THE WIDE-OPEN DOOR.

ALL CLASSES ARE WELCOME

Rev. Dr. Talmage Shows How the Portals of Heaven May be Passed.

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

INT: "And, behold, a door was opened in heaven."—Rev. iv., 1.

John had been the paster of a church in Ephesus. He had been driven from his position in that city by an indignant populace. The preaching of a pure and earnest gospel had made an excitement dangerous to every form of iniquity. This will often be the result of pointed preaching. Men will flinch under the swordstrokes of truth. You ought not to be surprised that the blind man makes an outery of pain when the surgeon removes the entaract from his eye. It is a good sign when you see men uneasy in the church pew, and exhibiting impatience at some plain utterance 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 spiritual 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 mightily inculpated public iniquity that he had been banished from his church and sen't to Fotmas, a desolate island, only a mile in breadth, against whose rocky coasts the sea rose and mingled its voice with 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.

You cannot but contrast the condition of this banished apostle with that of another famous exile. Look at the apostle on Patand 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 dethrilling. Both had been honored and despised. Both were imperial natures. Both had been turned off to die. Yet mark the ministe difference—one had fought for the perishable crown of worldly authority, the 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 they ands of hearts and the acute, heaven-rending cry of orphanage and willowhood, while the triumphs of the other made joy in heaven among the angels of

The heart of one exile was filled with re-The heart of one exile was filled with remorse and despair, while the other was lighted up with thanksgiving and inextinguishable hope. Over St. Helena gathered 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 his with the condemnation. 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 waters 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 fruitage, while the hoarse blast of contend ing elements around his suffering body was drowned in the trumpeting of trumpets and the barping of harps, the victorious cry of multitudes like the voice of many waters and the bosanna of hosts in number like the

What a dull spot upon which to stand and have such a glorious vision! Had Patmos been some tropical island, arbored with the luxuriance of perpetual summer, and drowsy with breath of cinnamon and cassia, and tes selated with long aisles of geranium and cac tus, we would not have been surprised at the splendor of the vision. But the last place you would go to if you wanted to find beau-tiful visions would be the island of Patmos. 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 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 refused.

It was while John Calvin was a refugee oody persecution, and house at Angouleme, that he conceived th idea of writing his immortal Jacob had many a time seen the sun break-ing through the mists, and kindling them into shafts and pillars of flery splendor that might well have been a ladder for the angels but the famous ladder which he saw scared through a gloomy night over the wilderness. The night of trial and desola tion is the scene of the grandest heavenly revelations. From the barren, surf beaten rock of Patmos John looked up and saw that a door was opened in heaven.

Again, the announcement of such

opened entrance suggests the truth that Go.1 is looking down upon the earth and observ-ant of all occurrences. If we would gain a wale prospect we climb up into a towe tain. The higher up we are the broad landscape we behold. Yet our mos comprehensive view is limited to only -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 o im who from the door of neaven beholds at one glance all mountains and rukes and prai-ries and oceans, lands bespangled with tropical gorgeousness and Arctic regions white with everlasting snows, Lebanon inajestic with cedars and American wilds solemn with unbroken forests of pine, African deserts 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 seas and forests and islands taken in in a single glance of their great

As we take our stand upon some high point single objects dwindle into such insignif that we cease to see them in the minutie, and We behold only the grand points of the scenery. But not so with God. Although standing far up in the very tower of heaven, nothing by reason of its smallness escapes His vision. Every lily of the field, every violet vision. Every my of the neid, every under the grass, the tiniest heliotrope, aster and gentian are as plainly seen by Him as the proudest magnolia, and not one vein of color in their leaf deepens or failes without His notice. From this door in heaven Go I s all human conduct and the world's ral changes. Not one tear of sorrow falls or workshop or dungeon but He

