit for her holy companionship than a filthy crow would be fit companion for a robin or a golden oriole. Compromise with the weld and surrender to its conventionalities and it may let you alone, but all who will live godly in Christ Jesus must suffer persecution. Be a theater going, card playing, wine drinking, round dancing Christian, and you may escape criticism and social pressure. But be an up and down, out and out follower of Christ, and worldling wiil wink to worldling as he speaks your name, and you will be put in many a doggerel and snubbed by those not worthy to blacken your oldest shoes. When the bridge at Ashtabula broke and let down the most of the carload of passengers to instant death, Mr. P. P. Bliss was seated on one side of the aisle of the he was composing, and on the other side a group of men were playing cards. Whose landing place in eternity would

pel singer, or of the card players? Removing Obstructions. A great complaint comes from the theaters about the ladies' high hats because they obstruct the view of the stage, and a lady reporter asked me what I thought about it, and I told her that if the indewindows were accurate pictures of what

you prefer-that of P. P. Bliss, the gos-

night then it would be well if the ladies' hats were a mile high, so as to completely obstruct the vision. If professed Christians go to such places during the week, no one will ever persecute them for their religion, for they have none, and they are the joke of hell. But let them live a consecrated and Christian life, and they will soon run against sneering opposition. For a compromise Christian character

Washington, Dec. 17.—The trials there are now no swords or fiery stakes, but for the souls of thousands of the good, in a figurative sense, rack and gibbet and Torquemada. The symbol of the domestic and social and private and publie suffering of a great multitude of God's dear children, pillars of smoke. What an exciting scene in India when during the sepoy rebellion a regiment of highlanders came up and found the dead body of one of General Wheeler's daughters, who had been insulted and mauled and slain by the sepoys. So great was the wrath against these murderers that the Scotch regiment sat down, and, cutting off the hair of this dead daughter of General Wheeler, they divided it among them, and each one counted the number of hairs given him, and each took an oath, which was executed, that for each hair of the murdered daughter they would dash out

an easy time now, but for consecrated be-

havior grimace and caricature. For the

body, thanks to the God of free America,

the life of a bestial sepoy. But as we look over the story of those who in all ages have suffered for the truth, while we leave vengeance to the Lord, let us band together in one solemn vow, one tre mendous oath, after having counted the host of the martyrs, that for each one of those glorious men and women who died for the truth an immortal shall live-live with God and live forever. But, as I already hinted in the first sen tence of this sermon, nothing can be more

beautiful than the figures of smoke on clear sky. You can see what you will in the contour of this volatile vapor, now enchanted castles, now troops of horsemen, now bannered procession, now winged couriers, now a black angel of wrath under a spear of the sunshine turned to an angel of light, and now from horizon to horizon the air is a pic ture gallery filled with masterpieces of which God is the artist, morning clouds of smoke born in the sunrise and evening clouds of smoke laid in the burnished sepulchers of the sunset.

A Divine Symbol. The beauty of the transfigured smoke is a divine symbol of the beauty of the church. The fairest of all the fair is she. Do not call those persecutors of whom I spoke the church. They are the parasites of the church, not the church itself. Her mission is to cover the earth with a supernatural gladness, to open all the prison doors, to balsam all the wounds, to moss all the graves, to burn up the night in the fireplace of a great morning, change iron handcuffs into diamonded wristlets, to turn the whole race around and whereas it faced death commanding it, "Right about face for heaven!" cording to the number of the spires of the churches in all our cities, towns and neighborhoods, are the good homes, the wordly prosperities, and the pure morals, and the happy souls. Meet me at any depot the world over,

and with my eyes closed take me by the hand and lead me so that my feet will not stumble, and without my once looking down or looking on the level take me to some high roof or tower and let me see the tops of the churches, and I will tell you the proportion of suicides, of arsons, of murders, of thefts. According as the churches are numerous are the crimes few. According as the churches are few the crimes are numerous. The most beautiful organization the world ever saw or ever will see is the much maligned church, the friend of all good, the foe of all evil, "fair as the moon and clear as the sun." Beautiful in her Author, beautiful in her mission, the heroine of the centuries, the bride of Christ, the queen

Men may desecrate it, as Cromwell when he stabled his cavalry horses in St. Paul's cathedral; or break off the image of Christ, as did the iconoclasts in York minster; or hurl against it august literary antipathies, as did Gibbon; or plot its overthrow, as do some in every communi ty whose pride and hate and debauchery are reproved by the Ten Commandments which it thunders and the sermon on the mount which it breathes. But it will stand as long as the earth stands, the same unique and wonder working and beatific and miraculous thing for which God decreed it. Small wits tax their brain to say things that will put her a disadvantage, but many of them will send for its condolence when dying, and their children will be gathered up under its benedictions after the parental curse has been removed. Through her gates will march all the influences for good that shall ever reach our world. Take her membership as a mass, not speaking of the acknowledged exceptions, they are the noblest, grandest, kindest, best men

the earth would long ago have been

burned out volcano. They have been the salt that has kept the human race from putrefaction insufferable either to human or angelic olfactories. The Best Institution. You lying and hypocritical world, shut up those slanders about the church of Christ, an institution which, far from be ing what it ought to be, and never pretending to be perfect, is 500 times better than any other institution that the vorld ever saw or ever dreamed of. The highest honor I ever had, and the highest honor I shall ever receive, and the highest honor I ever want is to have my name on her records as a member. At her altars I repented. At her sacraments I believed. In her service let me die From her doors let me be buried. church of God! Thou home of the righteous! Thou harbor from tempest! Thou refuge for the weary! Thou lighthouse

of many nations! Thou type of heaven! I could kiss thy very dust with ecstasy of affection. For her my prayers ascend, To her my toils and cares be given Till toils and cares shall end. "Perfumed smoke," says Solomon the words following my text. Not like the fumes coughed up from the throat of a steam pipe or poisoned with the gases of chemical factories or floating in black wrath from the conflagration of homesteads or sulphurous from blazing batteries, but sweet as a burning grove of cinnamon or jungle of sassafras or the odors of a temple censer. "Who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense?" Hear it, men and women everywhere, that the advance of he genuine church of Christ means peace for all nations. Victor Hugo in his book entitled "Ninety-three," says: "Nothing calmer

than smoke, but nothing more startling. There are peaceful smokes, and there are evil ones. The thickness and color of a line of smoke make the whole difference between war and peace, between fraternity and hatred. The whole happiness of man or his complete misery is sometimes expressed in this thin vapor which the mind scatters at will." The great (Continued on fourth page.)

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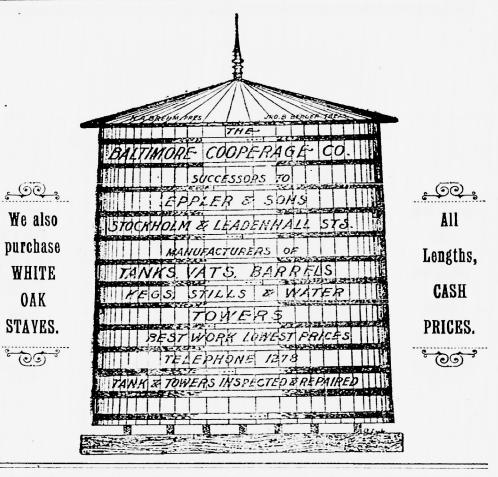
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