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A BRILLIANT RELIGION.

SERMON DELIVERED BY DR. TALMAGE ON SUNDAY, APRIL 19.

"The Crystal Cannot Equal It"—Job xxviii, 7, the Emblem Divine's Text. Religion is Far Superior to the Crystal in All Degrade Qualities.

New York, April 19.—The eagerness to hear Dr. Talmage's sermons at the Christian Herald services on Sunday evenings in this city continues unabated. As usual, there was this evening a dense mass of people waiting outside the Academy of Music long before the hour for commencement, and every seat in the huge building was occupied in a few minutes after the doors were opened. Dr. Talmage had preached to an immense audience in the morning in the Brooklyn Academy of Music. His text was "The crystal cannot equal it" (Job xxviii, 7).

Many of the precious stones of the Bible have come to prompt recognition. But for the present I take up the less valuable crystal. Job, in my text, compares saving wisdom with a specimen of such men as Polycarp, who, when standing in the midst of the amphitheater waiting for the lions to come out of their cave and destroy him, and the people in the galleries jeering and shouting, "The lions for Polycarp," replied, "Let them come on," and then stooping down toward the cave where the wild beasts were roaring to get out, "Let them come on." Ah, yes, it is persecution to put you in glorious company; and while there are many things that you will have to postpone to the future world for explanation, I tell you that it is the whole tendency of your religion to unravel and explain and interpret and illumine and irradiate. Job was right. It is a glorious transparency. The crystal cannot equal it.

Now, it is not a part of my sermon to design to depreciate the crystal, whether it be found in Corinthian mure or Haris mountain or Mammoth Cave or tinkling among the pendants of the chandeliers of a palace. The crystal is the star of the mountain; it is the queen of the cave; it is the eardrop of the hills; it finds its heaven in the diamond. Among all the pages of natural history there is no page more interesting to me than the page crystallographic. But I want to show you that Job was right when, taking religion in one hand and the crystal in the other, he declared that the former is of far more value and beauty than the latter, recommending it to all the people and to all the ages, declaring, "The crystal cannot equal it."

In the first place, I remark that religion is superior to the crystal in accuracy. That shapes the crystal against which you accidentally dashed your foot is laid out with more exactness than any earthly thing. There are six styles of crystallization, and all of them divinely ordained. Every crystal has mathematical precision. God's providence reaches through it, and it is a square, or it is a rectangle, or it is a rhomboid, or in some way it hath a mathematical figure. Now, religion beats that in the simple fact that spiritual accuracy is more beautiful than mathematical accuracy. God's attributes are exact. God's law exact. God's decrees exact. God's management of the world exact—never counting wrong, though he counts the grass blades, and the stars, and the sands, and the cycles. His providence never dealing with us perpendicularly under those providences ought to be oblique, nor lateral when they ought to be vertical. Everything in our life arranged without any possibility of mistake. Each life a six-sided prism. It is not a cube, it is not a diamond. There are no "happen-so's" in our theology. If I thought this was a slipshod universe I would cry, "God is not an anarchist. Law, order, symmetry, precision, a perfect square, a perfect rectangle, a perfect rhomboid, a perfect circle. The edges of God's robe of government never frays out. There are no loose screws in the world's machinery. It did not just happen that Napoleon was attacked with indigestion at Borodino so that he became incompetent for the day. It did not just happen that John Thomson, the missionary, on a heathen island, waiting for an outfit and orders for another missionary tour, received that outfit and those orders in a box that floated ashore, while the ship and the crew that carried the box were never heard of. The barking of F. W. Robertson's dog, he tells us, led to a line of events which brought him from the army into the Christian ministry, where he served God with world renowned usefulness. It did not merely happen so. I believe in a particular providence. I believe God's geometry may be seen in all our life more beautifully than in crystallography. Job was right. "The crystal cannot equal it."

THE TRANSPARENCY OF RELIGION.

Again I remark that religion is superior to the crystal in transparency. We know not when or by whom glass was first discovered. Bends of it have been found in the tomb of Alexander Severus. Vases of it are brought up from the ruins of Herculaneum. The crystal in the window is made out of it three thousand years ago—those admiring found now attached to the mummies of Egypt. A great many commentators believe that my text means glass. What would we do without the crystal? The crystal in the window to keep out the storm and let in the day; the crystal over the watch defending its delicate machinery, yet allowing us to see the hour; the crystal of the telescope, by which the astronomer brings distant worlds so near he can inspect them. Oh, the triumphs of the crystals in the celebrated windows of Rouen and Salisbury!