The world's iniquities in all their ghastliness glower under His vision. Wars an'l tumults, and the desolations of famine and earthquake, whirlwind and shipwreck spread out before Him. If there were no eing in all the universe but God He be happy with such an outlook as the door of heaven. But there He stands, no more disturbed by the fall of a kingdom than the opping of a leaf, no more excited by the ng of a throne than the bursting of a the falling of a deluge than the trickling of a raindrop. Earthly royalty clutches ner vousty its scepter and waits in suspense th will of inflamed subjects, and the crown is tossel from one family to another. But above all earthly vicissitudes and the asauit of human passions in unshaken security there the King of Kings watching all the affairs of His empire from the introduction

tees it, and in high heaven makes record of

an era to the counting of the hairs of your Again, I learn from the fact that a doo a heaven is opened that there is a way of sutrance for our prayers and of egress for divine blassings. It does not seem that our divine blessings. It does not seem that our weak voice has strength enough to climb up weak voice has strength enough to climb up to God's ear. Shall not our prayer be in the clouds? Have words wings? the clouds? Have words wings? The truth is plain: Heaven's door is wide open to receive 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 shour of some chieftain in the battle? No; a whister it as a great as a shout and the more wish per is as good as a shout, and the mere wish if the soul in profound silence is as good as

a whisper. It rises just as high and accom-plishes just as much.

plishes just as much.

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 perfection, ought not the language be musical and classic and poetic and rhetorical? No; the most illiterate outery, the unjointed petition, the clumsy phrase, the sentence breaking 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 gariands of thoughts would be no attraction 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 roach the ear of God like the broken voiced bymn of some sufferer amid rags and descent hymn of some sufferer amid rags and descation tooking up trustruby to a Saviour's compassion, singing amid tears and pangs, "I know that my Redeemer liveth."

"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 Miltonic sublimity, but neither your graceful tonic sublimity, but neither your graceful posture nor the roil of your blank verse will attract heavenly attention, while over some dark cellar in which a Christian panper is prostrate in the straw angels bend from their thrones and cry one to another; "Behold, 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."

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 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 harp, and the waters, and the crowns, and the thrones. There are profonal mysteries about that blessed place that we cannot solve. But look through this wide open door of heaven and see what you can see. Hol means us to look and catch up now so no thing of the rapture and attune our hearts

It is wide open enough to so Christ. Behold Him, the Chief among ten thousand all the bannered pome of heaven at His feet. With your enkindled faith look no else these ranks of glory. Watch how their palms wave, and hear how their voices ring Floods clapping their hands, streets gleaming with gold, uncounted multitudes ever accumulating in number and ever rising up 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 forthree days, and choose the earth again or any other place where it was not always Sunday.

My hearer in worldly presperity, affluent,

honored, healthy and happy, look in moon that company of the redsome I, and see how the poor soul in heaven is better off than you are, brighter in apparel, richer in estate, higher in power. Heavers, 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 world, gather up your souls for one appre-native look upon righes than never By away, upon health that never sickens, upon scepters that never break, upon expectations that are ever disappointed. Look in and see it there are not enough 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 restlessness and darkness. Battles ended, tears wiped away, thrones plucked from the bosoms, stabs healed, the tomb riven—what

scene to look upon!
Again, the door of heaven stands open for the Christian's final entrance. Death to the righteous is not climbing high walls or fording deep rivers, but it is entering an open 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 attention John says the door is already open. What a company of spirits have already entered those portals, bright and shining! Souls released from the earthly prison house how they shouted 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-

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 weariness, 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? Follower 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 everlasting defeat. You do not want much to think of dying. The step beyond this ife seems so mysterious you dread the taking of it. Why, who taught you this lesson of horrors? Heaven's door is wide open, of horrors? and you step out of your sick room into those

Not as long as a minute will elapse between your departure and your arrival there. Not half so long as the twinkling of an eye. Not the millionth part of an instant. There is no stumbling into darkness. There is no plung-ing down into mysterious depths. The door There is no plungis open. This instant you are here, the next you are there. When a vessel struck the rocks of the French coast, while the crew were clambering up the beach a cage of birds in the ship's cabin, awakened, began to sing most sweetly, and when the last man left the vessel they were singing yet. Even so in the last hour of our dissolution, when driven on the coast of the other world, may our disem barkation from this rough, tossing life be amid the eternal singing of a thousand prom-ises of deliverance and victory!

