REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon

Subject : " The Wide Open Door.

TEXT: "And, behold, a door was opened in heaven."-Rev. iv., 1.

in heaven."--Rev. iv., 1. John had been the pastor of a church in Ephesus. He had been driven from his position in that city by an indignant pop-ulace. The preaching of a pure and earnest gospel had made an excitement danger-ous to every form of iniquity. This will often be the result of pointed preach-ing. Men will flinch under the sword-strokes of truth. You ought not to be surprised that the blind man makes an outcry of pain when the surgeon removes surprised that the blind man makes an outcry of pain when the surgeon removes the cataract from his eye. It is a good sign when you see men uneasy in the church pew, and exhibiting impatience at some plain ut-terance of truth which smites a pet sin that they are hugging to their hearts. After the patient has been so low that for weeks he said nothing and noticed nothing, it is thought to be a good sign when he begins to be a little cross. And so I notice that spir-itual invalids are in a fair way for recovery when they become somewhat irascible and choleric under the treatment of the truth. But John had so mightly inculpated public iniquity that he had been banished from his church and sent to Potmas, a desolate island, only a mile in breadth, against whose rocky coasts the sea rose and mingled its voice with the prayers and hymnings of the heroic exile. coasts the sea rose and mingled its voice with the prayers and hymnings of the heroic exile. You cannot but contrast the condition of this banished apostle with that of another famous exile. Look at the apostle on Pat-mos and the great Frenchman on St. Helena. Both were suffering among desolation and barrenness because of offenses committed. Both had passed through lives eventful and thrilling. Both had been honored and de-spised. Both were imperial natures. Both had been turned off to dia. Yet mark the infinite difference—one had fought for the perishable crown of worldly authority, the other for one eternally lustrous. The one other for one eternally lustrous. The one had marked his path with the bleached skulls of his followers, the other had introduced peace and good will among men. The one had lived chiefly for self-aggrandisement and the other for the glory of Christ. The successes of the one were achieved amid the breaking of thousands of hearts and the acute, heaven-rending cry of orphanage and widowhood, while the triumphs of the other made joy in heaven among the angels of

The heart of one exile was filled with re-morse and despair, while the other was lighted up with thanksgiving and inex-tinguishable hope. Over St. Helena gath-ered the blackness and darkness, clouds, lighted up by no sunrising, but rent and fringed and heaving with the lightnings of a wrathful God, and the spray flung over the rocks seemed to hiss with the condemna-tion, "The way of the ungodly shall perish." But over Patmos the heavens were opened, and the stormy sea beneath was forgotten in the roll and gleam of wa'ers from under the throne like crystal; and the barrenness of the ground under the apostle was forgot-ten as above him he saw the trees of life all bending under the rich glow of heavenly The heart of one exile was filled with reten as above nim he saw the trees of file all bending under the rich glow of heavenly fruitage, while the hearse blast of contend-ing elements around his suffering body was drowned in the trumpeting of trumpets and the harping of harps, the victorious cry of multitudes like the voice of many waters and the become of heats in number like the and the hosanna of hosts in number like the