But there is nothing so transparent in a crystal as in our holy religion. It is a transparent religion. You put in your eye and you see man—his sin, his sin, his destiny. You look at God and you see something of the grandeur of his character. It is a transparent religion. Iudith tell us it is opaque? Do you know why they tell us it is opaque? It is because they are blind. The natural man receiveth not the things of God because they are spiritually discerned. There is no trouble with the crystal; the trouble is with the eyes which try to look through it. We pray for wisdom, Lord, that our eyes might be opened. When the eye is alive, our blindness then we find that religion is transparent. It is a transparent Bible. All the mountains of the Bible come out—Sinal, the mountain of the law; Hagar, the mountain of prospect; Olive, the mountain of instruction; Calvary, the mountain of sacrifice. All the rivers of the Bible come out—Hiddekel, or the river of paradisaical beauty; Jordan, or the river of holy baptism; Cherub, or the river of prophetic spirit; Nile, or the river of palace; and the pure river of life from under the throne, clear as crystal. While reading this Bible after our eyes have been touched by grace we find it all transparent, and the earth feels, now with exultation again, now with judgment terror, and Christ appears in some of his two hundred and fifty titles, as far as I can count them—the bread, the rock, the captain, the commander, the conqueror, the star, and no beyond any capacity of the eye to relieve them. Transparency is religion.

PROVIDENCE IS PELLUCID.

The providence that seemed dark before became pellucid. Now you find God is not trying to put you down. Now you understand why you lost that child, and why you lost your property; it was to prepare you for eternal treasure. And why sickness came, it being the precursor of immortal juvenescence. And now you understand why they lied about you and tried to drive you hither and thither. It was to put you in the glorious company of Polycarp, who, when standing in the midst of the amphitheater waiting for the lions to come out of their cave and destroy him, and the people in the galleries jeering and shouting, "The lions for Polycarp," replied, "Let them come on," and then stooping down toward the cave where the wild beasts were roaring to get out, "Let them come on." Ah, yes, it is persecution to put you in glorious company; and while there are many things that you will have to postpone to the future world for explanation, I tell you that it is the whole tendency of your religion to unravel and explain and interpret and illumine and irradiate. Job was right. It is a glorious transparency. The crystal cannot equal it.

THE STAR OF THE MOUNTAIN.

Now, it is not a part of my sermon to design to depreciate the crystal, whether it be found in Corinthian mure or Haris mountain or Mammoth Cave or tinkling among the pendants of the chandeliers of a palace. The crystal is the star of the mountain; it is the queen of the cave; it is the eardrop of the hills; it finds its heaven in the diamond. Among all the pages of natural history there is no page more interesting to me than the page crystallographic. But I want to show you that Job was right when, taking religion in one hand and the crystal in the other, he declared that the former is of far more value and beauty than the latter, recommending it to all the people and to all the ages, declaring, "The crystal cannot equal it."

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ness into light. From coal to the soil. "The crystal cannot equal it." But, my friends, the chief transforming power of the gospel will not be seen in this world, and not until heaven breaks upon the soul. When that light falls upon the soul then you will see the crystals. Oh, what a magnificent setting for these jewels of eternity! I sometimes hear people representing heaven in a way that is far from attractive to me. It seems almost a vulgar heaven as they represent it, with great blotches of color and bands of music making a deafening racket. John represents heaven as exquisitely beautiful. Three crystals. In one place he says, "Her light was like a precious stone, clear as crystal." In another place he says, "I saw a pure river from under the throne, clear as crystal."

In another place he says, "Before the throne there was a sea of glass clear as crystal." Three crystals! John says crystal atmosphere. That means health. Balm of eternal June. What weather after the world's sea, with no rack of storm clouds. One breath of that air will cure the worst tubercle. Crystal light on all the leaves. Crystal light shimmering on the top of the temples. Crystal light tossing in the plumes of the equistrans of heaven white horses. But "the crystal cannot equal it." John says crystal river. That means joy. Deep and ever rolling. Not one drop of the Thames or the Hudson or the Rhine to soil it. Not one tear of human sorrow to sully it. Crystal rain on which it was made. Crystal, red over which it shall roll and ripple. Crystal, its infinite surface. But "the crystal cannot equal it." John says crystal sea. That means multitudinously vast. Not in vapour. Rapture vast as the sea. Ever changing as the sea. Billows of light. Billows of beauty, blue with skies that were never clouded and green with depths that were never fathomed. Arctic and Antarctic and Mediterranean and Atlantic and Indian in crystalline magnificence. Three crystals—crystal light falling on a crystal river; crystal river rolling into a crystal sea. But "the crystal cannot equal it."

