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Excellent Cuisine, Large Airy Rooms,
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All Work Guaranteed.
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WROTE IN THE DUST.

Dr. Talmage Preaches on "The Literature of the Dust."

Christ's Rebuke to the Scribes and Pharisees—His Compassion for the Persecuted Woman Who Had Stained—Against Society—A Grievous Example.

The subject of Rev. Dr. Talmage's recent sermon at the Brooklyn Tabernacle was "The Literature of the Dust," and his text, John viii. 6: "Jesus stooped down and wrote on the ground." Dr. Talmage spoke as follows:

A Mohammedan mosque stands now where once stood Herod's temple, the scene of my text. Solomon's temple stood there, but Nebuchadnezzar thundered it down. Zerobabel's temple had stood there, but that had been prostrated. Now we take our places in a temple that Herod built because he was fond of great architecture, and he wanted the preceding temples to seem insignificant. Put eight or ten modern cathedrals together and they would not equal that structure. It covered nine acres. There were twelve pillars supporting roofs of cedar, and silver tables on which stood golden cups, and there were carvings exquisite and inscriptions resplendent, glittering balustrades and ornamental gateways. The building of this temple kept ten thousand workmen busy forty-six years. That stupendous pile of pomp and magnificence sat Christ and a listening throng stood about him, when a wild disturbance took place. A group of men are pulling and pushing along a woman who had committed the worst crime against society. When they have brought her in front of Christ, they ask that He sentence her to death by stoning. They are a cruel, merciless, distinguished crowd. They want to get Christ into controversy and public reprobation. If He say "Let her die," they will charge Him with cruelty. If He let her go, they will charge Him with being in complicity with wickedness. Whichever way He does, they would howl at Him. Then occurs a scene which has not been sufficiently regarded. He leaves the lounge or bench on which He was sitting and comes down one or two steps, and with the forefinger of His right hand He begins to write in the dust of the floor, word after word. But they are not to be diverted or hindered. They kept on demanding that He settle this case of transgression until He looked up and told them that they might themselves begin to write in the dust. Among the seven hundred who had never done anything wrong himself would open the fire. "Go ahead, but be sure that the man who flings the first missile is immaculate." Then He resumed writing with His finger in the dust of the floor, word after word. Instead of looking over His shoulder to see what He had written the scribes and Pharisees skulked away. Finally, the whole place is clear of pupils, and the one man, the plaintiff, and when Christ has finished this strange chapter in the dust, He looks up and finds the woman all alone. The prisoner is the only one of the court room left, the judges, the police, the prosecuting attorneys having cleared out. Christ is victor, and He says to the woman: "Where are the prosecutors in this case? Are they all gone? Then I discharge you; go and sin no more."

What did Christ write? I have always wondered what Christ wrote on the ground. For do you realize that it is the only time that He ever wrote at all? I know that Eusebius says that Christ once wrote a letter to Abgarus, the king of Edessa, but there is no good evidence of such a correspondence. The wisest being that we have had more than any one who ever lived, never writing a book, or a chapter, or a page, or a paragraph, or a word on parchment. Nothing but this literature of the dust, and one sweep of a brush or one breath of a wind obliterated that forever. Among all the rolls of the volumes of the first library founded at Thebes there was not one scroll of Christ. Among the seven hundred thousand books of the Alexandrian library, which by the infamous decree of Caliph Omar were used as fuel to heat the four thousand baths of the city, not one sentence had Christ penned. Among all the infinite of volumes now standing in the libraries of Berlin, the British Museum, the Vatican, or Vienna, or the learned repositories of all nations, not one word written directly by the finger of Christ. All that He ever wrote He wrote in dust, uncertain, shifting, vanishing dust.

My text says He stooped down and wrote on the ground. Standing straight up a man might write on the ground with a staff, but if with his fingers he would write in the dust, he must be clear over. As he can not write on the ground, he is not surprised that He stooped down. His whole life was a stooping down. Stooping down from castle to barn. Stooping down from celestial homage to mobocratic jeer. From residence above the stars to where a star had to fall to desecrate His landing place. From the open door to the world's back gate. From writing in round and silvered letters of constellation and galaxy on the blue scroll of heaven, to writing on the ground in the dust, which the feet of the crowd had left in Herod's temple. If in January you have ever stepped out of a prince's conservatory that had Mexican cactus and marigolds in full bloom, into the outside air 10° below zero, you may get some idea of Christ's change of atmosphere from celestial to terrestrial. How many heavens there are I know not, but there are at least three. For Paul was "caught up into the third heaven." Christ came down from highest heaven to the second heaven, and from the second heaven to the first heaven, down swifter than meteors ever fell, down amidst stellar splendors that Himself eclipsed, down through clouds, through atmospheres, through appalling space, down to where there was no lower depth. From being waded on at the banquet of the skies to the boiling of fish for his own breakfast on the banks of the lake. From embossed chariots of the saddle of a mule's back, the homage cherubic, seraphic, archangelic, to the paying of sixty-two and a half cents of tax to Caesar. From the deathless country to a tomb built to wide human dissolution. The up-lifted wave of Galilee was high, but He had to come down, before, with His feet, He could touch it, and the whirlwind that rose above the billow was higher yet, but He had to come down before, with His lip, He could kiss it into quiet. Bethlehem a stooping down. Nazareth a stooping down. Death between two burglars a stooping down. Yes, it was in consonance with humiliations that had gone before and with self-abnegations that came after, when on that memorable day in Herod's temple He stooped down and wrote on the ground. Whether the words He was writing were in Greek, or Latin, or Hebrew, I can not say, for He knew all those languages. But He is still stooping down and with His finger writing on the ground; in the winter in letters of crystals, in the spring in letters of flowers, in summer in golden letters of harvest, in autumn in letters of fire on a field of leaves. How it would sweeten up

and enrich and emblazon this world could we see Christ's calligraphy all over it. This world was not flung out into space thousands of years ago and then left to cool for itself. It is under the divine care. Christ never for a half-second takes His hand off it, or it would soon be a ship-wrecked world, a defunct world, an obsolete world, an abandoned world, a dead world. "Let there be light," was said at the beginning. And Christ stands under the wintry skies and says: Let there be snowflakes to enrich the earth; and under the clouds of spring and autumn, come ye blossoms, and me redolent the orchards; and in September, dips the branches into the vat of beautiful colors and swings them in the hazy air. "Without Him was not any thing made that was made." Christ writing on the ground. If we could see His hand in all the passing seasons, how it would illumine the world with great thoughts and allegories, and again we would hear Him say as of old, "Consider the lilies of the field, how they grow; and we would not hear the whistle of a quail, or the cawing of a raven, or the roundelay of a brown thrasher, without saying, "Behold the fowls of the air, they gather not into barns, yet your Heavenly Father feedeth them; and a dominion here of the barnyard could not check for her boldness of speaking of the things which are hid. "Ye are the salt of the earth, but if the salt have lost its savor, it is fit for nothing but to be cast out and trodden under foot of men." Let us wake up from our stupidity and take the whole world as a parable. Then if with gun and pack of hounds we start off before dawn and see the morning coming down of the hills to meet us, why we spring out with the evangelist. "The day spring cometh, and the night shall not follow." 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