For all repenting and believing souls the door of heaven is now wide open, the door of mercy, the door of comfort, for the poorest as well as for the wealthlest, for the aw as well as for the moralist, for Chinese coolie as well as his Emperor, for the Russian boor as well as the Czir, for the Turk as well as the Sultan. Richer than all wealth, more refreshing than all fountains, deeper than all depths, higher than all heights and broader than all breadths is the salvation of Jesus Christ which I press upon your consideration. Come all ye trav-elers of the desert under those paim trees. Oh, if I could gather before you that tremendous future upon which you are invited to enter—dominions and princi-palities, day without night martyrs under the throne, and the four-and-twenty elders failing before it, stretching off in great distances the hundred and forty and four thousand and thousands of thousands host beside host, rank beyond rank, in inti nitedistance, nations of the savel beyond nations of the saved, until angelic visions cease to catch anything more than the faint outline of whole empires yet outstretching beyond the capacity of any vision save the eye of God Almighty. Then, after I had finished the sketch, I would like to act you if that place is not grand enough, and high enough, and if anything could be added, any purity to the walteness of the robes, any power to the acclaiming turnbre of the worship. And all that may be yours

THE best man to dispurse a crowd is a pick-pocket.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, JULY 27. 'Lost and Found," Luke zv, 1-10. Notes and Comments

Golden Text,"There is Joy in the Presence of the Augels of God over one Sinner that Repenteth."

1. "Then drew near unto Him all the pub-Icans and signers for to hear Him." What-leans and signers for to hear Him." What-ever else these might have to forsake in or-der to be His disciples, they would not have to renounce that which is the hardest of all to lay aside—religiousness, of self-righteous-ness—for they did not profess to have any. They were despised by the holy people of the day. The Kingdom was not for them, So day. The Kingdom was not for them. So thought the righteons in their own eyes, who considered themselves whole, and in no need of a physician. But how differently did He think who looks on the heart and not on the outward appearance. Hear Him as He talks to these great professors, "Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you." And the reason was that these sinners know-ing their sins, repented and believed, while the self-righteous thought they needed no

the self-righteous thought they needed no repentance (Matt. xxi., 31, 32).

2. "And the Pharisees and scribes murnured, saying, This man receiveth sinners, and cateth with those." They said a grand true thing when they said "This man receive the sinners." He said Himself, "I came not to call the righteous, but sinners to repentance" (Luke v., 32). And Paul, by the Spirit, rings it out as "A faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. i., 15). It is strange that these people, who would not receive Him, should try to hinder others who felt their need of a Saviour and were willing to receive Him; but it was even as Ho said. "Ye shut up the kingdom of Heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in" Matt. xxxiii, 13. What a contrast to the "Blessed are the poor in spirit for their in the said." shering to the "Blessed are the poor in spirit, for theirs is the kingdom of Heaven" (Matt. v., iii), which fell from His gracious lips. It was then even as it is now, the seif rightcous are against Him, but the poor and broken in spirit are for Him.

3. "And Hospake this parable unto them."

The whole chapter is one parable in three parts, showing the love of the Good Shepherd, the Spirit and the Father, in scarching for and welcoming back the lost one. The lesson to-day brings before us the first two parts of the parable, the third part being re-

served for next week.

