

The Glory of Christ

Dr. Talmage Sounds the Praise of the World's Redeemer and Puts Before Us Portraits of His Great Disciples and Exponents

A Washington report: In this discourse Dr. Talmage sounds the praises of the world's Redeemer and puts before us the portraits of some of his great disciples and exponents. Text, John iii, 31: "He that cometh from above is above all."

The most conspicuous character of history steps out upon the platform. The finger which, dimmed with light, pointed down to him from the Bethlehem sky was only a ratification of the finger of prophecy, the finger of genealogy, the finger of events—five fingers pointing in one direction. Christ is the towering figure of all time. He is the sun of humanity in all music, the most exquisite mingling of lights and shades in all painting, the acme of all climax, the dome of all cathedralesque, the god of the peroration of all splendid language.

The Greek alphabet is made up of 24 letters, and when Christ compared Himself to the first letter and the last letter, the alpha and the omega, He appropriated to Himself all the splendours that you can spell out with those two letters and all the letters between them. "I am the alpha and the omega, the beginning and the end, the first and the last," or, if you prefer the words of the text, "above all."

It means after you have piled up all Alpine and Himalayan altitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly; Ossa, a high mountain of Olympus, a high mountain, but mythology tells us when the giants spread their wings and descended a thousand leagues to touch those summits, Pelion, a high mountain of Thessaly; Ossa, a high mountain of Olympus, a high mountain, but mythology tells us when the giants spread their wings and descended a thousand leagues to touch those summits.

First, Christ must be above all else in our preaching. There are so many books on homiletics scattered through the world that all laymen as well as all clergymen have made up their minds what sermons ought to be. That sermon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil individual, social, political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a discourse have frequent mention of justification, sanctification, grace, covenant and covenant of grace that therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth but under different phraseology. Now, I say there is nothing in all the opulent realm of Anglo-Saxonism or all the world treasures that we inherited from the Latin and the Greek and the Indo-European but we have a right to march in religious discussion. Christ sets the example. His illustrations were from the grass, the flower, the spittle, the salt, the barnyard fowl, the crystals of salt, as well as from the seas and the mountains. We do not propose in our Sunday-school teaching and in our pulpit address to be put on the limits.

I know that there is a great deal of truth in our dissenting words, though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the mountains? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe? Out of words. "Let there be light," and there was light. Of course thought is the cargo, and words are only the ship, but how fast would your cargo get on without the ship? What you need, my friends, in all your work, in your Sunday-school class, in your reformatory institutions, and what we all need is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride a few old words to death when there is such limitless resource. Shakespeare employed 15,000 different words for dramatic purposes, Milton employed 8,000 different words for poetic purposes, Rufus Choate employed over 10,000 different words for legal purposes, but the most of us have less than 1,000 words that we can manage, less than 500, and that makes us so stupid.

When we come to set forth the love of Christ, to young men who are after tender phraseology wherever we find it, and if it has never been used in that direction before all the more shall we use it. When we come to speak of the glory of Christ, the conqueror, we are going to draw our similes from triumphal arch and otaorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put in 65,000 different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And at me the young men who are after awhile going to preach Jesus Christ, you will have the largest liberty, and unlimited resource. You only have to present Christ in your own way.

Jonathan Edwards preached Christ in the severest argument ever penned, and John Bunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and went out his discourse, while George Whitefield, with the manner and the voice and the start of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan Edwards had tried to write and dream about the Pilgrim's Progress to the celestial city or John Bunyan had attempted an essay on the human will.

Brighter than the light, fresher than the fountains, deeper than the seas are

demned to burn at the stake, on his way thither broke away from the guardmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and to die for him. Sir Charles Hare in his last moment had such rapturous vision that he cried, "I'm going upward!" And so great was the peace of one of Christ's disciples that he put his fingers upon the pulse in his wrist and counted it and observed its beating until his life had ended here to begin in heaven. But under that was the testimony of the worn-out missionary, when in the Martine dungeon he cried: "I am now again, on Sunday night, April 16th. While they were waiting in Galilee for the appointed time of the meeting, Jesus surprised seven of them at the sea of Galilee (John xxi, 1-23), and fully restored to his former position among the disciples. Soon after that interview occurs the special meeting of to-day's lesson. This was the time when Christ appeared to the 500 brethren referred to by Paul in 1 Cor. xv, 6. Went down to Galilee, a long journey to him for one sight of Christ, but it was worth while." Into Galilee—Why did he have this meeting in Galilee? "This being the word 'therefore.' 'Go ye therefore and evangelize in all Christ's ministry, the greatest part of His followers lived there, and for this reason He chose to make His most solemn and public appearance in that country.'"—Benson. Had pointed them—Jesus had evidently named the mountain.