stars. What a dull spot upon which to stand and have such a glorious vision! Had Patmos been some tropical island, arbored with the lumuriance of perpetual summer, and drowsy with breath of cinnamon and cassia, and tea-selated with long aisles of geranium and cas-tus, we would not have been surprised at the splendor of the vision. But the last piace you would go to if you wanted to find bean-tiful visions would be the island of Patmos. Yet it is around such gloomy spots that God makes the most wonderful revelation. It was looking through the door of heaven stands open for ing deep rivers, but it is entering an open ing deep ri makes the most wonderful revelation. It was looking through the awful shadows of a prison that John Bunyan saw the gate of the celestial city. God there divided the light from the darkness. In that gloomy abode, on scraps of old paper picked up about his room, the great dream was written. It was while John Calvin was a refugee from bloody persecution, and was hid in a house at Angouleme, that he conceived the idea of writing his immortal "Institutes." Jacob had many a time seen the sun break-ing through the mists, and kindling them into shafts and pillars of fiery splendor that might well have been a ladder for the angels to tread on, but the famous ladder which he to tread on, but the famous ladder which he saw soared through a gloomy night over the wilderness. The night of trial and desolation is the scene of the grandest heavenly revelations. From the barren, surf beaten rock of Patmos John looked up and saw that rock of Patmos John looked up and saw that a door was opened in heaven. Again, the announcement of such an opened entrance suggests the truth that God is looking down upon the earth and observ-ant of all occurrences. If we would gain a wide prospect we climb up into a tower or mountain. The higher up we are the broad-ar the landscape we behold. Yet our most comprehensive view is limited to only a few leagues—here a river and there a lake and yonder a mountain peak. But what must must be the glory of the earth in the eye of Him who from the door of heaven beholds at one glance all mountains and lakes and prai-ries and oceans, lands bespangled with trop-ical gorgeousness and Arctic regions white with cedars and American wilds solemn with anbroken forests of pine, African descris of glistening sand and wildernesses of water unbroken by ship's keel, continents covered with harvests of wheat and rice and maize, the glory of every zone, the whole world of mountains and even and the world of a door was opened in heaven. Introven forests of pine, African Gesers to:
Distening sand and wildernesses of water introduces of y ship's leed, confinenta cover data listant for and sous and forest and interasting of the fore of a set of the order of the sources of the forest and forest and listant for and sous and locate and interasting of the order of the sources of the forest of the order of the source of the forest of the order o head. Again, I learn from the fact that a door in heaven is opened that there is a way of entrance for our prayers and of egress for divine blessings. It does not seem that our weak voice has strength enough to climb up to God's ear. Shall not our prayer be lost in the clouds? Have words wings? The truth is plain: Heaven's door is wide open to re sive every prayer. Must it not be loud? Ought it not to ring up with the strength of stout lungs? Must it not be a loud call, such as drowning men utter, or like the shout of some chieftain in the battle? No; a whis-per is as good as a shout, and the mere wish at the soul in profound silence is as good as

a whisper. It rises just as high and accomblishes just as much. But ought not prayer to be made of golden

But ought not prayer to be made of golden words if it is to enter such a splendid door and live beside seraphim and archangel? Ought not every phrase be rounded into per-fection, ought not the language be musical and classic and poetic and rhetorical? No; the most illiterate outcry, the unjointed pe-tition, the clumsy phrase, the sentence break-ing into grammatical blunders, an unworded groan is just as effectual if it be the utterance of the soul's want. A heart all covered up with garlands of thoughts would be no attrac-tion to God, but a heart broken and contrite --that is the acceptable sacrifice. "I know that my Redeemer liveth," rising up in the mighty harmony of a musical academy, may overpower our ear and heart, but it will not reach the ear of God like the broken voiced hymn of some sufferer amid rags and desohymn of some sufferer amid rags and deso

reach the ear of God like the broken voiced hymn of some sufferer amid rags and deso-lation looking up trustfully to a Saviour's compassion, singing amid tears and pangs, "I know that my Redeemer liveth." I suppose that there was more rhetoric and classic elegance in the prayers of the Pharisee than of the publican, but you know which was successful. You may kneel with complete elegance on some soft cushion at an altar of alabaster and utter a prayer of Mil-tonic sublimity, but neither your graceful posture nor the roll of your blank verse will attract heavenly attention, while over some dark cellar in which a Christian pauper is prostrate in the straw angels bend from their thrones and cry one to another: "Be-hold, he prays!" Through this open door of heaven what a long procession of prayers is continually passing! What thanksgivings! What confessions! What intercessions! What beseechings! "And behold a door was opened in heaven."