4. "Go after that which is lost until He find it." First we have the Son as the Good Shepherd seeking the sheep which is lost. The same illustration is found in Matt. xviii... 11-14, in connection with His saying, 'The Son of Man is come to save that which was lost." The sinner is brought before us as a lost and helpless soul, unable to do anything to restore himself; not knowing the way back, and even if he knew it he is without strength to get there. See his condition described in Rom. v., 6, 8, 10; without strength ungodiv—sinners—enemies. But the Shermungodiv—sinners—enemies. But the Shermungodiv—sinners—enemies. -ungodiy-sinners—enemies. But the Shephord is forry for His sheep which has gone astray and He sets out to find it. Just as in the garden of Eden He sought Adam when he had sinned and was hiding from God, so He has been over since, and is still seeking the lost who have gone astray. And He seeks to some purpose, for He seeks "Until He finds it." He hild aside His glory which He had with the Father before the world was, and humbled Himself to become a man, and a servent, and a sacrifice John xvii., 5; Phil. ii., 5-8) that He might save the lost. 5. "And when He hath found it, He layeth

it on His shoulders, rejoicing." Out in the desert He heard its cry, sick and helpless, and ready to die; and the cry of the helpless reached His heart. He said to Moses, "I have reached His heart. He said to Moses, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry " \* \* ; for I know their sorrows" (Ex. iit., 7). "In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." "And of Benjamin He said, \* \* \* he shall dwell between His shoulders" (Isniah Ixviii., 9; Deut. xxxiii., 12). See Israel's High Priest carrying the whole nation on His shoulders and on His breast (Ex. xxviii., 12, 29), and consider

his breast (Ex. xxviii. 12, 29), and consider the welfare of those who have such strength and such love as that of the great High Priest, who is also the Good Shepherd, man fested on their behalf.

6. "And when He cometh home." Thank God for this that, having found the sheep which was lost, He bringeth it home. He does not lose any by the way. Of those whom the Father gives to Him He loses none.

"Rejoice with me; for I have found my sheep which was lost." Not only is his own heart glad, but he will have his friends and neighbors to rejoice with him because the lost is found. Jesus would have His people to rejoice with Him, for He says: "These things have I spoke unto you, that My joy might remain in you, and that your joy might be full."

"I say unto you, that likewise joy 7. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." If a shepherd is so glad over the recovery of a last sheep that he causes his neighbors to rejoice with him, "How much is a man better than a sheep!" (Matt. xii., 12), And how much is the finding and bringing home of a lost roul better than the finding and bringing home of a lost roul better than the finding and bringing home of a lost sheep. But here is a revelation of the unseen by one who has been there and knows all about it: joy in heaven, and why? Because a sinner has repented. But had they not better wait till the sinner gets home to heaven before they rejoice? No, for where there is true repentance, there is eternal life, and He who begins the good work will perform it until the day of Christ (Phil. i., 6.

3 "Either what woman having ten pieces of silver; if she lose one piece, doth not light a candle and sweep the house, and seek dil igently till she find it." In the sheep there might be a consciousness of its being lost, might be a consciousness of its being lost, but a piece of metal has no feeling and is not conscious of anything. It may be that we are thus reminded of the soul that is "dead in sins" (Eph. ii., 5), and requires the convicting power of the Spirit John xvi., 8). The woman with her light is theactive agent in this case, and, as in the former, she seeks till she finds. I street as a nature is convenient. till she finds. Israel, as a nation, is compared to a woman (Isa. liv., 1.5; lxiii., 11, etc.), and so also is the church as a whole (II Cor. xi., 2; Rev. xix., 7, 8). The word of God is the Light, and the Spirit of God is in His Word (Ps. cxix., 105; John vi., 63.

9. "Rejoice with me; for I have found the piece which I had lost." Again, as in the former case, are friends and neighbors called fied ought to rejoice in the work of the Spirit wherever that work is manifest; and if we were filled with the Spirit what a going forth there would be after lost ones and back-sliders. If friends and neighbors rejoice in the restoration of a piece of silver to its owner, the piece of money being the peculiar property of its owner, how much more ould Christians rejoice in the conversion of every soul, wherever on the face of the whole earth that soul may be saved, because every redeemed one becomes a member of that body of which all the redeemed form a part, and of which Christ is the head (Eph.