HEAVEN WE MUST HAVE.

"Oh," says some one, putting his hand over his eyes, "can it be that I who have been so much sin and trouble will ever come to those crystals?" Yes, it may be—will be. Heaven we must have, whatever else we have or have not, and we come here to get it. "How much must I pay for it?" you say. I will tell you. Nothing. The crystal river will be yours to become the diamond. In other words, nothing. The same Almighty power that makes the crystals in the mountains will change your heart which is harder than stone, for the promise is, "I will give you a heart of flesh." "Oh," says some one, "it is just the doctrine I want. God is to do everything, and I am to do nothing." My brother, it is not the doctrine you want. The coal makes no noise when it is being polished, and the voice in the mountain, and it comes to crystallization, but your heart resists. The trouble with you, my brother, is the coal wants to stay coal. I do not ask you to throw open the door and let Christ in. I only ask you to stop looking at the door. Oh, my friends, we will have to get rid of our sins. I will have to get rid of my sins, and you will have to get rid of your sins. What will we do with our sins among the three crystals? The crystal atmosphere will be yours to become the diamond. The crystal river will be yours to become the diamond. The crystal sea will be yours to become the diamond. Give sin full chance in your heart and the temptation will be yours to choose instead of upward. Instead of a crystal it will be a cinder. In the days of Carthage a Christian girl was condemned to die for her faith, and a boat was bedaubed with pitch and pitch and filled with combustibles and set on fire. The Christian girl was placed in the boat, and the wind was off shore and the boat floated away with its precious treasure. No one can doubt that boat landed at the shore of Heaven.

Sin wants to put you in a fiery boat and shove you off in an opposing current, and from peace, off from God, off from heaven, everlastingly off; and the port toward which you would sail would be a port of darkness, and the guns that would greet you would be the guns of despair, and the flags that would wave as your arrival would be the black flags of death. O, my brother, you must either kill sin or sin will kill you. It is no wild exaggeration when I say that any man or woman that wants to be saved may be saved. Tremendous power is in the word "may." This is the moment between salvation and destruction, between light and darkness, between heaven and hell, between charred ruin and glorious crystallization.

A Fetish Man.

The fetish man under such name is the authority on all matters connected with relations of man to the unseen. He is the exorciser of spirits, the maker of charms, and the prescriber and regulator of all ceremonial rites. He can discover who "ate the heart" of the chief who died but yesterday, who it was who caused the canoe to upset and give three lives to the crocodile and the dark waters of the Congo, or even who blighted the palm trees of a village and dried up their sap, causing the supply of maize, or palm wine, to cease, or drove away the rain from a district and withered its fields of nguba (ground nut). All this is within the ken of the Niganga Nkisi, and he is appealed to on all these occasions to discover the culprit by his insight into the spirit world, and bind him or her over to the just chastisement of an outraged community. This is the only substitute for religion that the African savage possesses. Its tenets are vague and unformulated, but with every tribe and every district belief varies in rites and ceremonies as diverse as the fancies of the fetish men who prescribe them.—E. J. Glave in Century.

When eight Quaker ladies had an appointment to meet in a parsonage, and the eighth, being three minutes too late, began apologizing for keeping the others waiting, the reply from one of them was: "I am sorry, friend, that these should have wasted time over three minutes, but they had no right to waste twenty-one more of our time, which was not their own."

Of Washington it is said that when his secretary, on some important occasion, was late, and excused himself by saying his watch was too slow, the reply was: "You will have to get another watch or I another secretary."

Napoleon used to say to his marshals: "You may ask anything of me but time."—New York Ledger.



WOMEN AND NICE.

The reason why a woman is afraid of a mouse is a profound mystery. Indeed, it has never been very clearly proved that she is. But some women are certainly so. A nervous, irritable creature, that the slightest thing annoys and starts her. The cause of this unfortunate state of affairs is usually some functional derangement; some distressing or painful irregularity, some derangement of regular work; some distressing or painful irregularity of her sex; or it may be due to indigestion, ill-digestion, or displacement of some of the organs of the body, or to other organic lesions peculiar to her sex. From whichever cause it may arise, Dr. Pierce's Favorite Prescription is a positive remedy, so certain in its curative results that its merits are sold by thousands of druggists, under a guarantee of its giving satisfaction in every case, or money back for it will be promptly refunded. It is a soothing and strengthening nerve, "Favorable Prescription" subdues nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other nervous symptoms attending upon disease of the womb. It induces refreshing sleep and relieves anxiety and despondency.

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