Again, the door of heaven is opened to allow us the opportunity of looking in. Christ when He came from heaven to Bethany left it when He came from heaven to Bethany left it open, and no one since has dared to shut it. Matthew threw it still wider open when he came to write, and Paul pushed the door further back when he spoke of the glory to be revealed, and John in Revelation actually points us to the harps, and the waters, and the crowns, and the thrones. There are profound mysteries about that blessed place that we cannot solve. But look through this wide open door of heaven and see what you can see. God means us to look and catch up now some-thing of the rapture and attune our hearts to its worship.

thing of the rapture and attune our hearts to its worship. It is wide open enough to see Christ. Be-hold Him, the Chief among ten thousand, all the bannered pomp of heaven at His feet. With your enkindled faith look up along wnese ranks of glory. Watch how their palms wave, and hear how their voices ring? Floods clapping their hands, streets gleam-ing with gold, uncounted multitudes ever accumulating in number and ever rising up into gladder hosannas. If you cannot stand to look upon that joy for at least one hour how could you endure to dwell among it for-ever? You would wish yourself out of it in three days, and choose the earth again or three days, and choose the earth again or any other place where it was not always

any other place where it was not always Sunday. My hearer in worldly prosperity, affluent, honored, healthy and happy, look in upon that company of the redeemed, and see how the poor soul in heaven is better off than you are, brighter in apparel, richer in estate, higher in power. Hearers, afflicted and tried, look in through that open door, that you may see to what gladness and glory you are coming, to what life, to what royalty. Hearers pleased to fascination with this are coming, to what life, to what royalty. Hearers pleased to fascination with this world, gather up your souls for one appre-siative look upon riches than never fly away, upon health that never sickens, upon scepters that never break, upon expectations that are never disappointed. Look in and see if there are not emough crowns to pay us for all our battles, enough rest to relieve all our fatigues, enough living fountains to quench all our thirst, enough glory to dash out for ever and ever all earth's sighing and restless-ness and darkness. Battles ended, tears wiped away, thrones plucked from the bosoms, stabs healed, the tomb riven--what a scene to look upon!

ing deep rivers, but it is entering an open door. If you ever visit the old homestead how they should as they went through! Spirits that sped up from the flames of mar-tyrdom, making heaven richer as they went in, pouring their notes into the celestial har-

door. If you ever visit the old homestead where you were born, and while father and mother are yet alive, as you go up the lane in front of the farm house, and put your hand on the door and lift the latch, do you shudder with fear? No, you are glad to en-ter. So your last sickness will be only the lane in front of your Father's house, from which you hear the voice of singing before you reach the door. And death, that is the lifting of the latch before you enter, the greetings and embraces of the innumerable family of the righteous. Nay, there is no iatch, for John says the door is already open. What a company of spirits have already en-tered those portals, bright and shining! Souls released from the earthly prison house how they shouted as they went through!

"upon which I must be informed, these Historical Anecdotes of the Table. islander epicures who are always served

What a joyous and charming life the with fresh fish of a hundred different "Parasites" lived. Simon, the tanner, kinds cannot eat fish that come from who first made known the discourses of Socrates declared that no happier state could be desired. The parasite experi-and spiced meats will please them more; enced neither the inconveniences of on the contrary if it is an Arcadien poverty nor the uncertanties of riches He neither sowed nor reaped, yet with a dish of fish. If the guest is a

found everything in abundance as in the golden age. He did not ask if the soul was mortal or immortal. He did not seek to know the size of the sun All have boasted with emphatic en-

nor its distance from the earth and thusiasm which appears to have been characteristic of their profession. cared not whether the gods existed, he ate drank and rejoiced. "For two years," said the cook of

Hear what Aristophenes with his fine Adelehes of Hegesippe, "I have worn the apron; I have not studied superirony says: "The parasites are the best people on earth, they partake of your ficially, I have sounded the depth of pleasure and of your fortune, they wish you only happiness, they would be brave at need, and would fight for you the art and I have penetrated the secrets of the preparation 'bembrades' brave at need, and would light for you if a sumptuous feast was to be the re-ward of their efforts." Do you wish a portrait of "Cherephon?" It is thus, Meandre has painted him. A man was invited to supper at the hour when the shadow on the dial should be twenty feet long, he wakens before day, goes laugh who yet weep-they believe themselves at a wedding. And why! because they are served with 'bembrades' and lentiles!" That is only a prelude with little worth, but if I ever succeed out into the moonlight and sees the out into the moonlight and sees the shadow lengthening, he believes him-self late and arrives at day break for supper! Do you wish for the Effigy of Eutychide? Leicellus has thus de-scribed him. Eutychide dined with Aulus until Aulus was absolutely im-poverished, he carried away everything over the slave who stood behind Aulus in procuring all that is necessary you even the slave who stood behind Aulus at meals. It is now the turn of Eutychide to give grand dinners and Aulus is not invited, Aulus dines meanly alone. spot.