"Likewise, I say unto you, there is joy "Likewise, I say unto you, there is joy in the presence of the angels of Godover one sinner that repenteth." Not only there shall be (as in verse 7), but there is joy in heaven over one penitent sinner. If we saw only on preaching, we might not feel very much on couraged; but when we remember that every repentant soul, young or old, small or great, causes joy in heaven, it ought to make us causes joy in heaven, it ought to make us rejoice, too, with great joy. Think of Jesus patiently and diligently seeking the soul of Nicodemus, and just as patiently and diligently the soul of the poor sinful woman of Samaria, and let us be encouraged to more diligent personal effort.—Lesson Helper.

WHEN the bad boy puts a bent pin in the teacher's chair, ho is at least justified in predicting an early spring.

and the second second

## RELIGIOUS READING.

YOUR HEAVENLY PATHER KNOWETSL. All our burdens, a'l our woes, All our load of care. God our loving Father knows Ere we lift our prayer.

Still he bids us on him wait. Not in vain we supplicate At his throne of grace

Not in vain we tell each grief And our sorrows all; For he waits to give relief Unto those who call,

In each sorrow let us see Summons unto prayer; Let each want a channel be

Through which grace to share. Boldly let us ever plead

With our God on high; Claim his promise for each need, Sure of his reply. -[R. M. Offord.

STAND PAST.

If you cannot make the headway in pro-moting righteousness around you which you desire to make, can you not at least succeed in holding the ground which has been won? You can maintain your own high standard of conduct if you can do no more. There is great force in that text: "Be ye steadfast, immovable." It presents a picture of one undergoing strong pressure from the people or the social conditions around him to yield his moral ideals, yet successfully standing firm and loyal. The other clause of this text also contains a suggestion not to be overlooked. The whole sentence runs thus "Be ye stendfast, immovable, always abounding in the work of the Lord, for a smuch as ye know your labor is not in vam in the Lord." You may not be able to advance at present, but you can abound and overflow just where you stand. You may have to be like the fountsin, rather than the river, but you can do good none the less, you may "know" that your labor is not in vain in the eight of God. - Congregationalist.

A LIFE FULL OF BLESSEDNESS.

Heaven is a mind free from anxiety, from sorrow, from all trouble; it is this life with all pain and crying eliminated; it is life re-juvenated, purified, beautified, full of bless-ing all pains and crying eliminated. siness; a requion on that other side where loved ones have been gathering for six thousand years; it is a great home in the Father's house; and it is to be forever, eternal life through Jesus Christ our Lord. And the world today in its darkness and auxiety needs simply the enjoyment that you and I possess as we look into this empty grave. The Saviour says to us, "Why weepest

He had come to dry the tears of the mourner, to make the bed of the dying wort, and light up with hope the departure of those who love us, to comfort you and me with the blessed hope that our loved ones are gathering in the life strain, in the heavenly home, never more to go out. You who have this hope are not your own; you are bought with a price; therefore glorify Christ in your body and your spirit, which are his. [Rev. J. G. Butler, D. D.

STEP BY STEP.

One denial of spiritual truth leads to an other demands spiritual truth leads to another, until the first of departure ends in the falling away of a dreadful apostasy. A man plays Hamlet on the theatre-stage who was some years since an orthodox Congregational minister in Brooklyn, N. Y. He first became unsettled as to the doctrine of the atonement, then successively abandoned the incarnation of God in Christ and the Christian Christian chr incarnation of God in Christ and the inspira-tion of the Scriptures; then a future state of rewards and punishments.

He was called to succeed Robert Collyer of Chicago, but so rapidly did he go down into the abyss of utter unbelief, that even the loose creed of the Unitarian was too con-fining to his "liberalism." and he startled that congregation of skeptics by announcing his inability longer to defend any distinctive doctrine of our holy faith. He proclaimed himself an agnostic—sure of nothing, not even the existence of God, and so turned to ful warning of the rapid apostasy that fol lows the denial of one fundamental doctrine [A. T. Pierson, D. D., in Hamiletic Re

MAKE HASTE!