When they saw Him—There was something mysterious and supernatural in the manifestation of the glorified body. The more devoted and loving disciples were probably the first to recognize their Lord.—Horn. Com. They worshipped Him, and gave Divine honor to Him, which was signified by some outward expressions of adoration. Those who see Jesus with an eye of faith are always ready to bow humbly at His feet and give Him the love that is due Him. But some doubted—Certainly none of the eleven after His earthly sacrifice.

Stand on some high hill of heaven, and in all the radiant sweep the most glorious object will be Jesus. Myriads gazing on the scars of His suffering, and in the first, afterwards breaking forth into acclamation and glory, all the purer for the flame through which they passed, will say, "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say, "This is the Jesus whom we preached at Corinth and in Cappadocia and at Antioch and at Jerusalem." Little children clad in white will say: "This is the Jesus who took us in his arms and blessed us, and when the storms of the world were too cold and loud brought us into this beautiful place." The multitudes of the bereft will say: "This is the Jesus who comforted us when our hearts broke." Many who had wept and clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is Jesus who pardoned us. We were lost on the mountains, and he brought us home. We were guilty, and he made us white as snow. Mercy boundless, grace unparalleled." And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together in a great chorus which shall make the arches re-echo with the eternal reverberation of gladness and peace and triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$100,000 to his heart after his decease taken and deposited in the Holy Land, and his request was complied with. But there are hundreds to-day who are already in the holy land of heaven. Where your treasures are, there are your hearts also. John Bunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that glorious religion, and he became a convert to Christianity. Into the name.—This means that converts are pledged by baptism to a faith which is not to be objectively being designated by their name, also which brings them into union with him. Holy Ghost—Here we have the trinity clearly set forth. There is One God, with one unity, many and nature, who exists as three Divine Persons, under the personal distinction of Father, Son, and Holy Spirit.

Teaching—Christ will always be present with those who meet in His name. We should never doubt God in any way; His promises are sure. We should never hesitate to go, when God says go, for He will always be with us, and will never allow us to be defeated. We are ignorant and need instruction; the gospel is a great teacher. See Titus ii, 11-12.

PRACTICAL SURVEY.

This occasion. This was now the eighth appearance of Christ after His resurrection. His second appearance was to the women, returning from the sepulchre, and He said to them, "Go, tell my brethren that they go into Galilee; there shall they see Me." According to appointment He said the privilege of hearing His words once more, and of worshipping Him. The meeting-place was upon a mountain—a favorite resort with those who had shown their confidence in His word by coming to the appointed place, expecting to find their Lord there. They knew that He was the same being who had been crucified, and they were eager to know all that He might be pleased to declare to them concerning himself, them-

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. VI. MAY 12, 1901.

The Great Commission.—Matt. 28: 18-20

Commentary.—16. Then—Matthew does not notice any of the important events that have taken place between Christ and His disciples since the morning of the resurrection. They did not go immediately into Galilee, but waited in Jerusalem at least one week, when Christ appeared to them again, on Sunday night, April 16th. While they were waiting in Galilee for the appointed time of the meeting, Jesus surprised seven of them at the sea of Galilee (John xxi, 1-23), and fully restored to his former position among the disciples. Soon after that interview occurs the special meeting of to-day's lesson. This was the time when Christ appeared to the 500 brethren referred to by Paul in 1 Cor. xv, 6. Went down to Galilee, a long journey to him for one sight of Christ, but it was worth while." Into Galilee—Why did he have this meeting in Galilee? "This being the word 'therefore.' 'Go ye therefore and evangelize in all Christ's ministry, the greatest part of His followers lived there, and for this reason He chose to make His most solemn and public appearance in that country.'"—Benson. Had pointed them—Jesus had evidently named the mountain.

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Aged Woer Who Jilted Her Must Pay.

SAID HIS HEALTH PREVENTED.

Chicago Cattle Market.

London Wool Sales.

Cheese Markets.

Seeds.

Bradstreet's on Trade.

Manitoba Wheat Markets.

The Markets

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Following are the closing quotations at important wheat centres to-day:

Toronto Farmers' Market.

Toronto Live Stock Markets.

Report—There was very little business active demand at unchanged prices.

Hides, Skins and Tallow.

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Fleeces—The market is practically at a standstill, and prices are nominally unchanged at 13 to 14c for 1900 season clip.

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