There were three classes of parasites. jesters who won their part of the report by their "bon-mots," the flatterers who overwhelmed the master of the house by their base Sychophantaries; the dependants who contended with the slaves of their patron for the most disgusting services as well as for the most delicate. that when she died she left three "I dine," says the parasite of Pleetus of Epicharme of Sicily, "with the one jewels; but did you ever imagine that who wishes it sufficient to invite me. such a great lady could be so inelegant I will dine even with the one who does as to eat with her fingers? But she not desire me and to invite me is a did, and so did Shakespeare, and useless form. I am charming, I make the laugh go round and I sing the praises of the great men of the house. Who lived before her time. These last We will not that this man reign over us If a guest presumes to despite me I laugh at the boor, and quickly make war upon him. When gorged with meal and wine I withdraw. I have no slave to accompany me with a lantern, there as curiosities, which, I supshadows and walk trembling. If by misfortune I meet the night watch I give thanks to the gods if he leaves me with a few blows of his whip woven of the shadows and walk trembling. If by misfortune I meet the night watch I give thanks to the gods if he leaves me of gold with two little rubies and two pendant pearls, and still another of hog brustles, which raise the epidermis. At length my lodgings reached I lie down without a covering and I sleep happier than a satrap as long as the pure wine remains master of my brain." Many parasites had in their lodgings

no conveniences and in the winter many died of indigestion.

SUNDAY SCHOOL LESSON. SUNDAY, AUGUST 3, 1890. The Prodigal Son. LESSON TEXT. (Luke 15 : 11-24. Memory verses. 17-20.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER : He is able to save to the uttermost .-Heb. 7:25.

LESSON TOPIC: Disclosing the Love of the Father.

1. The Son's Departure, vs 11-16.
The Son's Return, vs. 17-20 f. c.
The Father's Love, vs. 20-24. LESSON OUTLINE:

GOLDEN TEXT: Father, I have sin-ned against heaven, and before thee.-Luke 15 : 18.

DAILY HOME READINGS :

M.-Luke 15: 11-24. The prodigal son. T.-2 Sam. 15 : 1-23. A son's ingratitude. W.-2 Sam, 18: 1-17. A son's destruction. T.-2 Sam. 18:18-33. A father's love. F.-Psa. 103 : 1-18. God's fatherly mercy. S .-- Rom. 8 : 1-18. Blessedness of sonship. 8.-1 John 3 : 1-24. What man-

LESSON ANALYSIS.

I. THE SON'S DEPARTURE.

I. Begotten in Presumption: The younger....said,....give me the portion....that falleth to me (12).

When the woman saw, she did

The younger son gathered all, ...

Lord (Gen. 4 : 16).

ened his heart (Exod. 9:34). For all this they sinned still (Psa. 78:

How often would I, and ye would

evil (Eccl. 8: 11).

saved (Jer. 8: 20).

There shall be joy in heaven over one sinner (Luke 15: 7).

There is joy in the presence of the angels of God over one sinner (Luke 15: 10).

1. "His father saw him." (1) The returning penitent; (2) The waiting father; (3) The overwhelming wel-

2. "But the father said to his servants." (1) The interrupted confession; (2) The restoring decree.

3. "My son was dead, and is alive again: he was lost, and is found.' (1) What the penitent was; (2) What the penitent is.—(1) Lost and dead; (2) Found and alive.

LESSON BIBLE READING. THE FATHER'S LOVE.

Essential to his nature (2 Cor. 13 : 11;

1 John 4 : 8, 16). Independent of human merit (Deut. 7 :

7; Job 7: 17). The source of salvation (John 3: 16; Rom. 5 : 8).

Begets reciprocal love (1 John 4 : 19). Surpasses human love (Matt. 7 : 9-11; Luke 11 : 11-13).

Saints should abide therein (Jude 21). Disclosed by the Holy Spirit (Rom.

5:5). Sought in prayer (2 Cor. 13 : 14).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- This parable followed immediately the preceding ones, forming a climax to this part of the discourse.