Some years ago, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along passing through Bethle bem, and visiting the gardens of Solomon or gardens of Solomon on the way. The sun began to get lowere we caught our first glimpses of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun se and we saw a man come out from the gate and stand upon a small hillock, shout ng with all his might, as if forewarning danger, and gesticulating wildly, as if to call our attention to what he was announcing What is the man saying?"

"He is shouting, 'Yellah! Yellah!"" "What does that mean?"

"Come along! Come along!" We now found that we were about to be shut out and this messenger had come out to warn us that the gate was about to be closed We made haste, as we did not at all relist the thought of being kept all night outside the walls. We were just in time: no more. We entered, and the gate closed behind us. "The door was shut." (Matt. xxv., 19.)

The lesson we learned was "Make haste!" a lesson which some of us never forget. So near being shut out of the earthly Jerusa-lem! What if we were to be not almost, but altogether, shut out of the heavenry city! Dr. H. Bonar.

CHARGE OF HEART-THE REMEDY.

"Why don't you preach against theatregoing?" somebody asked me, after intimat-ing that this was an open habit among some Why don't professing Christians. preach against Sunday pleasure-driving; asks another. 'And why don't you de nounce the sin of Christian men sellin

Bouor, or renting their stores for others to sell it?' asks still a third. Well, what is the use to exhort a man against these things if his spiritual instincts are not strong enough to keep from them You may, by preaching, produce a momen-tary change of purpose in regard to them but a change of heart is the only permanent remedy. I care little to turn a man's face from the theatre, if his heart is still there, tugging all the while at his irresolute will, and begging for another indulgence

"A man must have some enjoyment," he says by way of exense. To which I reply, "Indeed he must." And if the Christian man cannot find suf-ficient enjoyment in the service of God, it the holy delight in prayer and praise and abor for Christ; if he cannot get pleasure in the companionship of Christian brothren, the study and feeding on the Word of God what wonder that we should find his pleas ure in the glitter and galety of the theatre or in the charm and intoxication of the

Preach against play-going to such a one; As well exhort the stone not to fall to the carth, when detached from the mountain side. Argument cannot stand against the laws of gravitation. If the love of Christian in not strong enough to nold a Christian in communion with Christ, my preaching. communion with Christ, my preaching, though I were to speak with the tongues of men and angels, can never be strong enough to hold him away from the theatre.—[Rev. Dr. Gordon.

The cargo of ice recently shipped from Norway to New York was impregnated with kerosene oil, which is the usual cargo of the ship, and it was sold to the poor of that city.

## TEMPERANCE

BELT-DENIAL ake honce that bright decenter Which some unwisely drain; Pve known the gay exchanter To wither heart and brain; To scatter wees wherever 'Tis welcomed and caressel, Then touch it, taste it never, 'Tis safest, wisest, best.

tian's life is one of trial, Tis poisoned at its fount, And tis by self-denial He'il reach the Holy Mount Where flows the golden river Of indefinite delights, And peace shall dwell forever Above the starry heights

-Rev. J. Casey.

DRINKING ON THE INCREASE IN INDIA. English advocates of the excise adminis-tration in India claim that drinking has not tration in India claim that drinking has not increased. Rev. Thomas Evans, in a letter to the Bankist, shows the contrary to be true. Among other startling changes largely due to English influence and example he mentions the fact that within the last eight years half a dozen Indian rajahs have died in comparative youth through indulgence in spirituous liquors, also that the largest liquor contractor this year in Allahabad is a "holy" Brahmin, while the contract to supply the city of Lacknow with liquor is held be a Brahmin and a Rajpoot from Jool. In for mer times high caste Brahmins would have scorned to engage in such a business.

A New York letter says: "In 1850, with a population of 25,000,000, there were between 6000 and 7000 prisoners. In 1880, with the 50,000,000 population, we had 28,000 prisoners; in 1850 we had 21,000 insane; in 1880 we had 21,000 insane, with 50,000 homeless children and 60,000 raupers in alms-houses; in 1863, with a a population of 33,048,650, there were consumed of distilled liquors 17,913,683 gallons, or about a half gallon per capita, while in 1886, with a population of 60,023,716, there were consumed 73,100,878 gallons, or about one and one fourth gallons per capita; in 1863 there were 63,300,426 gallons of malt liquors, not quite two gallons a head, while, in 1886, there were 643,717,867 gallons guzzled, or ten gallons for every inhabitant." SIGNIFICANT STATISTICS.

Insbriates are always dangerous subjects to administer other or chloroform for annesthesia. In all cases the heart is weakened, and fatty degeneration of various de-grees is present. Any substance which low-ers its action is perilous, because of the in-

DANGERS DUE TO INCREMIATION.

ability of the heart to recover, and the ten-dency to paralysis. But drinkers have al-ways fatty hearts, and sudden paralysis is likely to appear with the first inhalation of chloroform. In chronic cases of inebriety, where extensive organic changes have taken place in the brain and spinal cord, paralysis of the respiratory centers occur first, and respiration stops before the action of the heart. In such cases artificial respiration may prevent death if promptly In all cases a suddon checking in respiration and heart best where ether or chloroform are used is a dangerous signal of the gravest importance.

WOMAN'S TEMPLE TO SOBBIETY.

The Woman's Temperance Building Association, an organization within the National Woman's Christian Temperance Union, yes-terday took out a permit to erect a thirteen-story building at the corner of Monroe and La Salle streets. Mrs. T. B. Carse, who is at the head of the enterprise, said of it last "We expect to build a magnificent struc-

ture to be the headquarters of the Woman's Christian Temperance Union and the Wo-man's National Publishing Association. The temple will be thirteen stories high, and will be built of red granite and red pressed brick. The cost will be about \$1,100,000, and the money has already been raised by stock and bonds, subscribed by friends of the cause. The building will front 190 feet on Monroe treet and ninety-six on La Saile. The archttecture is modern in design, with enough of a Gothic touch here and there to give a sug costion of church architecture gestion of cauren architecture. Within a short time we have entirely changed the general plan of the building. Instead of a double entrance at the corner, we will have a main entrance on La Salle street. Just inside this entrance the eight elevators will be arranged in a semicircle. The entrance to arranged in a semicircle. The entrance to Willard Hall, our assembly room, will be on Monroe street. This assembly room will be our pride, and, although a will accommodate only 700 p-ople, we intend that it shall be to temps rance reform what the Westminster Abbey is to England's celebrities. Here we will preserve books of record and all who have assisted us in building the temple will have their names engraved on the marble have their names engraved on the marble tablets of the walls. The Woman's Christian Temperance Union will use only the Willard Memorial Hall and a few office suiter up the fifth floor. The rest of the building will be fitted up for banks and offices. We expect to get a rental of \$22,000 a year. The corner stone will be laid September 12, and the Woman's Christian Temperance Union will properly colerate that important event. We hope to accure the building by May 1. hope to occupy the building by May L 1592."-Chicago News

PERPERANCE NEWS AND NOTES. The face of a dissipated man is a record of

broken comman liments.

The father who does not train up his boys properly helps the barkeeper,

A respectable sulcon, like a fashionable otel bar, will send a thousand more souls to hell than an alley bottle shop.