PLACE .- As before, in Persea; possibly at the conclusion of a meal in some

TIME.-According to Robinson, in March, A. U. C. 783; that is, A. D. 30. According to Andrews, in December of the previous year, A. U. C. 782; that is, A. D. 29,

PERSONS .- As before: our Lord, a crowd of publicans and sinners, some Pharisees and scribes.

INCIDENTS. --- In the parable: the father and his two sons; the younger asks for his portion; receiving it, he goes into a far country, wastes it in riotous living, then comes to want. A famine arises; becoming a keeper of swine, he seeks to feed on their food. He comes to himself; rehearses his penitent con-fession. Going home, his father meets him when afar off. The son begins his confession; the father expresses his rejoicing in his commands to the servants

There is no parall-l passage.

A Swiss Hunter's Danger.

A short time ago a hunter on the shore of the Lake of Wallenstadt, in Switzerland, discovered the nest of a pair of those destructive birds, the gave unto him (14, 16). He....being often reproved hardeneth He shot the male, which stood on a projecting rock near the nest, and then precipice, with a view to taking the

He was close upon the nestlings when flood came (Luke 17: 27). 1. "Father, give me the portion of thy substance that falleth to me." (1) The rich father; (2) The pre-sumptuous son; (3) The coveted mergeier rose up from a rock, flew at him furiously, and fastened upon his arm. The hunter was in imminent danger of falling upon the rocks more than 100 feet below. He re-

will see the story of the Sirens revived. No one will be able to leave the banqueting hall, the guests will be held captive by the order of the viands and he who would like to go, will remain

tained hastens to tear him from the A. MARCEL.

Did you know that Queen Elizabeth

known that she loved show and style, that she was so fond of fine clothes thousand dresses and any quantity of

coral Why didn't she use them? you ask. Well, because she had never seen or knownanybody that used one, and they were something new; and, besides, there was a prejudice against this invention just from Italy. But you

with the mouth open, as if nailed to the floor unless a friend stopping his own nostrils for fear of himself being dener of love Fingers and Forks.

ate with her fingers? You may have

32).

The serpent said, Ye shall not sure-ly die (Gen. 3 : 4).

(Luke 19 : 14). **II. Pushed with Persistency:**

and took his journey (13). Cain went out from the presence of the

Pharaoh....sinned yet more, and hard-

not! (Matt. 28 : 37). **III. Continued into Bitterness:**

He began to be in want.... No man

his neck (Prov. 29: 1). must not think because there were no The heart ... is fully set in them to do made his way cautiously along the

The harvest is past, and we are not young birds.

They ate, they drank, until.... the to his consternation the mother laem-

in, pouring their notes into the celestial har-mony. And that door has not begun to shut. If redeemed by grace we all shall enter it. This side of it we have wept, but on the other side of it we shall never weep. On this side we may have grown sick with wearinees, but on the other side of it we shall be without fatigue. On this side we bleed with the war-rior's wounds, on the other side we shall wave the victor's palm. When you think of dying what makes your brow contract, what makes you breathe so deep a sigh? What makes you gloomy in passing a graveyard? Fol-lower of Christ, you have been thinking that death is something terrible, the measur-ing of lances with a powerful antagonist, the closing in of a conflict which may be your everiasting defeat. You do not want much to think of dying. The step beyond this life seems so mysterious you dread the taking of it. Why, who taught you this lesson of horrors? Heaven's door is wide open, and you step out of your sick room into these protects.

WHAT a man is, depends upon what he loves.

lises upon the method of preparing before beginning the meal; even if this food. Zenophon Symposion. Timon, had just been done privately, it must the repast of Arcesilas Plutarch nine be repeated at the table, that no one books Symposiarques and two upon might feel uneasy in eating after his the use of meat. Many others might neighbor's fingers had been in the dish. be mentioned but space forbids.