A moderate drinker is worth a thousand times more to the devil for destructive pur-

poses than an out-and-out drunkard. It is in the nature of a practical, sensible argument against intemperance that hard drinkers constitute the majority of

Sir Stevens Blackwood said lately that during the fifteen years of secretaryship to the British Postoflice, he knew of 1000 offi-cials of that department who had been ac-

tually ruined by strong drink. Dr. Edes, of Boston, says: "When a little wine means too much wine, the only safe course is total abstinence. Between a little and too much there is a danger line that the moderate drinker frequently approaches without knowledge to himself. Men addicted to drink gradually throws off the restraints with which education, habits, conscience, and timidity surround him, and then a lower nature and the baser passions assert them-selves. Hence the drunkard is truly desig-

nated as one who is brutalized." The Boston Transcript publishes replies from several of the most emiment physicians to this question: "Which of the alcoholic liquors is, in your opinion, the least injurious as a beverage for a man who must drink, or who thinks he must?" The replies at least agree in infimating that any man who thinks he must drink is in peril of becoming a drunkard. The majority of them consider any habitual use of alcoholic liquors as injurious. The consensus of their advice to healthy people is to let alcoholic liquors.

A working man in a Western town where high license had been voted in and prohibi-tion voted out, came to a physician saying: "You know, doctor, that I paid up all my "You know, doctor, that I paid up all my back debts to you, at the grocery, and all around town, but the saloons are coming, and I shall go back to drink—not because I want to; the Lord knows I want the very op-posite. But I feel I shall start in again becauss I have not the moral courage to resist, and the door is open before me." His ex-perience is that of millions who are going to destruction this day.—Union Signal.

## "The Angel of the Crimea."

The name of Florence Nightingale has been familiar to two generations and will continue to hold a high place in history through the services she rendered to suffering men. Miss Nightingale was called "The Augel of the Crimea" by the grateful British soldiers who owed so much to her for her splendid work during the war with Russia. A few weeks ago, on the occasion of her seventieth birthday, all England rang with her praises. The Prince of Wales delivered s culogy of her at the training school for nurses which she had founded in London and Queen Victoria sent her a letter of congratulation by a special messenger. But that day was one of grief for her, for the telegraph had brought the news of her sister's death. Miss Nightingale was the daughter of an English country gentleman, and was born in Florence, Italy, while the family were on a continental tour. While a mere girl she developed the benevolent disposition which has since made her famous. She nursed Arabs in Egypt, spent much of her time in the London hospitals. and finally resolved to devote herself entirely to hospital work. She became a pupil at a German hospital and went through a regular course of training.



Just before the Crimean war she founded a hospital for sick governesses. Heading Bull Run" Russell's harrowing descriptions of the sufferings of the sick and wounded British soldiers in the Crimen and at Scutari, she offered he services to Sidney Herbert, the Secretary for War, and they were promptly accepted. Her splendid work there and its beneficent results are known throughout the world. On her return to England she was presented with \$50,000 raised by popular subscription. She did not apply a penny of it to her own use, but applied it to the founding of a training school for ourses, which is a permanent success. During the American Civil War she was a constant correspondence with the lady nurses who attended the military hospitals and gave them much valuable advice, but the bad state of her health prevented her from coming in person.

The portrait which accompanies this sketch is from an engraving in a recent number of the Illustrated American.

## Wrong Identifications.

It cometimes harmons that hading as wrongly identified at the Morgue. Such mistakes seldom occur, owing to the great carefulness of the present Morgue officials. A woman who lived in Providence wrote several years ago to her children in this city that she intended to spend Thanksgiving with them. She stated that she was on her way, and would arrive on a certain day. The day came, but she did not appear. The children became alarmed when several days had passed without hearing from ner, and a visit was made to the Morgue. A hody in a coffin was identified from the appearance and clothing as that of their mother, and it was placed in charge of an undertaker for burial. The funeral was held, and it was interred in Calvary Cemetery. Their door-bell rang two days afterward, while they were at supper, and in walked the supposed dead woman. She had missed her train and had not left Providence .- New York World.

Can a man be shaved on Sunday? In Philadelphia, according to a decision just rendered by Judge Pennypacker, he connot, unless he shaves himself.

The Milkman's Mistake.



Mrs. Jones (somewhat deaf)-"Can you let me have ten cents' worth of cream



Milkman-"Yis, mum, but I must say that's the funniest looking can I ever noured milk into."-Munsey's Weekly.