be mentioned but space forbids. Archestrate was of Sicily, some say that he was born at Gela, others say that Syracuse was his birthplace, he ate great quantities and digested his food quickly, this, according to Polybe did not prevent his being so thin that one could see through his body and it may balaved that the wind would it may balaved that the wind would the meat was prepared as far as possible before it was brought on the table. If in a stew, as was usually the case, it was in bits; if roast-ed, it was cut by a carver, and passed in large plates with a knife. As to the way of helping himself, each guest must choose and keep a parit was believed that the wind would ticular part of the dish for his own. blow him away. He wrote a poem en- He must help himself daintily from titled Gastronomy. It was so remark-able that Ennius translated it into afterward, in carrying the food to the 1. Latin. Unfortunately the translation mouth, which, of course, was done as well as the original is lost and there remains only the first two hundred and must be used, taking care, however, has left some biographical notes upon Archestrate. He visited lands and Of course all this soiled the seas in order to know for himself the and in refined households at various best of their productions. In his intervals bowls of perfumed water and travels he did not inform himself in different napkins were passed, and no regard to the manners of the people one must refuse to wash. This old but he went into their laboratories where fashion of handing round a silver bowl the delicacies of the table were pre- or dish of rose-water is still sometimes I pared. His poem is a treasure and seen in Europe. does not contain a verse which should not be a precept, it is in this he needed forks, or, rather, woman Thy face, Lord, will I seek (Psa. 27:8). school that many cooks have learned did, for it was she who first used them. I am set for the defence of the gospel the principles of an art which has ren- Great dames kept them in their rooms dered them immortal.

Since culinary science has occupied so many lofty minds is it a wond z that cooks should be honored. As I have said, there was a prejudice

At first cooks had been taken from among the slaves which were numerous in Greece. These slaves did not delay toin gratiate themselves in their masters' good graces, who in return loaded them that for any one to refuse to touch his Be ye doers of the word, and not hearwith gifts and often gave them liberty. There were cooks who taking their Providence. places in the market like free men hired their services for aspecified time. With the increase of table luxury their importance, increased and under the Lacedemonian administration they were considered to exercise one of the most important functions of the state. no longer necessary-gentlemen travel-They were very haughty and question- ling from place to place, and knowing They were very haughty and question-ed with importance those who wished to hire them, and refused to serve them if they judged them to be careful in expenditure. Their pride and in-solence knew no limit, "He who insults one of us will never escape the punishment that he merits."

"Thanks to my genius" said one of them, "I have found the secret of imortality" They had as one sees the highest | in Harper's Young People. idea of their talent.

Those who were learned applied to to the culinary art the precepts of Epicurus and Democritus. They studi-ed the tastes and habits of their guests. ed the tastes and habits of their guests. The cook wrote Denys the tyrant in his Thermophore ought to prepare his repast according to the taste of his guests, for, if he has not previously thought of the manner in which he ought to prepareall, the time and the eti-all precaution in these particulars he is no longer a cook he is a "fricterer"" no longer a cook he is a "fricoteur." This is the name given to generals who lead armies, but he who foresees all and in the operation. cannot be overcome is no general, he

Is only a leader of men. Meandre in his Trophonues first asks of the cook from what country his guests come. "It is a point," said he, 000. It is only a leader of men. Meandre in his Trophonues first asks of the cook from what country his guests come. "It is a point," said he, 000. It is a look do you her latest picture for more than \$10,-62: 5).

To aid further, the meat was prepared

seventy lines quoted by Athene. The not to touch the nose with them, to author of the "Banquet of the Sophets" do which was extremely inelegant, and Of course all this soiled the hands,

After a while man found out that to eat comfits with and to toast bread;

against them; and the first few persons He arose, and departed to his house who were brave enough to use them were laughed at and called effeminate; a preacher even went so far as to say meat with his fingers was an insult to.

Nevertheless they spread; in England slowly, even after Italy, the home of their birth, was full of them. Those who knew their value, however, found them so convenient that up to 150 years ago-since which it has been pronged fork, or fourshette (little pitchfork), as the French called it-and really they were only tiny pitchforkshas given way to the more convenient three and four pronged forks in use in our own homes.-Mary M. Winston,

Ws know one housekeeper, says the "Ladies' Journal," whose husband had constructed for her a special chair for baking days. It was of such a height that she could sit at the table and mold II. Honoring: took her no longer, and was quite as good as if she had stood up to make it and had wearied herself almost to death (Esther 3: 12). III. Rejoicing: ROSA BONHEUR 18 SIXty-seven. She

Let us eat, and make merry (23).

portion. "Not many days after the younger

son gathered all together, and took | the other being powerless in the grasp his journey into a far country." | of the vulture. (1) Speedy action; (2) Thorough work; (3) Wide separation.-(1) slung over his shoulder. He reached

coming woe.

IL THE SON'S RETURN.

Meditation: ger! (17)

feet (Psa. 119: 59).

Ask for the old paths, where is the good way? (Jer. 6: 16).

(Mark 14: 72).

II. Resolution: I will arise and go to my father (18). will not let thee go, except thou bless me (Gen. 32: 26). We will serve the Lord (Josh 24: 15).

I am set for the defence of the gospel (Phil, 1: 16). III. Action:

(Matt. 9: 7).

11).

ers only (Jas. 1: 22). 1. "When he came to himself he passes the said." (1) Departing from him- of a day. self; (2) Coming to himself.—(1) A state of sinning; (2) The act of re-

pentance; (3) A state of soundness. 2. "I have sinned against heaven, and in thy sight." Sin (1) As

III. THE FATHER'S LOVE.

Welcoming:

kiss (1 Thess. 5: 26).

His father....ran, and fell on his neck, and kissed him (20). Disseaze and pills, when they enter a man's boddy, are like two lawyers when He kissed all his brethren, and wept they undertake tew sett'e hiz affairs, upon them (Gen. 45: 15). they compromise the matter by laying out the patient.

Thou gavest me no kiss (Luke 7: 45). They all....fell on Paul's neck, and Debt iz a trap which a man sets and kissed him (Acts 20: 37). baits hunself, and then deliberately gits Salute all the brethren with a holy into.

One good way I kno ov to find happi ness iz not by boreing a hole to fit the plugg, but by making a plugg to fit the

THE QUEEN REGENT OF SPAIN, CAI converse in Spanish, French, German and English. She is fond of music and

MISS REBERAH E. ROBERTS has been admitted to practice in the Orphans' Court of Philadelphia. She is the sec-ond woman lawyer admitted to the bar of that city.

MRS. E. ADAMS HILL, of Syracuse N. Y., has given to Syracuse University a rare and valuable collection of Chi, nese and Japanese works of art.

mained cool and self possessed, and clung to the cliff for dear life with one hand, Fortunately, he had his fowling piece

New possessions gathered; (2) Old ties sundered; (3) New surround-ings formed. 3. "He began to be in want." (1) In sad contrast with former plenty; (2) In painful reminder of recent folly; (3) In dark foreshadowing of sleeve and arm, standing, as he did, on the narrow ledge, where any movement was difficult and dangerous. The arm to which the bird clung was on the side He said,....1 perish here with hun-er! (17). next the cliff, partially supported by the nest, otherwise the dying struggles thought on my ways, and turned my of the lammergeier must have pulled him down upon the rocks.

He began shouting for help, and finally succeeded in calling a passing When he thought thereon, he wept shepherd to his aid. He was soon freed from his dangerous position, and We ought to give the more earnest heed (Heb. 2:1). ies of his adventure.-Chicago Mail.

A Pecullar Flower.

Is the Hibicus mutabilis, Genus Althea or Hibiscus syriacus.

This plant is a native of the East Indies and resembles in form the other or what is better known as the hollybock. It is characterized by mutations He arose, and came to his father 20). of color from which it derives its name Let him return unto the Lord (Isa. 55: It travels from white through rose pink to purple and violet. There are five distinct changes in the color of the blossom :- milk white, pale rose, deep Now complete the doing also (2 Cor. 8: rose, bright carmine and purple.

It is a delightful and wondrous experience to watch these changes in specially favorable climates, where it passes through them all in the course

Josh Billings' Philosophy.

' Vote early and vote often" iz the politishun's golden rule.

against heaven; (2) As before men. 2. "He arose, and came to his father." (1) His initial act; (2) His continu-ous progress; (3) His attained end. die az the devil would be if he war allowed tew visit this earth for a short seazon to recruit himself.